

edge of things about the house, such as plastering walls, making a door, mixing and using paint, baking bread, etc.; the knowledge of foods, gardening, making cisterns, and so on; the knowledge of carpentering, hair-cutting, and undertaking—the last being frequently called into requisition; also a knowledge of book-keeping, printing, and book-binding." And Miss Leimbach, of Persia, adds: "You can't know too much about making bread and butter, washing and ironing, feeding cattle, horses, chickens and turkeys, too, if you ever want them; salting meats, putting up fruit, cleaning, papering, painting, and everything you can possibly think of. How thankful I have been that I know about a good many of these things."

—Surely, this is not the romance which some of the sentimental connect with missions: "The Livingstones rose with the sun in the summer, had family prayer, breakfast, and school. Then he began his sowing, ploughing, or smith's work. 'My better half is employed all the morning in culinary or other work, and feeling pretty well tired by dinner-time, we take about two hours' rest then; but more frequently, without the respite I try to secure for myself, she goes off to hold infant school, and this, I am happy to say, is very popular with the youngsters.' She sometimes had 80 or 100 present. Her husband says: 'It was a fine sight to see her day by day walking to the town, no matter how broiling hot the sun, to impart instruction to the heathen Bakwains.' Her name was known all through that country and 1800 miles beyond. Livingstone continued his manual labors till five. Then he went into the town to give lessons and talk to any one who wished to speak to him. After the cows were milked they had a meeting, followed by a prayer-meeting in Sechele's house. The missionary got home utterly worn out about half-past eight."

—And now comes Bishop Thoburn

and takes Mozoomdar severely to task for his reckless words concerning native Christians. That notable had written: "What reforms do they—the converts—originate? What labors do they carry on? What advance do they make in the confidence of the great Hindu society? What contributions do they offer to the great world of Christian thought? They live and die more as figures and ciphers in a statistical table than as living souls clothed in flesh and blood." And the bishop makes reply: "I am sure Mr. Mozoomdar would never have penned these words if he had even once been brought into contact with any considerable number of our Indian Christians. I am personally acquainted with a thousand men, any one of whom could set him a worthy example in working for reform, in elevating their fellow-men, in winning the confidence of both Hindus and Mohammedans, and in rooting out a score of evils which have long afflicted Hindu society. I have seen twenty Christian young women in a body attending lectures in the Agra Medical College. All of these were the daughters of village converts, and their presence in such an institution means that a revolution is going on among the masses of the people—the teeming millions whose condition men of Mr. Mozoomdar's class rarely study or in any way consider. I have seen long processions of Christians pledged to total abstinence parading the streets and other public places in the interest of the great temperance reform. I have seen hundreds and thousands of Hindus, whose confidence had been secured by these devoted Christians, looking on with friendly interest, and sometimes even joining in the demonstrations. I have been a witness during the past third of a century to what I can regard only as a revolution in the feelings of millions of Hindus in Northern India toward Christian converts. Thousands and tens of thousands of these Christians are bearing noble witness against child-marriage, polygamy, extortion,