

and the question will be re-opened. Meanwhile let the Christian world continue in prayer that God may touch the conscience of all concerned. Parties to the great sin are not only opium merchants, but the Indian officials who, in Bengal, by subsidies, assist planters of the poppy, and who buy the whole opium crop and prepare it in government workshops expressly for the Chinese market. In this sin Christian England also shares; for "under the specious name of the home charges of the Indian Government, England is annually exacting a tribute of fourteen millions sterling from India" (*Friend of China*, April, 1888). And England's sin and England's punishment, unless she repents, more or less involve all Christendom. Our sharing of responsibility and the Chinese feeling were vividly impressed on the writer once when preaching on the street in Shashing. Hell was mentioned and a fine looking elderly man exclaimed with equal courage and severity: "Yes, there is such a place. *Since you foreigners came, China has become a hell!*"

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

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THE *Evangelisch-Lutherisches Missions-Blatt* says:

"Can one live to be old in India? Whoever brings with him a good constitution, and lives regularly and temperately, can, by God's good providence, even in India, reach an advanced age. The old Dano-Halle Missionary Kohlhoff labored in India 53 years, his son 57, his son 60, C. F. Schwarz 47. Similar examples of long life in India and Burmah are to be found in more recent times also, though not so frequently as in the last century; our Senior Schwarz lived in India 44, Krenmer 47 years. There lately died in Kottajam in Travancore, Mrs. Baker, granddaughter of the elder Kohlhoff, who in 1819 established a girls' school in Kottajam, and conducted it for 69 years! Mr. Rice, of the L. M. S., lived to celebrate the semi-centennial jubilee of his missionary service, and this year, on the 9th of February, the same honor arrived to the missionary bishop, Caldwell, of the S. P. E., who may well be regarded as one of the most valuable missionaries in South India, an experienced administrator and an eminent linguist. He has lately published his remembrances in the *Madras Mail*, from which we extract the following: 'As a youth of four-and-twenty he landed on the 8th of January, 1838, in Madras, where he remained three and one-half years. His first business there was, of course, to study the language. He rapidly made himself master of the two dialects of Tamil, the classical, and the vernacular dialect, and laid an especial stress upon right pronunciation, which to an English tongue offers double difficulties. . . . His first practical work was among the native domestics of the English. Noteworthy is the *missionary method* which he then recognized as the true one, and which he has maintained through life: 'My plan was to make the congregation the middle point of my whole missionary activity. With the assistance of my native helpers I made it my endeavor to exhort and induce individuals to unite themselves with our congregation. As soon as we had won, instructed and baptized a proselyte, I urged him to bring to us all his relatives and friends. We hoped that in this way each new proselyte would become a shining light, around which others would gather. The plan succeeded beyond expectation, and soon the congregation was too numerous for the building.' He makes little account of street-preachings in great cities. 'They do not reach the higher castes, and the direct fruit is in no proportion to the labor given. I never heard of a case in which any abiding blessing has resulted from this sort of effort.' In 1841 he removed to Tinnevely. He made the journey on foot, passing through Tranquebar. In his account of this journey there occurs a most unwarranted attack upon our mission, which he accuses of proselyting efforts among the adherents of the Propagation Society. He shows, thereby, that he, too, has allowed himself to be carried away by the intolerant spirit of this society, which is well inclined to claim all India as its domain, and while its missions are always ready to encroach upon other fields of labor (as, for instance, in the Kohl Mission) would not even concede to the Tamils of Lutheran views the liberty of returning to their mother church. . . . Yet Dr. Caldwell, long ago, was one of the few English missionaries who maintained the soundness of the principles of our mission in regard to the question of caste; a view which, in later times, has gained more and more support among them.

"In Tinnevely he made Idyengudy (Shepherdhome), near Cape Comorin, the center of his resultful activity. He gathered a great number of Christians out of the surrounding heathen. The congregations under his presidency have multiplied tenfold, increasing from 14 to 129, and the number of souls eightfold, from 1,201 to 8,167. The whole number of Tinnevely Christians connected with the Propagation Society had risen from 4,352, in 1841, to 39,577. To this increase the famine year, 1877-8, has contributed not a little, for during this the number of souls of this mission,