

missionaries are invited to denounce all breaches of this law that become known to them.

"4. The term pariah is henceforth forbidden as an actionable insult. They are hereafter to be called *pandjamen*, 'the fifth'—i.e., not belonging to one of the four fundamental castes.

"5. *Pandjamen* schools are to be set up, with special inspectors. These shall be, so far as possible, under missionary control.

"These external reliefs being afforded, it is now for Christians, especially the Lutheran Leipsic brethren, to go on with the spiritual work among these deeply degraded people, out of whom countless ages of oppression seem to have almost crushed the desire of rising out of the mire."—*Revue des Missions Contemporaines*.

—The *Harvest Field*, speaking of the Rev. Dr. Miller, says: "This veteran missionary must have been peculiarly gratified by receiving from his church an invitation that unmistakably shows the high esteem entertained for him by the Free Church of Scotland. We learn from the *Christian College Magazine* that he has been invited to fill the chair of Evangelistic Theology in connection with the Church colleges in Scotland. When we remember the efforts that have been made by a section of the press, both in this country and in England, to discredit Dr. Miller, we are delighted that his church has thus seen fit to honor him. We hope, however, that no appointment at home will permanently separate him from the great work in which he is engaged. We know of no missionary who exerts so wide and so beneficial an influence in South India as Dr. Miller, and his departure would be a very serious loss to the missionary forces of the land. Another high honor has been conferred on him in this country. He has been elected by the Senate of the Madras University to represent it in the Madras Legislative Council. This appointment should especially gratify those who are

eager to apply Christian ethics to legislation."

—"One of the most remarkable and striking features of religious life in this old city of Poona is the weekly union prayer-meeting. It is about half a century since it was established, but it shows no signs of decay. The Free Church missionaries, who were the pioneers in mission work here, commenced the meeting; and after some years it gradually assumed its present character, which is most thoroughly cosmopolitan and interdenominational. The Free Church missionaries are still responsible for the arrangement, and the meetings are held in the neat little church of that denomination on Thursday evenings, at six o'clock. The meetings are conducted in turn by missionaries, chaplains, and laymen of the various churches, a short address being given, and much of the hour spent in prayer and praise. One evening in July the meeting was conducted by Rev. D. O. Fox, of the American Methodist Episcopal Mission. There were about seventy persons present, including missionaries of the Church Missionary Society, Wesleyan, Methodist Episcopal, Free Church, Established Church, Irish Presbyterian, Canadian Presbyterian, Congregational, and open Plymouth Brethren churches, Young Men's Christian Association and zenana missionaries, three colonels, one captain, one lieutenant, a number of soldiers, a city magistrate, the head of the archaeological department, military chaplains, native pastors and teachers and Christians, and a band of orphan girls. There were English, Irish, Scotch, Canadians and Yankees, Eurasians, Hindus, Parsees, Australians, and a Somali from Africa.

"Such a union, in face of the powerful Brahmin element here, cannot be without a marked influence. In the native church no less cordial is the feeling of union among the various members of the Indian Christian churches."—ROBERT M'CANN (Y. M. C. A.), in the *Helpmeet* (F. C. S.).