

From India.

There are signs many that tend to disturb and terrify the peoples who have not a firm hope. In the homeland even there is a strong streak of superstition that turns every event that is at all out of the ordinary into a sign of the approaching end of the age, and who interpret them as the fulfillment of the prophecies that are to precede the second coming of our Lord. This trend is manifest amongst all people, and as an illustration of its widespread character I enclose below a copy of a translation of a document issued from Benares some time since. It has had a wide circulation among the peoples of India and has caused no small disturbance to the mind of the superstitious. It is as follows: "The History of the Coming of His Blessedness, Verra Bhoga Vasantha Rayalu." Atma Rao Brahmachari Bhavaghi Rao Garu makes proclamation.

In the place called Budrica, Brahmachari Bhavagi Rao Garu in company with the great Rishis (saintly ascetics), from the blessed Ramalu, who was sitting with Seetha, Lakshmana, Bharata and Shrutagna, received commandment concerning what will soon befall the people who are in the world.

In the year called Jaya (1894), in the month of Chatra (April) on the 12th day, (17th) which was Monday, his highness Verra Bhoga Vasantha Rayalu entered the place called Budrica and visited the great sages, hermits and monks to remain for ten years as their student. When it was asked, "Who is this child?" reply was made, "This child is about to rule the whole world." He was born in the region of Cashmere and is the son of Singhu Radzu, who is a worthy Kahatria (a member of the second highest caste), and of his wife Brama Rampha who is a spotless woman. The child's name is Vira Bhoga Vasantha Rayalu. He is about to acquire the six chief educations and the five great educations. By the time he is seven years of age he will have acquired 56 languages, after which for seven months he will live in Dwarakha. In that place he will do penance extraordinary, and having received three gifts from the blessed Ramalu, in the year Munmadha (1895), the month Chatra (April), the second day (28th), which is Thursday, having gone to Indranee laudree he will visit the great Rishis of that place. There he will remain for three months learning yoga (penance), vidya (wisdom), mantra vidya (the knowledge of charms), etc. Then in the year Durmughee (1896), the month Makha (February), the fifth day, he will visit the Swami (Shrine) Rhi-Chila-Muli-Karjana. In the year Havelumbi (1897, in the month Vaisyaka (May), on the eighth day (10th), having entered the region of Mahandi he will abide there three months.

In the year Vellumbi (1898), in the month Shrivana (August), the eighth day he will enter Veeranaiahparam and become a mendicant. He will there abide and view all the pious of the world making them glad. Then having gone to Hustinaparam he will favor Dharma Radzu who was his ancestor. Moreover, he will acquire gold on either hand and for 166 years he will reign upon an undivided throne (literally "under one umbrella") as Dharma Radzu did reign. Before this all the Kings of the earth will join in battle and will decrease (in numbers and strength). Not this alone, in the year Vicari (1899), for eight months Maha Lakshmana's cholera will prevail and many people will be destroyed. There will be neither crops nor rain and the people shall suffer greatly. Out of seven villages one will remain. The righteous who survive the destruction shall visit the king and shall receive blessings of every kind, such as gifts merits, ancestral offerings, etc. Then men shall walk righteously discerning good and evil; rain shall fall three times a month; the earth shall produce abundantly and the people shall be in a happy state. This young king shall be celebrated and the procession and car of Narayanamuti by all the faithful both great and small. It is impossible to put in words the greatness of this king's glory.

This bountiful message is to be made known to all the people of the world. The good people who receive this message must copy it and send it on to those of other villages.

To those who proclaim the message, who write it, who hear it, long life, riches and wealth will be given greater than the Shola dynasty. But those who despise and do not write this message shall fall into all manner of danger and shall perish. Of this there is no doubt. The time is short. They shall turn the truth into a lie and shall not walk in the good way. They shall receive evil.

If any one has this message he shall be blessed; all his desires shall be granted; Mahalakshmi shall abide in his house and evil disease shall not come near him.

If by the favor of the blessed Ramalu this message shall come to the village he who receives it must touch it to his eyes and having carried it to the presence of the god he must worship, making a burnt offering. Then he must put the message into the hand of some worthy man and cause it to be read. Assuredly he will be blessed.

To those who bring this message double gifts will be presented, and the elders of the village shall guide them to the next place.

If any one despise this message he shall not prosper. But he who writes it shall have the merit of a bath in the Ganges.

In the place called Budrica this message was dictated by the great sages, hermits and Rishis. Having received the favor of the blessed Ramalu it has thus been given. We must not deny the faith or forsake the works, but wait for the coming of the lord.

Atma Rao Brahmachari Bhavagi Rao Garu sets his signature, and with him the wise men having written give this bounteous news.

You will notice that according to this document the year 1899-1900 is set down as the consummation of evil and the inauguration of good in the reign of the looked for lord, who according to the document is already on earth. The Hindu astrologers and astrology, which is not a dead science in this land, claim that on November 23rd, 1899, there will be an assemblage of eight planets in the mansion of Scipio, and that within two days after great disasters will spread over India.

As an answer to the question raised in the minds of all readers of the extract given above, as to how this thought of a coming deliverer has secured a place in the Hindu mind, I quote a few lines from a work entitled "Christ and other Masters," by Dean Hardwicke, written over 35 years ago. It reads as follows: "In the close of the Kali-yuga (this present age), when the world, relapsing more and more into impiety, has reached the brink of annihilation, the Hindu expects a fresh deliverer, human both in form and aspect, seated on a white horse and armed with a destructive scythe. To him will be awarded the eight faculties which constituted man's original perfection, he will also be a genuine portion of Brahma, 'the Beginning of the End.' By his irresistible might he will destroy all the miechchas (foreigners) and thieves, and all whose minds are devoted to iniquity. He will then re-establish righteousness upon the earth, and the minds of those who live at the end of the Kali-age shall be awakened and shall be as pellucid as crystal. The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who shall follow the laws of the Krita age, or age of purity. Yet the modern origin of the documents in which this legend is preserved, as well as its position in the Hindu incarnations, and the glaring contradiction which it offers to older representations of the sacred books in reference to the age system, all require us to place it in an age far subsequent to the diffusion of the gospel. On the other hand the manifest resemblance which it exhibits to some visions of the Apocalypse will as clearly justify us in imputing its origin to Gnostic, if not Christian, influence."

It is easy to infer that the writer of the first extract, excited by the present unrest and the works of such frantic prophets as a Dimbleby or others of his like, has foisted this sensational document on the credulous amongst his countrymen. The Mahdi craze in the Sudan is another instance of the deep seated belief in an expected deliverer, but thrown out of focus and in the wrong perspective.

Yours in the blessed hope of His appearing,
H. F. LAFLAMMER.

The towers, Ootacamund, India.

Apostles of Missions.

BY REV. R. OSGOOD MORSE, M. A.

No. 4.

Boniface, the Apostle to Germany.

England scarce received the Gospel before she too became missionary. As early as 715 the great missionary Boniface went forth as her apostle to Germany. He was, I doubt not Christian; but he was Romanist first, and Christian afterward. Indeed, much of his work consisted in bringing the work done by Scoto-Irish missionaries in Germany under the sway of Rome.

Boniface, or Winfrid, (his Saxon name), was born at Kirton, in Devonshire, about 680. He is said to have early displayed a singular piety. His parents designed him for a secular calling; but he early received that missionary call which none to whom it comes can mistake. Having completed his studies in a Benedictine monastery he was ordained a priest at thirty and sent on a confidential mission to the Archbishop Berchtwald. But his zeal pressed him to the more adventurous life of a missionary. He frankly confesses that to his love for Christ there was added a passion for foreign travel. He had the English impulse for sea, for colonizing, and for raising savage races to a Christian civilization. This craving consecrated of God made him a mighty missionary.

His first enterprise was discouraging. With three assistants he left London for Friesland, now Holland, about 716, where Willibrord of Northumbria, had begun a mission. But the persecutions of Radbold, King of Frisia, which were fast destroying churches and rebuilding heathen temples, rendered missionary work practically impossible. Accordingly, he returned to England.

But his spirit was impatient for missionary adventure. He went first to Rome where he obtained from Pope Gregory II his commission to bring Germany under the sway of Rome. He took the oath of his commission over the so-called grave of Peter. Armed with his papal

commission, the papal blessing, and some papal relics, Boniface started for the German forests. While his many letters show him as a loving missionary, they reveal first of all a loyal son of Rome.

At the outset Boniface secured the powerful assistance of Charles Martel. Thus backed he entered Thuringia, a province already partly Christian, and sought to bring it under the sway of Rome. But notwithstanding his earnest efforts and the pope's ardent appeals, the Thuringians still resisted the monastic discipline.

Learning of the death of Radbold, the pagan King of Friesland, Boniface at once set out for that land hoping for more favorable circumstances than had been his before. For three years he labored with Bishop Willibrord. The temples fell, the churches rose. Willibrord desired Boniface to succeed him in his office. But feeling his special call to Germany, Boniface chose the more arduous and more adventurous work of the missionary.

How we should like to follow this missionary as he plunged into the unknown depths of the German forest preaching the Gospel of peace to warlike tribes, encountering their strange superstitions, penetrating their hallowed groves, and standing before altars reeking with human blood! But his biographers tell little of this. During his first expedition among the Saxons and Hessians Boniface baptised thousands and communicated his marvellous success to Rome. Thither he was summoned about 723 and ordained a bishop.

On his return he found few of his converts adhering to Christianity. They had returned to their Thor-worship. Accordingly, Boniface determined to strike a blow at the heart of Paganism, by cutting down the immense oak of Girsmar, hallowed to the Thunderer. In the presence of the enraged heathen and frightened half Christians, he cut down this sacred tree. As the mighty forest monarch fell the people shouted, "The Lord he is God, The Lord he is God." Upon the spot a Christian church was built from the timber of the tree.

Boniface determined to trust no longer to the ordinances alone, but to teach the people the Word. He appealed to England for missionaries to help him in his work. Men and women left their pleasant retreats in English monasteries for the German forests. Churches and schools rose side by side. Here the missionaries trained the converts to be missionaries to their own people. Here, too, they taught the industrial and agricultural arts. And in the schools for the young the scriptures were made the basis of the teaching. How unlike the Romish teaching of today!

Boniface was made legate, thus becoming Primate of Germany. He created many bishoprics in Germany, reorganized the Bavarian church, and in 743 called the first synodal council held for eighty years. But his good was mingled with evil. He extended the papal power over national churches, and in the spirit of bitter intolerance crushed the Scots missionaries. Men like Clement the Scot were condemned for propagating a purer gospel than Boniface and for holding the faith in apostolic purity.

But power and dignity were not the ruling passions of Boniface. At seventy years, he retired from his metropolitan see of Mainz, to Fulda the great missionary monastery in Bucknald, having done his work so thoroughly for Rome, that today, despite the Protestant Revolution, one half of Germany is still in Romish chains.

But Boniface never forgot his first love, Friesland. So we find the old saint of seventy-five, taking with him a few books, a few relics, and a shroud, going to evangelize the ancestors of the Dutch, only to meet the missionary martyr's death as he lay with a volume of the Gospels for a pillow on the shore of the Zuyder Zee. Thus lived and thus died the Englishman whom all Teutonic Europe has justly commemorated since June 5, 755, as the father of its civilization.

A Triumphant Faith.

REV. WALTER B. VASSAR.

To come in touch with truths taught by Jesus, is high Christian attainment. New experiences bring with them new views of Christ's teaching. The disciples found it so. All followers are thus finding it. And as fresh as when first uttered, are the Master's encouraging responses to all enquiry.

At one time when Jesus was talking, the cry went forth, "Lord increase our faith." How little thought is given by the general reader as to what was the specific request of these disciples. It could not have been they wanted more faith in their Master. When we turn the matter about and look at it, we see how strange it would be for some friend to come to us asking that they might have more faith in us, or for a loving confiding wife to come asking that she might have more faith in her husband. No, in the immediate context in which the disciples' request is found, we must find the meaning of the request. Jesus had just said: If your brother sin against you seven times in a day, and seven times in a day turn again and repent, you must forgive him. And this lofty standard which Jesus raised—high, like all his sublime, spiritual teaching,