EDITORIAL NOTES

WHAT IS PROGRESS? WHAT CONSTITUTES SUCCESS?

Eternal issues may depend upon the answer to the above question. If the record of our Bible is to be believed, the first step in response to a desire for advancement in wisdom and knowledge taken in the Garden of Eden, resulted in disastrous consequences to the whole human race.

What was Satan's purpose in placing before our first parents, the temptation to enter the path of knowledge by a way which God had forbidden? Was it merely to compass their destruction and that of the race in revenge for his own fall? or was it not rather his purpose to set up a kingdom of his own which should be happy and prosperous without God and independent of obedience to His laws? To have men's minds so taken up with beautifying this earth for their habitation and making life upon it so pleasant and satisfying that they should have no desire to seek after God; to have them so occupied with schemes for the betterment of this world, of which he is the ruler, that they should have no time or interest in seeking God or finding out His purposes.

Is Satan not content to see men happy, contented and prosperous so long as they are happy, contented and prosperous without God? Is he not willing to assist all schemes for the betterment of mankind, to allow them every mental and material prosperity, to aid their progress in arts and sciences, and the development of the resources of this world to any extent, so long as he may look up in the face of God and say, "See how happy and contented men are under my rule and by my aid, without You."
After the expulsion from the Garden came an age of what might be called "progress," an era of discoveries and inventions. Cain builds a city and calls it after his eldest son, what an improvement upon living in the open under trees or rocks; Jabal discovers how to make tents; his brother Jubal invents musical instruments and becomes "the father of all such as handle the pipe and organ"; Tubal-cain discovers copper and iron and finds out how to make "cutting instruments" of them. The building of such a vessel as the Ark, with strength and stability sufficient to withstand the strain and pressure of the waters and of carrying capacity sufficient for the purposes of saving the lives of men and animals and carrying their food for so long a time, gives us some idea of the perfection in art and science which had been reached at this stage of man's existence.

Unfortunately there is another side to all this seeming progress and prosperity. Side by side with these discoveries and inventions there is an ever-increasing decline in spirituality, their progress is a progress away from God. Their discoveries and inventions seem only to have enabled them to work increased wickedness, if indeed, the words "every imagination of the thoughts of man's heart was only evil continually" may not be taken to imply that these discoveries and inventions were designed for an evil purpose. God says "the earth was filled with violence," "all flesh had corrupted their way upon the earth."

One family only, seems to have been exempt from the universal corruption and wickedness of their time. Their ability to build the Ark testifies that they were abreast of the discoveries and progress of their age, but using their knowledge and skill in obedience to the command of God, they became the saviours of the race instead of, like the others, the cause of its destruction.

The Twentieth Century.

Let us turn for a moment and consider the times in which we live. The Twentieth Century has often been described as "an age of progress." According to the daily papers phenomenal
success has been achieved in almost every branch of science and art. Knowledge is increased. "Distance annihilated," "conquest of the air," "the largest ships," "the fastest express," "the tallest buildings," "wireless telegraphy" are a few of the terms used to describe its progress along these lines.

Then what shall we say of the multitudinous schemes on every hand for the improvement of the world and to make life more agreeable on this planet, by education, by civilization, by societies, guilds, brotherhoods, social-intercourse; all these and many more, working together and separately for the uplifting and betterment of humanity, and of the human race in almost every land, but without God.

Is not the "God of this world" just as successful in carrying out his purpose in this 20th Century as he was in the first? "Blinding the minds of them that believe not."

How far are we helping Him in this purpose? Just so far as we are advocating or helping forward any schemes for the benefit of the race, apart from a definite recognition of God and obedience to His law. So far as we are helping any society, enterprise or work, however good in themselves, of which Jesus Christ is not the head and centre. The Devil is quite prepared to recognize any religion or any movement, religious or otherwise, for the benefit of humanity apart from Jesus Christ.

Is it not significant for us to note that Our Lord, in speaking of His Coming which many now believe to be near at hand, should liken the days immediately preceding that event to those of Noah immediately preceding the flood. Remembering the terrible judgment which followed the effort to live without God in Noah's day and the judgment foretold as coming upon the world after the coming of the Lord, shall we count anything "progress or success" which is apart from Him.

In Fiji there are 104,000 habitual church-goers out of a population of 110,000. This does not mean they are all Christians, but when missionaries first went there, they were all cannibals. Yet some people will ask, "Do missions pay?"
A VERY sound and sensible article appeared on this subject sometime ago in the Baptist Missionary Herald. The following paragraph is especially to the point:

"It is a sober statement of a most sorrowful fact to say that a large number of candidates have to be refused by missionary societies because of premature or unsuitable engagements. A man who is strong and fit, well trained and promising, offers himself, and passes the physician, and then, to the dismay and disappointment of all, it is found that he has pledged himself to marry a lady who is delicate, and would only find life in a tropical climate a misery. The physician reports that to pay all the expenses of outfit and passage and settlement of this lady as a missionary's wife would be waste of money. She would either have to be brought back again, or she would soon die on the field. Even if she managed to live abroad, it might be only as a permanent invalid, the care and anxiety for whom would certainly cost the missionary more of his time and strength than would be fair to the Mission that appointed him. The young man who is betrothed feels himself bound in honour to give up the missionary calling if his fiancée is rejected; and in this way our own Society has, especially during the last two or three years, lost many otherwise excellent candidates."

Writing on a similar subject the Editor of the Evangelical Christian, in a long article on The Renunciation of Rights, or The Christian's Victory Over Lawful Desire, says:

"That there is work in the mission field and in other directions that calls for self-denial to-day there can be no doubt. Whether called upon to make this sacrifice or not, it is most surely true that the affections which are lawful and right, yea God-given, should be under the control of the Divine Spirit, and made subject also to the highest interest in His work. Many a young man and young woman to-day is being side-tracked from the path of service, and robbed of their ministry for Christ, because they fail here. That Christ demanded that natural affection take the second place to allegiance to Him is clearly seen in His own utterance: "If any man love father or mother, etc., more than Me, he is not worthy of Me."

When we think of the many bright, hopeful young men and women who have acknowledged while in some College or Missionary Training Institution that they had a call from God to serve him in some heathen land, and yet, after finishing their preparatory training have eventually settled down in the homeland, it seems as if more thought should be given to this subject.
How many cases we know where a young man or young woman eminently suited for work on some foreign mission field and testifying to having received a call from God to that field, seemingly full of fire and enthusiasm, yet allow themselves to be side-tracked and kept at home through yielding to an affection which is quite natural and might be all right if it did not stand in the way of obedience to the call of God.

In view of the numbers of such cases in some of our Training Schools are we not driven to the conclusion either that there is a decided mistake in their testimony to having received a call from God, or, that in these instances there has been a yielding to the flesh so that the enemy has been able to defeat God’s highest purpose in these lives. Was the call to the mission field which they testified to having received, really from God? If so, how can we say that the marriage or engagement which defeated the purpose of that call was according to the will of God?

Years ago a tract fell into the hands of the writer which made him think a good deal. The title of it was “Others may, You cannot.” There were many things which the ordinary Jew under the law was permitted to do, which were forbidden to the priests. The Nazarite might see others eating and enjoying the beautiful grapes which grew so plentifully around him, but he must refrain; he would see many with their hair cut short, keeping the head cool, but he must allow his locks to grow to any length, whatever the inconvenience or discomfort. What was the purpose of this self-denial? Simply that he might be different from others? No! that he might live nearer to God and enter more fully into His purpose. It was not then a life of renunciation and self-denial, so much as of high privilege and opportunity.

Surely this was how the Apostle looked upon it with reference to the very subject we are thinking of when he wrote “Have we no right to lead about a wife, even as the rest of the Apostles and Cephas?” The right was his and no man could gainsay it but he had the privilege of refraining from the exercise of the right for the sake of the advancement of the Kingdom of Christ. “Those things that were gain to me, these I counted loss for Christ.” So much for those engagements and marriages which we believe may stand in the way of a response to the Call of God.

How careful the young man or the young woman whom God has called to the mission field needs to be along this line. Will the one upon whom the affections are placed be a help or a hindrance in the work of God? Will their health stand the climate of the mission field? Have they ability to get the language? Will they be able to get along with the people? With their
fellow missionaries? How many questions enter into the consideration of this subject just here, but above and beyond all else. Have they also the call of God to serve Him in that place?

How many fail here, even in cases where they reach the field, we may estimate from the grave advice and stringent rules which most of the Mission Boards have found from long and varied experience of such cases, to be necessary. When some are tempted to consider these rules too stringent, they should remember that they were made necessary by those who could not or would not rule themselves, and that they appear hard only to those who have not put God and His claims first in their lives.

Dear young friends, at what value do you estimate the call of God? Is it to you a joy and privilege to give up everything for Him? Is His service a delight? Then let nothing stand in the way, tempt you to step aside, or discourage you from being wholly His for His service.

W. R.

INDIA

Hardships—What About Them?

We received a nice letter from a young sister, who is greatly interested in missions. In it she said: “There is never a night that I do not remember in prayer our dear missionaries and their work, both in India and Africa; and never go about a day’s work in the morning before praying for them, and many times pray for them during the day.” I think all missionaries will agree that such words as these from the homeland are a genuine encouragement, and a real “lift” on the “upward way.” The sister asked for some particulars, and a part of my reply is as follows:

You have asked me to tell of some of our hardships. In even contemplating such a thing as this, I feel almost bewildered; first, because what one may term hardships, depends largely upon the standpoint from which he looks. Without “grace and glory” in our hearts and lives, very trifling things are sometimes magnified into being called hardships. On the other hand, when a soul keeps well loaded with these blest qualities, things that naturally one might term hardships, fade into wondrous insignificance. Then, secondly in remembering the missionary career of St. Paul and his companions, and even what our fellow missionaries a hundred years ago had to endure, that we do not
now, I feel ashamed to even entertain the thought that we have anything like "hardship" in our lives. We have found it a blessed habit to count everything that comes along as "all joy," no matter how adverse to our tastes, or even comfort at times. At any cost, it is a great privilege to be ambassadors for our King in a heathen land, and we know of no better rule to follow anywhere than this.

I might mention a few things that are often a great "annoyance." Conditions as they exist with us, may vary to a greater or less extent in other parts of India, or may be different altogether; but, of course, there is more or less of a sameness everywhere.

India has many pests. During certain seasons of the year, with us, fleas without end or number make their presence exceedingly real. We diligently use various way and means to get rid of them, but still to find from twenty-five to one hundred on the clothing at night is not unusual. One is exposed to vermin of all sorts in going among the native people. Even in travelling in a railway carriage, we may get on our clothing or among our things some sort of a living creature that is exceedingly unwelcome. Flies and mosquitoes also come in their turn to pester and annoy. Every good thing in India seems to have a deadly foe of some sort set for its destruction. Eggs and chickens bought from the natives are likely to be diseased, and it is in all ways better to raise our own fowls; but the wily crows and hawks by day, and the hungry village dogs, jackals and their like by night are ever ready to feast on our feathered flock, so arrangements must be made so they cannot invade.

White-ants are ready to destroy the wood work in our houses, to work on and perhaps kill our fruit trees, eat away the fence posts, and destroy clothing or anything of that sort spread on the grass or left on the ground. Scorpions and centipedes make it unsafe to step on the floor barefooted in the dark, and during the rains snakes may be found almost anywhere. One time, stepping into the bath-room, I saw one about four feet long hanging from the rafters in the roof. Another was in the jam of the door at another time, when I went to shut it. Mr. Ashton had several very narrow escapes from venomous snakes this year. Once a cobra was just ready to spring on him as he looked down and saw it in the grass. The cobra is one of the most deadly of all reptiles in India, and is worshipped by some of the natives. At another time, only by a very quick jump, my husband escaped a snake that was ready to spring on him. He shot a snake that was about five or six feet long not far from the house at Cheewal, during one of our visits there a few
months ago.

We are constantly exposed to disease and death in mingling among the people. You may meet a person broken out with small-pox on the street or in the village. Small-pox rages in India, and the native people take little or no precaution to prevent its spread or contagion. Mr. Ashton and I visited a village awhile back, and a young man who is a special friend came out to meet us broken out with small-pox from head to foot. I think it was also his cot that was sent out for us to sit on. Of course, with polite explanations, etc., we declined to sit on it, and told him we preferred to stand. From a circle of near missionary friends, I know of about a dozen and a-half who have died of this dread disease.

The dreadful plague also rages in India. Hundreds have died from it in Pardi, and many funerals pass our gate. There is scarcely a place in India that has not been visited by the ravages of the plague. Lepers go about the streets and roadways begging. When we get a handful of copper coins as change in the bazaar, we may be handling money that these lepers have had in possession, for such coins are often given to them as alms. Most dreadful forms of sore eyes, and contagious diseases of every sort, I suppose, prevail among the native people of India.

The long weary months of intense heat, without even a shower to bring refreshing and relief, often cause much physical weariness and depression. The prevalence of malaria, specially during certain months, may lay one low with fever.

We make it a point to have our own cows and buffaloes for milk; otherwise the native milkman may bring us milk from a diseased animal, without the least scruple, or may make our milk one-third or one-half water, at the same time looking us right in the face and declaring up and down, that there has not been a drop of water added!

One cannot possibly endure the physical exertion in this climate that we do in our native land. This necessarily makes us dependent more or less, upon the native people for assistance in our manual work; and we must constantly have much patience with their ways and manners of doing things. The washerman may bring your clothes back with a hole burned right in the front or the middle of the back of the very best outer garment you have. Perhaps a pair of shoes are greatly needed, and the village shoemaker is called. He takes the measure, and promises to have them ready in three days without fail, but it may not be till the end of three weeks that they are ready. A skirt or coat may be needed, and the native tailor
promises to have them done in a week, but may keep you wait-
ing for four or six weeks.

All the year through one must be precise and unfailing in
protecting himself against the sun, whose burning rays are one
of our worst enemies. I should not forget to mention that
creature that seems to inhabit the whole land—the rat. Some
are of enormous size and are called bandicoots. Rats die from
the plague, and do much to spread the disease. They often
evade with great skill our most ingenious methods for catching
them. Wire safes or cupboards where food is kept must have
the legs placed in water, otherwise they would be invaded with
armies of ants.

During the rains the dampness is so great, that must and
mildew gather on our books, which need to be frequently wiped
off; and shoes or clothing left exposed will become mouldy and
musty. Moths make their destructive raids on woollen goods,
which must be packed away with moth balls. During the rains
even our sewing needles, and all rustable goods must be kept
oiled.

In up-country stations where only native people live, the
difficulty and expense of obtaining fruits and vegetables and
relishable foods is often trying, especially in the hot season, or
when the health may not be robust. To raise fruits and vegetables
of our own, even such as will grow in this climate, requires
not only land, but irrigation equipment, which, of course, cannot
be had without expense, especially for wells.

It may not be out of place to mention hard and patient
study in acquiring the language. To some this is very enjoyable;
to others a task. There is also the separation from friends and
loved ones; the loneliness and isolation of a life amid the
labyrinths of heathenism, which is dark and depressing, and one
has to forego many things that most people hold dear in caring
and providing for a family.

Our greatest tests are with things that are “not seen.” To
meet sin and Satan anywhere as their opponents is not child’s play,
and to attack, upon their own territory, the ancient and hoary
citadels of these heathenisms of the East, means a contact with
the powers of darkness that can scarce be realized unless
experienced. Conquests and victories for Christ in caste-ridden
India cannot be won with a song. An old veteran missionary
once said in our hearing: “It takes ten times as much faith to
bring the same results in India as it does in America.” So you
see that persons easily discouraged are liable to have a very
hard time.

Well, I am afraid my list of “annoyances” has become very
much overgrown in length. I will save the rest for another time should you wish to know more on this line. This one I think will give a fair idea, and there is always another side to the picture, you know. You will agree, that it is wise for all persons to be sure the Lord wants them here before they come. It is a very precious fact, that, by the grace of God, we may all, in every place, take up the strain with the blessed Paul and say: "In all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Praise his name! Mrs. B. Ashton in "Wesleyan Methodist."

A WEARISOME QUEST

TWO of the lady workers from the Missionary House of Rest at Coonoor, a hill station, spent about one week and a-half with us recently. One arrived from New Zealand a few months ago and our house was the first mission she stayed in, so everything was quite a novelty to her, and as they wished to see something of village work we went to a Rest House about ten or eleven miles out of Pondicherry. From here we worked various surrounding villages several miles in circumference. As we had only one bandy (single) between us, we had to take turns walking, the bull going at the rate of two and a-half miles an hour, so we did not arrive at the Rest House until about 8 p.m. There are no cots in this place, which consists of one good single room with a thatched roof, through which the rain readily pours in, and a cemented floor. The only furniture is one large table, so we spread our mats and bedding on the stone floor and kept a light burning all night to keep off the snakes, as close by in a corner, there is a nice snake hole over which we stood a camp oil box. Sometimes they find their way overhead in the rafters. For seats we used a pail turned upside down and a camp oil tin box with a few of our stores in, and a small wooden box we had also brought to keep the grain in. One camp stool we bought for one of our visitors at one of the villages in order to ward off a shower of stones. We gave some books we were selling to the ringleader, which appeased him and probably saved us from stoning. One shandy day (or market day) we went across some fields in the morning to a village. On our return we
took our books for sale to the shandy, and arranged them under a shady tree on white cloth on the ground, whilst we preached and sang in turns.

To our great surprise the head priest of all the temples there came and asked for a gospel, which we gladly gave him with other books. Before preaching at this place he told the people to shake the leaves of the tree under which we were standing and to cut the branches down on us, and said he did not mind what they did, even if he went to prison for it. They hooted us out of the village each time, and threw dirt and stones at us, so if this man gets saved it might mean the whole village turning to God. After we returned to the Rest House, about 2 p.m., he called to ask more about the true God, so although we were hot and tired, with joy we gave up our rest to point him to Jesus. He seemed very friendly and asked if we could send him a pair of spectacles as his eyesight was failing. This we promised to do. He looks very unhappy, as if he had made such a wearisome quest after peace and forgiveness amongst his gods and came to us as if utterly heartsick and weary and sad, after such a fruitless toil. Please pray for his salvation, and for two more boys whom we were able to send to a Mission Home, and for a young Indian woman, whom I am sending to another Christian Home when she comes out of the Hospital. Another whom we sent to a Home last year is doing well and has been adopted by Mr. Tamil David, who tells us that she decided for Jesus in the streets whilst out walking with him one day. After our talk with the Hindu priest, which encouraged us much, we started through more fields, and were able to have three meetings among the small scattered villages, and then as our friends wished to visit another Mission Station, we packed our bandy about 12-30 (midnight) and left about quarter past two a.m., with several lights and sticks in hand to keep off snakes, arriving home about 6-15 a.m. We were very tired and having had our food cooked in the water the people bathed in and washed their dirty clothes in, and sleeping on the hard stone floor. Our visitors quite enjoyed their visit to Pondicherry, which has, we hope, enlarged their prayers for the souls entrusted to our care and the great needs of the work. One old man, to whom we gave a nice warm shirt at Christmas, was so delighted to receive it, he came to the Sunday Tamil meetings wearing it outside his clothes.

I should be so glad if you could get me the support of an Evangelist at £2 or 30s. a month. He is ordained and speaks several languages. Also for one or two teachers in the villages.—Jessie Porter in “All Nations.”
JESUS said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

We constantly see sorrow, suffering and disease in all the cities and towns of India. But when we see the dear little children suffering, without any help, without any relief, our hearts are wrung. We can only cry out to God, and He hears our prayer. On account of the failure of the rain there is even more suffering than usual. Plague or small-pox has come to some Orphanages; while in the villages there is more suffering than ever.

But we want to praise God because He has been so good to us. Messrs. Culver and Schoonmaker say, "God has protected us at our Dholka Orphanage in a marked way. At times when it seemed as if all our boys would fall ill with measles, He has stretched forth His hand and has delivered. We give Him all the glory."

At Kaira there has been illness, but we give God glory for the way He has helped and delivered. We can truly say, the Lord is our helper.

While touring I met a young, high caste woman sitting on her doorstep, holding the emaciated form of her eight months old baby. There were three great sores on the poor little body, one on the middle of the head and two on the breast. On inquiring as to their cause the mother, with such a sad face, told me that the baby had been sick for six months with fever and, after trying every thing for a cure, as a last resort they had branded it three times with a hot iron. Oh the horror of it! For sometime I stood and talked with the mother telling of the mighty God who would heal her child if she would cry unto Him with a true heart and forsake her false gods, and, by way of encouragement, I told her of the many times this loving God had healed my babies. But with a perfectly expressionless face she looked at me while I talked and never uttered a word. She seemed mute and dazed in her sorrow for her suffering baby boy. No doubt if it died she would be beaten and blamed by her husband and life seemed bitter in the extreme. At such times how we long for Jesus to come before any more children are born into the world to suffer!

At present writing there are some ten or eleven small children on our mission compound and although their parents are Christians and have learned somewhat about caring for their babies, still, there is scarcely a real well one among them. The Christian parents are most fond of Bible names hence we have
in our midst a Joseph, a Phillip, a Theophilus, an Ezra, a Peter, a Lois, and a James, all dear little folks but so many of them suffering from the awful scourge of Indian sore eyes. Only those who have suffered thus know the torture of this disease when it seems as if the eyes were full of burning sand and a sharp knife were being thrust through them to the center of the brain, while sleep is impossible. Only this past week we have learned of three children going blind with this painful disease, and with aching hearts we pray daily for God’s protection for ourselves and deliverance for the dear children around us who are thus afflicted.

Dear reader pardon such a seemingly gruesome recital, but we take it for granted that you want to know the real facts about India’s people, the sad as well as the glad, and thus you can understand what the daily environment of the missionary is and why he occasionally needs a rest and change.

In closing may I add a plea for prayer for the Christian parents? Please pray with us that they may have wisdom in caring for their children and in dealing with them, that, if Jesus tarries, this second generation of Christians may grow up strong and pure to work for the Lord Jesus Christ.

“And He took them up in His arms, put His hands upon them and blessed them.”

JOSEPHIUS TURNBUL.

FURLOUGH

J. H. BACK

As I once more prepare to sail for the homeland, like most missionaries when preparing to leave the land of their adoption, I am aware that there are ties that pull both ways.

Having been in India some years, and during this time having become pretty closely connected with many dear Indian Christians and especially so with Indian Christian preachers, I have learned to love them, gladly dwelling among them week after week and month after month with no English-speaking person near me, and have sometimes felt awkward when I have been in the company of other missionaries, so much had I become at home with these dear Native brethren. Then too, God has given me a love for the people of this country so that I love to be among them, talking to them and pointing them to the “Lamb of God who taketh away the sin of the world.”

Again, there are many things in the work that are precious
to me, and that have a magnetic power about them to draw and hold me. There is especially a sad thought at present in my mind, namely, that there is no one to take full charge of the station that I have left; and as I go, some one has to do double work, when already every one's work is heavy enough.

On the other hand there are dear ones in the homeland, who were left behind nearly ten years ago, and who express their desire occasionally for one to come home, and there is work and business and times of sweet fellowship with them, and a precious child waiting to welcome one, to look forward to. As I weigh these things on both sides, which is the heavier? and which draws the harder? I cannot help saying that the ties on the mission field are the strongest, and naturally have the greatest attraction for me, but the great question that comes to my mind is, what is God's will? What would He have me to do? Which way is He leading? In answer, one must say, that He has given the promise over and over again, "Thou shalt be led forth with peace;" so, as He has opened the way, and made the matter clear, one feels that he should go, and trust all in the hands of the Lord, believing that He will soon send forth others to take up the work, and carry it on more successfully than hitherto, to the glory of God through the salvation of souls.

CHETRIO, THE SHEPHERD BOY

DEAR YOUNG PEOPLE:—May I give you a few reasons why young people of Christian homes should do all they can for mission work?

Because young hearts like your own have never been touched by the grace of God. Many have never seen a Bible and could not read it had they one. You may ask, "What kind of young people?" I would answer, young lives who would bless the world had they your opportunities. Would you like a living instance?

There was a young boy eleven years ago who was a shepherd lad in the interior of Rajputana. There were no schools nor churches in his country. He knew nothing but the worship of idols, he had grown to the age of seventeen without knowing how to read. The famine came and he like many others left his country in search of food, and wandered about the desert-like land, a living skeleton, until he met a friend who sent him with other starving boys to us.

The first object of interest after the cravings of hunger were satisfied were the books in the hands of our school children. He
began to learn to read and to commit hymns and verses of Scripture to memory. Mornings, while others slept, he was up at his books, and every spare moment from his work was spent in study. Soon the light entered his heart and he was converted, and is now an honest, upright but humble follower of Jesus about whom he never heard until he had grown to manhood. He is now an active mission worker, and sells more Bible portions than any other worker we have.

A few weeks ago, as we were working in a Mela where over fifty thousand Hindus were gathered to worship idols, I saw Chetrio standing in the midst of the throng with an uplifted book, speaking earnestly to the people telling them, "This is the Book of Life, this will tell you of the way to Heaven, read it and see for yourself." His face beamed with a joy which contrasted greatly with the empty hardened faces of the idol worshippers around him. We praised God for this young life whom He had led out of dense darkness into the peace and liberty of the gospel. There are thousands more like him. Jesus said, "Go teach and baptise them." Shall we do it? Yours for Him.—Rev. D. H. and Ada Lee. From "The Vanguard."

CASTE IN INDIA

If the question were asked as to what power dominates the physical, social and spiritual condition of the 300,000,000 Hindus who compose the Hindu nation I should emphatically declare that that power is the system of Caste. It is a power whose grip on the minds and souls of a deluded people is tighter than that of a giant octopus; it knows no mercy, it cares not how its victims suffer; love and sympathy are principles it does not recognise; it is an uncrowned demon king whose aim is to rob its unhappy devotees of all liberty of action, thought, or conscience. It lies at the root of more sorrow and suffering than the biggest war ever fought. It is difficult to give in words any adequate idea of the evils of this cruel system.

Years ago when the tiger and the lion ranged the jungles and mountains of India unchallenged, the original inhabitants of India were a simple people, free and bold, with a crude idea of a Supreme Being whom they worshipped in the form of rude stone idols; but their sway over the country was disputed by a white-faced race, named Aryans and later Hindus, who began to migrate from Turkestan as far as the river Indus; gradually they spread over the land and drove the aborigines to
the mountains. The Hindus took into their religious system
the idols of the aborigines, and the aborigines adopted some
forms of the Hindu religion. It was at this stage that caste
made its appearance, its main object being to keep the
aborigines down low, while the Hindus were to have the
highest place, even that of God Himself.

The great Hindu law given by Manu set caste on a basis
that has been the text for all time for this great social system.
According to Hindu mythology systematised in the “Manu
Shastra,” Brahma the creator of the universe was the originator
of the birth of the four great classes which compose the caste of
Hinduism.

(1) The Brahmin was born from the mouth of God (or
Brahma), and therefore claims the highest place in society and
in spiritual matters. He is the only medium through which
Brahma reveals himself. He only is entitled to read the sacred
Shastras, and to use the sacred Sanskrit tongue. He is, or
claims to be, God incarnate, and therefore claims the worship
of all others. The low caste man must grovel in the Brahmin’s
lordly presence, must give what he demands, and dare not allow
his shadow to fall upon him. The curse of the Brahmin was
to be greatly feared. He only had power to bring God into a
newly carved idol; he only could make marriages, and declare
by the stars the name to be given to a child at birth; he only
could make offerings to the idols, wave the lights, place
the flowers, pour over the milk and ghee (clarified butter) and
anoint with sandal paste.

(2) The next lowest to the Brahmin was the Kshatrayas
or warriors who were to fight the battles of the Brahmins. These
warriors had their distinctive rules for war, and had to go
according to the prophecies of the Brahmin priests.

Several of the native rajas in India are of this warrior caste;
they were born from the shoulder of Brahma, and were to
exhibit the strength of God.

(3) The third division was that of the Vaishayyas or
merchants, and these were born from the loins of Brahma; their
chief function was the creation of wealth by commerce and
industries, and agriculture; they were to support the Brahmin
with their substance; they could not however mix with the
higher castes; they must invite the Brahmins and feast them,
and make them costly presents if they wished to be successful
in life and to obtain a higher caste in the next birth. These
Vaishayyas form the bulk of the population—the working
men and the business men, whose time is to be occupied with
making money, while the Brahmin does all their religion
for them.

(4) The last division of the caste system called the Sudra, or as in South India the Pariah, was born from the feet of Brahma. They were therefore the lowest caste; they were to be the slaves of the other castes, and especially of the Brahmins. The Sudras were the aborigines of India, and this was the cunning way in which the Hindus brought them into bondage. Of all people the Sudras are to be most pitied; they are the sufferers, trodden down, cursed, spurned, the unwilling, unhappy slaves of this great social system, and the laws relating to them are hard and cruel. Any Sudra who spoke any word in Sanskrit was to have his tongue cut out. If he happened to sit on the same seat as the sacred Brahmin, he was to be burned with red-hot irons on the buttocks. He must not come into the city before 10 a.m., and he must leave by 4 p.m., lest his shadow fall upon some Brahmin; he must drag a branch of a tree behind him to obliterate his footsteps, in case any Brahmin should walk in them; and he must carry an earthen pot round his neck to spit in, lest he defile the ground; he must live right outside of town. He was to live on the scraps thrown him by the higher castes; he was at the beck and call of the Brahmins, and had to do all their work, clean the village streets and gutters, etc., for no wage at all; education for him was not allowed; he was not allowed to engage in business; he could never rise to a position save that of head slave; he must not refuse anything a Brahmin demanded; if he killed a Brahmin he was condemned to the lowest hell, while it was not a crime for a Brahmin to kill a low caste man. This then was the sad condition of an ignorant, helpless people, who were no match for the cunning of their opponents.

Out of these four divisions, but principally the second and third, a great number of castes have arisen and are still being created. Eventually, nearly every trade came to be considered a caste. The goldsmiths, tinsmiths, carpenters, oilmen, confectioners and grocers are all high castes; then the cloth merchants, tailors, blacksmiths, brassworkers, painters, glaziers, potters, are also of high caste; while the bootmakers, leathercutters, and rope-makers are all low caste. A man's trade is his caste; a carpenter can only do that work, a carpenter's sons must all be carpenters and so on; the name of the trade is always added to the surname. The castes never intermarry; a goldsmith's son must marry a goldsmith's daughter; to break this inexorable law would be to bring the wrath of both castes upon them, and they would soon be put out of caste. A bootmaker can never rise but in his trade; if he hates-
bootmaking, still he must do that, for caste forbids his doing anything else. Only a few of the various castes have been mentioned, for among the merchants there are castes and intercastes; for instance the Bania merchants, a wealthy busy class of folk have by intermarrying and quarrelling over points of caste law been split up into a number of separate castes, neither of which will eat or drink with nor touch each other.

The effect of such a pernicious system is apparent. It makes the Hindu a fatalist. It gives birth to the principle of re-incarnation. It forms the most important part of the religious system of the Hindus. It paralyses natural ambition and private enterprise. It shuts up the individual to a small circle; it gives no encouragement for the expansion of mind and energy that go to build up a strong character. It forces men to do wrong. It destroys parental affection, by demanding that a parent shall slay his child if he breaks caste. It creates a spirit of narrow-mindedness; selfishness, and boasting pride that are like cancers in the human heart. It takes no value of human worth; mental and moral qualities are unnoticed; the foolish idiot if a high caste, is of far more worth than a man of real character and worth who is unfortunate enough to be low caste. It gives unlimited power to the unscrupulous Brahmin, who has not been slow to use it. It is the greatest hindrance to progress as a nation that India is cursed with. It is this that has made India the prey of foreign nations for centuries. Were this system abolished, India would merge into a powerful nation.

After years of British rule and influence, and Christian teaching, India is beginning to recognise caste as the greatest bar to progress, and the leaders of reform are now boldly trampling it under foot. With the introduction of numerous trades and arts and sciences into India there are abundant openings for those who do not wish to follow their caste occupation, and in the large cities, great numbers are employed in mills and factories.

All these outside influences help to weaken caste as far as trade is concerned, but not as far as the religious side of it is concerned. The low caste are being emancipated. Under British rule a man of low caste may aspire to the highest office, equal to the highest caste.

It will easily be seen what a great obstacle caste is to all Christian effort. A man to become a Christian must first break his caste, and this means he is cut off by his caste men. Christianity cannot admit of distinctions; it cannot accept the laws of caste. In some places caste churches have been
formed, but most missionaries are of the opinion that it is unwise, unscriptural, and a hindrance.

We missionaries, and in fact all Europeans are looked upon as low caste and are debarred from going into high caste houses in many instances; we must not touch their vessels, and if we should happen to touch their food they throw it away; they do not want to do it, but they say they must, as caste demands it.

I would like to have given some instances of the fights we have had with caste over some of our converts, but time will not permit, suffice it to say that no convert steps out of caste without a great struggle, and they need our constant presence and care and sympathy.

May I in closing, crave your prayers for this great mass of humanity bound with the chains of caste, idolatry and ancestral customs. The only power that has been able to successfully defeat caste is the power of the gospel of Christ Jesus our Lord.

This was illustrated in a communion service we had at one of our Stations where the highest caste sat together new creatures in Christ Jesus, drinking of one cup, and partaking of one loaf in memory of Him whose dying had set them free, and whose resurrection had raised them up.—J. J. Bailey, in White Already to Harvest.

A SERVANT

BY C. W. SCHELANDER

The Cast man who applied to us for work and whom we employed for a time to water the garden and do some odd jobs about the house, was a rather unusual character, even in this land. He was a demon worshipper and worshipped the deadly cobra. His countenance was almost too hideous to be human, for his visage bore the traces of the evil influences which ruled his whole life. The last few days he was with us his child took sick with fever, and those who witnessed the scene of driving the demon from the child by the father will not soon forget it. He was in a frenzy and danced before the child in a demoniacal manner, and then taking a broom he swept it several times over the face of the child, who lay unconscious in his mother's arms. This was unavailing, so he finally spurted water into the child's face and restored it to consciousness. The whole scene was sufficient to draw one to prayer for such an one that he might be saved.
Much prayer was made for him, and finally we were forced to ask God to remove him from our midst.

That familiar verse in Isaiah lxxv. 24. "Before they call, I will answer; and while they are speaking, I will hear," was verily fulfilled. A young man, with a very pleasing manner and happy countenance, appeared on our compound, seeking a place to lodge, he could obtain employment, he said, in the mill. One of our workers asked him if he would do any other kind of work beside mill-work, he was willing and accepted the position we had for him, and has proved as true and as faithful as any man could be. He is quiet, and though he has very much trouble regarding water, and often has to attach tins to a pole and go in search of water through the town, still there is never a murmur, but a sweet smile on his face, and a joy in his heart which does another good to see. Last night we were having a meeting and when testimonies were asked for this young man had one to give, which is worth repeating. "I have a hope in my heart, that God will take me home to Himself. Satan has his Kingdom in this world, but Christ has His Kingdom in my heart. He gives me a spiritual अन्त्यग्र (feast) in my heart always. I want to be satisfied with spiritual gifts, just as my meals satisfy my body, so I want to be filled with His gifts and blessing. He always gives me blessing and strength to do my work each day."

"Just as Zecharia and Elizabeth believed God when He told them that they should have a son, even in their old age, so I ask Him always to give me such a big faith as that, so that I can obtain what I ask of Him. I want my faith to keep on growing."

He is very much loved by the Christians. He journeyed from the North of India in search of work, and came to Jalgaon where there was a need for such a man. May his testimony inspire us to ask the same from God.

THE INCONSISTENCY OF HINDUISM

No doubt the most inconsistent code of morals ever launched upon the human race is contained in Hindu-philosophy. Not only do the Hindus worship numberless deities (some have estimated the Hindu pantheon to contain thirty-three million gods) who are said to have the most infamous characters, but the teachings of the vedas and other sacred Hindu books contain some of the wildest fancies.

One of these is called awagaman or the transmigration of souls. This teaches that every person must be born, not twice, to
enter heaven, but numberless times must come back to earth again in insects, snakes, toads, lizards, birds, tigers, etc., and may only hope to gain heaven after a million or more years of such existences. For this reason orthodox Hindus are strict vegetarians and not only refuse to eat meat of any kind but will not kill as well. I have been warned by Hindu shop keepers not to tread on the ants crawling on the door step. They often feed these same with sugar. One time while in a village I heard a Hindu tell some one to remove a snake which had entered his house, but he charged them twice over to remove it carefully and be sure not to hurt or kill it. Knowing rats to be the chief cause of scattering bubonic plague, which at one time swept 400 of Raj Nandgaon inhabitants into eternity, the Mohammedan Superintendent of State ordered all the rats to be killed as far as possible. For a long time the Hindu shop-keepers absolutely refused to set traps or allow any one else to do so on their premises, but after months of effort they finally would allow traps to be set by others but would have nothing to do with the same themselves. One caste of Hindus always strain the water before drinking hoping to strain out the microscopic animalcula in which their grandmother's (?) spirit might live. But while so careful of lower forms of life, do they regard human life as high? Let me tell a few everyday occurrences and the reader may judge for himself.

The Hindus have a great many hospitals for worn-out cows and oxen and crippled animals of all kinds, but the English government must provide hospitals for the people. The Hindus keep those creepers which have pestered many a weary traveller, in a certain hospital in Bombay and hire coolies to sleep there in order to allow these canny pets to feast on their living bodies.

At one time a little heathen girl, ten or twelve years old, after having been beaten often by relatives and burned with a hot iron by her cruel tormentors, ran away and came to our Indian orphanage. After a few days these relatives came in search for her. We knew the law would not permit us to retain her, but I went to the chief magistrate's office to see if something might be done to prevent further cruel treatment. He said “No, I'm sorry, but while there is a law for preventing of cruelty to animals, there is none to protect women and children. If they beat the child to death we can do nothing.”

While cold handed murderers may be punished, and are by English law, there is no law to prevent a man beating his wife or their children as much as he chooses. Hindus say if you cannot teach an intelligent animal like a cow to read how could you hope to teach a woman to do so?
And thus we might write on and on of the strange inconsistencies of Hinduism and its awful effects on the people, but thank God the leaven of Christian religion is at work and Hindu philosophy as well as other false religions shall fall before the conquering tread of King Jesus and His Church.—F. B. Wisler in “Herald of Light.”

BAZAAR SCENES FROM OUR WINDOW

HUNDREDS of people are coming and going through town-roads and field-tracks bringing in whatever they have to sell—cattle, sheep, goats, grain, fruit, vegetables, skins, vessels and many other things, and taking home what they need for their daily life. It is such a gay morning scene. Most of the men wear bright pagotas (turbans), light red, dark red, light and dark shades of pink, blue and yellow. The women’s lugadas (cotton saris) are generally red, blue, or green, the colour effects are truly oriental and most picturesque.

One often wishes that our friends at home could just stand with us and watch the people coming and going. Now a man with a basket of cocoa-nuts on his head; a number of people with large pieces of oilcake for their animals; others with large baskets of onions and mangoes, and cattle feed; some driving or leading cows, oxen, and buffaloes, goats and sheep. Sometimes women or men come in riding the buffaloes. A woman in a red sari sitting on a big slate-coloured animal makes a quaint picture. Now a man with a goat across his shoulders passes; and another with two heavy bundles of tightly packed tobacco leaves on either side of his head; a woman with a basket on her head and a baby across her hips. Some have bags and bundles across their shoulders; one man has five bundles. Then comes a cart-load of bags of grain, or a gardi in which are skins, a goat or two, some people and purchases. Both men and women carry their loads generally on their heads.

Just opposite the dispensary under a shady tree a musician is sitting surrounded by a crowd, among them pilgrims carrying orange-coloured flags. He (the musician) has usurped one of the regular stands from whence our workers (Indian and European) sound out the gospel week after week.

Many “holy” men pass along begging, singing and dancing—grotesque creatures, sometimes clothed in long gowns, oftener in scanty clothing, with long ropy hair, and faces and bodies plastered with ashes. There are many varieties of these religious teachers and mendicants.
BAZAAR SCENES FROM OUR WINDOW

A man leading a sheep (or it dragging him) by a long rope, and carrying a heavy plank on his shoulder is passing. A stout old gentleman on an emaciated pony rides in the opposite direction. Now a boy driving a jet black goat by means of his bright pink turban. Parents hurry along carrying children sometimes across their shoulders, and the mothers with them oftener across their hips.

Men, women and children hasten to and from the centre of business, and donkeys, goats and other animals wander in and out amongst the crowds.

Crying, shouting, and talking, the hurrying bustling crowd are ever moving, coming and going. What a Kaleidoscopic view it is. A moving mass of colour and form, full of uncommon interest and full of need. Numbers of castes and several nationalities are represented.

How many of them will have passed hence in another year, a month, or a week even? Even as they pass it seems that they are hurrying on into Eternity. Hundreds, nay thousands are present at this weekly bazaar, but how many are in Christ?

May many partake of His grace, and may we be the clean channels ever ready for use, and may our home friends ceaselessly "hold up our hands" that we fail not through weariness.

L. F. Ambrose in "White Already to Harvest."

THE SPIRITUAL COMMERCE OF MISSIONS

To withhold the gospel from the world is to condemn it to spiritual impoverishment. This surely is an obvious truth.

But is it not equally true that the Church's neglect to evangelise the world must result inevitably in its own impoverishment? The world needs Christ. No honest observer can deny it. Is it not also true that Christ and His Church stand in need of the world? If this be true, can the Christian Church afford to neglect missions?

In all true missionary enterprise there is a spiritual commerce, an exchange of spiritual values. There is "a scattering," and withal an increase. The gospel ships bear to the lands of spiritual dearth their precious cargo, "the fulness of the blessing of the gospel of Christ." They return, neither empty nor laden with cheap ballast. They bring a priceless cargo for the enrichment of the Christian Church.

Think of what Paul calls "the offering of the Gentiles." Men and women, washed and redeemed, are daily born into "the household of faith." They take the oath of allegiance to
our Master. They become our brethren, our allies. What an incalculable reinforcement of the vital power of the Church! Think, too, of their purity of character, their abhorrence of evil, their simple faith and devotion. They yield the fruit of the spirit in rich abundance. Here is wealth indeed.

Remember, again, that from missions the Church is gaining a new apologetic. The facts from the foreign field are keen-edged weapons that the Church's critics strive in vain to parry. They may deride the "Great Commission" as "drill-sergeant theology." They may deny its authenticity. Yet the gospel daily approves itself as God's power unto salvation. The facts must be faced.

From the foreign field will come a richer interpretation of the heart and mind of Christ. He who is Son of Man needs the whole heart of humanity to fathom His resources of wisdom and love. There are beauties and glories in Christ that the religious heart of Korea or of India shall unfold to us when once it has become enthralled to the Cross of Christ. Such are a few of "the desirable things of the nations" that shall come to Christ and the Church as the task of world-evangelisation is pushed to its completion. The vision should inspire us. This spiritual commerce runs along the lines of God's spiritual laws, and we do well to emphasise it. But even when we have dwelt on all that missions may win for the Church and her Master, we have not said the last or highest word. We would not rest content with saying that missions bring a quickening of the life of the Church. We prefer to say that that which missions represent is the normal life of the Church. It lives only as it evangelises. Its life is evangelisation.—Hedley Sutton, in "Australasian Men and Missions."

We cannot make any terms of peace with those who deny the Deity of Christ, nor ought they to want to be at peace with us; for if Christ is not the Son of God we are idolaters; and if He is they are not Christians. There is a great gulf between us and them, and we do not hesitate for a moment to say on which side of that gulf we stand. That same Jesus who was nailed to the tree is to us both Lord and Christ. By faith, we put our finger into the print of the nails, and our hand into His pierced side, and never questioning the fact that He is truly man, we rejoice to say to Him, as Thomas did: "My Lord and my God." Jesus Christ is indeed to us "very God of very God." This being so, we have received Him as our Lord to rule and govern us.—Spurgeon.