

An Incident in Camp in India.

BY REV. S. H. KELLOGG, D.D.

While in camp last winter on a missionary tour among the villages in the Doab, we found much difficulty at one time in getting needed supplies for the table. Such every-day necessities as fowls, eggs, milk and wood were sometimes almost impossible to procure, although there was no lack of these in the rich agricultural district in which we were. I had made in those days the acquaintance of a Mohammedan *tahsildar*, a worthy man who appeared more than usually ready to consider the claims of the Gospel, and who in many ways showed us a very decided friendliness. When talking with him, on one occasion, we happened incidentally to allude to this difficulty of procuring the necessities for daily consumption; when he said he was exceedingly sorry that in his jurisdiction we should have had any such trouble; and that he would henceforth place one of his *chaprasis* at our command, who, since he was well-known through his district, would have no trouble in getting us whatever we needed. This kind offer was thankfully accepted and the *chaprasi* entered on his duties. From that time supplies came in as needed, in abundance, and all was going as smoothly as possible, when a rumor reached my ears that this man was taking from the villagers by force, under threats, whatever I happened to require, declaring that it was "*sarkar ka hukm*," the government order from the sahib in the camp. On investigation, I found that it was even so; that this worthy, in league with my *khansaman*, had been taking from the villagers hither and thither whatever the latter happened to require for our daily meals, by force, never paying them a cowrie for my supplies; while meanwhile my *khansaman* was presenting me daily big bills for these, assuring me that things were much dearer than in the city, and he and the *tahsildar's chaprasi* were dividing the money I meekly paid for my supplies between themselves! It is needless to say that I at once informed that *chaprasi* that I had no further occasion for his services; and delivered my soul to my *khansaman* concerning the eighth commandment and the crime of oppressing the poor, in a way that at least did my soul good, whatever its effect on him; and informed him though we should go without the most ordinary articles of food, or send his little boy into Allahabad thirty-miles daily for everything we ate, there should be no more of this robbery; and further directed that in every case where he bought anything from a villager, the poor men or women who brought the things should be brought before me, that I might pay them the money due with my own hand.

The incident is suggestive and instructive. If I mistake not, there is much more deep-rooted disaffection and hatred of British rule among the poor masses of India than men like our late Commander-in-chief, Lord Roberts, like to believe; at least I have heard enough of it in every direction in this year that I have now been again in India. For this there are no doubt some causes which are grounded in good reason. The relation of the government to the liquor traffic, and its infamous sanction of and provision for licentiousness in the army, are enough of themselves to make it an offense in the nostrils even of a decent heathen; and, I fear, with such go far to neutralize what might be the good effect of its impartial administration of justice and truly beneficent care for the poor, especially in times of famine and pestilence. But the incident related enables one to see how there are wide-spread grounds of discontent and hatred of the foreigner among the ignorant and impoverished masses which seem beyond the power of any government to prevent or remove.

Is it any wonder that the country villagers, so poor, groaning under a taxation which amounts in toto to from 55 to 65 per cent. of their fields, and as ignorant as they are poor, when they are thus robbed, and are told when they remonstrate that this is by the order of the colonel or the government, and that they will find themselves in trouble if they hold back—become year by year more sore and bitter, and often think and say that almost anything which would put an end to British rule would be welcome; since whether the Russians or any other power succeed, things could scarcely be worse; while with the chance meanwhile of plunder there might be, to some, some short relief?

Nor is it hard to see the bearing of this on missionary work.

That, despite such things, many a village receives the missionary with evident kindness, and that hundreds each year come out for Christ, is all the more wonderful and cheering. It shows us for our encouragement that as the years go by the people are coming more and more to understand our real character and intentions. And it will easily be understood that in many a village last winter I found the relation of the experience given in this letter, and the expression of my intense indignation at the unrighteousness practiced by their own country in my name, an excellent passport to a ready hearing; and a good foundation for a plea alike for the Gospel of Christ, the poor man's friend, and—what is greatly needed here in these days—a plea for a better judgment as to the justice and righteousness of their ruler who could not well be held responsible for robberies by their Hindoo and Mohammedan underlings, which practically, it would seem that they were almost or quite powerless to prevent.

The New Bible for the New Woman.

BY REV. DR. E. L. HURD.

There is a new woman—brand new. She is not found outside of the influence of Christianity. The woman on the Euphrates and the Ganges is, and does, and looks as her ancestors of three thousand years ago. But the searchlight of Christianity has found the new woman. She has a soul, which the Koran denies to the millions of Mohammedan women. She is capable of thought and education, the very idea of which angers the devotees of the false prophet against our Syrian schools for girls. She can take her place in the arts, and in the instructions, and in the literature, and in the activities of an advanced age. She will be neither the slave nor the plaything of man. She has enlarged and many-sided capabilities, and wants and aspirations, which the former woman did not know. This new woman needs a new world. Her new soul demands a new world for her life, and she has it. In her new world under the new sky she finds at length, instead of a tyrant master, a sympathizing companion, who appreciates her new value and new charms and is a helpful protector by her side, sharing her new aspirations and her life. She finds in that new life variety instead of the dire monotony of woman's prison-house through the centuries; many ways instead of only one way to do and enjoy. She finds in that new world the furnishings of her life royal compared with any other age or clime, in her home and surroundings, in the means of enjoyment and improvement, in the chances of life's activities, in the tools of her occupations, in the atmosphere of cultivated Christian society, in the protection of laws taking the place of the imperfect chivalry of the past, and fast becoming just and equal. Woman needed this new world, and she has it. Where and when was it made for her? The answer is, It is not new to God. It was all there, and always there, and when the enlarged heart of the new man and the new woman—new in Jesus Christ—wanted the new world, it was found. Does this new woman in this new world need a new Bible? Yes, emphatically yes. The fragment of the Bible of the time of Miriam is of great value as a part, as a fragment, but Mary needs more and has more. The Bible which Luther found complete but chained was a great boon, but needed to be unchained, and the process of unchaining has gone on since his day. How silent those voices so familiar two score of years since, claiming chains in the Bible for human chattels, and the Bible silenced those voices. The Bible for woman has been making through the centuries. It is all there, it hardly needs any revised translations, and needs no rewriting. Woman needs to know what is really in the book. Let the new woman, aided by the Spirit of her Lord, write her own commentary. She has the same right as Matthew Henry. She will find in the Bible subjection not prescribed, but predicted as the consequence of sin. She will behold there woman coming to her Lord gradually and learning her enfranchisement, and the law at length that there is neither male nor female in Christ Jesus.