

nificence slowly paling under British rule. It is Occidental colonization making fatal inroads upon Oriental fashions. It is caste going out of date. It is a Christianity subduing a subtle but effete paganism. It is the Himalayas, with their inspired heights and solitudes under sun and moon, contemplating all and prophesying better ages to come.

India signifies the commingling of Occident and Orient; India is already the rudder of reform of all

back to the time of Alexander, and a literature to that of Zoroaster; with its highly-cultivated Brahmin caste and a vast substratum of human wretchedness, it presents at once extraordinary difficulties and remarkable facilities for the diffusion of the Gospel. While the proud Brahmin looks down from the heights of a lofty scorn on his conquerors, who were naked savages at a time when the ancient pundits of India were learned sages, yet now, as in the days of



ON THE IRRAWADDY.

Asia. You become passionately attached to this land for its own sake, and because you feel that whoever is useful in India is reaching Asia at large. You hear in imagination more distinctly with every sunrise the rustle of its palms and bamboos and mango-trees, the flow of its rivers, the mysterious voices of its past, the multitudinous stir of its present millions, the advancing footsteps of its future.

India presents one of the most important mission fields in the world. With a civilization going

the personal ministry of our Lord, the common people, weary with waiting for a healer of their woes, hear gladly the Word of Life.

One of the greatest obstacles to Indian evangelization is the degraded condition of women. It is impossible to raise the moral status of the people without raising that of its women. And here the Gospel has shown itself the best friend of the women of India, as well as of womanhood throughout the world. Till the advent of Christianity they were regarded in youth