Apostles, prophets, Martyrs,
And all the sacred throng,
Who wear the spotless raiment,
Who raise the ceaseless song;
For these, passed on before us,
Saviour, we thee adore;
And walking in their footsteps,
Would serve thee more and more.

Then praise we God, the Father,
And praise we God, the Son,
And God, the Holy Spirit,
Eternal Three in One.
Till all the ransomed number
Fall down before the throne,
And honour, power, and glory,
Ascribe to God alone.—Sel.

EDITORIAL NOTES

THE PATTERN.

"See, said He, that thou make all things according to the pattern showed thee in the Mount."

Wherever English or Americans live in foreign countries we find them making an effort to live as nearly as possible in home-conditions and where, for climatic or other reasons variations must be made in buildings or surroundings, it is almost pathetic to see the fidelity with which they attempt to live up to the traditions and standards of their home-land.

This is as true of the business life as in the home and as for the hours of relaxation what country is there in which Englishmen live where the cricket-ground, tennis-court or race-course
are not found? The home-land, its institutions, customs, etc., are so talked of that the subject becomes infectious so that some of mixed race who never saw that land, and in the ordinary course of events never will see it, glibly talk of “going home.”

Governments, missionaries, trading companies have occasionally taken natives of a foreign land and brought them to the home-land in order that they might see how things are done there so that, on their return, they may copy the methods and teach others to do the work “as it is done at home.”

Was it not something like this that God did for Moses while he was with Him those forty days in the Mount when He showed him the heavenly things of which he was to make the earthly pattern? When He showed him this pattern God knew that even there in the desert everything required for its construction was available and all that was needed was a willing mind on the part of God’s people to give of what they had. Even when proficiency in art was required, God had men upon whom He had put His Spirit and imparted the necessary skill, who were not only able to do the work required that the pattern should be perfect but were able to teach others so that they became able to aid in the work.

A little later we find God’s people in the promised land but failing to drive out the inhabitants and so coming short of God’s pattern or plan for them with the result that there came times of periodical backsliding from the worship of Jehovah alternating with times of deliverance from one enemy after another as they turned to God in their trouble. This was followed by the desire to be like the nations around them which led to permanent departure from the Living God until there was no repentance and therefore no deliverances. Beloved, is there no lesson for us in this? Has God not given us a vision of what might be, when we were on the Mount of spiritual experience with Him? Has He not showed us again and again the heavenly pattern for ourselves and for our work? At such times has He not assured us that all that is necessary for this He will supply? What have we done with this vision? Have we, like Moses, made all things according to the pattern showed us in the Mount,
or has the vision been allowed to fade out of our minds as something ideal and impossible of attainment? Are we working hap-hazard, doing as things will do with us, instead of working on a definite plan, moulding things to a definite pattern which is as clear to our vision as though it were on paper before our eyes?

Abram walked with God and he had the original vision not only renewed but extended with each act of obedience until the fellowship became so complete that he was known as the "friend of God" and Jesus could say of him "he rejoiced to see my day and he saw it and was glad."

In connection with this subject, two serious questions confront us. First. Have we not permitted things in our lives or in our work which are inconsistent with the heavenly pattern? Even when through impatience or a sincere desire to see the work go forward these have been adopted, have they not afterwards proved hindrances?

Eve said "I have gotten the man from the Lord;" Abraham had his Ishmael and how pathetic his cry "Oh that Ishmael might live before Thee;" and "They went down to Egypt for help;" Asa "sought not to the Lord but to the physicians."

There is too much of the spirit of compromise in the religious atmosphere to-day. We need something of the determination which characterized the saints and martyrs of old who refused to compromise in the least or be turned in any wise from what God had shown them to be His truth for them and for their age.

Second. Being like those around us. Israel paid dearly for this and to-day there are churches and missions which are losing power by failing to maintain their separation unto God and fidelity as witnesses to that portion of His truth which He has committed to them, becoming conformed to an earthly instead of a heavenly pattern.

In reaching out after the heavenly pattern let us never forget the great truth which the writer of the "Hebrews" has put before us, that all the vessels of the ministry were sprinkled and cleansed with blood and even so must the believer's every act of service
be under the Blood in order to be pleasing to God. From the
time the High Priest entered the tabernacle or temple at the
door of which was the brazen altar of sacrifice until he reached
the Mercy-seat in the Holy of Holies, everything he saw or
touched had been sprinkled with the blood. Beloved, the veil
has been rent, the way is open and we may enter with boldness
for service even the very presence of God in the Holiest of all by
the Blood; but our every act of service must be an acknowledge-
ment of the efficacy of that Blood for we only please God as we
honour it. Let us see to it that without any compromise or
letting down, we pass on to those who come after us that portion
of truth to which God has called us to witness and for which He
called us out and separated us as a distinctive body of Christians.

This does not mean division or disunity but simply that the
same Master who appointed you to your service for His honour
and glory has seen fit to appoint us to serve Him in a different
way and there is no cause for schism much less for mutual
jealousy or distrust.

If an earthly ruler or governor requires so many different
kinds of service from those who are equally devoted to him and
loyal to his government, how much more He Who is King of
Kings and Lord of Lords. "We serve the Lord Christ," is not
this true of those in every land, every church or denomination
who acknowledge His blood-bought right in them and are
working under His orders for the extension of His kingdom?
His people are truly one in a way the world knows nothing of
and does not recognize because it is hidden from them but will
be clearly manifested in that day, when He comes "to be admired
in all them that believe."

Mr. and Mrs. Andrews have just gone to Panchgani as their
second daughter Lois who is in school there has been brought
low with Enteric fever. She is naturally not very strong and
the doctors fear excitement so her parents are only allowed to
see her for a short time each day. We trust soon to hear that
the crisis is past and she is on the way to recovery.
THE KINGDOM OF CHRIST AND THE
SPIRIT OF THE AGE

A LECTURE BY SIR N. G. CHANDAVARKAR

THE following extract from a lecture delivered before the
Y.M.C.A. of Bombay on June 14th by the Hon. Sir
Narayan G. Chandavarkar, Judge of the High Court and
Vice-Chancellor of the University of Bombay and reported
in the Times of India, is valuable as showing the personal
influence exerted by a servant of God upon the mind of a
student who has since risen to such eminence in the service of
his country. Though he is a Brahman, yet the fact of his
lecturing before a Christian audience as well as the subject of
his remarks show an earnest sympathy with Christian effort and
a conviction of its ultimate success.

"I should like to say at the outset that it is not an easy thing
for me to stand on this platform and address a Christian
audience, and yet I am glad to do so, for the Y. M. C. A. has a
warm place in my affections, for the reason that I recall so well
the life, example and teaching of Rev. Duncan MacPherson to
whom, in the early days of its existence, this Association owes
so much. When I was a young man I often used to drop into
the then unpretentious rooms of the Association, where I could
take my cup of coffee, and listen to the addresses which were
then delivered. I confess most gladly that I owe much, as a
young man, to what I heard and saw there. I read the Bible
carefully, though there was much in it that I could not
understand. I remember in particular being much puzzled by
two texts: one was "My kingdom is not of this world." The
other was: "Heaven and earth shall pass away, but my words
shall not pass away." But, as I saw the truly Christian, the
tender sympathy, the self-sacrifice of Mr. MacPherson, as I saw
too the working of the Y. M. C. A., which he did so much to
inspire, I understood in some measure the true significance of
these beautiful texts.

"There may be much talk about a truly spiritual religion,
about the ties of human brotherhood, about measures for
religious and social reform, and so on; but the great curse of
our country is that we say and do not—we make great pro-
fessions, but do nothing practical to remedy the evils that we
pretend to deplore. Let me tell you what I consider the greatest
miracle of the present day; it is this: that to this great country
with its over 300 millions of people there should come from a
little island many thousand miles distant from our shores, and
with a population of from fifty to sixty millions, a message so
full of spiritual life and strength as the gospel of Christ. This surely is a miracle if ever there was one. And the message has not only come, but it is finding a response in our hearts. The process of the conversion of India to Christ may not be going on as rapidly as you hope, or exactly in the manner that you hope; but, nevertheless, I say India is being converted, the ideas that lie at the heart of the gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought.

"And what is it in the gospel of Christ that commends it so highly to our minds? It is just this, that He was "the Friend of sinners;" He would eat and drink with publicans and outcasts; He was tender with the woman taken in sin; all His heart went out to the sinful and needy; and to my mind there is no story so touching and so comforting as the Prodigal Son. Christ reserved His words of sternest denunciation for hypocrites, and especially for religious hypocrites whose lives and conduct utterly belie the great professions that they make. The gospel of the Kingdom of Christ has come to India, and when it is presented in its fulness and lived in its purity it will find a sure response among the people of the land.

"I will speak no longer. I have no right to speak at all about the Kingdom of Christ; but I believe that it is working amongst us to-day; it is the little leaven that will in time leaven the entire mass. The Kingdom of Christ, I say, is working out its own ends, slowly, silently, and yet securely."

HIGH FINANCE IN OUR MISSION
BY LYDIA I. DUCKWORTH
Assistant Treasurer, Viramgam.

PROBABLY few of the supporters of the Alliance work know just how the money sent in is apportioned. Many think that if the support of missionaries, native workers and orphans is met, that that is all that is needed, therefore I have been requested to write this article.

In reality, our finances on the field are apportioned under eight headings, i.e. Missionaries Allowances, Children’s Allowances, Native Helpers’ Support, Rents and Stations, General Expense, Touring Fund, Orphanages and Transportation.

The first item, of course, means the allowance provided for the personal use and the maintenance of the missionary. Three hundred dollars is the amount necessary for the support of a missionary under our Board in India. If, however, some
supporter fails to send in the support pledged, then the amount sent in by other supporters is given out pro-ratio so that no one may suffer actual need through the neglect of some one who has perhaps not listened to the voice of God and has put the supply of worldly things before the payment of their missionary pledge, or others, perhaps, through adverse circumstances and failures in business have been unable to make good. If a number of supporters in this way drop out and there is perhaps some urgent need or emergency in other directions, it means that the missionaries allowances are short and sometimes quite short! While perhaps, their actual needs are met by what is sent, they are much inconvenienced, and are not able to do the efficient work they could otherwise do.

The Childrens' Allowance comes next and no home in India or elsewhere is complete without the children and very often they are the magnets that draw the heathen to listen to the story of Christ, when otherwise they might turn coldly away. Of course, these little ones have to have their share of need and supply and when they are old enough to go to school the allowance has to be increased to meet the added expense. But, should any one think this a useless expense and that missionary homes would be better without the “bother” of children, let them study the history of older missionary societies and even our own mission history, short and modern as it is, and they will find what valuable missionaries these same children of missionaries make, when grown up and educated and God sends them back to the land of their birth with the customs and language of the people as familiar to them as their own and minus the disadvantage of becoming acclimated! Pray for the missionaries’ children and help to support them also.

Then, next in turn, come the Native Helpers, and to support one of these earnest young men, who a few years ago was in the thralls of heathendom, is the privilege of many of the dear Alliance people who cannot afford the support of a missionary, and yet who want to be represented on the foreign field. From forty to fifty dollars a year is sufficient for these workers who are paid according to their general worth and earnestness in preaching the gospel. They are mostly men with families to support and of course they need more than the single young men who are either studying at one of the training schools or who are probationers. If one cannot afford the support of one of these workers, we are sure those in charge of such training schools will be glad to assign a student worker. This will cost about twenty-five dollars per year.

Then comes Rents and Stations. This means the necessary
repairing that has to be done each year to the various bungalows and buildings in the mission, the paying of taxes and the paying of rents in stations where no bungalow is owned by the mission. This also includes the building of new bungalows, several of which are at present needed in the mission. The committee on the field has sanctioned the building of the Viramgam bungalow, where we are stationed, and operations will begin as soon as money is in hand. A plot of land has been secured and from fifteen hundred to two thousand dollars is needed to erect the bungalow. Labour is much more expensive and material much more costly than in years gone by, so that more is needed for a bungalow than in former years and there is no prospect of things getting cheaper, as India as well as all the world seems to be getting more valuable as years go by.

During the past ten years, one thousand dollars has been expended in rent for this bungalow and the mission has nothing to show in return so far as a building is concerned and if some one does not send the needed amount, another thousand dollars will be swallowed up in rent during the next ten years in addition to taxes on our new plot of land! It would not be a bad idea for some one who has some extra cash in hand, to forward it for the building of this bungalow and if he cannot spare it altogether, let the mission pay it back in rent rather than let money go in rent and have no return for it. Bungalows are also needed at Malkapur and Daryapur and as there are no bungalows suitable for renting in either place nothing much can be done until said bungalows are built.

Then comes General Expense, which means the working and incidental expense of the mission on the field and which amounts to about one hundred dollars per month.

A very important item and one which has recently been much discussed, especially when Mr. Funk was here, last year, is that of a Touring Fund. During the cold season, the missionaries who leave their stations and tour from village to village in the district, are put to much extra expense in the way of hiring bullocks and carts and keeping a horse and buying a tent, etc, which it is difficult for them to meet from their allowances, especially if those allowances happen to be short ones! Therefore a fund has been started for that purpose which will be divided among the several touring parties at the beginning of the cold season. There are only two months till that time so that a prompt response will be greatly appreciated and sums of any amount from fifty cents or one dollar up to one

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...Since the writing of the above a portion of the needed funds for building a bungalow at Malkapur has been received and more promised.—Ed.
hundred dollars or more will be gratefully received and profitably used.

Of the Orphanage work it is not necessary to write as each monthly paper has its representative article and we trust no one will forget the fatherless!

Last, but not by any means least comes Transportation, and I write it with a big capital for it is very important. A number of missionaries are badly in need of a furlough and some are ready to come back from furlough and are sorely needed on the field but there are no funds!! Dear, friends, what would the Lord have you to do? And may I add by way of a reminder, "Whatsoever He saith unto you, do it."

LONAVLA REST HOME

BY M. RAMSEY

LONAVLA is a pretty station situated at the top of the Bhore Ghaut incline about two thousand feet above sea-level.

There are Protestant and Roman Catholic churches, a Railway School, etc., in the place. A wood which accommodates camping parties and some other attractions make it more or less desirable. But it is not of these this article is to be written for the India Alliance, but simply and solely about a little four-square bungalow, not as beautiful to look at as most of the others still none the less interesting and appreciated.

LONAVLA VISITED.

In the month of December three of us on a journey where we passed this little station, concluded that

"Whate'er betide we'll turn aside
And see"—not "the braes of Yarrow"

but the Rest Home of the Christian and Missionary Alliance which was then in course of erection, between trains. Time being very limited we hastily covered the ground through village and wood, and soon came in sight of some half-finished walls and heaps of building materials with workmen busy here and there among them, not a very elegant sight. However as the good faithful brother in charge of the work patiently explained the different sets of walls with spaces at intervals, for that is what it looked to us, we began to see the possibilities of a bungalow with tired missionaries resting in it at some future date. One of the party being thirsty was given a glass with a decoction of mud and water taken from the well which was
being dug. Somehow with all this as a background, our hasty call did not arouse much admiration for the peaks of hills as they stood on two or three sides in their majesty. Still as we hurried back to the station we had the satisfaction of having seen the place concerning which much prayer had been offered, and also much wisdom sought in choosing as a site for a Rest Home.

As the weeks rolled on we heard of roofs and ceilings, windows, white-wash, paint, etc., and as the hot season approached a number of weary workers had decided to try the new bungalow even though that meant that each one must take a fair share of the cleaning up and putting it in order. Then came reports of how restful it was, and how all the guests were delighted as day after day they enjoyed the kind hospitality of the dear handmaiden of the Lord whose privilege it was to minister to them. Never mind if the hammering and pounding and rasping were not all finished, the Lord was in the midst and the air was so much cooler than what they had left it was a blessing to them.

Re-visited.

An old proverb says something about certain individuals who ought not to see half-done work, and in these days when so many things are in progress (and, thank God, it is progress!) in the spiritual world, one's heart is often stilled with the thought that there will be a completion of the Plan of Redemption and some of us may then look back and wish we had not formed such hasty conclusions about half-finished things. But this is digressing from the subject. Leaving Bombay with its crowds of humanity, at 8 a.m. on a Saturday, we were soon steaming through the Ghauts and enjoying looking at their wooded sides, with rippling waterfalls here and there, alternated with ravines or cultivated patches in all the verdure of the Indian rainy season, and we thought, truly "only man is vile," and he was not created so, nor need he remain so, for the full redemption price has been paid. At 11 a.m. the train stopped and we spelled out Lonavla on the station platform so we speedily made our way to the place where we had seen the mortar and unfinished walls. As we walked we wondered what had gone wrong—or "gone right"—with our breathing apparatus, for we felt new life in every step we took causing the younger member of the party of two to exclaim again and again "Isn't this lovely!" A few minutes brought us to the unpretentious and modest Home with its seven comfortable bed-rooms, dining and sitting room, with substantial stone floors and many conveniences which we in
India know how to appreciate, kitchen and servants houses to be reached under cover on one side and on the other a few rooms for ayahs, for the precious babies of the Mission will find a welcome as well as their parents. A number of tropical plants help to give the outside a home-like appearance, and the wire fence with its iron gate enclose the whole. From the nice large well is now drawn sweet, pure water, clear as the glass from which we drank it, a perfect boon in this thirsty land.

On account of heavy rains it is necessary to close the Home during July and August and a kind neighbour, the Methodist Minister, had an eye to things so that under the hand of the caretaker all was safe and at time of this writing all is in working order and the week-end spent there in quiet and cool will not soon be forgotten.

**How came the Home there?**

Thereby hangs a tale. The Lord's hand maid mentioned above had spent many years in Alliance work in America and often met with returned missionaries who would speak of the need for such Homes. Her large, true heart often wished she were rich and could build on all the fields, but the special one, the one she had heard most about, was the Soudan and so she prayed for years that some one would give of their means for this need. Then learning that even if there were a Home the frequent furloughs would be just as necessary on account of the subtle climate, the need in India was brought before her by a returned missionary and when later on through the death of a cousin she found herself in possession of a sum of money, she was able to answer her own prayers, prayers which no doubt the Lord had been interpreting from the beginning, and so there stands among the hills of Lonavla this beautiful sunny morning, a haven of rest for tired missionaries to spend a while which if spent on the sticky, steamy, hot, feverish plains might end in serious breakdown. And as we return this Monday a.m. to the enervating climate of Bombay where our work has fallen for these few months we are filled with gratitude to God for His love and grace to His obedient children in privileging them to lend of their substance as our sister has done in this case—not to speak of the "Hundred-fold" and the "Inasmuch" of His precious promises regarding such service. The younger member said of the Home "Mamma, is Heaven nicer than this? and again we were reminded of our own childishness in many things and of the full understanding promised by and by. Pray for Lonavla Rest Home, for its donor and for all of us.
HEATHEN HEART HUNGER
BY A PIONEER

A MISSIONARY in India and a fellow labourer sat one evening in their tent. All the week they had laboured apparently to little purpose. That morning they had gone at 4 o'clock to preach in the villages. Returning, they could but say, "Lord, who hath believed our report?" As they sat in their tent they chanced to look out through the meshes, and a few rods away they saw a striking sight. An old gray haired Brahmin had erected a small shrine against the trunk of a banyan tree, and was lost in his devotion. With beads in hand, round and round performed his circumambulations, keeping his face ever toward the shrine, and reciting over and over his prayers. Each time he came in front of the shrine he prostrated himself upon the ground, then up and round again. At last he sank exhausted. Greatly impressed with the old Brahmin's earnestness, the two missionaries went out and asked him what he sought by these genuflections, circumambulations and prayers.

"O, sirs," said he, in a voice that came from his soul, "I am seeking to get rid of my burden of sin. All my life I have been seeking it, but each effort I make is as unsuccessful as the one before, and the burden is here. My pilgrimages, prayers and penances for sixty years have been in vain. Alas! I know not how my desire can be accomplished."

Then, in answer to their inquiry, he gave them the story of his life. In early life he had been very sorely troubled by the thought of his unexpiated sins. His parents died when he was seventeen, leaving him, as the sole heir, great wealth. He consulted the priests and they told him if he would give all his wealth to build a temple his sins would go. "I gave the load of money, but the load of my sins became no lighter."

The priests then told him to go to Benares, the holy city. He went 2,000 miles on foot, and spent two years in its temples. But all this time the burden grew. Then, advised by the priests, he spent two years bathing in the Ganges. "The Ganges," said he, "washed the foulness of my skin, but did not change the foulness of my soul."

Again he walked nearly 3,000 miles, to another holy city, and another holy city, and another, and another. Being without money, he lived on roots and nuts, slept out in the drenching air, fell many a time, fainting and nearly dead, under the scorching sun. For years he wandered through the tropical jungles in vain search for relief from the burden of sin.

"And now, sirs," said he, "my life is almost gone; my hair is
thin and white; my eyes are dim; my teeth are gone; my cheeks are sunken; my body is wasted; and yet, sirs, the burden of my sin is heavier than when I was a young man. O, sirs, does your Veda tell how I can get rid of this burden of sin and be at peace? Our Vedas have not shown me."

Looking into that hungry, old face, how gladly the missionaries told of Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." How eagerly he listened.

"Would you like to have him?" asked the missionary.

"O, yes, sir, if he would take away this awful—" and just then, according to the testimony of the old Brahmin, "the load was gone, and it was so peace in here," pointing to his breast. And his face! God seemed to have pulled the bolts from the twelve gates and let the glory of heaven flood that old face, for it shone like the face of an angel. Verily, "There is none other name under heaven given among men, whereby we must be saved," but that "name which is above every name."

The heathen have hungry hearts for something which gives hope beyond the grave. When the darkness of ignorance and superstition is penetrated by gospel light and they become awakened to their lost condition they have such a hunger for salvation. They wonder why Christians are so slow to come with the light of the gospel.—Vanguard.

THE INDIAN CHURCH

Extract from letter by Y. M. to Editor of "Indian Standard."

DEAR SIR,—It has often been said that if India ever becomes a Christian country it will be through its own people. The thought is a good one, and it ought to give inspiration to Indian Christians. But the question arises: Is the Indian Church ready for this work? The Foreign Missions have done wonderful work in India. Even the enemies of Christianity admit this. Missions and missionaries have done what they thought best for the welfare of the Indian Church, but here and there a small mistake was made in the beginning.

One such mistake was that the burden of evangelising India was not put on the shoulders of the Indian Christians. They believed, and many still believe, that evangelising ought to be done by the missionaries and preachers paid from Mission funds. They think Missions ought to help the Christians in every way, and do not realise that they are bound to support the Church. They once in a while attend service and give a little money.
through the collection book to show that they are patrons of the Church. Missionaries also, in certain cases, perhaps to win them for Christ and to make them work in the Church, encouraged them in this view by giving them offices in the Church for which they were quite unfitted.

These by their lives made the Church sleep soundly, and who knows when it will awake? This is the general condition. In several places you will find exceptions, but they are few. Those who have experience know how difficult it is to take money for the Church from even highly-educated men if they are not spiritually-minded. One says he is not a member of the Church, the other says he does not believe in this or that fund. There are those, too, who have lots to spend on whisky, cigars and cigarettes, who know how to deposit money in the Savings Bank, but never care to think "it is more blessed to give than to receive." They are like the Dead Sea, receiving and receiving, but not giving.

Another small mistake made by the Missions, though they were actuated by sincere motives in the matter, has injured the Church. They wanted preachers and pastors, and they engaged whom they found. So it comes about that there are time-servers, man-pleasers, who in their talk, sermons and preaching are very particular to say only those things that will be pleasing to the hearer. They will always say, "Peace, peace," while there is no peace. They do not care to catch the foxes, the little foxes that are spoiling the vineyard. They are aiming at one thing, popularity.

Perhaps some one will say that I have drawn a very dark picture of the Indian Church; but, sir, this is what I have seen. It has its bright side also.

You will find in the Indian Church deep spiritual Christians, full of zeal, and earnest for the extension of the Kingdom. They have one aim,—that the Church which is sleeping may awake and realise its responsibility towards Christ and India. They suffer, and in some cases are persecuted, because they denounce the vices and evils in the Church and rebuke the offenders. They go every now and then to the throne of grace and pray, "God save Thy people and make Thy Church pure and holy." Their money and everything is consecrated to the Lord. They are not their own. They are the men who are worthy to be the leaders of the Church, but, sir, they are not many. It has also been said that the future of the Church depends on the younger generation. Let the Church put the responsibility of saving India before the young people. Let them fully understand that God will require the blood of the
unsaved souls at their hands. Teach them that giving is a grace, and that it is an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. The Indian Church needs a Knox whose burden is, "Lord, give me India, or I die." It needs enthusiastic preachers, like Wesley, Whitfield and Moody. The present-day Conventions and Revivals are doing good work; they ought to be held periodically. The Church ought to be on fire. Our preachers may have their own weaknesses, but they ought to be sincere, straightforward and upright in character. You will find here and there men like Paul earning their own livelihood; let the Church come forward and encourage such by taking them into the ministry. Why should hard and fast rules compel them to give up their business or other honourable labour, ere they may be ordained and taken into the ministry? Let India see that preaching is not merely a profession, engaged in only by paid ministers.

Meanwhile, the Church is not ready for independent work. It has several things to learn yet. As Indians are not yet prepared to rule and govern their own country, so the Indian Church. If the Missions leave the Church to itself, it will make the greatest of blunders. It is a long way off yet of having a National Church.

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CHANDUR NOTES
BY MRS. I. MOODIE

THIS is the rainy season so we cant go far from the bungalow because when it rains big, wide rivers are flowing across the roads where, in the cold or hot seasons, there is not a drop of water.

The Government is building a new bungalow for one of their officials quite near us and seeing the temporary huts put up for the accommodation of the workers, I went over to pay their wives a visit. They were working around the doors of their huts but when they saw me coming they went inside. I saw they were afraid and began to get acquainted by asking them what work their husbands did.

They, pointing to a hill nearby, said, "There they are, bringing stones for the building." After asking where they came from, and so forth, I asked them if I might come next day telling them I would bring a country-woman of theirs with me, meaning our Bible-woman. They said "No, don't come," so I began at once to tell them a little of Jesus and His love. As I went on talking their fear went away and when I again said "I will go now, may I come to-morrow?" they all said "Yes, come,"
The Bible-woman and I went next day and they were very nice to us, spreading a blanket on the ground for us to sit on and we had a nice chance to tell them how to get acquainted with God. I said, "When you are called to meet God you will be afraid just like you were at me yesterday because you were not acquainted with me but there is time now for you to make friends with Him." They looked at one another and said, "Truly yesterday we were afraid because we did not know what she was going to do." They told us they had never heard the gospel before. Soon their husbands came home from work and after talking a little to them also, we had to leave. Pray for these dear women that their darkened minds may be lit up with the glorious light of the gospel of Christ. I would like to tell you a little about our Christian workers. Two of them had not been selling many gospels so I began to talk to them about it one morning after prayers. They looked very down-hearted and said that nobody would buy them. After some conversation we decided to pray about it. Our daily portion was in Psalm cxix. and the Lord blessed us as we read over and over again the prayer "Oh, Lord quicken me;" it made us long for a quickening to do the work of the Lord.

It was decided that the workers should go to a bazaar (market) that afternoon taking their books with them. In our reading that morning were the words "I will never forget thy precepts for with them thou hast quickened me," and our text was "He giveth power to the faint." Isa. xl. 29. After prayers they went to the bazaar and I was looking to the Lord to work for them. Not long after they had gone a young man came to the bungalow to buy a book and I asked him what kind of a book he wanted? He said, "A first book." I had not a new one so showed him an old one. After looking it over he said he wanted one with, one, two, three, four in it as he was going to take the book and a slate to the field with him and practise making figures. I found one with the desired figures and gave it to him. He asked the price of it and I said, "As it is an old one you can have it for nothing." Looking up in my face he said, "When it rains I sometimes catch fish so big," showing the size on his hand and when I catch one so big again showing the size, "I will bring it to you."

I have not got the fish yet but pray that he may be more taken up with the texts in the book than the figures. I somehow felt this young man's coming to be an earnest to our prayers.

The workers came home in the evening and I thought by the look of one of them specially that the Lord had been with them and helped them. Then they told me how they had gone
too early for the bazaar which began at four o'clock instead of three o'clock as they supposed. How they began to get discouraged thinking that they could accomplish nothing in that short time, but the morning's text came to their minds, 'He giveth power unto the faint.' And they walked round the bazaar twice but no one seemed to want a book. Then some one began to buy and soon all the pice (one cent) books they had were gone and so the gospel has gone into some more homes. Pray that God may bless His own Word to them as they read it. This is a little thing but you will see by it that they need your prayers and sympathy. They are like ourselves and have their joys, sorrows, victories and defeats; pray that they may be more than conquerors through Him that loves them.

INDUSTRIAL TRAINING SCHOOL, AKOLA
BY W. R.

So LITTLE has been said about this important branch of the work that perhaps many of our readers do not know of its existence, and yet under the efficient management of Mr. R. S. M. Stanley it has come to be appreciated outside as well as in mission circles; all the more so because with the exception of the superintendence, it more than pays its way.

The young men who form the working staff of this institution are for the most part boys who came to us in the famines of 1897 and 1900 and have been educated in our orphanage.

Some of the older boys who first passed through the training school are earning better wages in the mills and factories than we could afford to give them; indeed, keeping a sufficient number to carry on the work of training the younger ones has been one of the great difficulties of the past few years. One young man who is now head teacher is a noble exception as he has repeatedly refused double the wages that we are giving him.

Among government officials who have commended this work are Sir Frederick Lely, then His Majesty's Chief Commissioner of The Central Provinces, S. Charles Hill, Esq., Director of Public Instruction, Nagpur and Mr. Thomas P. Yeoman, Mining Engineer.

So thoroughly is this work appreciated by Government officials that the building in which it is now carried on having become dangerous as some of the wooden pillars supporting the roof are worm-eaten and the roof spreading, Mr. Stanley has been asked to submit plans for a new and larger building on a much more commodious site, estimated to cost about $10,000;
these plans have been submitted and are now under consideration.

Let us now look at some results of the work from a mission standpoint; instead of being scattered here and there in heathen villages, working on Sundays and compelled to follow heathen customs in connection with their work as well as dishonesty in the work itself or lose their positions under heathen masters, they are kept together where they can have Sunday to themselves, attend Church, and also a weekly prayer-meeting. They have a church building, built largely through their own offerings, which they are now planning to enlarge and a membership of about two hundred and fifty.

The training given in this school has enabled them to earn about ten times the wages per day that they would earn as common coolies, which would probably have been their lot in life without such training and is a very practical lesson to those outside, not only as to the value of honesty in work but is a testimony to the uplifting power of Christianity as well.

Many of those who a few years ago seemed mere boys are now married and have growing families which their increased wages enable them to support in comparative decency and comfort.

Until lately some of these were living amid very insanitary surroundings in the town, often having to move out into temporary quarters owing to frequent outbreaks of plague; now Mr. Stanley has bought a six acre lot some distance outside the town and erected on it sufficient housing to accommodate twenty families who will gradually pay back in rent the price of the buildings they occupy. This ownership of the land will give them power to exclude from their midst undesirable characters who would bring dishonour on the community. Several more houses will have to be built before all can be accommodated but this beginning speaks well for the earning capacity of the work.

We trust that in the near future, in addition to supporting their own church, this church will be able to support two or three native evangelists preaching the gospel under the supervision of our own missionaries. Mr. Stanley has laboured hard with infinite courage and patience to bring the work up to this self-supporting basis and has not always received the grateful acknowledgements that his work deserves, from those who have been most benefitted by it.

The lads who are not yet married but are living together while learning their trades come in for Mrs. Stanley's motherly attention and she may be seen each morning about 6 a.m., with Bible and Hymn-book in hand going down to their quarters to
have a morning Bible-reading and prayers with them before the day's work begins; indeed, she is not only a mother to them but to all the younger members of the Christian community in Akola and her large heart goes out to all especially in times of suffering and trial.

We commend Mr. and Mrs. Stanley with their work, to your loving sympathy and prayers.

LEGAL DISABILITIES OF CHRISTIAN CONVERTS IN NATIVE STATES

The hardships to which Christian converts are subjected in some of our Native States will be clear to our readers from the following article in The Harvest Field on the Mysore State and Christian Converts.

Many of our readers are aware that by the decisions of the Mysore Courts of Justice a convert to Christianity in the State is as a civilian dead, or as Mayne, the jurist, describes him, an "outlaw." If he is a member of a joint family, a criminal in jail serving a life sentence for murder is preferred as the heir to the property to a Christian living an honest life. If he has children dependent on him, he is declared unfit to be their guardian, because he is patita, fallen, and a non-Christian is to be preferred.

Agitation has been carried on for years, and various attempts have been made to get the Mysore Government to take away the stigma from the convert and to secure justice. The injustice and the disability have been recognised by the Government, which could have removed them by a stroke of the pen. They have preferred to listen to popular clamour. Some years ago they appointed a representative committee to go fully into the matter. That committee met, discussed and drafted a measure which gave to the convert rights of property but not of guardianship, and reported to the Government. One of the Councillors asked for leave to bring the measure into a recent meeting of the Legislative Council, but the members would have none of it. By a vote of nine to six they refused even to hear the proposed regulation read.

The Government as a Government were not prepared to adopt the measure, though the Dewan and one of the Councillors voted in favour of its being introduced. Why the Government were not prepared to do justice to its Christian subjects we do not know; but it is evident that Mysore legislators have yet to learn the first principles of justice and equity. It is interesting to read
local papers with high sounding mottoes, as "Fiat justitia ruat coelum," rejoicing at the discomfiture of the Christians in not securing justice. At present the minds of many of the legislators are blinded by prejudice and excited by popular clamour; but as they realise the responsibility of legislation, we doubt not that in time they will learn the elementary principles of justice and righteousness.

It is necessary to review briefly the causes which have led up to the present situation. The judgment of the Chief Court of Mysore in the case of Dasappa vs. Chikkamma, delivered on the 21st of December, 1894, forms a dividing line between two periods. Cases had arisen before that judgment was pronounced in which converts claimed their share in ancestral property, but matters had been settled amicably between the parties concerned or by village panchayats. The decision of the Chief Court, however, took away the possibility of such friendly and simple adjustments and made it inevitable that every dispute should be brought into Court. It proclaimed to all that a Hindu who in the exercise of his liberty of conscience embraces a religion other than that in which he has been born becomes civilly dead. One of the judges said, "The Hindu Law makes him lose his civil rights, justifies his wife if she chooses to live separately from him, and empowers his sons to divide his property among them." It made it apparent further that, however lowly might be the caste of the convert, who in this instance was an Uppar, he must be tried by a law applicable primarily to the superior twice-born castes, and it gave to Brahman codes a wider jurisdiction than might have been anticipated. Pursued to its logical conclusion this decision makes the convert, as Mayne observes, "an outlaw."

Apart from the stigma thus cast upon one section of His Highness' subjects, we would draw your attention, as an illustration of the working of the law as it now stands, to a case tried in the Munsiff's Court, Tumkur, on September 2nd, 1907. Here, three plaintiffs sued for certain rights of property. Their claim was declared valid, but inasmuch as two of them were Christian converts, they were adjudged not entitled to sue. The claim of the third, who had not changed his religion but had been convicted of murder and is now undergoing penal servitude, was allowed by the Court, and the decree was given in his favour. Thus it was made apparent that while no disability attaches to a murderer and a convict, a Christian convert is destitute of civil rights. It is not open to doubt therefore the reality and seriousness of the grievance or to deny that remedial legislation is required. Meanwhile the Kingdom of God makes progress, and all the forces of Brahmanism cannot prevent its final triumph.
MISSIONS A MAN'S JOB

THE world's jobbers are men. Man's is possessive. He should possess a job, for what is a man without his job? A vine reaching upward, without trellis for support.


Man was made biggest, strongest, best fitted to climb mountains, ford rivers, and endure the hardships of the mission field. He is equipped to fight wild beasts. It is to be feared, however, that man's conflict with the best of heathenism has been by proxy—woman.

"In the world's broad field of battle,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife."

Man is killing heathenism as "Betsy and I killed the Bear." I, the man, Betsy's husband, held the door that shut Betsy and the bear in the same room, and it was Betsy kill the bear, or be killed by the bear. So Betsy killed the bear, and I told how Betsy and I did it. So man has pushed woman out into the mission field, and is holding her there until she kills the beast. Although she has dealt heathenism some hard blows, that does not prove it is her job. Man's tag is on that bear.

2. By Cash Endowment.

Man has the "long green" in the big pocket book. Woman has pin money in the small change purse. She sells butter, eggs, chickens, and ducks. With the proceeds she furnishes the table, clothes herself and baby, supports her home church, and out of what is left gives the larger share of missionary money to help man make a respectable showing on his work. Well done, woman; but thinkest thou, O man, thus to escape the judgment of God? Expectest thou that woman can save the world with a tithe of the strippings of the cow or the fruit of the hen? Quacks the ducklet, "Nevermore, nevermore." It's shabby mean to expect it. The crow of the rooster ought to cause many a man to go out and weep as bitter tears of penitence as it did Peter.

3. By Divine Order.

To men, not to women, Jesus said "Go." The apostles to the Jews were men; likewise to the Gentiles. It was to men that the Holy Spirit said, "Separate to me Barnabas and Saul for the work whereunto I have called them." If guided by the Word, man cannot escape that "Son, go work in my vineyard to-day."
So, Nature, Money, and God bear united testimony as to man's job.

**MAN'S ATTITUDE TO HIS JOB.**

It has not been the happiest. With "Go" ringing in his ears, he has gone, but to sleep, and the Macedonian call, "Come over and help us," has been answered by snores loud and long.

Men, in relation to any large public enterprise, will divide into three classes—the Constructors, the Obstructors, and the Destructors. Constructors, the workers; Obstructors, the sitters; Destructors, the kickers. Man, in his attitude to missions, may be Anti-missionary, O-missionary, or Go-missionary. Hence he has declined Gomi, Omi, Anti. The Anti opposes, the Omi dozes, the Gomi goes.

While missions is a man's job, he has sublet it to the women and children.—*Missionary Record.*

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**ENCOURAGEMENTS FROM CHALISGAON**

**BY S. H. AUERNHEIMER**

When not on tour our work is to preach in Chalisgaon city and about twenty villages nearby; these we visit regularly. One of them is small, having only about 50 houses and, with the exception of one Brahman, all the people of this village belong to the Kunbi (farmer) or Mahar (low-caste) classes.

This Brahman told us that he had gone to England and America some years previously as cook and general servant to another Brahman who went to study law.

He is an educated man and while in England and America greatly improved his English so that now he speaks it fluently. He says he often heard the gospel preached and is familiar with many of the truths of the Bible.

Some time ago he asked us for an English Bible promising to pay for it, so next time we visited his village we gave him a Bible receiving the money for it, and now he is reading and studying it.

He says he has read the Hindu sacred books and also the Christian Bible, that there is nothing so inspiring as Christ's Sermon on the Mount recorded in the 5th, 6th and 7th chapters of Matthew's Gospel and by reading these he became convinced that Christ was more than an ordinary man as no ordinary man could preach such a sermon. He also told us that he believes Christ is the Son of God. I told him that Christ is the Son of God and the only Saviour for all mankind. He replied, "There
is no hope of salvation in our religion, and if we are ever to be saved from our sins it must be through your Jesus Christ.” I said to him, “If you believe thus, why do you not come to Christ and accept him as your Saviour?” After a little pause he replied, “I am still thinking, reading and studying. I never do things hastily.”

After he returned from America to India he was put out of caste and told that he was defiled and would have to be purified. When his friends begged him to return into caste, he told them that if going to England and America defiled him, he would remain defiled. If he re-entered caste it would cost him a goodly sum of money, and he knew that undergoing certain rites and ceremonies and the expenditure of money could not take away sin and defilement.

He is an independent man owning fields and houses, associating and mingling with the farmer caste and even occasionally eating with them.

Will our readers please pray for this man that he may see his privilege in Christ. He already knows much about the Bible and the way of salvation, and as he reads his newly purchased Bible may he indeed receive more light as well as strength and boldness to walk in the light.

Another interesting case is that of an educated Mohamme- dan, a doctor, who frequently calls to see us. He also has read the Bible a great deal. Several years ago he bought a Bible from a C.M.S. worker. (The son of this worker is in our employ here as a catechist.) A friend of this doctor visited him and together they read the Bible. When the friend went away he asked for the Bible, as he wanted a copy for his own use. So several weeks ago the doctor called on us and requested us to get a Persian Urdu Bible for his friend, saying he would pay all the expenses of Bible, postage, etc., and we were glad to do so.

Lately a Mahar (low-caste man) asked us for a New Testa- ment and his request also has been granted. This man frequently attends our Church services and we visit him at his home. He is intelligent and seems really interested in the gospel.

A number of young Brahmins have been attending our Sunday services and several times lately a number of Mohamm- edans have also attended.

Outside women come to the Weekly Women’s Bible Class conducted by Mrs. Auernheimer.

These are a few encouraging items which we wish to place before our readers that they may remember them in prayer.
ITEMS.

Miss Gardner of Kaira, Gujerat intends sailing for the homeland as soon as she can find some missionary lady also going who would be a companion for her on the voyage. Most of Miss Gardner's seven years on the field have been spent at arduous and trying work in Kaira orphanage.

Mr. and Mrs. Armson expect to sail for Australia within the next month. Mr. Armson is just recovering from a combined attack of erysipelas and neuralgia. They are both much in need of a furlough and we trust God may give them a time of real rest and quiet as a preparation for further service.

On Thursday, 1st Sept. Mrs. P. L. Eicher, who has been suffering from chills and fever, gave birth to a baby but the child only lived about three hours. Mrs. Eicher's condition, which was for a time quite critical, has slightly improved but she is not yet quite out of danger. They need your sympathy and prayers.

The following letter has been received from Mrs. C. Eicher after the "items" had been sent to the press.

"How can we begin to praise God enough for His precious dealings with His children during the past week. Just a week ago it seemed as if dear Mary (Mrs. P. Eicher) could not live, she was past all human hope but God has marvellously answered prayer and her own faith. She never wavered in her full trust in Him and only twice did anything but life come into her mind and that was only for an instant during awful suffering. God never seemed so real and so precious as during those days, He has drawn us very close to Himself."

We rejoice that our sister is now out of danger and that Miss Eicher also has had perfect deliverance from her fever.

Disease has broken out among the cattle at Khamgaon and some have died, but this seems but a small thing in comparison with what God has done in raising up our sisters to life and health, that it is scarcely worthy of mention, yet it shows that our dear ones there are going through the fire and need prayer.

We praise God for sending the money to build a mission bungalow at Mulkapur the site for which was bought over three years ago and are expecting Him to soon supply the money needed for one at Daryapur and also at Viramgam, Gujerat.

We praise God for raising Mrs. Moodie and her sister Miss Lothian up to health and strength again after an exceptionally short run of chills and fever.