"The Cry of the Heathen"

"A cry is ever sounding
Upon my burdened ear,
A cry of pain and anguish,
A cry of woe and fear,
It is the voice of myriads
Who grope in heathen night.
It is the cry of Jesus,
To rise and send them light.

"With every pulses’ beating,
Another soul is gone,
With all its guilt and sorrow,
To stand before the throne,
And learn with awe and wonder
The story of that grace,
Which God to us has trusted,
For all our fallen race.

"Oh, how the Master’s bosom,
Must swell with love and pain
As ever more they meet Him
That sad and ceaseless train,
And if He holds us guilty
For all our brothers’ blood,
What answer can we offer
Before the throne of God?"—Sel.

EDITORIAL NOTES

QUALIFICATIONS AND CALLING OF A MISSIONARY

"How shall they preach except they be sent?"

The lives of the Apostles and of the Lord Himself, as well as the life and work of the Apostle Paul teach us that a business training does not unfit one for the Gospel Ministry either at home or abroad, but rather the reverse. The business man quickly finds his own level, for the keen competition of these days soon teaches him his true worth as a man among men.

He gains experience of men and of the motives which govern their conduct, learns self-control and obedience to his superiors, studies methods and means and at the same time obtains the self-reliance which enables him to meet emergencies and reverses and overcome them. We may say that the faithfulness, diligence, experience and self-reliance which make a-
man or woman successful in business will be found decidedly helpful on the mission-field.

This is all true yet these are not the first requirements in a candidate for the foreign-field. First and above all is

**The Call of God.**

If a man has not the consciousness in his own soul that God has called him to the mission-field and that to do anything else or go anywhere else would be to miss God's thought for his life, he had better remain at home. If God has called one to work for Him in India, China or Africa we may be sure that there is a place for him on that field and one for which he is just the right man. God knew all his weaknesses, prejudices and deficiencies before He called him, He also knew all the circumstances and the place to which He had called him and that he would just fit in that place and "God makes no mistakes." This narrows the question which a mission board have to decide in the case of each candidate down to the one question.

**Is this man or woman called of God to work on the foreign-field?**

It is into the decision of this question that other factors may enter. The man or woman habitually unfaithful and slipshod in their work will not be called to the work of God either at home or on the foreign-field. Good business men have no use for such and why should God want them in His work? Supposed—spirituality will not make up for neglect of obvious duties but this rather proves the absence of real spirituality, and in no place is care and consideration needed more than on the mission-field.

Supposing these thing are right then comes

**The Educational Test.**

And at times and in some cases it is a question how far this should be allowed to become a deciding factor. That there is a great and pressing need for highly educated men and women on the mission-field no one will deny. Training-Schools and institutions need teachers and missionaries themselves need as
leaders those whom they can look up to and respect, as the old phrase used to put it, “both for their learning and piety;” but there is yet need for a still greater number of men and women of ordinary education sufficient to enable them to get the language fairly well in the allotted time, to go out to the uneducated masses in the towns and villages telling the simple story of the Cross and the power and willingness of Jesus to save from sin. It is a mistake to suppose that the Christian missionary must necessarily study the intricacies and falsehoods of Hindu religion and philosophy; the common people know little of these things and those who have known them for centuries are still in darkness and ignorance concerning the only way of salvation. The true missionary comes, not to teach the people what they can learn from their own pandits and teachers, but as a witness to Jesus Christ as the only Saviour from sin.

The fact that many of the boys and girls in religious colleges and schools at home, as well as many who have been educated from childhood in our orphanages in this country are yet far away from God and have no experience of salvation, should teach us that it is not the being for a longer or shorter period under even the best religious instruction or ability to pass Scripture examinations that saves men or fits them to become witnesses to a living Christ.

**Not by Might nor by Power but by My Spirit saith the Lord;**

That is, the Spirit of Him who so loved that He gave Himself who had compassion on the multitudes, who knew what it was to bear the cross daily denying himself, working and speaking only according to the Father’s will and letting the Father’s love for men have free course through him. Apart from this any service that is done springs from one’s own will and is only another form of selfishness.

Well educated or poorly educated, gifted and talented or without special natural gifts or talents, the one thing that should be true of every missionary is “No man taketh this honour unto himself but he that is called of God” and may those whom He has called refuse to allow themselves to be turned aside.
MARATHI SUMMER SCHOOL
BY S. AUERNHEIMER

THIS year the annual gathering was held in Akola 30th August to 26th September.

Almost all the Native workers of the Marathi field were able to be present, many bringing their wives and children with them and owing to Mr. Eicher's illness about the middle of the term, all the students from the Training School were also present.

At the beginning a few simple sanitary rules were made for the benefit of all so there was very little sickness and we are glad to report that the behaviour of all our workers was excellent.

As to studies and classes, we had a very faithful band of workers. Not only during the regular study hours but from early morning till 10 p.m. workers might be seen sitting under a tree or out for a needed walk with a book in hand studying it. There seemed little disposition to loaf or idle away the time as there was much to be done.

Mr. Moyser gave helpful talks from the book of Romans each morning 7 to 7:30: Study hours were from 8 to 12 a.m. and 2 to 5 p.m. Each worker in turn took charge of the evening prayer meeting 7 to 8 p.m. and every Friday evening some went into the town to preach the gospel.

Six missionaries and two of our older Native-Christians were the teaching staff and the classes were held on the verandahs or in the teacher's rooms.

The following were the courses of study in the different classes,—First year's class,—Genesis, The Four Gospels and a primary book of Christian Doctrine; second year's class,—Exodus, Acts of the Apostles, Alliance Catechism, First three Centuries of Church History and a portion of Dr. Torry's "What the Bible Teaches;" third year,—Joshua, Judges, Romans, Church History and continuation of Dr. Torry's book; fourth year,—I. and II. Samuel, Jonah, 1st and 2nd Corinthians, some more Church History and Dr. Torry's book; fifth year,—1st and 2nd Kings, 1st and 2nd Chronicles, Galatians, Ephesians, two books of Thessalonians, Life of St. Paul, Makay of Uganda and some more of "What the Bible Teaches."

We hope much good will result from this time of Bible-Study and that our readers will remember these workers in prayer asking the Lord to make their studies a blessing to them personally in order that they may better serve the Master in coming days.
ANNUAL MARATHI CONVENTION
BY W. RAMSEY

This Convention began in the Church at Akola on Sunday morning, Oct. 2nd, upwards of two hundred Indian Christians being present. The chair was taken by Bro. Rogers who spoke through an interpreter from Josh. xxiii.

It is a good thing for us to keep in remembrance what God has done for us in the past. Moses, Joshua and Samuel, before they died, all charged the people to remember what God had done for them and it was because they failed to do this that the Children of Israel so often got away from God. God warned his people to have nothing in common with the nations which He had driven out before them and we often incur serious danger and loss because we fail to learn by the experience of others. Young men are warned but say “it will not be so with me,” “I will not be like them,” “I will not go so far for I know better,” etc., and they are bound hand and foot in the snare before they are aware of it. Let us look back twenty years and see what God has done for us during that time in this place. The average attendance at the Sunday School then was 18 to 20, not one of whom is here to-day. A number have gone to the other side and the others are scattered in different places.

Many of you can remember crying and asking your parents for bread during the famines and they weeping answered “we have nothing to give you;” none of us want to pass through those fearful famine days again. God had purposes of love even in this fearful judgment for it was through it that many of you learned of His loving-kindness. Judgment upon India for sin brought love and mercy to you and we need to remember at this time with grateful hearts what God has done for us. Many, forgetting these things, murmur, complain and find fault, not knowing that their murmuring and complaining is against God though it is the missionaries that suffer by it. Perhaps it is because these things have not been remembered with joy, thanksgiving and praise that greater numbers from outside have not been gathered in. How little has been accomplished by the Church of Christ in India compared with what God wants to do through her.

This is a time of waiting upon God to see what blessings He has in store for us but whether we receive all that He has for us or not may depend largely upon how we remember what He has done for us in the past. God has many times poured out His Spirit here in Akola yet many have got away from their first love and sweetness, let such get back by repentance and humility before
God. Whether we receive blessing in these days or not wholly rests with ourselves for God's hands are spread out over us full of rich blessing. Some of you are just beginning to learn by personal experience the love of a parent towards a child. Some of your parents were unable to give to you according to their love. God so loved that He gave His son, what would some of you parents feel if you were asked to give your children up to save the lives of your enemies.

It is a lie of the devil that you can go on sinning in secret and the missionary, the Church, no one will know of it; Satan will present this lie to you but every one who listens to him will be destroyed. Let us spend much time in prayer between the meetings that our hearts may be open to God.

The next speaker was Bro. Lapp who spoke on Hannah's prayer from first and second Chapters of 1st Samuel. This woman prayed. Many would rather have fifty sermons than one prayer. She was a needy woman therefore she prayed; her enemies were reviling her so she went to God. Have we no need? What are outside people saying about us? Do we quarrel or argue with them and blame them or do we take it to God? When some of us were far away from God, He compelled us by trouble, pain and loss to come to Him. God puts burdens of prayer upon some of us that we may come to Him, do we accept them and bring them to Him or do we refuse them? Some here do not know what a burden of prayer means, they mean to go along carelessly and easily without any burdens. Hannah believed and trusted God therefore she went to Him. If God says "I will do," "I will give," "I will make," we have no business to put an "if" in it. God says "when the enemy comes in like a flood, the Spirit of the Lord will put him to flight" (Marathi Trans.) therefore we can rest in Him in times of trial. We need not come to God as beggars because what we ask of Him has been purchased for us and, through Christ, what we ask is ours. We must continue in prayer to prevail, not give up in a day, a month or a year; "I will not let Thee go until Thou bless me." Some have gone out from our school ungrateful, despising what has been done for them because it came too easily while others appreciated it because they worked hard and earned it.

John Knox was once praying with some companions in a place set apart for this purpose when suddenly Knox broke out "I have the answer, I have the answer." It was only later on that they knew what this meant when news reached them that Mary Queen of Scots was dead.

After singing a hymn the remainder of the session was spent in prayer.
There was a considerably increased attendance when Bro. Rogers took the chair at

THE AFTERNOON SESSION

when Bro. Moyser spoke after reading 1st Cor. iii. He said, "Brethren and sisters I fear lest some may not do as the Lord wants them, pray for me that I may speak nothing more or less than God wants and for those that hear that they may understand and do what God requires of them for I fear lest some get light and refuse to walk in it." This was followed by a short period of silent prayer at the close of which Bro. Moyser read Isa. ix.10 and Neh. iii.19. God has not put anything in this word of His in vain but for our encouragement, hope and blessing. He brought His people out of Egypt, through the Red Sea, cared for them in the wilderness, overcame their enemies and brought them into a land flowing with milk and honey.

There He gave them many precious promises of prosperity, fullness and blessing if they hearkened to His word but said at the same time that if they did not hearken and do He would give them pain and loss, would desolate their land, destroy their cities and give them into the hands of their enemies. God gave them plenty and they had sufficient reason to praise Him, instead of which they "waxed fat and kicked," turning away from Him and were carried away into the lands of their enemies; afterwards God raised up a king who permitted them to return to their own land where they found their enemies strong and their cities desolate and destroyed; but God had a man ready who was not to be discouraged by these things who set people to work and worked himself in season and out. They asked for God's word and Ezra read it to them and when they had put away their sins and purified themselves God made their work fruitful. They built "every man against his own house," they said "the bricks have fallen, let us build it with hewn stones." Let us look at this carefully and prayerfully—one mistake of our people is that they work any way and care little about the result. Nehemiah was not a man to work in this way, he examined the city at night and planned what to do. Nebucadnezzar had destroyed it, the towers and walls were fallen, the Temple defiled and destroyed, the roads filled with rubbish and all its beauty destroyed. This man of God said "let us arise and build and the God of Heaven will make us fruitful."

A few years ago a ship came near the English coast in the night, the lead was cast and the soundings taken 30 feet, 20, 15,
then shipwreck! These are terrible days, let us throw the lead, take our bearings and see where our blessing, our experience, our hope, our fruit have gone. To find this out perhaps some of us may have to go into little things but then, big issues sometimes rest on little things. Even if it appears that all is gone do not let us despair for God can restore. Even if some are like a man in the homeland who came to pray with a sick girl but after he went away she said "it is true he spoke of God but he smelt of the devil," let such confess, get right and God will build him up again. Even a little girl knew when a man was talking of Christ yet allowing the devil to rule his life.

Before they began to build they cleared away the refuse, for unless this was done there could be no true foundation and the building would only fall. What is this refuse? Carelessness in little things, pride of dress and wearing useless ornaments, quarreling, envy, evil-speaking etc., these things destroy, not money only, but lives. The temple must be built of stone, hewn stone durable and strong. Repentance, and restoration where we have wronged others are true and good stones to be followed by faith in Christ and confidence in the promises of God. The building is for eternity so time and perseverance are required. Solomon's Temple required seven years to build, Herod's forty-six, the Temple of Diana at Ephesus 200 and St. Mark's at Venice 400 years.

Let us begin now to build, but where? "In front of our own houses." Gird up your loins and say "the bricks are fallen but we will build with hewn stones." Have courage, God is with us. There will be a fight but there will be victory.

**On Monday Morning**

after singing and prayer Mrs. Cutler gave a talk from Eph. 1. on, our inheritance through Christ. In Psa. cxix. we have the prayer "open Thou mine eyes that I may see wondrous things out of Thy law." We are perhaps all Christians here but we need to have our eyes opened to see the deep things of God. When the disciples were going to Emėus "their eyes were holden that they should not recognize Him." Then opened He their minds and showed them in all the scriptures the things concerning Himself and was known of them in breaking of bread. What will it profit us to only hear of these things? A blind man might hear about this wonderful world so that he could even describe it to others, yet he himself have no sight; so we may be able to tell others of Christ and heavenly things; but if we have not the individual experience of these things what does it profit us? The word "hath" in this chapter speaks of something already
done "hath blessed us with all spiritual blessings in heavenly places in Christ," "hath chosen us in Him that we should be holy and without blame before Him in love," "hath predestinated us unto the adoption of children," "hath made us accepted in the Beloved," hath abounded to us in all wisdom and prudence," "in whom also we have obtained an inheritance" etc. Have we a full experience of these things or how far are we coming short? Some have gone forward a little way and then turned back. God had these things in His thought for us before the foundation of the world and if we come short of them the fault and loss is our own.

Let us now look at a few of the reasons why we come short. In 1 Cor. x. we find that though all the people had passed through some definite experiences yet afterwards many came short and their carcases fell in the wilderness, the causes being "lust after evil things," idolatry, fornication, tempting Christ and murmuring. Joshua and Caleb were of another nature and "fully followed the Lord." The Hebrew illustration of this is a sailing boat with every sail spread cutting her way through the water and going just where the pilot or captain wills. Phil. iii. 18, tells us of many in the Christian Church "who are enemies of the cross of Christ, whose end is destruction, whose God is their belly and whose glory is in their shame, who mind earthly things." We dare not say such words as these but God's word does. "Esau, for one morsel of meat, sold his birthright." Shall we give up our inheritance in Christ, our right to suffer with Him now and reign with him hereafter? In time of trial if we let our eyes rest on the things that are seen and lose sight of our invisible inheritance "seated with Christ in the heavenly places" we will sadly fail. Other reasons for our failures may be found in the following texts,—Heb. x. 38 turning back, 2 Tim. iv. 10 "Demas hath forsaken me, having loved this present world," John xii. 43 "They loved the praise of men more than the praise of God, and in Revelation we read of some who had "left their first love."

Calvary is our inheritance. When God's Spirit points out sin, He always shows the remedy; when anything is wrong, the Spirit of Truth always points us to the Blood and when all is right He rests in His love. Let us heed His voice for we cannot go forward without putting everything under the Blood and we can have no inheritance without Calvary.

There is a condition attached to every promise of God and if we try to claim the fulfilment of the promise without meeting the condition we shall never receive it,
The promises are precious but they did not profit some, not being mixed with faith in them that heard. Without faith they are useless. Let us come to God with humble hearts full of repentance and faith, claiming His promises and He will not disappoint us.

**Khanwaddie,**

the foreman of the workshop gave a very instructive talk from 2 Cor. iv. 18, walking by faith, looking at the things that are unseen and eternal. Curiosity as to the workings of God and of His Spirit is not walking by faith Acts iii. 2. Supposition is not walking by faith, Luke. ii. 44, but is like a rudderless boat in a hurricane, going forward, but where? without control.

To have knowledge is not necessarily to have faith, Satan has a wonderful knowledge both of God and man. Working, even to fulfill the purpose of God may not always be of faith, Gen. xvi. 1 to 4, but faith is shown by good works, Jas. ii. 18.

We are sorry that lack of space forbids us to reproduce the addresses of Mr. R. P. Despande, who came as a representative of the Indian National Missionary Society to tell us of the work being done by this society among their own countrymen without foreign financial support, and also of a few other missionaries who took part in the services. On Tuesday a.m. a season of prayer and intercession was followed by a testimony meeting. A number of short, up-to-date testimonies were given magnifying Jesus as the Saviour and Keeper. Several spoke of victory in the hour of temptation and trial also quite a number of clear testimonies were given telling of Jesus as Healer and Deliverer in times of sickness and suffering.

One man who came to Christ about two years ago and who lives in a village where he is the only Christian told how happy he was though he has suffered much, even receiving a beating from the patel (headman) of his village because he brought gospels into it and succeeded in getting some of the people to read them. The people are still against him but the Lord is with him and blessing him in many ways. Pray for him.

Ten children were presented by their parents for dedication to the Lord but first the missionary spoke of the duty of parents to first give themselves to the Lord. One of the parents then in a humble prayer gave himself to the Lord. It meant much humbling and confession of sin but we believe God met him.

This was followed by the Lord's supper after which a collection of about $11 was taken up for the work of the Indian National Missionary Society and Bro. Rogers closed the Convention with prayer and the benediction.
GUJERATI SUMMER SCHOOL AND WORKERS' MEETINGS
BY F. H. BACK

ON June 15th the Summer School for Bible study was opened at Dholka, Gujarat. The Native Preachers of the C.M.A. Mission who work in the six Talukas that are occupied by the Mission, came in from their different stations and took up their abode in the Training Class rooms, that are always ready for occupation and with open doors welcome the new comers, for the study of the Word of God.

When all the Native preachers come, it almost means that a little village springs up in our midst, for the workers do not come alone but bring their families with them. The happy shouting and laughing of children, or the cry of an infant, were sounds that greeted our ears from morning till night each day.

This year's study consisted of the fourth year's course, which has been planned for the workers, and the different books of the Bible which were allotted, required earnest and faithful study. The dear men set themselves to work with a courage and vim which showed that they meant to win. We are very glad to say that the study of this year was accompanied with a greater volume of prayer than usual. The men seemed always ready for a time of prayer and communion with the Lord; which showed that they desired to study, only for His glory. Their faithfulness in prayer and study was well rewarded, for most of them passed well in all their examinations, and they are now ready for another year of study. The time went on, and one after another the missionaries took up different books of the Bible with the preachers, and taught them as the Lord by His Holy Spirit directed. A great elaboration in teaching was not aimed at, but a desire that the students should get a deeper knowledge of the truth, and receive new visions of God and of the living as well as of the written Word, was manifest. Teachers and students were blessed and rewarded for all got to know the Lord and His precious Word better than ever before, and all were possessed with a hunger and thirst to know more, and to be better prepared spiritually and mentally for the Lord's service. Truly knowledge and understanding are absolutely necessary and they are more valuable than gold, but to be filled with the Holy Spirit, and to be filled with the fulness of God is better than all else.

The last of the Bible studies for the term which was the book of Exodus was completed in the last days of September. This great book, which is so full of types and figures of our Lord Jesus Christ, was made a great source of blessing and
knowledge to all who studied it, and we are sure that the knowledge of this book will enable every preacher to present the gospel of our Lord Jesus, in a clearer way to the village people as they stand before them.

The examination in the study of each book was difficult, the questions being such as would make the students think, and produce an answer that would settle some question of importance concerning the Scriptures in their own minds and for their own profit and to the satisfaction of the examiner, and we trust that the most of the work was done to the satisfaction of Him who searches the heart, and tries men to know their thoughts.

The course of Bible Study closed with a week of meeting, from October 2nd to the 9th, for the benefit of all the Christians here but especially for the deepening of the spiritual life of those whose work it is to seek the lost and bring them to the Saviour, that all may have a part in the wonderful salvation that has been purchased for all men by the precious blood of Christ.

The meetings were interesting from the beginning and increased in earnestness and power from day to day. Much time was spent in earnest prayer for a greater spiritual preparation for service, and messages from the heart, full of love and power were delivered by Native preachers and Missionaries. As the days passed by, and we met at the feet of Jesus, a warmer love for the Lord, and also for each other took possession of our hearts, and a deeper, richer spirit of unity, was established. Many hearts became very hungry and earnest pleading for the Lord Jesus Himself to take a more real possession of our hearts and lives, followed. God answered prayer, our hearts were quickened, and we were blessed in many ways.

Sunday, October 9th, the last day of the meetings, was the best day of all. We met three times this day in sweet communion with the Lord, and in humble adoration of Him who is King of kings and Lord of lords. Much of earthly pomp and splendor is seen when an earthly king is to be crowned, and in these days we read much of the coronation day that is yet many months in the future. Great earthly preparation will be made in the months to come, and no doubt the day will be a great one in the history of England, but, Oh what a day it will be when in heaven we crown our glorified Lord, King of kings and Lord of lords!

On this day the preachers and Christians who had little children that had not been dedicated to the Lord, brought their little ones, and presented them before the Lord, for dedication.

The children were twelve in number and in this land where heathen darkness is all around, it was a beautiful sight to see so
many given over to the Lord in this way for His care and keeping. The parents were made to understand that they were responsible to God by this act of dedication, to bring up their children for His glory, and in His fear and admonition, and we trust that our prayers will follow them day by day that this shall be done.

As we write, quietness reigns in the compound, for the preachers with their wives and children are nearly all gone. They have gone back to their respective stations to labour in the Master's vineyard another year. May the Lord lead all who read these lines, to pray much for these men and their wives, that their love and passion for souls may grow stronger, and that they may go forth, not sparing themselves, but giving themselves wholly to the Lord in earnest faithful loving service, to win many souls to Him.

OPPOSING FORCES

BY ARTHUR DUCKWORTH

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. ii. 9.

"And they went forth, and preached everywhere, the Lord working with them." Mark xvi. 20.

THese two passages have been very real to us these last few months in many ways.

"The working of Satan."

This is the working of one whom we do not like to speak about, yet his working is to be seen on every hand, and on some occasions, especially so. A few weeks ago the Hindoos were celebrating some of their holy days. On one of these days the yearly Brahmanical cord was changed, the old for the new. The young Brahman who for the first time is going to wear the cord, brings some new thread which is twisted many times, then tied at the ends; this cord along with others is placed on a piece of silk cloth at the back of which stands an idol, then the Hindoo shastras are opened up and placed over them and the Brahman priest offers up some mantras, or prayer, and the cord becomes sacred; it is then put by him on the neck of the young Brahman, who wears it for a year. After this the yearly changing of the cord is done by the Brahman, not the priest, "The working of Satan" in the hearts of these people has made them believe that by wearing such a cord they will be
holy. If in the changing of the old for the new their hearts were made clean what a difference there would be in their lives but he has blinded their eyes that they should believe a lie, and so they go on from day to day, month by month, year by year, deceiving themselves.

On one of these days we were told by a Brahman pandit (teacher) that all the gods went down into hell to serve the king there, and that they would remain there for some days, then they would return again.

Here again we have a picture of "The working of Satan," but this is more realistic and very sad as we know that they are already in his service, and unless they repent and believe in the Lord Jesus as their Saviour will eventually go there, not to stay for a few days but for ever! what an awful picture this is!

Another of these days is set aside to worship the snake god (cobra). These images of the snake are carved in wood and stone, and many times is carved with the hood extended and poised erect as if it were ready to strike its victim. The people offer before the idol of the cobra god cocoanuts which they break and the milk of which they offer to the idol, then they break up the cocoanut in small pieces and give to the people around them. The milk of the cow or buffaloe is also given to it. The Hindoos will never kill a cobra though it should kill a member of their own family, and they say that should any one kill such, it will surely come to life again, and bite the one that killed it. Here we see again "The working of Satan," "That old serpent the devil," having these people worshipping him in the form of the deadly cobra from whose bite death speedily comes. "The wages of sin is death," but praise His name, "The gift of God is Eternal life through Jesus Christ our Lord."

Another of these days is spent in the worship of a goddess whose idol has fallen in a well near here as a result of which its water has become sacred. The well has a large number of steps leading down into the water, and here people of all castes, with the exception of outcastes, come.

On the outside of the well are seated some Brahman priests who have bowls of red paint for caste marks which they put on the foreheads of the people with their fingers; they have also some flowers which the people take and throw into the water as an offering to the goddess then they step into the water, wash their limbs and feet, which may be diseased, then their hands, face and head, then they take up some of the water in their hands and drink it which to them means purification; but to us seems the height of uncleanness. This is done annually and no water is drawn out of it for the use of the people, and the
OPPOSING FORCES

decayed flowers are left in it, one can imagine what the water is like. Here again we see, “The working of Satan” deceiving the people in making them believe that by drinking such impure water, they will be made pure. How so many of these intelligent Brahmins and others can believe and do this is more than can be understood naturally, and we can only say that it is the work of the evil one.

We have seen “The working of Satan” also in one of our native Christians who gave place to the devil through getting angry, his fingers became stiff and stretched out apart and such an awful look came on his face, his eyes seemed as though ready to jump out of their sockets, then he swooned over and he became as one dumb and his tongue protruded and strange sounds like an animal came forth from his mouth. It was so horrible and so sad.

“AND THEY WENT FORTH, AND PREACHED EVERYWHERE,
THE LORD WORKING WITH THEM.”
MARK xvi. 20.

Now we have a different picture to look at, “The Lord working,” but not only working but working with us. Instead of an enemy always trying to get the advantage of us we have a friend always at our side. How precious this is to all His children who love and serve Him, but how many times our failure to recognize the One working with us has resulted in discouragement and defeat.

Our hearts are full of praise and thanksgiving for the way He is working in this land and among us.

We have been praying for some time that we might have a mission bungalow here at Viramgam, as the bungalow we are living in is a rented one. This last mail brought the news of money given into the mission for the need; we praise Him for answered prayer so that it can now soon be built. So we have seen “The Lord working” in answering prayer.

Then again while we were all quietly praying in the bungalow for the one who was possessed by the evil one, we felt that He would answer; and on enquiring we found out that as we were praying, the Lord sent deliverance, and the evil spirit came out of him. Here we saw “The Lord working” in bringing deliverance to one who was possessed by the devil. We praise Him for manifesting His power among us.

There is a Brahman young man who comes to the bungalow very often, and he has confessed that, “There is no salvation that frees one from the guilt of sin in the Hindoo religion
nothing to give one peace of mind in regard to the soul after death. I know that your religion is the true religion, that Jesus whom you talk about can and does save from sin, that He is the Son of God, and some of these days I shall become so disgusted that I shall leave my religion and accept yours."

Here we see "The Lord working," in bringing conviction, by the Holy Spirit to a man and shewing him what is true and what is false. We are praying that he will soon give his heart to the Lord.

Some time ago a young man of the goldsmith caste was going from Viramgam, where his home is, to Ahmadabad in company with his guru, (religious teacher), who was taking him to their temple to teach him more about Hindooism. As they were seated in the train one of our Christian workers came along selling gospels, his guru made some remarks concerning them which led to a discussion, and it seems that our worker had the best of the argument, after which the young man said to the worker, "What are those books that you are selling?" he told him and he took and paid for four of them, and said, "If I find as I think I shall find that the Christian religion is the true religion, then you will see me again in a few days," and he was as good as his word and he came to the bungalow and received further instruction in regard to the Word of Life, which resulted in him giving his heart to the Lord. He has also told his own caste people how Jesus can cleanse the heart from sin. The Mamlatdar i.e., chief magistrate here had a long talk with him and did all he could to persuade him to renounce Christianity. He said, "you are but young and your mind has become unsettled, now we will take you back again into caste, and we will give you one hundred rupees; (about thirty-three dollars) and we will get you married;" which in his caste would mean about six hundred dollars. The young man answered, "But what about the Salvation of my soul? that I should have to lose; no I am quite contented, I am happy and have peace in my mind because my sins are forgiven." Here we see "The Lord working," bringing conviction through the written word, and bringing Salvation to one who was dead in trespasses and sin.

Dear friends pray especially for these two young men, also for others who are under conviction but are afraid to openly acknowledge Him for fear of their own people. Pray also that the Spirit of God may strive with many more of these dear people who are without hope and without God in the world, that they may be convicted of their sin and turn to Him and be saved.
TO THE PATRONS OF THE DHOLKA BOYS' ORPHANAGE
BY H. V. ANDREWS

SOMETIMES ago we sent letters to the Patrons who never
write to us, requesting them to kindly let us know whether
they are continuing the support of their boy or not. From
two or three replies we have learnt, that there is some misunder-
standing, hence we offer this explanation, which applies only
to those who send the support for their orphan to the Treasurer
in New York.

Money thus sent is forwarded by the Board monthly, in a
lump sum, for orphans, but the names of the donors are not
given, so we at this end, while we receive all you send us, have
no way of knowing who are continuing the support of the work,
and who are not, unless the patrons themselves write to us
directly. We do not want to drop any name, but if the patron
has discontinued their interest we wish to assign the boy they
have to another. Therefore if you have not written to us please
do so at once.

VISIT TO AN INSANE ASYLUM AND WHAT LED TO IT
BY M. RAMSEY

SITTING in the train with the memory fresh let me tell you,
dear praying readers, a story of interest.

I have been to an Insane Asylum. What did I see there?
Lunatics in different stages and of different degrees. Some
laughing, some morose; some talkative, some quiet, nearly all
looking as if they had important business on hand, but taking
time to salute the visitor very cordially, and exceedingly eager
to obey any word of command from the keeper. One might
think it a free and easy place were it not for that maniacal
(or demoniacal) look in the wild eyes of the inmates. Poor
souls! Let us thank God more often than we do for our reason
and for the other common (?) mercies daily vouchsafed by our
loving all guiding Heavenly Father and let us pray sometimes
for those less favoured. After a few preliminaries, the man who
was the object of this visit was called into the doctor's office,
looking much better than the last time I had seen him. He
asked and answered questions, and begged to be taken home.

In fact everything was encouraging till the assistant doctor
told him he might get out in about six months. "Why six
months?" he asked as he looked at me in despair. Then I
said, "Yeshwantrao, do you remember all" "Yes, everything"
"Why did you jump into the tank?" He answered that some man seemed to come to him the evening before and told him to do it, and he did it knowing that he could swim. He looks thin and is not well just at present but is, I believe, nicely treated.

Last time I saw him was in the common jail where he was held for trial on a charge of attempted suicide, and sad it was to see him in prison garb, much worse mentally than before, no doubt partially from the surroundings and humiliation.

The time before that was in the Criminal Police Court, penned up with the other prisoners for he was in the hands of the law.

Several times I had visited the poor man in the Police cell and watched to see some signs of improvement, hoping that he might not need to be sent to the Asylum. But there stood the charge on the books, "Attempted suicide, but not responsible being of unsound mind."

One day before any of this happened Mrs. Stanley, whom he had often visited in Akola, sat in Mr. Fuller's office in Bombay reading a letter, saying that Yeshwantrao had been to her house, and was acting rather strange; when a Christian worker called to say that even then he was in the hands of the police and was out of his mind. He had some months before put his seven year old boy in a Christian school in Bombay lest evil befell him, and it was on his visit to this school that he showed positive signs of insanity and the Missionary in charge had him locked up. Mrs. Stanley, unwilling to believe, hastened away and brought him to Berachah Home, where he stayed for two days and on the third morning, went over to the tank for a jug of water and jumped in. Our kind neighbour rescued him at risk to his own life, and the police took him away, and you have read the sequel.

But to go still farther back. Well, where would one begin to tell when and how God's Spirit begins to work in a human soul! At any rate missionaries from the Kurku Mission as well as our own had preached in Anjangaon (where dear Miss Oemstead caught the cholera of which she died) the town of which Yeshwantrao was patel (headman), and where he had influence and was generally respected.

A few years ago when visiting Murtizapur, he received from little Isaac and Faith Cutler a copy of the Bible which he read and as he read light came in his soul. At the monthly prayer meeting in Berar about one year ago, among other things, his case was a burden on some hearts, and God gave there assurance of his salvation and of confession of Christ as his Saviour.
n due course he came to our Akola Convention while Mr. Funk was with us and after careful examination was baptized and sat down to eat with the Christian Church. His caste lock of hair was cut off and he was a Christian. He thought he had counted his cost, and perhaps he had as far as possible. Perhaps had he known all grace would have enabled him to go forward. At any rate the Name of Christ is dear to him and he has not shown any signs of recanting up to this time.

The connecting link as far as known is this. He owned elds by virtue of his position as patel and had hereditary privileges. He had always lived prosperously as befitted his position ut—he was in debt common curse of India! He offered some of his fields in payment, but the money-lender was too shrewd to make a settlement in that way and especially since his creditor had become a Christian. His relatives and caste people sed all their influence against him. He was turned out of his ncestral home, and one who favoured him gave him shelter in hut in the town. God, who cares for the sparrow, knows that agony of mind the poor man suffered before reason gave ray. God permitted it, but the end is not yet, we believe he ill soon be well for faithful ones are battling in prayer or him.

Anjangaon has long heard the gospel, Satan has been nghty to hold the town. About seven years ago three lady nissionaries were stoned and pelted with mud and filth, being efused carts even to remove their little tent and its furniture.ould we but see the hidden working in this one case we should e overawed. It is part of the battle raging in the heavenly laces, where even now Christ is Conqueror and will one day e declared so. Meantime praying one, thou on whom God will ry the burden for Yeshwant and his town wilt thou be faithful? th, yes it will doubtless mean assaults of the enemy against hyself but there are no victories without battles, and it is own to shun them for one’s own comfort.

There are spoils to be won these days and in this case.ome up to the help of the Lord against the mighty with all the rmour on.

Do you not feel the momentousness of these days in which e are privileged to live? But do you not also feel the spring of divine victory and joy in and through the Lamb slain from the foundation of the world, the Lion of the tribe of Judah who as found worthy to open Redemption’s book, Hallelujah! Pray nd claim with us and let us hold steady in God for victory in ndia through Jesus’ Name.
A MIGHTY MIRACLE

THE Rev. Dr. Rudisill of Madras, India, writes of a conversion and baptism of a Hindu priest, and calls it "Mighty Miracle." He says:

Miss Stephens—Evangelist Elizabeth—entered a butcher shop in a village in the suburbs of Madras, distributing tracts and talking to the people. Among them was the priest of the village; near by was his temple. He was a periodical worshiper at all the chief temples of that part of the country, having treasure of some description in each. About him was his yellow priestly robe; on his neck the priestly rosary; on his arms strings of beautiful beads; on his forehead the sacred ashes, the center the round crimson mark, a sign of his devotion to God he worshipped. He was known as a subtle dialectician some of the leading missionaries of Southern India with whom he had disputed for many years, but this poor woman was worthy of such honour and he listened in contempt. Had he taught the people that he, himself, was a god? Had he not made them prostrate at his feet? Elizabeth read the third and fourth verses of the first chapter of Isaiah, then kneeling, asked the Holy Spirit to do his office work. The priest accepted her tracts and read them, and they kindled in his heart a fire of indignation.

A few days after he poured upon one of our native preachers a volley of abuse and vehemently attacked the Christian religion. The preacher answered him never a word, but when the priest had spent his fury read to him the first chapter of the Epistle of John, and kneeling wrestled with God for the man's conversion. The priest was visibly affected.

Not long after, on a Saturday, Miss Stephens was astonished beyond measure to see this priest standing in her own room, to hear him say, "Jesus has conquered me." "I thought," said Miss Stephens, "I had seen heathenism in all its repulsiveness, but never had I seen anything that quite equaled this, an confessed I trembled." He offered her his beads and asked for baptism. With her customary prudence she said, "Not no. Wait awhile. Think what this will cost you, and if, after time you still desire it, I will arrange for your baptism."

Not less was her surprise on the following day to have him approach her in church, and taking the rosary from his neck, the beads from his arms say meekly, "What hinders my being baptized today?"

After a brief sermon by the native pastor, Elizabeth conducted him to the altar, and "the sight," said Dr. Rudisill, "was that of a fierce tiger following a gentle lamb."
Miss Stephens washed from his brow the sacred ashes; the
in tore away the crimson disk and threw it on the floor. Asked
by he took such a step; why he renounced the religion of his
hers and cast away his priestly inheritance, he answered,
Christ is my Shepherd.”

He was baptized, receiving at his request the name of
ohn.” In the parsonage he exchanged his yellow priestly robe:
a cloth of pure white, and in this garment, emblematic of the
en linen in which the saints above are arrayed, he went away.

In the afternoon Miss Stephens found him sleeping in the
ade with his Tamil Bible which she had given him lying near
head. He wakened and at once began his work, preaching
th great power from the text—“Behold the Lamb of God
ich taketh away the sin of the world.”

Anxious to say nothing that would not accord with the
th, he would turn and ask in English, “Am I right?”

He was right in all he said; he was the Saviour’s mouth-
ee. He is now preaching, and teaching a village school, and
one of Miss Stephens’ distributors of tracts.
Was it not a “Mighty Miracle?”—Selected.

**TRACKING A CONVERT**

**R. ROBERTS, of the C.M.S., formerly of the Kurku Mission,**
related the following at the annual rally of friends of the
Kurku Mission:

About a year ago, a boy, aged about twelve, came to me
ad said, “Sir, I am a Christian.” “Where have you come from?”
asked. He handed me a letter, which explained matters, and
id, “Help him if you can, and pass him on as soon as you can.”
his boy had fled from Bombay, seven hundred miles away!
He was a scholar in a C.M.S. school there, and had been won
Christ. His relatives did all they could to dissuade him, and
threatened to kill him when he would not renounce his new
ith. He told the lady missionary he must flee, and wander
bout for three years, until he was old enough to be baptised,
or we cannot baptise them until they are fourteen years of age
over. He was passed on from one place to another. I shall
ever forget how bright this lad was. I put him into our
ospital, and he was getting on very nicely, until one day we
ceived a telegram from Bombay: “If——is still with you,
end him off at once.” We gave him two rupees, and told him
do go. We dared not ask where he thought of going or we
should have had to tell the police, whom his relatives put upon
his track. Afterwards we found someone had actually put himself under Christian instruction, in the place the boy came from, simply that he might find out where he was. Fortunately, the deception was found out in time to warn us.—*Thirteenth Hour.*

**THE POWER OF THE BOOK**

In a certain village of North India there resided an aged Brahman, skilled in the use of *mantras,* magic spells to work good results or ill, and especially in the art of casting the evil eye on any whom his clients wished to harm. He was resorted to from far and near by those who desired his services, and derived from them a fair income. He had taught the "black art" to his son, and at his death left to him his books and papers. It chanced that in some way this young man obtained an old copy of the Bible in roman character. In order to read the book he learned the roman alphabet, with which he was not previously acquainted. The result was that he gave up casting the evil eye, destroyed his books of magic, and was found by a missionary to be already a confessed Christian, although unbaptized.

A lady missionary travelling in the hills near Mussoorie, North India, stopped to speak with a gang of coolie women working on the road. Among them was a woman of considerable intelligence, who spoke Urdu fairly well. Her husband was a Tibetan, who had in some way obtained a gospel in the Tibetan language. The woman was familiar with the story of our Lord, but she refused to mention His crucifixion and death. "It was too awful," she said; "I cannot bring myself to read it." The lady asked, "Did you think His death was the end of all? Did you not see that He died for your sins and mine, and then arose from the dead and ascended to heaven, where He now lives to intercede for us?" A wave of delight swept over her face, as she replied, "I am so glad you have told me. I see it all. It must be true. He lives to save."

In the hill country of Southern Rajputana there was in 1909 an earthquake of sufficient magnitude to occasion much anxiety among the people, easily moved to superstitious fears. What does it mean? they asked—what calamities are impending? What can we do to prevent them? Many answers were given, but no one could speak with authority. Messages were sent
from village to village, calling the men of wisdom, the religious-guides and teachers of the people. Among those called was a village Guru named Chimman, who had come under the influence of a Christian lady, and whose boy she had taught to read.

At the place appointed some four hundred people assembled, among them half a hundred Gurus of repute. For several hours they gave their several opinions. At length one called on Chimman to speak. He said, “I cannot read well, but my boy has with him the Book of God.” The lad, only thirteen years of age, stood up before them all. He opened his Bible and read in the Hindu version our Saviour’s words as given in the 21st chapter of St. Luke: “For these things must come to pass, but the end is not just now.” “In your patience possess ye your souls.” Then the judgments of the latter days, the coming of the Son of Man from heaven with power and great glory. “Heaven and earth shall pass away, but My words shall not pass away.”

A great hush came over the people as these words were read. It was as if a divine answer had come to the perplexities and questionings of men, and a solution were found for the mysteries of earth and heaven.

Then one said, “Chimman, you can pray. Pray to Jesus Christ for us.” And Chimman, who could not read very well, lifted his voice in prayer, while Hindu and Mussulman, Guru and Chela, bent the head in reverence. “Jesus, Lord, have mercy on us. Wash us in Thy precious blood. Make us fit to stand before Thee, accepted in Thy kingdom of righteousness and peace.”—The Bible in the World.

ITEMS.

We praise God that the prayers for the sick ones have been heard and all except Mrs. Peter Eicher seem on the fair way to recovery.

Mrs. Eicher continues to suffer much but has never let go her faith and hope in God, humanly speaking, she is not yet out of danger. We know you will pray for her and for her husband in this time of long-continued trial, that their faith fail not.

It has touched our hearts to see the pale, wan faces, of our dear ones, once so strong and bright, as they return to their stations to take up the burdens of work and we can only pray that God will keep from further breakdowns.

Miss Laura Gardner sailed for America on 8th Oct. Our
sister has been much in need of a furlough for some time. She writes to us from Aden that so far she has had a smooth and peaceful voyage and has also found some friends among the Lord's children on board. We praise God for answered prayer as we hardly thought our sister able to undertake the voyage without some suitable companion with her.

The good news has just reached us that Mr. and Mrs. E. R. Carner expect to be with us Nov. 25th. We had hoped to have them with us for Convention but they were unable to secure a passage in time. Pray for them on the voyage. We hope soon to welcome to India Mr. Kiel Garrison whose brother Alle is already with us on the field. These two young men are sons of Rev. I. Garrison who laid down his life in the work of the Lord in this land during the earlier days of our work and whose life of mingled sweetness and rugged strength will live long in the memories of some of the older missionaries.

Yeshwant Rao of Anjangaon whose baptism we reported as having taken place during our Convention in October last and who has stood true to the Lord through times of exceptionally severe testing and trial, is now in the hands of the Bombay police charged with "attempted suicide while of unsound mind." Though he is able to recognize friends who visit him, the authorities do not believe that he is able to care for himself properly and the confinement seems to be retarding his recovery. They are willing to release him if any one will become personally responsible for his safety. He has been a faithful witness for God in his village and we believe this is a trick of the enemy to upset him and hinder the work of God. We are praying for his speedy recovery and discharge, will you not unite with us?

GIVING

A young convert in India once brought a two dollar bill to the missionary to be changed. He was giving one dollar to his wife and the other to God's cause. "Is this all the money you have?" asked the preacher. "It is," he replied. The preacher was about to remonstrate when another Indian convert whispered to him, "It might be too much for a white man to give, but not too much for a poor Indian, who has this year for the first time heard of a Saviour." Perhaps it will be well, dear reader, to ponder over the above incident a few minutes. Sometimes a great truth is contained in a few words and in simple language.—Gospel Trumpet.