THE OVERCOMER.

I ask myself in wonder,
   Shall I His Image bear?
Shall I behold His visage,
   And all His glory share?

And then a sweet voice whispered
   My child thou art Mine own,
My Name is in thy forehead,
   Thou’rt with Me on My Throne.

—From the Overcomer.

EDITORIAL NOTES

Cost of Worship.

When visiting Benares, the so-called holy City of India, the writer was shown what is known as the Golden Temple because a portion of its roof is covered with beaten gold weighing over one hundred pounds the gift of a king.

In other large cities, in costly temples often covered outside with sculptured figures, are found numbers of images, sometimes of either marble or bronze, nearly life-size with emerald eyes, jewelled breasts, necks and wrists covered with jewelled or pearl necklaces or bracelets, shrines lighted up with gems and precious stones, gifts of adoring worshippers. In one large temple are 30 to 40 such figures, each in a separate shrine or room into which only the attendant priest enters, the worshipper prostrating himself outside the door but in full view of the image. This is one aspect of the cost of worship. Another is presented by the throngs of weary pilgrims flocking to these shrines from every part of India. Some having sold houses or lands are able to travel by rail in comparative comfort but many have travelled weary, weary miles on foot begging their bread as they go.
in order to present themselves before the object of their worship in the place specially dedicated to his honour. We have seen some, not content with walking, measuring themselves at full length on the dusty road, rise, advance to where their head was and again prostrate themselves, continuing this process for miles until the last prostration was made in the presence of the idol. What a cost of money, time, and bodily strength for the worship of a false god.

THE WORSHIP OF THE TRUE AND LIVING GOD.

Looking first at the Tabernacle and then at the Temple we see gold, silver and precious stones in abundance, also costly fabrics, placed there by the express command of God Himself. But this was only the "first cost" or "initial outlay." What of the money required for the constant support of the great number of priests also to provide animals for the daily and other oft recurring sacrifices. It is estimated that it took from one fifth to one-third of the income of every son of Israel to meet these requirements.

The regular Sabbath-day of rest took one-seventh of every man's time, this, with the observation of those feasts attendance at which was obligatory, and the time spent in travelling to them and returning, would leave only about two-thirds of a man's time for his ordinary business affairs. What was the gain, if any, to compensate for all this apparent loss? First, it brought the worship of God into the daily life. Is not this one of the hardest things that our missionaries have to meet in heathen countries to-day? That the worship of their idols is so inwoven in the daily life of the home that it is impossible for a man to live in his own house with the other members of his family and remain a consistent Christian.

Is it not too often the absence of this daily worship, this bringing of God into everything, in the Christian home and in the daily affairs of life that permits Christian men to drift away into coldness, deadness and sin?

Secondly, this worship of God, regularly maintained in the home, meant the recognition of God in the city and state so that His guidance, protection and intervention could be looked for
with confidence and, so long as the worship was true and sincere, was always vouchsafed in time of need. To them worship of God was a business which meant life and prosperity.

Thirdly, it inculcated intense patriotism and love of country, to the true-hearted Jew, his country, his city and its Temple meant everything. One cannot read much of the Psalms or Prophets without being struck with intense passion for and praises of Zion which are found on almost every page. After considering her palaces, marking well her bulwarks, counting her towers, viewing her beautiful situation, so intense is the rapture in the soul of the Psalmist that he breaks out: “they shall prosper that love thee.”

**What does God require of us?**

Is there not a lesson for us in this instinct which leads even the heathen to offer to their gods that which they esteem most precious. That the instinct is a right one we have seen by the cost of the tabernacle and temple erected for His worship by express command of God Himself. Has God changed? Are His requirements any less? Will God require less from us who have been taught that, “we are not redeemed with silver and gold but with the precious blood of Christ as of a lamb without blemish and without spot,” than He required under a symbolic worship from those who were taught that a man might be redeemed with a lamb? Surely not less, but much more. God is not to-day asking a-tenth or a-third from those who present themselves before Him but their all. Satan said “all that a man hath will he give for his life.” Will God be satisfied with only the outward, however precious, so long as we withhold the heart, the life. It is still the most precious thing God wants. The greater includes the less; having the heart and life He has all the outward possessions of His worshipper.

We have a king worthy our heart’s best love and devotion, a city of splendour and glory far beyond our highest visions, and a kingdom the coming of which brings such blessing, peace and power that the task of bringing it to the hearts of men is worthy of all our possessions, our best and most self-denying efforts and all our time as well. “Thy Kingdom come.”
A VICTORIOUS PARSEE CONVERT
BY ETHEL M. WYETH

It was while we were at the hill-station in Panchgani that we had the privilege of meeting this dear saint of God. The second morning after our arrival, while we were busy cleaning and putting the house in order for the missionaries who were coming later, we saw a dear old man with long, flowing white beard and saintly face coming up the drive leaning on his staff. We hastened down the steps to meet him and invited him into the bungalow. Our friend was Mr. Ruttonji. In his beautiful and thoughtful way he had come to welcome us to our summer home.

It was a pleasure we had not had since coming to India, of sitting near an old soldier of the Cross and listening to the varied experiences he had passed through since his conversion from heathenism, up to the present time.

How his face glowed as he told us about his conversion and how wonderfully the Lord had kept him from all danger during the days of severe testing and trial; how the great desire burned in his soul to see others brought to Jesus; then how God called him out into His ripened harvest fields to garner out precious sheaves for Him, giving him grace and courage to stand against the opposition of his people and supplying the means to carry on the work.

His parents were Parsees and far from the Christian religion. They had sent him to a Government school where the Scripture was not taught. He and some of his companions used to steal off and pray to the ‘unknown God;’ they also read Christian books because the morals were higher and purer than in any other religious books.

One day they heard of a converted Brahmin, who had lately returned from England and went to hear him. For several days they listened to his convincing proofs and his preaching, which was full of power, until they were soon convinced that their prayers, good resolutions, and efforts were unable to bring about their redemption.

Beginning to realize their unsaved condition they began to seek more earnestly for the Truth, praying and even reading the Bible which up to that time had been an unopened book to them. Light began to dawn on their darkened souls. But what about the awful cost of giving up all to follow Christ! Soon the news spread rapidly that they were considering the Christian religion. As soon as their parents heard of it, they were greatly distressed and tried to destroy their interest by sending them to different
parts of the country. It was of no avail. Mr. Ruttonji had received what his soul had been longing and thirsting for and nothing could turn him back.

His beloved parents did all they could to win him back to the religion of their fathers; they tried to compel him by the law, and when his life became endangered he had a body of police to protect him day and night, and often at night would have to move from room to room in order not to be taken by force.

They also intreated him and had their friends to do so. He said, "Of all their attempts there was one which I could not stand and that was their tears. I could endure every trial and put up with any harsh treatment but their tears were hard to endure. My grandmother, who had cherished a great love for me, assured me more than once that she would not have felt or mourned over me more if I had died than she had done for my becoming a Christian. That, she declared, was the greatest sorrow and humiliation she had ever experienced."

His wife and baby were also taken from him. But with all these hard and trying experiences—he rejoiced that the Lord had enabled him to suffer a little for His sake and great as the trials had been—he had never for one moment regretted the step he had taken.

With this beautiful testimony he arose to go and, as he walked out on to the verandah, he gave us young missionaries some good advice—we were to be careful about the sun and not to become discouraged in our language study. He said: "I know the Marathi language is hard to acquire, but your God is back of you. Be faithful and He will help you."

Our hearts were warmed and brought closer to the Master; we were strengthened in faith and a greater zeal burned in our souls to see the lost people of India brought to our Saviour; we felt we would be better missionaries for having met this blessed man of God.

Sometime afterward we missed him in his regular pew in Church and were sorry to learn he was ill, but it was not long until we were glad to see him out again. Not many days elapsed and he was again taken sick. This time it proved fatal. The Father knew his work was finished and had come to take him home, a ripened sheaf for the Master's kingdom.

Some of our missionaries count it a great joy in having had the privilege of ministering to him during the last few days he remained on earth. Towards the last he was unconscious most of the time, but one day while one of his daughters was standing near him he opened his eyes and looked up and his face lighted up with the glory he saw in the heavens—the gates were swung open for his entrance.
The funeral services were held at the cemetery, and, though the rain was pouring, still many gathered at the cemetery—Europeans, Missionaries, Government officials, Roman Catholics and Parsees, those of his own people who had witnessed his beautiful life which had been a living testimony to the saving power of the Lord Jesus Christ.

Long will the memory of his consecrated life be a blessing to all those who knew him.

ODDS AND ENDS IN MISSION WORK
BY W. MOYSER

ANY intending missionaries think that on reaching the foreign field, their entire time will be devoted to preaching the gospel directly to the heathen, either in the place where they intend to reside, or in the surrounding towns and villages. The first great and all important work on reaching the field will be the study of the language, and unless we realize the importance of this, and enter into the study with a real zeal for it, I am afraid that the work will be almost an entire failure. This part of our early mission work cannot be too strongly emphasized as it is only through the medium of the vernacular language that we can reach the multitudes around us, and yet while studying the language we can find many opportunities to say a few words for the Master. To some who have led a busy active life this may seem irksome, but the better our knowledge of the language is, the better we shall be able to reach all classes of people. If we do not understand the villagers clearly, how shall we be able to intelligently answer their numerous questions as we go from village to village. The writer had one rather hard experience on this line. I had just finished my first year in the language and with another young man, who had been out the same length of time, we started out on a four months touring trip. We rode horse-back and preached in from 4 to 7 villages daily. We both always spoke, and nearly always spoke for an hour or more, but when the people began to ask us questions we could not always understand what they said. In one village after we had both spoken and had had a very nice time, one old man asked us some questions that we could not understand at all. The writer frankly told him that neither of us could understand what he said. The old man looked at us quite calmly and said, "Why how is that? Here you have been talking to us for over an hour and we understand what you have
said, How is it that you do not understand what we say to you? Sahib you do not want to understand our questions and I believe that you are both LIARS.” And so we had to leave them. Another time in our early work we were out with a very dear brother amongst some shepherds, with whom we had often had some very good times. One evening at the close of our preaching one of the men asked the brother who was with me what time it was in our country. He tried to explain by placing a stone for the sun, and another for the earth and showing them how the earth revolved on its axis once in every 24 hours and around the sun once a year. They listened very carefully until he was through and then one of the men said, “Sahib we have always believed you until now, but when you say that the sun stands still and the earth goes round, why we do not believe you and we know that you LIE.” And so if even in the ordinary affairs of life you are disbelieved, can we wonder that they do not always accept the gospel of free grace. An Oriental cannot understand anything, especially, any good thing, being free. These are only incidentals, the real problems commence when one is placed in charge of a Christian community and the problems are in proportion to the size of your professing Christian community.

It is not all sermonizing and giving out the bread of life in a direct message, “but it is here a little and there a little, line upon line, precept upon precept,” sowing our seed in the morning and in the evening withholding not our hands that the work is done. Much time is spent in things that on the surface do not apparently count. For instance, Luxman comes and says that he has been out of work for the past 3 weeks and he does not know from whence his next meal will come, and he will quote “Give to him that asketh thee, and from him that would borrow of thee turn not thou away,” and so he would like a few pounds of rice, also a measure of wheat, perhaps a new dress for his wife and coat for himself; or else enough money to buy a ticket back to his own country (by that he means his birth place.) He looks to you personally for these things and if you do not see your way clear to do these things for him, he will want to know perhaps, what is the use of being a Christian? And perhaps threaten to go back into caste if you do not help him. Nagubai is building a new house and she has waited upon the Lord (so she says) and He has made it plain to her that she must come to the writer and he would loan her Rupees 50 for the said house. I had to explain that somehow she had missed the Lord’s voice or else the Lord had made a mistake (which I did not believe) because I did not have Rs. 50 to lend at that time. We had
just disposed of this case, with a word of advice about seeking the Kingdom of God and His righteousness and all these things shall be added, when we were called to settle a quarrel between two of our native women over some chickens going into one of their houses and scratching up the mud floor. A few words about patience, forbearing, and brotherly or sisterly love and this case was dismissed. After morning prayers we receive our mail and sometimes we receive some very peculiar letters, many of them containing petitions of one kind or another.

Lately we have been receiving letters from a Hindoo (that is one who follows Hinduism, an idolator, not simply one who is born in India) who has heard that the Mission has land to give away and he would like a good share for himself and family. It took some time to finally convince the man that we had no land of our own much less land to give away. Then he took a new tack in his petitions; he wanted to know if we did not have some military friends whom we could influence to give him a direct appointment as an officer in the native army, as he understood English. This one is practically a stranger, I only having met him once. Then comes a letter from a boy that used to live with us 13 years ago, wanting a position as cook, and promising to be baptized if we gave him a position. We used to be very much interested in this lad's family; his father was our first cook and we taught this boy much of the Bible and about Jesus Christ. Another, a new convert, who is quite well-to-do but is frightfully involved in debt and entangled in lawsuits about his land, keeps coming to see us and tries to get us to write to the Government officials to interfere in his case now he is a Christian.

And so the days go on. Some one comes in and accuses the bullock driver of eating the animal's grain and that has to be attended to. We once had rather a laughable experience on that line at the close of the famine of 1897. One of our boys was accused of eating the pony's grain and he indignantly denied the charge. It was too plainly proven for us to have any doubt in the matter. The boy said, "Why Sahib you have rescued me from famine, fed, clothed, and educated me, do you think that I would steal the grain from the pony that you go out to preach the gospel with, Oh I am not a boy of that kind." We were so thoroughly convinced of his guilt in the matter that we told him he could have no food until he confessed his guilt. The case ran on until the third day, and each day as we dealt with him he reiterated the same story and said, "See Sahib the Lord knows that I am innocent and He is keeping me fat and well." It began to look a little serious when on the third day he was found again eating the horse's grain (by the way I must say that every one in
this country is fond of it, it is the lentils that Daniel got fat on). We called him up and he as usual stoutly denied the charge. There was only one remedy left. We gave him a good strong emetic and very soon the evidence of his guilt was laid before us. The boy looking at the grain in astonishment exclaimed, "Well! Well! How ever did that get there." The Oriental hates to tell the truth.

Houses have to be repaired, tiles relaid, wells dug; workers attended to, Native Preachers' course gone ever with them, Bible classes held. Some have mission accounts to keep, paper to edit, committee meetings to attend, examination papers to be marked, weddings to perform and a hundred and one things to be attended to that when the day closes, one wonders what we have really done besides settle disputes, write letters, give advice and attend to begging petitions.

The ludicrous comes out once in a while to relieve the monotony of things. We once received a letter asking us to kindly take care of a couple of orphans, and when they came they were a couple of old women over 70 years of age and nearly blind. These are only a few of the many odds and ends that come into the life of nearly every missionary of any standing who has charge of a station. Some one that you know is a perfect rascal wants you to write him a letter of recommendation to some other missionary; or else some one who has been dismissed for charges cannot understand why you cannot give him a job as preacher; another wants a month's vacation, just at the busiest time of the year, to go and see some Hindoo friends. Then you are expected to know everything and to do anything from building a house to repairing false teeth. One of our missionaries was asked to take a wooden model of one of his Native Christian's teeth and bring him a new one from Bombay. You must be able to explain every difficulty in the Bible, the difficulty mostly is that you do not explain it the way they want you to explain it. And so we feel glad when touring time comes and we are out in the villages for several months and are away from these petty little things that will crop up while in your station. And yet, with all these petty things, thank God for every one who has turned from dumb idols to the living God. These are simply the odds and ends that are thrown in a missionary's work that apparently do not count. We have not mentioned the regular preaching, touring etc., when we visit and preach in from 3 to 5 villages daily for months at a time, and then the regular station work besides. Please pray for our work here in Amraoti with its over 300 towns and villages, without God and without hope and no knowledge of Jesus Christ the living Saviour.
REV. RUTTONGI NOWROJI

We have given elsewhere by the pen of Miss Ethel Wyeth a sketch of the career of this staunch old veteran who has just passed to his eternal reward, but perhaps a few, incidents of his work from his own pen may be interesting to our readers. Converted in 1855, from the Parsee religion, he suffered much persecution even having his wife and child taken from him. He says, “my people kept back my wife and child although the former wrote and sent messages that she was willing to join me; but she was closely watched and prevented from carrying out her intentions. I applied to various magistrates but she was removed from one jurisdiction to another and all my efforts to regain possession proved unsuccessful.” Nor was this all, a little of what he went through may be inferred from the following, “Besides all this they (my people) employed several rough men, offering them large rewards if they could take me away by violence; and in order to frustrate their purpose I applied for and did receive from government a body of police to keep watch over me and protect me night and day. In Bombay I could not pass a single street without being abused and insulted and even pelted.”

With what a beautiful spirit all this was met may be seen from the following incident:—On one occasion a merchant rudely insulted me as I stood talking to his neighbour who felt much for me, and offered to bear witness against the man if I chose to prosecute him. “No, dear friend” said I “I shall not prosecute him nor shall I say one unkind word in return. I shall forgive him. His insulting language has not hurt me in the least.” The man was surprised remarking that he would not himself stand such language without retaliation. I replied that most probably he would not and could not, for the simple reason that he knew not the Great Master whom I followed for He taught me to return good for evil.

After working as a lay missionary for some years he was ordained in 1870 and placed in charge of a large mission-station. To again quote his own words:—There was no church, no mission-house, there were no schools and hardly any preachers. I committed my pressing needs to my Master, Who graciously supplied them one by one. I believe it is the general experience of missionaries that the commencement of their work seems to be fraught with insuperable difficulties of one kind or another. And why?—in order that we may learn that it is not by man’s power and might or by human wisdom that we can do anything, but by the Spirit of God.
Soon after my arrival at the station, I called on the officer commanding the station, who, holding my card with one hand and shaking hands with the other, looked and stared at me with astonishment saying, “Do you mean to say, sir, that you are a convert to Christianity, and moreover, do you mean to say that you are an ordained clergyman of the Church of England?” “Yes, sir, I do.” “Then sit down and preach to me, for I am but a heathen and a pagan.” After attentively hearing me for a long time he remarked that it mattered not what God we worshipped or in what way we worshipped Him—whether it was a living God or a lifeless idol. I asked him whether it was true that it made no difference. “Suppose,” said I, “that if instead of coming in to see you as officer commanding, I were to pay my call to the sentry who is pacing up and down, regarding him as the officer commanding, would you indeed be satisfied, saying it made no difference?” “Ah, I see you have the best of the argument. Come to me as often as you like, and talk to me on religious subjects and make me your convert.”

**A Little Girl.**

I had established several Primary Schools which were productive of much good from a missionary point of view. Among the many encouraging instances I will mention one here.

A little girl about ten years of age attended one of these schools and was reading the “First Marathi Book,” published by the Bombay Tract and Book Society. It is my conviction that that dear little book stands unrivalled and unsurpassed. It contains several small lessons on morality and religion, such as “God sees me always,” “God hears all that I say,” “The Son of God came into the world to save sinners,” and such like. The usual method of learning Marathi is to read aloud—so that the eyes and ears may help each other.

While the little girl used to read aloud her lesson books in the evening, her parents used to listen to her evening after evening. One occasion her father applied to me for baptism. “Who are you?” said I, “and what do you know of the Christian religion?” “My daughter attends your school, and from her I have learnt the Ten Commandments, and the Lord’s Prayer. Examine me. I have learnt something of the Lord Jesus Christ, of His incarnation, of His miracles and parables.” After further instruction I baptised the whole family. The little girl was also in the habit of going to her uncle, who lived close by, and reading aloud her lesson books. He too was convinced of the truth, and I had the
pleasure of baptising that family also. This dear little preacher, after being made an instrument of bringing two whole families into the Christian Church, passed away to her rest. Need I say that I shed many tears over her little grave?

FRUIT, AFTER MANY YEARS.

In one of my outstations there lived an elderly man who treated the converts with great contempt. He was a terror to his family and neighbours. His temper was terrible. I have seen his animals rise and tremble at his approach, and his children and even his poultry would scatter in every direction to avoid him. In spite of all this I was singularly drawn to him. His fine face, and flowing grey beard attracted me much. Once when the village was hushed in sleep I was reading out in the open, and asked him to come to me that I might read to him. "What do you want to read to me for? Do you suppose you will ever be able to convert me? If you do, let me assure you that you are entirely mistaken. The sun would more easily rise in the West and set in the East than I would become a Christian. Your religion may do for others but not for me." "I cannot make any one a Christian," said I; "I can only speak and persuade; God can convince and convict. I can plant and water, but it is God alone who can give the increase. Come near and hear me." For ten long years the man opposed and blasphemed, and for ten years he was rough and violent—and the villagers begged of me to let him alone, but I would not give him up. At last the Spirit of God opened his eyes. His heart was touched. He solicited baptism. With meek attitude and earnest devotion he and his wife knelt down to receive baptism at my hands before a concourse of people. When this was known, men from the surrounding villages came to see for themselves whether Christianity had any effect on his violent temper, and when they saw, they found that the man who was feared everywhere for his fiery disposition had become quiet and peaceful. "Surely," said they, "the religion of the Christians does possess a mysterious power which can change a tiger into a lamb." For ten years the man led a sweet Christian life, persuading others to receive Christ as their Saviour, and then he fell asleep in Jesus. I have sadly and sorely missed him.

AN OLD CONVFRRT.

In another village I baptised an old man of eighty years of age. As I was leaving the village he begged of me to send him a copy of the 'First Book.' "What do you want it for? Surely you are now too old to learn." But seeing he was in earnest I sent it to him. He applied himself to study and
within a few weeks he was able to read. His eyes were wonder-
fully good for his age, and he needed no glasses. When, on
my next visit to the village, I was addressing a number of
high caste people, one of them remarked that our religion
was suitable to the low caste people and not for such as he.
“Is that so? Wait and see.” I made the old man stand
up and read the New Testament. He read it fluently without a
single mistake. Then taking it out of his hand I passed it on to
the man who had held the low caste into contempt. “Now
please read it,” said I. The man replied that he did not know
how to read. “Wherein then does your superiority consist?
The old man twice your age has learnt, after his baptism,
to read while you cannot read. Let your own mouth decide
as to who is really high and who is really low.” He hung
down his head, and walked on.

PLAGUE.

Once plague was raging in two or three villages. The
people were alarmed and began to offer sacrifices to their
gods, urging the converts to join them or be subjected to
their heavy displeasure and ultimate punishment. The con-
verts told them, “We shall not contaminate ourselves by
worshipping your idols. We trust in the living God. We are in
His hands. If He wishes He may send the plague among us—
and we shall but go home to the Heavenly City above, whose
Maker and Builder is God.”

The plague made havoc among the heathen, but the
Christians were safe and untouched. The people asked what
remedy they had tried. “We have no other remedy but prayer.
Come and join us; we shall pray for you also.” Many joined
them and found deliverance, declaring that there was no God
except the prayer-hearing God of the Christians.

HIS LAST MESSAGE.

Now let me pass on to you the last message of this grand
old soldier in his own words:—Again and again it has
been asked—“Are Missions successful? Is it not an unhappy
waste of energy and talents, of resources and wealth, of life and
all that makes life dear, to seek the conversion of the heathen?
Why not leave them to their own ways?” The question is
undoubtedly asked by: those who are nominal and indi-
ferent Christians—realizing not the necessity and importance
of obeying the commands of our risen Lord, nor yet the value of
a soul. They estimate the price of a soul by pounds, shillings
and pence—forgetting that the glory and wealth of the whole
earth are nothing in comparison to the worth of an immortal
soul. I know and I am certain that missions are, and will ever be, successful, in spite of all doubters and fault finders. And the time is not far distant when converts from Hinduism, Parseeism, Mohammedanism and other races will flow into the Christian Church by hundreds and thousands, because Christ the Lord has been “lifted up from the earth.” Toil on then, dear Brethren. Be not discouraged. Slacken not your zeal. The great Master is at your back with His Almighty power, with which He is able to subdue all things unto Himself. India must be won for Christ. And the perplexing problem of India’s rest and peace, and deliverance from darkness and misery and degradation can be solved by His gospel, and by nothing else. And now, Brethren, “The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”—Farewell!

SOWING AND REAPING

BY MRS. ERICKSON

HOW often the dear Lord reminds us that, in His service, we must not reckon the fruit according to immediate or visible results, nor be over anxious or discouraged, when souls which seem very near the Kingdom pass out from under our instruction and watch-care, before we have the joy of seeing them really saved.

May we be found faithful, not only in seed sowing, but also in intercession; believing that the Master, the Lord of the harvest, is caring for the precious seed, choosing His own vessels by which to water it, and His own instruments to gather in the sheaves.

Some years ago, there lived in Amraoti an intelligent, interesting young Brahman who was earnestly seeking the truth. Failing to find it amid the myths and mists of Hinduism, he listened attentively to the story of the Cross, studied the Bible and saw the way of salvation. But with the dread obstacles of caste and family ties looming up before him, he shrank from passing through the strait gate into the narrow way where he must yield up all, leaving consequences with Him who is able to keep and over-rule. How could he break a loving mother’s heart and bring the disgrace and miseries of widowhood on a young wife by becoming an outcaste and thus virtually dead to them?
Was there not some other way of salvation which would not mean separation from his loved ones?

He turned to a class of so-called reformers who assured him that, "to obtain salvation, there was no need of taking any step by which his caste would be broken. That there was no more harm in reading the Bible than the Hindu shastras if he accepted only those teachings which appealed to his good judgment and rejected the rest. That the gospel of the atonement was false; although Christ was a good man He was not the Son of God nor Saviour of the world. That he would be accepted by God according to his merits and good works, &c., &c."

Although he tried to persuade himself that these plausible assertions were true, the Holy Spirit was working in that troubled soul. Its hunger could not be satisfied with empty husks, and he soon came back for the Word of Life.

He mingled with Christians, attending services, even contributing for the support of the Lord's work, but still refusing to definitely accept Christ as his Saviour and be baptized or to do anything that would mean breaking caste. He finally left Amraoti and we heard nothing of him for some time.

One day while reading a report of work in another mission we were rejoiced to see an account of his baptism. Soon after, while passing through Amraoti, he spent several days with us. News of his baptism had long before reached the ears of his Hindu relatives and friends causing great indignation.

However, in spite of dangers and difficulties, he had courage to visit and witness in his home. He and his mother were devotedly attached to each other. The poor woman had suffered agonies since she heard that he had become an outcaste and could no longer be counted as one of their home circle. She longed to see her darling once more, and when this wish was granted, overcome with joy, she lost all fear of defilement from touching a Christian and welcomed him with a loving embrace, for which she too was put out of caste. She was obliged to pay quite a sum of money and go through certain ceremonies for cleansing before she could again be received, even into her own family.

Amid trials and testings this young man has stood true, growing in grace and longing and labouring for the salvation of others. He is now in a Bible School preparing for the blessed work of breaking the Bread of Life to the people of his native land. "One soweth and another reapeth. But God gave the increase," "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together."
NECESSARY CHARACTERISTICS FOR THE PRESENT DAY CHRISTIAN

BY L. F. TURNBULL

"Ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."

The present age is becoming more and more troublous; every nation is preparing for a crisis and "men's hearts are failing them for fear and for looking after those things which are coming on the earth."

The adversary appears to be using his satanic power to its utmost limit, in his efforts to thwart God's plan for the present age. There never has been a time when so many erroneous doctrines have been preached, as at the present day.

Surely we are nearing the end of this dispensation; men are running to and fro as never before, knowledge is increasing constantly, while a clearer perception of prophecy is being manifested among Christian people.

Recognizing, then, that the opening of the second decade of the twentieth century has a peculiar significance to the child of God, who perceives that many are being purified and made white and tried, let us consider a few elements of character which ought to be realized in the life of the present day Christian.

STABILITY.

The present day Christian requires stability. A forcible illustration of this is found in the life of Nehemiah the prophet, who was not afraid to rebuke rulers and nobles. Hear him fearlessly answer, when tempted by Shemaiah, one of his own countrymen, to hide in the temple from his enemies: "Should such a man as I flee? Who is there, that, being as I am, would go into the temple to save his life? I will not go in."

The world needs staunch Christians whose lives are hid with Christ in God. Christians who do not compromise with the world, by using any means supplied by Satan in their service for the Lord. There is a call for Christians who, although unnoticed, are always at the post of duty. They may have little to say but are determined to be true to the trust reposed in them. They seek not to be exalted in the opinion of men, but desire that God, alone, may be glorified in their walk and conversation with those with whom they come in contact.

It is evident that Christians are needed, who have been tried and tested in the furnace of affliction, Christians who as a result of its refining process are not only able to trust God, but are trusted by God.
When occasion arises of needing someone, who can be relied upon in a hard and difficult field of labour, although it may be both isolated and lonely, the prepared and tested Christian is ever ready to reply, “Here am I send me.”

Such Christians would rather die, than lower the divine standard, or retreat from the known will of God concerning them.

**Humility.**

The present day Christian should possess humility.

We have a beautiful example of this in the life of Moses. He it was who had to endure the murmurings of a discontented and wilful people, and what was probably harder still the taunts and censure of those of his own family from whom he would naturally expect sympathy.

One of the hardest lessons, we have to be taught of God in our Christian experience, is that of perfect submission under all circumstances. It is not often that a follower of the lowly Nazarene is found, who has learned the secret of sitting at his Master’s feet in meekness.

It would seem, in a certain sense at least, that the responsibility of having this grace produced in our lives is left with us, for God is willing to impart humility the moment we are in an attitude worthy of its reception.

Apart from humility there is no real living in God’s presence or power in the Holy Ghost. Humility is the great fountain head in which the other graces find their source and its absence is an ample reason for many of our shortcomings and mistakes.

As the stream that wends its way down the mountain side, finally rests in the valley causing it to become fertile and productive, so in like manner the heart low before God is receptive of much grace and grows accordingly.

**Wisdom.**

The present day Christian also needs wisdom, in order to successfully encounter the many difficulties, which so often confront him.

The noble life of Daniel undoubtedly reveals great prudence and keen perception, as is seen in his coping so ably with the trying circumstances so inevitable to one in political and public life. Even his opponents, who were constantly trying to find a flaw in his character, were obliged to say: “We shall not find any occasion against this Daniel, except we find it against him concerning the law of His God.”

It is surely needful to apprehend and appropriate wisdom personally, before we attempt to impart it to anyone else. Jesus
elucidates this fact for although omniscient He was willing to be taught, and was found among the learned men in Jerusalem, "hearing them and asking them questions."

Many who seem qualified to give instruction but are unready to be taught greatly diminish their usefulness, while on the contrary the sphere of those with a receptive spirit is constantly widening. There would seem to be no need of a lack of judiciousness being manifested in any of Christ's disciples, for God is willing to impart His wisdom to us so that we shall have prudence and good judgment at all times.

Many valuable lessons on tact and discretion are lost through a lack of vigilance. Unless God's words of council are received into the heart, we will not derive the blessing or spiritual strength He intended should be ours. How can we be but wise if we obey the admonition which says,—"Let this mind be in you which was also in Christ Jesus."

**Reliance Upon God.**

Another indispensable quality, in the life of the present-day Christian, is reliance upon God.

A living picture of absolute dependence upon God is given us in the career of the shrinking and diffident Jeremiah. Hear him saying, as he pleads to be excused from delivering God's message to a rebellious people: "Oh, Lord God behold I cannot speak for I am a child." But what a change has been wrought in him by the Lord as we perceive him boldly proclaiming in the court of the Lord's house: "Thus saith the God of Israel, behold I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because they hardened their necks that they might not hear my words."

If we consider the negative side of this theme we will find that fear is one of Satan's most subtle temptations. He probably gains access into more Christian lives by this deception than in any other way.

Let us not sap our spiritual strength by meditating and mourning over past failures, but rather "look unto Him, who is able to keep us from falling, and present us before the presence of His glory with exceeding joy." If we abide in God, rather than in people, circumstances, or self, we will always be triumphant; knowing how fully the Lord can be trusted we shall not be fearful but our testimony will be, "The Lord is the strength of my life, of whom shall I be afraid."

**Power with God.**

The present-day Christian should have power with God, to insure the promotion of healthy Christian life.
NECESSARY CHARACTERISTICS FOR CHRISTIANS

It would be difficult to find a more fitting example of this than Elijah the prophet. St. James gives a forcible testimony to the prevailing prayer of this man of faith when he says: "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain and the earth brought forth her fruit."

There are just as great possibilities in prayer to-day as there have ever been; its limit is as boundless as God Himself. As nothing is impossible with God the prayer of faith is all powerful. The riches of God in glory are at the disposal of the Christian who comes in simple trust in His infallible word.

Do we desire to be made a blessing to others? The secret lies in having power with God, for how can He use us until we Christians, have first learned to depend on Him ourselves.

SINGleness of Purpose.

Finally the present day Christian should be the embodiment of singleness of purpose. In speaking of this characteristic our thoughts turn to Paul. The one aim and engrossing passion, of this heroic and devoted apostle of the early Church, was to see lost men and women brought into the glorious liberty of the gospel.

The men, who have success in life, are those who apply themselves with untiring energy to accomplish some definite plan, which project is ever within the horizon of their mental vision. This truth is demonstrated by observing those in professional and commercial vocations as well as those engaged in active Christian work.

What holier aspiration can we as co-workers with Christ have, than that of being always in the very center of the Will of God.

Let us determine to say with Paul: "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

THE BIBLE SOCIETY

R. JOHN R. MOTT speaking at the annual meeting of the Bible Society in Queen's Hall says, "Some twenty-two years of journeying up and down the nations has permitted me to see at first-hand the workings of this Society. I have examined it with great sympathy and care in North America and South America, throughout Asia, and in many parts of Africa.
and Europe, as well as in the Pacific Island world. I have been profoundly impressed by the work of this organization.

"Its universality has appealed to me. Well might this Society take the saying of St. Augustine as an expression in epitome of its scope: 'A whole Bible for my staff, a whole Christ for my salvation, a whole Church for my fellowship, and a whole world for my parish.'

"The fundamental character of the work of this Society is impressive. It undergirds and strengthens all other organizations and movements in our all-embracing Christianity. Their fruitfulness and power and their working efficiency are conditioned upon the sweep and the thoroughness of the work of this organization.

"The triumphant note of this Society is highly impressive. What society has fought on more battle-fields? What society has faced greater difficulties? What society has so nearly a uniform line of triumphs? It thrills one to go from field to field and observe the peaceful victories of these wonderful writings in which Christ lives.

"The evidential value of the Bible Society is not so fully appreciated, even in critical circles, as it should be. This great company to-day stands, as all friends of the Society stand, with unswerving loyalty for the original evidence of Christianity, the Virgin birth, the miracles of Christ, His matchless character, His resurrection from the dead. And yet we recognize how mighty, as appealing to men, are the present-day workings of the living Scriptures. Your Society is presenting an unbroken appeal by showing the wonderful workings of the living God, bursting out from His Word in all our communities. It is the mightiest single apologetic with which we are familiar.

"The faith which characterizes all that this Society does has touched me deeply. The scattering of the naked Word of God without support, so-called, is one of the most audacious and splendid examples of faith in God. It reminds one of the Parable of the Sower, 'A sower went forth to sow.' In these days so many societies and workers are occupied so largely with analysing the seed (laughter and cheers) and likewise analysing the soil into which they are to cast it, that they do mighty little sowing. (Applause.) This Society has never made that error.

"The giant tread of the Church in the non-Christian world is made possible by the Word of God. The Bible has power to kindle men with unselfish enthusiasm. I have not yet been able to find any philanthropic, altruistic, social-betterment scheme which does not owe its springs and principles to the Bible. In this day of great missionary expansion it is well to remind
ourselves that the Bible has suggested the plan, has communicated the original impulse, and supplies the sustaining enthusiasm.

"The Bible has a wonderful power to draw together the peoples and the nations and the races. The most divisive influences to-day are the racial, national, and ecclesiastical or creedal differences. I speak carefully when I say that I see no hope for a divided Christendom or for averting the recrudescence of racial and national hatred and jealousy apart from a more wide dissemination of the literature of brotherhood and love. But therein I see abundant hope. I know of no other religion, or no other religious literature, or no other system of ethics which is drawing together the whole of the human race. Christianity, through the Bible, teaches that God has made of one blood all men. Who can exaggerate the beneficent influence of the British and Foreign Bible Society in its unifying influence by uplifting Christ, who, if lifted up, draws men—the nearer they are drawn to Him, the nearer they are drawn to each other—by magnifying the things upon which we agree and passing over those minor and accidental matters which, after all, divide us, and by absorbing us with a common work, and by bringing us face to face with stupendous tasks? This Society is unifying the human race and the Body of Christ consciously.

"How may we more largely release the latent, yet living power of the Word of God? We should greatly increase the operations of this Society. It ought not to be possible to say much longer that there are still four hundred millions of people who have not yet translations of the Bible which would reach them. These languages and dialects should have the living Word released in them as soon as possible; partial translations should be completed; new editions and revisions should take the place of old. I place myself on record as saying that any Missionary Society should be willing to release its best men for the carrying forward of this indispensable work. Not only should there be new translations, but there should be much wider dissemination. The great embarrassment of this Society is due to the unprecedented success of Christian Missions. Therefore, to protect our investment in foreign Missions, we must greatly increase our gifts to the Bible Society.

"Then I want to enter a plea for a more vigorous propaganda to promote the study of the Bible. There is a shocking amount of ignorance about. In America the other day one professor was having an examination, and he said, 'What are the Epistles?' and one student in his answer said, 'The wives of the Apostles.' (Much laughter.) One of your students here was more ingenious.
in covering up what he did not know. When he was asked to name the Minor Prophets he said, 'God forbid that I should lend myself to any such unfair distinction. Rather let me give in chronological order the names of the Kings of Israel.' (Renewed laughter.) I am glad to say, however, that a great change has come over the colleges. When I was an undergraduate in America we had fewer than 2,000 students in the Bible Circles; last year we had 35,000. I was told this morning that there were between 5,000 and 6,000 students in the University Students' Guild here, a much larger proportion of membership than we have in the United States and Canada. On the Continent of Europe and throughout the world we have a great awakening amongst students in connection with the study of the Scriptures, and, apart from the universities and colleges, there are coming into being innumerable societies for the study of God's Word. Even in the Roman Church we seem to have come into a new era. Let us increase the number of students of the Bible, and let us improve the quality of the courses and the leadership.

"What we want to do, we must do quickly. The present is the time of all times throughout the world. There may have been times when, in one nation or a few nations, the Church was confronted by as great a crisis as, or greater crises than, the crisis which now confronts it; but never in all the known Christian world has there been such a synchronizing of crises as we now have. Therefore let us scatter the Word with a prodigal hand; let there be wide-cast sowing and let there likewise be worldwide reaping."—Bible in the World.

BHUSAWAL SCHOOL
BY W. R.

T was on a wet, dreary morning last week that about day-break our train pulled into Bhusawal, where we had about three hours to wait.

Leaving our traps in the waiting-room we started in the rain for the mission bungalow. After a very acceptable cup of hot tea with Mr. and Mrs. Hagberg, Miss Bushfield took us over to the native town to see the schools which are under her care.

The first thing that struck us as we passed into the compound (yard) was the cleanliness of everything inside compared with the filth of the streets through which we had just passed; even on that dreary, wet morning, when everything naturally looked its worst, the contrast was quite apparent.
The first class room we entered was the kindergarten and primary, the regular attendance at which is from 40 to 45. It did us good to see the bright, happy faces of these little ones gathered off the streets, but we quickly passed on to the other rooms.

There were thirteen boys in the first class, twelve in the second, six in the third and five in the fourth. This being the rainy season the rooms looked a little more gloomy than usual, but were clean and tidy everywhere, and there was no gloom visible in the faces of the children.

In a separate building was the Bible class of 17 boys and it was with deep interest we stood and listened as the master took them through the lesson of the betrayal and arrest of Jesus, their answers showing that they were well acquainted with the subject of the lesson.

From this we passed on to the girls' school which has been more recently started. Here there were twenty-four girls in the primary class ranging in age from five to eleven years and in the 1st and 2nd standards, nine more girls.

For the upkeep of this institution, with its five masters and two mistresses, repair of buildings, etc., the government grant is only $7. per month and the mission has limited the amount which may be drawn from its treasury to $10. per month. As may be inferred this leaves quite a sum to be raised each month by the missionary in charge and for which she is personally responsible if the school is not to suffer.

The usefulness of the school or its direct Christian influence is not limited to just the Bible lesson given each day to all the children in the school, but the mission employs a Bible-woman, who is also in charge of Miss Bushfield, to visit the children in their homes and also try to get hold of the parents; she often finds entrance to homes which would be closed to her were it not for the little ones at school.

May we ask that Miss Bushfield may have an interest in your prayers as day by day she endeavours to mould these young lives, often in spite of very powerful and discouraging home influences, and to win their little hearts for Christ our Master.

ITEMS.

We are glad to be able to report that Bro. Hamilton is progressing favourably though the arm is still somewhat stiff. It is cause of much thankfulness that God has heard prayer and the symptoms of blood-poisoning, which the doctor feared for a
time, seem to have disappeared. Pray for our brother's complete recovery.

Our good Brother Armson is just recovering from an attack of Erysipelas which was very trying in the hot season. Praise God.

August 30th is the date fixed for the opening of the Summer-School this year in Akola. All the Native-workers of the Marathi field with their missionary teachers will be gathered for a three-week's review of the course of study pursued in their stations during the year. This is followed by an examination of the different classes by a committee appointed for the purpose. Those who pass get a small increase of salary and in addition to this a prize is given to the two who have done best in each class. This is an incentive to study as well as preach and we are always glad when we see the prize go to one whom we know to have been faithful in his studies rather than to one who, relying upon natural talent and smartness, has consequently been less diligent in his studies.

After the examination we generally have two or three days of spiritual exercises and waiting upon God with these dear brethren and sisters. Will you not pray that this time of study, examination and especially these two or three days, beginning Oct. 2nd., may be times of rich blessing and enduement with power from on high, not only that these may be blessed but that they may be made a blessing in their stations throughout the year.

Furloughs for three missionaries have already been sanctioned by the Board on account of their health, and applications for furlough in March next from three married couples have just been forwarded to them. The number at present on both the Marathi and Gujerati fields is hardly enough to man existing stations and the time of furlough for others is rapidly approaching.

There is urgent need for at least two young men on each field. If God has called some young man of sufficient education to enable him to get the language, and determination enough not to be side-tracked from it for something easier, physically strong enough to stand the climate, willing to receive grace enough from God to get along with his missionary brethren and with the natives, himself saved, and knowing how to tell the way of salvation in simple language to another—let him take courage and apply to the Board. God will guide to a right decision. Faithfulness rather than brilliancy is needed on the mission field.