

the home has only been unlocked since the Zenana Mission was formed, above all, among the Hindus proper, the Aryans of the northern plains. The Tamils of the south, though Hinduized, are not Hindus in race, and do not seclude their women very jealously. nor do the aboriginal hill-tribe of the Santals.

M. Coillard, whom, with all the French missionaries on the Zambesi, the heathen king Lewanika, of the Barotsis, greatly reverences, writes:

"While I intercede with God for this bloodthirsty people, it is also my duty to testify publicly against a warlike undertaking which Lewanika himself had called an expedition for plunder, and so I do. No one shall be allowed to misunderstand our position in this matter. Lewanika, full of attention to his missionaries, had sent to our brethren and sisters at Sherheké six head of the cattle won by the foray, and had courteously designated two of them as being expressly intended for 'his daughter,' Madame Jeannairet. M. Jeannairet, however, in a letter, in which he warmly expressed his gratitude, set forth to the king, with courteous dignity, the reasons why neither he nor his fellow-laborers could accept any part of this booty. Can it be that Lewanika had expected this refusal? At all events he contented himself with the answer, 'I understand. But then what have the Barotsis, anyhow, which they have not acquired by plunder?'"

—The atheism of nominal Christians and Christian governments in heathen countries appears to have reached its extreme in the Dutch East Indies. What the *Macedoniër* says, however, in the following extract, is sufficiently applicable to other nations: "The governor of the Island of Cyprus, Sergius Paulus, an intelligent and thoughtful man, was very desirous to hear the new message of the gospel from the apostles. But there was found at his court a Jew, Barjesus by name, who also flaunted the Arabian appellation of Elymas, i.e., the Wise, the Magus, and who sought to hold back the pro-consul from the faith. Himself unwilling to enter, he wished also to bar the entrance against others. And when our readers consider that Elymas was not a heathen but a descendant of the chosen people, who, just like Barnabas and Saul themselves, had been circumcised the eighth day, it will then be superfluous to remark, that we must look for the sin of Elymas not only among heathens and Mohammedans, but also, and indeed chiefly, among such as with us bear the name of Christ, and just like ourselves have been baptized in the name of the Father and of the Son and of the Holy Ghost.

"And inasmuch as we meet with the sin of Elymas in a Jew in a heathen island, I venture to express it as my conviction, that the sin of Elymas finds a far more fruitful soil in our East Indian colonies than in a Christian society. The opposition which we missionaries experience from our countrymen in our colonies may, in form and manifestation, be somewhat different from that which the apostle Paul experienced from Elymas in heathen Cyprus, but in essence it is one. It is the sin of Elymas—personal unwillingness to enter in and solicitude to hold others back from entering in. And as with Paul, so with us; it meets each of us at the beginning of his missionary life, and in some form or other accompanies him to its close.

"If European colonists or officials had been Christians in truth, and had let their light shine before men, they would then have been a bridge *for*, whereas now they are too often a dam *against*, the diffusion of Christianity. They do this, it is true, more negatively than, like Elymas, positively, but with a like temper and a like result. They poison the whole atmosphere of influence by their indifferent, ungodly and immoral lives. It is no wonder, therefore, that we missionaries, even with the most strenuous exertion, do not succeed in establishing flourishing native churches in places where there are many Europeans."

—It appears that in the Dutch East Indies most of the whites have actually