

Missionary World.

AN INCIDENT IN CAMP IN INDIA.

BY 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 *chaprasa* 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 investigating, 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 chaprasa* were dividing between themselves the money I meekly paid for my supplies! It is needless to say that I at once informed that *chaprasa* 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 offence 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. For what occurred with me in a small way occurs throughout India continually on a large scale. Every cold season regiments are in march all over the country, in transfer from station to station: and, as I have been repeatedly assured on authority I cannot doubt, whenever a regiment pitches a camp, supplies of every kind, grass, grain, wood, etc., are taken from the helpless villager under threats

of vengeance if they refuse, either often without pay, or with but a fraction of what they ought to receive. Yet this cannot justly be laid to the British officer in command, who is always made to pay well for all that the regiment may require. For supplies cannot be collected except through the agency of natives, and all around who are engaged in this are in league together to cover up the facts and save each other at all risks. If a private individual with only a family to provide for finds it hard to get his payments into the hands of those to whom they are due, one can see how nearly impossible it would be when a thousand men or more, and several hundred horses, have to be provided for.

Is it any wonder that the country villages, 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. I little wonder that multitudes, densely ignorant and abjectly poor, ascribing all their wrongs and spoliation to their foreign rulers, and identifying the missionary in general with these rulers, should wish to hear nothing of the religion which he presents; and often suggest, as they do, that we would be well first to teach our own people not to oppress them, before we ask them to accept the conqueror's religion?

Let any one imagine, for instance, my own position last winter, in preaching to villagers who, through their own countrymen, unknown to me, were being daily robbed to supply my table, and were assured that it was my order to take these things, and give no pay! Is it not clear that, so far as this was believed, the missionary's influence would be about on a par with that of a home pastor, who, with or without reason, was believed to be supplying his table off his neighbors' hen roosts?

But, 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 practised by their own countrymen 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.—*Presbyterian Messenger, Pittsburg, Pa.*

The self denying deeds of Sarah Hosmer, of Lowell, are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian mission seminary for \$50. Working in a factory, she saved this amount and sent it to Persia, and a young man was educated as a preacher of Christ to his own people. She thought she would like to do it again and again, and did it five times. When more than sixty years of age, living in an attic, she took in sewing until she had sent out the sixth preacher. She was a missionary in the highest sense.

The centenary of the London Missionary Society is to be held in 1895, when an effort will be made to liquidate arrears and raise the annual subscriptions to a minimum of £125,000. This would seem an appropriate occasion for renewing the invitation to Rev. Griffith John of Hankow, to come home and take the part of chairman of the Union.

PULPIT, PRESS AND PLATFORM.

Westminster Endeavor: We are said to be justified by works because genuine faith certainly and necessarily produces good works. If the heart sincerely accepts the Lord Jesus, if he really abides with us by His Spirit, he moves us to a life of holy obedience.

Philip Schaff: The world will never become wholly Greek, nor wholly Roman, nor wholly Protestant, but will become wholly Christian, and will include every type and every aspect, every virtue and every grace of Christianity—an endless variety in harmonious unity, Christ being all in all.

The Christian Sentinel: The church which our Lord came into this world to establish and to infuse with His life, is spiritual. The church is to represent Christ to the world. It should be the study of every pastor, elder, office-bearer and member of the church to have his church the reflection of his Lord and Master.

New York Observer: We are quick to envy others the possession of gifts. We forget that God's plan is unfolded by the use of such abilities as He has given, and that He alone knows the secret of fitting each influence into its place. The helpful souls who are most lovingly remembered and the longest missed are those who have been mindful of small opportunities.

Sir Charles Hibbert Tupper: What country has the making of a better nation than Canada? We have the best people of all great nations, and a climate that is the best and most invigorating in the world, and the only difference between the two great political parties is that each is trying to do the most good it possibly can for the country by the policy which it believes to be the best.

The Globe: George William Childs was one of the few newspaper proprietors whose name was probably better known throughout the United States than his newspaper. For 30 years he was connected with the *Philadelphia Public Ledger*, and during that time he had stamped the paper with his common-sense, his quiet conservatism, and his love of fair play and decent treatment of opponents.

Sunday School Times. One of the surest ways of getting a person to show out his best side, either in spirit or in work, is to expect it. The employee who has an impression that his employer thinks him good for nothing, the child who feels himself treated as though he had no right motives except those that are pounded into him, is not likely to show himself at his best in aspiration or energy. Many an unruly scholar can be easily tamed by showing faith in him, and every one can be made better by drawing more surely than by driving.

Rev. Dr. Thomas: "The Incomparable Book." Nothing else like it. The prophecies of its enemies have not been fulfilled. Not one in ten thousand has ever read a page of their writings, but the intelligence and scholarship of the world gather about the old book to-day as never before. The more it is examined, the more it is scattered abroad, the more its excellencies shine out. Other books can be mastered—not so the Bible. There is still something new to be learned from it. The wisest and most scholarly have to exclaim in regard to it, "How marvellous are Thy riches."

Archdeacon Farrar: Oh, do not let any of us be so proud as to think that we should be safe. If men of the highest genius have fallen under this temptation, if even an Addison, a Burns, a Hartley Coleridge and hundreds of others have been tempted by the excess of their intellectual work to rekindle the vast flame upon the altar of genius by the unhalloved fires of alcohol, I, for one, will not be the one to abstain from saying to anyone, "Let him that thinketh he standeth—however superior he may think himself to the same possibility of temptation—still let him beware lest he fall."

Teacher and Scholar.

Mar. 11th 1894 } JACOB AT BETHEL. { Gen. xxviii. 10-22.
GOLDEN TEXT.—Behold I am with thee and will keep thee.—Gen. xxviii, 15.

Famine led Isaac, as it had his father, to turn his steps towards Egypt, but advised of God he went not farther than Gerar. There he repeated Abraham's deception in the same place, but was mercifully preserved from what might have been its consequences. His prosperity was so great as to displease the Philistines. They filled up the wells which Abraham had digged, and contended for their possession, when Isaac had them again opened. Removing thence he settled in Beersheba. In his old age, Isaac proposed to bless Esau ere he died. Jacob, however, instigated by his mother, anticipated Esau, and by personating him, deceived his father and secured the blessing. Esau bitterly bewailed his loss, and in a rage resolved on Jacob's death. Accordingly he was sent away to his mother's kindred for safety, and with the further purpose of obtaining there a wife, Esau's Hittite wives being a grief to both Isaac and Rebekah.

I. The Vision.—The place afterwards known as Bethel, about fifty miles from Beersheba was reached by Jacob after nightfall. The homeless wanderer, taking one of the stones for a pillow, lay down beneath the open sky. The outward form of the vision that followed was suggested, probably, by the scene on which his eyes had been resting just before. The hillside with its ledges of rock rising tier above tier, presents from some points an exact resemblance to the steps of a stair. So the vision took the form not of the narrow, unsupported structure we understand by the word ladder, but of a vast staircase towering away and upward into the open sky, on it angelic forms, going up and down. The vision may have had a deeper reason in Jacob's state of mind, for he saw in it an answer from God to his distress (Ch. xxxv. 3), a distress which in these days of lonely wandering had induced earnest prayer to God. The vision assures him that he is not cut off from God. The Lord stands either beside him (R. V. margin), or at the other end of the stairway that reaches from his side, communion between heaven and earth is opened, and divine messengers, real, though unseen, are at hand for comfort and protection. A yet deeper significance is given to this vision, and the real ground of this free intercourse disclosed in our Lord's words, John i. 51. He is the great uniter of heaven and earth through whom every believer has access into the grace wherein he stands.

II. The Revelation.—The vision was accompanied by words in which God most explicitly revealed what it symbolized. In this first revelation made to Jacob, the God of his fathers confirms the blessing received from Isaac, and makes over to him in all its parts the promise given originally to Abraham. He is now made heir to the land. He is to be the seed like the dust of the earth. Through him and his seed is the blessing to be mediated to all the families of the earth. Jacob is now directly and personally recognized as the child of the promise, the privileges and responsibilities connected with it are transferred to him. But yet more, Jacob's circumstances draw out an additional promise. He receives the assurance that God is with him, and that his presence will be a continual protection and guide so that in due time he will be restored to the land which he is now leaving.

III. The Consecration.—Jacob's feeling on awaking is of surprised reverential awe. He had not thought of the God of heaven and earth as being equally accessible in all places. The consciousness that he was in this very place filled him with the reverent fear which the true sense of God's presence ever fitted to create, Is. vi. 5; Judg. vi. 22. His direct contact with God here makes this in a peculiar sense God's house, the gate to the spiritual world. A place or passage associated with some specially deep religious experience in a child of God will afterwards have to him a special sacredness. In the early morning Jacob marked the sacredness the place had come to have for him, in a common ancient mode (Josh. iv. 9), by making his stone pillow a pillar, and pouring on it oil in consecration. He further responded to the divine revelation by a solemn vow. The recital of the promise is not any making of conditions, but simply Jacob's acceptance of what God has so graciously covenanted. He on his part, vows to make this a house of God, which he afterwards did by building an altar there (Ch. xxxv. 3), and dedicates a tithe of all he will possess in recognition that the whole is given of God.