

HEAVENLY FATHER, I AM THANKFUL

SOME FRUITS FROM GOSPEL
SEED IN INDIA.

(From Our Exchanges.)

Christian Ideals in India.

In the Blue Book, giving the report of the 1911 census of India, recently published, the Census Commissioner states that Christian thought influences large numbers who remain Hindus, and Christian ideals and standards are everywhere gaining vogue. The European reader of Indian newspapers is frequently astonished at the writers' familiarity with the Bible, while no politician can fail to take note of the influence of Christian thought on social questions, such as polygamy, child marriage, and the inequalities of the caste system.

Of the effect of conversion on the Indian Christians themselves, Mr. Blunt (one of the Provincial Superintendents of the Census), writes:

"The missionaries all these years have been providing the corpus sanum (if one thing is noticeable about Indian Christians it is their greater cleanliness in dress and habits), and now they are being rewarded by the appearance of the mens sana.

"If the missionaries could and can get little out of the first generation, the second generation is in their hands from their earliest years. The children of the converts born in Christianity are very different from their parents; their grandchildren will be better still."

Indian Mass Movements.

For some years past the depressed classes have been realizing that in Christ alone they have the right to live. They saw that there was no caste among Europeans. They were employed by Europeans as servants. They could approach, without polluting, a Christian. And they came first in small communities, and now in a flood which has bewildered us and caused our machinery to break down.

Thousands have declared themselves Christians, though the missionaries know them not. Many have endured hardship and persecution, loss of income and of employment, and have remained true. The silly accusation that they are "rice Christians" can be refuted by a simple calculation as to the amount of money required to give all the Christians from these classes even the small wages they could earn in their

old employments. It would swallow up the whole income of the missionary societies.

No; it is the shaking of the nations of India which we are witnessing. It is the search for the true Light—blind search, ignorant search in many cases, but a search which does end in changed lives and in a new spirit in the villages. In the Punjab the Christians increased over four hundred per cent. between 1901 and 1911. The advance in the United Provinces (chiefly in the Methodist Episcopal Church) was very great. In South India, in the Telugu country, thousands came in, and in Travancore and now in Western India the movement goes on; and the cry is for teachers and for schools, for women to teach and for clergy to shepherd. The missions have been caught asleep, and there are hundreds of villages with never a teacher or a school, a chapel or a pastor. The standard of literacy among Christians has gone down alarmingly, and still more people are crowding into the church.

The result may be a semi-heathen Church; it may be a caste of baptized heathen, or it may be the overturning of India; it may be the lever which will upset caste and Hinduism, the rod which breaks in pieces in order that the Shepherd may reconstruct a fairer India for Himself.

To us is intrusted the giving of the answer.—Church Missionary Gleaner.

Saving the Children of Robbers.

A remarkable work has been committed to some of the missionaries in South India in order to protect the country from the increase of the criminal tribe known as the Donga Erukalas, or "Red Thieves," or "Fortune-Tellers." The children of this tribe are taught their parents' trade from infancy, and it is required of them that they prove their skill in stealing before they can marry.

The British Government is trying the policy of rounding up the offending tribesmen into communities, where they are settled under police surveillance, with a missionary in charge, in some cases. The missionaries are quick to take the utmost advantage possible of these opportunities for reaching the children of such families, and through them, the parents.

There are about 160 children out of nearly six hundred persons who have