

dily into commercial relations with foreigners; and in a few years their imports of foreign manufactures amounted to £250,000, paid for in the produce of the soil. Christianity is now almost universal among the Bechuanas. Education is rapidly extending; natives are being trained in adequate numbers for teachers and preachers; Christianity is reading out among the neighboring tribes. The Bechuanas have been changed by Christian missions into an orderly, industrious people, who cultivate their fields in peace, and maintain with foreigners a mutually beneficial traffic.

The greatest of all fields of missionary labor is India. Thirty-five societies carry on their operations among the swarming millions who own British rule. Upward of six hundred foreign missionaries, besides a larger number of Christianized natives, are employed in communicating a knowledge of religious truth. From the printing-presses of the missionaries there have issued during the last twenty years three million copies of the Scriptures, and twenty million school-books and other works.

Early in the history of Indian missions, it was perceived that preaching alone would not yield the results which the missionaries sought. The Hindu clung tenaciously to the religion which his fathers had held for twenty-five centuries, and which was wrapped closely around every detail of his daily life. He preferred it to any new faith which the foreigners offered for his acceptance. The first indispensable step in the process of his conversion was to show him that his religion was a mere aggregate of fables. The missionaries established schools and applied themselves to the work of teaching. At first their instruction was given wholly in the native tongues. But the question arose, and was keenly debated, whether it was not better to teach the youth of India in the English language. In 1829 a mission-

ary from Scotland—Alexander Duff—virtually solved the momentous question. He satisfied himself that English should be substituted for the vernacular; not otherwise could European enlightenment and the Christian religion possess India. In that belief he founded an institution for the training of young men of the better class, and his signal success led to the general adoption of his system. In a few years the governor-general was able to state that Duff's labors had produced "unparalleled results."

For fifty years Hindu youth in increasing numbers have received an English education. A revolution of extraordinary magnitude has been silently in progress during these years, and even now points decisively to the ultimate, although still remote, overthrow of Hindu beliefs and usages. A vast body of educated and influential natives acknowledge that their ancient faith is a mass of incredibilities. A public opinion has been created by whose help such practices as infanticide and the burning of widows have been easily suppressed. From time immemorial the Hindu people have been broken by the superstition of caste into innumerable fragments, each of which is taught as a religious duty to despise and shun the others. The missionaries from the beginning declared war against a system which prohibited the free intermingling of men and filled their minds with unreasonable prejudices and antipathies. Their policy was based on the principle that the followers of Christ are brethren, and they taught the converted Brahman to receive the cup of communion from the hand of a man whose touch he was accustomed to regard as hopeless defilement. The mischievous delusion of caste is gradually losing its power over the Hindu mind. The debasement of Indian mothers enfeebles the Indian character. Irreversible physical as well as moral laws secure degradation of races who deny to women