

They come! the Saviour's voice they hear,  
 And, glad, his call obey;  
 Chosen in Christ, his name to wear,—  
 A nation in a day.

Ride on, ride on, victorious Prince!  
 Ride on, triumphant King!  
 From land and sea, from earth and heaven,  
 Thy myriad trophies bring.

So gather all the tribes of earth,  
 To hear and heed thy call;  
 Till man, submissive, at thy feet,  
 Shall crown thee Lord of all.

### Missionary Notes.

The opening of Central Africa to commerce is working great changes among the people. They are rapidly laying aside their native clothing, arms and implements, and adopting those brought in from civilized lands. People that four years ago asked the traders for beads, trinkets and brass rods, now ask for guns, cloth and—rum.

The Hakka or highland people of Kwangtung province, China, furnish more literary men to the National Academy than any other class. They are the people in Southern China who do not bind the feet of their women, and their character is vigorous and independent. The American Baptist Missionary Union has a mission a few years old among this interesting people.

British rule in India has not resulted in the removal of the hateful customs which prevail in reference to marriage. Parents continue to contract marriages for their children. One bad feature of such marriages is illustrated by the story of two sisters in a zenana school at Serapore. These girls resemble each other, but one has ugly scars on her face which disfigure her. It is said that the father intends to repeat Laban's fraud on Jacob. The expectant bridegroom will be told by his parents that the bride is all he can desire (he will have seen the scarless sister); but when the marriage actually takes place the disfigured girl, duly veiled, will be seated at the lad's side, and not till too late to draw back will he see her face. Of course, as Leah was hated, so will this Hindu girl be when she becomes a wife. No government, however paternal, can succeed in insuring happy marriages, but the wrong we have instanced ought not to have the semblance of the sanction of British law.

Professor Joseph Edkins of the Educational Department at Peking, and one of the foremost authorities on the language and literature of China, has traced an interesting connection between the Persian and Chinese calendars. Instead of fire, air, earth, and water, the Chinese hold to five elements, omitting air, and adding wood and metal. The system of five elements has not been discovered in Indian or Babylonian archaeology, but it is the basis of the Persian calendar, in which five angels, corresponding with the spirits of the five elements, preside over the months and over the days of the week. The date of its entry into China is referred to the Hia dynasty, or about 2100 B. C., so that Persia must stand for one of the prehistoric Bactrian empires. During the Chow dynasty, one thousand years later, the Chinese had an increased knowledge of the elemental philosophy, and elaborated it to suit their own counting and their own tastes. But the modern Chinese calendar was not completed till 140 B. C., when

the route to the Caspian was opened, and King Fang, the philosopher of that period, received clearer ideas of the Persian system than had previously been known in China. The fitting of the five elements to the months and days, which is characteristic of the Persian and Chinese calendars, was not expanded to its modern fullness in China till 140 B. C., after which followed the construction of the annual calendar as now established in the empire.

The Hindu idea of marriage is curious. A man both day and night must keep his wife so much in subjection that she can by no means be mistress of her own actions. If the wife have her own free will, notwithstanding she is of superior caste, she will go amiss. A woman shall never go out of her house without the consent of her husband, and shall pay proper respect to her husband's father, the spiritual guide, and her guests, and shall not eat until she has first served them with victuals (if it is medicine, she may take it before they eat); a woman shall never go to a stranger's house, and shall not stand at the door, and must never look out of the window. If a woman, following her own inclinations, goes whither-soever she chooses and does not regard the word of her master, such a woman shall be turned away. If a man goes on a journey, his wife shall not divert herself by play, nor see any public show, nor laugh, nor dress herself with jewels or fine clothes, nor see dancing, nor hear music, nor sit at the window, nor ride, nor behold anything rare or choice, but shall fasten well the house door and remain private; and shall not eat any dainty victuals, and shall not view herself in a mirror; she shall not exercise herself in any agreeable employment during the absence of her husband.

The learned Sankrit woman, Ramabai, has for a year or more attracted public attention in this country. Ramabai was baptized in the church of England. She is one of three high caste Brahman women who have been known to make their way to America. She is very desirous to undertake the humanitarian work for the relief of Hindu child-widows. She does not propose to do this on any pronounced Christian basis, as she thinks that would be fatal to the attempt, in the present state of Hindu prejudice. She seeks to found and sustain a school and home at a cost of \$25,000, and estimates that \$5,000 will meet the expenses of fifty scholars. At a public meeting in Boston, Dec. 13, an association was formed to assist her, and a constitution drawn up under which friends might co-operate, and an organization was effected. Among the officers we find Rev. Edward E. Hale, D. D., Rev. Phillips Brooks, D. D., Miss Frances E. Willard, Dean Rachel L. Bodley, M. D. A board of nine trustees, aided by an advisory board in India, controls all business matters. "Ramabai circles" are being formed throughout the country. The corresponding secretary is Miss A. P. Granger, Canandaigua, N. Y. Of the benevolent intent of this society there can be no question. It distinctly disclaims being a missionary movement.

At a recent meeting in London, Rev. W. Wyntt Gill, a missionary from the South Pacific, gave a statement of work there and its results. His work since July, 1851, has been among eleven islands of the Hervey group. He spoke of the condition of the natives at the time—of their love of revenge and human sacrifices, of the blood feuds that existed among them, of the rule followed by all of keeping alive two children, and no more, in every family, and of the whole aspect of life as something fearful. All this has been changed through the influence of Christianity.