

Let our giving to missions be wholly reconstructed. Let us awake to the fact that we have not yet *begun* to learn the divine lesson of self-sacrifice. Our luxuries must be surrendered in view of the destitution of a perishing world—yes, even our comforts, our very necessities must be diminished and sacrificed in the face of the extremities of those who must perish for the want of bread.

THE OPPORTUNITY OF THE AGES.

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INDIA is the home of one-sixth of the human race. Reaching from Cape Comorin, within eight degrees of the Equator, north 2,000 miles to the peaks of the Himalayas, and from Afghanistan through 1,800 miles to Indo-China, we have a country inhabited by 252,000,000, and equal to about one-half of the area of the United States.

The people are not homogeneous. There are forty languages spoken in India; many are very ancient and polished. The Sanskrit, in which the Védas were written, rivals even the Greek in fullness, power, and beauty, and is still the language of ritual in all India, being to the Hindus all that Latin is in the Romish Church. The people are as different as their languages; not of one cast of countenance, not of one ethnological descent. The religion of the people of India is one—Brahmanism or Hinduism—with the exception of the descendants of the Mohammedan invaders of some seven centuries ago. Of these, 40,000,000 remain in India still, and are Mohammedan.

Let me remind you what Brahmanism or Hinduism is. Their ancient Védas, the most ancient of which is believed to have been written about the time of Moses, teach, in the main, a true conception of God and man and sin and sacrifice. But though they have these ancient Védas and these purer ideas of God, there came later the teaching and the practice of polytheism and idolatry, until what once was light in Asia has become darkness.

As the purer religion of the Védas degenerated, their purer morals gave place to sensuality, corruption and vice. As a physician I have treated many thousands of patients, from the Rajah to the beggar, and I say that there is no such thing as purity or virtue among them. And I have this from the confessions of their best men, that "there is not a family that is not tainted with the impure disease." Honesty in dealings is scarcely known, and is not expected in trade. And although their Védas, poets and sages call on the people to maintain truth as their choicest heritage, yet there is no truth among the people. A common proverb among the Telugus is, "If a man tells the truth, the town will soon become too hot for him." I was once preaching in a Telugu city; said I, "You Hindus tell a lie as often as you tell the truth." "What, sir!" said a Brahman right before me, "do you