

baptism within the zenanas, thereby sparing Hindu ladies a wrench from their homes which would leave them outcasts, as well as a publicity utterly alien to all their feelings. The *Witness* is inclined, and with good reason, to favor this. Baptism by lay persons, male or female, is received throughout almost all Christendom as valid, and as authorized in exceptional circumstances.

—"The founders of the Protestant churches in India deserve to be held in all honor. The labors of Ziegenbalg, Schwartz, and their coadjutors, will ever form a stimulus to the Christian missionary. That they did not fully understand the religion and customs of the country is not to be wondered at. Sanskrit was sealed to them; information had to be gathered as best it could; war and confusion often interfered with their work. That they ever achieved so much is a marvel; that they made mistakes they would be the first to admit. One of these mistakes was the apparent toleration of caste. A century of toleration has not eradicated it. The evil seems rooted in the soil, and is ready to spring up in unsuspected forms."—*Harvest Field*.

—"We hear from various quarters of friends who are tempted to forsake the anti-opium cause. They are inclined to believe that the statements of Sir George Birdwood, Sir William Moore, Sir John Strachey, and Sir Lepel Griffin are a triumphant vindication of the Indian Government. Apart from the fact that they have only seen a small part of the evidence placed before the commission, a moment's thought would save our friends from such a grave mistake. It is not proposed, even by these men, to remove the label 'Poison' from our laudanum bottles. With all their professed admiration for the virtues and innocence of opium, not one of them has suggested that it was at all desirable to substitute its use in this country for the alcohol which they affect to condemn.

They have not the least intention of encouraging or making it more easy for their children or their friends to use the fascinating drug; but they have the moral cowardice to urge that what they dare not propose to their own countrymen here, they may safely encourage among the great heathen populations of the East. Our friends ought by this time to know that, though it suits the Indian Government to parade the evidence of such men, the opinions of Sir George Birdwood and Sir William Moore on this subject are the ridicule of their own profession. Their admiration for opium, and that of their two friends, Sir John Strachey and Sir Lepel Griffin, has but one meaning—the millions of money received by the Indian Government from the Chinese victims of the drug."—*Medical Missions*.

—The *Harvest Field* warmly resents, as an utter misrepresentation of the educational missionaries of India, the charge that they regard secular education and science as a *preparation* for receiving the Gospel. It explains that they aim to give a *complete* education, including continuous evangelical instruction, because the government, in its religious neutrality, cannot do this. They cannot, of course, confine their own instruction purely to religion. They must provide for mind, body, and heart; but the provision for the mind and body is not a preparation but a concomitant of the training intended for the spiritual nature. They cannot accept the government pupils as sufficiently trained, nor can they, by refusing to provide the instruction which the government does give, drive their young men into the government schools.

—"The other Sunday morning, on visiting some tea gardens, we heard at every turn children singing, *Fishu mujh ko karta pyar* (the version in Hindi of 'Jesus loves me'). Praising God at the thought of this Gospel message being caused to resound far and near by these as yet heathen children, we asked why they were singing. The an-