

shall be preached in all the world for a witness to all nations; then shall the end come."

If then this is the great work of the Church during the absence of her Lord, let every Christian see to it, that he or she has her share in doing it! No one may neglect it and fail to take active interest in missions on *peril of proving themselves heartlessly indifferent to the last desires of Jesus Christ*. Eighteen hundred years have made no difference in His wishes. He is "the same yesterday, to day, and for ever." He did not speak to Apostles as such only; He addressed them as representatives of the whole Church. Eleven men could not evangelize all the world, nor continue to preach during all the ages. Christ addressed his command to English men and women of the nineteenth century just as much as to Galileans of the first. And a responsibility which rests on all must needs rest on each.

Reader! ask yourself, what am I doing in obedience to this last command of Christ? Whom am I evangelizing? How much do I care for the conversion of the heathen? How often do I pray for Missionaries? How much do I give to Missions? What difference would it make to me if there were no heathen world? - E.

### The Pariahs of India.

With one or two unimportant exceptions, the movement of communities towards Christianity in the Arcot District has been limited to Pariah villages, whose inhabitants, we need hardly say, are the lowest dregs of Hindu society; wretched outcasts, despised, oppressed and ruthlessly trampled upon by all who claim, or are admitted to have, any social standing whatsoever. Virtually, if not really, they occupy the status of slaves. Their position as regards self support is, as might be inferred, the lowest of the low. Indigence, penury, destitution are terms which do no more than accurately represent their condition. Here and there may be found a few who are possessors of small patches of cultivable land; but these are scarcely, if at all, better off than their wretched associates, for they have almost invariably mortgaged their property up to its full value, and its produce goes only to enrich their opulent high-caste oppressors, the latter taking good care that the mortgages shall never be lifted. The vast majority are altogether without means of independent subsistence, and only earn a precarious, hand-to-mouth, and altogether insufficient livelihood as helpless and degraded dependants on their wealthy neighbours. Many of them are found to have sold themselves with their families for a few rupees into a servitude practically perpetual, inasmuch as they can never even hope to command the pittance which would redeem their liberty. All of them are in a condition of utter and remediless poverty, verging on unqualified pauperism. Probably, indeed, nothing saves them from becoming absolute paupers except the fact that they can find few, if any, to give them ams. Threatened with starvation, they work in hopeless misery and degradation for their miserable pittance, doled out unwillingly by the iron hand of oppression. Such is their pitiable condition while still heathen.

Hard as it is to conceive of such a situation being rendered any worse and less endurable, there is still a lower

depth into which they plunge when they embrace Christianity. Wretched as was their previous state, there yet existed a species of relation between them and their heartless superiors, which, while it was the cause of all their misery and degradation, nevertheless served their turn in an emergency. Their proud and cruel masters cared no more for them, indeed, than for the lean and mangy dogs which wandered through their streets; but they had a keen sense of their value as inexpensive sources of emolument; and under the strong impulses of self-interest, they gave them money or food in times of extremity, always taking care, however, to add the value to their already accumulated debt, and thus tighten, from time to time, the galling chains of their servitude. Yet it was help, and help from whatever source, and however motivated, was not to be rejected in their forlorn circumstances. But even this assistance, worthless and ruinous at the best, is forfeited immediately on their adopting the Christian faith. The false mask of patronage falls at once from the face of their superiors, and they stand forth undisguised and ruthless enemies. Hatred, rendered doubly malignant by anticipation of loss, no longer recognizes any restraint. The sole object now is to crush and destroy those who have dared, in defiance of their authority, to embrace a foreign faith and enter into alliance with a foreign master. And unless thwarted by some outside influence superior to their own, they unfortunately have, in most instances, the power to accomplish their malevolent purpose. We have already enumerated, in another connection, some of the many injurious methods employed, and they need not be repeated here. What particularly concerns us now is, that the new converts are at once ejected from their customary employments, and every effort which ruthless malignity can devise is made to hedge them around with obstacles to obtaining any new means of livelihood. The design is openly avowed of placing them in the following dilemma - Either re-enter your degrading servitude to us and our idols, or die. Such is the situation into which they are pitilessly pushed the moment they embrace Christianity; and it is in this situation that the missionary finds them when first they come into relation with him. He is at once confronted with the question - What ought I to do for these poor, helpless creatures who, with their families, are threatened with imminent starvation, simply because they have become Christians? Shall I leave them to struggle unaided amid their difficulties as best they may; or shall I, by a prudent and cautious extension of material assistance, rescue them from their perilous situation? It seems to me that there can be only one answer to this question.

The believer will naturally turn to God's Word for light and guidance. The spirit of the Mosai Dispensation finds general utterance under the following law, Deuteronomy xv., 7-11. "If there be among you a poor man of one of thy brethren within any of the gates of thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in the land." \* \* \* As to the practice of Apostolic times, we need scarcely state that the duty of relieving the poor was not neglected by the primitive