

five years there has been an increase such as has not been known on earth since the days of the apostles themselves. We are going on with the work, and, in spite of hindrances, want of faith, and the wretched religious differences which are a cause of scoffing on the part of the heathen, the opportunity is there, and that opportunity has been wonderfully made use of to do an enormous work in India. You have only to go to South India, where there are vast temples, marvellous in splendor, and having thousands of devotees sometimes attached to the service of the temple, to see that heathenism has a great and mighty hold on the inhabitants. We have destroyed much of the faith of the educated classes without giving them anything in its place, but that is not true of the great mass. There the religious spirit is strong, and amid the perversions and the distorting medium of idolatry there it is with strength and vitality, and what we have to do is to lay hold of what is good in that religious spirit and extinguish what is evil, to raise what is good to a higher level, and destroy the evil by the power of Christ. Then there is Mohammedanism in the north, less full of ideas, less progressive in spirit than Hinduism, but with a toughness and a tenacity which, except in Christianity, are seen in no other religion; and there are points in which Mohammedanism has a grasp of that vital truth that there is one God only, in whom men live and move and have their being. We are confronted with two great religious systems, each having in it both good and evil, and we have to inspire the one and cast out the other."—BISHOP BARRY, in *Church Missionary Intelligencer*.

—"A striking peculiarity of the religious life of the Christianity of this country, as it seems to us, is the lack of the emotional element. Even where faith is manifest and active there seems to be almost no feeling. Perhaps our experience is exceptional, but in many

years of mission work we never met with a case of what is known in America as 'revival work'—that is, a case in which persons are so powerfully affected by the Holy Spirit's influences that physical effects, either in the way of great distress or in the way of transports of joy, were manifested. Even in cases where there seems to be 'conviction of sin,' it lacks that pungency and vividness which we have seen in other lands, and even where conversion seems genuine it bears more traces of an intellectual change than of something which profoundly moves the heart. We are not arguing whether this lack of emotion be a defect or an improvement. We simply call attention to it as a curious circumstance. We never remember to have seen tears caused by spiritual emotion in the eyes of any native of India but once, and that was in the case of a gray-headed preacher; and yet we have seen many cases in which persons seemed in the midst of mighty temptations, to be heartily striving against sin, and endeavoring to commend the religion of Jesus to others by a holy life. Possibly the missionary body are largely accountable for this state of things, by reason of the way in which they have instructed their converts. If this be so, it might be well to review those instructions and see if they are as complete and well-rounded as they should be. A conversion which affects men's brains and not their emotions has not gone far enough. If this matter be only a race peculiarity, and not an effect of training, there is little to be said. It is not to be expected, nor indeed desired, that the Christianity of this country should in all respects conform to Western models, but we should at least keep our eyes open, and keep defects from creeping into our congregations in the guise of advantage."—MAKHZANI-MASIH, quoted in *Bombay Guardian*.

—Opportunities are now largely opening for zenana female missionaries, if allowed by the Church, to administer