

time at the disposal of the deputation this appears to have been done thoroughly. The information was sought for from all sources, and the friendly intercourse they had with natives and Europeans is spoken of in the highest terms. Passing over these sources we come to some of the difficulties attending such a mission as that to India. It has a population of 180,000,000, varying from the most savage to the most cultivated, having various religious beliefs, and languages differing as much as Gaelic and Italian. It is within the memory of living men that the work of evangelization has been systematically begun, having to contend with indifference and sometimes positive opposition of professing Christians. Ignorance of the languages, and paucity of labourers, interposed difficulties of an almost insuperable nature. In India there are about 500 missionaries. There are in Scotland and England 36,000 ordained Protestant ministers, with vast agencies in Sabbath Schools, Bible Readers, &c. Place the whole of these in the Presidency of Bengal alone, leaving the rest of India destitute, and there would still remain in that one Presidency a surplus population of fourteen millions without a missionary. Then there are the peculiar characteristics of the natives to deal with, the difficulties of convincing them of the truth of Christianity even after the falsehoods of their own creed have been demonstrated; the acuteness of the native intellect, which is assisted by the doubts, objections and opposition of European philosophers of the Westminster school of thinking, easily accessible to the educated Hindoos, and affecting them most injuriously, and not least are the regardless lives and conduct of so-called Christians. These interpose what might almost be thought insuperable obstacles to the spread of the Gospel in that land. Notwithstanding these great changes in public opinion have taken place, the most revolting of their practices have been abolished, and it is acknowledged, intellectually, that the Christian religion is superior to Brahminism, the educated either becoming Atheists or Deists or else attempting to explain away its tenets as mere types and symbols of higher truths concealed from the common mind. So great have been these difficulties that it is no wonder men's hearts failed at the sight of the task before them and were ready to give up the undertaking as hopeless. But a great change has been brought about by the

inducements held out to the young natives to qualify themselves by education for Government situations. To attain these the passing of a University examination is necessary, and right missionaries can, by the use of the mission school, secure a steady assemblage of from 500 to 1,000 pupils representing the very life of Hindoo society. These are not mere boys, such as would be present at an elementary school, but young men like the students in our colleges, and to them there is not a mere secular education imparted. A thorough knowledge of the Bible forms a part of their training, all that can in the meantime be done to gain for truth an entrance into the heart. Part of the work of these schools is to raise up a native ministry, but there are still serious obstacles to the success of this, although some progress has been made. One of the great obstacles, as is pointed out by Dr. Macleod, in the conclusion, being the lower status of the native, as compared with the European missionary, which is felt as a grievance. In spite of these, the different mission schools of India have raised up from among the converts a most intelligent, educated and respected body of native ministry, whose worth is acknowledged even by the unconverted natives.

The practical conclusions drawn by Dr. Macleod and supported with much eloquence are: that the educational institutions should be supported and kept in thorough working order; that a special missionary should be attached to each institution; that the mission should be extended, and that a retiring allowance should be provided for each missionary. To provide for these things being done, he recommends, earnest convictions, money and men, and of the latter Dr. Macleod minutely describes the kind. the work to be done and the encouragement, namely, the remarkable receptivity of the Hindoo to the influences of personal character. Objections are met and combated, and earnest pleadings are made for the cause, the support of which is urged for the sake of the Church, for the sake of our common Christianity, and for the sake of India, and the speech is wound up with a burst of eloquence, a heartfelt assurance that there shall be a resurrection in God's own time, of these dry bones of a dead system.

The other (News of Female Missions), contains extracts of reports to show what is doing by the labourers in the Orphanage Scheme, a holy and interesting work, in