

And again:—

"At the last meal I was struck with the change which has come over the people. They did not, as formerly, hinder the women from listening to the words of Christ, but, in many instances, brought them to the tent, and bade them sit down near me, and listen to my words. A young Hindoo brought his wife to my tent at night, and, while I tried to show her the way of salvation, he listened intently to all that was said. At one time deep interest was manifested. About forty sat near the tent door, and many seemed convinced of the truth. We asked them to join with us in prayer. There were tears in many eyes as they repeated the prayer, and promised to leave all and follow the Sinless Incarnation."

The rapidly growing demand for the purchase of portions of the Scriptures, or the entire Bible, on the part of the people of Bengal especially, is a very noteworthy feature in the reports of our missionaries for the past year.

A widespread spirit of inquiry seems to be abroad, and a very earnest desire to know something about Christ and Christianity. During the past year, in the districts of Jessore, Khoolina, Barisal, Dacca, and Monghyr, more than twenty thousand copies or portions of the Bible have been sold by our brethren when preaching the Gospel during their extended journeys or when attending the numerous Hindoo festivals.

"*India for Christ.*"—This was the motto of William Carey more than eighty years ago, when not a single convert had gladdened his heart or stimulated his faith.

To-day in India, the light of Buddha has faded away, the power of the Brahmin is surely collapsing and the traditional Moslim resigns himself to his iron fate, while tens of thousands of blind souls have had their eyes opened and are rejoicing in the dawn of Christ's coming kingdom.

India to-day, needs the best, the strongest, and the most gifted men and women of our home churches.

The late Keshub Chunder Sen has shown the world that, after all, the intellectual is not the strongest side of the Hindoo character; but that their spiritual natures respond to love and sympathy more readily than their intellects yield to argument and logic.

He appealed to the cravings of human nature for a higher life, and his countrymen responded to the appeal. He offered himself as a guide, and his disciples followed him without asking for any credentials beyond their own individual conviction that he himself was walking in the way of truth; and India to-day can only be won for Christ by workers professing an unquenchable faith in the message they bear, and in its Divine adaptation to the needs and cravings of every human creature.

The first great missionary apostle to the Gentiles has told us what was the one underlying motive power which inspired and sustained him: "The love of Christ constraineth us." He has told us what was the power on which he relied to change the lives of others: "I determined to know nothing among you save Jesus Christ and Him crucified." He has told us also what was the ambition in his personal life "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." An unquenchable enthusiasm for a person was the motive power of Paul's life. The motive power was love for Christ and pity for the Christless. And it is only by workers impelled by like constraint that India and the world can be won for Christ.

"THERE is no such merchant as the charitable and liberal man; he gives trifles which he cannot keep, to receive treasures which he cannot lose."—*Quarles.*

Missions in India and Ceylon.

[From the *Sword and Trowel.*]

Captain Passingham, who is now well known as an ardent and able advocate of Christian Missions, has recently published a small volume narrating his missionary tours in India and Ceylon, which to some extent affords a view, from an independent standpoint, of the work done by missionaries in that region. He went out to India in 1861, as he himself tells us, a worldly young officer; but while commanding the funeral parties of men who had died of cholera, serious thoughts settled upon his mind, and after a year of mental struggle he found rest in Christ. After his conversion he began to speak of Christ to the soldiers, and perfected himself in Hindustani that he might be able to make known the gospel to the natives. In 1867 he resigned his commission, made a long evangelizing tour in India, and returned to England.

In 1878 he sailed again to India under the auspices of the Baptist Missionary Society, for a winter's evangelistic work, in which he visited many of our mission stations in Ceylon and India, and preached both to native congregations and to gatherings of the English, with much usefulness.

Landing first at Colombo, in Ceylon, he held a special service in the Cinnamon Gardens Chapel, and examined and addressed Mrs. Wallock's school. Thence he sailed to Madras, where our missionary, Mr. Chowryappah, is doing admirable work in evangelistic labour and in philanthropic efforts amongst the famine orphans. The captain preached in the Vestry Chapel, where a self-supporting native church meets for worship, and addressed a large assembly of poor children gathered together for a free breakfast. In Calcutta he spent three weeks, held thirty services, and witnessed Mrs. Rouse's untiring Christian activity. Thence he travelled to Monghyr, where he laboured for a fortnight with Mr. Evans, whose Theological Institution he pronounces a valuable aid to missionary work. The mission church at Monghyr commands the respect of the neighbourhood, which has been well evangelized, and supplied with the word of God. At Dinapore and Patna he preached in the market-places; and then, stricken with fever, retreated to Benares, where under the hospitable roof of Dr. and Mrs. Lazarus, he recovered sufficiently to be able to address the 92nd Highlanders on the eve of their departure for Afghanistan, and to do other mission work.

At Allahabad, where he did a considerable amount of Bazaar preaching, he notes an excellent plan adopted by Mr. Anderson, the missionary there. He has engaged a house in the heart of the native quarter of the town, from the verandah of which he can address the people, and in the room within confer with enquirers. Captain Passingham is of opinion that the practice might be generally adopted in India with good effect, as many of the people shrink from visiting the missionaries in the European quarter, where, for sanitary reasons, they are obliged to reside.

Agra, the most beautiful city in India, was the next stopping place. The captain saw, of course, the Taj, the Fort, the Secundra, and the other magnificent buildings of white marble which are the glory of the place; but his greatest enjoyment was found in the delightful meetings he held in the Havelock Chapel, in conjunction with Mr. Gregson, "whose power of engaging a native audience is equal to the influence he exerts over a European congregation."