

er's burdens. They have begun to realize now that they are their brothers' keepers. This leavening, permeating, pervasive process is having its effect on the life of the people. It is dealing a death-blow to all kinds of communal and social shibboleths, and bringing into existence an Indian nationality.

The Missionary has therefore played a very important part in the life of the people of India. He has touched their life at almost every stage. His colleges and schools are the great nurseries where he has the proud privilege of dealing with a nation in its infancy and adolescence. Here he has the great advantage of moulding the life and thought of a people in its most plastic state. He has proved himself to be the biggest educative factor.

The Missionary, again, has come into the closest possible contact with the masses—the depressed classes, the untouchables, and the Panchamas—and day by day he is trying to bring the sunshine of comfort and peace into their life. He has thereby proved himself to be the biggest elevating factor.

It may therefore be said in all fairness to the Missionary that he has been trying to discharge faithfully his twofold function of teaching and building.

If I have correctly described the part the Missionary has taken in moulding the life of the people of India, then it must be conceded that he has contributed a very fair amount in bringing about a transformed India. This transforming process has been slowly but steadily going on for one hundred and fifty years, and the Christian Missionary has played a very prominent part in it. He is therefore to a considerable extent responsible for the new era that is being ushered into India. He has had a big hand in creating the present situation. There is at the present moment a great unrest and discontentment prevailing in the country. This unrest and discontentment in India is the legitimate outcome of the educative process that has been going on all this time. The demand for self-gov-

ernment and self-determination is the necessary result of the gospel of liberty, equality and fraternity that has been preached to the people. Education is at first a disintegrating and disruptive and then a leveling force. It will not tolerate any form of slavery, whether spiritual or temporal. It will not tolerate the domination of one class or one race over another. The Brahmin and the Chandal, the Zemindar and the ryot, the capitalist and the laborer, the aristocrat and the democrat, the European and the Indian, must stand on a footing of absolute equality—provided there is ability and capacity on the part of each and both.

"Missionary Ammunition."

FROM THE TREASURER.

Elsewhere in the Link appears a very important announcement for Circle Treasurers. This notice applies equally well to Circle collectors, for as the Circle Treasurer's books close five days earlier this year than last, it will be necessary for them to get down to the task of gathering in those last slow-coming dollars, nearly a week earlier than hitherto.

We have not had a deficit in our Foreign work for many years. But our Bank account has never, to my knowledge, been as low as it is right now. I think, during the terrible heat of the past summer, many collectors were forced to postpone their quest of the missionary dollar, until a cooler season. However, if every Circle and Band Treasurer and Collector does her part thoughtfully and faithfully, and everybody gives promptly and generously, we need not have a deficit this year.

The new school buildings at Cocanada are arousing a great deal of interest and I know most of our Circles are planning to do something special for this work. So far, the receipts are rather disappointing, only a little over two hundred dollars having been sent in.

M. C. C.