

HOW MAMMON VIEWS MISSION WORK.

An American traveller in India writes as follows:—

On my way up the mountains I fell in with an intelligent English gentleman, a large tea-planter and a resident of the region, whose views of missions and mission work may be taken as illustrating the feelings of many in this country. In answer to my inquiry as to what was being done for the instruction and elevation of the native population in this hill-country, he coolly remarked that it was "useless to attempt to do anything for them"; "they were better off as they were"; "a little education spoiled them"; "Christian instruction, especially, gave them ideas above their station, and made them proud, less docile, and harder to manage." "As soon as the Gospel touched them," he remarked, "they wanted more clothes, and that meant more wages," and then they began to assert themselves, and to think and talk about their rights, "so that he had concluded that it was better that they should be left where and as they were.

I could not but answer in reply that in a country where the people were well nigh naked, and compelled to live and support their families on from two to three annas (from four to six cents) a day, that more clothes and more wages were just the thing most needed, and as to a clearer conception of their manhood and a better understanding of their rights, such knowledge could not but be advantageous and helpful to a people reduced as these were to a condition of the most abject poverty and servitude. But such is the hard, avaricious and utterly unchristian views of things which I have several times met with in this country on the part of men who are here simply for the purposes of gain.

I find business-men here sometimes very arrogant and overbearing in their treatment of the natives, as well as very severe and exacting in their demands upon them. Such men are, of course, out of sympathy with, if not positively antagonistic to, any and everything which may tend to restrict their imperious rule, or diminish the profits of trade, and so in any way prevent the speedy realization of their hopes of fortune. They are here to make money, and before that one controlling purpose everything else must

bend. They treat Christian principle as a mere useless sentiment, and the natives of the country as though they had no rights which they were bound to respect. Before this avarice and love of gain their humanity, as well their piety and Christian principles, go down.

THE BETTER WAY.

The celebrated William Pitt, statesman and prime Minister, was in the habit of getting through any speech more important than usual in this manner:—Before he went down to the House he would take a whole bottle of port wine, the excitement caused by which would raise his nerves to the required pitch, and make him equal to the occasion. He thus exhausted his constitution, and died comparatively young.

Lord Shaftesbury tells us how, when engaged in the Ten Hours Factory Bill, he had to make statements which in all likelihood, according to his power of putting them forward, would decide its fate in the House of Commons, he felt more than usually depressed and fearful. But he had committed it to God in prayer, and when he got up to speak, this verse came to his mind—"Thou art my strength, O Lord!"—so strongly, it was like a voice in his ear, and after that, he says, "I spoke for two hours, and was as easy as if I had been sitting in my armchair."

Such is God's peace and God's presence to His own people. "Thy love is better than wine."—*Good Words.*

MISSIONS IN MEXICO.

According to statistics there are in Mexico, including all evangelical workers and work, the following elements and agents for evangelizing this people, 86 centres of operation, 393 congregations, 48 foreign missionaries, 44 unordained native preachers, 96 teachers, 49 other helpers, 12,000 communicants, 503 pupils in graded schools. Besides this, we have ten Protestant papers, and several presses that are actively engaged in scattering religious literature over the land. Altogether, there have been issued 50,000,000 pages of religious literature in Spanish since Protestantism first entered Mexico. There are 10,000,000 inhabitants in Mexico; this gives them five pages of religious literature each. The value of missionary property is nearly \$600,000.—*C. P.*