Greetings From Hindustan.
The Rajputana District Annual for 1916.
WITH our hearts full of gratitude to the great Head of the Church we of the Rajputana District of the North-west India Conference of the Methodist Episcopal Church in India attempt the following report and observations of the work of the past year. We are grateful for life, for health, for opportunities for service, for success achieved, for the privilege of living under the protecting folds of the Union Jack, for the peace and prosperity that abound in India, for the faithfulness of the friends and patrons of the work under our care, and for all other mercies and blessings of life.

We wish you a prosperous and happy New Year.
How long has it been since you prayed for the work of Missions in India?

A View of the City of Ajmer.
Ajmer City is beautiful for situation. It is a white city nestling among hills which completely surround it and provide a picturesque natural wall of defence. It is a city full of life and interest, and its architectural beauty, busy bazaars, old houses with their carved stone fronts, its ancient stone wall around the old part of the city with its several gates, and all overlooked by the old fortress called Taragarh (or Star Citadel) make Ajmer one of the most interesting and beautiful cities in India. Many of the fruits and flowers of India are cultivated here. The Emperor Jahangir in his memoirs relates that it was here his mother-in-law discovered the formula for Otto of Roses, which was first manufactured in India.

The population is 86,222 which, if divided according to religion, is as follows: 52,761 Hindus (including Jains and Sikhs), 30,654 Mohammedans, 2,591 Christians, 181 Parsees and 35 others. The chief languages used are Hindi, Urdu and Marwari.

In industries, religious activities, and educational enterprises Ajmer is aggresive. The chief industries are dyeing, lace-making, manufacture of gold and silver ornaments, and brass, copper, and bell-metal utensils such as are used in eating, drinking, and cooking. There are the Church of England, the United Free Church of Scotland, Methodist Episcopal Church, and the Roman Catholic Church in Ajmer. There are two Colleges, six High Schools, and a large number of schools of a lower grade. It is estimated that about 60 per cent. of the boys of school age and 18 per cent. of the girls are attending school.

There are two Mission Hospitals located in Ajmer, where the sick may find sympathetic and efficient treatment.

Ajmer is also the head-quarters of the Rajputana-Malwa Railway system. The Railway shops furnish employment for thousands of both skilled and unskilled workmen.

The remarkable growth and present prosperity of this beautiful and interesting city is due to the fact that it was ceded to the British in 1818.
Is the man whom you have been supporting among these? We urgently need support for 25 Preachers at from $50 to $100 a year.

Back row, left to right: Rev. S. E. Simon, Dhani Ram, Prabhul Lal, Anwar-ul-Haq, P. D. Wilson, Manir Dayal, Beri Singh, Ran Babu, Ganda Gir.


Front row, left to right: Lachmi Chand, Arjun Singh and J. S. Joseph.

Rajputana District Cabinet, 1916.
THE REPORT OF THE RAJPUTANA DISTRICT FOR 1916.

NOTHER year with its opportunities has passed into history. Our present task is the review of the year's record. Before turning the first page of that record let us pause and thank God for His great goodness, rich blessings, and tender mercies, which have been fresh every night and new every morning. We can truly say that goodness and mercy have followed us through the year, and the future, looked at through His exceeding great and precious promises, is bright. So it is with gratitude and thanksgiving that we attempt to report the work of the past year.

The Task before us.

The boundaries of the district include the whole of Rajputana, the area of which is estimated at 130,462 square miles. In this area are eighteen Native States and two Chiefships. In addition to these is the British Province of Ajmer-Merwara. The population is estimated as being 10,554,418. Of the population there are 8,000,000 Hindus and the remainder is composed of Mohammedans, Christians, and non-Hindu tribes.
“Among the Castes and Tribes the most numerous are Brahmans, Jats, Mahajans, Chamars, Rajputs, Minas, Gujars, Bhils, Malis, and Balais. The Rajputs are, of course, the aristocracy of the country, and as such hold the land to a very large extent, either as receivers of rent or cultivators. By reason of their position of integral families of pure descent, as a landed nobility, and as the kinsmen of ruling chiefs, they are also the aristocracy of India: and their social prestige may be measured by observing that there is hardly a tribe or clan in India which does not claim descent from or irregular connection with, one of these Rajput stocks.” (The Indian Year Book, 1916). Of the twenty Native States and Chiefships in Rajputana seventeen are Rajput, two are Jat, and one is Mohammedan. There are 1,576 miles of railway, which greatly adds to the convenience and comfort of the travelling public. The physical features of Rajputana are also of interest. “The Aravalli Hills intersect the country almost from end to end. The tract to the North-west of the hills is, as a whole, sandy, ill-watered, and unproductive, but improves gradually from being a mere desert in the far West to comparatively fertile lands to the North-east. To the South-east on the Aravalli Hills lie higher and more fertile regions, which contain extensive Hill ranges and which are traversed by considerable rivers.” (The Indian Year Book, 1916). But whether the country be sandy or rocky, hilly or level, desert or inhabited and fertile, Rajputana appeals strongly to the traveller, and gets a grip upon the resident from which freedom is impossible. Here, too, one finds among the sand drifts and hills pleasing samples of the spirit of old India. Also while in other parts of the Empire some have become affected with sedition, the people of Rajputana have remained loyal to the British Crown, happy and contented, and in the present crisis have gladly laid upon the altar of State their wealth and their sons. The majority of the people are cultivators, but owing to the fact that much of Rajputana is desert and the remainder ill-watered there are frequent failures of crops, which greatly impoverishes the people; in fact this section is seldom free from famine conditions.
The Staff.

The present staff consists of two Parent Board missionaries and their wives, five W.F.M.S. missionaries, and one Assistant missionary. Of Indian workers there are four members of Annual Conference, four Local Elders, twelve Local Deacons, forty-eight Local Preachers, forty-three Exhorters, and fifty Bible-readers and Evangelist-teachers. A first reading may leave the impression that this district is well staffed, but just a little thought and comparison will reveal the fact that the above number of workers, even if all were regularly employed (some are volunteer workers) is altogether too small for the task before us. But if you are still unconvinced divide the total of the population by the number of our workers and see the result. This done you will find it is still necessary for us to pray that the Lord of the harvest will thrust forth more labourers into this great field. "Pray ye."
"Thou shall love the Lord thy God with all thy heart . . . and thy neighbor as thyself."
But who is my neighbor? Any one who needs your help. India needs your help. and therefore India's millions are your neighbors.

The Work of the District.

The work of the district consists of Institutional and Evangelistic work. Of Institutions we have three, namely, a Sanatorium for Tuberculosis and a school each for boys and girls. All of these institutions have had a good year in their respective work. God has been pleased to bless the efforts put forth in healing the body and training the mind. I shall let the Superintendents of these institutions speak to you of their work.

The Sanatorium.

In June, writes Dr. Huffman, we celebrated the tenth anniversary of the Tilaunia Sanatorium for Tuberculosis. Five hundred patients had been treated during the ten years. The results continue to be good in early cases. Many come too late to be helped, and there are a few who fail to remain well on returning to their homes. Ability to work in the garden and fields with no ill effects is the test for dismissal. Even patients who have never done anything of the kind learn to enjoy working out-of-doors, and gain strength much more quickly than they would otherwise. While financial difficulties are not so great as they were a few months ago, it is almost impossible at times to meet expenses.

The out-patient dispensary was closed for a time, until friendly neighbors donated Rs. 80/- (about $25.50) to help pay for medicine. Thanks are due to them and to all others who have given help and encouragement during the year.

I want to add a word to Dr. Huffman's report of the work of the Sanatorium. I think you will agree with me when I say we have no more important (having in mind our girls' schools) institution in this field than our Sanatorium for the treatment of tuberculosis. This being true, no plan that we make for the work of our institutions should leave the Tilaunia Sanatorium without adequate staff and funds. Up till now we
In the great Rajputana desert are thousands of your brothers and sisters (God has made of one blood all nations) who have not heard the good news of the Gospel. Will you help us reach them? If you cannot come, send, and thus preach to them by proxy.

A Christian family of the Rajputana desert.

have failed to do either but have left the one in charge short of help and funds too. The staff of the Sanatorium, in my judgment, should consist of a doctor, medical assistant, trained nurse from home to superintend the hospital and boarding, and Indian trained nurses in sufficient number to insure prompt and efficient care of each patient. The estimates for expenditure should include an amount from all sources sufficient to cover the proposed total expenditure for the year, and thus relieve the one in charge of the wear and tear in connection with financing such an institution, and free to give herself fully to her medical work. I sincerely hope such an arrangement can be made for this year.

Another very urgent need is a church for the use of patients of the Sanatorium, the majority of whom are able to attend worship more or less regularly. At present there is no place for any sort of service. If some one would give $3,000 a splendid memorial church could be built. The number of patients is seldom below 100.

The statistics for the year are as follows: In-patients treated, 200; Out-patients treated at the dispensary, 3,916; the fees amount to Rs. 212/- or $70.60; the donations for the year amount to Rs. 699-10-3 or $233.10. This record was made possible by the incessant labors of Dr. Huffman.
The Ajmer Girls' School.

The Ajmer Girls' School, under the superintendency of Miss H. M. Mills, has had a good year. Miss Mills has been ably assisted by Miss Henschen and Miss Lawrence. I will let Miss Mills tell of the year's work. She writes: "The number of girls in our school has averaged about one hundred. The teaching staff has been very faithful and helpful in their work and the girls have done good work, applying themselves to their studies with interest and zeal. One girl completed the course of our school, passing in the second division, and is now attending the High School at Lal Bagh, Lucknow. All our girls are well and happy. The year has been one of profit and growth in many ways. Twenty girls united with the Church this year. We praise God for touching their hearts and drawing them to Himself. May they all be true followers of Jesus and faithful workers in His vineyard. We have made an effort this year to keep in touch with the work among women in the city and near-by villages. During the revival month the teachers and elders girls went daily by turns to some part of the city or to a village and held service among the women. We always found the women eager to hear and anxious to have us come again. Not alone were the women we visited helped, but the girls learned something of the great need for evangelistic teaching. Let all Christians pray for our school."

The Ajmer Boys' School.

In addition to the work of this large district I have had the care of our Boys' School also. It has been a hard year, and it goes without saying that since a person can do but a certain amount of work many things have been neglected. However, with the assistance of Rev. Solomon Cornelius, who has been in charge of the boarding, I have managed to keep the work going. The fact that we have kept no teaching staff this year has lessened the detail of the daily routine of the school work. Our
These young men plan to give their lives to the glorious work of preaching the Gospel. Is the one whom you have been supporting among them?

Pray for them.


Indian Student Volunteers of the Ajmer Boys’ School.
boys go across the street to the Husband Memorial High School for their class-work. This plan has worked well. It has also meant a saving of about Rs. 100 a month. Not only so, but it has furnished another example of union in Mission work. At this time we have in our Hostel 60 boys. Of these 8 are in the High School section, 5 in the Middle section, and 36 in the lower classes. The other 11 are learning some trade. The spiritual life of the boys has not been neglected. The day is begun and ended with prayer. Besides this they attend the Tuesday evening prayer-meeting and the Friday evening Epworth League, and the usual Sunday services. In a recent consecration service fifteen of our Methodist boys and one Presbyterian boy definitely gave themselves to the work of the ministry and testified to a definite call. (See picture on page 13). Since 1893 this school has given to ours and other Missions 80 teachers and preachers. It is our plan to send as many as possible of our boys to the Lucknow Christian College after completing their High School work.

The financial condition of our school is about the same. We depend mostly upon Special Gift Scholarships for the support of this part of our work. The kind friends supporting boys have been very faithful in sending their gifts, and the success of our school is due to their faithfulness. I take this opportunity of thanking them one and all for their help, and bespeak for the Rev. Earle M. Rugg, who is now taking over the school work
from me, the same hearty co-operation that they have given me. Your investments in the work of our school are sure to bring good returns in satisfaction in this life and rich rewards in that which is to come. Be faithful.

The English Church.

I have also had to care for our English church work during the past year. We have a Sunday evening service regularly and, although the attendance is not large, there are indications that point to the fact that Methodism is contributing something to the spiritual life of the community. A Sunday-school with an average attendance of from forty to fifty is maintained and through this medium we are influencing the life of many homes. The success of our Sunday-school is due to the untiring efforts of our efficient Superintendent, Mr. Jas. Inglis of the Scottish Mission Industries Co., Ajmer, and other officers and teachers. The membership is small and the income is just about enough to meet current expenses and help with the repairs of the church. Our church is unfortunately situated, and the people who attend have to drive across the city. Were we nearer to the European section of Ajmer I am sure we could reach very many more of the city’s population. Perhaps the way may open for just such a forward movement as this, and then our English church will meet with the success it deserves. With Brother Rugg to lead on the little force I feel confident the results of the coming year will be more gratifying.

I shall also mention our English service at Bandikui. When I returned from furlough about two years ago, and while stationed at Phalera, I began to hold services twice a month in Bandikui. There is no church in which to hold our service and so the home of Mr. K. McKenzie is used. The attendance varies, as the people are in railway service and have to be on the line a great deal. Good is being done through these services, and so long as it is possible I shall continue my visits there. There is no regular income from these services, but the people do make an occasional gift to the work in our district. When you find time from other subjects please remember in prayer the services at these two points.
A church for the use of the patients in the Tilauinia Sanatorium is an urgent need. That small shack in the picture is neither adequate nor a protection from the sun and rain. Here is a splendid opportunity for some one to build a memorial church, which will cost about $3,000. Make this a subject of prayer.

The only place the patients in our Tilauinia Sanatorium have in which to worship.

Evangelistic Work.

Before referring to the work of the Circuits I desire to mention the work of Miss E. M. Forsyth, our district evangelist. Miss Forsyth has been abundant in labors throughout the year. She has spent much time out in the district in the various Circuits, and has contributed much to the success of the work of the district. She has had complete charge of the women's work in the district throughout the year and the plan has worked well.

When it was possible for Mrs. Grey to accompany me in the district she arranged with Miss Forsyth to look after the Zanana work of those circuits in which we toured. This division of labor has been most gratifying in results, enabling the work to be properly cared for in two parts of the district at the same time. In this large field there should be more than one district evangelist, as it is impossible for one to get over the entire district and properly care for the work even once during the year. We all hope that one result of the Jubilee Campaign will be an increased number of district evangelists and that two of them will be sent to Rajputana.
The Work of the Circuits.

There are fifteen Circuits and three Sub-districts in the Rajputana district. Distances in Rajputana are so great that it was thought advisable to make three additional Circuits during the year, bringing the total of Circuits up to fifteen. Thus far the plan has worked well. However much I should like to do so, time will not permit me to go into the detail of the work of each Circuit. The Preachers-in-charge have cared for the work of their respective Circuits with their usual zeal and faithfulness and have found in their assistants willing helpers. There has not been the forward movement in the matter of self-support that I had hoped for in the beginning of the year. In fact very little over and above what has been cut from the workers themselves has been reported. I think the chief weakness of our plan for increasing the income from the Indian Church lies in the fact of our workers' pay not being linked up with the giving of the Christian community. We are casting about for some plan that will furnish the connecting link. Baptisms, too, have been fewer this year than last, due to the fact of our having given more teaching before baptism. The policy has been and is still intensive rather than extensive cultivation. The effort is not to get the people to a point where they will come to us with unmixed motives, but to a decision that will enable them to come to us with enough faith to enable them to break with the old life and renounce their idolatrous and sinful customs. The thought is, the more intelligent the inquirer, the more intelligent and faithful will be the convert. But we have no hard and fast rule as to the number of things inquirers shall know and be able to repeat before baptism. In some cases we teach and then baptise, and others we baptise and then teach. It is possible to baptise large numbers each year, and, perhaps, we should feel free to do this if we had sufficient teachers and pastors to place among them. As it is, our present staff is inadequate for the present Christian community, and when we see how impossible it is for us to properly care for the Christians of other years we feel obliged to teach them first and lead them on to know the Saviour. So this year we have given
A ward of our Tilaunia Sanatorium for the treatment of tuberculosis.

Daniel who, as Sub-District Superintendents, have so ably assisted me in supervising the work of the district. With the boys' school and the English church to care for it was impossible for me to do much touring, and again and again I had occasion to send them to various points in their Sub-districts to look after some detail of administration. In every instance they did their work well. The plan is to continue their services in the same capacity another year.

The total collected for all purposes by the Indian Church is Rs. 1,855/- or $618.50, an increase over last year of Rs. 21/- or $7.00. This is a small amount, but the workers of the district say it was all that they could possibly raise. It is encouraging to know they are planning for bigger things on this line for next year.

The total number of baptisms for the year is 416. This is less than half the number baptised last year. I have given the reason for this decrease in remarks above. It was agreed in our District Conference to give special attention to the Chowdhuries in the coming year, with the idea of finding the key man of the village and then using him to
hasten the coming of the kingdom of God in that village. In this way we hope to see a mighty forward movement among the Christians and non-Christians as well. We feel that as the Indian worker is the go-between for the missionary so there must be found a man in every village who shall be able to act as go-between for our Indian workers. Until we do this the people will treat all mission agents as outsiders and regard them with more or less suspicion. Looked at through the promises of God, the future is bright.

The Health of the Workers.

On the whole the health of the staff of the district has been good. Sickness and death have entered several homes, but the rest of the homes and workers, together with their families, have been spared. At our District Conference we missed Brothers Agar Das and Uda Das, and the wives of Brothers S. L. Joseph, Masih Dayal, and A. C. Andrew. All these died in the faith and are now doubtless in the presence of Him whom they loved and served. May our loving Heavenly Father comfort those left behind, and may we all follow in their footsteps where they followed Christ.

New Arrivals.

It is with great pleasure and deep gratitude that we welcome to our district the Rev. and Mrs. Earle M. Rugg, who reached Ajmer the first of October. Already they have made for themselves a large place in our affections and deeply and favorably impressed the Indian Christian community. They have started the study of the language in a spirit and with a zeal that wins. I feel sure they will develop into efficient and faithful workers in this great field. Let those who read or hear remember them in prayer, that they may be kept strong in body, vigorous of mind, and filled with all the fulness of God.
We also rejoice over the safe return to India and to Ajmer of Miss Bobenhouse, one of the elect ladies of our Woman's Society. Miss Bobenhouse is too well known to members of our Upper India Conferences and has given too many years of faithful service to our Church in India for me to say more than welcome, and to assure her of our prayers.

**Urgent Needs.**

Our needs are many and some of them are very urgent. The first on the list is money for land and buildings for the work of our Summer School and District Conference. Since closing the Phalera schools we have had no place for this important work of our district. There is no room in Ajmer at present. It will cost about $4,000 to secure land and erect suitable buildings. These buildings, erected in Ajmer, near our present buildings, now used by our Boys' School, may be used for our Training School work when the Summer School and District Conference are not in session. This plant may be built as a memorial.

We still need fifty donors who will each take a $50 share in the work of the district. By becoming a share-holder you will have part in all the work that is done in the district and receive a quarterly report of the work from the District Superintendent. Or, if you prefer it, you may take the support of a preacher, which will cost you from $50 to $100, according to grade. You will get a picture of and a letter from your worker at least once a year. If you are already supporting the work of the district will you not try to get your friend interested also? Thus you shall have a double share in the work. At least you will pray very earnestly for the work and the workers.

Another urgent need is twenty-five scholarships for as many boys at the rate of $25 a year. These are required to place our Ajmer Boys' School on a solid financial basis. In view of the fluctuation of the Special Gifts we are obliged to put more than one scholarship
on a boy, so as to create a reserve fund and avoid loans and overdrafts and interest. Hence this urgent need. But another reason for it is the enrolment of several new boys. In investing in one of our boys you may be training a preacher and leader for the Indian Church of the future. Fifteen of our present number are Student Volunteers. They have definitely promised to give their lives to the work of the Church. This is an investment in which every Christian should be interested.

There are strategic points within the bounds of this great district that are still unoccupied. We have twelve men in our Theological Seminary in Bareilly and a few more workers in sight whom we would like to put into these needy places as soon as possible, but we cannot do this until we secure the necessary funds for this forward movement. If we can get the fifty share-holders, mentioned above, this will be possible. The places in mind are important places removed from the railway, but lying between places now occupied by our workers. Help us enter these places and give the Gospel to those who have not had a chance to accept our Saviour.

There are at least two points in my district where a church building is urgently needed. The plan in mind is the combination of a church, school and pastor's residence. I am not able to suggest the amount needed, as that will depend very largely upon what terms we shall be able to secure the land for such a purpose. Anyone interested in a proposition of this kind may write to me, and, as early as possible after receiving your letter, I will give you full particulars. These churches may be built as memorials.

The Outlook.

I have already said that the future, seen through the promises of God, is bright. Opportunities for service are countless. The people, on the whole, are interested listeners. It is possible to baptize thousands among the lower classes, but we are following the policy
of teaching before baptising and holding the people back until they are ready to forsake their idols and hurtful and sinful customs. Our work is among all castes and classes. The distances are so great that, for the same number of converts, we require almost twice the number of workers as in most other parts of this great field. There are a number of very large villages and cities out in the desert beyond our farthest outposts that have never been reached by anyone with the Gospel message. These we hope to occupy as soon as our funds and staff will permit. Here is a great field unoccupied and untouched. In this connection our chief problem is men and money. I believe I can find the men if you will find the money. Will you help? With your help it will be possible for us to attempt greater things for God.

Thanks.

My sincere thanks are due to all friends of the work of the Rajputana District for their faithfulness in praying for, and sending financial aid for, the work. Without your help we could not have accomplished all that we have during the past year. The major part of the work is dependent entirely upon Special Gifts, and therefore is impossible without your gifts. I trust I shall be able to keep you better informed as to the work your worker is doing in the future than in the past. Mr. Rugg's presence and help will make this possible. Asking an interest in your prayers for all the work and workers of the district, I beg to subscribe myself,

Yours Sincerely,

ARTHUR L. GREY,
District Superintendent.

II Cor. i.e. 8.
“Not of Works”

Salvation from sin cannot be earned, for sin has supplanted man’s ability to gain for himself merit. “By grace are ye saved through faith.” We must come as beggars to the door of God’s mercy, and only faith can make our coming possible. We must “believe that He is, and that He is a rewarder of them that diligently seek Him.”

India seeks salvation by works and the torture of the body and, therefore, seeks in vain.

BURIED ALIVE! One shrinks from the very thought of it. Yet the man in the picture is not only buried alive but made all arrangements for his burial! Why did he cause himself to be buried alive? A correct answer is not easy to give. It may have been a desire to obtain the favor of some one of the Hindu gods, or it may have been a desire to replenish his purse. He is a religious mendicant, is buried by the roadside not far from Pushkar, which is one of the most sacred places in all India, and at which place a large religious and stock Mela or Fair is in progress. His uplifted hand attracts the attention of the crowds that pass by, and his self-imposed torture calls forth their admiration, sympathy, and gifts. We may be reasonably sure his motives are not unmixed, and that his feelings of sanctity are frequently disturbed by a desire to look over the gifts of the passing crowds.
THE ANA SAGAR is one of the most beautiful lakes in India and helps to make Ajmer one of the most remarkable of the old native cities of India. It is an artificial lake formed by throwing up an embankment between Bajrang Garh and Khobra Behrun hillocks. The lofty Nagpabar (or Snake Mountain) serves as a background. When full the lake has a circumference of about eight miles. (See Tod's Rajasthan, Vol. I, page 783). The embankment was built by Anaji and is faced with stone. The beauty of the lake attracted the Moghal Emperors, who built palaces and planted gardens in the valley. Perhaps the most beautiful garden was that made by Jahangir and called the Daulat Bagh (or Garden of Splendor). He also built a palace here of which only a very small remnant remains. In 1637 A.D. Shah Jahan, who, perhaps, is India's greatest builder of beautiful buildings, erected a marble parapet 1,240 feet long on the Ana Sagar bund, and in addition five beautiful pavilions of polished white marble. These pavilions are of the same style as the Diwan-i-Khas in the Delhi Fort. The lake, pavilions, palaces and garden combine to make such a place as left little to be desired by even Shah Jahan, who planned largely, built strong, and finished his dreams of marble and stone with the care and ability of an expert jeweller. The mass of beauty and loveliness is no longer the private residence and grounds of the great, but is a Public Garden, and may be enjoyed by the humblest of His Majesty's subjects. Behold the contrast between then and now! Then the people provided such places for their king—now the king provides such places for his subjects!
If India were a Christian nation she would be one of the most spiritual, aggressive, and powerful in the world.

The Ana Sagar (Lake), Ajmer.
Evangelism in the Villages.

We left Ajmer on the morning train. There were four in the party. I sat with my two Bible-readers in the carriage which is reserved for Indian women. During the journey one of the women with me hummed the tune of a hymn, and a Mohammedan woman in the other end of the car said to her, *"Sing loudly so I can hear."* We then sang a hymn, and the Christian women explained to six Hindu and Mohammedan women the way of salvation. One of these women had a boy at home who reads Hindi, and a Gospel portion was sent to him.

Upon reaching our destination we went at once to a neighborhood where weavers live. The people gathered and listened to song and exhortation. I noticed one woman sang a hymn all through with us, and upon inquiry as to her name was told she belonged to another part of the town and was a member of the lowest caste in India. She and her little girl crouched on the ground at one side of this group, but when she heard a familiar hymn she could not refrain from lifting her voice with ours. Our next call was among chamaars (leather workers). Here we found a than (a platform of cement upon which an idol or other signs of idol worship are placed). Two Christian men lived

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**HYMN OF CONSECRATION.**

Saviour, while my heart is tender,
I would yield that heart to Thee;
All my powers to Thee surrender—
Thine, and only Thine, to be.
Take me now, Lord Jesus take me,
Let my youthful heart be Thine;
Thy devoted servant make me,
Fill my soul with love divine.
Send me, Lord, where Thou wilt send me,
Only do Thou guide my way;
May Thy grace through life attend me,
Gladly then shall I obey.
Let me do Thy will, or bear it,
I would know no will but Thine;
Shouldst Thou take my life, or spare it,
I that life to Thee resign.
May this solemn consecration,
Never once forgotten be;
Let it know no revocation,
Registered, confirmed by Thee.
Thine I am, O Lord, for ever,
To Thy service set apart!
Suffer me to leave Thee never;
Seal Thine image on my heart.

SELECTED.
here but their father is still an idolator, and as his authority is respected the sons are powerless to have the than removed as yet. I wish you could have seen this group. Several men were working on leather, women were doing a bit of housework and listening at the same time; one man was seated upon the than to listen, another at out feet, and still another from a neighboring village sat near. The man at our feet was the old father and did argue in favour of Ram and some of the Hindu deities. The stranger from the outside village became tired of the old man's praise of his gods and said to us, "You talk." This we did in turn. Our theme was not on "Comparative Religions," but it was an effort to present Jesus as the living, perfect Saviour.

As we left this part of the village our way led through narrow, crooked lanes, and out into the bazar. Those Indian bazars are such interesting places. We never tire of them. The queer shops and the great variety of wares which are presented for sale have a charm not only for the Indian people but also for the European. From one of these shops a rich grain-dealer called to us, and when he presented an ankle with ugly sores we knew without saying what he expected us to do for him. The medicine box was opened, and after using permanganate of potash solution, ointment was applied and the ankle bandaged. As we stood in front of his shop doing this a crowd of people gathered. A young man who could read Hindi picked up my hymn-book and tried to sing. This gave opportunity to pass out leaflets and Gospel portions to those who could read.
Yes, you may become an intercessor. Do you ask how? There are three rules to be observed, namely: On the first day pray, on the second day ask largely for the whole world; on the third day and thereafter pray without ceasing.

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 Urdu and Hindi. As we were leaving this spot a boy of perhaps twelve stepped up to me and said: “Is the hymn entitled, ‘YisU Masih mera pran bachaya’ in the book you have in your hand?” (Jesus Christ has saved my soul). I replied that it was and inquired where he had learned it. He was not a Christian but in a near-by village a Christian worker had taught it to him. We gave him a small book in which were a number of hymns, including the one he knew.

 During the day we saw a little girl of six or seven years who had been dreadfully burned. The parents thought the child had pneumonia, and according to custom had burned several places on the body to drive out the disease. This is one of the many children in India who suffer because of ignorance and superstition.

 Our next meeting was on the outskirts of the village. There was a warm feeling in my heart as we wended our way to this place. I was sure of seeing again the woman who was mentioned above, the one who sat with her child on the ground and sang with us, “Jesus has saved my soul.” These people gathered around us with smiles and confidence. In features they were not so different from some of the higher caste people up in the bazar, and they were certainly almost as clean as some we had talked with before that day. What was the difference? These people had been born in the low, low caste. They must sweep the streets and step aside when those of more fortunate birth pass by. Their recompense for the menial labor they perform is often the castaway food of the people for whom they work. Does not

**Ask!**

Luke xi. 10.
John xv. 7.
Missions are no after-thought of God but are a part of his great plan for the redemption of the whole world.

Mother and Son—The first to accept Christ in their village, which is far out into the Rajputana desert.

your heart go out to these down-trodden ones? Mine does. The best part of it all is that some of these are seeing the Light, and you and I are going to meet them around the Father’s throne, and it is our business now, yours and mine, to make known to them as quickly as possible the story of His love. Three boys knew the Ten Commandments, a part of the Catechism and a number of hymns, and beside this could read quite well in the Hindi First Reader. The women and the men could sing with us, and their testimony was, “We do not worship idols and have no form of idolatry in our midst.”

Some one asks, “Does it pay to go about among these needy people, to tramp through the hot sun and the dust, to brush up against their diseases and filth, to spend and be spent for them?” Oh friends, it is enough that Jesus bids us go and tell! and the fact that He even allows us to have a part in helping to redeem the world is joy complete.
Man can make things but only God can create. Some will circumnavigate the globe in order to see the wonderful works of men, but seldom if ever do they consider God’s handiwork which is about their doors. Behold, marvel and return thanks for them.

Adhai-din-ka-jhonpra.

GENERAL CUNNINGHAM says of this building: “For gorgeous prodigality of ornament, beautiful richness of tracery, delicate sharpness of finish, laborious accuracy of workmanship, endless variety of detail, all of which are due to the Hindu masons, this building may justly vie with the noblest buildings which the world has yet produced. (“Archæological Survey of India,” Vol. II, page 263). Dr. Fuhrer writing of this building says: “The whole of the exterior is covered with a net-work of tracery so finely and delicately wrought that it can only be compared to fine lace.” Archæological Survey Report (N.-W. P.) for 1893.

In the beginning this building was evidently used as a temple or a school. The carvings and discoveries in connection with excavations indicate its Brahminical origin. The Mohammedan invaders converted it into a mosque by building a magnificent screen wall, consisting of seven arches, on the west side and inserting in the back wall a mehraab or arch and erecting a pulpit near by. This conversion is supposed to have taken place between 1199 and 1213 A.D. The screen is an imposing structure, and the seven arches are of the Saracene type. The interior of the Jhonpra is a vast pillared hall 248 feet long by 40 feet wide. The columns are unique in design and are remarkable for their dissimilarity. There are seventy of the pillars standing. A glance at the picture will reveal the fact that the ceiling, including the domes, is elaborately carved. This building is one of the sights of Ajmer.
"God is able."

"And God is able to make all grace abound toward you, that ye always having all sufficiency in all things may abound unto every good work."

"And lo I am with you alway."

Interior view of the Adhai-din-ka-jhonpra, Ajmer.
Little Sister.

There is a dear little dark-eyed maiden
Somewhere beyond the sea;
I know not the home she dwells in
Nor what her name may be;
But I sometimes hear her calling
In a sweet voice, soft and low,
"Little sister! little sister!"
And she's calling, I know.

Do you say that I cannot hear her
When she is so far away?
'Tis the voice of her need that calls me;
I have heard it many a day.
She is pleading from her darkness,
While I have Love's sunshine bright,
"Little sister! little sister!
Will you help me find the light?"

If I could I would go and tell her
Of Him who loved us so
That he died on the cross to save us
From sin and wrong and woe.
How I wish that o'er the ocean
She could hear my far-off call—
"Little sister! little sister!
Jesus loves you—loves us all."

But I'll give my dimes and pennies
And pray they may help to send
O'er the sea a Christian teacher
To be her guide and friend.
Then perhaps some day up yonder,
I again her voice may hear
Saying softly, "Little sister,
You did help me; thank you, dear."

Selected.
A Privilege
Indeed.

It is indeed a great privilege to be able to step up to the people of India as they come dripping from their sacred rivers and tanks, where they have made a fruitless effort to wash away their sins, and say: "I know One who is able to forgive sins and take out of the heart and life all that Satan has put there, and make you free and happy." Many listen, a goodly number believe, and a few (of the millions) leave all and follow Jesus.

USHKAR is about seven miles from Ajmer, and is one of the most ancient and sacred places in all India. The Hindus believe a bath in the waters of the lake or tank there is sufficient to wash away all sin. One could easily believe this if sin, like other filth, adhered to the body, but since it is located in the seat of affections, no water can reach it much less remove it. Yet at the annual religious and stock fair held at this point, multiplied thousands from all over India come to trade and to bathe. The lake or tank is artificial, surrounded with houses, temples and bathing ghats or landings. The waters are sometimes low and stagnant and are always infested with crocodiles. Yet, the people bathe and drink, worship and go away to continue their old life. The picture shows a few of the worshippers vainly striving to wash away their sins. How quickly Jesus would save them if only they would come to Him!

Experiences and Feelings of a new Missionary:

ONE may imagine the mingled joy and wonder with which I first saw the coast of India, the land of our new home, which, not having seen, we loved, and now having seen we love more. Entering as we did by the back-door at Dhanuskodi, opposite Ceylon, thinking of Bombay and Calcutta as the main entrances, the first impressions were of a land sparsely settled and quite barren. For several hours we saw only sand dunes, an occasional cocoanut palm, and a few thatched roofs.

Only three months in a country gives one little authority with which to speak upon her problems and conditions; however, my impressions have been concerning these things, and three words have constantly been in my mind: poverty, ignorance, and opportunity. The first two words are attended by a whole retinue of evils and needs whose wails are heart-rending. The third includes a host of pictures of past successes and hopes for the future.

The crude usage of the vast physical resources of this continent makes one pray the Lord of the harvest that He will send forth tillers and sowers who shall understand irrigation and all the phases of agriculture and something of business management. India needs teachers of industry, finance, and the common facts about how to live in health and happiness. This knowledge will help to reduce the poverty. Sometime after leaving the sand dunes and jungle along the coast (I am sure that some American boys
India.

The land of extremes, ignorance and learning, poverty and wealth, sin and religion, need and opportunities.

Help us to remove her ignorance, poverty, and sin by improving the opportunities for Christian service.

and girls do not know that jungle does not always mean dense forest in India), we saw paddy fields with rice in all the stages of cultivation. The work was well done, and the results looked better than most of the harvests that I have seen, but the most primitive methods were used. From Madras to Bombay and Bombay to Ajmer miles and miles of open country seemed neither to promise any harvest nor to claim any attention, except to take what pasturage it afforded. There were occasional plots under cultivation. Of course this is not the place and I am not prepared to discuss the problems of irrigation and investment that limit wealth, but I have attempted to give my impressions of the wasted natural resources. One who thinks he has seen poverty in an American metropolis has only seen a glimpse of what poverty is as seen among the Sweepers and Outcastes or Un-touchables of India. Pictures and descriptions do not tell the story.

Perhaps ignorance is the cause of all the poverty, but the poverty is the first impression. The child of ignorance is superstition, and both seem to have married the Hindu and Mohammedan religions. A trip to Pushkar, a noted place of pilgrimage for Hindus near-by Ajmer, filled my mind with vivid pictures of religious fanaticism and superstition. The whole seven miles from here to Pushkar Lake and Temples was the scene of a continuous procession for several days. Men, women, and children were making long and expensive journeys to worship idols that resemble the toys of a six-year child, and to give alms to naked faqirs who have taken the vow of poverty and sit by the roadside to beg, or make for themselves beside the temples little places, which closely resemble boys' crude play-houses. At the end of the journey we watched the pilgrims bathe in the filthy water of the lake in the vain attempt to wash away their sins. By the roadside I snapped the picture of one faqir, said to be an imposter, who had covered his head with fine sand and was breathing through it. By his side lay his lathi and his ragged blanket, on which the pilgrims threw popped corn and other food and pice (money). Ignorance offers fields for superstitious religions and for money-lenders as well, who charge from thirty-six to seventy-five per cent. interest.
These leaden clouds of massive problems have a silver lining of hope. I have seen Government and Mission Schools supplanting ignorance, by training minds, and industrial enterprises, both private and philanthropic, wiping out at least a little of the poverty by making skilled hands able to earn a good support for the family.

Thus poverty and ignorance are being cancelled and the Christian religion is making an impression upon the superstition and ignorance of religious values. I have lived for a month in the same compound with one hundred native Christians, who were studying to show themselves approved unto God. Many of them have come from the lower castes and were the first generation of Christians, but their quiet, faithful lives were a testimony of real conversion and a prophesy of generations to come who shall praise Him more perfectly.

Among my hopes for the future in this field are these: that the Home Church will furnish funds to take care of more of the boys and girls who are in no school, and to neatly and comfortably clothe the boys of our school in winter, that enough missionaries may be kept here to better train the boys in physical, intellectual and spiritual phases of life.

There are many evidences that India has been blessed by the British Government and Christian Missions. May God strengthen, purify, and build up the Government, the schools, and the churches for the redemption and salvation of India, that her jungle may blossom, her youth be educated, her people have a religion of hope and joy to the satisfaction of their souls.

E. M. R.

HAVE YOU PRAYED FOR INDIA TO-DAY?
An Appreciation.

SURELY Ajmer is a garden in the desert, with fine winter climate and a pleasant scenery. We arrived just at the close of the rainy season, when trees and flowers added to the beauty of the hills in the background of every view.

Even more delightful than the surroundings has been the fellowship with our missionaries. Telegrams and letters of greeting from old friends, added to the welcome of the ones who are our associates, helped to make a home-like atmosphere from the first. Such pleasant occasions as the welcome of the school boys from our hostel, who decorated us with garlands of fragrant flowers, the receptions of the English and Hindustani congregations, and the first dinner with the missionaries of the station, have left pleasant memories. The kindness of Mr. and Mrs. Grey, the District Superintendent and his wife, in initiating us into the ways of house-keeping and living in the Orient has indebted us to them for life.

We cannot repay these favors or the many from kind friends at home. We can only pass on the spirit of kindness and Christ-like love to others who need it, for their encouragement and happiness, and hope that it may bear the same spirit and blessing that has been in the dealings of our friends, old and new, with us.

ELLEN F. RUGG.
E were calling at the home of a high-caste Hindu in one of our Indian villages. With longing eyes we looked toward the second story of his house, for his zenana was there, and we wondered how many women were living there in seclusion. Our host was finally induced to take us up the flight of stairs, and we entered the place where few people have the privilege of peering.

His old grandmother tottered forward to meet us, looking quite the eighty years she claimed. Her sight was nearly gone, and she could hardly distinguish our features. In her right hand she clutched her rosary of two hundred sandal-wood beads, and along with it a small bag containing one hundred and eight grains of corn. The grandson explained to us that she kept the rosary with her all the time, and that twice a day she fingers the chain of beads. Each time, upon completing the count, she takes a kernel of corn from the bag and places it by itself, repeating this until the bag of corn is emptied. Both morning and evening, before eating her food, this aged Brahman woman counts her beads, one by one, and thinks she has earned merit which will count someway in the life to come.

Do you get the picture, friends, of the faithful Brahman sister with her eyes bent low upon her beloved rosary, when her Heavenly Father intended she should be looking up by faith toward the gates of the eternal city?

"The story must be told." Shall we hasten to make it known?

Estelle M. Forsyth.
Greetings.

O all my friends, old and new, I want to say that I am home again. Yes, I am at home. On the night of October 4th, after a journey of two months, I arrived in Ajmer, and now I am writing at the old office desk, in the old school home.

Yes, India is my home now. Have any of you ever moved to a distant State, and after a number of years have gone back to visit friends in the old home? After a short time, did not your heart yearn to return to your new home, the place which has really become home to you, where your real life interests center? And you will remember that the joy of returning to this real home was greater than that of the visit to the home of earlier years.

You can realize something of the joy I experienced when I returned to the place which has been my real home for nineteen years. In nineteen years, the scenes of India have become so familiar that they tend to eclipse those of America. I have adapted myself to the customs of this land until other customs seem strange. I have learned to speak the language of the people among whom I live, until when in America, many times I found myself ready to speak in Hindustani instead of English.

I am back in the old school again, with the girls whom I love. Even as I write, through the open door there comes the sweet voices of the little girls as they practice a Christmas hymn. They are preparing the programme for the Christmas tree, for did not some of you give me dolls for these girls, and they are to have a great treat.

These are bright, happy Christian girls. How I wish that I could thus bring the Christmas-tide to every one of the millions of India's Hindu girls—the girls who have no girlhood, because of child-marriage, and with the gift tell them of the Father's great love-gift.

Friends, do you wonder that India, with her dark-eyed, benighted daughters, has won my heart?

Laura G. Bobenhouse.
Marriage.

On the 22nd of November 1916 Miss Lillian Agnes Henschen was married to the Rev. John Norman Hollister. For nearly two years Miss Henschen had been associated with the work of our Ajmer Girls' School, where she did faithful service. As Mrs. Hollister she will, no doubt, find a large field for service in connection with the local church in Lucknow and with the Lucknow Christian College, where Mr. Hollister is Professor of Science. Our good wishes and prayers follow them, and that both may serve long and faithfully in this land of their choice is the sincere wish of her former co-workers in Rajputana.
How You Can Help us.

1. By praying daily for us and the work.
2. By interesting your friends in the work.
3. By supporting a boy in our Ajmer Boys' School.
4. By supporting a preacher in our District.
5. By contributing to the support of the work of our District as a whole, leaving us free to use the money where most needed.
6. By building a Memorial Church and Parsonage and School in some Circuit head-quarters.
7. By securing for our District $4,000 with which to build a plant for use of our District Training and Summer School and District Conference work. I have the sanction of the Conference Finance Committee for this very important plant. Help us all you can.

EARLE M. RUGG,
Superintendent Boys' School,
Ajmer, Rajputana, India.

ARTHUR L. GREY,
District Superintendent.
Phalera, Rajputana, India.
How Much?

Deeds not words determine the amount of our love.