“OCCUPY TILL I COME.”

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The India Alliance

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Contents:

POEM: At His Feet ... ... ... ... ... ... ... ... 133
RELIGION FOR THE HINDU WOMAN ... ... ... ... 133
STATION NOTES: Daryâpur, Mehmadabad, Buldana ... ... 134
STATION REPORTS: Dholkâ Training School ... ... ... 136
EDITORIALS ... ... ... ... ... ... ... ... ... ... ... 138
MISSION QUESTIONS: The Four Castes of India, Rev. W. E., Hopkins ... ... ... ... ... ... ... ... ... ... ... 139
STATION REPORTS: Chandur, Khamgâon ... ... ... ... ... 142

SPECIAL DAY FOR PRAYER, LAST FRIDAY OF EACH MONTH.
The India Alliance.

This is intended as a monthly message from the Alliance Missionaries to the friends of their work. It will also deal with the general questions of mission work by original or selected articles, and will seek to deepen the interest and stimulate the prayers of all who may read it, by showing the encouragements as well as difficulties of the work.

EDITOR:—Miss M. Wiest. 
BUSINESS MANAGER:—Mr. C. Eicher.

The India Alliance.

The India Alliance.

The India Alliance.
At His Feet!
A. T. Pierson

At Thy dear feet, once pierced for me
With cruel nails upon the tree,
I lay my life for use by Thee;
Henceforth to know no anxious care,
With cheerful heart my load to bear,
My sole resort—believing prayer!

No worry, lest my work be stayed;
No hurry, lest I be delayed
By haste—to prayerlessness betrayed;
Not careful to be praised of man,
But only to be taught Thy plan—
What Thou wilt have me do, I can.

No greed of gain, since Thou hast said
That if the beasts and birds are fed,
Thy children shall not lack for bread.
How sweet to live alone in Thee,
In danger to Thy wings to flee,
The name of Jesus, all my plea!

Before Thee let Thy servant stand,
To watch Thine eye, Thy beckoning hand,
And promptly move at Thy command,
So shall my life be one sweet day,
Lit up by heaven's cloudless ray,
A walk with God, a radiant way!

Religion for the Hindu Woman

Swami Abedhananda says that the Hindu is steeped in religion, that he “eats religion, sleeps religion, walks religion, and lives religion.” It is true in that the letter of the law is strictly adhered to, if not by the educated Hindu man, at least by the uneducated Hindu woman. But is this religion? Is it the living faith that influences life and character? Is it a source of help and strength in times of trouble and suffering? Is it the ennobling motive power of one’s life work? The moral maxims for the conduct of one’s life, the teachings of philosophy for the calm endurance of one’s sufferings are but poor substitutes for the close, personal relations that ought to exist between the man and his Maker. The anxious care-worn Hindu mother watching beside her suffering child vows innumerable offerings to her goddess or, in despair, consecrates the life-service of the child to her deity; and if a girl—what a life for her in the future, and if a boy, the outward holy life of sacred priesthood, and the inner life of sin and shame. Religion to the Hindu woman means ceremonies, the keeping of them in strictness and to the very letter, and not the food for the craving of one’s higher self. Yet one cannot but admire the faith and religious fervour of the Hindu women. What would one think of those Indian wives and mothers visiting a score of temples and bathing with such rejoicing confidence of salvation in the shining waters of the river Ganges, the “Great Mother?” Some of them are “purdah women” who would never step outside the home except under such protection of the sacred simplicity of pilgrimage; some are old and feeble, weary with the long journey of life, worn out by maladies, broken-hearted with losses and troubles. The morning air blows keen, the water is cold. Yet they stand waist-deep in the river, with dripping garments clinging to their thin, aged limbs, visibly shuddering under the shock of the waves, and their lips, blue and pinched and quivering while they eagerly mutter their invocations. None of them hesitates. On their arrival, into Gunga they plunge, ill or well, sickly or robust, young or old, and take the holy liquid up in their small, dusky, trembling hands, repeating the sacred names and softly mentioning the sins they would expiate and the beloved souls they would plead for. Such religious fervour cannot but call forth our deepest sympathy—Indian Ladies’ Magazine.

—Latest crop reports from the various provinces show a slight but very general tendency to rise in food-grain prices, consequent no doubt, upon the uncertainty about the coming Monsoon.—Bombay Guardian.
Station Notes

DARYAPUR
By Oswald Dinham

DARYAPUR is about 400 miles from Bombay and 15 miles from Murtizapur, which is our nearest Railway Station. I arrived here on the 16th of January in company with Mr. Rogers, who with Mrs. Rogers had been stationed here for the year and a-half previous. They had rented the house we are now living in for two years, and the lease was just about to close. We met the landlord and found him unwilling to extend the lease on reasonable terms. So there was nothing left for us to do, but just to wait on the Lord and get His mind concerning the matter. We returned to Bhusawal, and had only been there a few hours when we received a telegram, saying that the landlord was willing to come to our terms. I returned to Daryapur a few days later, and notwithstanding his very promising telegram, I found the landlord still unwilling to do what we considered the right thing. That evening Mr. Cutler arrived, and the next day we went together to meet the landlord once more, and Mr. Cutler was instrumental in bringing about a satisfactory agreement. So the Lord gave us a place in the midst of this people, for which we are very grateful. Nevertheless we daily realize that a great need of this corner of the Lord's vineyard, is a mission house and well. And we invite the readers of these notes to unite with us in prayer, that God may speedily supply this need.

FIRST MEETING

My first meeting with the people of Daryapur was held in our compound, on the first Sunday evening after my arrival here. We placed some benches in the compound for the people to sit on and one of our number played the accordion, thus attracting a crowd of about fifty or sixty persons, who listened very attentively to the Gospel message. I looked forward with joy to many more such meetings. On the following Sunday we had Mr. Cutler with us, and again the people gathered in the compound and we had an excellent meeting with them, which lasted for about three and a-half hours. But we have not been able to continue these meetings in the compound, as the people have been out in the fields for the last two months on account of plague. The plague has subsided, and the people are now returning to their homes in the town, so we are hoping ere long to be able to go on with these Sunday evening meetings in the compound.

Mrs. Dinham started a work amongst the children of Daryapur, but this move was also hindered on account of the plague scattering the people. Mrs. Dinham is now away from Daryapur for a few weeks, but expects, D. V., to take up this work again as soon as she returns.

TWIN BABIES

One day we picked up twin babies on the roadside. Plague had taken away both father and mother inside of two days; these two little ones, who were not yet able to walk, were practically left without anyone to care for them. A telegram had been sent to their relatives, but as yet they had not come. We brought them home and then went to the tasseldar (Government Official) and inquired of him what should be done. He said he would be very grateful to us, if we would undertake the care of the children for a few days until their relatives should come; and that if they did not turn up within a certain number of days, he would then obtain permission from the Deputy Commissioner, and officially hand the children over to us. After two days of waiting the relatives came and we were obliged to give up our little charges. Nevertheless we were glad to have had the opportunity of being the means in God's hands of sparing the little ones' lives.

There is an old woman in this town who is not right in her mind. One morning when returning from village preaching, we found this poor old woman had been knocked down and badly hurt. It had been raining and she was lying in a puddle of mud and water. She was not able to stand, much less walk, and no one seemed willing to carry her. Our native evangelist was with me. He immediately recognized the situation, and without a moment's hesitation, he picked her up in his arms and carried her into the Native Hospital, which fortunately was near by. The poor old soul has not been able to walk from that day to this, and it looks as though she may never walk again. It is our privilege daily to give her a little help in the way of food, &c.

Another case:—An old man had fallen a victim to this terrible plague. But God in His
wondrous love and mercy had delivered him from the plague; however he surely must have died of hunger, had not God brought him to our notice and permitted us to give him a little timely help. We are hoping that in this deliverance this old man may be able to recognize the love and mercy of God, and thus be brought to the feet of our Lord Jesus Christ. His name is Māhdoo. I hope the readers of these lines will remember him in their prayers.

The people of a village about five miles from here, are asking us to start a school for their children. These people also have been driven out of their village on account of plague; but we are trusting that in the near future it may be possible for us to do something for them in this direction, and thus open another channel whereby we may be able to reach their hearts. We have visited and preached in most of the villages within a radius of six miles from here, and are looking forward with joy to the touring season, when, D. V., we will be able to get out to the people of the more distant towns and villages of this district. Thus far we have generally found the people ready and willing to listen to the Gospel; but we desire that our dear friends will unite with us in prayer, that the time may soon come when they will not only be ready to listen, but may also be ready and glad to accept the Lord Jesus Christ as their Saviour.

MEHMEDABAD
BY FRANK H. BACK

DURING the greater part of last year, Mr. and Mrs. McKee were stationed with me, and besides having sweet fellowship we enjoyed working together. They in connection with their studies, carried on the work at the station, while I visited the villages, endeavouring to give out the Gospel of salvation to the dear people to whom the Lord has sent me. The time during the rains was spent mostly in teaching the Indian evangelists, who had come in from their villages for two or three months to study the Bible course, in order to become better prepared to give out the precious Word. I am glad to be able to say that during this time, when we had a few days’ meetings for the workers of our mission in Gujerat, the Lord met us in a wonderful way so that many of us were blessed and quickened, and made better able spiritually as well as mentally to preach the Word.

The workers were anxious to begin touring among the villages, and early in December, we went to a part of our district where the Gospel has been preached only in the touring season, for some years. Here we were gladly received by some we had met last March, and many others were glad to hear the Word of life, but the town and district being held by a Thākkore, (a high-caste man) we were unable to station an Indian preacher there—as we had expected to. However, we still have hopes of stationing a man there, for we believe that the Lord has some there who are almost ready to turn to Him.

OPPOSITION AND ENCOURAGEMENT

In the next place that we camped, one of the chief men of the village set his face against us and it was three days before we succeeded in getting water, and some other necessities from the village, but the Lord worked and we stayed there some days, preaching to many who were anxious to hear.

We will not undertake to give an account of the work of each place where we camped, but will only state that in every place we found many encouragements, the chief one being, that the high-caste people listened with much more interest than they ever did before, and we believe that many of them are convinced of the truth, and are thinking of turning to the Lord for peace and salvation.

We met a very old man in a near-by village who says that he is 105 years old. He listened very attentively, and after we finished talking, he said he had sought for peace all these years in the Hindu religion, and had found none, and he really seemed anxious to know what to do that he might find peace of soul.

We pointed him to the “Lamb of God that taketh away the sin of the world,” and he seemed to catch the thought. We went to see him a week or so later and his son refused to let us talk with him. May the Lord lead some who read these lines to pray for this dear old man.

We have been hindered much in the work by plague being in many of the villages. In some places the people were living in their fields and therefore it was difficult to get them together to preach to them, so we, had to preach to many small congregations, and sometimes to three and four.

In some of the villages near the last camping place of the season, plague was raging, and we had not intended to visit such villages, but one morning we started to a village and got on the wrong road and reached one of the most
badly infected villages in the district, but we felt we should preach; therefore we had the people assembled, a large number coming, and they listened with such interest and real eagerness that we believed the Lord had led us to that place, and we believe he will cause the Word to take root in the hearts of some that heard that morning.

As there was a meeting for the workers before the touring season began, so there was at the close of it, and many were again quickened and filled with the Holy Spirit who is enabling them to preach the Word with greater power than they have preached it before.

We cannot be with our workers much during the hot season, as they go to the villages through the hot sun, but we can follow them with our prayers, and I hope we may do this part faithfully, and hold up their hands, that many victories may be won and many souls brought to the feet of our dear Lord and Master.

**BULDANA.**

WITH deep thankfulness to our heavenly Father for His abounding love and grace toward us, we again greet our friends, the readers of our little paper.

First we must tell you of our joy in being privileged to have with us our brother, Mr. Peter Eicher and Mrs. P. Eicher and our sister, Miss Barbara Eicher who arrived in India on January 6th. A few days before, December 26th, the Lord blessed us with a new baby-boy. We do praise God for the presence of this new, happy company in our home.

We are not able to be out in the villages much these days, as the hot-season is upon us again. The thermometer registers 103° in the shade, even when the wind is blowing. During the cold season we visited quite a number of villages in the district.

We could not work as extensively as we should have liked to do, because we have no touring outfit, tent, etc. The two native workers and myself used to go out in the tonga (Indian cart), and as we had to take our prepared food along we could never stay out on tour more than two or three days at a time. At nights I had for my dwelling place the tonga, and the workers would put up in the village rest-house.

While thus going from village to village to carry the news of the Saviour’s love, one’s heart is peculiarly wrought upon. On the one hand there is the great joy and satisfaction of being a witness for Him; on the other hand is the unspeakable sadness that grips one’s heart again and again over the awful fact of a whole land “given up to idolatry.” Think of it friends,—not a single Christian in all the villages we visited! and yet in most of these villages the Gospel has been preached often during past years. However, we have this encouragement, that the Gospel so often preached to them is now beginning to take effect; the Holy Spirit is working upon hearts, and a goodly number are earnestly inquiring concerning the things of God. But again, as we seek to lead them on to accept Jesus as their own personal Saviour, nearly always they bring up the old obstacle in their way,—the caste system, and with a hopeless, helpless, “What can I do?” they check the Spirit’s working upon their souls. Nevertheless, thank God, we believe that soon the powers of darkness upon many of these hearts must give way to the power of His endless Light and Life.

Oh how we feel the need of prevailing prayer, and of the faith that takes no denial. Dear Readers, we desire your prayers, that we may always be kept hopeful and courageous and filled with God’s consuming love for souls. “We shall reap if we faint not” for we serve the Lord Christ.

**STATION REPORTS FOR 1906**

[Under this head will be found printed extracts from the reports of various stations, or reports in full for the year 1906, with some additional notes by the editor.]

**DHOLKA BIBLE TRAINING SCHOOL**

**WHILE** we rejoice in the results of the year 1906 and praise God for all His grace and blessing and for what there has been of real advance, yet we cannot but feel a sense of sadness when we think of what might have been had there been a full staff of workers and had not the present staff had their hands filled with other work. The other work has taken so much of the time needed for teaching.

How much further on our dear young people might have been, and what it would have
meant to them if we could have given them
undivided attention!

What is the reason of the missionaries being
so few? Is it not that some are clinging to
home and comfort whom God would have on
the mission field? The results are an over-
worked few, much work undone and many
still ignorant of the way of life who might
have heard.

The year has been one of blessing and pro-
gress in every way. Nearly all of the young
men have completed the 2nd year’s course and
some would have completed the 3rd had not
sickness and overwork laid the teachers aside.

During the year thirteen have gone out to
preach and, we believe, to live the Gospel
in the villages. Three others are waiting
appointment. Most of those who had previously
gone out came back in the hot season for a
few weeks of study to prepare for examination.
These, with the students yet with us, made
a large class. Mr. Turnbull worked hard in
getting the class ready and had the satisfac-
tion of having but one failure.

This summer school will be conducted yearly,
as we expect all of our young men to study as
well as preach, until they have finished the
full course. We cannot wait for a fully equipped
ministry, but if our young men will study as
they preach and spend the season when preach-
ing is most difficult in the summer school, we
shall in time have men qualified for every
responsibility in the Christian Church.

Only three new students have been ad-
mitted. The chief reason is that we are
keeping our orphanage boys longer in the
orphanage, hoping that hereafter they will
have finished their secular studies and the
first year’s course of Bible study before leaving.

We now have fifteen young men in training.
Several of these give half of their time to
teaching in the orphanage, or otherwise helping
in the work.

The matrimonial problem is no small part of
the responsibility and a task no one need envy.
The heavy part of this, however, falls on
Miss Wells, who has to play the part of mother
for 400 girls. Seven have been married during
the year and others satisfactorily arranged for.

God has visited us with a very wonderful
work of grace such as was never before known
in our work here. Some of the students have
come into very great blessing and now know
in a new way what it is to be wholly yielded to
God. Some have expressed themselves as ready
for any service or any privation.

Some have been used very much among the
orphanage boys, and the girls too, during visits
to Kaira. It is worth all the sacrifice and service
of years to see even one of these bright young
men so yielded to God. Some have had visions
of Calvary that have flooded them in tears, and
can now tell the Gospel story in a new way.

With our force of native workers, small though
it be, filled with love to God and zeal for His
Kingdom, we expect much in the near future.
Will you not join us in praying for more
labourers and for the training of them.

We have not at any time in the year been
without a balance in hand which means God
has fully provided. To Him be all the glory.

H. V. ANDREWS.

[The report of the Dholka Orphanage has
already been given at length in the home
Alliance paper, so we need not reproduce it
here. Suffice to say it was a year of un-
paralleled spiritual blessing in the history of
the orphanage. The report of the Chandur
station following is so typical of the average
station-life that we give it in full. Light and
shadow seem equally blended.]

CHANDUR STATION

AFTER returning from convention last
year, a few of us felt that the
Lord wanted to do more for us and
agreed to meet in Chandur for some days of
prayer and waiting on God. The Lord met
and blessed us richly but this meeting also
broke up without our seeing all that we had
hoped, so we continued the meetings with our
helpers and a few native Christians.

After a few days of quiet waiting on the
Lord, hearing that the Spirit had come in
power in Amraoti, I went there and invited
Bro. Erickson with a few of his workers to
come with me to Chandur. They came, and
on 23rd November, God graciously poured
out His Spirit in conviction leading to
repentance, confession and righting of wrongs.

After these meetings our workers went to
camp at the village of Kalasi; there and in the
surrounding district many eagerly heard the
word and some knelt, asking forgiveness of sin
in the name of Jesus.

Soon after this we had several workers come
to us from a distance, some of whom had been
teachers and knew little of what evangelistic
work meant, disliked walking to villages, sell-
ing books, etc. So that while we were in

(Continued on page 142.)
To have the mind of Christ is to learn to think about all things—temporal or spiritual from His standpoint, with His wisdom. It is a mental attitude continually maintained in us by God’s Spirit. It is not obtaining supernatural mental abilities, though certainly the intellect is quickened and trained as it could not be by a merely human training. Will not He who made the mind, if given the control of it, develop it to the best advantage? We may safely trust Him to do it. It is surprising to see how He will cause everything in our environment, both simple and great, to tend to this end.

It is said that God will write His laws on our hearts. They will become a part of our new nature, unconsciously governing us. There can be no better way of reaching this end than by a study of God’s Word. By continual, habitual reading with an open, prayerful heart, we will assimilate God’s thoughts, and as our minds become filled with these, we shall find less and less conflict with our own unregenerate nature, and less temptation to think the old vain thoughts which once occupied us so wholly.

This does not do away with watchfulness, or with hard mental exercise. The apostle writes, “Gird up the loins of your mind; be sober.” “Be sober” is sometimes translated, “Be of a sound mind.” We are to be careful not to give place to any but God’s Spirit in the control of our minds. We are to observe mental discipline. We are not to expect everything to come to us by specific revelation. God has given us the written page. He will illuminate that page to the active, seeking mind. We are not to empty our minds as the spiritualist or theosophist does. They, by natural powers of repression, make the mind void—a blank which some outside force is to come and fill up. We, intelligently deliver our minds into the control of the All-wise God, with their faculties in active working order, expecting His direction, letting Him take the leadership where we have been masters here-tofore.

To some God gives the gift of discernment, but there is a danger with this gift lest it be turned into uncharitable criticism. We had better be without it than to lack love. However it may be exercised in love, therefore let those to whom God has given a keener insight into truth and a power to discern spirits, be

This control of our minds by God must be continuous; our yielding must be habitual and constant, not simply at moments when we desire to concentrate our minds on spiritual subjects. Many people find it difficult to collect their thoughts at the time of prayer or of Bible-study and meditation, and they appeal to Christ to bring their thoughts into captivity for that occasion, expecting to be masters of their own minds the rest of the time, letting their thoughts run riot, giving themselves up to all sorts of imaginations and profitless thinking. This is not what God wants. He wishes our minds to be always under the Spirit’s control, for us always to have the mind of Christ. That does not mean that we will never think of anything but purely spiritual topics, but it means He will direct our minds into the truth along all lines and He will not allow a wasteful or harmful use of our mental powers. He will save us from mental dissipation.

One of the first changes wrought in us by the Spirit and a part of His regenerating work is the renewing of our minds. “As a man thinketh in his heart, so is he”; therefore the necessity of a changed mind. The transformation in life and character must come through a change in our manner of thinking. Conversion puts us into an utterly different attitude toward everything both in this and the spiritual world, therefore there must be developed in us a corresponding set of new ideas and feelings, etc. Conversion is instantaneous; the change to the new point of view is instantaneous; but the readjusting of thoughts and the assimilation of new and strange ideas is a process requiring time, yet this process may be greatly accelerated by our recognizing in the beginning that it is the work of the Spirit and that we are to surrender our minds to His control just as we yield our hearts to Him. If we find ourselves again assuming the right of control, let us at once call upon Him to assert His mastership and cast down everything which opposes Him. We cannot do it ourselves, but we can let Him do it.

This control of our minds by God must be continuous; our yielding must be habitual and constant, not simply at moments when we desire to concentrate our minds on spiritual subjects. Many people find it difficult to collect their thoughts at the time of prayer or of Bible-study and meditation, and they appeal to Christ to bring their thoughts into captivity for that occasion, expecting to be masters of their own minds the rest of the time, letting their thoughts run riot, giving themselves up to all sorts of imaginations and profitless thinking. This is not what God wants. He wishes our minds to be always under the Spirit’s control, for us always to have the mind of Christ. That does not mean that we will never think of anything but purely spiritual topics, but it means He will direct our minds into the truth along all lines and He will not allow a wasteful or harmful use of our mental powers. He will save us from mental dissipation.
watchful that pride be not engendered within them, and that they maintain the spirit of brotherly love. He who guides into all truth will also create in us a gentle, humble spirit. “Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves.” The end of all this is not to make us gifted or brilliant persons, not for any self-satisfaction, but to conform us to the image of Him “Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.” “Let this mind be in you which was also in Christ Jesus.”

Mission Questions

THE FOUR CASTES OF INDIA—THEIR TRADITIONAL ORIGIN

By Rev. W. E. Hopkins, Secunderabad, South India.
Missionary of the American Baptist Missionary Union, 1892—

WHEN the Aryans broke camp on the plains of Central Asia, one (perhaps more) of our ancestral brothers moved toward the south-east. He, with his household, led his flocks and herds through the valley of the Hindu Kush into Afghanistan. He left Cabul far behind, and finally, issuing from the Khyber Pass, beheld with eager gaze the fertile valley where Peshawar now nestles at the foot of Himalayas’ snow-crowned heights. They were a sturdy people, light of colour, of western physiognomy, and were divided into warriors, or rajahs; householders, or providers; and priests, or those who looked to the worship of the gods, while the other classes were engaged in their respective occupations.

The Aborigines, on the contrary, were inferior in physique, black-skinned, and with the flat features of the semi-Mongolian tribes. They lived for the most part in roving bands, but had numerous strongholds, or rude forts, distributed over the country where they fled from attacks of distant tribes and invading bands.

The Aryans at once entered upon a war of conquest and possession of the land. After every advance, they rested and settled the new territory—harassed ever by the guerrilla warfare of these wild men of mountain and plain. The enraged bands would emerge from the hills and woods under cover of night and, with fiendish yell, drive terror to the hearts of the invaders, while they applied torch to the camp and attacked with bow and spear.

The Aryans called the Aborigines Dasys, which seems to have meant enemies at first; but as the process of subjugation continued, the term was applied to the prisoners who were forced into slavery and is now commonly used in reference to servants. The colour line was a marked distinction between the white invaders and these black prisoners. One of the first tribes thus subdued was the Sudras, and this name was afterward given to all Aborigines as they were reduced to subjection. In this manner the terms Aryan and Sudra came to stand respectively for the white and black inhabitants of Hindustan.

The very nature of their undertaking compelled the Aryans to draw the line of service ever more closely until the military, the commercial (as the householders, or providers, had come to be called), and the priest classes became quite distinct communities, although of the same origin. They also appear to have ranked equally at the first, but during the process of conquest and settlement the priests seem to have risen in authority over the rest and that, too, apparently, as their worship became corrupted by the sensuality and superstition of the Aborigines. While under all and servant to all was the conquered Sudra—making up the four castes of the people now called the Hindus.

This, briefly, is the historical origin of the caste system. But the average Hindu has no conception of history. With him superstition passes for the supernatural and the familiar legend which excites his imagination wins his acceptance much more readily than the best authenticated event of history. Particularly in the realm of religion—only tack the...
name of a deity to a story and he accepts it without question. As Doctor Murdoch puts it: "An all-devouring credulity is an attribute of the uneducated Hindu or even one of the Pandit class. The greatest self-contradictions, the wildest tales, do not awaken his common sense."

The legendary origin of caste, therefore, is to him of vastly greater import than the historical, and at once commands his lifelong enslavement and devout worship of the Brahman priest who reads it to him from the Shastras. But even here the accounts are varied and contradictory. Although the Inspired Vedas, the Brahmanas, the Puranas, the Mahabharata, and Manu all give the origin of the system, no two fully agree and many are the arts to which Brahmans resort to explain away these inconsistencies. In their confusion they forget a certain passage from the Mahabharata: "Contradictory are the Vedas; contradictory are the Shastras; contradictory all the doctrines of the holy sages."

Sanction for Caste

The following legend, however, contains the commonly accepted theory and gives to caste its religious setting of divine sanction: "After the destruction of a former world by a deluge, Vishnu, the Preserver, called forth from the sea a thousand-headed serpent and bade it coil itself into the form of a couch. Upon this floating couch he composed himself to sleep—guarded ever by the extended heads of the serpent. After a nap of millions of years, there grew out from his body a water-lily, and from this flower finally issued Brahma, the Creator. Having created the earth anew with many gods, he gave birth from his own body to the four castes which represent the Hindus."

According to the Shastras "the body is purest above the navel and the head is the purest part. Therefore, from his mouth Brahma gave birth to one hundred Brahmins, thus creating the Brahman, or priest caste; from his chest issued one hundred Kshatryas, the military caste; from his abdomen, one hundred Vaisyas, the commercial caste; and from his legs and feet, one hundred Sudras, the servant caste. All these representatives of the four castes he commanded to multiply and populate this new earth."

The "Code of Manu" is the final authority in all matters pertaining to caste. The claims of the Brahmins are stated in Book I, Sec. 93: "Since he sprang from the most excellent part, since he was the first-born, and since he holds the Vedas, the Brahman is, by right, the lord of all this creation." 95: "What being is there superior to him, by whose mouth the gods eat oblations and the Hanos offerings?" 98: "The birth of a Brahman is a perpetual incarnation of dharma, for he exists for the sake of dharma, and is for the existence of the Vedas." 100: "Thus whatever exists in the universe is all the property of the Brahman; for the Brahman is entitled to all by his superiority and eminence of birth." 101: "The Brahman eats his own alone, wears his own, and gives away his own; through the benevolence of the Brahman, indeed, the other people enjoy [all they have]."

The sanctity of the Brahmans is further shown in the dire punishment inflicted upon those who in any way injure them. Book IV, Sec. 165: "A twice-born man, having merely assaulted a Brahman out of desire to slay him, abides a hundred years in the hell Tamasra." 166: "Having designedly struck him out of anger, even with a straw, for twenty-one births he is born from sinful wombs." And, "Whosoever taketh property belonging to Brahmans, whether it was given to them by himself or others, is born as a worm on a dunghill for sixty thousand years."

The same regard is shown in the punishments which may be inflicted upon the Brahmans themselves. Book VIII, Sec. 379: "Shaving the head is ordained as [the equivalent of] capital punishment in the case of a Brahman, but in the case of the other castes capital punishment may be [inflicted]." 380: "Certainly [the king] should not slay a Brahman even if he be occupied in crime of every sort, but he should put him out of the realm in possession of all his property, and uninjured [in body]." 381: "No greater wrong is found on earth than killing a Brahman; therefore the king should not even mentally consider his death."

Gifts to Brahmans

On the other hand the efficacy of serving the Brahman is most emphatically declared. "Land given to a Brahman secures heaven [to the giver]; a red cow, a safe passage across the boiling infernal river Vaitarani; a house, a heavenly place; an umbrella, freedom from scorching heat; shoes, freedom from pain in walking; feasting of Brahman, the highest merit. A proper gift to a Brahman on a death-bed will secure heaven to a malefactor. It is customary for the dying Hindu, when presenting a cow to his Brahman priest, to cling to the animal's tail in order that she
may tow him across the dread river. It was but recently that the widow of the Bhonsala Rajah, when stricken with death, called her Brahman attendants about her and spent her last breath in presenting them with cows to insure a safe journey through the dark unknown! It is customary for some of the lower castes to drink as a soul-cleansing draught the water in which a Brahman's great toe has been immersed.

From these quotations it will be seen that the Brahman claims to be a *species of deity*, possessing the right to command humanity's worship and clothed with the authority to direct that worship. And this is precisely his claim. Brahma transmitted to him his own divine nature and designated him to the priestly office; made him not alone an object of worship, but as well the priest to officiate at every altar. The very term "Swami," by which he is addressed, means god, and the World's Parliament of Religions convened in Chicago did honour to "God (Swami) Vivekanandam." The Brahman was also entrusted with all knowledge as a part of his divine heritage, and none but his son might be taught. These were all secured to him for ever and under laws which ensured the perpetuity of his position. With truth may the Hindus repeat that familiar saying:

"The whole world is under the power of the gods; The gods are under the power of the mantras; The mantras are under the power of the Brahman; The Brahman is therefore our God."

The Military caste included the political rulers and their armies, and both were subject to the Brahman. Missionaries and others who have visited Hindu rulers will recall the company of Brahman priests in attendance at court. I have had numerous interviews with Hindu princes, but do not recall a single instance where the matter under consideration was not submitted to the ever-present Brahman, and their decision almost invariably closed the question. The commonest affairs of state as well as the simplest ceremonies of festivity are directed by this "power behind the throne."

The Commercial caste combined the business of both merchant and banker, or money-lender. Indeed, when the two were not conducted by a single management, they were so closely identified as to form a great trust. The merchant is buyer and seller without competition or restraint, save that of the ever-dominant priest. He determines the purchase price of products, raw materials and manufactured articles; he retails his goods at prices agreed upon by the caste irrespective of industrial or financial conditions. In fact, the prospect of drought doubles his prices, and during famine we have known him to advance ordinary food stuffs to eight times ordinary rates. Grain riots do not affect him, and to all entreaty he is deaf. The only argument that moves him is the importation of grain by foreigners, and then he reduces prices only in proportion to these imports. This is the average Hindu merchant, with but few exceptions.

**Brahmans "Other Hand"**

His every move is watched and seconded by his confederate—the money-lender—his "other hand," and in this case each hand knows what the other is doing. He fixes the rate of interest where he will. Thirty-seven and a-half per cent. is still the average annual rate where he exercises full power, while double that rate is commonly collected.

We must recognize the fact that all labouring classes in India are shiftless and improvident—reckless of to-morrow. It is rare to find any who have money saved against a time of need. Farmers, mechanics, weavers, and all classes too commonly depend upon credit or loan. Births, weddings, and Shraddhas (ceremonies of ancestral worship) are celebrated with expensive feasts which, as a rule, necessitate a visit to the money-lender. The tendency and habit of borrowing are universal. Debt is the birthright which almost every Hindu father bequeaths to his sons, and the commercial caste possesses both the disposition and the power to perpetuate this legacy.

The Sudra caste contained all the rest of the race. The term Sudra means darkness. He was born from beneath. The aim of caste is to keep him in darkness and servitude for the profit and convenience of those above him. Manu assigned to him but one duty. Book I, Sec. 91: "One duty the Lord assigned to a Sudra—service to those [before-mentioned] classes, without grudging." 413: "But a Sudra, whether bought or not bought [the Brahman] may compel to practise servitude for that [Sudra] was created by the self-existent merely for the service of the Brahman." 414: "Even if freed by his master, the Sudra is not released from servitude; for this [servitude] is innate in him; who then can take it from him?"

Manu even denied him the right to accumulate
or hold property. Book VIII, 417: "A Brahman may take possession of the goods of a Sudra with perfect peace of mind; for, since nothing at all belongs to this Sudra as his own, he is one whose property may be taken away by his master." Book X, 129: "Indeed an accumulation of wealth should not be made by a Sudra, even [if he] is able [to do so], for a Sudra getting possession of wealth merely injures the Brahman.

What is his reward for such service? Book X, 125: "The leavings of food should be given [him] and the old clothes; so, too, the blighted part of the grain; so, too, the old furniture."

There is nothing superficial in the punishment to be administered to the unfortunate Sudra. Book VIII, Sec. 270: If a [man] of one birth assault one of the twice-born castes with virulent words, he ought to have his tongue cut out, for he is of the lowest origin. 271: "If he makes mention in an insulting manner of their name and caste, a red-hot iron rod, ten fingers long, should be thrust into his mouth." 272: "If this man through insolence gives instruction to the priests in regard to their duty, the king should cause boiling hot oil to be poured into his mouth and ear." 281: "If a low-born man endeavours to sit down beside a high-born man, he should be banished after being branded on the hip, or [the king] may cause his back side to be cut off.

No provision is made for his spiritual welfare. This, also, depends upon his service and worship of Brahman. Book IV, Sec. 80: "One may not give advice to a Sudra, nor the remains [of food] nor [of] butter that has been offered. And one may not teach him the law nor enjoin upon him [religious] observances." 81: "For he who tells him the law and he who enjoins upon him [religious] observances, he indeed, together with that Sudra, sinks into the darkness of the hell called Asamvrtta [Unbounded]."

STATION REPORTS FOR 1906
(Concluded from page 137)

Mahabaleshwar during the hot season they did very little work and falsified their reports so that I refused to receive them and have dropped out of my annual report all mention of work done during that time.

On our return from the Hills we felt that rather than have a formal inquiry into what took place during our absence the better way would be to have a time of prayer and waiting on God, trusting Him definitely in some way to do the needed separation.

As a result, some confessed to falsifying their reports, books which had been stolen were returned to me. Others tried to imitate these confessions by doing partially what the others had done fully, only confessing as much as they knew they were implicated by what the others had told.

A day or two later Bro. Moyser kindly came to Chandur at my request, and as a result of inquiry we found that some of our oldest workers had been acting systematically in such a way that it was impossible for them to continue in the work and, in some cases at least, their behaviour since leaving us has shown that right action had been taken in sending them away.

An average of 52 services have been held in outside villages each month and 18 in Chandur town during the 10 months covered by this report. Our Bible-women during the same period report having held an average of 15 services in outside villages and 24 in Chandur each month.

The Sunday-Schools, of which part of the year there were four and part of the year two, show an average attendance of 49 adults and 50 children each month.

Eight Bibles and 1,188 Scripture Portions besides numerous books and tracts have been sold during the twelve months.

Church collections and tithes during the year amount to Rs. 44 as. 14 pies 6.

Wm. Ramsey.

In several stations (chiefly Shegaon, Pachora, and Bhusawal) English meetings have been held regularly for the European residents and from each of these stations come testimonies of blessing and of the definite work done in some hearts by God's Spirit. At Shegaon, as a thankoffering to the Lord, the little group of English Christians contributed bountifully to help defray the touring expenses of the two lady-missionaries then resident there.

From every station the reports of the village work are encouraging. The attitude of the people is more open and friendly, on the whole, than ever before. One sees traces of the Spirit's work on every side, but as yet there has been no decided step towards Christ by more than a few individuals. There is in most hearts a consciousness that the fields are ready to harvest, that reaping is to take the place of sowing. Oh that we may meet God in this crisis time, meet Him with faith and obedience, that so He may find channels
through which to pour His saving grace upon the heathen!

In Mehmadabād and Mātar are a number of Christian orphan boys who are supported by funds sent specially for that purpose. These boys live in their own villages and attend the government schools. Of them Mr. Back writes, "These boys have many temptations and they need your prayers."

**Some Baptisms**

In Jalgaon, Mr. Schelander has baptized two converts, neither of them being residents of that town. Mr. Schelander hopes to erect a church-building for the needs of the Christian people at Jalgaon. By the division of Khāndesh into two governmental districts and the choice of Jalgaon as the executive centre of the eastern district, the population of this already large town has been considerably increased. Among the new-comers are a number of Christians who were driven from their own villages by semi-famine conditions, to seek work in this growing place; therefore the need of a house of worship.

The revival of India has touched our Gujarāti work chiefly, though indirectly we have felt its influence in the Marāṭhi field as well. We give an instance of this indirect influence. Mr. Carner, while stationed at Bhushāval, wrote, "One man of our community, an intelligent person, and for long a professor of Christian experience (calling himself a born Christian), has recently become a vital member of the body of Christ, and is now a possessor of real experience, through the testimony of his daughters in letters written to him from Bombay where they are in the C.M.S. mission school. The fire must kindle other hearts wherever it goes, praise God!"

In two stations, Mulkāpur and Viramgāon, sites have been secured on which to build mission-bungalows. The next need is funds for building.

We are sorry not to have access to the reports of all the stations, particularly Akolā and Kairā, two of our most important centres of work. The latter place has experienced God's blessing in very great measure, the revival movement being especially strong there, as well as in Dholkā and Khamgāon. We give the Khamgāon report in full, as given by its vivacious superintendent, Miss Yoder.

> "What things soever ye desire when ye pray, believe that ye receive them and ye shall have them." Mark xi. 24.

BERACHAH ORPANAGE, KHAMGAON

We are just passing the tenth mile-stone of our work in the India Berachah Orphanage and again we want to raise our "Ebenezer." Just one year ago we were out in the jungles on account of plague, to-day we are a busy bee-hive in our own place, happy and praising God for His many blessings, and for a good rainy season which has brought us a good harvest.

We are just in the midst of cutting our grass crop which is the best we have ever had. The girls go out by twenty-fives to cut and stack it. Since the Lord is providing extra feed we are expecting Him to fill our stalls. Nearly two years ago the herd suffered great loss from "rinder pest," but God is making it up to us. There is a steady demand for the milk and ghee (clarified butter) of our dairy, and we could have even more outside custom if we had more cows.

During the plague last year we realized the need of an annex to the orphanage where we could go in times of emergency, so we are gradually getting such a place ready in a field we bought some years ago. There are already two or three fair sized sheds built of matting and a splendid new well. We have called it "Rehoboth" (Genesis xxvi 22) and are planting a vegetable garden by it.

The educational work was much hampered the first three months of the year when the school was moved out on account of the plague, but in spite of this the girls have done fairly well. Since Berar was taken into the Central Provinces there have been great changes in educational requirements, especially for girls' schools, and things on the whole are much improved. The Government Inspectress of Schools recommends this as the best girls' school in Berar and has asked us to take in outside pupils. A normal class has been added this year in which are four girls from two neighbouring missions besides seven or eight of our own. This will give us qualified teachers for the school and if later on God calls them to be Bible-women they will be all the better for the training in teaching.

There are daily Bible classes for every grade of Bible study. Then there is a drawing class of which Miss Downs is teacher, and a Kindergarten class for the normal girls conducted by Miss Krater. These services given in addition to their regular evangelistic work outside have been a great boon to the school. Miss Millham
has charge of the weaving room and is nearly ready for her second year's examination in Marathi, after which she will be able to give more time to teaching the girls this useful industry.

In addition to other blessings God has let us be tested in financial matters to teach us to trust Him more. Sometimes the coffers have been quite empty, but we have never been in want. One day a man came and asked to be given the contract for supplying the year's wood. It was the best time to get the wood when it was being brought in from the jungles, for later in the season the price is nearly double,—but there was no money! So we prayed about it and then gave the order for the wood to be brought. The first cartloads came on Friday. What were we to do? An empty purse and no possibility of American mail until to-morrow! "But God: " So our hearts got quiet and the order was given to unload and weigh the wood. And just then came the postman with a registered letter from Mr. Ave in Congoland, Africa! It contained fifty-five rupees. No, He never forgets the little brown girls. It was the same when the grain was bought: no money to the last, but it came in time and enough. It always does. Praise God and praise God.

But the best is still to come. The Lord's goodness has not been only in temporal things, and this has been the most blessed year I have yet had in India. It has not been without its fiery trials, but in the flame walked one "like the Son of God."

On January 1st, (1906) the corner stone of Bethany Chapel was laid, and an offering of thirty-five rupees ($12.00) taken for the Jews which was sent to our mission in Jerusalem. During the following week we had special meetings and God showed us that He would do a new thing in the coming year. One of the girls without telling anyone began fasting three days a week and praying as she had never prayed before. God honoured the child's faith and met her, and on April 22nd did a new thing through this poor, half-blind girl. She stood up in the meeting and told the vision God had shown her in a dream. As she spoke, a wonderful Power was realized in the room and such a meeting followed as we shall never forget. We spent hours on our faces in prayer. From that time many and many a night has been spent in prayer and the results have been wonderful in our eyes. There were glorious conversions among the widows and girls and on October 3rd God poured out His Holy Spirit on us in a way we had never seen before.

We missionaries were just set aside and could do nothing but look up to God and ask Him to carry out His perfect will in our midst, until every life was touched and every heart cleansed and made ready for His use.

On the 30th of September we had the joy of seeing Bethany Chapel dedicated to God and on October 1st eighteen girls followed Christ in baptism. There are about as many more waiting now to take the step. God has done great things for us whereof we are very glad, but we know there is much more to follow. This is only the beginning. Pray that we may miss nothing He has for us. We praise Him for all the past and trust Him with all the future.

As to trials, disappointments, etc., we think that the way in which these were treated by one missionary is a good example for us to follow. Mr. Andrew Johnson closed his report by saying, "No itemized accounts were kept of our trials and afflictions, neither of our failures. We simply gave them over to the Lord in a lump for Him to deal with as He sees fit. To Him we give all thanks and praise for His continual mercies during the year."

"If there is therefore any comfort in Christ"

That is the basal chord in all possible spiritual harmonies. There must be a personal experience and knowledge of the Lord, which acts upon the life like an "exhortation," moving with all the force of persuasive eloquence. To seek to establish Christian union upon any other foundation is to build it upon shifting sand. A common ritual is only a rope of sand, and the first fierce wind of adversity may blow the apparent unity into dire confusion. A common organization is only a mechanical order, and is ever exposed to the corroding rust, and to many a violent foe. And a common creed, even though it use the clamps of prejudice and virulent passion, can never constitute a family such as is purposed by our Lord. All these are only phantom unions, mere counterfeits of the glorious reality. The first requisite to brotherly concord is a "secret" between the individual soul and the Saviour, and a partaking of the "hidden manna," a compelling and "comforting" intercourse in the quiet and innermost chambers of the life. Rev. J. H. Jowett, M.A., in "Record of Christian Work."
MAP OF INDIA
Showing Stations of the Christian & Missionary Alliance
List of Alliance Missionaries.

BERAR—

Akola. MR. AND MRS. W. MOYSER
MR. AND MRS. R. S. M. STANLEY
MR. AND MRS. W. FRANKLIN
MISS M. VEACH, MISS A. LITTLE
MR. S. H. AUERNHEIMER

Amraoti. MRS. V. ERICKSON
MISS L. J. HOLMES, MISS E. CASE
MR. AND MRS. E. R. CARMER

Buldana. MR. AND MRS. C. EICHER
MR. AND MRS. P. EICHER
MISS B. EICHER

Chandur. MR. AND MRS. W. RAMSEY
MRS. I. MOODIE

Daryapur. MR. AND MRS. O. DINHAM
MR. O. LAPP

Khamgaon. MISS A. YODER,
MISS E. KRAETER
MISS M. MILLHAM
MISS H. C. BUSFIELD
MISS M. PATTON

Malkapur. MR. AND MRS. P. HAGBERG
(P. O. Buldaw.)

Murtizapur. MR. AND MRS. L. CUTLER

Shegaon. MR. AND MRS. M. J. WARK
MISS M. WIEBT

KHANDESH—

Bhusewal. MR. AND MRS. J. P. ROGERS
MISS C. RUTHERFORD

Chalisgaon. MR. AND MRS. W. FLETCHER

Jalgaon. MR. AND MRS. C. W. SCHELANDER
MISS L. BECKER

Pachora. MR. A. JOHNSON

GUJARAT—

Ahmedabad. MISS J. FRASER, MISS A. FRASER
MISS A. SEASHOLTZ

Ashapur. MR. AND MRS. R. G. GREENGRASS
(P. O. Sarkhej.)

Dholka. MR. AND MRS. S. P. HAMILTON
MISS M. BALLENTYNE
MISS A. WHITE
MR. W. M. TURNBULL

Kaira. MISS E. WELLS
MISS C. HILKER
MISS V. DUNHAM
MISS M. WOODWORTH
MISS C. HANSEN

Matar. MR. AND MRS. McKEE
(P. O. Kairà.)

Mehmadabad. MR. F. H. BACK

Sabarmati. MISS H. O’DONNELL
MISS C. PETER

Sanand. MR. AND MRS. R. J. BENNETT

Viramgam. MR. S. ARMSON
MR. J. N. CULVER

KATHIAWAR—

Porbandar.

BOMBAY—

MR. AND MRS. M. B. FULLER
MISS K. KNIGHT, MISS E. MORRIS
MISS I. FULLER, MISS L. GARDNER
(P.O. Sholapur.) MISS Z. MCAULEY

ON FURLOUGH:—

MRS. M. DIXON
MR. AND MRS. J. W. JOHNSON
MRS. J. W. JOHNSON
MISS E. ASHWOOD

MISS M. COMPTON
MR. AND MRS. L. F. TURNBULL
MRS. F. H. BACK
MR. AND MRS. J. READ

MISS C. MCDUGALL
MRS. F. M. BANNISTER
MR. AND MRS. H. V. ANDREWS
MR. AND MRS. A. DUCKWORTH

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