

of men, the sustaining power in it was the whole Word of God, and prayer was ever, through wrestling with God, the renewal of its vigor. Its activity was incessant, and continued by the willing spirit to the last possibilities of the failing flesh. Never content with what could be accomplished alone, this life was characterized by a generous enthusiasm for co-operation with every agency that could serve or save mankind, and ever deeply concerned for the number and character and quality of those who were to come after and press on the work to its certain and glorious consummation.

And now what an appeal for enlistment sounds out of this missionary life so typical in its duration and breadth, its intensity and efficiency! Can anything be too good for foreign missions? Can any career go beyond the possibilities of missions in offering to our Christian youth (young women as well as young men) the noblest possible opportunities for the employment of the rarest endowments most carefully cultivated? Joseph Cook has said: "There is a best way to live, and it is best to live the best way." In the light of missionary biography, the best way seems to be the missionary way. Who will be "baptized for the dead"?

HINDU REFORMERS OF THIS CENTURY.

BY J. E. TUPP.

Hinduism is often spoken of as one of the most conservative forces of the world, and in some respects it may be considered to be so. But the Hindu religion of to-day is not the religion of two thousand years ago. Excrescences of all kinds, the natural growth of many centuries of ignorance and superstition, have accrued to it, and it has been the aim of all reformers to remove these excrescences and to restore Hinduism to an older and purer form. Many such reformers there have been. Through all history a constant succession of them is seen, but only in a few cases has their influence extended beyond the people and race of their own time. In this century three prominent men have arisen, who have endeavored to lead their countrymen back from idolatry and polytheism to the theism which they profess to find in the Upanishads and Vedas, the early and sacred books of their religion. Many have hoped that Hinduism, assailed by them from within and by Christianity from without, was about to enter on a brighter day and a purer faith. These hopes have not been fulfilled.

Ram Mohun Roy, the earliest of the three reformers, of whom we wish to give a short account, was born at the close of the last century in Burdwan, a district of Bengal, of rich and high-caste parents. As with many other reformers, his more iconoclastic opinions disappeared with his youth, and the temperate zeal of his mature age brought him fewer converts than