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“OCCUPY TILL I COME.”
Christian and Missionary Alliance.

HEADQUARTERS—690, Eighth Ave., New York.
CABLE ADDRESS—Parousia, New York.

REV. A. D. SIMPSON... President & General Superintendent.
REV. A. L. FUNK... General Secretary & Foreign Superintendent.
MR. DAVID CREAR... Treasurer, 690, Eighth Ave., New York.
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HEADQUARTERS FOR INDIA—Alliance Mission, Gowalia Tank Road, Bombay. [Grant Road, Bombay.]
REV. M. B. FULLER.—Chairman of Executive Committee and Treasurer, Grant Road, Bombay.

The affairs of the Mission in the field are administered by an Executive Committee, composed of fourteen members of the Mission elected at the Annual Convention.

The Alliance is unsectarian and its special object is the evangelization of neglected fields: it seeks to unite Christians of all evangelical denominations in its work.

The teaching of the Alliance is often spoken of as the Four-Fold Gospel, which means the Gospel or good tidings of Jesus Christ as Saviour, Sanctifier, Healer and Coming King.

Pardon through simple faith in the blood of Jesus Christ.—Sanctification and fullness of life through the indwelling Christ Himself in the believer by the Holy Spirit.—Healing and health for the body of the believer by simple faith in Jesus who "Himself took our infirmities and bare our sickness;"—and the pre-millennial coming of Christ.

The financial basis of the Alliance is shown in the following article from the Constitution. "The Alliance will require of all its labourers a spirit of absolute reliance upon God alone for support, guaranteeing no fixed salary to any missionary after reaching his or her field, but providing them such moderate allowances for their actual expenses and needs as the funds provided from the voluntary gifts of God's people shall enable us to supply from time to time."

"Accepted candidates are required, before leaving for the field, to sign an agreement stating that they cordially approve of the principles and practice of the Mission, and heartily desire to carry out the same."

Every missionary is committed to a life of faith in God for his personal support, and the Home Board is only pledged to send to the various fields what they receive. No debt is to be incurred.

Donations for the general fund, or for special purposes, or for the personal use of any missionary can be sent to the Treasurer in New York, or to REV. M. B. Fuller, Alliance Mission, Grant Road, P. O. Bombay, or direct to the person for whom it is intended, or to the Assistant Treasurer, Miss Ella Morris, Ahmedabad. Unless otherwise designated, donations will be put in the general fund.

Special day of prayer, last Friday of each month.

The India Alliance.

This is intended as a monthly message from the Alliance Missionaries to the friends of their work. It will also deal with the general questions of mission work by original or selected articles, and will seek to deepen the interest and stimulate the prayers of all who may read it, by showing the encouragements as well as difficulties of the work.

EDITOR:—REV. M. B. FULLER, Grant Road, P. O. Bombay.
BUSINESS MANAGER:—MR. S. H. AUERNHEIMER, Chalisgaon, Khandesh.

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EDITORIAL NOTES

By the time this reaches our readers it will seem late to wish them a Happy Christmas and New Year, but they will kindly remember that at the time of writing it is rather early, and so we ask them all to accept our best wishes for the Christmas tide and for the New Year. Shall we not all remind ourselves and others anew of the meaning of Christmas and thank and praise God with deeper gratitude than ever before for Jesus, the greatest Gift that was ever given? But we cannot really thank God for His Gift, unless with whole hearts we accept Him, and we can only pray that each one may be enabled in some deeper way to receive Jesus into a more complete control of heart and life. He is not a gift that can, so to speak, be accepted and carefully laid away, and safely kept, but to accept Him means to let Him come in and fill our whole being and rule and reign and bring into captivity to Himself every thought and affection and appetite and passion of soul and body. But to-day we accept not Jesus the Babe of Bethlehem, nor Jesus of Nazareth, not even Jesus the martyr who died for the sake of the truth like thousands of martyrs who have died, as some would tell us, but we receive Him as Jesus the CHRIST, who “bore our sins in His own body on the tree,” on Whom God laid the iniquity of us all: who was made sin for us that we might be made the righteousness of God in Him; the Christ who rose again and walked and talked with His disciples. Who ascended into heaven and is at the right hand of God making intercession for us. We accept him not as the carpenter’s son but as the Son of God.
At the beginning of another year we want anew to confess our faith in Jesus as the Christ, the Son of the Living God, we feel like calling attention anew to the confession of Nathaniel the guileless Israelite, who within a few minutes after meeting Jesus for the first time said “Rabbi, Thou art the Son of God: Thou art the King of Israel.” and to the mature confession of Peter after years of intimate fellowship. “Thou art the Christ the Son of the Living God.”

When Christ asked the Jews the double question. “What think ye of Christ? Whose son is he?” We see that the emphasis was on the second part. Was he the natural son of David or Joseph the carpenter or the Son of God? Their answer was followed by another question which shut their mouths. And this double question “What think ye of Christ? whose son is he?” is the question to be answered by each individual who has heard of Christ and the answer to which will decide the life and character of that individual.

In the face of new Theology and Rationalism we want to say with Paul “I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth.” It is more than twenty-seven years since the writer first came to India, fresh from a long course of study, when Higher Criticism and Evolution were beginning to be considered by some as sort of pass words, and marks of scholarship and up-to-dateness, but he believed the old Gospel of the New Testament then, and believes it as fully to-day. Destructive Higher Criticism struck twelve a dozen years ago and yet many men are retailing the stock left over from the last century as if it still had value, and Evolution so far as it concerns the origin of man has been repudiated and it is too late to talk of its funeral.

Much of the so-called scholarship of the day, especially that of Higher Critics of the profane type, is well illustrated by one of Puck’s philosophical explanations by an old negro, as quoted in The Bible Student and Teacher. One old negro gave as the cause of a boy’s death: “The ‘po’ child died from eatin’ too much watahmillion.” The other replied “Hah, Dah ain’t no sich-ah-thing as too much watahmillion.” The first replied,
"Well, den, dar wasn't enuff boy." Where so much display of scholarship is made we do not for a moment say that there is too much scholarship but too little scholar behind it, and so, for this reason much has been written that was shallow and absurd.

We may well praise God for the real deep thorough, well balanced and devout scholarship which has been consecrated to God and to the service of the truth. We need not fear to accept all the really "assured results" of such scholarship, but we may well assure ourselves with the fact that there were ripe scholars in the world before the present generation and even before the last, and we need not fear that God's Book will suffer from real devout scholarship. As ruins in Egypt have been unearthed we find that the Egyptians of four thousand years ago were much farther removed from apes and monkeys than the most scientific men of to-day are from those Egyptians.

Whatever may prove to be true of some processes of evolution, as modes of God's working within certain limits, we have no need to fear. It is a matter of great interest to learn all we can of God's work and of His methods of working, but the pity is that so many have allowed the theories of Darwin and the blasphemies of Haeckel and others of his school to unsettle their faith and yet the teachings of these men have passed away and the Bible stands and will stand. As another has said God's word and God's world do not contradict each other.

Never since New Testament Criticism was taken up seriously by friends and foes did the solid historical foundations of the Christian faith appeal more strongly to inquirers or challenge more fearlessly the attacks of enemies. We are glad of the thorough work done by Dr. Orr in his lectures on "The Virgin Birth of Christ." There are those who tell us that it is of little importance whether He was the son of Joseph the carpenter, or the Son of God begotten, as Matthew and Luke tell us, by the Holy Spirit. But to most thoughtful people it is a matter of much importance, for after all has been said if he was born in the ordinary course of nature of a human father and a human mother he was a man and only a man, and differed from other good men in the degree but not in the kind of His virtues, His
love and holiness. The denial of His birth from a virgin, and of His actual physical resurrection, or even the weak surrender of these as unimportant matters leave His earthly career as a whole more mysterious than ever. His birth from a virgin and His resurrection seem the natural things to make His life symmetrical. The very fact that these two elements of His career have been so fiercely assailed by the enemies of Christianity indicate their importance in the minds of these enemies. His miraculous birth is like the roots of the tree and His resurrection like the top full of fruit, and with these important doctrines surrendered the source of life and the fruit of that life for us are gone.

We need Jesus the Teacher but we need Jesus the Redeemer and Saviour even more. Moses held up a moral standard which human nature was not able to attain unto nor could he impart strength to attain unto it. Jesus in His Sermon on the Mount held up a much higher standard, indeed a standard that could only have led men to hopeless despair had He not also been the mighty Saviour of men who says, “My grace is sufficient for thee for My strength is made perfect in weakness.” “Wherefore He is able to save to the uttermost those that come unto God by Him seeing He ever liveth to make intercession for them.”

We who are in the foreign field may well praise God that we have such a Gospel to preach to the people of India and China and Japan and Africa, just the Gospel for sinful men everywhere. It is just the Gospel for the people of India, not because they are Hindus or Mohamedans, but because like all other men they are sinners, and sinners need a Saviour, and the sinner’s Saviour is Christ. Some of us a long time ago determined to preach to the people of India not as Hindus but as fellow men and as sinners who need Jesus.

We have heard a good deal of the “evolution of Christianity,” for it seems that that magic word must be used and that Christianity like everything else must be evolved before it can be perfect, but it is very difficult at times to attach a meaning to the expression. If it is meant that the Christianity of the New Testament is unformed or nebulous and in need of some process of men to shape or perfect it, we say a decided “no.” If it is meant that men have been very dull and stupid and slow in
understanding and applying in private and public life the great principles taught by Christ, and the meaning of Christ, especially the significance of His death, we quite agree. But His immediate disciples and Paul are still the teachers of the world, and the New Testament the recognised standard, and nothing has been produced by evolution that gives any promise of displacing it in the minds of devout men and women. Dr. Elliot's wonderful Twentieth Century Religion, which Dr. Buckley calls his "substitute for Christianity" if accepted generally, would turn back the wheels of progress, and men and women conscious that they are enslaved by sin would soon become hopeless and desperate.

Praise God for a Gospel that can be preached to hopeless men and women and which is the power of God for their salvation as by simple faith in a living loving Christ they come to His feet and He washes them from their sins in His blood and makes them sons and daughters of God and joint heirs with Himself. Men may talk of the Fatherhood of God as if it were the cheapest and commonest thing, that every man may claim without regard to character, but the Apostle John in his old age had not ceased to wonder at the fact when he exclaimed "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God, and such we are." Let us therefore treat it as our natural right or a common thing, but accept it as a right purchased for us by Christ, who for a little while emptied Himself of the glory which He had with the Father before the world was that He might make us heirs of that glory, who took upon Him our human nature that He might make us partakers of His divine nature.

We are glad to announce that Mr. F. Kehl, 5, Camac St., Calcutta has received a new shipment of Mr. G. S. Eddy's booklet "A Spiritual Awakening," also of "New Testament Prophecy: Its source, substances and signs," by the Rev. Hubert Booke, M.A. Vicar of St. Margaret's Brighton: Price three annas.
THE POWER TO REACH YOUR CROSS.

Address by Rev. Seth Joshua at the Bayswater Convention.


"CALVARY'S Cross needs an explanation, perhaps a deeper one than we have seen upon the surface of things; and the expressions we are accustomed to hear in this Convention need an explanation. Self-obliteration, self-abnegation, self-effacement, self-crucifixion, the Cross of Christ in its internal application to the life—all these expressions so familiar to us in these Conventions, need an explanation. What you desire to know, dear friends—I speak now to those who are hungering and thirsting—what you need to know, is the power to reach your cross: the power by which you reach self-effacement, self-obliteration; and the only true explanation is here in these wondrous words; 'Who through the Eternal Spirit, offered Himself without spot to God.' You cannot dissociate the Spirit from Christ in anything. He is born of the Spirit, He lives in the Spirit, He walks in the Spirit. He speaks in the Spirit, and ultimately He dies by the Eternal Spirit.

"And so my three simple points this afternoon are these—that nothing is permanent in the believer's life, no offering, no fruit, is permanent UNLESS IT IS THROUGH THE ETERNAL SPIRIT;

and secondly, that the Eternal Spirit is here now to enable every believer to reach that blessed place of self-obliteration, to help you to offer yourself; and thirdly, the methods adopted by the Spirit to enable the child of God to reach that place of offering.

"Nothing is permanent in the life of a believer, nothing permanent in the offering, unless it is through the Eternal Spirit. There are backslidings in every Convention, and after them; there is a putting a sacrifice upon the altar, and its removal after it is placed there; there is leakage, evaporation; there is ebb and flow, rise and fall. How many a man and many a sister here this afternoon are only too conscious that they had a blessing, only to lose it again, that they had reached some place they called in spiritual language a Peniel, only to retreat into Egypt again. In a wondrous wave of blessing over my country, under the influence of the Divine power in a meeting; I have seen Satan as an angel of light stir the flesh into action, Pipes and cigars, and jewellery, and dress, and cards, and whist
drives, and dancing and theatre-going, and the living of nominal Christianity, placed upon the altar, and apparently sacrificed. But, to our shame and sorrow, we have seen these things taken up again; we have seen retreat, we have seen a retracing of steps, and what by this time we call the backwash of the Revival. And he who knows his own heart here to-day knows I am speaking to some in whose experience there has been a backwash, a leakage, a retreat, a going back to Egypt. Dear brother and sister, whatever is done by way of sacrifice in your life through the Eternal Spirit, never, never finds a retreat.

"I am not going to talk to you about your pipes or your cards, and yet if I did, probably I should find a man in the audience to-day who did give the whole thing up for a bit, and took it up again, for I am only too conscious of memories of that kind in my own experience. And probably there are memories of that kind I am reviving this afternoon. Let me remind you that FLESH CANNOT CRUCIFY FLESH.

"Do I need to warn you against an introspective kind of religious life? Why do you look within to find this or that in your life's experience? The only law that can deal with negatives in the spiritual world is the law of positive life. You sometimes ask the question: Do we go through life to death? And that is perhaps the crux of the situation. Do we reach the negative through the positive; or do we reach the positive through the negative? I know that John xii. puts it this way: 'You reach life through death. Except a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit.' And there the positive life is reached through the negative death. But let me remind you that in my text it is the positive life enabling you to go to your death: 'Who through the Eternal Spirit offered Himself.' And the analogy between the grain of wheat and a human soul breaks down at one important point, for the grain of wheat has no will of its own to will its own death; the grain of wheat depends upon its falling into the ground, it depends upon the hand of some one taking hold of it and casting it forth into the ground to die, independent of its own choice and will. It is not so with regard to your personal cross and your self-obliteration. Jesus willed His own death, and that is the essence of sacrifice. Jesus willed His own Calvary; He willed His own Cross. 'I have power to lay it down; and I have power to take it up again.' And in a mysterious sense, and spiritual sense, every soul here to-day has power through the Eternal Spirit to lay down life. But you never
reach that choice, you never waive your right to live unless you do it through the Eternal Spirit. The Eternal Spirit is here now to enable each believer to reach his Calvary, to enable each believer to reach his cross, and offer himself unto God. But let me continually repeat the word: You can only reach your Calvary through the Eternal Spirit, and there is nothing permanent in your life unless it is through Him, and through Him alone.

"Shall I dwell a little upon the methods adopted by the Holy Spirit to bring you to this glorious experience? Sometimes the Holy Spirit

'MAKES AN APPEAL TO THE REASON.

"You know that I am a Welshman. There are Welsh men and women I think in this audience to-day, and the usual thing thrown at us with regard to religious life is that we are of an emotional character; while you Saxons—I know not what would be regarded your peculiar Christian temperament. I suppose you count yourselves stolid and logical, clean-cut, reasoning mortals, and you never reach a goal unless you reach it in a clear and sharp-cut logical pathway. Sometimes the Holy Ghost appeals to the reason, and He is likely to reach someone this afternoon through that avenue. Shall I give you one of those methods? In Romans xii. 1; 'I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service.' That is logical. Drop your emotion on the ground. He does not appeal to your emotional life, to your heart, but to your reason. You are a bought man if you are God's child, bought with the precious blood of Jesus, and it is an utter piece of inconsistency and dishonesty to hold back from your Lord the price of His blood.

"Now, do not please think that there is an imaginary altar here, upon which you are to place imaginary sacrifices, and then go back to your church, and stroke yourself, and say, 'Well, now! I am very good. I am a few inches taller than any of the members in our church, because I have made a sacrifice at the Bayswater Convention, and our ordinary Christians are far behind me. I am ahead of them.' That is one of the dangers, probably arising sometimes all unconsciously on our part, in connection with these Conventions. If you were to come to me and steal my watch, and keep it from me for twelve months, and then after some pangs of conscience, say: 'Well, really, this is too bad. I am keeping back from Mr. Joshua his own property. I will consecrate that watch for it is my reasonable service. I will consecrate
that watch to him.' Suppose you were to come back to me and say: 'Now, I do not want to consecrate this watch to you.' I should be obliged to look you straight in the face and say: 'My dear friend, please don't call it consecration; call it the restoration of stolen property.' And if God had restored to Him the stolen property of this audience, something would move, even in London. 'Will a man rob God? Yet ye have robbed Me of tithes and offerings.' And our prayer meetings for revival will be absolutely useless until the tithes are brought into the house. 'Then prove Me, and see whether I will not open you the windows of heaven, and pour you out such a blessing that there shall not be room enough to contain it.'

"Sometimes God reaches a man by the declaration of a plain truth. Or He takes a man right away into a quiet corner and in the silence of the night perhaps, when the man is at his best, He says to Him something like this: 'What, know ye not that ye are the temple of the Holy Ghost, which is in you, which ye have of God? And ye are not your own; ye are bought with a price. Therefore, glorify God in your body, and in your spirit, which are His.' (1 Cor. vii. 19-20).

Further, one great and powerful method of the Holy Spirit to enable every man to reach his cross was that which the Holy Spirit adopted to enable Christ to reach His. 'Looking unto Jesus, the Author and Finisher of our faith, Who for the joy that was set before Him endured the Cross, despising the shame.' The joy set before Him! The Holy Spirit robed Calvary with the halo and attraction of Divine glory; He illuminated the Cross, and revealed to Christ the glory of it.

"But the life which is developed along God's lines can only come to you through the dust and ashes of your own crucifixion. Let this be now your power to reach your Calvary: 'Who through the Eternal Spirit offered Himself without spot to God.'"

From "Life of Faith," Nov. 3rd, 1909.

LAYMEN'S MISSIONARY MOVEMENT

To the Editor of the "India Alliance"

November 3rd, 1909.

Dear Sir,—I write to ask your help in intercession in the great campaign of the Laymen's Missionary Movement now in progress in America. This Movement will mean much for the Kingdom of God. Conventions are planned in seventy-five cities in America, from New York to San Francisco. Each Convention covers three or four days. It opens with a banquet,
and an average of about 1,000 men sit down together on the opening night and for two hours we take up the great question of the evangelization of the world. Mr. J. Campbell White's address at this opening banquet is the most powerful thing I have ever heard in the line of missions. For the next two days, the sessions in the day time are devoted to training laymen in plans and methods of work, systematic giving, missionary education, missionary meetings, etc. The evening meetings are inspirational. One afternoon is given up to the denominational rallies, in which each denomination meets to decide what they, as a denomination, will do in that city or state for the missionary cause. We have just finished the first five of seventy-five cities. In each city, they vote to either double or treble their offerings for foreign missions in the coming year and most of them will do this. For instance, in Toronto, their gifts for foreign missions increased in a single year, as the result of the Laymen's Campaign, from £120,000 to over £400,000 in actual cash; and cities all across Canada have increased their missionary gifts. The Southern Presbyterian Church increased from £223,000 to £412,000 as a result of the Laymen's Movement, in spite of the panic and hard times. The panic is now over and we may expect a greater increase.

Never in any cities or in any movement have I so felt the need of prayer. If this Movement really takes hold and grips the laymen of America, it will not only multiply the offerings for foreign missions, but will lift the spiritual life of the home churches, to a far higher level. The various mission boards have heartily endorsed the Movement and each board sends its representatives, whether secretaries or missionaries, to the various cities to occupy their own pulpits, conduct the denominational rally, and help in the general movement. Dr. Jones, Mr. Bogges, and many others from India, beside missionaries from China, Africa, and other countries, are taking part in the campaign. In each city, twenty or thirty churches are occupied every Sunday in the cause of missions. In some cities large gifts have resulted from individual givers to their various Boards, I write this letter to entreat you to help us by prayer. I find no words adequate to express the need or to describe the almost infinite possibility of this Movement. Will you not join with us in praying that it may result in a mighty missionary uprising? If we ask the prayers of the home church for our foreign effort, should we not give our prayers unitedly and earnestly to this campaign at the home base which is seeking to raise the missionary offerings and to arouse missionary spirit for our own work?
If this Movement grips America as it has already taken hold of Canada, it will probably begin with real power in Great Britain also after the great Edinburgh Conference next June. Will you not pray for the Movement as it enters the remaining cities, the list of which are here added.

"Brethren, pray for us."

Ever sincerely yours,
G. S. Eddy.

**SCHEDULE OF CONVENTIONS.**

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*LAYMEN'S MISSIONARY MOVEMENT, 1, Madison Avenue, New York.*
ERRORS NOW REPUDIATED.

A literary man of some prominence writes: “Evolution is a theory which is repudiated by nature and history” and adds—“Science is shaking the dust Darwinism from her garments.” He then quotes the words of the greatest living biologist, Professor Lionel Beale, of King’s College, London, who says, “There is no evidence that man has descended from or is or was in any way specially related to any other organism in nature through evolution or by any other process. In support of the naturalistic conjectures concerning man’s origin there is not at this time a shadow of scientific evidence... God must be admitted as a working factor in creative processes.” So decisive is the verdict of science that even Haeckel acknowledges. “Most modern investigators of science have come to the conclusion that the doctrine of evolution is an error and cannot be supported.” Gospel Witness.

Signs are increasing which show that more conservative tendencies are beginning to prevail in German University circles, especially on Biblical problems. “Professor Harnack, of Berlin, has in three different works defended the Lukean authorship and historical character of the Third Gospel and the Acts: recently Professor Leitzman of Jena has shown that Gnosticism is a pre-Christian type of Philosophical thought and that the Fourth Gospel will, on account of its relation to Gnosticism, not be denied to the Apostle John: and last but certainly not least, Professor Gregory, the American member of the theological faculty of the University of Leipzig has just published an Introduction to the New Testament, in which, to the surprise of friend and foe he makes a vigorous defence of the Johannine origin and the reliability of this much debated Gospel.” Gospel Witness.

“PRAY YE, THEREFORE.”

Matt. ix. 36, 38

The Apostles, the first Missionaries, divided their ministrations into two parts, viz:—“Prayer” and “The Ministry of the Word.” The first and most prominent place being given to Prayer. Are we giving the place to prayer in our private life and in connection with the preaching of the Gospel, that we should and must, if we would enjoy the fulness of the Lord’s working for, in, with and through us?

Are we quite convinced that we cannot do without prayer; that we could more readily dispense with all other energy
rather than this? Have we not over and over again, in our own inner,
life, proved that the result of neglecting our private intercourse
with God, has opened the door to dulness, carelessness,
barrenness, deadness and actual sin? God will be sought.

Prayer! What waves of blessing have flooded towns
and countries even, as the result of a few who have devoutly
engaged in this Christ-examled service. Whole communities
have been quickened, Churches revived, and sinners have been
so deeply convicted of their sins that the meeting places have
been thronged with those in earnest about their own salvation;
no other attraction being needed to draw them, they could not
rest for their soul hunger for peace. These seasons of spiritual
blessing brought down by believing prayer have been followed
by many going everywhere to preach the Gospel; Christ now
fills their lives with a blessedness that can only find vent in
praise, communion and hearty full-souled service; this giving
out of the fulness received, only increases the capacity for
more.

Although it is the direct gift of Christ and the special work
of the Holy Spirit to provide, endow and equip labourers for
the great Harvest field, yet the Lord has made the trusting
forth of these dependent upon the prayers of His people; this
is a most solemn fact and should bring us to our knees;
in one sense the supply of labourers and the great need of
blessing in the Church is in our own hands. The responsibility
lies with us. There is no difficulty on God’s side, either as to
His love or in His moral government of the Universe.

Atonement has opened up the way for every other
blessing to be bestowed; were all simply dependent upon the
will of God and were there no human conditions to be fulfilled,
then the supply would always be in keeping with the demand.
But since God has invited the co-operation of His people, He
waits for their petitions to be lodged at the throne of grace.

Beloved Christians, have we taken up our relationship
as intercessors before God? Are we men and women of
prayer? Think of the stewardship that is ours in this matter;
what mighty and gracious things could and would be
accomplished if we were much given to the earnest prayer of
faith that pleads with God, as Moses did for Israel, and
Abraham for Sodom. “The Energized supplication of a
person of rectified life, is a Mighty force.” If Christians can
only be aroused to spend much time in believing intercession,
we shall have the lives of those who pray more practically
sanctified. For no one can pray in faith; who is not willing
in all things to live honestly. (See Heb. xiii. 18, Psa. lxvi. 18;
Isa. lix. 1, 2; I John iii., 21, 22.) And we shall also have
breaking forth on every hand the manifest working of the Spirit of God, with mighty results in Servants, Saints and Sinners.

Is it not a matter of grave consideration that with all the teaching and preaching, there are so few results, compared with that which we are warranted to expect? The cry for more labourers from every heathen land is met with a very feeble response compared to the mighty need; here and there we hear of awakenings, and stirring blessings being poured out and of devoted lives going forth with the Gospel, but looking all round and taking things generally, what spiritual death there is, notwithstanding the active enterprise and devotedness of many of God's servants. One thing seems to be lacking, viz, the putting forth of God's power by His Spirit.

To your knees, O child of God? To your knees give God time to search your heart and life, that the "Achan" which hinders the manifest presence of the Lord in power, may be brought forth and judged. Confess, confess with shame, the common sins of the people of God, in which your own heart has a part, at least in some degree:

- The sin of restrained prayer, Activity in holy things beyond
- The lack of devotion, and above the spiritual
- Worldiness, energy possessed,
- Self-pleasing, The love of party,
- Self-complacency, The love of ease,
- Self-love, The spirit of jealousy and strife,
- Self-occupation, The lack of love to all saints,
- Absorption, both family and The lack of sorrow for the condition of the heathen.
- These and other sins of commission and omission spread before God, asking for a broken and contrite heart to be granted you, that you may truly confess and forsake all these, so that His face may be sought and holy hands lifted up, that the Spirit of God may put forth His mighty energy in the church and flow out to the needy world in power and blessing.

He is the only fountain of life, and His glory He will not give to another, and

What is Prayerlessness but an Expression of Independence.

There is such a danger amid the multitude of agencies and machinery of practically saying "I am rich and have need of nothing!" that it is no wonder we are left to prove that without Him, who gives the increase, we can do nothing.

Let us rather own how utterly dependent we are upon Him, and let Him cut out His own channels to flow through—our attitude being to watch for His way and His working, as we cry unto Him mightily.
Oh, think of the millions of India having a claim upon your prayer! What a number of labourers you might pray out, and what fulness of blessing you can call down! Is prayer a reality to you? Is it a current coin in Heaven in your estimation? Does God really do in answer to prayer what otherwise He would not? Experience says, Yes! Then how culpable we are, if through indifference we restrain prayer.

CHARLES F. REEVE.

"White Already to Harvest."

FOOD FOR HIGHER CRITICS.

UNLESS men are lost and helpless in sin they do not need grace, the unmerited favour of God. All they need, if they are not lost is a little divine "help" and they will "save themselves." The question is do men need the righteousness of God? Have men no righteousness of their own? Is. lixiv : 6 and Rom. i. to iv. show that man's righteousness is an awful mass of corruption, the veriest "filthy rags."

A very noted preacher of our day says, in his "Confession of Faith" (really of unbelief), "The whole world seems to me to be seeking after God." This, in the face of Scripture! Again: "I start with this, that the whole human race are God's children." This in the very teeth of John viii : 42, 44. In John. i. 12 and 13, we discover who the children of God are. (Acts xvi : 28 and 29 does not touch God's Fatherhood, but His Creator-ship. The cabinet maker is not the father of the desk he makes!) But again, the same person says he "cannot begin, as the old theology began, with the total depravity of the human race," and we are not surprised, as he goes on to claim that the sacrifice of Christ on the cross was not to expiate God's wrath at our sins: "I believe no more as I once did that God's laws must be enforced by penalty and in order that God might remit the penalty it was necessary that some one should suffer it".

To be wrong about man's character before God is to be vitally, infinitely, awfully wrong! When this man used the words quoted above, he proved himself to be the unjustified one of the parable of Luke xviii : 9, for he cried "God be propitiated through (expisatory sacrifice) to me the sinner," v. 13. R.V. margin. No amount of beautiful and apparently pious phraseology, used by men who thus proudly deny the utterly lost condition of mankind, and the expiatory character of the atonement of Christ, will avail to commend them in the eyes of God's true saints. They are "thieves and robbers." who
would "climb up some other way" than by the lowly, crucified 
Lamb of God, who first of all deals with sin, the very thing 
they shun to confess, as did the Pharisees of old. It was John's 
baptising repentance they refused. Thank God His sheep do 
not eventually hear or follow these "strangers" and "thieves." 
But also how many do follow them, to their eternal undoing, in 
these days! For the two great doctrines of the inspiration of 
the Word of God and the blood atonement are being subtly 
attacked by "grievous wolves" everywhere to-day. How we 
need to watch! If we secretly rebel as do many at the awful 
arrangement of human nature when God shows it in its true light, 
His work will be at a stand in us. We cannot make progress 
with God and at the same time believe in man that there is 
"something unfallen, yet in human nature." You simply cannot 
follow God's account of man's sin and his present condition, 
and follow that of current worldly literature, science and 
philosophy at the same time. Do not delude yourself here. 
You had better not study the Bible if you do not intend to 
obey it as God's truth. If you are honestly in doubt, He will 
teach you. A surrendered will is the simple condition John. vii: 
17. Honest skepticism will find the truth for it desires and seeks 
it; but if a man's skepticism be that of the will it is not 
skepticism, but unbelief and this of course is the damning sin, 
heart-hardening and direct disobedience. The great message of 
Calvary is accomplished reconciliation by propitiatory sacrifice 
and not as some to-day would have it, the reconciliation of 
offended and alienated man to God, "man forgiving his maker." 
The "moral influence" theory of the atonement—the "at-one-
ment" theory, smells of the nethermost pit, whence it was born, 
and whence it will bring it's every adherent. Indeed, we may 
say that this holding a "theory" of the blood of the Cross, is 
a sure mark of utter carnal blindness and satanic pride. People 
who talk of a "theory of the atonement" have never felt their 
need of it. Imagine the thief on the cross or the jailer at 
Philippi—asking for a theory of the atonement! There is one 
cure for the "new theology views" of the cross of Christ, and 
that is conviction of sin. There is another cure—the lake of 
fire. "There is no unbelief in hell."

A LOVER OF GOD'S WORD.

The amusing controversy about the North Pole impressively suggests the 
Waste of means and energy on an enterprise that brings such barren fruits even 
after successful achievement. The statement is made that more than 
$75,000,000 have been spent in the search for the Pole. How much more this 
would have accomplished if consecrated to God and the salvation of men.—
C. & M. Alliance.
SOME THOUGHTS ON PSALM 22.

Thou art Holy.

v. 3 M. O Thou that art enthroned upon the praises of Israel.

v. 4 Our fathers trusted in Thee
They trusted and Thou didst deliver them

v. 5 They cried unto Thee and were delivered
Amer. V. They trusted in Thee and were not put to shame.

The word "trust" used here is in the sense of to lean on;
The word "deliver" is in the sense of to let escape.

In Verse 8 it speaks no longer of the trust of the fathers but of the son, so the word "trust" and "deliver" are changed in Hebrew.

"He trusted on the Lord, that He would deliver Him."

The word used here for "trusted" is unique as it is only once used and it therefore gives special emphasis to its peculiar meaning and unique use, namely in the sense of.

He rolled Himself on Jehovah.
That He would deliver Him.

Let Him deliver Him or Let Him rescue Him. American Version.
(Snatch away or to take away.)

Seeing He delighteth in Him or if He delight in Him.
"Let Him rescue Him, if He desireth Him."

The words used in verse 8 were actually spoken by the scoffers on Calvary according to Matt. 27:43 R.V.

"He trusteth on God
Let Him deliver (rescue) Him now
If He desireth Him:
For He said, I am the Son of God."

He trusteth on God. This word "Peitho" is one of the strongest expressions of the word trust which was also used by St. Paul in the grand (finale) summing up of Romans viii: 38.

For I am persuaded (peitho)
That neither death, nor life. . .
Shall be able to separate us from
The love of God.

Psalm 22:8, He trusted on the Lord that He would deliver Him
The Hebrew word for "trust" meaning in this verse
"He rolled Himself on" Jehovah.

How significant is the choice of such a word, only once used in the Bible and only once enacted in that darkest hour of unspeakable suffering in the garden of Gethsemane when in utter
strengthlessness He had emptied Himself to the uttermost in fulfilment of the words of Psa. 22:14,15.

When He was poured out like water
When all His bones were sundered.
When His heart was like wax-melted
When His strength was dried up like a potsherd
When His tongue clave to His jaws
When He was brought into the dust of death.
It was at this stage of utter helplessness
And strengthlessness that

He trusted on the Lord that He would (rescue; deliver) Him how?

Unable to walk, or stand, or even kneel, when the agony of His prayer had reached its climax:

He rolled Himself on Jehovah.

And He was heard for His godly fear. Heb. 5:7.

Was ever prayer that cost so much?
Was ever answer that wrought so much?

And having been made perfect, He became unto all them that obey Him, the author of eternal salvation, named of God a High Priest after the order of Melchizedek. Heb. 5:9,10

F. KEHL.

A TURNOVER IN OLD TESTAMENT CRITICISM

BY REV. PROF. JAMES ORR, D.D.

I have been asked to write a few lines on the remarkable development that is just being witnessed in the case of Prof. B. D. Eerdmans, of Leyden, Holland, who, after being a convinced adherent of the Wellhausen school of criticism for a long period, has recently effected a complete right-about, and formally severed himself from connection with that school. What gives this change the more significance is the fact that Eerdmans is himself the occupant of the chair in the University once held by the redoubtable Kuenen, one of the chief founders of the school.

Those less familiar with the revolutions in Old Testament criticism may be reminded that up till 1866 it was the practically settled opinion of the critical scholars, that the Elohist document, as it was called, embracing the framework of the
history in Genesis, and the whole of the Levitical laws, was the oldest part of the composite work of the Pentateuch. That opinion was rejected by the scholar Graf, who, in 1866, advocated the view that the Levitical legislation was the latest part of the Pentateuch—was, in fact, post-exilian in date. His view met with little favour at the time, but was taken up by Kuenen, who convinced Graf that the same thing was true of the history connected with the legislation. Then Wellhausen applied his genius to the exposition and defence of this thesis, reinforcing it by appeal to the successive periods of Old Testament history, which he held corresponded to the publication of the successive codes of law—the Levitical being the last. Through him the theory obtained a wide and, in the most influential circles, an almost universal acceptance. It is now thought in many quarters to be almost the height of critical heresy to question it. For further details on this point reference may be made to my Bible Under Trial, or Problem of the Old Testament.

With all its prestige, however, this theory has for many years shown signs of losing its hold, both on the Continent and in our own land. Assyriologists for the greater part have broken with it, and new (though not more conservative) tendencies in Germany have weakened its influence. Now Eerdmans appears, and from the chair of Kuenen himself initiates a revolt which must have far-reaching consequences.

There is no half-work, or mincing of matters with this new critic. He tells us he long had doubts about the reigning critical theory in details, but now he is convinced of its futility in principle. He not only formally breaks with the special Wellhausen theory, but assails the whole documentary hypothesis, of which it is the final outcome. He takes the supposed documentary "sources" of the Pentateuch, and shows by drastic analysis that they are not really separate documents at all. The use of the names of God breaks down, on examination, as a test of division. Astruc, in 1753, he maintains, led criticism into a wrong path.

This is a remarkable revolution, though the mistake must not be made of supposing that Eerdmans is a "conservative," or lends much real support to conservative views of the Pentateuch. He does in some respects, as in arguing that the patriarchs are not mythological or mere imaginative figures, and that the break-down of the critical hypothesis permits us to assume that the Decalogue and many of the laws are truly Mosaic. But his own temper is rationalistic, and many of his constructive theories are quite as untenable as those which he opposes. The real value of his work is as a criticism of the reigning school, and in
this he is undeniably most effective. Many parts of his work might be incorporated in The Problem of the Old Testament, and not a little of the critical part of the latter work might be incorporated in Eerdmans—who uses at times almost the same language and illustrations—without the change being noticed. I have sometimes said to critics of my book, who spoke of it as being behind the age, that, on the contrary, I was only saying things that leading critics themselves would be saying five or ten years hence. Eerdmans is a startling fulfilment of my remark.

If anything seemed sure to the critics a short time since it was their analysis into the documents J, E, D, P. The chief pillar of this distinction was the varying use of the names of God in Genesis. That criterion is fast being surrendered. Not Eerdmans only, but many other writers, assail it. In the review of Eerdmans' book on Genesis in the German Theologische Literaturzeitung (the leading review), by Prof. Volz—e.g., it is granted that "it is coming more and more to be recognized that the Divine names cannot serve for the distinction of sources." So a writer in The Expository Times for September, Prof. Schögl, of Vienna, affirms: "It is consequently quite unscientific to determine the analysis of a source by the names of God."

As a slight illustration of Eerdmass' position, I may venture to quote a few sentences from a letter recently received from a correspondent in Berlin. He says: "Prof. Eerdmans I know, and have heard him preach. He made some more confessions in the positive line. About four months ago he wrote in the Tydschrift of the liberal theologians (of Holland) the following: 'We must now admit after the liberal theology has, since Scholten and Opzoomer, had ample chance to produce proof, that we liberals are morally not higher and nobler than the rest of our countrymen in the positive theological churches.' He also says: 'Although I confess that I do not believe in the resurrection of Christ, &c., our standpoint as regards Biblical criticism is based, not on the results of historical research, but on our subjective conviction as to the impossibility of the supernatural or the miraculous.' Another confession: 'It is quite clear that the general view on the origin of religion out of animism is scientifically incorrect. Religion has not sprung out of animism, but out of de dorst des menschen naar verlossing (the thirst of mankind for atonement—reconciliation).'

It will be granted that we have here an exceedingly interesting and crucial development in criticism. The believers in "assured results" will have to bestir themselves.—The Life of Faith.
STATION NOTES

NOTES FROM SABARMATI

By Cora Hansen

All through this last year the Lord has time and time again sent us to villages to speak to individuals. I have never known this to be the case so much in my work before. A short time ago the Lord sent us thus to speak to one woman.

As a rule we do not go to the villages on Sundays. We have meeting with the native workers and those living on the mission compound and much time is spent in prayer and waiting upon God for the work. But on this Sunday we felt that the Lord would have us to go to a certain village near Sabarmati so in the afternoon the Bible woman and I went. Near the entrance is the village well and as we passed an old man from the potter caste came with a vessel on his head to draw water. He said to us "Please come to my house to see my wife she is very sick." We went with him and found his wife very ill indeed. She had been suffering from diarrhea for some time and this had made her very weak, beside her head was very bad. We told her husband to give her nothing but rice gruel to eat for a few days and then we sat down and told her about the great physician who is able not only to heal the body but also the soul and to make us every whit whole. She is very old and ignorant but the Lord opened her heart to understand and in a very marked way she drank in the truth as it is in the Gospel. When we left we told her we would pray to Jesus for her. After a few days we went to see her again and found her much better. She said "Jesus has made me well." We have been to see her a few times since she is always so glad to have us come and tell her about Jesus. Now she says that she does not worship idols any more but has put her trust in Jesus as her saviour.

About two weeks ago when we were leaving Sabarmati to go out touring, we went to say goodbye to her and we told her that we would not be able to see her for about three months. We had some Gospels with us and she said "give me one of the books and when you cannot come I will get some one to read to me about Jesus." We gladly gave her a Gospel.

We do praise God for leading us to visit this dear old woman that Sunday afternoon and we believe that she is one of the other sheep that the Lord Jesus sent us to find for Him.

Pray that the Lord may use us to gather in many of those lost sheep for whom He gave His own precious blood to save, and whom He loves even as He loves us.

NOTES FROM DHOLKA

H. V. Andrews

After a long sojourn in America, characterized, by physical weakness and strong desires for an early return, we find ourselves again amid the scenes of former labours. The long absence has caused us to appreciate more than ever the privilege of service for God in India.

The voyage was full of God's care and blessing, and the arrival marked by a warmth of welcome that stirred our hearts greatly. We spent a few days at Ashapur, our Chistian village, while waiting for our heavy baggage. Here we enjoyed the fellowship and hospitality of Mr. and Mrs. Armson, and our native
people. We sat on the floor to partake of a native meal in several of their homes. It was a great pleasure to see the improved condition of the village, and to feel an atmosphere of industry and sincerity. But while we found cause for joy, there are also reasons for grief. Some are living in mere grass huts, while some are waiting to be started for themselves and the missionary is waiting for the means to do it with, and to build the houses needed. We feel most, however, for our boys less favourably situated. A number are working in the mills. They have to leave for work before daylight and return after dark, while they are not sure of Sunday for rest. Some of them are striving hard to maintain a Christian character, while others finding themselves alone in a godless world, and having so little time, or help toward better things, have given way before the heavy pressure. We long so to help them. If we had the means to start them on the soil, in little villages where they could help each other until they are more settled in life, there would be great hopes for them. In a short time they would be in a position to help others, and support the native Church.

On arriving at Dholka we were met at the station by Mr. Culver and some of the boys, the latter acting as a bodyguard beside and in front of the carriages. At the gate we found an arch of welcome lettered in English by our students of English. The road to the house and the front of the house was nicely decorated. Here we met Mr. Back with the rest of the people who joined in bidding us welcome. The little boys sang a song of welcome composed by one of the young men for the occasion, while others were busy discharging simple but effective fire works. We were much touched by the heartiness of the welcome, especially when we learned that the boys contributed much if not all the money spent.

So we are here among the boys again, may God make us all and more than they hope for from us. There is so much we would like to do for the boys if we had the means.

I would like to suggest to patrons whose boys are large, that they make a supreme effort and send two years support in advance. This would enable us to start them farming or at something where they will need no further help. We cannot make preachers of all but all are worth providing for; we must not let them drift. Surely God holds us responsible as guardians of these young lives. Mr. Back leaves the orphanage work to take charge of the evangelistic work in the district, after months of faithful toil.

MURTIZAPUR

A. Cutler

We would send in a note of praise to God for the first four weeks of this touring season. He has signally been with us, answering prayers, overcoming obstacles and giving blessing in the work. For some time it had been our desire to make Karunja the first camping place this year, and God opened the way for us. We arrived there safely on Saturday evening, November 6th, having travelled a distance of 20 miles in 9½ hours! It was a case of having to comply with the wishes of the bullocks; each time they were urged to run one showed his displeasure by at once lying down, and this being repeated three times during the first mile, Faith, Goojie and I decided in favour of the animal having his own way if only we arrived in safety.

Karunja, one of the largest towns in our taluka, has a population of 16,000. It is an ancient place with four huge archways, and their cumbersome wooden doors once closed at 6:30 o'clock every evening are now rusty on their hinges; the surrounding walls too being almost all in ruins the town is accessible from all sides.
It possesses a large cotton market and many mills and there are several Government schools for girls and boys of the various castes, and last but not least, the place is literally full of temples and idol shrines within and without everywhere, everywhere, one sees the hideous images with their deluded devotees presenting their offerings.

In attacking this veritable stronghold of Satan it was a comfort, unspeakable, to realize that one was "under orders," that "the battle was the Lord's" and that right was on our side no matter what arguments might be brought forward by the Brahmins and Mohamedans.

It will take too long to mention more than one or two incidents of those days. The Lord led into all sorts of places and opened doors among all castes; at one time sitting down in the dirt and dust under the fierce glare of the sun with the lowest, poorest people; at another, in a comfortable seat in the house of a rich Soukar (money-lender); sometimes in the open field with a group of hungry souls around drinking in the message and then at other times raising one's voice above the din and racket of the bazaar telling out the glad tidings of redemption through Jesus Christ, and praise God, we knew the Holy Spirit wrought conviction in many hearts.

Oh! follow the work up with prayer. We feel God is saying of Karunja as of Corinth of old, "I have much people in this place." Pray for a young Brahmin woman who hearing the gospel one afternoon (not for the 1st time) said "Come to-morrow to my house I have just two questions left to ask, two things to be cleared up." On the morrow arriving there and sitting down the request came "Sing that hymn of yesterday again," "Victory, Victory to Jesus." Then the questions answered, her difficulties vanished, the Light broke into that heart in a fuller measure and we knelt in prayer together to Jesus Christ in that dark heathen home with its great hideous god enthroned in its recess receiving daily the homage due to Another. She purchased a New Testament, it will be read in secret, but pray that it may be read and that courage may be given to obey the Holy Spirit. Pray also for the Anglo Vernacular School boys whose hearts God wonderfully touched. It was holiday time when we first arrived at Karunja and several listened to the street preaching. Many children from the various schools bought gospels too and in this way we became acquainted. One lad, a Rajput of about 18 years of age, evidently interested appeared daily on the scenes. He would walk back to the tent with me and converse, he was a firm adherent of Ram and a strong opponent of Jesus Christ. One day the question was put to him "Goolabsingh why do you follow and listen so if you do not want Jesus Christ?" He replied "I am learning how to preach." "Learning how to preach?" "Then are you going to preach Jesus Christ?" "No, No" was the quick retort "I am going to preach about Ram" and so for some days he remained a firm opposer, but went on listening, then there came a break and one night came the almost involuntary query "How am I to believe on your Jesus?" One knew there was a conflict going on in that heart and we prayed much for him. School recommenced and for a few days we did not meet, but one evening the boys asked permission of their masters to visit the tent during their half hour's recess and they were welcomed but the few minutes quickly passed and the bell sounded recalling them to their studies. Two or three however lingered, Goolab being one and he the spokesman for the rest, "To-morrow is Saturday our holiday and we all want to come and hear a lecture, may we?" than Saturday at 10-30 a.m. could be seen a group of from 25 to 30 lads, from 10 to 19 years of age, sitting in the shade of the trees near the tent with eager upturned faces listening with more than ordinary interest to the gospel for over an hour. From that day on, for about one week until we left, many continued coming in the evenings after school hours with the express purpose of "hearing more." One evening Goolabsingh remained behind and asked whether it was possible for him to become acquainted with Jesus Christ.
and whether he could ever hear Him speak; it was joy to instruct him and tell him how to pray etc. He replied "I will do as you say and will begin to-night" and he added eagerly "I will tell you what to do too, the next time you talk to Him just tell him for me, will you, that Goolab wants to make His acquaintance." The following evening after the others had left again, he told us how he had prayed not only "Last night but this morning also," and what he had said. It was a touching simple prayer, one that made our eyes moisten, that caused the angels in heaven to rejoice, yes that gave joy to the heart of the Good Shepherd, and then kneeling together in the tent he gave himself wholly to the Lord to be His forever. He received a New Testament which he promised faithfully to read daily. Remember him in prayer, alone in the midst of such darkness and temptations but Hallelujah, the One who is Almighty to save is Almighty to keep. All the lads expressed their sorrow at our going away, "To-morrow" said they "Is Saturday and we were looking forward to coming again in the morning when we have more leisure than in the evening"; needless to say their sorrow found echo in our hearts but a call had come from 15 miles the other side of Murtizapur which had to be attended to; so we have left Karunja for the present.

ITEMS.

Mr. A. Johnson met with quite a serious accident while out on tour which compelled him to return home for a few days, but we are glad to say that he is again out in the district among the people and enjoying his work.

Mr. and Mrs. Moyser arrived in Bombay, December 6, and two days later went on to Akola for the touring season; their permanent work will be settled later. We are glad to see them both so well and ready for another term of service.

Mr. and Mrs. Andrews are quietly settled in their old place with the boys at Dholka. We are sure the boys are glad to welcome them back as we all are. The orphanage and Training School have furnished a large number of the very best of our workers, evangelists and teachers and we feel more than ever the supreme need of making the most of the boys and girls still remaining in our various orphanages, and feel that no necessary expense should be spared in this work.

Mr. and Mrs. L. F. Turnbull also arrived safe and well and have taken up the work at Matar. It means much to welcome back three married couples with their dear children, for the absence of so unusual a number on furlough thinned our ranks very much.

We also gave a joyful welcome to Miss A. Delaney, a new missionary who came with Mr. and Mrs. Turnbull, and has gone to Akola for the study of the Marathi language. This makes three new missionaries this year which makes us very glad.

Mrs. Erickson has been very ill, indeed her case was very serious for some days, but God heard prayer and spared her to us and to the work. Over twenty years ago she was wonderfully healed, after years of great suffering, from spinal trouble, and came to India eighteen years ago and has had two terms of busy service. We hope our friends will pray for her complete recovery for further service.

The latest new arrival is a fine baby girl at the home of Mr. and Mrs. Schelander, Jalgaon. We welcome her and congratulate the parents.

Misses Dorathea and Mary Rogers, daughters of Mr. Rogers one of our oldest missionaries, who graduated from The Taylor High School for Girls of the M. E. Mission at Poona, and have been teaching there for the last year, are
ITEMS.—Continued.

spending a few weeks with us in the Home in Bombay for rest; they are planning to go to the Woodstock College, Landour, at the beginning of the school year in March, 1910 to take a normal course for two years. They are promising prospective teachers and we shall be very glad to welcome them back as teachers in our orphanage if God wills.

The children of missionaries who have been away at school are all coming home for the Holidays, and the homes that have missed them will be happy to receive them again. We praise God for the good schools in fine hill stations where the children of missionaries can go and have the benefit of fine climates, and still be able to be with their parents once or twice each year for a season.

Most of the missionaries are making good use of the cool season out in the districts and we ask special prayer for them, and for the Indian workers, and for the people to whom they give the Gospel. Pray that both missionaries and Indian workers may be kept from sickness and accident, and may be kept filled with the Spirit.

We have just learned with great sorrow of the death of Mrs. W. M. Turnbull, in Toronto, Canada, where she and her husband were living. We have not heard particulars except that her new born babe was buried with her.

We feel the deepest sympathy with our dear brother in his great sorrow, and as a mission we feel the loss of one whose natural gifts and spiritual graces made her young life one of much promise.
List of Alliance Missionaries.

BERAR

AKOLA
Mr. & Mrs. R.S.M. Stanley
Mr. & Mrs. O. Lapp
Mr. & Mrs. Wm. Moyser.
Mrs. A. A. Delaney

AMRAOTI
Mrs. V. Erickson
Miss L. J. Holmes, Miss E. Case

BULDANA
Mr. & Mrs. O. Dinham

CHANDUR
Mr. & Mrs. W. Ramsey
Mrs. I. Moodie

BARYAPUR

KHAMGAON
Miss M. Patten
Miss L. Fuller
Mr. & Mrs. P. Eicher
Miss B. Eicher
Miss Wyeth

MURTIZAPUR
Mrs. L. Cutler

SHIGAON
Mr. & Mrs. P. Hagberg
Miss M. Veach

KHANDESH

BHUSAWAL
Mr. J. P. Rogers
Miss C. Rutherford
Mrs. F. M. Bannister

BODWAD (P.O. Nanagao.)
Mr. & Mrs. C. Eicher
Mr. A. I. Garrison
Mr. H. H. Cox

CHALISGAON
Mr. & Mrs. S. H. Auernheimer

JALGAON
Mr. & Mrs. C. W. Schelander

PACHORA
Mr. A. Johnson

GUJARAT

AHMEDABAD
Mr. & Mrs. S. Armson
Miss A. Fraser
Miss E. Morris

ASHAPUR (P.O. Sankhej)

DHOLKA
Mr. F. H. Back
Mr. J. N. Culver
Mr. & Mrs. H. V. Andrews

KAIRA
Miss E. Wells
Miss M. Woodworth
Miss Coxe
Miss Peter
Miss L. Gardner
Miss Mary Compton

MATAR (P.O. Kaira.)
Mr. & Mrs. L. F. Turnbull

MEHMADABAD
Mr. & Mrs. S. P. Hamilton

SABARMATI
Miss C. Hansen

SANAND

VIRAMGAM
Mr. & Mrs. A. Duckworth

BOMBAY

Mr. & Mrs. M. B. Fuller
Mrs. Devore

ON FURLough:

Mr. & Mrs. W. Fletcher  Miss E. Krater  Miss H. C. Bushfield
Mr. & Mrs. E. R. Carner  Miss J. Fraser  Mr. W. M. Turnbull
Miss A. Little  Mr. L. J. Cutler  Mr. & Mrs. McKee
Miss C. McDougall  Miss H. O'Donnell  Miss Z. McAuley

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