

Missionary Readings.

HINDU HELL.

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WE have always wondered how the Hindu could believe as he does about the process of finally entering heaven; that he may be born again many times as beasts, birds, or reptiles, but finally to become, by transmigration, a part of God and so lose his identity. As strange as this doctrine seems it is not much more strange than the Hindu's doctrine of hell. It could hardly be expected that any system of religion would be wholly void of truth, and of ideas that appear just. There are many things in Hinduism that at least impress one with their appropriateness. How appropriate some of the Hindu teachings of hell are can be seen by what follows.

Entering the places of future abodes they teach that there are four doors. The doors on the west, north, and east are entrances to heaven. All the pious people will enter by these doors and will obtain much happiness together with much property. The door in the south is always shrouded with darkness and is the entrance to hell.

The Shastras teach that hell is composed of eighty-four thousand pits like wells, each pit or well is a place of punishment, and the punishment is suited to the crime committed. On entering the south door the person is cast into the well which will afford him proper punishment for his sin.

Not all of the eighty-four thousand wells are described, but some of them are. Twelve of the wells are described as follows:

One well is for adulterers, and is called *Poradar*. In this is a red-hot iron woman who embraces every adulterer cast in, and a red-hot iron man to embrace every adulteress.

Another well is for trespassers, and is called *Goman*. Any one who enters the private apartments of another or approaches the wife of a Brahmin is cast into this well. The punishment is of two kinds. First, they will be beaten on the head with iron clubs. Second, worms will infest the flesh. If a Brahmin approach the wife of another man he will be cast into this well.

Another well is called *Para Stree dorson*, or Evil Eye. Whoever looks on a beautiful woman to lust after her will be cast into this well. To punish such an one his eyes will be torn out by the roots.

Those who set up an idol and then do not worship it are cast into a well called *Debata stapon korea puja na kora*. These will be bound with leather cords and cast into the well, which is full of fire.

Poradhon horan O dakati, or theft and robbery, are the sins for which people will be cast into another well. There they will be cut into pieces with razors. One piece will be cut off, then after some time another piece will be cut off, so the punishment will be lengthened out.

Metha shakhya O metha katha is the name of the well in which liars and perjurers are punished. All who are so sinful as to deserve a place in this well will have their tongues pulled out by the roots with red-hot iron pinchers, and will be beaten on the head with an instrument such as is used in driving elephants.

For embezzlement people will be cast into a well called *Gochit dhon horon*. These unfortunate ones will be forever rising and sinking in human offal.

Those guilty of the sin of disrespectful words to Brahmins will receive the same as the first given to the trespasser, being beat on the head with iron clubs, but it will be administered in a different well.

The well for the punishment for the sins of jealousy, giving of a young girl to an old man in marriage, or for taking

a price from him to whom a daughter is given in marriage is described about as follows: These wicked people will have baskets full of decayed flesh put on to their heads. The juices from this decayed mass will run through the meshes of the basket, filling the eyes, mouth, and running down over the bodies of the ones being punished.

He who is disrespectful to a guest, or prevents almsgiving, will be cast into a well and a millstone will be adjusted to his breast and made to turn forever as in grinding.

For moving a landmark, setting a house on fire, partiality, killing a Brahmin, drunkenness, oppression of subjects by rulers, a well is provided in which the inmates will forever be whirling around in such a manner as to cause dizziness. The language is not clear, but seems to convey the idea that they too will be in the midst of offal.

One who oppresses an inferior that he may thereby gain favor with his superior will be cast into a well and there born a thousand times a dog.

If a woman commit any of these sins the punishment will be the same only to a degree twenty-two times greater than a man.—*The Morning Star*.

THE MIGHTY NAME.

WILLIAM REYNOLDS, of Illinois, the earnest and successful Sunday-school worker, tells the following story, which he heard from the missionary himself:

"The Rev. E. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest looking heathen his eyes had ever lit upon. On inquiry he found that he was from one of the inland tribes that lived away in the mountain districts, and which came down once a year to trade. He further learned that the Gospel had never been preached to them, and that it was very dangerous to go among them because of their murderous propensities. He was stirred with earnest desires to tell to them the story of Jesus and His love. He went to his lodging-place, fell on his knees, and prayed to God to show him what to do. Arising from his knees, he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started on his way.

"As he bade his fellow missionaries farewell, they said: 'We shall never see you again, it is madness for you to go.' But he said: 'I must preach Jesus to them.'

"For two days he traveled without meeting hardly a human being, until at last he found himself in the mountains, surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing what else to do, he drew forth his violin and began with closed eyes to sing and play:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

"Being afraid to open his eyes, he sang on till the third verse, and while singing—

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all,"

he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes.

"They invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them, because of failing health, and return to this country, they followed him for thirty miles.

"O missionary,' they said, 'come back to us again! There are tribes beyond that have never heard the Gospel.'

"He could not resist their entreaties. After visiting America, he went back again to continue his labor till he sank into the grave among them."—*Selected*.