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the heavy part on his shoulder. The Lord's yoke is made after the same pattern" (P., 208).

Each command implies distinct crisis to be faced. Are we stationary? *Start.* Are we proud? *Stoop.* Are we dull? *Study.* Each of the three acts is effective only as it brings us into relation to Christ,—“Me,” “My,” “Me” (vers. 28, 29).



## The Missionary World.

BY THE REV. C. D. SNELL, M.A.

**T**HAT there are two sides to most pictures is made clear by a comparison of articles dealing with the revival in the Far East. On the one hand, Dr. Harold Balme, writing to the *Missionary Herald* from Shan-Si, speaks thankfully of what has been accomplished, and dwells upon the changed lives of some of the Christians and upon their quickened zeal in the matter of winning others. He tells of a hospital assistant who exclaimed, “This year I must win two or three men,” and of a doctor’s wife who, confessing her inability to give any deep teaching to other women, said, “I thought I could just show them that ‘Jesus loves me,’ and tell them what that means and how He can save us, and then just teach them to pray.” On the other hand, a missionary of the United Free Church of Scotland in Manchuria narrates many sad cases of failure, and affirms that the real spiritual results were “in inverse proportion to the violence of the excitement.” It is important that it should be recognized that the picture has the two sides.



From time to time gods are invented in India to account for grave evils, which, it is believed, are due to the malevolence of some beings. Thus about twelve years ago, so the *Chronicle* of the L.M.S. says, the occurrence of the plague led to a goddess of that disease being postulated, and there is now a temple in a village in the Mysore province of which the deity is called “Plaguamma,” or the goddess of the plague. She is worshipped by all classes, and at the request of the temple authorities, Brahmins have recourse to the shrine so as to give dignity to the deity.



The workers of the Baptist Missionary Society have been gladdened by a great harvest of souls in Orissa, North India. Three hundred persons were baptized on one Sunday in April last, forty-six a week later, and eighteen more within another seven days. There were a number of others who asked for baptism but whom it was felt wiser to defer. The converts, who are from the lower classes, were won largely through the instrumentality of the Rev. Bhikari Santra, the Indian assistant-missionary in charge of the Patna district.



Temperance workers will be interested in a remarkable movement which is in progress among the Khonds, one of the aboriginal tribes of India. Their

leaders lately realized that their property, which they have possessed from time immemorial, was gradually falling into the hands of the vendors of drink. Accordingly a great assembly of the headmen was held, at which an oath was taken, attended by most solemn ritual. A large vessel of drink was brought and poured out to the earth goddess, as representative of the deity. The pot was then broken in pieces while all took an oath to abstain from taking liquor. Whoever should fail to keep his promise, his life was to become like the vessel which had been shattered into a hundred pieces. The vendors of drink, alarmed at their decreasing trade, made grave charges to the Government, and a special inquiry was accordingly held to ascertain whether the movement was spontaneous. At the inquiry the same headmen, representing some 46,000 Khonds, solemnly renewed their vows to the earth goddess. The people are now asking that the drink shops may be removed from their villages.—*Missionary Herald*.



The China Inland Mission is able to report steady progress during the seven years which have elapsed since the Boxer crisis. The number of stations has not materially increased, but that of out-stations and of chapels has more than doubled; there are now 1,157 paid Chinese helpers and 560 voluntary helpers, instead of 541 and 200 respectively in 1902; and the number of living communicants has risen from 7,774 to 20,993. The growth of the native agency is a matter for special thankfulness, as indicating that Chinese Christians are beginning seriously to undertake the evangelization of their fellow-countrymen.



There has been a certain recrudescence of the Boxer movement in the Province of Si-Chuan, specially directed against Christians and foreigners. The mission-premises and church at one of the C.M.S. out-stations of Mien-cheo and the houses of some of the Christians were set on fire, but escaped total destruction, and the wife of a mission-school-master was severely wounded. A few days later, at the beginning of April, similar troubles occurred at Chong-pa. Two of the school-children and a man sleeping on the mission-premises were killed and the house was burnt down.



The Bishop of Rangoon, dealing in *East and West* with current criticisms as to the character of native Christian servants, urges with great force that servants are much what their masters make them. But few of the latter encourage and aid those in their employ to be good Christians. Moreover, the example which is set before the native convert is often prejudicial to his faith. He sees that his master makes light of the duties of prayer, the observance of the Lord's Day, etc., and on the strength of that, he in his turn makes light of other duties—of truthfulness, temperance and the like. There is great need that prayer should be offered for our countrymen in heathen lands who profess and call themselves Christians, that “they may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.”