"Hark, beyond the waters calling,
Do you hear the piteous cry?
Do you know that souls are dying
While no arm to save is nigh?

"There, in darkest night they wander,
Far from hope and truth and God;
Countless millions grope in sorrow,
In the path their fathers trod.

"Will you not, my brother, sister,
Lend to them a helping hand?
Will you not the precious gospel
Send to that benighted land?

"Help some soul that now must perish
If this help you do not send;
Help some sad heart to find the Saviour
And find in Him our precious Friend."—Sel.

EDITORIAL NOTES

"Have ye received the Holy Ghost since ye believed?" How many evangelists and teachers of the present day would have discerned the lack in the lives of these men? and how many earnest preachers and teachers, had they discerned it, would not have been content when the men consented to be baptised in the name of the Lord Jesus. Is not this the secret of much of the lack of power in the lives of the Christian converts of to-day? The missionary, the evangelist, or the teacher has been satisfied when the man or woman accepted the Lord Jesus Christ as his or her Saviour and was baptised in His name, but
failed to lead them on until they knew the power of the indwelling Holy Spirit.

If the question which the Apostle asked those men at Ephesus was put to many in the Church to-day, perhaps the answer would be somewhat different. The reply might be, "Yes, we have heard so much about those who have received Him that we are afraid of Him. So and so, in whom we have every confidence, came round and warned us, telling us of so many errors which have crept in among those who profess to have received Him that we think it better not to seek for or have anything to do with Him." The questioner would turn away, saying sorrowfully to himself, "I did not think Mr. So-and-so would teach that way, I thought he was a true man of God."

Not long after, meeting Mr. So-and-so he asked him earnestly "Do you believe in the Holy Spirit?" and the answer comes without doubt or hesitation, even with a little surprise, "Yes! certainly I do," and after a little further conversation the conviction comes to the questioner that he is talking to a real, true servant of God. And one who loves the Lord Jesus.

WHERE THEN IS THE DIFFICULTY?
This man of God had been at one or two places where error had crept in among true believers and had got his eyes so fixed upon the error that he went away with his mind full of it rather than of the blessing and power which had also been present. He forgot that where God is working in power, there also comes the devil to either upset or counterfeit it. In this state of mind he was open to receive tales of the same sort from others, some of whom for reasons of their own had resisted the Spirit's working, and so he gradually accumulated quite a mass of evidence (?) which, he thought, justified him in warning others to have nothing to do with such doctrines.

What is the result? A dear, true man of God who thoroughly believes in the person and work of the Holy Spirit, but who is being used by the enemy to turn back those who are seeking the fulness of the Holy Spirit and heap ridicule upon his brethren and sisters who are trying to lead others into His
fulness; all his influence being used to keep men and women back from obtaining that great blessing which God has provided for, and promised to, every child of His. How sad this is, for this good man would not willingly utter a word against the Holy Spirit, yet by his teaching and influence he is turning many back from Him, while he thinks he is only guarding them from error.

What is the Remedy?

Definite, earnest prayer on the part of those who see the results of his teaching, as he does not; that his eyes may be opened to see that the way to fight the error is to make known the truth by getting people to seek for, and then leading them into, the real experience. For there is a real Holy Ghost, a real baptism in the Holy Ghost, and it is possible for the child of God to know by experience that he is filled with the Holy Ghost.

No amount of counterfeit can ever justify us in discounting the real, for "What is the chaff to the wheat? saith the Lord." The pile of chaff may loom up a good deal bigger in our eyes than the pile of wheat and be a good deal more in evidence, but, whether he chooses for eating or for sowing, the wise man will estimate it at its true value and choose accordingly.

APPEAL FOR FAMINE RELIEF

At a meeting of the Gujarat and Kathiawar Missionary Conference, held in Surat on the 27th September, 1911, the following resolutions were unanimously passed:

(I) This Conference representing the following Missions working in Gujarat and Kathiawar, namely:
- The Irish Presbyterian Mission,
- The Methodist Episcopal Mission,
- The Church Missionary Society,
- The Christian and Missionary Alliance,
- The American Brethren Mission,
- The Salvation Army,

is strongly of opinion that the time has now come for an appeal to be made to the Christian public of the British Isles, America and elsewhere, in view of the present serious distress and imminent famine. Over a large part of the district represented by this Conference the rain has failed, and there is
now no longer a prospect of any alleviation of the situation. It is very desirable that relief should be forthcoming with the least possible delay, and accordingly the Conference sends forth this Appeal to our friends in Christian lands to enable us to do our share in meeting the more pressing needs of the people amidst whom we live and work.

(2) That a Committee of this Conference be appointed to collect information, advise individual Missionaries, and take any public action that may be needed in view of the imminence of famine in Gujarat, and that the Committee be authorised to receive and distribute funds for famine relief: the Committee to consist of the following:

The Rev. A. I. Birkett, M.A., C.M.S. Lusadia (Ahmadabad.)
The Rev. W. B. Stover, American Brethren Mission, Ankleshwar.
Major Burfoot, Salvation Army, Ahmadabad.
To any of whom contributions may be sent.

THE SUMMER SCHOOL IN AKOLA

BY W. MOYSER

The Mission Compound for the past five weeks has been transformed into an active Christian village. On the morning of August 22nd the workers from all our Mission Stations in Berar and Khandesh began to arrive—men, women and children of all ages, some of the workers' babies being only a few months old, to old men and women who have been in Mission employ for a number of years.

This was the first time for several new workers and students, but most of the workers, we are glad to say, have been here every year since the School was started six years ago.

Each came with his or her bundle of bedding, cooking utensils, provisions and, of course, study books.

The School class-rooms and dormitories had been divided with bamboo matting thus making plenty of rooms for our workers and their families, and then we had quite a number of tents pitched for those who came later. It was a busy scene
all day long, mats were spread, bedding unrolled, cooking places arranged between a few stones, lamps fixed up, boxes opened, books taken out and preparations made for the next day's work. Over forty workers and students were soon happily settled down and ready for work.

For various reasons five or six of our workers could not be present. I am sure it will be a great loss to them.

The Mission, besides a primary course consisting of studies for three years, has a regular course of study, which includes the whole Bible, several books on Theology including "What the Bible Teaches" by Dr. Torrey, also 14 Centuries of Church History, The Life of Christ and Life of St. Paul. The course is a regular eight years' course, but the Mission has inserted two years of review work on all the Biblical and theological books at the end of the third and sixth years of study. So that ten years will be required to complete the course.

In this way our workers will be helped to retain what they have been taught and what they have learned.

The workers are supposed to have studied one or two hours every day all through the year in their different stations, so they come up for some final and uniform teaching and then take their examinations. Our workers now range from the first year's course to the sixth.

Early on the morning of the 23rd, teachers and students all gathered together for prayer to ask God's richest blessings upon the coming term's work and to listen to the reading of the various rules regarding hours of study, class hours, quiet hours, as well as rules pertaining to the sanitary arrangements of the place. There must be no visiting during study hours, no going into the city without permission; lights out at 10 p.m., etc.

The order of the day was as follows:—

5-30 Rising bell.
7 to 7-30 Prayers led by one of the Missionaries.
8 to 11 a.m. Study and class hours.
11-30 to 2-30 Cooking, etc.
2-30 to 5-30 Study and recitations.
7-30 to 9-0 Prayer meeting led by one of the workers.

This year we introduced a slight change; every Wednesday p.m. one of the older native brethren was given a subject and he had to read a paper limited to 45 minutes after which the meeting was thrown open for suggestions or discussion.

The following subjects were assigned:—

"How to reach the unsaved with the Gospel."
"The people's need of the Bible."
"How to get the people to buy the Scriptures."

Some of the evenings were so interesting that the same subject was discussed more than one evening. The worker who read the paper was given a week's time in which to prepare his subject. These meetings were all well attended not only by the workers, but many of our native brethren came from the city; we all felt that these meetings and discussions were very inspiring and helpful.

It is not the intention of the writer to carry you all through the Summer School or even through the different classes, sufficient to say that we have men and women of various abilities, some are splendid students and love to study and you could find such, early in the morning, with their Bibles in hand away off in some quiet corner of the compound or sitting quietly under some tree feeding on the Word of Life. Of course we must say that all are not of this calibre, and some few could not be even if they would, and to such the studies come very hard indeed.

To give our home readers a little idea of what our people do in their studies, I have taken three examination papers at random, one is from the Old Testament, one from the New Testament and one is from Church History—here were some of the questions given this year. Each year's course embraces from four to eight books, on each a written examination is taken (Kings and Chronicles coming so near alike are classed as one book.)

**QUESTIONS ON KINGS AND CHRONICLES.**

I.—Where was Saul's last battle fought and what happened there?

II.—Give Solomon's blessing, and prayer, and how God answered.

III.—Give any ten incidents in connection with the history of the temple from the time of its dedication until the present; give dates and under what Kings or Rulers such incidents happened.

IV.—What different nations invaded Israel and Judah?

V.—Give in order the different dynasties who ruled in Israel.

VI.—Give a brief account of the reign of Jeroboam II.

VII.—What two men are frequently mentioned in these books?

VIII.—Give the important events in the lives of Elijah and Elisha.

IX.—Draw a map shewing clearly the growth of the Kingdom since the division under Joshua, until it reached its height of prosperity under Solomon, and also shewing the different provinces and their capitals.
X.—Give the names of any seven prophets who prophesied in this period whose books are not found in the sacred canon.

**QUESTIONS ON THÉSSALONIANS.**

I.—What special characteristics do we find in the Church at Thessalonica?

II.—To what extent had their influence reached to others?

III.—Of what seven charges does Paul clear himself?

IV.—Explain fully the difference between the *Parousia* and the *Revelation*, and what takes place upon the *earth* and in *heaven* between these two events.

V.—Who is the restrainer, and in what way does he restrain?

VI.—Explain as fully as you can the trinity of evil, viz., Satan, the Beast, and the false Prophet.

VII.—What does Paul teach in his different Epistles regarding working with our own hands?

VIII.—What were Paul's three ambitions as found in Romans, Corinthians and Thessalonians?

IX.—What seven important words do you find in 1 Thess. v.?

X.—For what does Paul desire their prayers?

**QUESTIONS ON FIRST THREE CENTURIES OF CHURCH HISTORY.**

I.—Give the boundaries of the Roman Empire, its population, and a brief account of the first Emperor.

II.—When, and by whom, was Jerusalem destroyed, how many were slain, how were the Christians preserved, and where did they go?

III.—Give a full description of the temple of Diana at Ephesus.

IV.—Give the chief events in the lives at Ignatius, Polycarp and Justin Martyr.

V.—When, and by whom, was the Gospel first brought to India?

VI.—Give an account of the persecution in Carthage under Severus, and what three good results came from it; give a full description of the Martyrdom of Perpetua.

VII.—Give a brief account of any seven persons who passed through these persecutions, also the names of the different Emperors who persecuted the Church.

VIII.—Give a description of Nero and his persecutions.

IX.—At the time of the great plague in Africa, how did the Christians act, and what was the result upon the heathen around them?

X.—What benefit have you derived from the study of this book?
At the close of these studies, special revival meetings were held for five days and many of our workers took a forward step, an account of which you will find in another place. All have now scattered to their different stations; the things they have heard and received will now have a splendid chance to be wrought out in their lives. The battle will be a hard one. But His grace is sufficient for them. They will all soon be out in the villages touring for a number of months, they will need your prayers; stand by them and us as we shall also be out in the district. Pray that God's Word may have free course and that men and women shall be convicted of sin and converted to God.

A DAY IN THE JUNGLE
BY A. LITTLE

LAST Sunday, Mokhindrao, a professed enquirer, came to Akola, and told us that he and his wife would like to be baptized. He has, I believe, been at this point before but drew back, perhaps because of the persecution. He said that for years he had been unable to find his wife. His relatives had taken her from him by force and hid her. Six months ago he found her again, and they had been living in the village of Ugwa. He said his wife was very ill, that he wanted to bring her to the hospital but she was too weak to be moved. We told Mokhind that we would go on Tuesday to Ugwa and see his wife, so getting up early we prepared for an all day trip through the jungle.

Ugwa is ten miles distant from our bungalow. Bullocks are slow travellers and it takes grace for a westerner to sit behind them sometimes. Our oxen seemed to crawl along. About ten o'clock we found Ugwa, a large town of eight hundred houses possessing a school and post-office. As we entered the town people stared curiously at us. Some boys offered to show us where Mokhindrao lived. After traversing several narrow streets lined with the usual Indian mud-houses and walls we arrived at our destination. Mokhind tumbled out winding a very soiled cloth about his head. He would perhaps look cleaner if his wife were well. As it is he looks quite shabby, though he is a Deshmuk and educated. He has taught school for many years, and I believe he taught his wife to read.

We bowed low to enter the tiny door of his humble dwelling. In one corner lay the slender form of a young woman covered with a dirty cloth. Dirty cloth curtains hung about her bed. This woman was his wife. In another corner on the mud
floor lay the mother of the young woman. She was groaning aloud and apparently burning up with fever. In still another corner were two small mounds of earth with round holes in the top and in the front. They constituted the fire-place. It was surrounded by various cooking and eating utensils. Alongside these sat Mokhindrao's mother. She had come the previous day from her far-distant village to help the family in their troubles. She looked the picture of despair. Afterwards we saw her outside worshipping the tulsi-plant and no doubt invoking the aid of the gods in this calamity. Then she came in with a face as doleful as before and said, "What an affliction this is!" She seemed helpless in the face of these difficulties.

We first of all directed our attentions to the mother who was groaning loudly. Her bones ached, so we massaged her limbs. She complained of pain in the stomach, and picked up a dirty rag to tie round her stomach, somewhat as the Red Indians did to alleviate the pangs of hunger. We tied it round her, she protesting that we must not trouble ourselves. The air in the room was stifling enough to make a strong person ill, for there was no ventilation. The only light in the room came through the doorway. The younger woman's name was Bhima, and she had rather an attractive face. But oh the hair! How I longed to comb that tangled mass of hair. It looked and felt like horse-hair. I suppose for months no one had attempted to comb the poor child's hair, or wash her body. She lay there without a complaint. When her husband, and the other men who from time to time came to see what we were doing, went away, Bhima began to talk more freely. She described her complaint and how she was utterly unable to sit up. We asked her if she believed in Jesus and prayed to Him. She said, "Yes." So we urged her to cast all her trouble and burden on Christ and He would deliver her. After talking to the women for some time we prayed for the sick ones and bidding them farewell went back to our tonga. We climbed in and sat down expecting to leave at once, as Mrs. Lapp had a class to teach in Bible Doctrines at four p.m. Just now our Workers' Training Class is in session. It is a six weeks' Bible course for all the Marathi workers (native).

But as we saw the great crowd of people we could not bear to go without leaving the message of the Cross behind us. So we sang a couple of hymns. This brought many more people running to hear what was going on. The sun shone straight down for it was now high noon, and while Mrs. Lapp was speaking, a man came forward and begged us to unyoke our oxen and stay an hour longer, preaching in the pateel's (head-
A DAY IN THE JUNGLE

man's) house. "It is too hot for us to stand here in the sun, and this story tastes sweet to us. We like it," he explained. We could not refuse, so we went to the pateel's house where they quickly pulled a cot forward for us to sit on, spread a mat for our feet, also a large carpet for the gentlemen of the town. The pateel (headman) arranged the boys and girls in front of us, behind them the men, and the women at the side. Out in the streets stood a large crowd of both sexes listening through the big doors which were left open. We asked the pateel, "Shall we sing again?" He answered, "Sing or preach as you choose. Tell us how to obtain peace. That is what we want to know. That tastes sweet to us." So Mrs. Lapp commenced preaching again. Shall I ever forget those hungry faces. The scene can only be imagined by one who has ever seen the look of utter hopelessness on a heathen face.

We both spoke at some length and yet as we rose to go we realized our congregation would fain have sat on, listening to the wonderful story which never loses sweetness no matter how often told. But it was now after one p.m. and we simply had to go. One old man bellowed out as we were leaving "I never understood a thing but 'Will a friend die for a friend?'" We thanked God that even this much had penetrated his mind. But that the majority of the congregation had understood was evidenced by the fact that two of the congregation were almost immediately involved in a wordy warfare about what we had just been telling them. The battle waxed louder and louder and as the crowd followed us out, the two men who were arguing also drew near, and we caught a little of what they were saying. One of the men proved to be Mokhindrao. The other was an older man with a baby, straddled Eastern fashion, on his hip. "Do you mean to tell me," yelled this old gentleman, "that if we believe fully in a stone, as they say they believe in Jesus Christ, that we won't get peace too?" "Gota, gotats ahe" (A stone is only a stone) yelled back Mokhindrao.

At this point a man stepped forward and suggested that they try and soften their voices as they were liable to split "their heads" (meaning ours). The old man looked dubiously at us as if he very much doubted anything splitting our heads, but with an effort suppressing his choler, he asked Mokhindrao if he wanted them all to be defiled by joining the Christians. This was too much for Mokhind and in two seconds their voices arose to the former and (as far as an Indian is concerned) only natural pitch; and very soon "our heads" were forgotten. As time pressed we said "salaam" to the people. Mokhindrao-
followed us some distance along the road. "Do you see how Satan stirs up these people," he said. We said, "You must not let Satan stir you up, Mokhindrao. Keep your heart steadfastly fixed on Christ." Then he spoke of all the persecutions he had endured at the hands of his people, how they had taken his property from him, etc. "Then the minister's text on Sunday was meant for you Mokhindrao." I answered. At this he brightened up and began repeating his version of the text he had heard in the service in Akola. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

We are not sure whether he is really in earnest, though from what took place in the village, we think he must be. We asked, "Do you worship idols?" He said, "No! No!" "Do you pray to Jesus?" "Yes, every morning and every night." At any rate, here is a soul trembling in the balance. His conversion means the conversion of others of his family. Some one for you to pray into the kingdom.

As we reached the Government road a mile from Ugwa, we began to feel the pangs of hunger. So we stopped and hastily boiled a little water on our Primus stove. First we boiled eggs in the water and as time pressed we used the same water to boil vermicelli in. We had milk with us and soon had taken a hearty meal. Meanwhile the oxen ate some green grass by the roadside. Two men sat watching us eat. It was very strange to see us eat. They eat with their fingers. We used knives and spoons. Then that funny little stove we had—how did it burn anyway. We had no time to stay explaining things to them. So we quickly packed up our things and set off again. Just as four o'clock rang out calling the students to their class, we entered the mission compound tired but happy—and yet as we travelled along past village after village into which messengers of Christ seldom enter, this saddened our hearts as we felt how we could only touch the fringe of things. God, send down into prepared hearts a passionate love for these perishing millions in these untouched villages, of whom it may be said truly "There is no one to tell them"!

On September 12th a man and his wife came to one of our missionaries offering to sell their little girl who is about six years old. On being offered bread to eat, they refused it, saying they would be defiled. Incidents like this show us what an awful thing caste is—these people could bear to sell their own child, but to eat our bread would defile them, and this they could not bear.
MY DEAR LITTLE FRIENDS,—the writer was invited a few days since to witness a Parsi religious ordinance. It was on the occasion of two little Parsi children, brother and sister, being received into their religion and made disciples of Zoroaster their prophet. In this ordinance is included their “Christening” too, when for the first time they receive their names.

The ceremony is performed when a child is seven years of age, and if not then at nine, and if not then at eleven it becomes compulsory; further delay is forbidden. Arriving at the stated time we were ushered into the room prepared for the event. A sutarunji (kind of carpet) covered a considerable portion of the floor, over that was spread a white sheet, under the sheet was what looked like a thick board about a foot wide, reaching to a little beyond the centre, forming in appearance a little raised seat, this we found was for the two children. On either side of the carpet were placed silver trays holding the new garments, and in the centre, silver cones around which were twined wreaths of flowers, afterwards to adorn the children. On the right was a silver urn with tongs, which contained the incense. There were also plates furnished with pan and pistachio nuts, and at the four corners were glass tumblers holding little wax-vespers in cocoanut oil.

In due time the vespers were lighted, the urn filled with live coal upon which burned the sandal-wood, filling the room with its fragrant odour, though rather too much so for those unaccustomed to it! Next, the two priests, reminding one so forcibly of those we read of in our Bible, dressed in white garments and with white mitres on their heads, entered conducting the two children, fresh from their bath and attired just in their little white trousers and a loose piece of white muslin thrown over their shoulders. They sat in their appointed places, facing the Sun with their two priests facing them. Two other priests sat behind the children one whose office was to keep the incense burning and help in the chanting.

After being seated, the first act of the priest’s was to take from off the trays a fine white garment, this proved to be quite a novel kind of ‘handkerchief.’ In shape it resembled a long narrow bag, but unsewn at both ends. About two-thirds of it was drawn over the hand and the remaining six or eight inches was doubled forward over the palm of the hand. It’s use was apparent for the already intense heat was intensified by the
fire and incense smoke, and while the left hand was busily employed in keeping time to the rhythm of the chanting the covered right one was likewise engaged but—in mopping the perspiration from face and neck! At the juncture when the priests arose to array the children in their 'holy' vests, etc., this 'kerchief' instead of being removed was drawn further on till it covered the coat sleeve nearly to the elbow reminding one of a "kitchen sleeve."

The order of the ceremony was as follows: First Confession of sins, chanted from beginning to end in the tone peculiar to this eastern people, the childish voices sounding distinctly throughout.

Secondly. Dedication and "naming." During this service the two chief priests removed and sat behind the children in order to face the Sun, and the chanting continued even while naming the children.

Thirdly. Invoking divine blessing. All six were now standing, and the two priests having resumed their first position, in front of the children, took a plate of nuts and in turn, while still chanting, scattered handfuls on the little heads. Cocoanuts were also placed in their hands symbolical, to the Parsi mind, of fruitfulness and prosperity.

The ceremony proper now being closed, the father approached the two priests and gave each a sum of money to place sacred fire in their holy temple in Badnera—there not being one here.

Then the mother dressed the children in the remainder of their new clothes and little presents were given them by their parents and other relatives present. The guests were then garlanded, and pan was served.

According to the above these dear little ones, of nine and seven years respectively, were made followers of Zoroaster—their prophet! One could not but feel sad, intensely sad, deeply wishing they could have been made disciples of Jesus instead, that the sins confessed had been truly repented of, washed away in His precious blood and forgiven. The dedication—that they had been, like our little ones, offered and given over to God our Father through Christ their Saviour, and that the blessings too had been likewise petitioned in the God-given way—through Jesus our Lord. Will you dear little friends not pray very earnestly for these little children of India?

From

Your's in His Service,

A MISSIONARY. "AUNTIE."
THE SABBHA AT AKOLA

THE Sabbha, or Annual Convention for the Native Christians of the Marathi Field, was opened on Sunday morning, October 1st, by Rev. J. P. Rogers. After singing two or three hymns, the eleventh chapter of Hebrews was read, and this was followed by a time of prayer.

The Chairman, in commenting on the chapter read, said, there can be no shadow without a substance. With the people whose names are in this list, faith was a great fact. Whether we receive blessing at this Sabbha or not, depends upon our faith. Sometimes the shadow is greater than the substance, and is it not so at times in our Christian life? More preaching, talk, prayer and outward profession, than real Christian life.

The map of a country may be likened to the shadow and we may learn something from it, but we must have the substance, the country which it represents, to live and work in. The only way in which we can learn about many of the countries on this earth is from the written description of them by some one who has been there. No man can know of the heavenly country which God has promised us except by revelation, and this revelation He has given from time to time to His servants who have written it down for us.

Do we believe every promise written in the Word of God, concerning this country and the way to it, is absolutely true? When God spoke to Noah of a coming deluge, he believed God and began to get ready for it, though the flood did not come till one hundred and twenty years after. To some, God's truth is a reality and they are prepared, while to others it is merely a shadow for which no preparation is necessary. Do we live each day with that day's work finished and we prepared to meet God?

God's promise to Abraham was not fulfilled until 400 years after it was given, yet it was so real to him that in view of that promise "he went out not knowing whither he went," leaving friends, relatives and country behind. It is a very trying place to some people when they have no one to look to but God. "Where two or three are met together in My name, there am I." Is it a shadow or a reality that God will meet and speak to us in these meetings? If we have real faith we will fulfil His conditions and so receive blessing, but He cannot bless those who are unrepentant or refuse to hear His voice and fulfil His conditions.

After singing a hymn Simon Rao of Khamgaon, one of Mr. Eicher's workers, spoke from the text in Mark x. 21, "One thing thou lackest. go thy way, sell that thou hast, and give to the poor,
and thou shalt have treasure in heaven: and come, take up the Cross and follow Me." It was very hard for this man to give away his riches because he loved them more than he loved Christ. His life consisted in his riches, therefore he must give them up. If we lack in anything this morning, it is because we love that thing more than God.

This man was breaking the first Commandment without knowing it, for he said, "All these have I kept." We must give ourselves, our wealth, all that we have to Jesus Christ, then we shall not be lacking in anything.

Mr. Ramsey followed with a short talk from Acts xvii. Paul was a model preacher and his Sermon in Athens the model Sermon for a heathen audience. The Apostle spoke of "Jesus and the resurrection." He tells us in 1 Cor. i., "We preach Christ crucified." He had to begin where missionaries to-day have to begin, speaking of one true and living God; then of Jesus Christ and the necessity of repentance in view of a coming Judgment. The result of his preaching this one sermon was converts, even though that Sermon was unfinished. Men may be saved while listening to the Gospel for the first time.

The afternoon service at 3 p.m. began with an hour for praise, prayer and testimony. One of the missionaries says, "I wish some of the Home Alliance friends could have heard and understood these testimonies; I could not help thinking how much they resembled the testimonies given in the homeland during the early days of the Alliance."

First came Solomon, one of our Orphanage boys, now married and working for Mr. Moyser in Amraoti. He said, I want to tell you how I have proved afresh that God is my father and how He healed our baby. She was so sick that for a day and a night nothing stayed on her stomach, and though we were looking to God for victory, there seemed no change. My wife and I went and lay down—without saying a word to each other, but we were both praying for the baby. At midnight my wife got up and took the little one—the fever had all gone, she took the breast and has been well ever since.

Then came Ragnath who works with Mr. and Mrs. Cutler at Murtizapur. He told of a sister away in heathenism who was possessed by a demon. She had been taken to sorcerers and many others whom they thought might be able to deliver her, and at last was brought to her Christian brother in Murtizapur. For a time after she came everything seemed dark and hopeless, but God gave the prayer of faith to him and also to the missionary in the station, so that perfect deliverance was realized, and she has been free and well ever since.
Next came old Nagobai who is quite a character and a great friend of Mrs. Lapp. She said, About three months ago I was very poorly and asked Auntie (Mrs. Lapp) to take me to the big doctor (Civil Surgeon). He examined me and gave me some medicine. On the way home I asked Auntie what the Doctor said and she told me that he said, she can take the medicine for two weeks and then if she isn't better the only thing for her is an operation. (She had an abdominal tumour.) I said to Auntie “Let me die but don't cut me,” and for seven days and nights after that I was burning up with fever. Auntie came to see me and after encouraging us all to be strong in faith, she anointed me with oil and prayed for me. Then we all prayed and God heard so that I began to get better from that time, Praise His Name.*

Last week Missi Sahib (Miss Little) took me with her to the village of Chandur where over 100 people gathered to hear the Gospel. Missie Sahib preached until she was tired and then said, “Nagobai, you had better speak.” I looked to the Lord and He gave me courage. Then they began to ask foolish questions, “Why don’t you talk like the Missie Sahib? Why don’t you become like her if you are saved?” I said, “Don’t be foolish, she comes from a white country and I from a black country. If you believe in Jesus your hearts will become white but your skin will remain black.”

At 4 p.m. Brother Schelander spoke on Spiritual Ignorance. The ungodly are ignorant of the love of God, of their own need, and of their future destruction. Many Christians are ignorant of the privileges of the godly, of the power of their own influence when used for God, and of the necessity and beauty of humility and meekness. A few signs of falling from grace are—no need of or no longing for God, no satisfaction in prayer, no delight in the Word of God, lack of the consciousness of the presence of God, no love to Christ but rather a leaning towards the love of the world, and no love to sinners as shown by wrestling in prayer for them and speaking to individuals concerning their souls’ salvation.

Monday. Khanwaddie, foreman of the Industrial Workshop, spoke from the texts “One thing thou lackest,” “One thing is needful” and Luke xiv. 26. The speaker proceeded to show the difference between true and false asceticism. Christ demands renunciation of the things of the world if we would be united

*Note.—Nagobai forgot to say that before being anointed for healing, she called all the women of her village and asked their forgiveness because she had quarrelled with some of them. They then each asked the other’s forgiveness before they prayed for her healing.—A. Little.
to Him. True asceticism or renunciation was shown in the life of Abraham when he gave up his country at the command of God and again when he gave Lot the choice of a dwelling place in the land which God had given to him. Christ is our great example and leader in the true Ascetic life. He gave up heaven, the service of angels and the glory for a life of suffering and toil. It is the love of Christ and that alone which makes this renunciation possible, "The love of Christ constraineth us." For Him "I have suffered the loss of all things," etc. Mrs. Ramsey, who followed, spoke on preparation for the Lord's coming. In a little workshop in Bombay women were making flags of various colours and on being asked what they were for, said they were for use in the decorations when the king comes; so in many a little workshop and in many larger workshops throughout this country men and women are working, preparing in different ways for the coming of the King. It is right that King George should be so honoured, but how many forget that a greater than King George is coming, and coming soon.

Three years ago in this place God began to work, but many refused, stiffened their necks and would not yield. Two years ago, and again last year, He began to work, but with the same result. We hear many good things in these conventions, but what will stand in the day of His coming and be pleasing to Him? God is ready this morning to get some ready for His coming, and will begin by showing them what is wrong and needs to be set right; some don't want this as it upsets their plans and prevents them doing as they like. Are we ready to say, like the Prodigal, "I have sinned." Some are more ashamed to have their sins mentioned than they are to commit them. What does it mean that The Highest died for me? It means that my sins were deserving of the lowest hell and no atonement short of this could avail. He who knew no sin was made sin for me. "God was in Christ reconciling the world unto Himself," He has saved us for His service, we are saved to serve.

In the afternoon, at the close of a good lively hour of prayer, testimony and praise, Rev. E. R. Carner spoke from a portion of John xvi. on the Baptism of the Holy Ghost. He said, We may use different terms to describe this experience—baptism, fullness, anointing, infilling, etc. The name does not matter if only we have Him. John xiv. 17 tells us that He is not given to the world but to Christians. He has come and is willing to dwell with whoever will open the door and receive Him. What must I do to receive Him? We must understand our need of
Him, for unless we confess our need of Him, He cannot come to us. God showed me my need some time ago, but at first I did not confess it. I was saved and I knew it, yet I could see by comparing the failures in my life with the standard set for me in God's Word that I needed something more. The Bible was given by the Holy Spirit and He will show us our need through it; a great and sore need it is. Then not only must there be a realization of the need, but there must be the conviction that God will give us this experience. How easy it is to say "God is ready to give," but do we really believe He is ready to give it to me?

Besides the sense of need and the conviction that God will fulfil His promise to me, I must bring an offering to Him. Rom. xii. 1 tells us that this offering is my body; it must be entirely given to Him, and all its members dedicated to His service, because it is His Temple in which He will dwell. In addition to these three there must be receiving faith, and it is at this point that Satan will withstand you, but God will give the victory and the assurance that He will fulfil His promise to you. Do not go away saying, "I have received by faith," but wait until you know that you have really received the Holy Ghost, for, when you have received Him you will know it even if every one else speaks against you. You will know it by what He will do for you. He will make your heart clean, showing you sins that you have no idea of. He will give you a new Bible, the words will be living, full of spiritual life. Often He will so speak to us through the Word that we can say, "God has spoken this to me," "God showed me this," etc.

There will be a hatred of sin—even some things that are done by Christians everyday will become hateful to us, and He will free us from them. There will be a new love for Jesus Christ, so deep and real that you will be unable to express it, and the Holy Spirit will show you new beauties in Christ.

He will also give you a new love for the brethren and also for the unsaved. This will not be a fleshly love, but the love which is in the heart of Jesus Christ. Lastly—He will give you spiritual understanding and will Himself be the answer to all your questions. He is the key to all the mysteries—of sin—of holiness—of the Church—of the ages.

I had the experience of salvation so that there was no question of it, but God gave me a new experience when He baptised me with the Holy Ghost; without this I would never have come to India; now I rejoice that my Saviour will soon come and that I will soon meet Him, but before that I want to
do something for Him. Let us each ask himself or herself, Have I received the Holy Ghost? If not, don’t look at one another but just shut your eyes to all around you, and look only to Him.

*Tuesday* began with devotional services conducted by Mr. Moyser, after which Ratnakar, who works with Mr. Schelander at Jalgaon, was the speaker taking for his text Acts. xxiv. 22-25. Paul did not try to entertain his hearers, but considered their condition and their need, and preached accordingly. Felix trembled at the truth about himself. He considered the cost of becoming a Christian, but held on to a pet sin. God is searching us in these meetings, how are we meeting His demands? What will be the result to ourselves? If death should come to us to-day, where would we be found? Prompt obedience is required and will be blessed, while disobedience is infinite loss. God is asking for repentance to-day, not to-morrow. We cannot rid ourselves of sin, but we can come to the remedy which is the Blood of Christ. He is interceding for us now, let none of us wait for a more convenient season.

After singing the hymn “Almost Persuaded,” Mrs. Cutler spoke from Titus ii. 11—14. First, the grace of God, and secondly, what that grace teaches us. We enter that grace by faith, and it teaches us to deny ungodliness and the world’s lusts and to live soberly, righteously and godly in this present world. It teaches us to look for His coming, being separated from all sin; it is a daily looking. God’s thought is that we should be saved from all our enemies and spend our time in loving service waiting for His coming. We cannot say when He will come, but to His ready, waiting ones, His coming is the chiefest source of joy. Who is He coming for? The Scriptures give the following answers—“Those that are His,” “Those who look for Him,” “Those who love His appearing,” and “Those who overcome.” Holiness and His coming are inseparably linked together; only those who are ready can enter in with him. To the overcomer is the promise “to them will appear the Morning Star.” It will appear *before sunrise* for the overcoming saints. To see the Morning Star, we must be awake before the day.

Meantime we are to “hold fast till He come.” There is a warning in Matt. 25th on this subject. The foolish virgins did get the oil but got it too late. There is yet time to get the heavenly oil and be ready when He comes.

In the afternoon at the close of the prayer and testimony meeting Rev. W. Moyser spoke from Psa. cxix. 18. “Open Thou mine eyes, that I may behold wondrous things out of
Thy law.” There are those present who pray every day for themselves and their families, for their work, for the Church, etc., but do they ever pray to have their eyes opened to see the wondrous things written in God’s book. Some Christians only read the historical portions and the stories of the Old Testament and all the rest of it seems like chaff to them; they say, “Give us the New Testament, it is for us.” But if we search earnestly and dig deeply for the precious things of God, we will find some of the most precious truths and excellent laws in the Old Testament. The Word of God in the Old Testament, as in the New, will continue forever, and one of the greatest helps and strongest encouragements to our faith is seeing how literally God has fulfilled His promises and carried out His threats as spoken through the Old Testament prophets; indeed, one of the strongest proofs that the Bible is the Word of God is found in the fulfilment of prophecy.

Salvation is one of the wondrous things of God’s law, and how little we know about it! In the minds of a great many Christians, Salvation only means the forgiveness of sins, but how much is comprehended in that word as God uses it! The long-suffering of God in waiting while men are unwilling to yield to Him. The forgiveness of sin, the purifying of the heart, baptism with the Holy Spirit, the resurrection of the body and the life everlasting are all included in this one word. How do we know that we are saved? by two signs, one inward, that is God’s Spirit witnessing with our spirit that we are His children; and one outward, that is loving our brother. If we have these two signs we are saved; and if not, whatever our intellectual comprehension of God’s truth or our position in the Church, we have no experience of salvation.

Christ is coming and will rule the nations with a rod of iron; that will be a terrible time for some people. Are we ready if He came to-day?

It was Luther who said, “Live as if Christ was crucified yesterday, rose from the dead this morning, and is coming to-morrow.” Christ is ready to save you now, not only from the guilt of your sins but from the power of them, and give you a new life. Salvation is for eternity.

At the close of this service the invitation was given to come forward and seek victory over sin and power to live a new life. Several came forward, and earnest prayers went up to God for His grace and help.

The services will continue a day or two longer, when we trust many may return to their stations with new courage and a fresh consciousness of God’s power and presence with them.
COBRA is one of the most poisonous snakes of India and one to be most dreaded. The poison from its fangs is fatal and death ensues in a short time. Just such a serpent wound its way stealthily one evening into our bungalow. It came in unobserved and the doors were closed for the night with this unwelcomed and uninvited guest inside. I was alone in the bungalow at the time and an inexplicable feeling came to close the doors leading into the sleeping apartment as well as those leading from the outside. In the morning I arose as usual to open the doors, returning quickly with the same instinctive feeling to make the fastening of my own door sure. Soon I heard the preparations for Chota Hazri in progress. When suddenly, a sound of a very different character was heard! The cry of “snake, snake” fell on my ears and I hurried out to the scene of action. There lay before me a Cobra 2½ feet long. The servant explained that while making ready for breakfast he heard a hissing sound in the corner next to the door we had unfastened. Striking a match (as it was just at dawn) imagine his surprise on seeing this reptile lurking in the darkness. Calling for help it was dispatched with some well aimed blows and so rendered harmless. As we looked at it how our hearts swelled with gratitude for the protection granted! We must have been within a few feet of it, perhaps even nearer, and that without the usual protection for the feet, not thinking it necessary to wait for hoses or socks, we had ventured forth. Another feeling came with a shudder, had not my door been fastened it might have entered there even making its way on the bed where I was sleeping! Surely our times are in His hands; we need not take care because He cares and His protecting arms are around us by day and by night. Praise His name!

PRAYER FOR MISSIONS

One of the greatest living authorities on Foreign Missions, Professor Gustav Warneck, of Halle, has drawn attention to a truth which we are in constant danger of overlooking, viz., 'It is much more difficult to pray for Missions than to give to them. We can only really pray for Missions if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God.'—Selected.
Mrs. Cutler writes: “Going to work one morning we addressed a party of people who appeared to be resting by the roadside. They were conversational but not convertible, at least concerning their purpose just then. They were pilgrims, going on foot a distance of about 60 miles.

“They were about twelve men and women, some quite advanced in years, and were going to visit a celebrated idol.

“After listening to the Gospel quietly for sometime and also asking various questions, one man arose saying very decidedly ‘Well, we are going on anyhow, no matter what you say,’ so with farewell salaams, we parted.

“Returning from town the same morning, we found another party resting in that place. They had come a longer distance than the former party and had still about sixty miles to go on foot carrying little bundles of necessaries on their backs. These were friendly disposed and some especially of the poor women seemed eagerly to receive the message we gave them, and we fancied we discovered a lack of zest as they rose to continue their journey.

“One day last week we met them again, returning from the pilgrimage; tired, hopeless, disappointed, they exclaimed ‘It is all true that you told us, we have gained nothing, it is all loss and no profit.’ And again they listened to the story of Jesus before moving on.

“We were reminded of the words, ‘Sow beside all waters.’ Pray that the seed sown in these poor hearts may become fruitful to His praise and glory.”

The same writer says: “This morning found us scrambling through a wire fence, climbing up the railroad bank and down the opposite side, going an appreciable ‘short cut’ to where the shoemakers live. This time we came by invitation, bringing our Hindi books, they being from North India and speaking that language. These people belong to the Kabier sect. Kabier was a renowned Hindu pandit and reformer. They denounce flesh-eating, liquor drinking and idol-worship but consider there is no wrong in smoking tobacco or ganja (a preparation of hemp).

“They seem fond of singing and were quite pleased when we sang some Hindi hymns. On this particular morning one of their special teachers had arrived and we at first thought they would prefer that we should go, but, contrary to our expectation,
we were invited to be seated and wait till the ‘Bhagat’ was through with his duties. Very soon, coming over to where we were, he spread his deerskin mat and sat down while all the people gathered round. It was a valuable opportunity and very interesting. Occasionally, when the Bhagat thought the people were assenting too earnestly to our statement of the Gospel, he would rattle off some poetical version of Kabier’s teaching which these simple people thought so beautiful and clever.

“Question after question was asked and answered, point after point discussed; one could see that several saw the truth clearly and were convinced of the falsity of their religion, even the Bhagat at times seeming less confident and not knowing what to say though he was very gracious throughout and, when we rose to depart, thanked us kindly for the visit.

“United prayer is requested for this little colony of shoemakers as we know Satan is not going to relinquish them without a struggle.”

Yet another incident from the same writer: “It was bazaar day. I was sitting on a little stool at the door considering what were the requisites to be brought from the market for the coming week, when a woman’s form darkened the doorway.

“Looking up, K. stood before me. She came from a village six miles off and looked very sad and despondent; many days had passed since her last visit.

“Bidding her be seated, I listened to her story. ‘I have come,’ said she, ‘to ask what I am to do. I have stolen in here on my way to the bazaar unawares to my husband for if he knew it, he would beat me. For the past two years I have not worshipped idols and cannot join in the usual household worship any more. I know that Jesus Christ is the true God, and I worship Him as well as I know how. I had no child and my husband was displeased, so I prayed to Jesus and He has heard and is giving me a child, but now he is displeased because I will not perform the usual rites and worship the idols and he threatens to cast me off and take another wife. Tell me what I am to do?’

“My heart ached for her and silently I prayed for wisdom to give the right counsel. Then we prayed together, prayed definitely too for the husband, and soon, feeling comforted, she slipped out and was lost in the crowd.

“This case is typical of many. How blessed it is to realize that when we talk to the Lord about them He loves, He knows and cares; otherwise, how could we bear the knowledge of these poor lonely, suffering souls and our own powerlessness to help them.”
Mr. Peter Eicher, who seemed to get better for a time, is again suffering from fever. We do not know what this long trial means but "He knows." Please join us in prayer for him.

Miss Eunice Wells is back at Kaira again after six weeks of rest at Panchgani.

One morning recently a cobra, over 4 feet long, was found in Miss Woodworth's bathroom. As it was found before the doors were opened in the morning, we knew it had been there all night. But we are so thankful that Miss Woodworth escaped without any injury, for she was quite near the snake several times. The cobra is a very poisonous snake, occurring over the whole of South Asia, but especially in India; several times our missionaries here have been saved from the bite of the cobra.

The McKees, Miss Edna Prichard and Miss H. O'Donnell with the Schoonmakers are resting at Tithal. The Schoonmakers are there on account of little Grace, who is not well. Pray for her.

After an absence of 5 weeks Miss Peter is at her work again, at Kaira. She has been resting at Shantipur. Miss Peter was very much worn and tired when she went away. It sometimes seems to us, it might be said of her as it was of our Master, She goes about doing good. For, she has given all her time to the people of this land. No day is too long for her to minister for Christ, no hour too late for her to serve. Some months ago some of our people were very ill with small-pox. Miss Peter was waiting on them. They were very severe cases, and one day after the strain was about over, Miss Peter was feeling ill herself; she soon knew she had small-pox, for there were 10 pock marks on her body. But she cried to God, and earnest prayer was offered for her, and she was delivered. "Oh! that men would praise the Lord for His goodness and for His wonderful works to the children of men."

The heat has been intense in Gujarat. Many are suffering on account of it; and one has to take strength and grace every hour to stand the intense heat. When one gets as far up as Viramgam, one begins to see stretches and stretches of burnt land, numbers of weary and discouraged looking people, and hungry looking cattle. But God who has never failed us, will give us grace in these days of trial,