

ethical standards of the Indian tribes in the interior of the continent is superior to that of tribes who have been contaminated by their contact with the whites.

However much we may wish to avoid provoking a quarrel with our Catholic brethren, we cannot escape saying that the Catholic Church as a whole has failed to lift the Indian under their charge into anything beyond a mere formal acquiescence in Christian doctrine and has left him, for the most part, with simply a substitution of one form of idolatrous worship for another.

ARE THE INDIANS ACCESSIBLE TO THE GOSPEL?

Anyone who has any doubts on that score should read the story of David Zeisberger, whose life and labors are commemorated by a touching account, written by Rev. W. H. Rice and published by the American Tract Society. It is a beautiful story, full of pathos, in which the Indians appear as the possessors of a truly Christlike character, in striking contrast to the fiendish conduct of their American and English persecutors during the war of the revolution.

The record of Allan Gardiner's heroic attempt to found a Mission among the Fuegians of the Tierra del Fuego and the eventual success of the Mission in the face of seemingly insurmountable difficulties, is a story too well known to require more than a passing notice.

The story of the Moravian Mission in Guyana, which at first was entirely among the Indian population, also goes to prove that the Indians are attracted and transformed in their character by the Gospel of the Lord Jesus. If in the beginning of that work every convert cost the life of a missionary (owing to the deadly climate which eventually caused a temporary abandonment of the Mission), who will venture to say, in the light of subsequent history, that the labor of these devoted and fearless brethren has been in vain?

The Indians are not only accessible, but they are, in some instances, apparently eager that the gospel light should be sent to them.

Thus the Bishop of Guyana (Church of England) states in his report for 1896 that the Indians from the interior had sent him repeated requests that he secure for them a missionary teacher, and the writer of this paper knows of an instance (which indeed has been the cause of his becoming interested in this sphere of the Lord's work) where an Indian tribe have sent their chief a distance of over 1,500 miles in order to ask for a teacher.

Dr. Horace M. Lane, of Sao Paulo, to whom this request was made, and who is at present in this country on furlough, says that the journey of that Indian chief from his home on the lower Tocantins to Sao Paulo and back again required at least eight months in time and an immense expenditure of labor and exertion.

In view of facts like these, can we doubt that these people are in earnest, and are they not unconsciously seeking after the Lord, if haply they might feel after Him and find Him? (Acts 17: 27). Shall we not hasten to bring them the light, seeing that this is perchance God's appointed time for their reclamation?—*The South American Messenger*.

A native conference of Hindus in Madras resolved that jewelry wearing should be discouraged on the part of women. The members returned to their homes to find the kitchen barred against them, the irate women having also taken a resolution to the effect of "no jewels, no supper!"

"ABOVE EVERY NAME."

(Phil. II. 9.)

Write my words in water,
Write in sand my fame,
On my heart for ever
'Grave one sacred Name.

Pulse of every purpose
Let that sign remain,
Till in clouds of glory
Jesus comes again.

On my heart's high altar
'Graven it shall be,
Through the countless ages
Of eternity.

LUCY A. BENNETT.

TWO BURMAN ORDINATIONS.

PROF. W. F. THOMAS, INSELM.

In missions numbering tens of thousands, like those to the Karens and Telugus, ordinations may be no unusual occurrences. But when a call comes to the seminary to leave our classes in theology and New Testament Greek to attend two Burman ordinations within as many days, it is something that deserves more than a passing notice.

Passing by Mrs. Ingalls and Miss Evans at Thongze and Miss Higby at Tharrawaddy, Brother Eveleth and the writer proceeded up the Prome Railway to Zigon, where Miss Bunn has bravely held alone for years a station in an association "manned" entirely by women, whom we of the seminary are glad to help from time to time, agreeably with the apostolic injunction. The writer was particularly glad to visit this station again after so many years, as he took over charge of it after the death of its founder, the lamented Mr. George, about twelve years ago.

Ko Myat San, whom we were called here to ordain as an evangelist, has been specially successful as a pioneer worker among the heathen of this field. Although a man of middle age, and converted too late in life to profit by the technical training of our mission-school system, we found Miss Bunn's man "mighty in the Scriptures," as was Apollos under the tutelage of Priscilla, who is mentioned before her husband in the Revised Version. Instructing the candidate as best we could with regard to the duties and privileges of an ordained minister of the gospel, we commended him to the God of Missions, nothing doubting that he will double Miss Bunn's efficiency in the evangelistic labors which she so enjoys over and above the educational work in which she so excels.

The second ordination on the following day in Paungdeh, a large city of the Prome field, which Brother Mosier had so well in hand, also had special attractions for us from the seminary. This was because the young pastor-elect of the Paungdeh church, Maung Tha Din, was a recent graduate of the seminary, passing out of the institution three years ago in the first class ever graduated from the Burman Department and being the first graduate of that department to receive ordination. Our interest in this young brother, whom the writer had the privilege of welcoming to the ranks of the Christian ministry, was still farther enhanced by our having him