MAN ONLY DARES TO DISOBEY

'Twas God, who digged the mighty deep,
And piled the mountains, peak on peak;
Who spread the plain afar and wide,
And decked with flowers the green hillside.

'Twas God who lit the flaming sun—
"Let there be light?" and it was done;
The pale moon and the gleaming stars
Obey His will and nothing mars.

'Twas God who stablished nature's law,
Perfect, complete, without a flaw;
The thunderbolt, the whirlwind's sway,
The rushing flood, alike obey.

'Twas God who clothed the lily fair,
And gave the rose its perfume rare;
He sees the sparrows when they fall;
His loving care is over all.

The heavens declare His matchless might;
Earth, sea and air His glory bright;
The heavenly hosts adore His name,
And whirling planets chant His fame.

Man only dares to disobey,
Rebel and turn His face away
From all that's holy, pure and good;
Man only flouts the laws of God.

—Edwin Forest Moore.
THE ANNUAL CONVENTION

Reported by Mr. Kiel Garrison and Miss Beardslee.

The C. and M. A. Annual Convention was held at Akola, October 26 to November 2nd., with an attendance of fifty-eight, including six visiting missionaries. The first four days were given entirely to devotional meetings and the remaining four to Mission business.

A preliminary prayer meeting held on Wednesday evening, October 25th was led by Mr. Moyser who read Isa. 12 and especially directed our attention to the words of the second verse, "Behold God."

Mr. Rogers and Mr. Back acted as joint chairmen during the convention taking the meetings alternately, the former opening it on Thursday morning with a most appropriate and helpful Bible reading from 2 Chronicles xiv. 16 and 20, some lessons drawn from the history of King Asa were:

1st. Success comes not by being in the majority but by simple faith in God. The minority with God constitutes an overwhelming majority. The army of the Ethiopians, a million strong, was one of the largest on record, but God in answer to Asa's simple, direct and ungarnished prayer for help, smote it and overwhelmed it before Asa's small company.

2nd. The danger of backsliding from spiritual experiences. In later years when Asa's kingdom was again threatened he strangely forgot God and hired help from man. He had backslidden so far that when rebuked by the prophet of God for thus doing "foolishly" he became angry, persecuted God's messenger and "crushed some of the people." It is possible to have had a gloriously victorious and useful past, and yet forget God to the extent of cutting ourselves off from His aid and making ourselves failures in His service. Mr. Rogers spoke of the folly of hiring men to do the Lord's work for money. Experience has proven that those who preach the Gospel merely because they are hired to do so are a source of annoyance and sorrow to the missionary who engages them.

3rd. The blessing of being in the minority for God. God's faithful messengers have always had to stand out against the majority of the people. It is not a sign of usefulness to become popular. Better is it to, like the prophet Azariah, suffer or even be crushed because of faithfulness to God than to try to ride the wave of popularity, which generally means powerlessness and uselessness.

4th. A lesson was drawn also from Jehoshaphat's prayer and victory. He would have been laughed to scorn in this day
for appointing a choir to precede his army praising “the beauty of holiness.” But “when they began to sing and to praise, the Lord set ambushments against the children of Ammon and Moab.”

The Thursday afternoon service was an open meeting presided over by Mr. Back, who read Heb. i. 1-2 and mentioned briefly some of the things of which God is speaking to us to-day by His Son. Mr. Dinham then directed our minds to I Chron. xiii. 38 and pleaded that everyone should meet at this convention with a perfect heart to make Jesus King. Mr. Ramsey reminded us of the need of getting quiet before God. Mr. Andrew Johnson gave the last message of the afternoon. He said that he gets “a sight more comfort in looking at the faithfulness of God than at the fickleness of people.”

Thursday evening. Mr. Dinham led the evening service giving some thoughts from Ps. 46.

1st.—“God is.” We need to keep very clear our consciousness of God, for nothing else can take the place of that. Then we need to realise that God is our “refuge,” our “strength” our “very present help” to hold us up when we are stumbling or to lift us up if we have stumbled, and that therefore we need not fear.

2nd.—This clear consciousness of God comes through being still that we may know that He is God. The greatest need of the missionary is not more men nor more money, but more stillness before God.

3rd.—God will be “exalted among the heathen” when we get still before Him. Our desire is to thus exalt Him; His desire is “our stillness.”

The greater part of the service was spent in the application of the message—a quiet time of prayer and heart searching.

Friday morning. The male quartette sang “Who shall abide His Coming?” Mrs. Murray of Beulah Home, Bombay, gave a searching message from Jer. xv. 19. This passage contains two conditioned promises and an admonition. These may be applied to ourselves as follows:

I.—The Lord will bring one back and let him stand before Him if he will “return.” This is a call for us to get back to our first love, to our early loyalty to Jesus, simplicity of faith, intense earnestness, and full consecration of soul, mind and body. In these last days of this age, when the powers of darkness seem to press closer on us than ever before there is need of more power from God, and this is only possible to us through an emptying of ourselves as we permit the Lord to search our
Every spiritual blessing must be preceded by humbling before God.

II.—One may be as God’s mouth if he will “take forth the precious from the vile.” To-day God wants mouths to proclaim the whole Gospel to the nations, and the Holy Spirit has messages to give to the churches. But the trumpets which proclaim God’s truth must be pure gold. There must be a furnace experience and clear cut separation from the flesh, and from people who live merely in the natural. Many Christians with years of experience are now drawing back from the separation required. There must be a searching of our hearts, our minds, our circumstances, our family life, our life as missionaries and our ministry, and a thorough purging by Jesus’ blood from all that does not stand the test. We need not fear that God will take from us anything worth keeping, and we need not fear that the Holy Spirit will do anything to us that will not glorify Him.

III. Admonition—“Go not to them but let them return unto thee,” Beware of casting in your lot with those who dishonour the blood of Jesus, and of losing the simplicity of your faith by trying to be popular.

Before closing Mrs. Murray related a helpful chapter from her own experience concerning her baptism in the Holy Spirit.

Friday afternoon. Misses Bristol and Demster of Mukti rendered “I love Thee, Lord,” Mr. Moyser was the speaker of the afternoon. His text was Ps. cxix. 130, “The entrance of the Word giveth light.” After an impressive introduction showing how the Word came, spoke and conquered among the nations during the early centuries of the Christian Church, the speaker gave as some of the points revealed by the searchlight of the Word:

1. The state of the natural man—sinful, helpless.
2. The only way of salvation—through Christ’s Atonement.
3. The certain doom of sinners.
4. The blessing of sanctification—including the fulness of the Holy Spirit.
5. The blessedness of giving.
6. Healing for the body.

The last point was enlarged as follows:

(a) The Foundation for healing.
1. Sickness and death came by sin.
2. Jesus came to destroy the work of Satan, i.e., sin and death.
3. Healing is in the atonement—“The cross covers the curse.”
God has never withdrawn from the Church His promises of healing.

(b) Some reasons why God heals men's bodies.

1. To rebuke sin.
2. To demonstrate His deity.
3. To glorify Himself.
4. To develop the prayer life.
5. To confirm His Word.
6. To make us physically fit for service.

Friday night. Prayer meeting, led by Mr. C. Schoonmaker. The scripture read was from Acts iv. 24-31, and the thought of being definite and wholehearted in prayer in order to receive definite answers, was emphasized. Then the evening was spent in prayer.

Saturday morning. Mr. Rogers opened the service with a short message from Rev. ii. 7, upon Listening to the Voice of the Spirit.

Everyone does not have ears to hear what the Spirit says to the Churches. Sin or the continued presence of sin dulls the spiritual hearing just as the auditory nerves become blunted and dulled by continued association with sharp sounds.

Not only must our ears be keyed to the voice of the Spirit but they must be practised in listening if we would hear aright the Spirit's messages.

After a mixed quartette—"Take Thou my heart and make it all Thine own," Rev. H. V. Andrews gave a timely discourse on "Responsibility."

I. Blessing brings responsibility. Exodus iv. 24 would seem to indicate that Moses had neglected to obey God's command concerning the circumcision of his son. This neglect had been tolerated for a time, but after his vision and call at the Burning Bush he could not go on as before in disobedience and "God sought to slay him." No one can receive blessing at this convention and go away to live as before, for more will be required, and God's stroke will fall if we neglect to meet His requirements after He has met us.

II. What blessings should we seek?

1. "Blessed are they that hunger and thirst after righteousness." Abraham was accounted righteous, i.e., he had the proper relation to God and to men.
2. Like Paul "That I may know Him."
3. Adjustment with the vision of God.

III. Vision and blessing comes in the line of obedience. Abraham saw Christ's day and was glad, probably at Mt. Moriah after his obedience in offering Isaac.
Mr. Andrews closed his address by reading Paul's three prayers for the Ephesian, Philippian and Colossian churches (Eph. 1. 17-19, Phil. 1. 9-11, Col. 1. 9-11) as our pattern prayers for our own hearts' needs.

Mrs. Ramsey also spoke at this session on The Manifestation of God.

God was manifested in the flesh (1 Tim. iii. 16) by the Bethlehem Babe. He was again manifested in the flesh when Christ "manifested forth His glory" at Cana, for miracles are "chinks that let beams of divine light show through." God manifested Himself again at the Mount of Transfiguration. He desires to manifest Himself to-day and when He does so we will know it.

Mrs. Ramsey added her personal testimony concerning receiving the baptism of the Holy Ghost.

Saturday afternoon. Mr. and Mrs. Peter Eicher sang "My Father knows," Mr. C. Schoonmaker then addressed the convention, giving convincing testimony as to the blessing that had come into his life through the Spirit's baptism.

Saturday evening. The service was given entirely to prayer. There was much quiet heartsearching, some confessions of great spiritual hunger and need, and earnest prayer for an outpouring of the Spirit upon our mission.

Sunday morning. Mrs. Murray's message was preceded by Mrs. Turnbull's very appropriate solo, "The place called Calvary." Mrs. Murray spoke from Gal. iii. 13-14, and the point especially emphasized was that the Baptism of the Holy Ghost, like every other spiritual blessing became ours by purchase at Calvary. "The promise of the Father" to Jesus was fulfilled when He was "by the right hand of God exalted" (Ac. ii. 33), and the promise of Jesus to the church began to be fulfilled when He, "having received of the Father the promise of the Holy Ghost," shed Him forth upon the waiting church at Pentecost. Before Pentecost the Holy Spirit had dwelt with men, now He seeks to dwell in them. Jesus died and "redeemed us from the curse of the law..." that the blessing of Abraham might come on the gentiles through Jesus Christ;" "that we might receive the promise of the Spirit through faith." So there is no excuse for any individual to-day for living without the full power of pentecost. It is our birthright, but it is received through faith. "Faith is a hand put out, but put out to be filled."

Sunday afternoon. Miss Delaney sang "Jesus the Crucified pleads for me," after which Mr. Moyser spoke on the Lord's Coming.

Text.—Rom. xiii. 12. "The night is far spent, the day is at
Man says that this is the noonday of the world's progress, God's word says it is night.

I. Three witnesses that it is night.
   3rd. The Apostle Peter, II Peter ii. 1.

II. Present evidences of the night.
   1st. Social condition of the world to-day. The increase of crime and insanity and liquor's death-roll yearly; growth of extravagance and pleasure seeking. Lynchings and anarchy.
   2nd. Commercialism—the greed for gold in this "day of the dollar."
   3rd. Democracy. The growing armaments of the nations. The vast preparations for war; the impending change of government in China; and the changes among the nations.
   4th. Ecclesiastical conditions. Worldliness and unscriptural-ness of so large a part of the professing Church, the apostasy.

III. Our behaviour during the night.
   1. Be diligent to be found peaceful, spotless and blameless. II Pet. iii. 14.
   2. Stand fast Phil. iv. 1.
   3. Sanctified wholly and preserved blameless I Thess. v. 23.

IV. The End of the Night. The day is at hand.
   Jesus Comes.
   1st. To complete our redemption. Lu. xxi. 27-18.
   2nd. To raise the saints from the dead, I Thess. iv. 16-17.
   3rd. To receive us unto Himself, John xiv. 3.
   4th. To destroy His enemies. Dan. vii. 11. Rev. xx. 3.
   5th. To unite His people.
   6th. To rule and reign forever, Matt. xvi. 27. 1 Cor. iv. 5 2 Cor. v. 10.

Following the message a mixed quartette sang "I'm waiting for Thee, Lord."

Sunday evening. The Sunday night service was devoted to testimony. The key note of almost every one's testimony seemed to be that only the supernatural power of the Holy Spirit had been sufficient for the work of the past year.

On Monday afternoon Mrs. Murray gave a parting address. Her message was twofold.

First, to those who have received the Baptism of the Holy Ghost, "speak unto the children of Israel that they go forward." (Ex. xiv. 15). We dare not be satisfied with past blessings but must press on. If we hide our light and quench our testimony lest it might grieve someone, we will lose and soon there will be no testimony to give. We must be true to God and to our
testimony if the promised "rivers of living water" are to flow from our hearts.

Second.—To those who are seeking the fulness of the Holy Spirit. Pattern your lives by the conduct of the disciples as they tarried for the promise of the Father.

1. They believed Jesus' promise.
2. They were "daily in the temple praising God"
3. They continued "steadfast in prayer."

"And" behold, I send the promise of my Father upon you; but tarry . . . . . . until ye be endued with power from on high."

YESHWANT RAO
BY MRS. W. RAMSEY

FOR the benefit of those who have been praying for Yeshwant Rao I will write something of the last two visits I paid him in his temporary refuge, viz., The Insane Asylum.

It seemed that he might have recovered sufficiently to be discharged in the month of June last, so I paid him a visit about that time. The Asylum Committee was in session the day I went there and I was requested not to remain more than ten minutes, but a heavy shower came on so that I got staying a little longer. I found that Yeshwant had been put to cane-work and, while I was making the most of my time, the overseer brought another man in, and seating him before me, said "That one belongs to you too," but more about "That one" anon.

It seemed best not to overtax the patience of the man who brought me the order to leave soon, so with the longing "How long Lord, How long?" I said goodbye to my friends, for some of these have become real friends.

Yeshwant Rao seemed well and full of hope but expressed just the shadow of a doubt as he told me that everything was in my hands and begged me to affect his release. This could indeed be easily done by my going surety for his safety if released, but poor Yeshwant Rao could hardly realize why his attempt to take his own life by jumping in the tank, should make such a difference.

The Doctor soon forgot his promise to let me know the decision of the committee, for to him it is only one of many such cases, so after waiting for some time my husband wrote for information and received a short note to the effect that
"Yeshwant Rao was fairly quiet and his case would be considered again in December." Poor Yeshwant Rao!

As soon as convenient I went again and found him somewhat resigned, but full of desire to be free. He asked to have some simple things sent him, to use as a remedy for his brain, which he said, had lost thinking power through association with those in whose company he has been thrown. The food too is not as nourishing as he had been accustomed to and if ever we wished for a little money, it was then, that we might be able to contribute to his needs. His pension, which would support him, is held pending his release and, worse than that, a lawyer has visited him concerning his debts and the probability is that nine-tenths of his property will be lost. The exhorbitant interest charged by an unscrupulous Indian money-lender, even when no injustice is practiced which brings him within reach of the law, would soon reduce the ordinary man to beggary and does so in many cases.

It may be that this man had a faint hope that the Christian's God would help him out of his pecuniary difficulties and it is cause for rejoicing that notwithstanding all that has taken place, he has not denied his faith in Christ. It may be that God will permit him to be stripped of everything for a time, that his faith may be in Him alone.

Meantime, will those upon whom the Spirit of God is laying the burden of his salvation for spirit, soul and body, instead of letting down, continue to pray with renewed fervour lest Satan get an advantage over him and that when he is tried, he may come forth as gold.

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"YOURS TOO"

To return to the man who was introduced as "yours too." A very little conversation with him served to show that he was Christ's too, in very deed. Very intelligent, speaking excellent English, a deeply taught man, his story will be better told by quoting from those who know the facts of his case.

He talked so sanely that one wondered on hearing his story if he were not like the one sitting next to him and now sitting in front of me, who always informs me in his loquacious style in good imitation of the manner of some English teacher in the place where he was educated, that he is the Czar of Russia; or that other one who is the Sultan of Turkey, in his own estimation; but no! he seemed very
different and a note to the missionary whose name he mentioned brought the reply—Yes! it is all true, even to.

This article was written a couple of months ago, and space left to explain how he came to be in the insane asylum. The printed matter concerning his case is still in hand, but we do not feel free to give details here. His, however, is not an isolated instance of suspected (at least) poisoning for the purpose of stopping the spread of the Gospel in this land. One hears of such quite frequently now a days. About three weeks ago on coming in from work, good news awaited me, A—had been here and would return. In the evening he came and our hearts warmed as we talked together about the deep things of God and of the tender love that had followed him so continually through the deep waters. At times he felt tempted to give up to the effects of the poison and die, but some thought or word of Scripture would drive the temptation away and he would realize that an Almighty Power was fighting for him against another power that was too strong for him.

What gratitude, what joy, what love, what brokenness and tenderness seemed to fill him (!) and is it any marvel that it should be so.

Heathenism in any of its forms is not changing, unless to take a tighter grip, with fiercer determination to withstand the power of holiness and the Cross of Christ.

That men and women are getting educated, refined and polished, no one can deny but this does not change the heart.

It is still left to you at home to pray, as well as do the more outward works of giving and sending—Pray, wrestle, stand. What more shall we say—the powers of darkness are in terrible earnest, but, thank God! The Captain of the Lord's Host is also in earnest.

CHRISTIAN AND MISSIONARY ALLIANCE
AND
FEDERATION OF THE CHURCHES

ONE of the subjects that came up for prayerful consideration at our Annual Convention this year was, whether or not, our mission in India should unite with several others in what is known as "A Federation of the Christian Churches in India.

After one or two postponements for prayer and further consideration, it was finally and unanimously decided to answer the question in the negative and to send the following letter containing our reasons for this step to the Secretary of the
Federation and also to have it published in the Bombay Guardian and India Alliance papers.

It has already appeared in the former and some letters have already been received from missionaries of other societies expressing their approbation and thanking the Alliance for the stand they have taken. The letter reads as follows:—

1st.—As all missionaries of the Christian and Missionary Alliance have signed the following declaration of faith, "I believe in God the Father, Son and Holy Ghost; in the verbal inspiration of the Scriptures, as originally given, in the vicarious atonement of the Lord Jesus Christ, in the eternal salvation of all who believe in Him, and the everlasting punishment of all who reject Him," we do not see how we can join any federation or alliance in which there are some who would not agree with us in the above declaration.

2nd.—While believing with all our hearts the principle "that the Church of God is one, and that believers are the body of Christ and severally members thereof," yet we see nothing to be gained by joining a Federation the members of which differ so widely in their religious views and also in their Church-practices that their federation is likely to result in a unity more apparent than real. We believe the unity of which Christ spoke is one of the Spirit, and to be attained by closer union with Him, the Lord and Master, rather than outwardly by written agreements.

3rd.—We view with apprehension the multiplication of religious organisations in the present day as having a tendency to take more and more of the time and strength which might otherwise be profitably spent in more direct missionary and evangelistic effort.

4th.—We believe that many of the immense world-wide movements and ever-increasing combinations in the political, business, and ecclesiastical worlds are "a sign of the times" and a preparation of the world for the reign of Antichrist, therefore we prefer to hold ourselves aloof from all unscriptural combinations.

5th.—We have always been glad to receive and have fellowship with those from other missions, who come to us believing in the Blood of the Lord Jesus Christ as the only, and absolutely necessary remedy for sin, and who are ready to preach "Christ crucified" as the only ground of acceptance with God either for themselves or others; and to such our Churches and mission-halls have always been open.

6th.—Seeing that the Word of God declares that without the atonement of the Lord Jesus Christ all men are lost and deserving only of eternal punishment, we cannot recognise the increasingly popular doctrine of the present day, viz.—The Fatherhood of God and the Brotherhood of man, apart from the acceptance of this atonement.

Passed unanimously at the C. and M. A. Annual Convention at Akola, Berar, 1st Nov. 1911.

Signed on behalf of the Convention,

Bombay,

6th November, 1911.

W. Ramsey, Secretary.
LAST month prayer was asked for the girl Derarley, who ran away from here about four years ago, and who has been living on the streets of Ahmedabad city ever since. One day I was passing through the streets of Ahmedabad. I had some of our Orphanage girls with me, for I was showing them the city. Some of them had never been to the city before, some had never been on a train before. That day we saw Derarley lying on the streets. She looked just like a ball of dirty rags, but her bony hand was extended, for she was begging from the passers by. Some of the girls who were with me knew her at once, for as we passed by they said, “Oh see Derarley.” So I looked, but I said, who is Derarley? And the girls told me all about her. They said, “She is no Christian, she does not love mamma. (Miss Wells) nor you, nor any of us. She ran away; and there she lay in the street, a stone for a pillow, begging from every passer by, almost starved to death, her clothes were dirty rags, and she was covered with disease and dirt. But she did not want to talk to us, neither did she want to come back with us. It seemed as if the devil had claimed this girl for his own.

When she returned to us about three months ago, it was not because of her soul. Indeed, sometimes she seemed not to care and we did not know how to talk to her. But we prayed. While Miss Peter was away resting. I was doing some of the hospital work and I saw this girl several time a day. One day I said to her, “do you know you are going to die soon?”—“Yes, but I want some molasses and sugar, I am hungry,” “Do you know you are not ready to meet Jesus?”—“Yes, but I need a new sardie.” Many times I talked to her, but there was always some greater need than that of her soul. She gave no sign that she cared until one night about nine o'clock. The girls came from the hospital and called me, saying, Derarley wanted to see me. I concluded she wanted something to eat, so I took Sarswati one of our best girls and went to her. When we got there the girl was tossing and crying. When I asked what she wanted, she said, “I am going to die and I am not ready.” We stayed with her an hour, praying and talking and singing. At the end of that time she said she was saved. But she is not a girl who cares about spiritual things. She is not even now very bright nor very happy. We can only pray
that the light may grow brighter in her life, "for He came not to call the righteous but sinners to repentance."

One night one of our little girls was stung by a scorpion. Naturally she would have suffered all night, but we prayed for her, and she was instantly delivered from the pain. The next night another was stung more severely, but we also prayed for her and she was delivered too. "The Lord is our help."

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**A BRAVE MISSIONARY LADY**

At the American Mission at Dhulia, Khandesh, recently a jackal entered the mission premises and attacked two of the children, biting them badly. One of the ladies of the mission immediately rushed to the assistance of the children and caught the jackal by the neck, while a female servant seized it by a leg, both being badly bitten by the animal. The lady then caught hold of the muzzle of the jackal and continued to hold on till, attracted by the cries, a male member of the mission rushed to the spot and brained the animal with his gun. All who were bitten have proceeded to Kasauli, where they are now under treatment, as there is every reason to suppose the jackal was mad. The action of the lady in attempting to protect her charges was a notable instance of devotion and bravery, and might well be recognised, the Civil and Military Gazette suggests, by the award of a medal for bravery.—Advocate.

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**GOD'S CARE**

**MRS. ANNA SCHELANDER**

"Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." How often we do the former but neglect the latter! In our own station there have been many calls on the Lord for help during the past year and He has always heard and helped, so we want to glorify Him. At the time my husband and baby were down with small-pox, only my own heart knows how near and how precious and real He was.

When this cloud of trial lifted, it was the end of April and the weather had been very hot for two months, and to look forward to two more months of even more intense heat, seemed utterly impossible in our weak and wornout condition. We had looked forward to going to a Hill station for the first time, after eighteen years in a tropical climate.

Our eldest boy, Fred, was at school in Coonoor and the
next, Ernest, had been taken by my husband to another mission-
station when baby got sick, before he became ill himself, and,
from thence, by another missionary to Coonoor and had been
there a month.

On account of infection, we could not go to the Missionary
Home in Coonoor and at such a late date it did not seem
possible that we would be able to rent a cottage, yet this
was the thought that grew stronger in our minds each day
until some one whispered "your friends are looking for a
cottage for you in Coonoor."

To this I could only say "Yes, dear Lord" and look for the
telegram that I felt sure would soon come; next morning it
came and soon we were on our way to Coonoor thinking our
trials were over; but the hardest was awaiting us on our
arrival.

We found our dear little Fred suffering from exzema in
nose and ear, so badly that the Civil Surgeon had given no
couragement for us to hope that he would be free from it,
but we and many others prayed earnestly to God for his healing.
When he was at his worst, we were told that a dear sister who
had studied medicine had taken his case much on her heart and
prayerfully offered to treat him. We gladly accepted the
offered assistance and at the same time continued looking to
God from whom our help must come.

Fred himself prayed very earnestly for deliverance and at
once began to get better, so that in six weeks, his ear and nose
were quite well and when we left him in the school there was
not a scar left. Praise God for His love and care.

Every pain and sorrow,
All your anguish, cares,
Burdens of to-morrow,
Roll them on the Lord.

*OOROOZ AT NAZIRABAD
MR. C. W. SCHELANDER.

WITH two native brethren I started for Nazirabad on the
4:30 a.m. train, arriving there about 6 o'clock. After
about an hour's rest in a garden where we usually put
up when visiting this place, we started for the "Oorooz" but
found only a few store-keepers and theatrical shows, as the

*Note.—Oorooz, is a term applied to offerings or gifts offered at
the shrine of a Mahomedan Saint or, the place where such offerings
are made.
ceremony was not to begin till four o'clock in the afternoon.

We went into the big square in the centre of the village, where we were mobbed a few years ago, and held a meeting which continued until 11 a.m., Govind, the catechist speaking twice and I three times.

My first talk was on "man's state through sin," he being described as "lost," "dead in sin," "a child of Satan," "sure of hell," "far from God and under His wrath," "awaiting death and judgment." The second address was on the object of the Incarnation of Christ, (1) To reveal the invisible God, (2) To become an offering for sin, (3) To become our High-priest, (4) To show us how to live and (5) To fulfil His promise to David. (Remember that our audience was entirely composed of Mahomedans, who believe in the prophets and count Jesus Christ also as a prophet, but deny the Atonement.) The third talk was on man's helplessness, and inability to save himself. After this, we returned to the garden for rest and breakfast, returning to the "Oorooz" about 5 p.m. where we had a good preaching service till dark, with a very good and attentive audience. Night found us again in the garden, tired but happy. After a good supper of rice and pulse we spread our blankets on the ground and slept till 6 a.m., only disturbed once by wild pig running away from stones from the sling of the man who watched the garden.

Next morning we held two services, one at the "Oorooz," and one in the square of the village. In this service Govind spoke fearlessly and logically on the divinity of Christ. It made my heart rejoice to hear one of our Native Christian brethren give such a clear, bold confession of Christ before a large crowd of holiday-making Mahomedans, yet there was no opposition or even objection to what was said though a few years ago in the same place, it was dangerous even to attempt to hold a meeting.

The only interruption came from an insane man who was allowed to wander round the place entirely nude, but when I whispered to a policeman that it was a blot on the good name of their town to let a man wander round in this state, he took him away.

In the afternoon again, we had a good crowd in the big weekly bazaar. This time a Brahman youth tried to disturb by asking silly questions but we simply ignored him, so he soon stopped and slunk off.

Saturday morning we returned to Jalgaon rejoicing in the grace of Christ who enabled us thus to witness for Him in this stronghold of Mahomedanism.
IN THE NAME OF RELIGION

MISS M. WOODWORTH

The difference between sin in a Christian land and a heathen one is that in the former it is branded as such and condemned by the religion of the people, while in the latter the cloak of religion is thrown over it in a vain attempt to hide its deformity, and it is thus made to appear even meritorious.

For instance, one day a little party of us visited a small hamlet off in the jungle where we had been two or three times before and had found the people willing to listen to our story of salvation through faith in the Saviour; but this time no one cared to keep still long enough to hear, for a feast was in process of preparation in which most of the people seemed to be interested.

It was being made in honour of a large, gross-looking Brahmin priest who was present from a town a few miles away, and whose indifference and ill-concealed scorn at our message finally turned into anger and opposition, as something was said on the folly of seeking salvation through meritorious acts such as feeding Brahmins, etc. As we turned to leave, our attention was attracted by the sound of weeping in a house a few yards away. One of the workers stopped to ascertain the cause, and found a widow and her son standing at the door of their little home, sad and tearful. They were not invited to the feast, but their grief was by no means on account of that. No, it was because four years ago the son and brother had been murdered at a religious festival called the Holi by the son of the family who were making the feast.

He had been sent to prison by the English Government for the crime, but pardoned out after four years and now a feast was being given to the Brahmin priest and friends of the family, after which he would be absolved by the priest and reinstated in caste which had been broken by his being in prison. Again a few days later we went to another village into a quarter where the Bible-woman had been once before, and found the women glad to see her again, and a number sat down to listen, among whom was an old woman who remembered some of what had been told her at the former visit and seemed glad to hear more. But I quickly noticed a hindrance to our work, for, close by was seated a man who was one of the most repulsive I ever saw. Hair matted and coloured to show he had been on a pilgrimage; face with sharp features and utterly selfish expression; for clothing, only a loin-cloth and a rosary around his neck. A
man to cause children to run from him in fear and decent
grown people to want to get away as far as possible. But
he was a Sadu—a religious man who had camped down upon the
people for several days to be waited on and fed with the best
they could get. In return he would teach them a little from the
Hindu Shastras. Bound with sin himself, he was there to teach,
not salvation from it, but some way to try and evade its penalty,
if possible, and was considered a holy man.

As we went on talking of righteousness and sin as God sees
them he got angry and tried several times to interrupt, but did
not succeed and we were able to finish our meeting. Every-
where we go we meet these men and it is needless to say they
are one of the greatest hindrances to our work, for, like Elymas
of old, they “withstand us, seeking to turn away others from
the truth,” and after our departure often overthrow all the
good done. But we labour on in faith knowing the time
promised is coming when “the vile person shall no more be
called liberal nor the churl bountiful,” and when what is done
in the name of religion shall be in righteousness and truth.

SCHOOL WORK IN BHUSAWAL
BY FRANCES BANNISTER

ONE bright afternoon with the booming of the gong of a
neighbouring workshop and the ringing of our school bell
at one o’clock sharp, two inspectors (Brahmins) walked
into the school-compound. So prompt were they “to the tick
of the minute” that had not the masters been in their places
they would have been well caught. Soon the ordeal of the
much dreaded examination was in progress, one taking the
higher and the other the lower standards. An onlooker could
not help but notice the different expressions playing on the
faces of the children, some lighting up with hope and expect-
ancy, others clouded with fear and dismay. Some were trembl-
ing with fear, especially among the “little folk” to whom an
inspector of this kind is a real and not fancied “terror.” Some
of the answers betokened the agitation within and power of
thought well nigh paralyzed as when one boy, after some
hesitation, called a drinking glass a basket, much to the amuse-
ment of the inspector as the boy had drawn this cut himself.
Another boy was puzzled as to the penknife he had drawn,
whether the two sides were alike or one sharp and the other
dull. Again a smile was called forth as “both sharp” came as
an answer. Both boys knew better for in the first case the glass.
had been before the boy as he drew it and in the second the boy had handled just such a knife many times. This illustrates the disadvantage some were working under. On the other hand some of the answers were quick and bright eliciting a “well done.” The inspection was long and thorough, lasting till close of school the next morning, the reason being, as was explained, not to fail the children, but for instruction for the masters, and for raising the standard of teaching. Much of school work is mechanical; to obviate this and to bring in a system through which the children are taught to “think” is the reason why the work is done with so much care.

Many of the friends are already acquainted with this school and the facts concerning its transfer to our Mission, so only a word is necessary to refresh the memory. It was first started as a Municipality School some twenty or thirty years ago; not proving successful, the Free Church Mission undertook its supervision, Government providing a small grant. A converted Brahmin was put in charge who carried on the work until his death in 1905. The mission to which he belonged, not wishing to continue the work further, it was transferred to us at that time. A school of this kind is a great opportunity for spreading the Gospel seed—a channel of blessing, a means of influencing the homes as well as the children. It has been our aim to have a good secular school where the standards should be well taught; this is essential, but our highest aspiration is that here the Scripture shall be taught as well and religious truth disseminated. With this object in view gradually Christian masters were introduced. This being a new departure care had to be used. The Hindus are a superstitious people and if aroused think nothing of removing their children from the school. Our greatest difficulty on this line was in the removal of the “headmaster,” a Hindu, who had held sway for some twenty years. True his pension was due having been in Government employ thirty years, but a clause provided that if not disabled work might be continued to the age of fifty-five. He thought to force the remaining five years upon us; failing in this, he sought to sow seeds of dissension among the people. Incensed at the thought that our Scriptures were to be the main study in the future, as they had been falsely informed, an appeal was made to Government for an independent school. The authorities sifted the matter thoroughly, and finding the cause of disturbance the instigator was well removed.

For the first time the people came to know how much the Mission were doing for their good, how much expended freely each month, and the care being exercised for the training and
education of their children. As a consequence the petition was
recalled and the minds of the people eased and satisfied. So
that which at first seemed for evil God made to be for good.
In visiting in the homes after this occurrence we were surprised
to find doors open everywhere and, as they seemed to think, we
authorized by Government to look after their interests.

This has given us a greater influence and larger opportunity
to reach these people for which we thank God and take courage.
For a time this master removed his two boys from our School to
another, but he was glad to put them back again where they are
doing good work at the present time.

One would think now with Christian masters all school
difficulties would be at an end. Would that this were so! But lo!
a new series appear on the scene. First and perhaps foremost
of these is the Hindus are adverse to sending their children to a
Mission School where the masters are for the most part
Christian. They do not like their children disciplined by
Christian masters, the children too on their part resent it, so
correction received is magnified at home and the child with-
drawn from school. Second to this, the masters of this class
fill places of authority but poorly. It is new to them and all
new things take time. Thirdly, at the end of each school year
an examination, such as we have already described, takes place
under Brahmin supervision. These do not care to see the low-
caste man advancing, and doubt his ability to do so. So with
a mental reservation, his work is condemned at the start. They
are not any too ready to speak well of a school the masters of
which, they believe, are lacking in mental ability to direct
school work.

This is where supervision must come in, these and many
other difficulties must be met and surmounted: Peace must
be made between parent and master that the child may be
restored to the school, else a deserted school would be the result;
for the masters, lessons of humility, that they may rule in
love and their discipline may be with moderation and fear.
The almost irreconcilable mind of the inspector Brahmin
must be reconciled to the fact that these possess intellect as well
as others and can use them to good purpose in school work.

At the present time nearly one hundred names are recorded
in our books. Just so many homes are represented by these
names, and these homes all open to visitation, and not these
only but the homes of all of this caste, where one may come
and go at will with liberty to talk of the Gospel. This is an
opportunity to be cherished and made the most of. May God
make us true to this great trust and wise in winning souls for
Him! We have by His grace been able since June of this year, to hold upwards of seventy-five meetings, reaching as many as twenty-five hundred different ones including men, women and children, during this time. Much could be said of this side of the work, the pen will hardly be stayed, but space will not permit, for the subject once touched would fill many pages, so we return to our subject. The examining committee returned a fairly favourable report of the year's work. Our highest standard boys who took the examination all passed out but one, so we shall lose them from our school this year. Our prayer is that the truths they have been taught may remain with them and bring forth fruit in the days to come. Our desire for the new school year just begun is that it may be better than the previous one, both to the children, masters, parents, workers and all who have to do with it. Will you help to make it so with your interest and prayers?

TWO MONTHS AT DHOLKA
BY MISS H. O'DONNELL

Upon my arrival at Dholka a little over two months ago, I found that many changes had taken place in the Orphanage during the past few years, since my last visit.

Scores of our boys have grown to be men and have gone out to make homes of their own, thus leaving the number in the Orphanage a mere minimum of what it was in former years.

Nevertheless to all lovers of boys Dholka yet has its fascinations, for there are still sufficient boys to make enough noise and stir to keep it from being a monotonous place. There are now not quite one hundred boys in the Orphanage, and about twenty married couples who live on the mission premises and help in the work of the Orphanage, and in preaching the Gospel in the surrounding villages. All of these are Christian young men and women of our own mission.

In former years all helpers, such as teachers, weavers, tailors, carpenters, etc., had to be hired from outside, but now all this work is carried on by our own people and we thereby avoid having the evil influence of heathen men on our compound.

For the past two months the most interesting and important feature of the work of the orphanage has been the farming. On account of not having a proper monsoon this year, irrigation has had to be adopted as the only means of growing grain,
vegetables, etc., for the support of the boys. Every inch of
mission property has been utilized, and every boy who has been
able to hold a hoe or shovel has been called upon to help
prepare the fields for irrigating purposes. The irregular places
have been made smooth, the waste slopes and corners have been
cleaned, and raised to a level with the remainder of the soil,
so that the water can have free course, through the little
channels prepared for it, to all parts of the field. We were
greatly amused one morning at our morning worship with the
boys. No sooner had the “Amen” been said, when suddenly
twenty or more of the boys, very unceremoniously, darted out
of the door and raced towards the bungalow at the greatest
speed—all trying to see who would reach there first. On
following them up to ascertain the cause of all the rush and
excitement, we found them scrambling and shuffling over the
hoes and shovels each one trying to get the best.

The result of their enthusiasm in the fields is a bountiful
harvest of golden grain, and a lovely garden of green vegetables
which will be a sufficient supply both for the Orphanage and
missionaries and doubtless some for sale. I must not forget to
say that the little tiny boys had a share in the work too. The
portion of it that fell to their lot was the chasing away—by
shouting and beating of tin cans—the crows and birds of every
description, as well as the monkeys, wild pigs, etc., that molested
the place hoping for a share in the produce which is so scarce
in the surrounding fields.

One morning in the midst of the irrigating work, the boys
came to Mr. Culver with the complaint that the water was so
low in the well that it would not sink the kos (the leather bag in
which the water is hauled up.) This was a very serious matter
indeed, for not only the fields and garden depended upon it, but
all the cattle and the boys themselves for drinking, bathing and
washing purposes. We at once met together for definite prayer
with the confidence that He who let not the cruse of oil fail,
nor the handful of meal waste, until the rain came again upon
the earth, would not let the water fail in our well during this
time of dearth.

The answer was as definite as our prayer, and from day to
day the need was fully supplied and our hearts were caused to
rejoice in our God who doeth the impossible things for us.

The boys all take to agricultural work more than any
other, therefore it seems necessary that there should be more
fields to cultivate. Will the reader not join with us in prayer
for this need?

To the writer during her two months’ stay at Dholka, by
far the most interesting part of the work has been a class of sixteen little boys, averaging between the ages of four and ten. Not only had we the privilege of teaching this class on Sunday morning in Sunday School, but each evening of the week we met from five to six to study Scripture verses, sing hymns and pray together, and all seemed to enjoy it quite as much, if not more, than an hour of play. This was proved to me by the fact that when I first proposed having a meeting with them, some one evening of the week, one little fellow spoke up and said "roj, roj, suba kuro"—"have a meeting every day"—and all the others followed suit. And so each evening thereafter, as soon as the gong struck five, I found my little boys at my door waiting for me.

Often as I have looked into their bright, happy, faces—some of whom have already learned to know and love Jesus—I have thought how grateful the dear ones in the homeland would be, who make it possible for these little ones to remain here by sending their support, if they too could look into their faces and realize all they have been saved from.

There were two little brothers in the class who seemed more interested and desirous to learn, than some of the others, especially little Paul, who possessed such a lovely, quiet, gentle disposition. These little boys' parents had been Christians, their father, one of our Catechists. They had been married, however, for some years and yet they were not blessed nor their home made bright by little children being born into it. The husband at times became very angry with his wife and on one occasion beat her. Sad indeed was the poor wife that this awful disgrace of being childless should be her lot. Soon after this she heard a missionary give a message on Hannah's life, and as she listened with all eagerness to them telling of how earnestly Hannah prayed for a son, and then of how God answered prayer and granted her the desire of her heart, and then of how she consecrated him to God, hope revived, and joy came again to her sad heart, for she believed that if she prayed earnestly as Hannah did, that God would grant to her the desires of her heart. And thus it proved to be. Her prayers and tears were not in vain, for in due time God gave to her this little son whom they named Paul, and whom they consecrated to God from his birth. Afterwards another little son was born to them. Their home now was a very happy one and the hearts of the parents were exceeding grateful. But while the children were yet quite young, God saw fit to take the parents to Himself, but before the father passed away, he pleaded with one of our missionaries to see to it that his two little sons, to whom he was so devoted, would be brought up under Christian influence.
All of their relatives being non-Christians they tried hard to get the children away from the Mission and for a time were successful, but now they are in our orphanage and I firmly believe they are both little Christians. Will the reader not join with us in prayer, not only for these two little ones but for all the other little boys in the orphanage that every one of them may be saved and become true witnesses for Jesus in dark India?

**FAMINE IN GUJERAT**

Our orphanage at Dholka has suffered considerable loss this year through the larger portion of their grain crops being destroyed by the drought, only those portions which they were able to irrigate from the wells, being saved.

The price of grain has been so high that they have been unable to lay in the usual stock of it at this time of the year and unless they can purchase very soon, they will probably have to pay much higher prices later on. Mr. Culver also writes that he has been unable to lay in the usual supply of blankets for the cold season so that unless sufficient money comes in soon for this purpose, some of the boys may suffer from cold which continues from now till February.

The following extracts from an article in *The Advocate of India* dated November 6th, show how the distress in this province is on the increase:

"That the strain is beginning to be severe in the Ahmedabad, Kaira, Panch Mahal and Upper Gujerat States and Agencies, is evidenced by a number of circumstances. Among these may be mentioned the increasing rates for grass and food, the losses in cattle, and the importations into Bombay of considerable numbers of labourers under contract, by managers of big concerns such as mills, at comparatively low rates of wages. Further than this, there is the absolute evidence afforded by the very considerable numbers of persons on relief works in the Panch Mahal District, which was formally declared under famine on the 1st October, where some twenty village works of varying dimensions and descriptions, and various P.W.D. works proper, are already in full working, and averaging some 10,000 to 11,000 workers daily. These latter are comprised mainly of the Bhils, Naikas, Kholis, Pugies and other depressed classes.

**WATER SCARCITY ACUTE.**

Then again the water difficulty is every where becoming very acute, more particularly in the Ahmedabad District, where
one or two towns are reported to be about to be evacuated on this account. The deportations of cattle to Surat, Thana and the Dangs continue actively with the aid of the authorities, while numberless herders continue to wander from all the affected areas to scenes of greater promise, experiencing great difficulties and losses by the way, besides often having to pay transit fees to the Native States. The mortality among the cattle is daily increasing and already a considerable traffic in hides and bones is being carried on by enterprising people. Local people cannot sell their stock, but in various large marts dealers from the non-affected portions of the Presidency are making heavy purchases at very low rates indeed.

**Crime Increasing.**

Another evidence of the scarcity is the very material increase in crime in all parts. Upper Gujerat is suffering from the effects of a poor monsoon, cattle killing, dacoities, grain and grass thefts being particularly noticeable, while the trying conditions would seem to have created homicidal tendencies in the people, for murders are very greatly on the increase. Extra police and officials of all kinds have been drafted to assist the hard-worked permanent officials—a very necessary measure indeed, for the work has everywhere enormously increased. The prices of grain do not appear to be rising much, and the reason appears to be that large importations are being made by the dealers from the Punjab, but the prices are still far above normal and indeed appear inflated. The cotton crops are in parts very fair indeed, but in others will only offer a short picking, while in certain areas it appears there are no pods at all. The tanks are everywhere empty or emptying fast. The countryside is beginning to be of the brown tint one associates with the beginning of June, and everywhere the ryots can be seen scaling such trees as afford some sort of cattle food, to strip them of their leaves, the high rate of grass being prohibitive to the smaller holders of stock.

The only hopeful point in the outlook is the unvarying cheerfulness of the Gujerat peasant and the absence of sickness such as cholera. In 1902 this scourge committed great havoc in many portions of Gujerat, largely from the necessity the people found of falling upon and devouring carcasses of cattle which of course were often diseased. There is a hope, however, this year that the sales and deportations will have so thinned the holdings of the affected peoples before the really serious stages of the scarcity are reached, that there will be little room for this source of danger to arise."