EDITORIAL NOTES.

FRIEND OR FOE.

"He that is not with me is against me; and he that gathereth not with me scattereth." Luke xi. 23.

What seems to be a contradiction of this verse is found in Christ's rebuke of John, who had forbidden a man to cast out demons in Christ's name because he followed not with them: "He that is not against us is for us." It is not, however, a contradiction, but an effort to broaden John's horizon, and to show that a Christian worker must not occupy himself with the petty differences of opinion among his fellow Christians. A Christian brother recently remarked to us that it passed his comprehension how the Christian and Missionary Alliance could carry on its work, "For," said he, "I cannot understand how a Methodist and a Presbyterian or Baptist can work together."

It may also puzzle our friend as to how an Englishman can fight beside a Frenchman and call him "comrade." The reason is that there is bigger business on hand than debating or squabbling about the respective merits of republican and limited monarchical forms of Government or of national temperaments. And the Apostle had to learn what we all must learn, that one who does the work of Christ in the name of Christ is a friend, whether he "follows with us" or not. We are not sure that the differences of opinion and the resultant denominational bodies in the Church are of the "world, the flesh, and the devil;" but we are pretty certain that all petty wrangling over non-essentials is not of God.

But we must understand also that those who do not work for Christ are enemies, whether their opposition is apparent or
not. It has recently been stated in speeches, by the British Minister of Finance and others, that real patriotism in England to-day means economy, and those who insist on unnecessary expenditures merely for personal comfort and pleasure are a menace to their country's prosperity and success. For the same reason everyone honours King George for his decision not to allow any liquor to be used on his table while the war lasts. Thereby the King is really serving his country, not, of course, because wines on the Emperor's table would directly effect the progress of the war, but because of the effect of this example on British subjects. In the light of the statements of the former Chancellor of the Exchequer as to the hindrance to the production of munitions due to the use of liquor, we do not esteem very highly the patriotism of those of the English people who insist on their personal "right," to manufacture or sell or consume that which destroys the manhood of the country. The subscription of a few thousand pounds to the war loan hardly serves to blind us to the selfish lack of patriotism on the part of those who have kept Great Britain from following the example of Russia and France, and of King George, as to prohibition during the war. And we would ask; "if during the war why not always?"

The British Government is also strongly discouraging racing and professional foot-ball playing, as these sports are considered likely to dissipate the sterner consideration of duty, which should possess men's hearts in time of a national crisis. Indifference is contagious and deadly, and must be guarded against as a foe.

These things are a forceful illustration of a similar condition in the Lord's work. Those who do not actively help, hinder; and as it does not follow that every British subject is helping his country by being such, so it is quite true that many who profess to have enlisted under Christ's banner, are not helpers, but more or less active "enemies of the cross of Christ."
For instance, a visitor may be duly impressed by a large number who gather reverently at “Divine Service” in a hill station or a government seat. But the missionary who toils in the district may be able to give a pretty accurate idea of the real piety of some of those worshippers without ever having seen them. How often have we felt like hanging our heads in shame when, in some remote village, our preaching is interrupted by some one solemnly winking as he puts his thumb to his lips and tilts his head backward, asking us why we white men preach to them and drink “brandy” ourselves. We can explain that we never use it, but the stumbling stone is there. More than once we have alighted from a train and have been greeted by a genial Brahmin station master with a flood of well meant English oaths, because he thought that the proper way to converse in English with an European. Truly someone had been “scattering” before we have a chance to reap.

An idler among a dozen workmen is a foe to the work, for he not only fails to do his own duty but by his presence and example he “scatters” by hindering others who would otherwise do their work. In Christian work too the idle, the mercenary, and the indifferent Christians are a hindrance. There should be no neutrality in the fight against sin. If in the European war the sordialy greedy, the cowardly the indifferent and the spendthrift are the foes of their country, the same is true regarding the Lord’s work, except that these vices are so much more general among Christians that they have ceased to be regarded with strong disfavour.

That active influence for good carries farther than we realise is shown by the following clipping from a contemporary paper.

“In the Punjab a village pundit confessed that he had seen in the papers how King George never omitted to read a daily chapter from the Bible, and that he himself had copied that royal example with great regularity ever since.”
We little know where the results of our deeds, good or bad, will end. Among the divinely appointed ministries in the Church is one called "helps," and Paul speaks of "Priscilla and Aquila my helpers in Christ Jesus." Let us pray that in these solemn days Christians may be stirred to help in this holy war.

CHAIRMAN'S PAGE.
An Editorial Department Conducted by Mr. Fuller.

HOW SHALL WE MEET FINANCIAL DEFICITS?

During the last ten months the financial question has been a very urgent one in a good many missions. The Continental missions were first to feel it and in some of them very drastic measures had to be taken. We read of one mission in which two hundred and seventy-five Indian agents were dismissed and one hundred and fifty were kept on half pay. It speaks well for this latter class that they were willing to remain on half-pay rather than see the work fall to pieces. Perhaps many others would have remained on the same terms if the mission could have promised them even that amount. This is surely a good testimony to the loyalty of the Indian workers to the work, and proves that many of them cannot be accused of being "hirelings." But it was probably a time of sifting; and generally speaking it would be only the most spiritual and devoted ones who would remain.

We have heard of another mission whose appropriations were to be cut eighteen per cent—almost one fifth, which would mean in a general way that one fifth of their Indian workers must be dismissed, or that all must accept a reduction of nearly one fifth of their present pay, which would give a chance to sift the workers, and find out who are so definitely called to the work that they are willing to remain on the reduced pay.

We have heard of another mission in which the matter has been met in a way most commendable; viz.: by a ten per cent reduction of the salaries of all, both missionaries and Indian
workers. We are waiting eagerly to hear what other missions are doing, and have decided to wait a little longer before reducing the pay of our Indian workers, giving them time to think over it and to decide what they will do. According to our financial system the pay of Indian workers, along with rents, taxes, upkeep of property, and general expenses, is among the first charges, which must be paid in full. If there are deficits from month to month this reduces the allowances of the missionaries, but does not reduce the pay of the Indian workers. It seems to us that God allows these times of pressure to test both the missionaries and the Indian workers, and to sift out those who lack a spirit of devotion. There may be missionaries who would not have been willing to stay on in their work on half salaries as the Indian workers in the above mentioned mission did. The war has brought to the front the question of economy and the newspapers are emphasizing the idea that what a year ago would have seemed to many to be stingy and niggardly is now to be considered a highly commendable virtue. We can but hope that the mad extravagance and waste that have characterized the last quarter century will, for a long time at least, disappear. And as people in all other lines of life are feeling the pressure, we can but hope that in all missions there will be a willingness on the part of the missionaries to share with the Indian worker a reduction of one tenth or one fifth or even more— if need be, of their usual pay or allowances, rather than that the work should suffer.

STATION NOTES.
AHMEDABAD.
By H. V. Andrews.

The completion of two houses at our outstation in spite of real difficulties calls forth pleasure and praise. Many of our people have helped in providing the necessary funds. One room is intended for a place of public service, but as it seems best to have two mission workers stationed there at present, one of ripe and the other of limited experience, both rooms
are now used as dwellings. They are only a few yards removed from the low caste quarter, but with a road between men of other castes will not be so reluctant to enter. A well and a fence, neither of which will cost very much, are necessary to free the place of disadvantages.

These are the material things for which we hope. Our greater hope is for a spiritual awakening among the people: first, that those who have taken upon themselves the name of Christ may become more fully His; and second, that many more in this neighbourhood may seek the Lord.

Last Sunday our mission worker from another village, five miles distant, came in with his whole school and two young men who want to become Christians.

Our work in the city is still hindered by the lack of a place of worship. We keep working, and looking to God for yet greater things.

DHOLKA ORPHANAGE.

By S. P. Hamilton.

An orphanage, and especially a boy's orphanage, is a place bubbling over with life; a veritable June bee-hive. It is a place where the boys are taught not only the gospel but also the dignity of labour. The Brahmins have for centuries taught that labour is menial and only for those of the lower classes, or those who did not know a more excellent way of making a livelihood. And we see the fruit of such teaching here every day, in the inordinate desire for office work, and also in the countless numbers of stalwart men who go about from place to place in the guise of religious mendicants begging their daily food while thousands of acres of splendid soil lie uncultivated from year to year, simply because there is no one to do the work.

At present our boys occupy five dormitories, with an average of ten in each, over which is placed an overseer. This office is, of course, held by the best boy in each room, and he is supposed to exercise a certain amount of control; at least he is in duty bound to report the misdeeds of those under him. For this service he receives the modest salary of eight cents a month, providing he is found faithful as an overseer. It is his duty to see that his room is kept clean and in a tidy condition. The general work of the orphanage is done by the boys themselves and every one has something to do in addition to his school work. Four are appointed each month to make the bread for the day and, as this must be done early, the bread makers are required before break of day. The Bajari flour is put in a large
The copper platter and one boy does the mixing and doles it out to the three who by pressing and turning it between their hands transform it into nice cakes about ten inches in diameter which are then thrown on a hot earthen plate and turned two or three times till properly baked. A novice might consider it a very simple trick to transform a piece of that brittle dough into a nice cake, but just one attempt would convince him that such work cannot be done by the uninitiated. Then for the evening meal rice and pulse must be cleaned, so ten or more of the smallest members of our family are sent to the store-room. The grain is weighed and put in a heap on the floor around which the boys form a circle. Each one pulls a few handfuls toward him and after a very close inspection everything that does not count as food is discarded; thus they observe the pure food law. These juveniles are especially noted for their ability and tendency to chat, and their overseer has his hands more than full to keep them at their work.

A certain number of boys is appointed to carry the water needed for the day from the tank at the well and, one thing we have noted is that they fill everything till it runs over. We confess it is a delight to see vessels filled till they overflow. Some of the larger boys have to split wood for the day’s cooking, and others are appointed to do the milking and churning. The Indian churn is indeed a novelty. It is formed on the potter’s wheel, and is therefore a very delicate article. We have been sorely tempted to introduce something more modern, but we have had the conceit taken out of us so often as we have seen western methods and inventions fail that we are just a little shy about giving it even a trial. Things that are a splendid success in the homeland, very often miserably fail here. The custom of holding a narrow necked vessel under the cow or buffalo with one hand and milking with the other is hoary with very age, and as might be expected much of the milk goes outside the vessel. Since coming here we have introduced the milk pail and stool and the boys consider it a great improvement. Then we have a splendid crop of onions and red peppers which our boys have raised during the dry season by irrigation.

At the close of the day the bell is rung and our family assemble for a short informal service. The boys are very fond of singing and it is quite remarkable how well they sing many of our English tunes. They have a knowledge of the Bible that few of our young people at home possess. The Word of God has taken a real hold of them and this is proved by the fact that those who have been trained here have never turned back to Hinduism. The work among them is very encouraging indeed.
VACATION PRIVILEGES.
By W. Moyser.

A YEAR ago last April our Council kindly granted us a three month's vacation. We have only been to the hills three times since we came to India in '92 and '94. This vacation was made possible through the kindness of a dear friend in America, who sent us sufficient money to go away and have a nice rest and change, stating that it was to be used for this purpose alone. This vacation we intended to take in part last summer. We had left Akola and were nicely settled in a lovely rest home in Poona, when a telegram came saying that one of our missionaries had returned to Akola and was dangerously ill. After a season of prayer, we felt it was God's will for us to return that same evening, which we did. So our vacation was postponed until this May, when we prepared to spend it in Belgaum, with our adopted daughter Minnie.

God's goodness was manifested to us all the time and we have had such a lovely rest and change, and have enjoyed so many privileges that we wish to chronicle a few of them.

The first Sunday after we left Akola we had the privilege of holding two Marathi services in a sister Church.

On the second Sunday we enjoyed preaching to a Marathi and Canarese congregation in a sister mission.

The third Sunday we had the privilege of hearing an English sermon preached in a cantonment church by an ex-Government Official, who was converted, a number of years ago, in our mission. He has been acting as the evening pastor of this church for some few years, I understand.

On the fourth Sunday we had the privilege of preaching in an English church to a mixed congregation of civilians, soldiers, and interned German lady prisoners. Our subject was "Historical Fulfillment of Prophecy," especially that which pertained to Tyre, Sidon and Egypt.

The fifth and last Sunday we enjoyed a sermon preached by the Editor of this paper, in our Rest Home in Lonavali.

The writer was asked at the close of his address on prophecy to give another such talk to the soldiers during the week, in the Soldiers Institute. Of course we consented. The meeting must have been well advertised, for the place was crowded, not only with soldiers, but a number of civilians and also a large number of interned German lady prisoners of war, who are kept in this station. They are sent here from South Africa, and from different parts of India. About a dozen of them were missionaries. Some old attendants said that they
had never seen such a large congregation there before. I also spoke to the ladies of the Y.W.C.A., and here also we had a good congregation. From these meetings I am perfectly satisfied that the majority of the people are hungry to hear "dispensational truth," and also are glad to hear about the Lord's Second Coming. Many came to me and asked where they could get reading matter on those subjects. One missionary doctor even asked for my sermon notes, to make a study of them. Let us both preach and live these glorious truths, and so hasten His appearing.

One could not help contrasting the newspaper reports about the treatment of English soldiers in Germany and the very kind treatment that these interned German ladies enjoy in this station. Food is very cheap in that town and yet the Government allow them thirty dollars per month for their food alone. Most any hour of the day they may be seen alone in the bazaar or in the town, shopping etc., as free as any one in the place. The writer is neutral, but I wondered if English soldiers' wives are treated half as well as these interned German and Austrian ladies. Some people are complaining that they receive too good a treatment, and with so much suffering in France and Belgium it may be true.

As I have previously stated, we spent our vacation with our daughter, Mamie, who has charge of three day Schools for non-Christians in that station. In one of these schools we were given an exhibition of drills, dialogues and triialogues. The drills were American—ring, fan, hoop, banner, etc., and had been taught by our daughter. The grace and beauty displayed by the girls in them were really splendid. The dialogues were delivered in dramatic style, and with perfect ease and confidence; the subjects were taken from the fifth reader, and were on Health, Cleanliness and Housekeeping. At the close I could not resist quoting a Marathi proverb, "The egg plants of the Purans are in the Purans." They thoroughly understood this proverb; the literal meaning is that I hoped that they would carry out in their daily lives, just what they had so dramatically declaimed to us. From this Hindoo School twenty-nine non-Christian girls, had taken the All-India Sunday-School Examination, and twenty-five had successfully passed and received their certificates. Oh that they may not only pass in their scripture examination, but that they may really pass into the Kingdom of the Lord Jesus Christ! The people in this part of India seem more free and open than the Hindoos do in our part. Yet I suppose that the real work here is just as hard and trying as in any other part of India.
Between the Sundays we had a chance to visit some sister Missions; and also to visit several old Maratha forts, both in the town and in the district. But perhaps the best trip of all, and the one which we had looked forward to for years, was the one which we were enabled to make to Panjim and Old Goa. From the English boundary line it takes about 5 or 6 hours by train to reach the coast and Port of Marmagoa, from which a steam launch runs daily to Panjim and Old Goa. The scenery in this part of the country is magnificent. I have never in any part of the globe seen such thickly wooded mountains. Here and there are beautiful water-falls; in one place we ran over and under a beautiful water-fall called Dudh Sagar—Sea of Milk. It was about 500 feet high, and reminds one of the Bridal Veil Falls in Yosemite Valley. As we neared the coast cocoanut groves abounded on every side, with their graceful palms reaching up out of the scrub, as sentinals guarding the coast. The first sight on reaching the coast was six German and Austrian interned steamers—even here we could not get away from the results of this terrible war!

In travelling through this part of the country one is struck with the sight of so many little shrines, built for different saints and erected on the same plan as Hindoo temples; we should not have known the difference except that these are nearly always surmounted by a cross, or have a glass enclosed picture or figure of a Saint, Maddona, or Christ. Lamps were placed before many of them just as the heathen place lamps before their idols. How it pained our hearts to see such things in a land which has two-thirds of its population nominal Christians! (Roman Catholic.)

Goa, which in the fourteenth and fifteenth centuries was called "Goa Dourada" or "Golden Goa," seemed a place of fabulous wealth to the plain merchants who were destined to be the founders of British India. Its brilliant pomp and picturesque display, its palaces and cathedrals, its Inquisition and convents, its dockyards and prisons, Viceregal Lodges, religious houses, its arsenals and quays, are now crumbling masonry. Except for a few magnificent churches and the Cathedrals it is a mass of picturesque ruins. The old streets that once were filled with brave soldiers and Church-proud priests, who mingled in their gorgeous display amongst the poor of the land, are now filled with rank weeds and rubbish, and its six mile promenade from Panjim to Goa, the massive crumbling walls, all proclaim its ancient glory. Its picturesque, many coloured houses, with their fish-scale windows; the quaint dress of the men and women; its historical connection with
Portugal when at the height of her fame, make it yet a city worthy of being seen.

The feet of the traveller naturally turn to the old Cathedral and the Church of Bom Jesus, for in this church rests the body of that famous missionary, Francis Xavier, who is the Patron Saint of the Goanese Catholics.

His remains were brought from Malacca, and are believed by the Catholics to have been miraculously preserved. They are now entombed in a massive, solid silver casket, which is kept on exhibition in this church. They are exposed to view every seventeen years, and the faithful from all parts of India flock in thousands to Goa at that time. One of his toes is always on exhibition in a glass covered case near his shrine. An oil painting of this truly great man represents him as preaching on the sea shore to a crowd of attentive Brahmins, while even scores of fishes have their heads out of the water attentively listening to his eloquent message. Oh for more men of that type in these days of careless living!

We have not room in this article to enumerate the many things to be seen here, especially old churches, convents, paintings, yea, even the boat in which Vasco De Gama landed first in India, he being the first European to find the sea route to India. Our visit was brief but very enjoyable, and we thank God for the privilege of having such a lovely vacation. May God repay good measure, pressed down, and running over, to him who made it possible for us to have such a splendid time. It was a joy also to be able to pass a part of it on to several others.

We are now at home once again. The rains have not broken as yet and daily the temperature runs from 110° to 114° in the shade. Mrs. Moyser has not been well since we came back; has been sick in bed with fever for four days, she ought to have stayed two weeks longer, since the rains are very late in breaking this year. Pray much for us during the remaining months of our term that we may be kept in the will of Him who has sent us to this dark and benighted land. Pray that souls may be won for the Lord Jesus Christ.

Alexander the Great had a soldier in his army who bore his own name, but was a great coward. The emperor, enraged at his conduct, justly said to him—"Either change your name, or learn to honour it." So may it be said to many Christians—Sel,
THE SEEKING SHEPHERD.

"WILL you come and see a woman who is very ill, Miss Sahib?" I was asked one day.

"You must take her to the doctor if she is ill," I replied.

"Oh! but she needs treatment for her soul, and I know the Good Shepherd, whom you have just been telling us about, can cure her. Do come!"

Accordingly, I went down a narrow lane, up some steps, and was taken into a dark room, where I found a poor young girl, oh, so dirty and bedraggled, with an awful look of rebellion and sadness on her face. She was pulling at her long black hair, knocking her head against a wall and calling out in a weak, monotonous voice: "Oh, Rama take me, too; take me, too." A dear little girl of three sat beside her, unwashed and uncared for; she had her little hand on the mother's head, stroking her hair and saying: "Don't cry, mother! Love me."

Apparently no notice was taken of this little mite. I was told that the husband and father had died two months ago, and from that time the poor widow had refused food and had made many attempts to take her life. She had become so weak and ill that she was scarcely able to move from her dark corner. For a wonder the mother-in-law was very good to her, and she had been left with land, houses and jewellery, so that her sorrow was not because of being left without means, or because she was ill-treated and a widow (as is so often the case in India); but the loss of her husband meant much to her, because he had been very kind and devoted, and now nothing could take her out of her sorrow. They had taken her to different shrines, and got priests to come and talk to her, but it was all of no use. She never spoke, except to call out: "Rama, take me; take me, too."

The girl took no notice of me while this was being told, but she stopped her wailings. I sat down by her and tried to get her to tell me about her sorrow. After a while she looked up and said: "Say all you have to say, and go—you can't do anything for me—no one can help me—I want to die—ask your God to let me die." She sobbed quietly while I asked her if she didn't care to live for the sake of her little girl—would she like to leave her without father or mother? I went on to tell her about the Good Shepherd, who knew about her sorrow and cared for her. She listened to the story of the Widow of Nain and the Raising of Lazarus, and when I sang, "What a friend we have in Jesus," she said: "I want to know Him. Can I know Him—where is He?" I told her how she could know and love Him and find comfort in her sorrow, and after a
little prayer she said: “Come again and tell me more; some of the sorrow has gone.”

I paid another visit a few days after. She was sitting outside her door, looking sad, but clean and tidy, with her little girl in her arms, who also looked clean and happy. The mother-in-law told me that she was no longer mad, and had been taking her food and talking to her friends. I spoke again about the love of the Good Shepherd, and taught her some comforting verses.

The next time I went to visit the girl I found a still greater change in her; she was cooking, and welcomed me with a bright smile. We had a nice talk, and she told me that she had found great comfort in knowing about Jesus and His love for her. She bought a book, and asked to be taught to read, because, she said, “I want to read about the Good Shepherd.” The last time I saw her she said: “Every time I hear about Him I love Him more.”

There are millions in India who in their sorrow cannot look up for comfort, as we can, and say: He knows—it must be best—He makes no mistakes, because they know not of the God of Comfort and of the Home beyond, where there is no parting and no sorrow. Will you pray that other poor women may learn, like this sorrowing one, to grasp the fact that there is a God of Love, and that they too may know Him as their Comforter and Friend?—Miss Hampton in “The Herald.”

HINDOO VARIATIONS.

EVERY Hindu belongs to some caste or other, but these castes may hold the most opposing religious opinions and follow diverse practices, yet all the members are classified as Hindus. An effort was made to find a unity along the following lines:—Provincial Superintendents were asked to prepare a list of castes which “(1) deny the supremacy of the Brahmans, (2) do not receive the mantra from a Brahman or other recognized Hindu guru, (3) deny the authority of the Vedas, (4) do not worship the great Hindu gods, (5) are not served by good Brahmans as family priests, (6) have no Brahman priests at all, (7) are denied access to the interior of ordinary Hindu temples, (8) cause pollution (a) by touch, (b) within a certain distance, (9) bury their dead, (10) eat beef and do not reverence the cow.” It is interesting to read how this enquiry worked out in different parts of India. We will quote the result,
"In the Central Provinces and Berar a quarter of the persons classed as Hindus deny the supremacy of the Brahmans and the authority of the Vedas; more than half do not receive the mantra from the recognized Hindu guru; a quarter do not worship the great Hindu gods, and are not served by good Brahman priests; a third are denied access to temples; a quarter cause pollution by touch; a seventh always bury their dead, while a half do not regard cremation as obligatory; and two-fifths eat beef. Some castes satisfy certain tests but not others. Of the thirteen castes whose touch causes pollution, nine do not eat beef, while of the eight who eat beef, four are not regarded as polluting, and two are allowed access to temples."

"In Bengal and Bihar and Orissa Mr. O'Malley says that there are 59 castes, including seven with a strength of a million and upwards, who do not conform to some of the ten tests, and there are fourteen beef-eating castes all of whom are denied access to temples."

"In the south of India the supremacy of the Brahmans is denied by the Lingayats, an important sectarian group, and also by certain artisan castes who themselves claim to be Brahmans. Numerous castes are excluded from the temples, and the theory of pollution generally is carried to a much greater length than in northern India."

There are millions of persons in India whose touch will compel others to bathe in order to remove the pollution caused, who are refused all religious ministrations by the Brahman priests, and yet they are classified as belonging to the same religion as the Brahman! The term Hindu is verily difficult to define.

But there are still further complications. "There are many so-called Hindus whose religion has a strong Muhammadan flavour." The Panchpuriyas in the Panjab worship five Muhammadan saints of uncertain name and identity, and sacrifice cocks to them. The Malkanas around Agra are reluctant to call themselves Musalmans. Their names are Hindu and they worship chiefly in Hindu temples, but they sometimes frequent a mosque, and they practise circumcision. In Gujarat there are communities who call in Brahmans for their chief ceremonies, but are followers of the Pirana Saint Imam Shah and his successors. How are all these classified as to their religion? Those who told the enumerator they were Hindus were classed as such, and those who said they were Muhammadans were so entered on the schedule.

The boundary line between Hindu and Sikh is still more difficult to determine, and this has caused considerable confusion.
In the south of India "the majority of the so-called Hindus are still in essentials Animists." How these are absorbed into Hinduism is thus described:

"An aboriginal tribe in an environment where Hindu influences are strong comes gradually and half unconsciously to adopt Hindu ideas and prejudices, to take part in Hindu festivals, to attend at Hindu temples, and to pay a certain amount of homage to the Brahmans. Some degraded member of the priestly caste, or perhaps some Vaishnava Gosain in search of a livelihood, becomes their spiritual guide; and as time goes on the difference between them and their Hindu neighbours, in respect of their customs and outward religious observances, becomes less and less marked, until at last they are regarded by themselves and their neighbours as regular Hindus. The change takes place so slowly and insidiously that no one is conscious of it. There is no formal abandonment of one ritual for another."

In addition to the gain in this way, it appears that small communities of Muhammadans and Christians have been received back into Hinduism. "The Urap and Varap Agris of the Thana district of Bombay are said to have reverted to Hinduism from Christianity rather less than a century ago. The Kirpal Bhandaris of the same district were forcibly converted to Christianity by the Portuguese, but were afterwards accepted back into Hinduism."

"The Punjab Superintendent estimates that during the last decade Hinduism has given 40,000 converts to Muhammadanism."

Two Hindu sects were carefully enumerated at the last census—those of the Brahmos and the Aryas. "The Brahmos have grown in number by 36 per cent. during the last decade, but their total strength is still only 5,594." "About half the decennial increase comes from the Punjab, where it is due mainly to the fact that in 1901 Brahmos were not distinguished from ordinary Hindus." This cultured sect is evidently not progressing, and the reasons are thus set forth:

"The gain in Bengal is extremely small. This is accounted for by the greater latitude of thought and action which is now allowed to the advanced Hindus of that province; large numbers of them have thrown off many of the trammels of caste, especially those concerned with food, without let or hindrance from their neighbours. Brahmoism is thus no longer needed as a refuge for the Hindu nonconformist, and the present tendency is for Brahmos, other than those of the Sadharan Samaj to be re-absorbed in Hinduism. Another reason for the stagnation of
the sect is that the intolerance of idolatry, which was so strong a characteristic of the founders of the Samaj, has lost its force. Idolatry is now regarded by many advanced Hindus as a stage in the evolution of religious beliefs; and they no longer think it necessary to sever connection with their society merely because most of its members are in what they consider to be a lower stage than that to which they have themselves attained."

The Aryas, on the other hand, are a vigorous and rapidly growing community. Their chief doctrines are two—monotheism and the infallibility of the Vedas. "Their total strength now exceeds 243,000, or about two and a half times what it was ten years ago." They are found chiefly in Meerut, Agra, Rohilkhand, and the Punjab. They have a complete organisation, and they devote much energy and money to education. Caste distinctions are becoming less rigid; early marriage is denounced; and widow marriage is countenanced. The lower castes and converts from other faiths are purified by a ceremony called "shuddhi." The vitality of this sect is great; it is said to have political as well as religious tendencies; but it has bound itself to a credal position that cannot abide—the Vedas as expounded by the founder of the Arya Samaj, Dayanand Sarasvati.

Taking the religions in the census order, the next is the Sikh, which is represented as having gained 37.3 per cent. during the decade. This was a great puzzle to many, when the figures were first published, but the report gives the explanation. There are two sects of Sikhs—one which wears the hair long and eschews tobacco, and one which does not follow these practices. In the previous census, only the former sect was returned as Sikhs, but in the last census both sects were included. This partly accounts for the large increase. There has been, however, a revival of Sikhism, and it is estimated that the true increase is about 15 per cent. This leaves Christianity as the most progressive faith during the last decade.

Jainism is the only religion that declined in numbers during the decade. In the previous decade it lost 5'8 per cent. of its members, and in the last decade 6'5 per cent. more. The cause is thus described:

"The Jains form an integral part of the Hindu social system and are thus often disposed to regard themselves as Hindus. In quite recent times a number of them have joined the Arya Samaj. In the Punjab, United Provinces, and Bombay they are prone to take part in Hindu festivals, are likely gradually to become merged in that religion . . . There can be no doubt that a good deal of their recent losses is due to plague.
The Jains are to an exceptional degree a town-dwelling community, and many of the places in which they are numerous have been repeatedly stricken by that disease."

Buddhism is practically unknown in India proper. Burma and the Himalayan region contain most of the followers of Buddha enumerated in the Indian census. "The only survivors of purely Indian Buddhism are the small community in the Orissa States known as Sarak (from sravaka, 'a hearer,' the designation of the Buddhist monks who lived in monasteries), of whom nearly two thousand claimed to belong to that religion."

The term Animism is now used to cover all those beliefs and practices which consist chiefly in propitiating evil spirits. "From the point of view of the census it will suffice to say that Animism is used as the name of the category to which are relegated all the pre-Hindu religions of India. The practical difficulty is to say at what stage a man ceases to be an Animist and becomes a Hindu." The Animists are found chiefly in Assam, East Bengal, Bihar and Orissa, and the Central Provinces and Berar. They are said to have increased nearly 20 per cent. during the decade, but the uncertainty of classification makes comparison of little value.

The above paragraphs, not all in consecutive order, are taken from a long article by the Rev. H. Gulliford, on the chapter on Religion (Volume I.) in the Report of the last Indian Census, taken in 1911:—The Bombay Guardian.

THE BURDEN-BEARERS OF INDIA.

The people of India carry heavy loads upon their heads, and it is a familiar sight to see "burden-bearers" on the roadside. These are made of two stone pillars fixed upright in the earth, about a man’s height, and six feet apart: then a stone is set upon the top resting on each pillar. The weary carrier hails these resting-places with delight, as he lays his heavy burden upon them, and lies down to rest under a shady tree. The burden is too heavy to lay it on the ground, and too heavy to lift it up on to his head from the ground, but the "burden-bearer" is made just the height that he can easily put the burden off and put it on again without help.

The Indian can carry a much heavier burden on his head than we can. We would stagger under a load which he can carry for miles. As we daily see the people walking in the hot sun with those huge loads on their heads, we have a picture
of their spiritual condition. "They did set over them taskmasters to afflict them with burdens." The Hebrews in Egypt were not more cruelly afflicted with burdens than are the people of India to-day. The burdens of oppressive caste, and of idolatry, are breaking the hearts of millions in India. The cry of thirty millions of wronged widows in this land is going up night and day into the ears of the Lord; and their burden is heavier than they can bear.

God put it into the heart of Moses to go and look at the burdens of his brethren. God knows that our eye affects our heart, and God brought Moses into sympathy with Himself about their burdens. Do we sometimes take a sympathetic look at the burdens of our brethren, or is our horizon selfishly limited to ourselves? Before Moses saw the burdens of his brethren, he was carelessly indifferent about them; but after he looked upon them he was filled with a burning desire to deliver them, and God gave him that glorious privilege. In the light of the glory of that service Moses counted the throne of Egypt as a thing of nought, and now he is crowned with eternal glory. The pleasures of the court, and the riches of the palace, faded away before the prospect of delivering burdened souls from their thraldom.

God is still seeking for people who will look stedfastly on the burdens of others, until the sympathy of Christ fills their hearts, and they are moved with compassion to give up home, prospects, treasure, and pleasure for the nobler unselfish work of delivering those who are groaning under the burden of sin. If Moses had stayed in the palace he might have won the crown of Egypt, and become engrossed with its pleasures, but because he gave up all these baubles and devoted himself to the salvation of burdened sinful souls, millions have risen up to call him blessed, and his life has been an inspiration to countless multitudes.

God is still calling as He looks upon the burdened millions of India—"Who will go for Us, and whom shall I send?"

—*Darkness and Light.*

**DASSERA.**

The Dassera holiday, which is the tenth day of the Hindoo month of Ashwin, was celebrated in Bombay recently. This is a day dedicated to the goddess Doorga, and is regarded as one of the most auspicious days to begin a new undertaking of either a political or a social nature. The *Times of India* explains that "according to the Hindoo legends it was the day when Ram marched against Ravan, the demon king of Ceylon, and when the five Pandva brothers of Mahabharat
fame made preparations to wage war against the Kauravas, their paternal cousins,—a war which the Hindoo writers of the present day liken to the great struggle which is now proceeding in Europe. The day, however, has a greater bearing on the social life of the people. Hindoo parents select this day for sending children to school. Domestic animals are also treated with special kindness, and it is a common practice, not only among the Hindoos, but also to a certain extent among the Parsees in this city, to decorate their horses with flowers. Special prayers were held before the image of Doorga in each and every Hindoo temple in Bombay yesterday, and the temples at Mumbadevi and Bhuleshwur were packed with the devotees of the goddess from morn to eve. The offering made to the image consists principally of the goldlike leaves of palas tree and other flowers.” The tree whose leaf is universally used in the Dassera pooja is called shami and apta. But on the festival day the leaf is not permitted to be called by any name except sona, gold. People who were in the streets on Monday must have seen quantities exposed for sale or carried about by purchasers. The leading idea of the festival is to worship the article by which each man earns his living, and fifty years ago, when Hindoos were more religious than they are now, clerks and mechanics in European employment regularly asked leave to take home their pens and tools to be worshipped. The customs referred to, of garlanding and painting horses and cattle, signifies the same thing, that is, the worship of the animal by whose means a livelihood is obtained. But Europeans’ and Parsees’ ghorawallas decorate their masters’ horses with the amiable hope of exacting bukhsheesh.—Bombay Guardian.

SOME THINGS MISSIONS HAVE DONE.

They have made the name of Christ the best-known name in the world.
They are proclaiming the gospel in over ten thousand different places.
They have planted in the leading foreign lands the Church of Christ, with a Protestant membership of over 2,644,170.
They have created a great system of Christian schools and colleges, having a present enrolment of over a million and a half pupils.
They have stimulated the governments of the leading nations of the east to establish educational systems of their own.
They have introduced modern medicine, surgery and sanitation into the darkest quarters of the globe, by means of 675 hospitals and 963 dispensaries.

They have been the principal agents of relief in famines, and have made scientific investigation of the causes which lie at their root.

They have taught people habits of cleanliness and the laws of health, thus lessening the spread of plague and pestilence.

They have upheld the idea of the dignity of labour among those who regard toil as menial.

They have established a multitude of trade schools in which development of Christian character keeps pace with growth in manual skill.

They have helped to abolish human slavery and shown the Christian way of caring for the aged, orphans, blind, deaf mutes, insane and lepers.

They have lifted women from a condition of unspeakable degradation, and trained a new generation of Christian mothers, wives, and daughters, who are making homes and introducing new ideals of social life.

They have translated the entire Bible, or portions of the Scriptures, into 500 languages and dialects, distributing last year alone 9,272,221 copies.

They have reduced many strange tongues to writing and have created a literature for whole races, producing annually a vast amount of good reading in the shape of books, hymnals, and papers for all ages.

They have transformed the people of the Fiji Islands, Melanesia, and other island groups from cannibals to civilized beings.

They have been the main agent in the extraordinary awakening of the people of China by which, turning their backs on the history of 4,000 years, they have adopted western ideas in government, education and commerce, and are showing an amazing readiness to receive the Gospel of Christ.

They have started a movement in Korea which is going forward with such unparalleled rapidity that the nation bids fair to become Christianized within a generation.

The victories of the past and the opportunities of the present constitute a sublime challenge to the Church for the conquest of the remaining strongholds of Islam and paganism. Such considerations as these should convince the people of our churches that we are indeed living in a new era of missionary work.—Missionary Review of the World.
“AN APPEAL TO THE SUNDAY SCHOOL SCHOLARS OF THE BRITISH EMPIRE.”

[We insert the following appeal for the Scripture Gift Mission. It may be addressed through its Secretary at 15 Strand, London, W. C.—Ed. I.A.]

Our Hon. Suptd. in Petrograd writes:—

“You will know by this time that His Imperial Highness, the Heir-Apparent, has most graciously consented to send the Gospels which are being supplied by the children of the American Sunday Schools to their destination, and to let his name be associated in the books with that of the givers. I need not tell you how greatly this will add to the value of the book in the eyes of all who receive them. This will be likely to live as long as time will last. They will pass down from generation to generation as heirlooms. It is felt here, and felt very justly, that this arrangement is one which is likely to have wide reaching influence, and one of international importance. It is likely to unite the hearts of the future generations of the peoples of the two nations together as they would not otherwise have been united.

Now the question for you more especially is this: if His Highness is willing to have his name associated with the children of England, India, Africa and Australia, can you get the children in these countries to arrange to take up the Work?”

Our Agent has since cabled that he has been able to arrange this, and says:—

“APPEAL TO EVERY SCHOLAR IN BRITAIN AND IN ALL THE BRITISH COLONIES TO SEND GOSPELS TO THE RUSSIAN SOLDIERS.”

This is one of the most remarkable openings we have yet had, notwithstanding the wonderful doors which have been presented to the Scripture Gift Mission for the circulation of the Word in that vast Empire. No less than 3,500,000 Testaments, Gospels and smaller portions of Scripture have been circulated up to the present time, and in each of these a card containing the favourite Psalm of their great Emperor, the qist, has been inserted.

We therefore appeal to the Sunday Schools of our Islands and of our colonies to help us in this splendid opening for the circulation of the Scriptures which has been presented to us.

These Scriptures have been sent to all parts of the Russian Empire, including the Caucasus, Siberia and other isolated districts.

The following extracts from letters from Russian soldiers at the Front will show how they value the Word of God, which.
"AN APPEAL TO THE SUNDAY SCHOOL SCHOLARS OF THE BRITISH EMPIRE

has already been sent to them:—

"With tears of joy in my eyes I praise the Lord for His guidance in this war tumult that He has not forgotten me, but lets me rest on His Word, and supplies my spiritual thirst. Often I have had to face death, but it has not been able to destroy my peace. I lift my heart in prayer to Heaven, from whence comes all my help, and I thank those who have prepared such beautiful presents for the soldiers."

Another writes:—

"Heartiest thanks for the beautiful surprise. Therein I found what a soldier needs most. I praise God for the grace He so abundantly bestows upon me."

Yet another:—

"We are at present behind the firing line, and we do not feel so much danger to our lives. We are the more threatened, however, in our spiritual standing by the "master of darkness." But the New Testament received from you is to my spirit like a Reserve Force, and still one has the privilege of looking up in prayer, like a field-telephone, to the Heavens, and the dear weekly 'Awots' (a well) acts like an aeroplane, and brings refreshing news and encouragement from home."

A Lettish soldier in a lonely district says:—

"I feel very lonesome here, for in all of our Company there is not another Lett. To-day came your parcel in which I found a chart to Heaven, a New Testament, which leads me to a safe Home. I find very much strength in the Christian life in these gloomy times when all the World is drowning in a sea of flood and tears."

For the guidance of our readers we might say that roughly 1,000 Gospels can be provided for £2. 5. 0.

ITEMS.

It has been decided by the Marathi Executive Committee that because of the present financial stringency the Summer School of our Marathi Indian helpers will not convene this year. Instead, the missionaries are asked to observe six weeks, August 16th to Sept. 30, as a time of special Bible Study and prayer with the workers in each station. Immediately following this period, a Marathi convention for native Christians will be held in Akola lasting four days. Special prayer is asked both for the Bible study and for the Marathi Convention.

Mr. and Mrs. K. D. Garrison have been transferred from Chandur to Jalgaon, E. Khandesh.
CHILDREN'S PAGE.

Conducted by Addie Garrison.

CHILDREN WHO WORSHIP IDOLS.
Once again, dear Lord, we pray
For the children far away,
Who have never even heard
Jesus' name, our sweetest word.

Little lips that thou has made,
'Neath the far-off temple's shade,
Give to gods of wood and stone
Praise that should be all thine own.

Little hands whose wondrous skill
Thou hast giv'n to do thy will,
Offerings bring and serve with fear
Gods that cannot see nor hear. —Selected.

SOONEATI.

Little Sooneati was in Sunday-school last Sunday with the other children. Her father is a preacher and was always anxious that his little girl should know the golden text each Sunday. The last review Sunday, Sooneati and her older brother repeated most of the texts for the quarter. As Sooneati has just had her sixth birthday and has only been in school one month, it meant something for her to have said all those verses.

Last Sunday the text was "Know thou, the God of thy father and serve Him with a perfect heart and a willing mind." In Marathi, the words "perfect heart" and "willing mind" were hard words for a little girl to understand and remember; but Sooneati knew what the first part meant and could say readily "know thou thy father's God, and serve Him." Some of the wee tots got it quite mixed up and scratching their necks or pulling their ears said "serve thy father," which, of course, was a great mistake.

One day Sooneati came home from school quite grieved, and told her father the awful thing some one had said to her. She was a pretty little girl and looked so bright that people wondered who she was, some one asked, "Who are you?"

"I'm a Christian," she said.

"No you are not a Christian, you are a Hindu," he said, to tease her.
She was horrified. "I'm not a Hindu, I'm a Christian, My papa is Patorli Master, a preacher!"

But he only laughed and said "No you are a Hindu." Sooneati began to cry. It was such a reproach to her to be called a Hindu, because she knew her father's God and loved Him.

Now little Sooneati is with the Lord. She came home from school feeling sick. She was put to bed and a few hours later was unconscious with Pneumonia. She lived just three days and then Jesus called her to Himself.

When the little spirit went to be with Jesus, her Mama and Papa, the "Auntie" and the "Sahib" and the other friends were there and they all cried for they knew how lonely it would be without her, for she was very dear to them all, but they were all glad that she had gone to be with Jesus. Her papa said as he cried, "How pleased I was when God gave her to me, and she has been a source of joy to me ever since." Had her papa been a Hindu he would have felt it a great sorrow when she came and a relief when she was taken, but Sooneati's father was a Christian and she was a little Christian girl and that made all the difference.

The night before Sooneati went to be with Jesus, she regained consciousness and prayed out loud, "Dear Heavenly Father, make me happy, and dear God make Satan keep far away from me."

Her papa asked her "Darling, who makes you better?"

"Jesus Christ," she said.

"And how will He make you better?"

"He will run fast to make me better" she answered.

Those were her last words, for very soon Jesus came to take her where she would be forever happy; and now we know that Sooneati knows her father's God and will forever serve Him with a perfect heart and a ready mind.

Will you pray that more little girls in India may know Jesus? And will you save your pennies and send them to help other little girls who have not been born in Christian homes, that they may know and love Jesus as Sooneati did?

We are glad to be able to report the recovery of Miss Williams from a recent severe illness.

The annual Convention of all our missionaries will be held in Akola from Oct. 22nd to 31st. This is intended both as a business session and as a time of prayer and spiritual quickening. Please remember this convention in prayer.
# List of Alliance Missionaries

## Berar

<table>
<thead>
<tr>
<th>Area</th>
<th>Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akola</td>
<td>Mr. &amp; Mrs. Wm. Moyser</td>
</tr>
<tr>
<td></td>
<td>Mr. J. P. Rogers</td>
</tr>
<tr>
<td>Amraoti</td>
<td>Mr. &amp; Mrs. W. Fletcher</td>
</tr>
<tr>
<td>Chandur</td>
<td></td>
</tr>
<tr>
<td>Khambgaon</td>
<td>Mr. &amp; Mrs. E. R. Carner</td>
</tr>
<tr>
<td></td>
<td>Miss E. Krater</td>
</tr>
<tr>
<td></td>
<td>Miss H. Bushfield</td>
</tr>
<tr>
<td></td>
<td>Miss A. Little</td>
</tr>
<tr>
<td></td>
<td>Miss J. L. Rollier</td>
</tr>
<tr>
<td>Malkapur</td>
<td>Mr. &amp; Mrs. S. H. Auernheimer</td>
</tr>
<tr>
<td>Murtizapur</td>
<td>Mr. &amp; Mrs. L. J. Cutler</td>
</tr>
</tbody>
</table>

## Gujrat

<table>
<thead>
<tr>
<th>Area</th>
<th>Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmedabad</td>
<td>Mr. &amp; Mrs. H. V. Andrews</td>
</tr>
<tr>
<td></td>
<td>Miss Peter</td>
</tr>
<tr>
<td></td>
<td>Miss Lillian Pritchard</td>
</tr>
<tr>
<td>Dholka</td>
<td>Mr. &amp; Mrs. S. P. Hamilton</td>
</tr>
<tr>
<td></td>
<td>Mr. F. H. Back</td>
</tr>
<tr>
<td>Kaira</td>
<td>Miss Coxe</td>
</tr>
<tr>
<td></td>
<td>Miss B. Conger</td>
</tr>
<tr>
<td></td>
<td>Miss E. Prichard</td>
</tr>
<tr>
<td></td>
<td>Miss M. Taylor</td>
</tr>
<tr>
<td>Matar</td>
<td>(P.O. Kaira,) Miss Cora Hansen</td>
</tr>
<tr>
<td>Mehmadabad</td>
<td>Mr. &amp; Mrs. L. F. Turnbule</td>
</tr>
<tr>
<td>Sanand &amp; Sabarmati</td>
<td>Mr. &amp; Mrs. D. McKee</td>
</tr>
<tr>
<td>Shantipur</td>
<td>(Jetalpur P.O., Ahmedabad) Miss Jessie Fraser</td>
</tr>
<tr>
<td>Viramgam</td>
<td>Mr. &amp; Mrs. A. Duckworth</td>
</tr>
<tr>
<td>Lonavla</td>
<td>(Poona District.)</td>
</tr>
<tr>
<td>Panchgani</td>
<td>(Satara District.) (Children’s Home) Miss H. Beardslee Miss M. Patten</td>
</tr>
<tr>
<td>Bombay</td>
<td>Mr. &amp; Mrs. M. B. Fuller</td>
</tr>
</tbody>
</table>

## On Furlough:

<table>
<thead>
<tr>
<th>Name</th>
<th>Name</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. &amp; Mrs. O. Lapp</td>
<td>Mr. &amp; Mrs. P. Eicher</td>
<td>Miss M. Woodworth</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. P. Hagberg</td>
<td>Mr. &amp; Mrs. W. Ramsey</td>
<td>Mrs. V. Erickson</td>
</tr>
<tr>
<td>Mrs. I. Moodie</td>
<td>Miss M. Compton</td>
<td>Mr. &amp; Mrs. J. N. Culver</td>
</tr>
<tr>
<td>Mr. W. M. Turnbull</td>
<td>Miss E. Wells</td>
<td>Mr. &amp; Mrs. H. H. Cox</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. O. Dinham</td>
<td>Mr. &amp; Mrs. C. W. Schelander</td>
<td></td>
</tr>
</tbody>
</table>

## Bombay: