Take time to be holy, speak oft with thy Lord;
Abide in Him always and feed on His Word.
Make friends with God's children; help those who are weak;
Forgetting in nothing His blessing to seek.

Take time to be holy, the world rushes on;
Spend much time in secret with Jesus alone,
By looking to Jesus, like Him shalt thou be;
Thy friends, in thy conduct, his likeness shall see.

Take time to be Holy, be calm in thy soul;
Each thought and each temper beneath His control;
Thus led by His Spirit to fountains of love,
Thou soon shalt be fitted for service above.

EDITORIAL NOTES

"HURRY UP!" "STEP LIVELY!"

Little does the street-car conductor consider, as he utters the above words with his hand on the bell-cord, that he is giving vocal expression to the one cry which above all others is typical of the spirit of this age. No time to pause or think; no time to help the weak or the fallen, for "competition is so keen;" no time to think where the mad scramble for the prizes of life is leading us, and no time to consider what may be the result of the sacrifice of principles through which success is too often purchased.

If this high-pressure living only entailed loss of the lives and imperilled the eternal welfare of the present generation, it
would surely, even then, be a matter worthy of serious considera-
tion; but it does not stop there, it is a heavy tax upon the
vitality and ability of the coming generation. The parents,
with over-taxed brains and weakened bodies, living upon the
verge of nervous prostration, or sunk in pleasure, with no con-
ception of the true meaning and possibilities of life; what
chances have the children with their inherited tendencies,
parental example and perverted education, even to choose the
better and higher life? Must they not, naturally speaking, be
physically, morally and spiritually inferior to their parents?

SUPERFICIALITY IN EDUCATION.

Another great evil resulting from living in a constant rush,
hurry and bustle, is superficiality. This element of unreality or
superficiality enters largely into the education of the present day.
Children are crammed up to their utmost capacity and pushed
forward at such a rate that a definite understanding of the
fundamental principles, or a thorough mastery of any of the
subjects in which they are supposed to have passed, is well-nigh
impossible. The text of the lesson, in an abbreviated form if
possible, is learned, and repeated with sufficient fluency to lead
the superficial examiner to suppose the pupil conversant with the
subject, while at the same time the pupil is conscious that had
the questions been a little different, or the examiner gone a little
more thoroughly into the subject, there would have been no
passing.

This hurried, superficial method of education, the main
object being to pass the examination rather than to thoroughly
understand the subject, reacts on the character so that the man
or woman becomes artificial and superficial; with just enough
of a smattering to enable them to converse on many subjects but
rendering them incapable of that deep, thoughtful meditation
which goes below the surface and results in settled convictions
and assured judgment.

THE RELIGIOUS WORLD.

This pressure is also seen in the religious world. Conven-
tions, meetings, societies, committees for this and that, and
withal what a lack of quiet waiting and dependence upon God who alone is able to meet our own need or the need of the work which He has committed to us. What a lack of the quiet, restful spirit is too often seen in the countenances even of those who are among the most regular attenders at large meetings and conventions. What endeavours to pick up spiritual food ready to hand, in the shortest possible time, somewhat after the fashion of the free-lunch counter. No time to consider whether what has been given out by the speaker is the truth of God, or only the thought of man; whether if it be the truth, it is applicable to my case or not. No time to get down before God and let Him speak in the inmost recesses of the soul, showing us how we appear in His sight; how He would deal with the questions that arise in our life, with the difficulties that confront us, making us "more than conquerors in all things through Him that loves us." Do we take time to really worship Him or does our prayer-life consist in merely asking for things we think we ought to have? Do we spend time in His presence, as a child with a parent, just because we love Him?

Is it any wonder that as a result of all this we are living in a day when the sense of sin and the need of a Saviour are looked upon in many places as old-world superstitions? When sacrifice for the cause of Christ is esteemed needless foolishness, or fidelity to an idea; but self-sacrifice or self-destruction in order to obtain creature comforts, commercial prosperity, social success, fame, or the gewgaws of pride and fashion, is not only justifiable but commendable; one or other of these being looked upon as the only goal worth striving for.

One thing that strikes us in reading the life of our Lord and Master is that though that life was an exceedingly busy one, there is never a single indication of the hurry or worry which so often characterizes the lives of his followers in these days. Even when life and death seemed to depend upon His haste, He moved with the calm assurance of one who had always plenty of time at His command. May we learn from Him the secret of quiet rest in the midst of constant service.
YESTERDAY, while passing about among the hundreds of people gathered in the Khamgaon weekly bazaar I came upon a beggar, whose method of working struck me as being about as strenuous a way of earning one’s daily bread as I had ever seen.

He was lying on the dust of the ground in the full glare of the afternoon sun, his bare head and almost naked body fully exposed to all the unmerciful rays. Beating his breast so vehemently that the blows could be heard to quite a distance even in the tumult of the buying and selling multitude, he kept up a constant cry of, “Give, give, Oh give! Give, give, give! Show pity! Oh give!” Not often but now and again at irregular intervals, someone would throw him a copper coin worth a farthing. (No one did while I watched him).

I went on with my work of bazaaring and after a while came by the same way again. The man was still beating his breast and crying as loud as his hoarse voice would permit, “Give, give, Oh give! Show pity! Oh give!”

The air was full of the dust of the ground, pulverized and stirred up by thousands of tramping feet. Added to this was the dust of red peppers (no Indian bazaar is complete without that). The dust of the ground and the dust of the peppers and all the other dusts have a way of creeping up one’s nostrils and down one’s throat and more than once we take time to sneeze as we make our rounds through such an atmosphere. We count it hard work to go into such a place and preach and sell Scripture portions, and no one who has done such work will say it is easy, from a natural point of view. Yet here was a man who had turned from the vulgar way of earning his daily bread, that is, the way of honest labour, and had turned his attention to the more gentle and honourable calling of begging, in the names of various gods.

He was not alone in his calling. Others not far away were doing the same thing, though not all of them could work as hard at their calling as he could. When the blind and those whose bodies are maimed, or decaying from leprosy beg, we do not wonder at it, but when those who can put forth such a tremendous amount of energy as this man did, follow the profession of begging they become in another, but not less marked way, examples of the truth that, “The devil is a hard task-master.”

Yet, the multitudes of India take such things as a matter of course. The common sin of idolatry has made all so blind that
they not only tolerate such things but encourage them. Not many would take notice of that hard working beggar but it is probable that the occasional man who would notice him would think of him as a very good man and worthy of every encouragement. To give to such a man is a work of merit.

The like of this are the things that the missionary meets in his work and do you wonder that as he sees the blindness of the people and then finds them almost wholly indifferent to it, his soul cries out with a deep, longing cry, “How long, O Lord, how long?” No one better than the missionary in a heathen land has a chance to see the need of the Lord’s coming. Meanwhile let us, occupy.

| AMONG INDIAN RAJAHS AND RYOTS |

The above is the title of a valuable book by Sir Andrew Frazer, who has had a varied experience of nearly forty years as a government official in various parts of India.

As a member of a Commission enquiring into the use and abuse of intoxicating drugs, he at one time visited almost every province and Native State in this country.

At the time of his retirement he held the position of His Majesty’s Chief Commissioner, so that what he says concerning missions may be regarded as the testimony of a high official who has had abundant opportunity for observation and investigation of the subject.

The following is taken from a review of the book which appeared in the Bombay Guardian.

“It is not easy to over-estimate the importance of the beneficent influence which missionaries have exercised in India. To them as a body we owe the awakening of the conscience of the Government to some of the old abuses of Indian administration.

We owe to them a representation, before the people, of the Christian religion and of the British character which is higher and better than perhaps any other class whatever has been able to make. We owe also to them some of the best educational institutions in India and some of the finest Indian characters.

In the elevating and civilising power of Christianity the hope of India seems to be; but it must be Christianity, not as a foreign but as an Indian faith. My experience tells me that the power of the Spirit of life in Christ Jesus to cheer and purify the lives of men and to elevate and transform their characters is the same in India as in England. To me it seems that to give the people
of India civilisation without Christianity is to withhold that to which our civilisation owes all that is best in it and by which alone it can be kept pure and healthful. "I believe that the outlook of Christianity in India was never so favourable as it is at present, and I feel that the evangelization of its people is assured if the Church in the West and the Church in India are found alive to their responsibility and faithful to their duty."

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PERFECTLY RESPECTABLE?

CERTAIN gifted English and American ladies, have been sadly blocking the progress of Indian Reformers by romantically idealizing life in India and representing it as not needing reform. Light is thrown on the question by a reply lately given by Government, regarding which the Reformer and others ask for the publication of names.

The Secretary of the Society for Protection of Children, in Poona, prosecuted a man who had purchased a girl of about 14 years; and the Poona City Magistrate sentenced him on the ground that he had taken her for concubinage and that this is illegal and likely to lead to prostitution. On appeal, the higher courts reversed this judgment. It thus appears that according to present law in India any man may take a girl of 13 or 14, ruin her and turn her adrift when tired of her, if only he calls her his concubine while he keeps her. When approached in order to get this scandalous law altered, Government warmly sympathised, but on consulting leading members of different communities came to the conclusion that, "To make concubinage illegal for young girls in all cases would interfere with a number of recognised customs and might lead to resentment and opposition from perfectly respectable classes."

The Reformer and the Times of India rightly ask for the publication of the opinions on which this decision was based.

The civilized world will have its own judgment of the respectability of those whose resentment and opposition would prevent the Government from even raising to 16 the age at which a girl may be legally ruined and turned to prostitution.

And it is now "up to" every community in India to show immediately whether or not it is one of those which would resent the penalising of this abomination.—Satyarth Patrika.
THE FOLLY OF CASTES

CASTE evils and absurdities may be illustrated by the following story well authenticated: The relation of the Maharajah of Travancore to his Prime Minister, who is a Brahmin, is an interesting illustration. The Rajah is not a born Brahmin, he is by many of his people regarded as a manufactured Brahmin. But His Highness himself does not regard himself equal, in sacred manhood, to his Brahmin Prime Minister; hence he will never be seated in his presence. Nor will the Brahmin Dewan deign to sit in the presence of his royal master, the Maharajah. Hence all business of state (sometimes requiring conferences of three hours a day) is transacted by them while standing in each other's presence.

A few months ago while travelling in the Punjab, at one of the stations an elegantly dressed Indian gentleman entered my compartment. He at once recognised me as a missionary, and in perfect English began a religious conversation, and one of the many things he said was: "I cannot accept Christianity because it teaches forgiveness of sin, which, according to my philosophy, is impossible." From this he went on to speak of caste and Hindu customs, and then to tell his personal experience, saying: "I was educated in England, and am now a judge of the court in the Punjab. My wife is dead, and I have an only son who was educated in England. On his return he absolutely refused to eat the five products of the cow and to submit to the ceremonies necessary to being reinstated into caste. Therefore while he, my only son, and I live in the same house, I cannot eat or drink anything that his hand has touched. I cannot eat my food if he is present in the room in which I am sitting." That confession faintly illustrates the social difficulties and inconveniences of the people of India because of caste. Caste, alas, has to do only with the ceremonial, and not with matters ethical or moral. An orthodox Hindu may ridicule all the gods of the Hindu pantheon, and break every commandment of the Christian decalogue, but if he recognises the Brahmin as supreme, and observes the ceremonial customs of his caste, he may be a holy man and an orthodox Hindu. But if some enemy were to thrust a piece of beef in his mouth, no power could save him from being so vile as to be unfit to associate with any of his friends or relatives. Not even his own wife or children could allow him to eat with them, nor can they eat or drink anything that his foul hands have touched.

Its Mischiefs.

Caste has degraded labour. There are millions of the high-
caste of India who deem it honourable to beg, and dignified to spend their lives in idleness, but would deem it an unspeakable degradation to take a hoe or a hammer and earn an honest living. The outcome is a horde of five and a half million lazy, wretched, able-bodied religious beggars living on the gifts of the people of the land. Caste is also the mother of the social evils of India, such as child marriage, expenses, enforced widowhood, temple prostitution and many other burdens.

CHRISTIANITY AND CASTE.

The Roman Catholics have considered caste as a social institution only, and have to an extent adopted it, and have in their churches special times for Christians from the different castes to commune, and have thus divided and weakened their Church. Protestantism has regarded caste as both a social and religious institution, whose spirit antagonises the very foundation of the faith, hence it must be opposed on all occasions. The two sacraments of the Christian Church are diametrically opposed to the caste system. The fundamental idea of Christianity, the Fatherhood of God and the brotherhood of man, which a man has to accept before he can receive baptism, is opposed to the caste system. Hence if any man accepts this tenet and is baptised he is an absolute outcast. The communion service, in which all partake together of the emblems of bread and wine, strikes at the very foundation of the ceremonialism in eating and drinking by which the Brahmins have divided the population of India into its many thousands of castes. Taking communion with those who have become Christian from lower castes because of his centuries of prejudice is one of the most difficult things for a Hindu to overcome in accepting Christianity.

WHAT OF THE FUTURE?

The power of caste is illustrated by the fact that the purpose of Buddhism was to destroy it, but after a struggle of fifteen centuries, during a number of which Buddhism was the state religion of India, caste prevailed, and Buddhism disappeared from the land of its birth. Buddha, whose chief object was to oppose idolatry and caste, was, by the astute Brahmins himself made the ninth incarnation of the god Vishnu. Mohammedanism through twelve centuries strewn with blood, and for several of them the ruling power, has been in India the bitter foe of caste, and yet caste customs hold two hundred and twenty million of the population of this empire in its power.

Brahminism, which has been more than a match for these two great religions, is now alarmed and aroused to protect itself
against Christianity. If the missionaries would consent, Hinduism, which absorbed Buddha as the ninth incarnation of Vishnu, would absorb Christ as the tenth, and thus absorb Christianity as it did Buddhism. Instead of this, Christian truth is thoroughly permeating and undermining this ingenious system and preparing the way for a nation to be born in a day.—The Southern Cross.

DISTRICT WORK
CHARLOTTE RUTHERFORD

AFTER a profitable sojourn in the homeland for one year and a-half, the writer accompanied by Miss Cannon, a young lady whom the Lord had definitely called from her home, kindred and business in New South Wales for service in India, left the Australian shores for a second term of service amongst a people who had become exceedingly dear, despite the sordidness of their habits and perfidiousness of their transactions occasionally.

Notwithstanding their weaknesses, they are a people dear to the heart of the Master, and a people who have equal rights to all the blessings which the cross of Christ has procured for mankind.

With great delight we arrived at our desired destination, the one to begin the study of the language of her new people, while the other resumed the work temporarily laid aside.

The itinerating season was just about to open when we arrived, this being the principal season of the year to all evangelical missionaries.

It was not without the usual prelatory difficulties, that this particular season opened. The first hindrance was the unseasonable rains that fell, making it impossible to begin operations in the district at the usual time.

The rains subsided and the sun once more shone out in his usual glory and heat, quickly evaporating the moisture in the ground and thus affording an opportunity to pitch the tents in carefully selected fields.

Prior to this exodus, there is usually associated a great difficulty in procuring hired oxen for the season. On account of the high price of fodder, the farmers asked a most exorbitant price for the hire of their oxen. These oxen are indispensable to us in the work of itineration, we found it useless to barter with these obstinate exactors,
Our first place of operations was in the Bodwad district, where I had worked for four successive years and had seen God manifest His healing power in several villages. It was principally with the hope of visiting these special villages, that we began the season's work there.

From the outset we were much opposed by the enemy, who vainly endeavoured to retard our reaching those people, in whom we had such interest.

A warm salutation was afforded us by the Mahar people in one of these villages. A young woman, one of their number, seeing us, at once offered us her cot to sit on, saying as she did so “Do you remember, when you were here before, kneeling beside this bed, and praying to God that I might be healed of my fever, and how your God heard, and healed me?” Ah, well we remembered!

In this same village was a lad suffering with a certain disease in his leg, which their artful physicians had failed in their ability to effect a healing. His own people had used every conceivable application, but alas, all had failed! but he was healed through prayer in the name of Jesus Christ.

This year the lad was hidden lest he come in contact with us, and he be tempted to follow Him who had so graciously healed him.

We were expected to be able to practise that which we preached, and why not? If all power has been given to us, His witnesses, what should hinder us from meeting every demand of the heathen community? If nothing is too hard for our God then why are we not attempting the seeming impossibilities amongst these people, who are looking for a practical Christianity?

One day while conducting a meeting in a village, a young man with a shaven head and face and wearing a long orange-coloured garb and a string of seeds of some special fruit around his neck, suddenly appeared in our midst. We saw that he was of some priestly order and therefore would assume some measure of authority and in all probability would disturb our interested audience.

Gradually drawing himself nearer to us, he became one of the most interested in the gathering. Suddenly he aroused himself and raising his hand said, in an authoritative tone, “Believe all you have heard, for it is true, it is new to me but I want to know more.” He sought out our camp next day and spent some time in listening to many verses read which would help him in his search for light. He touched on no other subject, but kept us expounding the Word,
At the conclusion he said, "If my people who are living in the North of India, were to hear what I am hearing to-day, they would weep." We urged him to accept Jesus Christ for himself and then go and recommend Him to his own people, who are sitting in darkness.

We sympathised with him in his desire for the truth. May he soon find the Way, the Truth and the Life. We commend him to your prayers.

The people of the Bodwad district, as in all other, have freely and openly acknowledged the truth of the gospel we preached. What has caused this? Is this conviction not the Spirit of God moving upon the hearts of the people? Is it not the fruit of the indefatigable efforts of the missionary that has brought them thus far? But a mere confession of mouth will never bring them salvation. "To him that knoweth to do good, and doeth it not to him it is sin."

Faithfully has the gospel been preached throughout the whole district, and now the time has come for persistency in prayer. "Oh that one might plead for a man with God, as a man pleadeth for his neighbour" Job xvi. 21. "He that winneth souls is wise." "If any of you lack wisdom, let him ask of God," etc.

There is a realization of the fact that souls are not easily won in India and that they must be born into the Kingdom more through prayer than through the preaching, though the latter is a necessity.

After a hard day's work preaching to the masses, oftentimes under exceedingly trying circumstances, we retire to our temporary canvas abode under the trees in a field.

In the stillness of the evening hour when the clamorous voices are shut out, our note book is brought and a report of the day's work is entered; meditating over it, we find ourselves reflecting over that searching verse, which says, "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

Only one brief month could be given to the work in this district, as there was a need elsewhere. Retrospecting the work done, we wondered how much of it would stand the fire.

Were we to work with the incentive, that we were "serving the Lord Christ," how much more love and zeal and loyalty there would be in His service! Let us be faithful even unto death!
A
LL of the Orphanage girls have a history so of course Bharni has one, which, while not remarkable, may be interesting to the children of America and inspire them to pray for her—that her life may mean the most for God.

She came to the Kaira Orphanage eleven years ago during the great famine which spread over the greater part of India. She was only a wee tot then and was brought by her brother, a lad of twelve years. Both parents were dead, so, after Bharni was taken in, Miss Wells suggested that the brother go to the Dholka Orphanage for boys, but he straightened himself up and said, "No, I have a house and field that was my father's and I shall stay in my village and care for them." Little Bharni proved to be a very sweet, intelligent child and one who responded readily to spiritual things. I do not know when she was converted, but think it was when she was quite young.

Long before she could read she used to learn the golden texts in the Sunday-school lessons from hearing them repeated by her teacher, and once, I remember, when an opportunity was given in Sunday-school for anyone who knew it to recite the golden text, she jumped up so quickly and got half through in her recitation, without thinking of where she was or what she was doing, when all at once she became conscious that all were looking at her. This so confused her that the bright look left her face and forgetting the rest she dropped to her seat quite abashed. Once we came near losing her. While the famine lasted her brother used to come with bundles of wood to sell and thus keep himself in food. At these times he and Bharni had little visits together and all went well. But after the rain came again and he could work his field, he concluded he would like his little sister with him to help watch the field, so one day when he came to see her he coaxed her to run away. After a while she was missed and Miss Wells got into a cart and went to their village in search of her. Finding the house she opened the door and found the brother in a corner of the one room trying to light a fire to prepare them something to eat. The room was full of smoke, but she could see poor Bharni standing near him. She had been crying and was a pitiable little object with her face all stained with dirt and smoke over which her tears had left their furrows. Oh, how glad she was to see Miss Wells, for she had already repented,
and she just clung to her all the way back to the Orphanage, as if she feared someone would take her away again; for Miss Wells, without asking any questions, had just taken her in her arms and carried her off.

For a long time after this her brother did not have courage to come and see her again. In a few years he took a wife to help him in the farm-work and Bharni goes to see them sometimes, but is still at the Orphanage and is now preparing to enter a Teacher's Training College, and best of all is one of our most spiritual girls.

M. W.

Kaira Orphanage,
Feb. 16th, 1912.

MISSIONS AND DEDICATION OF LIFE

By common consent of all who are well informed the present position in the enterprise of world-evangelisation demands large and immediate reinforcements. This means that men and women must volunteer and the Church must give on a scale hitherto unprecedented. Both men and means are urgently needed.

There is, however, a deeper need that must be before the Church can measure up to the standard of giving required, and before the men and women sent forth can realise their highest efficiency. That deepest of all needs is for an altogether new standard of spiritual life in the Church at home. Only a deeply spiritual Church can face the sacrifice which the forward movement involves, and only a deeply spiritual Church can send forth its volunteers with a spiritual momentum great enough to make each life tell to the utmost in the great campaign of winning the world for Jesus Christ.

A deepened spiritual life can only come from a fuller indwelling of the Holy Spirit in the Church, and the fullest and deepest measure of spiritual life can only be attained by that Church which is wholly surrendered to the guidance and control of the Holy Spirit.

A Church is made up of individuals, and its corporate character is determined by the private character of its members. If the members are lacking in spiritual life, the Church will be lacking in spiritual power and in all those qualities which are essential to the carrying out of its work.

Hence the deepest need of the missionary enterprise is for the men and women who compose the Church to be filled with the Holy Spirit.
This complete control cannot be seized by the Holy Spirit without doing violence to a man's personality, and hence the Holy Spirit will not take control unless it is given by a definite act of the man's own will. It is an act of will, and not feeling, that decides the place which the Holy Spirit shall occupy in the life. When the supreme place is given to Him He begins to do His fullest and deepest work, and leads that life through those experiences which are best fitted to deepen character and develop those qualities of sympathy and love which enable the life to tell in the highest kind of way for the coming of Christ's Kingdom among men.

From the very nature of the case this cannot be completed in a day or a year. Spiritual character is not a manufactured article; it is a living growth, and it develops according to the laws of spiritual growth. The results to be looked for from the indwelling of the Holy Spirit in power are not a suddenly developed and full-orbed character, but (1) a gradual but consistent growing nearer to the likeness of Jesus, and (2) a growing spiritual power to influence other lives. These two qualities grow side by side as the Holy Spirit works unhindered in the life.

The trouble with many people is to realise that definite act of will by which they place their lives under the direction of the Holy Spirit. It is a law of psychology that what we express becomes clear and definite to us in the very act of expressing it, and all who have any haziness on this subject will find it a great help to express in writing the act of will by which they place their lives under the guiding control of the Holy Spirit. They will also find that the putting of their signature to such a statement gives them a solemn sense of committal that is a great help towards a realisation that the Holy Spirit is in control.

On their recent visit to Korea the members of the Commission to the East sought to discover the principles underlying the extraordinary spiritual movement in that country. A close and prayerful probing of the facts convinced them that the supreme explanation lay in the place which the Korean Christians are giving to the leadership of the Holy Spirit and the definite way in which they have placed their lives under His direction and control.

Hence the deepest need of the missionary enterprise is that each member of the Church at home and abroad should make that definite surrender of his life to the guiding control of the Holy Spirit that will enable the Holy Spirit to fill him with the fullest measure of spiritual power of which he is capable. Only then will men and means become abundantly available, and only
then will there be behind the missionary movement that spiritual momentum which will carry the gospel throughout the whole world. The present crisis is such that it demands the complete dedication of every life to the guidance and control of the Holy Spirit, that each life may realise its highest power.

FRANK H. L. PATON, In “Australasian Men and Missions.”

PROGRESS OF CHRISTIANITY IN INDIA

THERE are some who are ever ready to question, or even sometimes to sneer at and belittle the reports of foreign missionary societies when they report progress, stigmatizing such reports as “missionary statistics” and inferring that, as such, they are unreliable.

That the rate of progress is not what it might be is freely admitted by every true missionary, but for this falling short, perhaps the critics themselves are more responsible than either the missionary, or the Church or Society to which he belongs. These are at least doing their best for the advancement of the Kingdom of Christ, but what is the critic doing?

That substantial progress has been made is an indisputable fact, “our enemies themselves being judges.” The government census throughout India is a thing entirely apart from Christianity, and the census takers, being for the most part heathen, cannot be suspected of any inclination to exaggerate the numbers of those who have left their own religion and become Christians, rather the reverse; and yet the census of 1911 shows an increase of 800,000 Christians in India during the last decade.

These ten years were not famine years, so that this number is not swelled by the gathering in of famine orphans or others, who at such times might be suspected of becoming Christians through unworthy motives.

The Christian missionary has had to face an organized opposition, unknown a few years ago. The increase of anti-Christian lecturers in some districts has been phenomenal; non-Christian orphanages, schools and other institutions have been multiplied; Native Societies have been organized to work among the lower castes and depressed classes with the avowed object of preventing them from coming under Christian teaching and influences; whereas all efforts to raise these “untouchables” have hitherto been regarded as forbidden by Hindu law, and express penalties are enjoined in their holy books for those who teach them.
What has caused this opposition? Largely it is owing to the success of Christian missions, and is purely a movement of self-defence. These have been the visible means by which the Christian missionary has been so successful in his attack on Hinduism as to win large numbers over to his faith, and so, "wise in his generation," the Hindu would now use the same means to retain them within his fold.

These Hindu Societies have no lack of money, or of support. In every town and village they find those who through education, as well as by the ties of a common religion, are interested in advancing their cause. The people are taught that to aid them is a work of merit which will count to their spiritual advantage in the next birth.

The missionary comes to them as a stranger and foreigner with all the odds against him and his teaching, and yet God by His Spirit has worked so as to bring about a result which comes as a surprise, even to the missionary. Praise His Name!

That this increase is not due to the fostering care of a nominally Christian government, is shown by an article in the Indian Christian Messenger complaining of "the unfortunate position of Indian Christians" and stating that the Indian Christian Community is "being rather severely tried and tested by the continuous apathy and contumely with which it is being treated."

Commenting on this article, the Dharmadiplika, another Indian Christian paper, says, "While endorsing the fact that Indian Christians are overlooked by government and also by those who are expected to do otherwise, we feel that government has a difficult task in trying to keep an even balance between the Hindus and Mahomedans. It may not be the studied policy of the government to ignore Indian Christians, but they simply leave them alone. As regards our community, we would repeat Isaiah's advice 'in quietness and confidence will be your strength.' God is building an empire within the Empire; unnoticed by government and scorned or avoided by the peoples of this country, the new community is making rapid strides in all directions. The wisest course is for Indian Christians to go forward in this confidence. In God's good time the Church of God in India will be a place of refuge for those who are now being tossed to and fro by unrest. In the meantime, let us not lose our time and energy in hankering after the world's titles and honours—these may follow naturally—but unfurl the banner of the cross, fighting with ignorance, superstition and the degrading cults of the country and bringing souls to the feet of the Great Captain, Who will recompense us in His own way and time."
With regard to the progress of Christianity in this country within the last ten years, the same paper says. "The phenomenal increase of nearly 800,000 of Christians in India during the last decade, as revealed by Census figures, has taken all by surprise. These ten years were not famine years, so it cannot be said that the numbers were swollen by famine orphans. Besides, of late, reactionary Hinduism has been specially militant in trying to win back Indian Christians, and in preventing people from becoming Christians. Counter-moves have been made in establishing non-Christian orphanages and other institutions. A sudden interest has been roused for the depressed classes, among the better class of Hindus. So naturally people concluded that all these things would act adversely on missionary propaganda. On the other hand, more Missionary Societies have entered India. The Indian Native Church has made definite efforts in winning people to Christ. Even the attempts of Hindus to enlighten and educate the depressed classes may have had a contrary effect on them. These must have opened their eyes to the fact that Hinduism at its best cannot give them their legitimate rights, as human beings, and that with all their efforts they could not be made Brahmuns unless they waited for several more births and re-incarnations. When we see the rapid progress of Christianity, we feel that God is having His own means in drawing this country to Himself. Let Christians in India make a supreme effort to lead the masses of India to the true Source of life and light Who alone can make men of them."

Surely we may praise God and take courage.

W. R.

WHAT DOES IT MEAN?

YES! what does it mean when plague sweeps over a town? Come in imagination with me to Pandharpur, and you will get a faint idea of what it means. Let us go to this house. Here the wife has died and very soon after a little daughter is attacked; but lest the authorities should desire them to take her to the hospital, which they so dread, the relations steal her away in a cart towards evening, to an outside village. To their dismay, they are not permitted to enter, as up till now this place is free from plague. Night draws on, and what about the poor little sufferer and the other three or four little children? The father has to make a place of shelter with branches of trees, and there without cooking
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conveniences or in fact any other conveniences, this sorrow-stricken father, the old grandfather, and the little motherless bairns spend the night. It is true there is a co-wife living, but how much is her heart touched with the sufferings of the departed wife’s children? Has she not her own little one to keep free from the dread disease she takes elsewhere?

The poor father comes from time to time to the bungalow, and as far as possible help is rendered; but under such disadvantages, what can be done to relieve the little sufferer? Before long she passes away, but that is not all. All the other children become victims, and the poor father is left to share his sorrow with the aged grandfather, and both are almost too stunned to realise their great, great loss!

Let us pass on to another house. Why are these people sitting here looking so utterly sad? Listen! What are the sounds we hear coming from within the padlocked door? A dear woman has become so delirious while suffering from plague, that her relatives are terrified, and so have left her alone; for has not an evil spirit taken possession of her, and who knows what she may do to them? What matter if she injures herself by smashing anything in the room, or by banging her head by the door, or if she craves for water to cool the fevered brow?—She is only a widow.

In the course of time, her brother, who is advised of her condition, arrives. The door is opened. He sees her awful state. Fear lays hold of him, and he flees, saying, “Don’t go near her, don’t go near her!” However, God makes good His promise and becomes the “God of the Widow.” The fever leaves her and she is calm once again. Those near by take courage; they open the door, believing the evil spirit has left her, and seek to minister to her. They talk with her, but there is no answer; and why? The dread disease has left her quite dumb, the vocal organs are quite paralyzed, and she has to make signs for all she wants! Sad to say, a brother-in-law who does what he can for her after she calms down, takes plague and dies.

Take another case, that of our grocer, who to escape plague closes his shop and goes to a village two miles off, saying, “I will come in to open my shop every Monday.” Before Monday comes, however, he is in eternity. He escapes plague, but takes cholera which is raging in that village. What does it mean for his widow, you ask? Only she, can give you an idea of the days of sorrow ahead, knowing as she does that there are still those who “devour widows’ houses.” I am glad to say that this dear woman is an attentive listener to the gospel at our Dispensary.
WHAT DOES IT MEAN?

Come along this street now? What means the great crowd near that house? Ah! there is a sad story to tell. A dear woman has just taken her own life; and why? The sorrows that have come upon her because of plague in her family, have been more than she can bear, and thus she has put herself out of the way of them.

Readers, what does it mean for those who trust in idols, to become the subjects of this dread disease? The above word-pictures will give you an idea. Will you spend more time then, in waiting on God for these people, that they may be willing for the persecution, which is theirs, as they accept the Lord Jesus? Also for us, that we may so speak in the power of the Holy Spirit, that they will not be able to resist the power "by which He spake."—Mukti Prayer Bell.

FROM HINDUISM TO C. E. SECRETARY

HERE was living recently in the Kellett Institute, Madras, a young man, twenty-two years of age, who but recently dedicated his life to Jesus, and was received into the Church of Christ. Beautifully interesting is his life story. Born in a religious Hindu family, brought up in all the rites of Sivite Hinduism, he was very zealous in the fulfilment of its observance. "I used to worship many idols," he says, "murmuring that I would make an offering of cocoanuts if I prove successful in my studies. During examination, I took holy ashes wrapped in paper and wore them before the distribution of the questions." In 1901 his uncle became a convert to Christianity, and won the hatred of his orthodox nephew in consequence. He gave to Kadambavanam, that is the young man's name, a new Testament, offering him one rupee if he would read one gospel. "I want neither your rupee nor your Pariah's book. Throw them on a dunghill," was the angry retort. He hated the name of Christ. Yet, though he scorned his uncle, he was very much impressed by his patience and his godliness, and by the religious spirit of a Christian family in the village where he dwelt. Desiring to pray like them, he called upon many Hindu gods, and prayed to them in his mother-tongue, Tamil.

One day he read the Sermon on the Mount. Struck by its beauty, and finding nothing in his religion equal to it, he read it to his mother many times without informing her that it was a portion of the Bible. "I myself," he bluntly declares, "was un-
willing to give this credit to the Christian Scriptures, by making her understand that they contained such excellent and interesting teaching.”

Then followed a pathetic period in the evolution of his religious experience. These influences were working upon his soul. He met his praying uncle. “I have been losing faith in Hinduism day by day. I admire the teaching of the Bible but I do not believe in it.” His religious nature craved for guidance, “Pray to God as you did before,” advised his uncle, “but do not mention His name. Care not whether He is Christ, or Krishna, or Siva. Call upon the one God who has created the world and you, and ask Him to reveal the truth.”

For months he prayed, an earnest, seeking, quivering soul. He was dissatisfied with Hinduism, it did not make him morally good. He fell in love, to use his own expression, with Jesus Christ. Yet mind and soul were in a strange, perplexing whirl as he came into close contact with two godly Lutheran missionaries on the one hand and on the other read the Hindu books which his anxious mother gave him.

The crisis came. He had never been to a Church service. One Sunday he went. But, afraid of being seen by class-mates and relatives, he hovered outside the open door of the Sanctuary. The preacher announced his text, Genesis xxiv. 31. “Come in, thou blessed of the Lord; wherefore standest thou without?” To his soul, the words were a call from God. His conscience told this was the decisive day: there must be no going back. His own mind was clear. He entered the open door. He crossed the Rubicon. But now he had to face the storm, and soon the storm came. He told his mother very timidly that he was convinced that the way of salvation was through the sinless Jesus. Anger and blows were the only response. Some weeks after came the annual worship of the god Vinayaga. Kadambavanam was asked to worship the clay-made image. He refused. His mother and sisters were filled with indignation. And at last in despair yielding to their entreaties, he threw himself down before the idol, “O God Almighty,” he cried, “I am not worshipping this Ganesa of clay; before Thee, I prostrate.”

Then his school-mates discovered his changed faith and mocked both him and his new religion. He carried his Bible with him to school, and after school was dismissed in the evening he would shut himself in a room, and read and pray aloud. This, however, came to his mother’s knowledge. She hid all his Christian books, and threatened to poison him.
"When my books disappeared," he pathetically said, "I was like a man who lost both his eyes all on a sudden."

He made his way to Madras, where his uncle lived. His mother in great distress followed and persuaded him to return home to attend the wedding of his sister. He yielded to her persistent, tearful entreaties.

On reaching home, he was prevented from going out of the house, and was always watched by some relative. For months, life to him was one perpetual struggle. His back received many blows. His cheeks were struck. His ears were filled with curses. Yet they would not let him go to be a Christian. He longed to be baptized. But he knew not how to overcome the tears of his mother and the love of his four sisters. To become a Christian was in their eyes to become a Pariah, an outcast, a disgrace to his family. In his own soul he fought it through. He determined to go to Madras and be baptized.

"One midnight" (here are his words) "I rose from my bed, knelt there and prayed for my baptism, and gave myself and my future to my Saviour. I went out into the midnight silence and by the door of my house knelt again, prayed for my dear mother, and handed her, my sisters, and our house to the care of the Lord. I rose from my knees, taking nothing from my house, ran off to the railway station, came to Madras, and in Zion Church, through baptism, openly accepted Christ as my Saviour."

That was three and half years ago. To-day, happy in Christ he has been separated unto the work of Christian Endeavour Secretary, and all the time he is watching and waiting, praying that the mother and sisters, so dear to his heart, may enter the Kingdom of God.—Indian Christian Endeavour.

FAMINE RELIEF

At a large meeting held in the Town Hall, Bombay, on Tuesday, March 19th., presided over by His Excellency the Governor, statements were made showing what had already been done in the way of famine relief, both by Government and by private effort, as well as emphasizing the need of further assistance.

The Governor, in a long speech, vividly described the nature and extent of the distress caused by the failure of the rains in Gujerat, Kathiawar, and adjoining Native States, told of the efforts made by Government to save the cattle by bringing
supplies of fodder by rail from distant districts, of the relief works already in operation and others which are contemplated and will be opened as the distress increases.

Government has spent large sums in suspension and remission of land revenue, advances of money to purchase grass at reduced prices to save the cattle, and for the deepening of wells, tanks, etc., to increase the water supply, besides which 51,387 persons were on Government relief works on 9th March and the numbers are increasing.

His Excellency then went on to describe the assistance given by private parties such as The General Famine Relief Fund started in Bombay in October last, the members of the Servants of India Society, The Indian People's Famine Trust at Calcutta, and the Salvation Army.

He said, from this you will understand that relief is largely a matter of money and transport. We have still four months to face before fodder in any large quantities can grow in the affected districts and the central fund is urgently in need of assistance.

The preservation of 1½ million head of cattle, upon which the cultivators wholly depend for the working of their fields next season, is wholly or partially dependent upon such help as may be provided; and the human needs which appeal more strongly to our hearts, are much more difficult to estimate, and in some cases to relieve.

Government relief works can only deal effectively with want of a certain kind, but we all know that there are classes which derive no benefit from these measures, which are difficult to reach and may suffer long in silence.

Lady workers who have investigated such cases report that in one district, out of 123 people relieved fifty were widows over 55 years of age and of these 14 were blind widows with children dependent on them. These indicate desperate needs and clearly point out a direction in which philanthropy can be blessed, which will I am sure, appeal powerfully to this meeting. The situation with which we are trying to cope has produced harmonious co-operation among the workers, official and non-official, they have realized that there is room for all and that we have need of each other.

Another of the speakers at this meeting was the Bishop of Bombay, for the extracts of whose speech and also the extracts
of the Governor's speech given above, we are indebted to the "Times of India."

THE LORD BISHOP.

The Lord Bishop of Bombay, in seconding the resolution, said there was a danger arising from the fact that the distress was not so widespread as they had feared in the beginning of the year. Those late rains which came very unexpectedly about the time of His Majesty the Emperor's arrival had saved them from a good deal of distress which was anticipated, and many people might say, "Oh! there is not now a very large area which is in distress," and therefore, having expected to be called upon for so much more, ended by giving less than was required. He thought that would not only be very unfortunate, but very unjust to those districts which undoubtedly suffered, and it was for that reason that it was most important they should image to themselves the real and serious distress which existed in the districts where there was famine. The second thing he desired to say was that the work had been well begun. "There is no doubt," said his Lordship, "that up to the present the committee has done its work admirably. Now it does often happen that what is well begun is not carried through, because it is far more difficult to keep on doing a thing than to start it. It is all very well to say, 'Well begun is half done,' but it is in the second half that the real difficulty lies in keeping up interest and it is for the second half of the work that we call upon you at this meeting. What has been begun has been done well, but it remains to be carried on to the finish with the same or even increased ardour."

With the Government doing what it can and the different Hindu and Mussalman Societies helping, it would be a shame if Christians withheld their efforts in this hour of need. We do not think the Christian public in the homelands have realized the need or the response would surely have been greater and more prompt. Among those who are in need of aid are many Christian farmers and others belonging to almost every mission working in the famine area.

We have already published in this paper two appeals for help from the Gujerat and Kathiawar Missionary Conference to which we trust there may be a prompt response. Subscriptions, either for the aid of Christian sufferers or for general famine purposes, may be sent to the Editor of this paper, or to any Missionary of C. and M. Alliance in Gujerat.
ITEMS.

During the past month we have had two additions to our missionary families, one boy in the home of our brother E. R. Carner and another in the home of brother P. L. Eicher. We trust these and all the children of the mission may be remembered in prayer. The hot season, just commencing, is always a trying time for the little ones.

Mrs. Moodie writes from Chandur that the Patel (headman) of a village about fourteen miles distant came and stayed with our workers over night. He came to tell us that a boy whom he had taken care of since the famine wanted to become a Christian and be baptised. He said the boy had asked permission many times from him to come to the bungalow at Chandur and learn more about Christ, he had also read many of our books.

On Monday evening, March 25th, Ramcheran, a Rajput by caste, was baptized just outside the chapel at Khamgaon. In the presence of missionaries, native Christians and Hindoos he gladly suffered his caste lock to be cut off, thus giving an added testimony to the fact that he was putting off the old man to walk with Jesus in the new life from the dead. We may have more to say about his case later. Pray for him. He took the name John at his baptism.

Mrs. Duckworth writes, "We are now caring for about 125 famine refugees, have had to cut down about half on account of lack of funds and will have to close altogether in about a week unless more comes in. The need is certainly great. There are so many old people and widows who are unable to go on the government work. We are doing what we can to keep them from starving."

Will friends kindly remember in prayer daily those missionaries who have to remain on the plains during the hot season to care for orphanages, schools or famine relief works; also that the Christians and Native workers may be kept true to God while the missionaries are absent from the stations.