

however as fully as possible, and so till we can get our school here. I have sent them to Ahmednagar. Our friends at home often desire to have a definite object for which to give their money. Could not some take up the case of Hiralal, Indar Parshad and Yeshwant Rao. For Hira and Indar about \$30.00 per year for each will be necessary whilst at the Normal School, and for Yeshwant, whilst at the Theological training class, about \$50.00 per year, and if he goes to the University, nearly \$100 per year. I will undertake to have them write themselves to any Sabbath-School or individual who may thus be able to help them.

J. W.

Missionary Outlook.

COREA: A country hitherto almost unknown, certainly in regard to missionary effort, has opened its doors to foreigners and is to become a mission field at once. For this we are indebted in part to the good offices of an American Consul at the Corean Court, but still more to the conversion of two native Coreans in Japan who went there to study and see the civilization of other lands. One of these, named Rijatei, appears to be a man of superior intellect and pleasing address, and also an intimate personal friend of the present King of Corea. Among other things he studied the Bible in Japan and on profession of his faith in the Christian religion was baptised by Mr. Knox of the Presbyterian Mission. Already he has undertaken the translation of the Bible into the Chino-Corean dialect, and two American missionaries are about to proceed to that country and establish the institutions of Christianity. The population of that hermit nation is variously estimated at from ten to sixteen millions—sufficient evidence that little is known about it. Where is it, any how? we think we hear some of our friends asking. Look at your missionary map between Northern China and Japan. If you have not got such a map send to the office of the *Record* and get one. It will only cost you one cent, namely, for your postal card.

WAYS AND MEANS.—The total missionary income of all the British Missionary Societies amounts to about \$7,000,000. This does not, as we understand it, include the Bible and Tract Societies, whose incomes respectively were \$1,050,000 and \$1,075,000, the latter including sales. The London Missionary Society (Congregational) increased its receipts 30 per cent. and re-inforced its Central African Mission. The Church Missionary Society advanced its receipts to \$1,486,155, and also enlarged its Central African Mission. To this must be added, to get the total of Church of England offerings for missions, \$713,000 from

the Society for the Propagation of the Gospel—total of \$2,199,155 from the richest body of Christians in the world. The English Wesleyan Missionary Society reports receipts \$836,805. In all the British Presbyterian Churches there is a very decided increase of interest in Foreign mission work and a corresponding increase of missionary income. The American and Canadian Societies are going ahead. They have never had so good a year as this. Upon the whole the past year is without a parallel in the history of missions.

WOMAN'S WORK.—On the great theme of woman's work for woman in Asia, notice, first the evils in her condition, and next, the remedies for them. First among these monstrous mischiefs are child marriages and desolate enforced widowhood for life. How early may a Hindoo girl be married? At eight years—perhaps earlier. She may be betrothed when when she is her cradle. Her intended husband is often an aged Brahmin, who soon dies. The Hindoo rule is that if the person to whom the girl is betrothed, and whom, it may be, she has never seen, dies, she must remain a widow for life. The theory is that it is honourable in a woman to do all she can for the preservation of the health and the advancement of the temporal and spiritual prosperity of her husband. If evil befalls him suspicion falls upon her; if he dies the extreme Hindoo teaching is that it is right to treat her with disrespect, and that all the honour you give the husband should rebound into dishonour shown toward his widow. In the first place she must "eat her jewels," she must take off her ornaments and sell them to maintain herself, and then she may be supported by the family to which she belongs. The theory is that she shall take but one meal a day. Whether ill or well when her fast day occurs, she must abstain wholly from food for twenty-four hours. She shaves her head, and becomes the drudge of the household in which she obtains a precarious support. She may be kicked and cuffed, thrust into corners with the rats and bats and the rubbish of the house, and undergo the severest physical labour of which she is capable. She is a widow—she is a thing! Twenty-one millions of widows in India; half of them never wives—all of them doomed by custom to lives such as these! The British Government ought to prohibit child marriages, as it did suttee, the crushing of men and women under the wheels of the car of Juggernaut, and the exposure of the aged and of the very sick on the banks of the Ganges, and of the filling of their mouths and nostrils with the sacred mud even before life was extinct, for the purpose of bringing life to an end. A man is not consulted as a physician by a woman in a Hindoo household. Who can remedy the