

not (at the date we are considering) given warm human instrumentality—for, as yet, no living man or living woman from England had dreamt that his or her presence was needed there to teach the heathen "the saving health" of the religion of Jesus Christ.

Poor Carey (a Baptist) was the first who offered himself for India, and by so doing subjected himself to much ridicule on all hands, so low was the ebb of missionary interests at that date. In 1806 the saintly Henry Martyn was bestowing upon India his devoted labors and self-denial. He established schools for the young, and by his translations of the Holy Scriptures into Hindustanee, he conferred a great benefit upon the Church in India. After his death, which occurred in 1813, his labors were carried on by his college mate and personal friend, Daniel Corey.

In 1814 the English Crown endowed the first bishopric in India and Bishop Middleton was consecrated Bishop of Calcutta and first Bishop of India. The college which he then founded is only now beginning to fulfill the end for which it was established. When it was founded the three great English societies gave to the enterprise £5,000 each. At Bishop Middleton's death, fourteen years after his arrival in Calcutta, he was succeeded by Bishop Heber. The character and spirituality of Bishop Heber were of the highest order, as were also his scholarly attainments. He was, as is well known, the author of the hymns, "From Greenland's Icy Mountains," "Brightest and Best of the Sons of the Morning," and others. Bishop Heber in his turn was succeeded by other men of the same type, four of them dying in nine years, after which Daniel Wilson, at the age of fifty-four, was ready to take charge of what was the largest diocese in the world, as Calcutta was then.

Thus the work has gone on growing and progressing till at the present there are in India six dioceses, viz., Calcutta, Madras, Bombay, Lahore, Rangoon, Travancore and Cochin and Tinnivelly, with a bishop for each and two missionaries (bishops) for Tinnivelly.* In 1881 there were over 1,000,000 Christians in India.

Still the Church, with all its advancement, life and vigor, is not keeping pace with the teeming millions of India and their ever increasing moral and spiritual needs.

The difficulties in the way of presenting the Truth are many, but the caste or social barrier is one of the greatest, for upon caste depends in a great measure the seclusion of women in their own abodes.

It is to the false religions of India, with its various gods, and with its cruel and wicked practices, are due the degraded condition of its inhabitants—particularly its women. The heaviest burden of its gross idolatry falls upon them. Many years ago, as the Punditta Pramabia told us, "the women of India enjoyed comparative freedom, but Musselman rule secluded them." Ever since

that time every woman who is not of common birth is a prisoner within the walls of her own dwelling. If she is ill she cannot have a male physician, for that would offend their notion of propriety, and as there are comparatively few female physicians, the poor women are left to suffer and to die without medical aid. From her birth to her death, woman in India seems to be a grand mistake, a creature possessing no soul apart from her husband. When she is born she is most unwelcome, often even by her own mother. A modern writer on the subject sums up the life of women in the following short and pithy sentences:—

"Unwelcome at her birth,
Enslaved when married,
Accursed as a widow,
At death unlamented."

No matter in what relation of life we consider woman in India, her life is full of sadness; as a child she is unwelcome, even by her own parents; as a girl wedded, before her girlhood days have well begun, between the age of 9 and 14 years, as a wife she is removed from her own home to that of her husband and placed with her husband's mother in the women's apartments, or Zenana, where, as a rule, she is forbidden to look upon the face of any man but that of her husband.

She has no education to aid her in this life, and no knowledge of the life beyond to comfort her while "passing through this vale of tears." Look at her as a mother, if a daughter is born to her instead of a son, she is hated and very often another wife supplants her in the affection of her husband. Her occupations are alternated between gossiping, adorning her person, counting her jewels, teaching her children to worship idols, and preparing her husband's food. She is never allowed to partake of the meal with him, but must wait with reverence on her lord and master till he has finished when she may partake of the scraps which he leaves, if any remain.

This is about the sum of the occupations and conditions of the life of a woman in India as a wife.

It is, however, as a widow she suffers most. When her husband dies she is considered to have been the cause of the calamity. It is thought that it is some evil in her that has caused the death of her husband.

(To be continued.)

THE Sultan of Zanzibar has decreed that all slaves entering his dominions are henceforth to be free. Also that the children of slaves born in his dominions after January 1st, are to be free. These are great steps forward, and lead us to hope that the entire suppression of slavery in East Africa may be looked for in the near future. Another important mark of progress is the establishment of a new direct line of mail steamers from London to Mombasa and Zanzibar, which, with those now running, will make a fortnightly service.

*Bishop Sargent died Oct. 12th, 1889.