

missionary boards and societies have many sacred investments in the religious history and religious life of India. The American Board was one of the noble pioneer agencies of the early part of this century, sending men like Judson and Rice, when as yet there was no welcome for them, but only Governmental rebuffs, and a bitter prejudice on the part of British residents. As men now view it, it is an honor to any church to have had her missionaries sent away; an honor—considering the tardiness of the Christian church in evangelizing heathen lands—to have knocked at the barred doors, and by the very inhospitality of their reception to have brought about that reaction in the public sentiment of the British nation which rather hastened the work of missions in the end. The churches of Great Britain have reason to thank the American Board for those early and seemingly futile efforts.

The Presbyterian Board also has sacred investments in India. During the Sepoy invasion eight of its missionaries, with two little children—after days and nights of horror—were marched out to the parade ground of Cawnpore and shot by order of the demon Nena Sahib. I have since visited the place, and could find no headstone, no grave, no trace of these noble martyrs; but “their names are written in heaven,” and their voices cry out from the very ground unto their countrymen to carry forward that great work for which they gave all that they had to give—their lives. The sacred spot on which they fell ought to be regarded by the Presbyterian church as a sacred trusting place with Him who came to seek and to save that which was lost, and whose covenant cannot be broken. We ought to pray in earnestness and faith that the blood of that martyrdom may be the seed of great spiritual success.

The Methodist Episcopal churches of America shared something of the trials and sacrifices of that same sad

history. Though with less tragic results, its missionaries bore for several weeks the awful strain. The churches at home were wrought up to a higher consecration and a more earnest purpose and effort, and few branches of the church have reaped richer harvests in India than the Methodists of America.

The Baptist churches of America have also a rich investment of experience in Indian missions. The lesson of the “Lone Star” of Telagoo has proved a legacy of great value to the entire Christian life of the denomination. There, where for a score of years almost, no fruit appeared; where missionaries still toiled on in faith, though many in the home churches, and, perhaps, even in the Board of Administration, considered Telagoo a forlorn hope,—there the friends of missions were destined at length to see a modern Pentecost in which thousands of native Christians were gathered to the church.

The mission of the Reformed Church of America has also had abundant reason to rejoice in the labors it has put forth in the Arcot Mission and among the Santhals. It has been no mistake that these American churches have made in stretching forth the right hand of sympathy and of help to India. In spiritual impulse, gathered from thrilling histories, from the lives of men like Judson and women like Harriet Newel, from the character of faithful laborers who have fallen asleep amid the scenes of their toil, and martyrs who have poured out their blood upon the harvest field,—from all these, the American churches have received back double into their own bosoms, and have thus been brought under renewed obligation to carry forward the work till He shall reign whose right it is.

During this present year of 1890 a new summary of results will doubtless be made. From decade to decade, the ratio of increase has constantly risen, and we are prepared to find that ratio higher still.