OURSELVES AND OUR WORK.

In our missionary work, shall we have "a harvest" this year? We are teaching and preaching in cities and villages, we have been doing so for years, and little seems to have come from all our labour. Can we discover the reason, or any part of it? Is it in our methods? Certainly these are not perfect, we trust they will improve year by year. But rude methods may be accompanied with success, nay, have been again and again—as rude weapons have won victories ere now.

Methods are important; they are the channels along which forces act. But in missionary work, the supreme question is not 'what is the method?' but "what is the man?" I am not sure that we cultivate and possess that personal fitness for our work, which is so necessary for success. I do not refer here to intellectual fitness, for intellectually, I think that if an average could be struck we are equal to our predecessors. But have we as much of compassion and tender sympathy for the heathen as we should have? A tender sympathetic nature is a priceless treasure in connection with mission work. It redeems it from the region of the merely mechanical. It makes our words winged, and forceful. In our school work is not this more fully needed? Is it possible that the very meagre success of past years is due to the want of it, that young
Ourselves and our Work.

men are less frequently taken alone with us for affectionate Christian appeal and prayer than there used to be? I think that if our boys could feel that we have them in our hearts, our influence over them would be far more powerful than it is. I was saddened the other day by a remark let fall from an intelligent Hindu gentleman with reference to school work, which was something like this—"Formerly we were afraid to send our children to mission schools lest they should be made Christians. But we are not afraid now."

Had he meant that now Hindus understand that neither charms nor compulsion are used to make converts, it would have been less painful. But he did not mean that. His meaning was that Christianity seemed less powerful, and missionaries less earnest than heretofore. How far his impressions are shared by others of his countrymen, it is impossible to say; it is too much that even one Hindu should possess such an impression.

So too for other branches of our work, this sympathetic earnestness of nature needs to be cultivated. Its power is magnetic. Without it men may be amused, amazed, or even convinced; but they cannot be won. For the key to men's hearts is not truth as such—powerful and necessary though that be—but love. The apostle's words come into my mind as I write—"Speaking the truth in love"—and how can the truth which we publish be separated from love. This sympathetic earnestness is none other than the spirit of Jesus Christ, and we have all found out in our highest moods, that though to tenderness of heart disappointment in work is poignant, by means of it, duty is more perfectly and powerfully done. A living warmth of influence in our words and lives which will stream down on men at every point of contact, must be the result of its possession.

It is possible that our success may be retarded by the distractions of which we are all more or less the victims. Some of these distractions may be unavoidable, and so must be patiently borne, but others may be self-imposed, by taste, ambition, or unwise surrender. They may consist of work, or pursuits which are only good, and yet prove a subtle temptation, and a serious hindrance to our success as missionaries. All worthy men are many sided, their sympathies run out towards many objects, and we missionaries may form no exception to this rule. But if the Spirit of God has called us to the holy work of bringing the people of India to Christ, this call is none other than a law of
limitation in reference to other things. To obey this call, and succeed in this work, much has to be relinquished—sorrowfully it may be—which apart from this special call should be dearly cherished. It may be hard to make the surrender, yet it must be done, if we are to be faithful to our Lord. We must accept the limitations which are divinely imposed upon us by our call to the ministry, and so labour that the results of life's work shall be distinctively missionary. As our "Rule" says to us; "you have nothing to do but to save souls. Therefore, spend and be spent in this work." It would indeed be a poor satisfaction to us when we finally surrender our trust, to remember that we had won our highest success in another field than that which was peculiarly our own. Life will be a failure unless we achieve missionary success.

If we are tempted to rebel against the limitations of which I have spoken, such rebellion may soon be hushed. When we remember that they are the will of God, our hearts say "It is enough." We know that His will is never arbitrary, that our Master has not one law for himself and another for His followers. What were His own incarnation and human ministry but a sublime surrender to this law? It has been said that Christ "had no attitude at all to science," and though the remark is of course untrue, it shows us that his surrender to this law of limitation was strikingly complete. The intensity and the triumph of his life were due to this:—He did one thing. That He had temptations to swerve from his unique purpose cannot be doubted. In the politics of the time there was room for the strife of noble minds, and He might have won for his country—a political rescue. But he held on to His solemn consecration, and won for the world—moral redemption. So too, since His was the spirit of true science, what discoveries might he not have anticipated, what triumphs might he not have won in that field. But from those fields, his footsteps are absent, not because they are unholy, but because His path lay elsewhere. If any other help be needed to enable us to lay aside unnecessary distractions, we may find it in the thought that our personal growth will not be retarded by obeying our Master's law. It is an axiom among us that there must be progress in our personal culture as well as in our Christian work. But this culture means education rather than any mere acquisition of knowledge. I think we are right in viewing this life chiefly as a field for the training
of our powers. What changes have been wrought in
the science we were taught in youth, how the Map of Europe
has been changed. And that which hath been is that
which shall be; in much of our human knowledge the
orthodoxy of to-day becomes the heterodoxy of to-morrow.
Knowledge is often a vanishing presence, when we think
we have caught a glimpse of her—she is gone. As
missionaries, we cannot spare the time for a full pursuit of
her. But we have an eternity before us and can afford to
wait, and since our studies and we ourselves are close to
the heart of things—the centre of all, I am sure that abiding
here, when the now jangling and dissonant bells begin to
chime out the final harmonies we shall be among the first to
hear them. In the meantime we can find in our own special
field that which will promote the progressive culture of
intellect as well as heart. Show us O Lord, and help us to
“lay aside every weight.”

Along with this surrender of interesting distractions there
is another thing separable in thought, hardly separable in
fact; I mean, a complete self-surrender of ourselves to the
Divine influence; a thoughtful, holy self-abandonment to the
work of God. Clearly the law of life is not monotony, our
moods as music, range from deep solemnity to elevated joy.
Yet in our work I think we make monotony a chief virtue,
a law which we must ever follow. Is not one of the chief
hindrances to a higher Christian life, that of timidity, which
leaves men possessed of a dull evenness of devout feeling
that knows hardly any change. God is to be trusted: and we
should learn the art of self-abandonment to him. Paul knew
it, and he tells us of visions and high tides of feeling which
broke upon him in those holy hours. Early Methodists knew
it. But alas! for us, we are in danger of being merely the
wondering critics, instead of the joyous companions of all
these. Such knowledge is still above many of us, and the
wings of aspiration are weak or broken. It seems to be the
natural sequel to the surrender already referred to.

In work also, there is a similar self-abandonment to be
reached. Thoughtfulness and sobriety were not absent
from Paul’s missionary work, as they are not absent from
ours. He speaks of himself as “sober” and so indeed,
may we. But he was “beside himself” also. The monotony
of his work was sometimes broken, and his zeal rose above
its ordinary level. All rivers overflow their banks sometimes,
and God has not placed a bound to Christian life and zeal
A DAY AT THE MADRAS DISTRICT CHILDREN'S HOME.

"There is a perennial nobleness in work; happy is the man that has found his work; in idleness alone is there perpetual despair."—CARLYLE.

The "sage of Chelsea" might apparently have had some such place as the Orphanage at Karur for his text when he wrote the above; at any rate that establishment fully bears out the principle he enunciates. It applies to Mr. Little, who, in addition to his present duties as Chairman of the Madras District has had charge of this department since the famine of 1877 threw these destitute children on our hands. Truly he has "found his work,"—a worthy appropriate and useful sphere, and that important lesson, the dignity and happiness of honest labour is one of the most important taught in the Children's Home.

It was by the courtesy and kindness of the Rev. F. W. Gostick, then in charge of the station, that I had the opportunity recently, whilst passing Karur, to halt for a day or two in order to see the Children's Home; and for
the information of friends and supporters who cannot come
and see for themselves, I may give them the benefit of my
experience as a visitor from another District.

With regard to the origin of our Indian Children's
Home, as even recent and vivid facts rapidly fade from our
recol lection in this busy age, it may not be amiss to quote
from the Report for 1881 a passage which recalls the
appalling horrors of the famine. "Into what a state of
confusion the country had been thrown by the famine it is
now difficult to imagine but more is known now than at the
time. Children had been deserted in scores by their
starving parents, scores of others had been orphaned by the
death of their parents. There was one common necessity—
food, and for this, home and family ties were sundered, and
too often parent and child alike regardless of each other,
sought relief wherever it could be found. Families were
scattered, villages deserted, vast tracts of land usually
cultivated lay waste under the scorching sun and brazen
heavens. Through every town gangs of starving children
roamed seeking in ditch and drain, in bazaar and refuse
heap, any odd grains of rice or other morsels they could
pick up. Hospitals were thronged with them, and in
many relief camps there were a larger proportion of children
than adults, because the prejudices of the children were
not so stubborn." It was in these circumstances that the
work was begun, there was a loud and an agonizing call, to
the like of which it is to be hoped Methodism will never
turn a deaf ear. Originally there were four branches of
the Home in different parts of the Madras District. Many
children died of the effects of famine months after it was
all over, and various changes took place ending in the
ultimate location of all the remaining children at Karur.

There are at present 66 girls and 81 boys. The youngest
girl is Christiana, a little bright eyed girl of two, received
as a foundling when but three months old. The youngest
boy is Benjamin, a staid but comical looking little chap
with a face full of unconscious drollery of expression. If
you ask him how old he is he says ten and sticks to it,
counting it off on his fingers by way of corroboration. He
appear to be about 5 or 6. Tamil children seldom know
their age, not adults either.

The children are of various ages up to 16 or 17. The
girls' and boys' homes are separate establishments five
minutes walk from one another.
A Day at the Madras District Children's Home.

One of the most prominent features in the Home, as it first strikes a stranger is the absence of any attempt to denationalize the children. This is wise. They are Tamil children and why should they not keep to the national dress and cut of the hair and general appearance? I should not have known these children from other Tamil children, except from the absence of heathen ashes on the face. There is no need to change anything but what is idolatrous and bad.

There is nothing about the Home to put them out of sympathy with their probable future lot. It is to be expected that these boys and girls will grow up to be plain homely working people, earning their daily bread. It is quite possible that some of them may rise higher than that but such is the probability. The Home itself, though larger, lighter and more clean and airy than the majority of native houses, is not in materials or style out of reach of an industrious poor man. The missionary superintendent has resisted all temptation to put up a fine and expensive building, by which there is not only a saving of funds, but the danger of accustoming them to homes such as they could not afterwards have is avoided. Their food is such as the natives ordinarily have, and saved up in the usual plain fashion, knives, forks and spoons being superfluous. There is one difference however. Many natives are vegetarians, the Hindu religion enjoins it. The children have meat twice a week and are doubtless much the better physically for it.

The employments they are put to are such as they will be able to take up and get a living by afterwards, and the implements used are within their reach. In conducting an establishment of this kind in India a practical difficulty arises. The implements and appliances of India are very primitive and rude, and unprofitable to work with. To set up a large establishment with European machinery on a large scale might pay, as goods of superior value might be turned out at a profitable rate and the ordinary native artisan would be out of the competition; but this would require capital, a large establishment, and the permanent employment of the work people since the necessity for capital would preclude the possibility of their setting up for themselves. Mr. Little seems to have hit upon the true policy. His intention is to set the lads on their feet and launch them in life independent of the mission, so he is for
a judicious improvement of native implements. He says
"I am persuaded that to follow simply the custom of the
country will not pay, but improvements will, and these we
hope to introduce soon. I have bought one new English
loom which waits for a proper place to put it up in." Operations on a large scale such as that of the Basel
Industrial Mission on the Western Coast are more than we
could undertake and not exactly what we require.

All are trained to work. The Homes are not mere
boarding schools, but they are establishments for the
教学 and utilizing of profitable industry. The boys
work from early morning to noon and go to school in the
afternoon, with the girls the contrary, so that one head
teacher takes charge of both schools. The girls work
at pounding grain for food, cooking, various kinds of
needlework, and carding, and spinning cotton which is
afterwards to be twisted into ropes by the boys. To the
boys there is naturally a greater variety of employments
open, and very interesting it was to see them working.
There was first, the rope-walk. Here 12 big boys and 12
small boys make ropes of cotton and various other Indian
fibres of different sizes.

Last year 1200 pounds of rope were manufactured of
excellent quality. The establishment has contracts to
supply the two Railway Companies with ropes. It is
gratifying to learn that the boys can earn on an average
from 2½ to 3 annas for their half day's work, so there is
nothing to prevent them gaining a livelihood by that business
hereafter. It was a touching and interesting sight to see
that even the two blind boys could work at rope-making.
One was sitting on the ground spinning the fibre and the
other turning one of the wheels. A bright smile was on
every face. That droll little Benjamin finds his sphere here,
he earns his rice and curry by helping to turn one of the
handles for twisting the ropes.

There is a weaving department that is just now in
abeyance waiting for a new departure when the new loom
is set up. Abundant evidence of work already done was
furnished however in the £15 worth of natives' coloured
cloths which I brought over to sell in Ceylon. We wish
Mr. Little success in this new enterprise.

Carpentry is another branch of work in which three of
the lads are employed with one or two adult carpenters to
教 teach them. The eldest of the three is already a very fair
workmen. They were at work upon some teak doors and windows when we were there. There was also a bullock cart to be repaired, and amongst the completed work were the communion rails for a chapel neatly turned and finished, and the English lathe with which they had been done was painted out. It was the gift of a gentleman in England.

Out-door work was going on. It was the dry season and cultivation was not in progress but last year five acres of ground were under cultivation. The principal occupation out-of-doors at the time of my visit was building the wall of a large well which had been dug on the premises. The boys were digging out the stone in a neighbouring compound and carrying it to the place where it was needed. Others were helping with the bullock carts in conveying the larger blocks, others mixing the clay for setting the stones, and in short, with the exception of a little skilled labour, all was being done by the boys.

The impression produced upon the mind of any one visiting the Children's home is eminently satisfactory. It was a work which providence forced upon us; as circumstances were in 1877 we could not pass by on the other side and be guiltless. It is a work which in the present stage of missionary enterprise is more certain to produce direct and abiding results in the way of conversions than any other. The greatest of all hindrances to the work of God in India is that arising from the fettering influences of caste and family. "A man's foes are they of his own household." But these children have no relations to debar them of all their private and personal rights, and privileges, and responsibilities. They will grow up Christians, and it may reasonably be expected that they will add much to the strength of Christ's church in the future. Thus it was not only a work which for humanity's sake we must needs undertake, but a work also which even if there had been no such special cause as there was, it were well to have undertaken. In a country where the fight with Idolatry is so fierce and the territory has to be won inch by inch, 150 souls thus gained from Heathenism is a great work.

In this busy age distant persons and things, and persons and places we have never seen, rapidly fade from our recollection. Let us not forget to give all the support we can to the Madras District Children's Home.

W. R. W.
Village Work in the Mysore Province.

The policy approved of in the Mysore District, is to have one European Missionary for each of the eight parts into which the Province is divided, to be in charge of the vernacular work, and as many native agents as possible placed here and there in the towns and larger villages. The home Committee are not asked to send an indefinite number of Europeans to the field, but they are requested to grant the means to multiply the native agency tenfold. So far as it has been carried out, the Catechists and other preachers are stationed at central places preaching regularly, and systematically visiting the neighbouring smaller villages. These Catechists are periodically visited by the European Superintendent who is supposed to be as much an itinerant preacher as possible, the charge of the native Church being left, to a great extent, to the native Minister. The native Agents thus placed at various strategical points, in the midst of non-Christian people and pagan influences, require as much sympathy and visiting as the Superintendent is capable of, and it is found desirable to have a kind of preachers’ meeting pretty often, at some central place where most of the preachers thus scattered abroad can meet and converse together so as to be refreshed socially and religiously, and equipped anew with courage and zeal for their work. None but those that know by experience, know fully the terribly depressing power of Hinduism as a social system. If any one would know it let him place himself in an Indian village where not a ray of Christian light has ever penetrated, and let him put himself forward honestly and zealously as a preacher of the truth, thus opposing himself to caste, idolatry and all such pagan institutions, and he will soon find what it means to be an outcast and to be looked upon as the sweepings of the streets are regarded. And let him not forget that his wife has to bear as much if not more than he bears; and she is more liable than himself to feel depressed when all the women around have nothing to do with her, and nothing to say to her in her thousand little troubles. If a native family placed under such circumstances is not worthy of sympathy, and of admiration too, when they stand the trial faithfully and well, then the martyrs were after all but common people.
In order to gain an idea of the work done and the trials met by these our brethren, let us turn for a while to the journals kept by some native agents in the Chennapatna circuit. At the beginning of every month a little blank book of cheap paper is supplied to each in which he is to note concerning the work of each day,—

1. The places visited. 2. Hours. 3. Distance. 4. Subjects. 5. Number of hearers and 6. Remarks on any conversation, &c., that takes place.

We will first give two or three days' journal in full and then make selections from the report of discussions, conversations, &c.

The following extracts are from the journal of Caleb Samuel, who is stationed at Mandya a small town on the Bangalore i.e., Mysore line of Railway.

May 25. 7 to 10 a.m., Karlappana Doddi, about a mile distant, gave an address on the "Incarnation of Christ." In the afternoon addressed about 25 people on the same subject at the Mandya market:

Remarks.—The people listened well. At the close, a Vishnuite started a conversation and said, "As your Christ became incarnate to save you, so our Vishnu became incarnate to save us." Preacher.—Vishnu became incarnate by the curse of the Sages (Rishis); but Christ did not come in such a manner, he became incarnate to fulfil the promise of God and to save men. Vishnuite.—Hear what our Krishna (the incarnated Vishnu) said "I am born in Yuga (age) after Yuga to destroy the wicked and to protect the righteous."

Catechist.—"There is not one righteous man in this world. All of us are by nature unrighteous and wicked, and therefore such an incarnation as that of Vishnu could not benefit such as we are in the least. But hear what Christ says, They that be whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance."

May 26. 6 to 11 a.m., Hosuru, 2 miles away. Hearers 14. Subject—The love of God. 4, p.m., In the street of Mandya addressed 18 people on the same subject.—Remark. The people listened attentively.

May 27. 6 to 11 a.m., Channappana Doddi. About 1½ mile off. Addressed 15 people on the Priesthood and Kingship of Christ.

4 to 6 p.m., Mandya to about 10 people on the same
subject. Remarks.—In the evening after the preaching a Pantheist priest said the English people have followed Jesus Christ, but they do not become disciples of Shankaracharia (the great Hindu Pantheist) or of Mahomed. Through these people Christ's religion will, I think eventually become the religion of the whole world. Catechist. As the water covereth the sea, so must the knowledge of God cover the earth.

May 28th Sunday.

May 29. 6 to 11 a.m., Hulivalu, distance 4 miles, Subject. — Repentance and Faith. 4 p.m., Mandya Bazaar, the same subject.

Remarks.—Had a conversation with a Vedantist (Hindu Pantheist) who propounded the question whether the Deity is one who has qualities and attributes, or is he one who has none and cannot have any. Catechist—"God is one who has attributes." Pantheist—"No, God is a being without attributes. Catechist—"If God is without attributes how will men obtain happiness or misery?" How could such a Being be served. Such a Being could not have created and protected us. Though we serve him, he could not approve of it. As our own minds are capable of disposition and character, our natural intelligence leads us to expect that the Divine mind can understand our disposition and character.

We have here given the Catechist's Journal for a few days in succession, in order to shew how the work is carried on. In another number we hope to give selected extracts shewing the reception that the truth receives from the Hindu mind and heart under various circumstances.

E. R.

SONGS OF THE SITTARS.

II. Adoration or the Guru.

True Guru he, who body, truth and soul,
Obtained as gift from God. Give him thy praise.
With body, speech and mind—all three in one,
Him reverence, O my Soul, and play thy part.

False Gurus show false paths; they need themselves,
The guide to fairer way true faith can yield.
True Guru he, who shows this fairer path;
His feet extol, O Soul, and play thy part.

Perfect and true he is; with loving mind,
He teaches what he ought. The Veda's depths,
Yea; truth which Veda cannot hold, he knows.
O Soul, approach his feet, and play thy part.
The Weakness and Strength of Hinduism.

Thy evil mind relinquished, love and know
This Guru, who can truly see and show
Things and their nature, till as clear they grow,
As fruit on human palm to gazing eye.
O Soul, rejoice, rejoice, and play thy part.

Our life, our Guru true, revealing God—
As mirror in the hand shows human face,
Undoubting, humble, reverence him for aye,
O rear thy golden crest and play thy part.

The body frail and perishing he knows;
Knows too the secret of continuous life,
And holy state, in which he aye shall dwell;
Worship his guiding feet and play thy part.

Able he is, and wont, by secret spell,
Which he can tell, his body to lay down,
And dart into another. Worship! Soul,
This Guru true, the means of winning heaven,
Who fully shows. Stand firm, and play thy part.

The world's eight quarters and the space beyond,
He swiftly circles; by his mystic power,
Traversing all. This Guru's flowery feet,
Consider thou thy refuge. Play thy part.

Though Brahma Kalpa ends, the Guru true,
Undying lives with God in deathless frame,
And since his flowery feet thy refuge are,
Praise him with perfect thought, and play thy part.

Though diamond's lustre may by flaw be dimmed,
No blemish to the Guru's body strong,
And glorious, ever comes. Then praise O Soul.
His gentle feet—stand firm, and play thy part.

Note.—These songs are from the Pambatti Sittar Padal. Editor.

THE WEAKNESS AND STRENGTH OF HINDUISM.

(Continued from Page 8).

"A deceived heart hath turned him aside." Nearly all moral and religious error proceeds from this source. Scripture repeatedly declares that the desires, the feelings, the affections, all summed up in the comprehensive word "heart," are the chief cause of wrong belief and practice. "The heart is deceitful above all things and desperately wicked; who can know it?" Such is the testimony of revelation to its depravity. Hence atheism is attributed to a depraved heart: "The fool hath said in his heart, there
is no God." Similarly the prophet traces idolatry in all its numerous forms to the same source: "a deceived heart hath turned him aside."

The workings of the human heart are very much the same in all lands and climes. It delights in gratifying its desires and passions rather than in repressing them; it prefers present happiness to future good; it loves the world and self rather than holiness and God. So we find it to be the case in India. Though there are many noble sentiments and sublime aspirations to be found in the literature of the country, yet the practices of the people and even their laws have succumbed to the powerful working of a depraved heart. Hence in Hindu daily life and in their codes of law, we find lying is tolerated in the one, and most notoriously practised in the other. Stealing and oppression are permitted to certain classes by their codes of law, and very freely practised by all classes as they have opportunity in their daily life. Obscenity and immorality in their grossest and most revolting forms are taught in some of their sacred books, and openly placarded to the gaze of the multitude on their vile cars and temples, while in some of their devotions the vilest characters have a prominent place and are even worshipped, and the grossest sensuality and immorality are indulged in. Truly but most mournfully sad is it, that "a deceived heart hath turned" the Hindu "aside."

To justify his lying, his deception, his immorality, he has formed and fashioned a god as vile as his own imaginations — Krishna, the most popular god among the Hindus at the present day—than whom a more deceitful, vile, immoral god can scarcely be found in the whole pantheon of false gods throughout the world. The deceitful and foul gods of the Hindus are the offspring of a "deceived heart;" and the notorious lying, deception, and immorality of the Hindus of the present day are the result of worshipping gods who are more deceitful and immoral than men themselves. More plainly and sadly does it appear, that "a deceived heart hath turned him aside."

But break down this outer wall, show him that the natural instincts of the human heart are not to be trusted, and another frowning wall meets you, another series of fortifications have to be undermined and blown up. The Hindu has entrenched himself in intellectual error, so that he cannot say "Is there not a lie in my right hand?"
The Weakness and Strength of Hinduism.

The heart having gone wrong, the head soon follows in the same track. The ingenuity and sophistry manifested by the Hindus in defending the moral delinquencies of themselves and their gods are most astounding. They are among the first things that open one's eyes to the vastness and depth of the errors of the system. The most subtle and ingenious arguments—arguments that to a Western mind are entirely new—are brought forward and used with a dexterity and skill that are amazing. The most barefaced lying, the most licentious conduct, the most stupid idolatry, are justified on religious grounds in a way that shows that the moral sense is almost entirely perverted. This is not a rare thing; but we meet with it repeatedly in our schools, in street preaching, and wherever the truth of Christianity is brought to bear upon the Hindu. The whole force of their philosophy, in all its cleverness and magnitude, is given to the justification of the errors of their system.

The sophistry and extent of this philosophy is most discouraging to one who wishes to test it to its ultimate principles. And here lies the secret of the strong hold Hinduism has intellectually upon its followers. The time required in thoroughly sifting the whole system is such that it is impossible to compass it in a lifetime. One may convince a Hindu of the depravity and deceitfulness of the human heart, but one has yet to convince him that his whole system is a huge mass of truth and error, in which the error forms such a large proportion that it entirely vitiates the little truth that is to be found in it. Take a case of frequent occurrence. Some time since a young man, very intelligent, came to me one day and wished to talk with me. He wanted to know what was the highest duty of a poor man. I asked him what he thought it was, and he replied it was to seek the truth, obtain it, and make it known to others. This led to a conversation, in which he told me he had been in my school some eight or nine months, listening to the religious instruction I had given. The lessons in Scripture had surprised him, and opened up to him a new world of ideas. They had shaken his faith in Hinduism; but he was ignorant of it as well as of Christianity, and wanted to know more of them. He was learning Sanscrit that he might study Hinduism, and he should study English more diligently that he might obtain a better knowledge of Christianity. Now look at the task before this young man. I believe he is an earnest seeker after truth; and the
cry of such, when their religion is exposed, is "I must investigate the matter." Now what does this involve? First, it involves the study of one of the most difficult and complex of Eastern languages—Sanskrit. This is no ordinary task. Next, it involves the study of volumes of philosophy, full of the most obscure and difficult terms, and often put together in the most condensed style, that any number of interpretations may be put upon the same passage. The first task is enough to deter a seeker after truth; the second will almost surely land him in some intellectual bog from which he cannot extricate himself. And because these arguments are so intricate and hazy, the Hindu thinks there must be something in them. He himself cannot fathom their meaning; he himself cannot grasp the ideas contained in them; even his teacher may be quite as incapable; still he cannot persuade himself that his ancestors were wrong, that all this mass of argument and speculation is little else than empty jargon. He admits difficulty in these things; but the fault is not in the system; it is in himself for not being able to understand these things; and hence he is often in as helpless a case as ever. He cannot say, "Is there not a lie in my right hand?"

Several instances similar to the one mentioned just now might be given. In our schools, in our services, the truths of Christianity are daily pressed upon the people, and their consciences and minds are awakened. They begin to search, to investigate; but the task is so gigantic, so Herculean, that their ardour soon declines, their diligence slackens, and they relapse into a state something like this:—They know their system is not perfect; they know in some places it is in error; but the difficulties that beset them on every hand are so great, that they give up the search after truth as a hopeless one. They think truth unattainable, and utter the helpless and hopeless cry, "What can I do?" The ingenuity and subtlety of Hindu philosophy throw such a spell over the intellect of its disciples, that they cannot or will not see the error of their position, that they cannot say "Is there not a lie in my right hand?"

But after you have broken down the outworks of Hinduism by showing the deceitfulness of the heart; after you have made a breach in the stone-girt fortress by exposing the errors into which the intellect has fallen; there still stands before you, untouched, the citadel. The will of the Hindu is weakened, "He cannot deliver his soul."
Deception is marvellously self-productive. Error produces an abundant harvest. The errors of centuries have crystallised themselves into a social system, that is most stern, unyielding, cruel. Obedience to this system for centuries has worked so powerfully upon the mind of the Hindu, that he has not the moral courage to break the fetters that bind him fast, and deliver himself. “He cannot deliver his soul.”

He is like the commander of a garrison who sees it useless to prolong the struggle and is prepared to capitulate; but his forces have mutinied against him, and refuse to allow him to carry out his design. Though he is conscious of the depravity of his heart, though he knows his whole system is a refuge of lies, he is helpless in the matter, and drifts wherever the force of public opinion leads him. The power of caste, used tyrannically for centuries, has destroyed everything like independent thought and freedom of action, and the man is powerless to break through the social restraints that gall and fetter him on every side. “He cannot deliver his soul.”

Herein lies the strength of Hinduism. It panders to the depravity of the human heart and tolerates the grossest immorality; it supports and defends itself by a system of marvellous ingenuity and learning; and it carries out discipline in the most stern cruel way upon those who dare to forsake its principles, by banishing them entirely from home and the social circle. This briefly is how the matter stands.

What then is the duty of the Christian in this matter? The Hindu “cannot deliver his soul.” Therefore there must be help from the outside. Every Christian must exert himself to help those who are trying to free themselves from this system of iniquity. “He cannot deliver his soul.” Will you let him struggle hopelessly and die in his efforts? “He cannot deliver his soul.” Will you stand calmly by, and see him drift hopelessly to ruin? Nay; you will not if you are men and women with human hearts; you must not and dare not, if you are Christian men and women with Christian feeling and sympathy beating in your bosoms.

But what will you do? That is the practical question for Christian men and women living in this country in the midst of this system of idolatry and sin. Christian men and women can do far more for the spread of Christian
The Weakness and Strength of Hinduism.

truth than they think they can. I will conclude with a few practical suggestions as to what they should do to spread the kingdom of Him to whom the heathen are given as a possession.

Nearly every European in India is placed in a prominent position among the natives of this country. The servants in the household watch very narrowly the ways of both master and mistress; and if their lives are not in harmony with the precepts of Christianity, that religion becomes despised by those who see its principles neglected. The officials in an office keenly watch the conduct of their superior European officer, and sharply criticise his conduct. If this conduct is antagonistic to the spirit of Christianity, how can these people be attracted to that religion? Such conduct will repel them from it. Hence Europeans cannot be too careful in their life and conduct in this country. They are all, without exception, looked upon as Christians by the natives; and if they dishonour the name of Christ by their actions, they hinder the spread of Christ’s religion and even create a prejudice in the minds of many against it. Most carefully do the heathen watch us. Often I have been asked if such a person is a Christian; and I have been compelled to answer “No.” If all Europeans would but lead devoted Christian lives in this country, such an influence would go forth to the heathen world as would be well-nigh irresistible. In this way all can do mission work.

Then as we have opportunity we should try to instruct those who are brought in contact with us in the principles of Christianity. In our homes there are many to be taught; the influence of a master or mistress would be there all powerful, if used in a right spirit. Further, we should as much as possible go and see the mission work that is being done in the neighbourhood. Find out the missionary, go to his services, his schools, and see what is going on at your very doors. You would then obtain a practical knowledge of our work, which a vast number of persons in this country have not. Many persons in this country are as ignorant of the mission work that is going on in their midst, as the people in the heart of Africa. Surely this is a sad reflection upon Christian men and women who are anxious to see the success of the cause they love! Read our reports, get an intelligent acquaintance with our work, cultivate an intelligent sympathy for our work; and this will assuredly lead you to pray earnestly and intelligently that the blessing of
the Most High may attend the labour of the missionary and that the heathen may be delivered from their bonds of superstition and sin.

The prayerful, intelligent sympathy of God's people will be a rich boon to the labourer in the mission field, and it will lead those who have it to help forward by their gifts the cause they take such an interest in. The sympathy of that man who expends it all in words is not very deep. And if men cannot themselves give their lives to the work of delivering these people from their heathenism, surely they will do their best to equip and send forth those who shall proclaim to all men the glad tidings of a Saviour.

There is then ample scope for every godly man and woman to lead Christian lives, as opportunity offers to instruct those thrown under their influence, to cultivate an intelligent sympathy with the great work of evangelizing India, to pray for the blessing of Him, who giveth seed-time and harvest, upon the work that is done, and to support by influence and gifts this great work of bringing help and deliverance to those who sit in darkness and in the region and shadow of death. Promises rich in encouragement and hope are held out to those who do not become weary in well-doing; and God in His own good time will hasten that day when He shall utterly abolish the idols, and when every knee shall bow and every tongue confess "that Jesus is Lord to the glory of God the Father."

H. G.

**THE SALVATION ARMY.**

*(Continued from page 25.)*

Let us notice, lastly, some of the Successes and Results which have followed the Army's work.

Look first at the statistics of its growth.

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<th>1877</th>
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<td>Stations</td>
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<td>Paid officers</td>
<td>31</td>
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<td>Volunteers</td>
<td>625</td>
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The latest statistics, given a month ago, inform us that the Army consists of 304 regiments, with 645 paid officers, and 15,393 trained speakers who habitually give their leisure time to this work. Upwards of five thousand
The Salvation Army.

meetings are held weekly. The two newspapers, the “War Cry” and “Little Soldier” have a weekly circulation of 320,000. Two hundred officers have after training been sent out into the work.

It is impossible to say how many there are at present in the Salvation Army, but I leave you to speculate from these figures. Its operations have now been extended to France, to America and Australia. As to the results. We are asked to “look at what the Army is doing, to see the thousands of drunkards and wife-beaters, and blasphemers and blackguards and all sorts of vile sinners who are on their way to heaven” Mrs. Booth’s testimony as to results is as follows; “We have men paying back 1-6, 2-0 and 2-6 per week of money which they had robbed from their master’s tills. We have men who have taken back chairs and tables made from their masters’ wood. They hired a cart and took them home and confessed their sin and asked them to take the goods back. We have men and women out of work because they would not do what others do on the Lord’s day. We have several women who have lived unmarried with men who should have been their husbands, and who have four or five or even seven children, and when the men have refused to marry, they have taken their children and are now earning their living at the wash-tub, or are scrubbing floors, while they might have lived in comparative comfort. Hundreds have sent us their thanks and congratulations from dying beds, and said they would be the first to welcome us when we get to the golden gates.”

Volumes might be filled with the testimonies of those who have been blessed. I give you a few.

The following are specimens of the people’s witness to the work of the Salvation Army:

An old man who had served the devil until his hair had turned white in his unprofitable service, ten weeks ago changed masters. He came to the Lord almost bare and destitute of clothing, but he says the Lord has now provided him with three new suits, and he is speaking hopefully of a duck for Christmas, when he always used to be a goose for the publicans.

“Drunken Mary Bell,” to wit.

Smoked for twenty-six years, and, for over six years, was a slave to drink, and a disgrace to her sex. At the end of last June, she came to an open-air meeting, with a black eye, that covered one half of her face, which she got in a drunken spree. The Spirit of God laid hold of her; she followed to the old Theatre, and got saved, and now it is her chief delight to lead others to the Saviour.
The Salvation Army.

Listen to the experience of one man who has been a great drunkard and has

BEEN IN PRISON FIFTEEN TIMES.

He says, "Last year at this time I was lying in Derby Gaol sentenced for two months, having a broken arm at the time. Got into a drunken scuffle with the police, but the imprisonment did me no good. It was when I met with The Salvation Army, and they told me of a Saviour's love, that my heart got melted, and I went to Him and got saved, and, praise God, I am saved to-day!"

A young man, well known to the police, testifies as follows:—"Thank God The Army ever came to Weston-Super-Mare. It is the best thing that ever happened for me. Before I got saved, I never went to a place of worship, only when I was compelled, and that was when I was in prison. Now I am saved, and, by God's help, I intend to continue to the end. I am now called 'Happy Josh,' instead of 'Drunken Josh.'"

Friends, says another, this is one of my birthdays. Me and my wife used to have a half-a-pint of rum and a bit extra in the frying-pan; but, thank God, this time I went down on my knees and thanked Him for keeping me from the rum. I remember when I had no house to put my head in; since I have left off drinking the rum, I have one of my own.

Another says: "I ran away from home, used to drink, and smoke, and do all that's evil. My father, to cure me, thrashed me with the toasting-fork, tied me to the bed-post for a week, then for a fortnight, but I was never any better till the Salvation Army came along, and I gave Jesus my heart. Now I know I am right. 'Hallelujah! And instead of being thrashed for evil the foreman thrashes me for saying I am converted.' "O, what testimonies we hear." Says one;

Happy homes, happy couples, happy fathers and mothers, happy children, happy shopkeepers. Happy! Why? Because they are getting money they never expected. A publican said to one of our soldiers: "I never see you now." "No, nor you never will. I'm converted, and I've joined The Army." "Yes," says a shopkeeper next door, "I know that, for he's paid me an old score I never expected." Another gets a pair of boots with one week's money, which used to go in drink.

Wandering over the country reports, we come upon a certain once bad character, from Ripley, bearing the name of "Old Crust." We find he has been in prison so many times, he can't count them; was a notorious pigeon-flyer, drunkard, and gambler, and such a desperado when in the hands of the police that, twelve months ago, they broke his arm, taking him to the station. Hear what he has to say:—"I have joined The Salvation Army. When I got saved, I had not a shirt to my back; now I have six, and a box of clothes. The police used to call me "Old Mighty," now they touch their hats, and say "Mr. Glew."

Among a number of drunkards rescued at Belfast III. is one who, some time back, was lying half-mad with drink on the door step of a public-house. The Army went by singing:—"My Saviour suffered on the tree."

He came to the Barracks and sought Salvation. Since then, he has
been a changed and respectable man. Another, who now leads the Army processions, playing his concertina, was a slave to drink, and billiard, and dancing saloons, and, once being miserable, tried to get a revolver, and shoot himself. Thank God, he is saved.

Another, just a fortnight old, said only the other Sunday, when the Army came down our street, I swore at them because they ran over my chicken in the street, but now he said I love them so much I would not mind if they ran over me. The same brought us 2s. 6d., his "baccy" money for a week, to be spent for the Lord.

A dear old woman, 70 years old, who had been living in sin all her life, said friends, I have only been saved one week, but it has been the one happy week of my life.

Another young man said when I woke last Sunday, I found my face all cut and bruised in working for the Devil, but thank God this morning I am clothed and in my right mind. Oh, thank God, for picking such like out of the gutter of sin may God help us more and more, yours in the battle.

A deaf sinner, from Manchester IV., says, "Before I came to The Salvation Army and got saved, I used to spend all my money in drink. I had neither friends, money, nor clothes; now Jesus Christ has taken me in, though so great a sinner, and I have always money in hand, and a good suit of clothes. Best of all, I am happy. Bless His name."

Saved out of Rags!

From Ilkeston come other voices in the same strain. The following is one of them:— "When I came to The Army Barracks, I was in rags, and had on a pair of old clogs; now I have good boots and clothes, and, bless the Lord, am saved, through His blood."

A Few Testimonies?

Converted drunkards and wives. No. 1 (husband). "I was an awful drunkard, drank all I earned, got awful in debt, could never speak without swearing, my home was like a little hell." Wife says, "Friends, I am the converted drunkard's wife. My husband used to come home so drunk, that he used to beat me, and I used to return it again, as long as I could stand before him. But now, our house is like a Heaven. We both got converted in The Salvation Army."

No. 2 (husband). "Thank God that ever The Salvation Army came to Salisbury. I was one of the biggest drunkards that ever walked Salisbury streets. I went home one night, and demanded money from my wife, and she had only sixpence in the house—that I had. And when she could not supply me with 'baccy,' I used to go to the tea-caddy, and smoke that. Now we both are fully saved, and carrying on a branch of Salvation Army work where we live." No. 3 (husband). "I was the greatest sinner in all kinds of vice; Used to go home drunk, and turn my wife out of bed in the night, into the street. She had to seek shelter where she could. Then in the morning, turn out my children naked, to seek their mother." Wife, "That is true, friends, my life was despaired of whenever my husband did come home drunk; but thank God, it's better now. I am not afraid now for him to come home any hour. Thank God, for sending The Salvation Army."
No. 2.—"I used to make my bed in the fields, and under the hedges; but now I sleep at home, and work in The Salvation Army. I have been very miserable after a good many Christmas Days when I have not had a shot in the locker.'"

From Chatham, Captain Cooper sends us a batch of good cases of conversion. The following is a sample:—"I have been a most terrible drunkard," said one, "thirty years. My wife had been praying for me twenty years. A month ago I came to the Drill Hall, and gave God my heart, and to-night I have paid off my last beer score."

There are a number of converted drunkards at this Station who were once drunken sots. To God be all the glory! Men whom policemen, magistrates, or prisons could not tame, writes Captain Jones, of Nelson, have had the unclean spirits turned out of them at the command of Jesus.

Many pearls have been picked up out of the gutter at Helston, says Captain Burchett. The worst drunkard in the town is saved. He got into the publican's cellar once, and unable to get at the beer, being without a utensil; he laid on his back, and turned on the tap and let it run into his mouth. Another thorough-bred drunkard picked up tells how once when his wife was taken dangerously ill, he was sent off to the town for some medicine. Calling at a public-house he spent the money, got drunk, and of course went home without the physic.

At Nottingham, one of the worst drunkards in the town went into the Hall drunk on Saturday night, and came out saved, and spent the most pleasant day he ever remembers with The Army on the Sunday following, and his song is——

"I have been there and still will go,
It's like a little heaven below."

Captain Longstaff sends us the following bit of news—"'Drunken Harry' had converted everything marketable in his home for drink, till he fixed his bloodshot eyes upon the little clock upon the bare walls. This, too, went one day. His conduct drove his wife into an asylum for three years, and, himself, a wanderer, homeless and friendless. Sleeping by the road side, with his head buried in a bush, ashamed of his wretched self. Space only permits us to say that his wife may now be seen clothed in her right mind, sitting at the feet of Jesus, and the once-drunken 'Harry' keeps her company at our meetings."

1. "Mrs., you must kill all these pigeons of mine to-day, I mean to serve the Lord."

So he did, and he is now a soldier.

2. "It is twenty years since I went to a place of worship." Now saved.

3. "Bless the Lord, I am happy! I dance and sing while I am making nails, my work is easier. I cannot help speaking for Jesus. We have a happy home now; father, mother, sister, brother, all saved!" What a meeting that will be around the throne.

4. "I was saved in clogs, but have got a pair of boots now."

5. "I give my wife a kiss when I come home now; I used to use my fists and boots as well, before I got saved, when things did not please me."
The Salvation Army.

6. "When I got saved I sang and praised the Lord nearly all that night. I could not sleep I was so happy."

8. "A gentleman said to me, 'Captain, I can walk through the whole place now without hearing an oath.'"

9. "A butcher said, I take £10 more a-week since The Army came" And yet the people call us a "Starvation Army," but where do they get their beef?

10. "A tailor said, 'I had orders for five suits of clothes last week which I should not have had if The Army had not come.'"

11. "I was drunk last Saturday night. Thank God, I am saved to-night."

12. "Me and my mate came here one night, after card-playing. We both got saved that night."

A grey-haired brother said: "This time last year I was dead drunk, and as blind as a bat, but I bless and praise God's holy name, The Army came this way. Now, I am both sober, and can see. They say the Captain drew me in with a piece of elastic! I knew it was something drew me, for I'm here, and mean sticking, by the help of the Lord. I was a wicked youth. Every penny I laid hold of, I used to go and gamble it away; but now I'm saved, and mean to fight for Jesus." A dear man said. "Yes, it's all true what our dear brother has just said. He was in my class, but I could make nothing of him. God bless him."

Happy Jack says:—"Instead of taking his money to the public-house as he used to do, he was enabled to go to the seaside for a week."

One of the officers recently stated that upwards of 30,000 drunkards had been reclaimed by its efforts.

And now, what are we to say to these testimonies from those who are its trophies and the seals to its ministry? Criticism should be disarmed. As I think of these testimonies, and of the hundreds and thousands of similar ones which might be adduced, my heart is full of thanksgiving to the God of Salvation. These signal triumphs have been won among the very worst of men, men who were not only miserable, but menacing. Yes! the work of the Army has done much to destroy that spirit of anarchy which lurks in men in England, as well as in French Communists and Russian Nihilists. When I think of this, and read how in certain towns crime has been lessened by the success of the Army, and read also of members of the Salvation Army sent to prison for disturbing the social harmony, I wonder that English magistrates are so blind.

But the results are not yet summed up. The last great religious movement in England was that which took its rise through Newman and Pusey, and the famous "Tracts for the Times." That movement has borne and continues to bear the bitter fruit which was expected. The decline of Evangelicalism and the growth of Romanism in the Church
of England, the modern isolation of churchmen from those of other communions are all due to it. It was not progressive, but retrograde, and has obscured Christian truth and impeded Christian unity.

The Salvation Army is the successor and in some respects the antagonist of that movement. That was sensuous, this is spiritual, and aims at bringing not the church—but Christ to the masses of men. The Salvation Army has already demonstrated that the spiritual truth of the New Testament is stronger than a misleading and artificial symbolism. Those who desire England still to be Protestant may well bid the Army God-speed.

The work of the Army is a blessing to the Churches. It shows that personal, whole-souled effort for the salvation of men must succeed, and zeal so fervent and successful is ever contagious. "O that all Churches and Christians might catch the flame." Is not this too commonly a weakness in our Christian life, that we do our work for God too much by proxy and too little by personal effort? Let our prayer be "Lord what wilt thou have me to do."

On this point I would fain have lingered but may not. Only let us remind ourselves that Christ's work of seeking and saving the lost is entrusted to us, and that congregation of worshippers, which does not rejoice over a sinner won to Christ, cannot be treading in the footsteps of the first Christian worshippers.

Let our question be to-day what have I done, what can I do to bring some one to enjoy peace with God.

The Salvation Army is not specially affiliated to any Church, nor is it probable that it ever will. It has struck out a path of its own very much as Wesleyan Methodism did a century and half ago, and that path is not likely to terminate in any existing denomination. But God knows the way that it will take. The "new wine" of Wesleyan Methodism was put away from the chalice of the Church of England, and for this "new wine" also the Master of the Feast may find new vessels. Should the Army be organized into a distinct Church, the air may be filled with cries of "Schism," but if by the Army, vice be transformed into virtue, dead orthodoxy be quickened, and the unity of the faith remain intact, such cries may remain unheeded. Whatever may be the future of the Salvation Army we may rest assured that God's guidance will not be withheld from its leaders.
And now dear friends, two of the great truths which these successes should impress on our hearts to-day, are these; that our God is a living God; that there is power in the simple Gospel of Christ to save any man. The Holy Ghost has not left the world. Oh, no! the wind and the fire of the upper room are blowing and burning still. Let us believe these things, and surrender ourselves unto God, then shall we prove that the greatest blessings, the grandest revivals are not behind us—but before us.

WESLEYAN METHODIST NOTES.

—The Juvenile missionary collectors of the Leeds (Wesley) Circuit—of whom there are 240 in the eight Sunday—schools—have raised £238 during the past year. Here is an example for Indian Juveniles.

—For the benefit of the Madras district which is at present unable to produce its own ministers a new experiment is to be tried. The North Ceylon district has generously voted the Rev. J. V. Benjamin as a supply for one of the Madras Tamil circuit. We trust that the experiment may be so successful that our wants may still further be supplied as necessity arises.

—Nothing daunted by recent failures, the prophets are busy again fixing dates for Christ’s coming. One informs us that the Lord changed his dealings with his people last month. He has taken them into solemn account? As if the victims of exact prophetic interpretation were not already numerous enough, we are now informed by “Frederick Boyce, authorised servant of Jesus Christ” that these things are so. He appears to have laid aside his duties as a Missionary in London, that he might dream about the Great Pyramid and attempt the impossible. We had to pay postage for his tracts, and now regret it.

—The half-yearly Missionary Meeting of the Bangalore Tamil circuit was held on Thursday, July 13th. The Chairman of the district presided and addresses were also given by the Revs. W. H. J. Picken, E. Nathaniel and R. D. Manuel. Mr. Appasawmy read the financial report and followed it with a few pointed remarks on the same subject. Towards the support of the Native ministry the amount of Rs. 135-14-10 has been raised by the church and
congregation during the half-year. The number of members for the June quarter is 125 with 20 on trial. Six adult converts from heathenism, after receiving careful instruction from the Native minister and others, have been baptized during the half-year.

—His Excellency the Governor of Madras travelled from Erode to Trichinopoly, on Tuesday the 4th July. At the Karur Station according to previous arrangement the Rev. Messrs Little and Gostick had a pleasant and interesting interview with him. The boys and girls from the Children's Home were drawn up on the platform, and after His Excellency had inspected the fibres used in the manufacture of rope, &c., and also ropes of different sorts made by the boys there was a regular "march past." His Excellency seemed much interested in the children and asked many questions about the management of the institution, and the condition of the class of people from amongst whom the children have mostly come.

—Some 8 acres of wet land has been secured on lease for cultivation by the boys of the Children's Home, and W. R. Robertson, Esq, the Superintendent of Government Farms has kindly recommended to the Government that an iron plough should be presented to the Home. He has also offered many valuable suggestions which will materially assist the managers in their agricultural work. Permanent workshops for the different branches of industry have at length been commenced, and in the course of a month or two will be in working order.

—The Indian Methodist Watchman, has an article on "Faith Missions," in which a curious attempt is made to claim for them a special loftiness and sanctity. According to the writer, missionaries may be divided into two classes, viz., "men of faith and ordinary men." The faith missionary sets out when he hears the Lord's command "go, work in my vineyard, believing that the labourer is worthy of his hire," and that he who calls and sends, holds himself responsible for all that he needs. The ordinary missionary is not credited with having heard God's call. He sets out when his "supplies are provided for, on a stipulated plan and rate." The writer assures us that "faith missionaries" make no solicitations of any man for any needed thing, that "every faith worker in India is scrupulous on this point." Our readers may remember that pathetic statements of want in every accessible newspaper
with the postal address of a "faith missionary" appended to them look very like solicitations, and there was a time when the writer of the article "felt" that such appeals to the general public were a violation of the lofty principle of the faith missionary. But he has grown a better casuist now, and has widened his "rule of faith." We may therefore conclude that it is only to the uninitiated that they appear inconsistent. "Faith missionaries never enter the arena as beggars for money," says the writer. If we concede that some of our brethren are to be called "faith missionaries" because they employ certain means, (viz., advertising) for obtaining the money needed for their work, we may yet be allowed to regret the degradation of one of our most venerated terms. And all merchants—he they Musulman or Hindu who receive subsistence through their attractive advertisements must similarly be reckoned "men of faith." Much as we respect our brethren who are wise enough to use the press, we cannot see how they are specially Christian merely because they do so, and we know that what passes for devout simplicity with some, looks very like a dodge, albeit a pious one, to others.

We regret to have to record the death of the veteran missionary, the Rev. P. Percival, who spent fifty-three years in India. Mr. Percival was born at Prestwich, near Manchester, on the 20th of June, 1803, and came out to Ceylon in connection with the Wesleyan Mission in 1826. In 1830 he went to Calcutta, returning to England in 1833 and to Ceylon in 1834. There he remained, occasionally visiting the Madras Presidency, till 1852, when he visited England for two years. While in England, he was ordained priest in the Anglican Church, and brought out his "Land of the Veda," a book with which the earliest Indian associations of many of the present generation are connected. We hear that he has left it in charge to his son-in-law, Mr. W. A. Symonds, to bring out a second edition of this useful and interesting work. In 1855 Mr. Percival was made Professor of Sanscrit and Vernacular Literature in the Presidency College, and when the University was established, he became its Registrar, a post he held till within three years of his retirement from the service of Government in 1870, after which he was appointed Chaplain of the Military Female Orphan Asylum, an appointment he only vacated in June 1881. Such is the briefest outline of a long life
literally full of sterling work. As a vernacular scholar, Mr. Percival had few superiors, and a vernacular linguist, perhaps no equal. His mastery of Tamil speech, down to its very *patois* and provincialisms, was really wonderful. The "Tentative version" of the Bible, his two Dictionaries, his "Proverbs" and numerous other Tamil works, sufficiently attest his scholarship. Not the least important of his vernacular labours was the editing of two weekly newspapers, one Tamil, one Telugu, for twenty years. In personal character, Mr. Percival was distinguished by that which we cannot describe better than by the epithet of indomitableness, a quality born of a strong combination of bodily and mental vigour.

The story of his chequered and intensely active life will probably soon be made known to us, as he has left a copious autobiography in the hands of his son-in-law, which will be strangely interesting. We knew him only in his last years, and were rejoiced to find that among the things he treasured most were his memories of work in connection with our own mission in North Ceylon. It was his purpose to have written a few papers on "Missionary Studies," but alas! the facile pen is now laid aside. His love of India was most intense, and he used to speak almost with a touch of scorn of the "going home men!" His interest in missionary work was unabated to the end of his life, and his first and most anxious questions were always concerning its progress. Both in India and Ceylon his memory will be cherished, for his work remains, and will endure. He died at Yercaud, Shevaroy Hills on July 11th.

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**NOTES OF OTHER CHURCHES AND SOCIETIES.**

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—The Rev. C. P. Hard, M. E. Church intends to return to India in the autumn of this year, for Hindustani work.

—The Annual Conference of the South India M. E. Church is to be held in Christmas week with the sanction of Bishop Foster, who will this year preside.

—we regret to report the death of Mrs. Painter, wife of the Rev. Mr. Painter, and the sister of the Rev. C. A. Neve, of the Cottayam College. She came out to India in December last, and on her arrival at Cottayam, began to study Malayalam language and was making rapid progress.
Notes of other Churches and Societies.

— In the second half of last year Bishop Sargent of Tinnevelly, confirmed at different mission stations 2,565 Native Christians; the baptized Christians in the Church Mission Society's district in January last numbered 40,634 and the catechumens 14,676; total adherents 55,310. In the past year there were in connection with the Society's mission 936 adult baptisms, 1,919 infant baptisms, 713 burials, and 415 marriages performed by 57 native clergymen in 1,027 mission villages where there are Christians.

— Native Christians are sorry to learn that Bishop Caldwell has decided to make Tuticorin his head-quarters, and that Edyengoody, with which the Bishop's name is intimately associated, will be converted into a mission station. The Bishop has, on behalf of the Gospel Society, purchased five large buildings at Tuticorin for mission purposes at a cost of Rs. 20,000. In one of these buildings the S.P.G. College at Sawyerpuram will be located and the adjacent buildings are well suited for students as well as for boarders.

— We copy from the Indian Witness the list of subjects for consideration by the Calcutta Conference in December:

- Preaching to the Heathen.
- Work among the Mahomedans.
- Native Agency,— its selection, training and development.
- Promotion of Spiritual Life and, enthusiasm among the Christians of India.
- Education,— Higher and Lower.
- Work among English-speaking Natives.
- Woman's Work in the Indian Mission Field.
- Sunday Schools,—especially for non-Christian.
- Self-support and Self-propagation of the Native Churches.
- Work among the Aborigines and Lower Castes.
- The Press as a Missionary Agency,— the production and distribution of Vernacular literature.
- Medical Missions.

— We regret to report the sudden death of the Rev. J. N. Hooker B.A., of the L.M.S., Coimbatore, at the early age of twenty-six years. Prior to his coming to India he had given himself for a time to evangelistic work in Paris in connection with the McAll Mission there. He possessed a truly missionary spirit, and was thoroughly consecrated to his work. Only a month ago, we heard him speak with ardent longing for its success, and now God has removed him. It was but a few months ago that he wrote in the Harvest Field.

Then die of us what should!
Live the divinest!
Fearless in the furnace we,
Since Thou refines.

— By a letter received from Mr. F. Tucker we are glad to know that the Salvation Army is really about to commence
work among the heathen in India. Bombay is to be their head-quarters, and Mr. Tucker is to be their leader. They will soon arrive, and hope to be able to commence work in the vernacular immediately on their arrival. Their uniform is to be yellow. We need hardly say that there is ample room for them and still more room here for such earnestness as has characterized their work elsewhere. We are sure that all earnest Christians will welcome their coming and pray that "signs" and wonders may attend their work. It may be that God would teach us to improve our methods of work, as well as renew our zeal, for who shall say that all the best methods of doing missionary work have yet been discovered?

GENERAL INTELLIGENCE.

—Max Muller's Hibbert Lectures are already published in Gujerati, and Marattha and Bengali translations are ready for the press, Tamil and Hindi editions are to follow.

—The Rev. Duff Macdonald, Church of Scotland Mission whose name was associated with the alleged atrocities of the Blantyre Mission in East Africa a year ago has now been practically exonerated from all blame by the General Assembly.

NOTICES OF BOOKS.

—The Brahma Prakasika, for July continues its work of appealing to young India. Articles on "Duty," and an appeal to "Young Madras," are among its contents; a Brahmo marriage is also reported, the second which has taken place in Madras.

—We have received the first number of "The Central Idea of Christianity" designed to spread the doctrine of Scriptural Holiness throughout India. It consists of well chosen selections and extracts bearing on this subject, and is very cheap, being only one rupee per annum. It may be obtained from the Editor, I. P. Meik, 46, Dhurrumtollah Street, Calcutta. It is a monthly paper, and is well printed. If two thousand subscribers are obtained it will be made a fortnightly paper for the same price. We most cordially wish it success.

—Hindu Law ON MARRIAGE by R. Ragoonatha Row, a follower of Hindu religion, Madras: 1882.

The learned writer of this pamphlet deserves the heartiest thanks of all well-wishers of India, for the thoroughness and the spirit with which he has done his work. The pamphlet is a candid examination of the teaching of the great Hindu authorities on the subject of widow marriage and its publication at the present time is exceedingly opportune.
The inevitable conclusions to which he leads his readers are the following:—

XXVIII. From the authorities quoted above, it is evident that the Vedas, Smritis and Purnas do allow and sanction remarriages of females. These remarried females are called Poonarbhooos, and their children, Poonarbhavas.

XXX. The fair conclusion which can be drawn from the above appears to be that virgin Poonarbhooos, viz., the first four, can be married more than once with the rites of the first marriage. This law, it will be seen, is at one with common sense. In raising progeny the eastern nations were very anxious to keep the blood pure, and this object is fully secured by not allowing a non-virgin to marry again and rank with a virgin so married. Even for the first marriage the Rishis required only a virgin and condemn the progeny of her whose virginhood had been broken at the time of her marriage.

XXXI. If non-virgin women who have lost their husbands wish to enjoy rank in society, their only course is that prescribed for Sadwees, that is, that of leading the life of an anchorite and undergoing almost all the ceremonies of a male anchorite, viz., removing the hair from the head, and symbolic thread from the body, giving up luxuries, double cloth, and fine apparels, not eating more than once, &c., and leading a chaste life.

XXXII. According to the Hindu Law therefore (1) A girl is marriageable either after she is given away by her guardians, or after she selects a husband for herself. (2) Guardians can give her away, as a rule, only once; but if the party to whom she is given away by the guardian is found, before, and according to some authorities after, Saptapady, to be incompetent for the consummation of the marriage, the guardian can give her away to another person. (3) She can give herself away, if the guardians neglect to give her away up to three years after the attainment of her puberty. (4) She can give herself away also in cases in which her husband has died after the Saptapadee was performed and before the consummation of marriage. (5) The pairs thus married and their progeny are entitled to all the privileges of those belonging to the first married pair and their progeny.

We are not surprised to learn that some of those who are the slaves of custom, and whose chief virtue is that of prejudice against changes the most legitimate and beneficent, should have condemned the author of this pamphlet. It was probably the only course possible to them. They were unable to confute so they condemned them. England's prosperity is said to date from the hour when the papal malediction was flung at her, and so may it be with this author. We shall grieve if after the teaching of this pamphlet the present unreason continue to triumph among the Hindu community.