First Impressions of India.

by the Rev. W. Milne, Late of Auchterarder.

In a former communication to you, I said that the success of Christian missions in India must be judged of, not merely by the number of converts who have been gathered into the Christian Church, but also by the present condition of native scolety, and the processes that are at work in an infinite variety of ways, betokening the certain and speedy approach of a more glorious day of grace.

In recurring to the subject, I would remark, that while Christians at home are too much inclined to regard the number of baptisms as the true test of missionary success, I have observed a tendency on the part of the friends of missions to go into the opposite extreme, and rest the defence of the good cause almost exclusively on the indirect results achieved. They scorn the idea of "counting the converts," and undertake the vindication of the missionary enterprise from a philosophical induc-tion of facts drawn from the wider domain of the educational and social changes due to the indirect influence of Christianity and British rule. I can easily understand how prayerful and earnest men, whose lot it has been to labour long in the mission field without seeing converts multiply as they may have expected when they enter-ed on their work full of youthful ardour and zeal, or who may have often been disappointed and grieved in those who had received baptism at their hands, should gradually fall into the extreme above alluded to. But the other side of the question presents a warmer aspect to the hearts of Christians at home, and calls forth most powerfully their sympathy and prayers. Missionaries have sometimes been accused of making too much of the success that has attended their efforts—of sending home too rese-coloured accounts of their work, and of keeping back everything that would be calculated to discourage the church at home. My own conviction is, that the tendency is rather to underrate than to exaggerate the amount of good that is being done. Even with our eyes fixed on the future conquest of our land, and the abundant blessing that is yet in store for the church, it is well to make the most of the grapes of Eshcol already gath. ered, and to send home from time to such accounts of the grace of God among the heathen, as shall enable praying people to say to one another, "This is the fruit of

We had recently under discussion in our Missionary Conference "The encouragements and discouragements connected with mission work n India at the present

There were several of the native Christian brethren present, and one of the mis-sionaries, in the course of the discussion, looking round the room, and pointing to one and another of these honoured men who are labouring for the cause of Christ who are labouring for the cause of Christ as ordained missionaries and ministers, exclaimed, "Ye are my encouragement. When I think of what the grace of God has done for you, and see you labouring more earnestly than myself for the evangelization of this land, how can I be discouraged?" There was great force and propriety in this appeal. Any one who has seen such men as Rev. Narayan Sheehadri, the Rev. Jagadishwar Bhattacharjae, Rev. Lal Behari Day, and many others who are occupying high places in the ministry and Church of Christ, may well take heart again and be "a hero in the strife." What God has done he is doing, and is able to do, God has done he is doing, and is able to do, till his purpose of grace with regard to this nation shall be fulfilled.

Only a few weeks ago there was a meeting in one of the churches in this city, of native Christian ministers, missionaries, and laymen engaged in active Christian work in Calcutta and its neighbourhood, and there were upwards of sixty present. and there were upwards of sixty present. The fact alone might be sufficient to cheer the most desponding. In a recent number of the Bengal Magasine, edited by Rev. Lal Behari Day, of Chinsurah, appeared an article by a Bengal Christian in reply to the misstatement of a writer in the Liberal, regarding Christian missions in Bengal. From this article I send you the following extract, promising that the Liberal is edited by a Brahmo gentleman, and the object of the writer is to show that Christian missions in Bengal have been a failure, and Brahmeism is to supersede Christianity :-

"When one considers the tremendous difficulties under which Christianity labors in this country, one should not have been surprised if it had made much less progress than it has actually done. In Bengal, to which country the writer in the *Liberal* confines his attention, we have a population of about sixty-seven millions, the bulk of whom are domincered over by a system of religion which is perhaps the most potent of all the superstitions which the annals of the world presents to us. The pernicious tendency of that system it is impossible to exaggerate. No form of false religion ever exercised so powerful an influence on its votaries; no system of heathenism boasted of so high an antiquity; no religion ever consulted so successfully the veried tastes and predilections of men. For the populace, it has feasts and shows and celebrations; for the lettered fow, it it has a system of monotheism suited to their cultivated minds; and for the sentimental and imaginative, it has transcendental pantheism. It allures sensual and pleasure-loving men by the carnal delights of a heaven which it feigns; and it holds out to contemplative and enthusiastic men the prospect of an absorption into the divine essence. Terrible is the influence which Hinduism exercises upon its votary. Its dark form haunts him by day and by night. It regulates all his thoughts, moulds all his feelings, directs all the springs of his activity. It has enveloped his mind in a coating of sevenfold prejudice, through which truth finds it difficult to pierce. When you add to all this the cepsideration that the circuit results are the consideration. When you add to all this the consideration that the gigantic system of Caste isolates the Hindu from all the nations in the world, and Hindus from one another, yeu must admit that the spread of Christianity amongst such a people must, humbly speaking, be very slow. Of the rest of the population, about twenty-two millions are followers of the Arabian Prophet; and

these, owing to their intense pride, their systematic self-righteousness, and their fierce fanaticism, are, in a missionary point of view, more hopeless than the Hindu idelaters whom they affect to

despise.
"But in spite of these formidable obstacles, it must be admitted by every thoughtful person that Christianity has thoughtful person that Christianity has made great progress in the country. The writer in the Liberal says that there are 20,000 native Christians in Bengal, 5,000 of whom are communicants. We do not kn. w where the writer got his statistics, but he is quite out in his reckoning. From the statistical tables compiled by the Rev. Messrs. Sherring and Shackell towards the end of 1871, we find that there are in Bengal nearly 40,000 native Christian, of whom upwards of 18,000 are communicants, cants,-

Rongal including Orissa 21,342 Chota Nagpore .21,536

Total 45,978 Native Christians. The number of communicants is as fol-

lows:— 

"These results, it will be remembered, were obtained in the year 1871; during the last three or four years there must have been some accessions to the number; let us, however, content ourselves with saying that the number of native Christians in Bengal at this moment is 40,000. The writer of the article under notice takes care to inform us that Dr. notice takes care to inform us that Dr. Carey, the first Protestant missionary in Bengal, arrived in the country in 1798; but it is well know that, though Dr. Carey came to Bengal in 1798, no great effort was made to convert the people till several years after—indeed, it is a simple fact that by far the great majority of the converts were made only during the last thirty or or forty years. Striking an average, we may say that the present results of Christian missions in Bengal have been attained by missionary exertion for the last sixty years. Ohristianity has thus obtain-ed 46,000 followers in sixty years.

"Now, the Brahmo Samaj—or Sabha, as it was originally called—was established by the late Rajah Ram Mohan Raya, about sixty years ago. What progress, we ask, has Brahmoism made during these sixty years? We cannot lay our hands on any Brahmo statistics,—and we do not know that they have ever published any— but the last census informed us that there were in Calcutta some 90 and odd Brahmos; let us say, then, in round numbers that there are in Calcutta 100 Brahmos. The number in the Mofussil can hardly be the same as in Calcutta; but let us be liberal, and say that the number of Brahmos in the Mofussil is 100. We then have.-

In Calcutta ..... 100 In the Mofussil.....100 Total ......200 Brahmos.

We thus see that during sixty years

Brahmoism has got 200 followers, and that during the same sixty years Christianity has got 46,000 followers; or, in other words, for every follower that Brahmoism obtained, Christianity obtained 280 followers! And yet a Brahmo writer in the Liberal speaks of Christian missions in Bengal as a failure! If Christianity is a failure in Bengal, Brahmoism is a failure two hundred and thirty times over!"

### Conversion of an Infidel.

An interesting account of an infidel's conversion was recently given in the daily prayer-meeting in Chicago, Illinois. It is said that the man, while on his way to take the cars for the east, heard a little Irish boy, who was sitting on the door step, singing:

"There'll be no more serrow there, There'll be no more sorrow there."

"Where?" inquired the sceptic, whose mind was more impressed by the words. "Where is it there'll be no sorrow?" The boy answered:

"In heaven above, Where all is love, There'll be no more sorrow there."

The infidel hastened on to take his seat in the cars; but the simple words of that hymn or chorus had found a lodgment in his mind. He could not drive them from his thoughts. They were fixed. A world where there is no sorrow! This was the great idea that filled his mind. He dwelt upon it—revolved it over in his thoughts.
It was the message by the Spirit that led him to the flaviour, who delivers the lost and ruined from sin here, and raises them to that world of joy and glory where sin and sorrow are unknown.

### The Minister's Wife.

Under the head of "The Minister's Wife," the London Baptist Magazine has the following bit of pleasant satire: "The minister's wife ought to be select-

ed by a committee of the church. She should be warranted never to have headache or neuralgia; she should have nerves of wire and sinews of iron; she should never be tired nor sleepy, and should be everybody's cheerful drudge; she should be cheerful, intellectual, pious, and domes-ticated; she should be able to keep her husband's house, darn his stockings, make his shirts, cook his dinner, light his fire, and copy his sermone; she should keep up the style of a lady on the wages of a day laborer, and be always at leisure for 'good works,' and ready to receive morning calls; she should be secretary to the Band of Hope, the Dorcas Society, and the Home Mission; she should conduct Bible classes and mothers' meetings; should make clothing for the poor and gruel for the sick; and finally, she should be pleased with everybody and everything, and never desire any reward beyond the satisfaction of having done her own duty and other people's too.

[For the Presbyterian.]

Behold Waters issued out from under the Threshold of the House, etc.,"-Ezekiel 47th chap.

Have yo seen how the waters of life are flowing? Oh clear and sweet is their healing flood: Have ye seen the trees on their margin growing, The test for medicine the fruit for feed? Oh taste the fruit of Life's wondrous Tree. Thon pass through the Waters of Life with me.

From the Temple's threshold the rill is stealing-The parched ground hath become a pool; Thy feet are worn, they have need of healing, Let them dip in the waters so pure and cool. And thy weariness all shall pass away As ' up to the ancles" the wavelets play.

We will measure a thousand cubits now, For the trees are a shade from the scorebing heat The breeze from the river thall cool the brow,
And the grass is green, and the flower, are sweet. Yes! measure a thousand steps, and then Let us pass through the Waters of Lue again.

'Tis deeper, now, but thou need'st not fear it. No death can lunk in these waters pure; And the voice of the stream as ve bend to hear it Chants still "I am bringing theo health and cure." Thy steps through its waves shall be strong and

So here is the cure for the feeble knee!

A thousand farther! oh blessed river The desert is blooming like the rese-The marshes still may be sait as ever,
But an must live where its current flows And thou through its depths may's safely go Though "up to the loins" is the waters flow.

Another thousand-oh wondrous river. Its flood is rolling so deep and wide, Thou may at swim in its waters but ford them nover And thou canst not pass to the other side And why shouldst thou pass—it is all for thee, Enough for time and eternity.

Now launch thy bark for the stream will bear it, Thou needst not bend to the laboring oar-Tis uscloss labor, thou well may st spare it, Leave the ears behind on the river shore. Among the reeds they may safely lie, Yet no galley with ears shall pass thee by.

(Yes! furl the sail, for it serves no longer, By the board let the masts and the tackling go! Oh gallant ship! though thou seem the stronger, Thou caust only move as the currents flow. Let them bear thee along to the boundless see Thou shalt and the haven where thou would'st be !!

Oh safe and free is thy small bark gliding, Oh brother rest thee, thou need'st not fear: A hand unseen is the rudder guiding, An unseen Brother is ever near. That guiding hand bath been pierced for thee, That brother loves eternally.

### How to Read the Bible.

Mr. Moody says: "For a number of Mr. Moody says: "For a number of years I have made a rule not to read any book that does not help me to understand the Bible. I am a greater slave to that book than any man is to strong drink, and I am sure it does me agreat deal more good. Every Christian ought to have a good Bible—not so good that you are afraid to mark it, and a Concordance. I think I have got the key to the study of the Bible. Take it topically! Take love, for instance, and spend a month searching what the Bible says about it, from Genesis to Revelation. Thus you will learn to love everybody, whether they love you or not. everybody, whether they love you or not. In the same way take 'grace,' 'faith,' 'assurance,' 'heaven,' and so on. When you read your Bible be sure you hunt for you read your Bible be sure you hunt for something. Read the same chapter over and over again, till you understand it. I would add, make yourself thoroughly familiar with St. Paul's Epistles. They are the key to all the Holy Scriptures. Get a Reference Bible, and you will find the best commentary in the margin.

"Take up one wordin a book, such as the 'believers' in St. John. Every chapter but two speaks of believing. Look up the

but two speaks of believing. Look up the nineteen personal interviews with Christ. Take the 'conversions' of the Bible; the seven 'blesseds' and 'overcomes' of Revethings of Peter, the 'verilies' of John, the tungs of Feter, the 'verilies' of John, the seven 'walks' of Ephesiaus, the four 'much mores' of Romans iv., the two 'receiveds' of John i., the seven 'hearts' in Prov. xxiii., and especially an eighth, the 'lookings,' the 'lookings back,' the 'beholds' of the Bible."

IT is always a terrible condemnation of a church member that no one should suspect him of being one. We have heard of a young lady who engaged for many months in a round of frivolities—utterly forgetful of her covenant with Christ. One Sabbath morning, on being asked by a gay companion to accompany hun to a certain place, she declined on the ground that it was the communion Sabbath in her cwn church. "Are you a communicant?" was the autting rouly. the cutting reply. The arrow went to her heart. She felt that she had denied the Lord who died for her. That keen rebuke brought her to repentance, and a reconversion.—Dr. T. L. Cuyler.

(From the Touck Blade.)

Specialities in Medicine.

We publish on our eighth page a lengthy article describing the system of the noted specialist, Dr. R. V. Pierce, of Buffalo, N.Y., in which he sets forth with considerable force and clearness his reasons for devoting his whole time and attention to a single department of medicine—the treatsingle department of medicine—the treat-ment of lingering chronic diseases. The same article also takes up the subjects of diagnosis, methods of consultation and treatment. etc., and will be found to con-tain many valuable hints to the invalid. Dr. Pierce is the author of a work which has already attained a large circulation— "The People's Common Same Medical ins already attained a large circulation—
"The People's Common Sense Medical
Adviser"—containing some nine hundred
numerously-illustrated pages, and devoted
to medicine in all its branches, a work well
calculated for the guidance and instruction
of the people at large, and which may be
had for \$1.50 (post-paid) by addressing to
the author. Dr. Pierce has now been before the general public long anough to There are boys who grow up to manhood without learning to smoke. We have seen such. It is even possible to get through a Theological Seminary with lips unstained by tobacco. This latter agreement is a daring one but we bravely make it.

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### ver to have been extensively deranged. AGUE AND FEVER.

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Silved a light by the control of the

### A MOST REMARKABLE CURE.

A MOST REMARKABLE CURE.

Path And LPHIA. June 23th, 1867.

SETH HAND. Baither in Md.—Barryle Seeing year advertise men. I was induced to try your bylicpite Pills. I was attack i with Enilopy in July, 1867. Inmediately my physician was summoned, but he could give me no relief. I then countied another physician but i seemed to grow worse. I then tried the treatment of another but without any good edge. I say in returned to my family physician is as cupped and hied several different times. I was generally attacked without any premonentry symptoms. I had from two to five fits a day, at intervals of fall wherever I would be one when my steep and which and was severely injured soveral times from the falls. But was serverely injured soveral times from the falls. I was affected so much that I leakable conflicted in my business, and I consider that your Epider Pills end only had two attacks afterwards. The last one was apricted, I he haven't pills, from manced to usey our Pills, and only had two attacks afterwards. The last one was April 6th, 1856, and they were of a beas serious character. With the blessing of Providence your medican was made the instrument by which I was chief and the decrease of them. Any person whish in the Pills and the decrease of them. Any person whishing further information can obtain it by calling at my residence, No. 836 North Third St., Philadelphia. Pa

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IN THEBE A CURE FOR EPILEPSY:

The subjoined will answer.

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You will find enclosed five dollars, which I send you for
two boxes of your Epilepite Pills. I was the first person
who tried your Pills in this part of the country. My son
was badly afflicted with fits for two years. I wrote for
and received two boxes of your Pills, which he took agcording to directions. He has perer bad aft since. It
was by my persuasion that Mr. Lyon tried your Pills.
His case was a very bad one; he had fits nearly all his
life. Persons have written to me from Alabama and
Tennessee on the subject, for the purpose of ascertainlag my opinion in regard to your Pills. I have siways
recommended them, and in no instance where I have
had a chance of hearing from their effect have they
failed to cure. Yours, etc. C. If Guy.
Gronada, Yalabuaha County, Miss.

#### ANOTHER REMARKABLE CUBE OF EPILEPSY; OR, EALLING FITS, BY HANCE'S EPILEPTIC PILLS.

BY HANCE'S EFILEPTIO PILLS.

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TO SETH S. HANCE:—A person in my employ had been afficted with Fits, or Bpillops, for lairner, years, he had these attacks at intervals of two to four weeks, and cftentimes several in quick snocosion, conetimes. Auling for two or three days. On several occasions they lasted until his mind appeared totally doranged, in which assed he would continue for a day or two after the fits ceased. It ride several romedies prescribed by our resident physicians, but without success. Having seen your advertisement is concluded to try your remedy. I obtained two laws they our Fits, gave them according to directions, but without success, they may be a fit of the several try our Fits, gave them according to directions, and the second healthy may, that My ure. The person is now a coult, healthy may, that My ure. The person is now it lad a fit since he commenced taking your mattlefus ten years since. Ho was my principal wagoner, and has since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like overy one who has fits to give it a trial.

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them. Yours, respectfully, etc., W. P. Lig.

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