

A considerable number of our poor people who have been followers of Poyikayil Johanan are now returning, some because they are convinced that he is a deceiver, many because litigation connected with his land is compelling him to increase his demands for money. His movement is more openly social and racial and less religious than it used to be, the worldly advancement of the Paraya community being the acknowledged aim.

Miss N. Smith—Our readers will, no doubt, be greatly surprised to hear that Miss Nellie Smith of the Y.P.U., has decided to accompany Miss Barber to China, to assist in the work of the Foundling Home. In giving up Miss Smith for this new work we feel we are giving of our best. For five years Miss Smith has most faithfully and successfully carried on the work of the Young People's Union, and under God she has been greatly used in influencing many lives. Under her leadership the work has developed very considerably, and to-day is perhaps one of the most important departments of the C.M.S. work. Miss Smith goes out under the local Hong Kong Committee in connection with the C.M.S. We cannot help but express the wish that she could have gone as one of our N.S.W. Missionaries, but, owing to the present financial position, that is not possible. We feel sure that she will be greatly missed by all, and our Society will be the poorer. However, let us not forget that "There is that which scattereth and yet increaseth."

Miss Laura Claydon, C.M.S., Tarn Taran, Panjab, India.

In my last "round letter" I told you about the Panjab riots, so I shall not speak of that again; indeed, since we were ordered by the authorities to the Hills, I have been trying to forget the past and look forward to a bright future in India, and I have been preparing myself up here for the Master's Service by studying Panjabi, which will be the language I will use most in my work in the villages of the Panjab. During

the winter months, that is, from December to March, distant villages can be visited and the scattered Christians taught. On these visits one either has to camp in tents or use what rest-houses there are. After March, in the Panjab, the heat is too intense for itinerating, and one has to take up a settled abode in a centre where work is near at hand. In connection with most Mass movement work there are schools where the girls and boys are given a primary education in subjects which will best fit them for a useful life in their own villages. Their aim is to better the whole community through the children. It has been said that the four great evils of most Indian villages are dirt, disease, debt and drink. How can these evils be overcome? By teaching the children principles of health, sanitation, etc.? No, certainly not by these alone. I think if that plan were tried, the people would say "Yes, those English ideas are all very well for you, but they won't suit us." But teach them of Jesus Christ, our Saviour and theirs, and at once all other teaching has a motive behind it. In a village I visited last winter, I was very much struck with the great difference between Christians and non-Christians in their idea of cleanliness. We had a little dispensary where we were giving out medicine, and talking with the people. Among those who came was a boy whom the other Christians would not allow to stay, but turned away with cries of "Sharm! sharm!" (disgrace! disgrace!). On asking the reason, I found that he was a Christian, and was disgracing them by appearing in a dirty coat. The non-Christians seemed to have no idea what cleanliness meant—to them, dirtiness is a sign of respectability. But in the home there is a vast difference between the Hindu and Mohammedan; the former is most particular about the cleanliness of everything to do with cooking; cleanliness in this respect is a religious duty; but not so with a Mohammedan.

The Committee which met in October