UPSPRINGING LIFE.

If tiny flower can throw aside
A cleft three times its size,
Cannot a prince, a son of God,
Above his burden rise?

Since April shower has not the power
To stop the robin's song,
Can we not rise above the tears
And loud His praise prolong?

Since Christ has risen above the grave,
And won for us a crown,
Can we not fix our eyes on Him,
And look no longer down?

Then spring thou up, oh trembling one,
This is no day for fear;
With sin and death a conquered foe
And our Lord's coming near!

M. T. DRAPER.

EDITORIAL NOTES.

Elsewhere in our pages the reader will find an article by W. R. giving a little sketch of the conditions under which the missionaries are at present working in four of our Berar stations. The writer's object is to show that the number of foreign missionaries and native agents employed, falls far below what might be considered as fairly adequate for the work in which they are engaged. That our mission is not the only one working under this disadvantage is shown by the fact that, referring to the general need of more missionaries in this country, the Decennial Missionary Conference, representing the entire body of missionaries in India, which met in Madras in December, 1902,
after mature deliberation, drafted a general appeal to the Home Churches in which they said, "We ask that there be one male and one female missionary for every fifty thousand of the population, and this would mean a quadrupling of our present number."

Were every missionary now on the field able to work at full pressure all the time, without rest, without danger of breakdown, without ever being incapacitated by illness and without need of furloughs or removal by death, the present force would even then be woefully insufficient.

Surely it is not unreasonable to request that the Church at home enable us to put at least three missionaries for evangelistic work in each of these large counties, and one native agent to every ten or twelve of the larger villages.

The native convention at Akola, just closed, was a time of God's presence and power. We believe the messages reached many hearts.

The presence of Rev. S. Rahator, an Indian Pastor of a Wesleyan Church in Bombay and an earnest evangelist used of God in convention work, was very acceptable and his messages very practical and helpful. One question only, seems to present itself to our mind as we read and hear the different accounts of this and other conventions, viz., Would less speaking and more prayer, giving time for assimilation of the truth presented and searching of heart in the light of it, accomplish more definite and lasting results? Not the quantity of food presented, or even received into the system gives strength, but only that which is assimilated. We have attended so many conventions where the speaking was all good, so good, we wanted to take it all in, remember it all, and would have hated to miss any of it, but there was too much, more than we could assimilate and so we felt it did not accomplish in us that which a lesser portion with more time for prayer and meditation might have accomplished. They that wait upon the Lord shall renew their strength.
BE YE ALSO READY.

REV J. P. ROGERS.

The convention is fast approaching. How much time and thought are expended in getting ready for it. Not a missionary on the field but has it uppermost in his thoughts. There is the journey to be considered and provided for and this, to those who have children, is no light thing, there are so many things to be looked after. Then reports of the work have to be got ready, business to be thought of and talked over, many things require much prayer, and all this with one purpose in view. What will best advance the Kingdom of God among the people, the salvation of souls, and the upbuilding of those who have believed on His Name through our preaching, as well as the best interests of the many children brought under our care.

How much depends upon the preparation of the place being thoroughly and faithfully done—rooms whitewashed, cots and furniture repaired, provisions secured, everything being in its place and ready for use. It would not take many neglects or acts of carelessness in the preparations to make a good deal of discord in the proceedings and hinder us in obtaining the best results from the meetings. Things cannot be left till the last day or just allowed to take their chance; time must be given, as well as careful thought and attention to many little details.

Is not all this a parable? What about the preparations for eternity? Even our preparations for convention must be made with reference to this greater and more important subject. Are we ready with the last report? Faithfulness in the daily details ensures readiness at the end. The Master says in solemn words, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

In the preparations for the convention, not all the work need necessarily pass through our own hands; there may be many helpers and assistants, but they need constant oversight or much of the work may be useless.

We also need a Guide and Overseer, and such is promised, the Holy Spirit, who will guide us into all truth, will teach, and bring things to our remembrance. We are not left in the dark about the way to get ready, and if found unprepared, the fault will be wholly our own. We shall stand at that day self-justified through obedience, or self-condemned through disobedience or neglect.

What a joy it is to meet our brethren and sisters in convention, those whom we have not seen for so long. With what interest we talk over the work of the past year and with what
joy and praise recount the blessings received and the victories won.

He is Coming, He is Coming, and with Him we will soon meet our brothers and sisters in that great convention, never again to be parted. With what joy we will then recount the blessings received, the victories won, and extol the riches of His grace through whose boundless mercy and forbearance we have at last reached His blessed presence to be forever with Him.

THE ANNUAL SUMMER SCHOOL
AKOLA, BERAR, 1912.
BY W. MOYSER.

The Summer School with its busy month of studies, has once again come and gone and the place that for a month resembled a hive of busy bees, is now silent and still. The number of workers present this year was not as large as in former years, the main reason being that the students from the Bodwad Bible Training School were not present as a new outline of studies has been drawn up which is better adapted for them than our workers' course, and this year none of the Bible Colporteurs were present.

The School opened on the 28th of August with an attendance of twenty-nine workers (besides wives and children who are not workers), drawn from thirteen different stations and outstations in Berar and Khandesh, and continued until the 29th of September, at which date the annual Subha or Native Convention commenced, which will be mentioned in another article.

The course of study ranged from the 1st to the VIth year's course. The different subjects or books taught in these classes were as follows, seventeen books from the Old Testament, fourteen books of the New Testament, fourteen centuries of Church History, Lectures on the need of the Reformation, Alliance Catechism, Lives of several of the Apostles, studies and outlines of the four gospels Historically, Politically and Geographically, by Dr. Hurbart, What the Bible Teaches by Dr. R. A. Torrey, and other doctrinal books. These classes were taught by six different missionaries and one native worker. Most of the workers came one or two days ahead of the date fixed for the opening of the School, and got nicely settled in their different quarters ready to study the moment the different classes were
formed and assigned to their places of study and recitations.
The usual routine was followed, viz:—

7-0 to 7-30 a.m. Morning prayers led by one of the Missionaries.
8-0 to 11-0 a.m. Studies and recitations.
2-0 to 5-0 p.m. " " "
7-30 p.m. daily prayer meeting, in charge of the Native Brethren, who always appointed a different leader.

Once a week each class had a written examination in one of their subjects.

Saturday a.m. usually had some class having an examination, then the rest of the day was given over to housecleaning, washing, bathing, etc.

Sunday the regular Sunday-school classes and preaching services were held, and between the meetings the native brethren went into the city and held gospel meetings on the street corners and wherever a crowd could be gathered.

One evening the Secretary of the British and Foreign Bible Society, Mr. Adams from Bombay, gave us a Lantern Lecture on the following subject, “With the Bible Society from the Cape to Cairo.” This was an instructive and interesting subject and was enjoyed by a congregation of about 200 people. The next morning he gave an address to the workers, his theme being “The Bible and the People’s need of the same,” at the close of which a good collection was raised for the Bible Society.

It was very apparent to all the teachers that with one or two exceptions there had been a steady growth in the lives of the workers present; we feel like praising God for them all and trust that they will go on steadily progressing year by year. Death had come into our midst since we had met together last year. Gunputrao, one of our oldest workers from Khandesh who was living in an out-station, was attacked at the same time with several members of his family by a very virulent type of cholera; before help could reach them, he and one of his little ones succumbed to this dreadful disease, and they were laid away to rest from their labours until the last trump shall sound, and Jesus shall come for His own.

But we praise the Lord that although Gunputrao has laid his armour down, his place in the work has been taken by his young son, who feels called to take up his father’s work in the same out-station and carry it forward. This young man attended our Summer School for the first time this year and although he had not finished his course, he did very well in his studies. We thank God for him and bespeak an interest in your prayers for him as he takes up the warrior’s sword and steps into the breach.
made in our ranks by the falling asleep in Jesus of his father.

The workers this year came with a spirit for work and study; it was the unanimous opinion of the teachers that in conduct and application to study, with only one or two exceptions, it was the very best year that we have had in Akola.

I have mentioned that each class held weekly examinations in one subject or another. At the close of the School, when the averages were made up, we found that twenty-three had passed in the different classes or grades, viz., A. class 1, B. class 8, C. class 14. These classes are graded according to their averages in all subjects. Two of the workers on account of being sick, or having sickness in their families, have not yet had all their examinations.

On the whole, most of our workers enjoyed good health while attending the Summer School though some of our workers were taken seriously ill and also several of their little ones. Some of these know how to trust God for their bodies, and the bodies of their little ones; and when they or their little ones were sick, called for the Elders of the Church to anoint and pray with them. Thank God we had several very precious answers to prayer and God did hear and deliver in His own marvellous way.

At the close of the School there is always a very interesting private meeting held with the workers, and every worker has to answer the following questions:—

I.—In the past year have you ever used Tobacco, Opium, Ganga, Snuff, etc., in any shape or form?

II.—Have you used liquor, or any intoxicating drink?

III.—Are you in debt?

IV.—Have you kept the Sabbath day holy?

Thank God that with two exceptions all could give clear and clean answers to these questions. One of the two said he had toothache very bad in the cold season, and he put a little tobacco into the hollow tooth as a medicine; he was given a warning regarding the same. The other one confessed to having used tobacco for two months in the past year, but said he had not used it for ten months; he confessed and promised to never use it again.

The workers all seemed to depart in good spirits for their different stations. They need your prayers as they go out into the village this coming cold season.

Praise God for much blessing and several cases of healing among our native workers and their families while attending the Summer-School.
THE MARATHI CONVENTION.

BY M. R.

This Convention was held in Akola immediately at the close of the Summer-school. The Summer-school committee continued its ministrations through the entire course of meetings and was strengthened by some additional speakers, viz., Mr. O. Dinham, of Buldana, Rev. S. Rahator an Indian Pastor from Bombay and Miss A. Little, of Khamgaon, the latter bringing with her twenty-six young women from the Training School and Orphanage to attend the meetings.

It was evident that each speaker had in mind that nothing should be left unsaid that the allotted time would allow, so the large number of Christians assembled were fed to the full.

Sunday, September 29th, the meetings commenced with a song and prayer service, and God was manifestly present in the latter.

The daily song-service was inspiring, with Mrs. P. Eicher at the organ and her husband at her side as leader of the singing.

Mr. Moyser's address followed, from Genesis xxvi. 12—33, taking as his thought, "Filled Wells." Applying it spiritually, he showed that wells of blessing were often filled again, and although this was not always necessarily through great sin, still it was always done by giving way to the world, the flesh or the devil. Isaac digged again and found living water, so the child of God need not give up, even for many failures, but can "dig again" having learnt through the failures. He asked the Convention two questions "Where art thou?" and "Am I saved?" or "Did I only imagine I was saved?"

Sunday afternoon service was begun with praise and prayer, followed by testimony, but it was rather early in the Convention for the spontaneous testimonies we of the Alliance love and expect. (However the last meeting on Thursday forenoon somewhat made up for that.) Mr. Rahator took for his text Hab. iii. 2, "Revive thy work," showing this to be a prayer very necessary in these days, but first of all each one should pray it for himself or herself, i.e., "Revive thy work Oh Lord and begin in me!" then we could go on praising for ourselves and praying for others. We ought to feel for an unsaved soul as much as we do when one of our very own is in some known danger, and carelessness in this respect is a continual hindrance to God's work. In dealing very practically with his subject, among other things Mr. Rahator said, "Submit, that is, Let God break us."

Monday's services also began with prayer and praise, the first of the day's addresses being delivered by Mrs. Cutler; sub-
It's value can only be understood as we look at Calvary, the
place where "mercy and truth are met together."
"His Mercy is from everlasting," revealed in Salvation, and
in God's daily care for us.
"Forget not all His benefits." One of the charges against
backslidden Israel was that she had "forgotten her God." Still
God's mercy is abundant for He follows the backslider with
pleadings and is constantly waiting and longing for his return.
An address by Mr. Fletcher from Rev. xxii. and Ezekiel xlvii,
followed. River of Life means Jesus Himself. Issues from the
Throne, so Jesus came from God. His gospel spreads from
Calvary onward.
Deep waters are easy to swim in, so the more we know of
Jesus the more real becomes the victory.
Fruit on the River's banks. Healing waters. If we are
willing to have the swamps in our lives cleansed so the River
can flow, even there will the healing become effectual.
After prayer and song service in the afternoon meeting the
writer was constrained of the Lord to plead with the Convention
as responsible beings to allow the Spirit of God to be very
definite in His dealings with them and to let Him touch the sore
spots. In order to this there is need for utter abandonment to
the Spirit's working so that He may search even "the path which
the vulture's eye hath not seen."
After prayer, Mr. Dinham and Mr. Rahator gave excellent
addresses.
Tuesday morning's song service finished, God sent a
mighty spirit of prayer and supplication. Some prayed
in the Marathi language, some in English and some in the
"new tongues" while some others had the prayer in
"groanings which cannot be uttered." Still there was no con-
fusion, but one felt, as a visitor expressed it afterwards, that the
Captain of the Lord's Host was present in mighty power and
was waging victorious warfare not "with flesh and blood, but
with principalities and powers," etc., and He was saying as of
old at Jericho, "Take off thy shoes from off thy foot for the place
whereon thou standest is holy ground."
After singing a hymn Miss Little gave an address on 1 Cor.
xiii. showing that none of the things mentioned in the first
verses of the chapter, if used as substitutes for Love, would stand
the test. She gave some very practical thoughts which applied
in a special way to the people of India.
Mr. Schelander followed with a very full exposition and
application of the words found in Mathew xxvii. 22, "What shall
I do then with Jesus which is called Christ?" Directing his thoughts to three classes, viz:—Workers, saved and unsaved. Mr. Schelander pointed out that Jesus is King and our attitude towards Him does not alter the fact.

We need not travel a distance to find Him if we are only ready to receive Him, but if not, all else, even our knowledge about Him is in vain. He is God, if we accept Him we are accepted of Him. The responsibility is on us. The workers' part is to lift Him up.

Mr. Carner's address on Tuesday afternoon was short but direct. Taking for his text 1 Peter v. 8, he exhorted to humility in confession of sin that God might exalt in due time. He gave a forcible illustration of an acquaintance of his who refused to humble himself and ended by committing murder.

Mr. Carner was followed by Mr. Rahator speaking from Luke xiii. 6—9, "The unfruitful fig-tree." Its place was not the vineyard but it had been planted there, so God takes the sinner and plants him in a new place, and as it was but right for the husbandman to expect fruit from the fig-tree, so God does expect fruit from us. The Vine-dresser waits patiently "This year also." Wednesday a.m. there were more testimonies and then Mr. Dinham gave an address on 2 Chron. xv. 1—15.

(a) Israel's Condition. (b) God's Voice. (c) Their Preparation. (d) God, found of them.

Mr. Fletcher followed with a message founded on God's question to Moses "What is that in thine Hand?" Moses had forty years' teaching to know what God could do with his rod. He will use just what we have if given to Him. Mr. F. gave an account of his own call to the Mission Field and how God made the Holy Spirit a great reality in his life and service after he accepted Him by faith.

Mr. Rahator spoke in the afternoon from Gen. xxxv. 1—3. "Go to Bethel." (1) There Jacob had made a Covenant. (2) He had forgotten it. (3) Again remembered it. (4) Then went back to keep it. Like him we must put away the false gods—all that is of sin—before we are in a condition to keep our Covenant with God.

Wednesday afternoon all partook of the Lord's Supper, and a number of children were dedicated to God.

Thursday forenoon was given for the most part to testimony, and it was a blessed sight to see naturally timid ones tell with steadied voice and holy boldness of the good hand of God upon them. Some whom we have known from childhood, now grown to men and women, fathers and mothers, with
much yet to learn but steadily growing in grace and that through trial, being prepared to welcome the Lord on His return and to take part in the Great Convention above, even the Marriage Supper of the Lamb, where they (and we) shall come rejoicing, bringing their sheaves with them.

The “last things” on Thursday afternoon comprised a Worker’s Meeting. A talk to men only, by Mr. Rahator, and last but not least, four baptisms in the river administered by Rev. O. Lapp pastor of the Church at Akola.

Note:—There was a meeting each evening conducted by Mr. Rahator at 7-30 o’clock at which the Spirit of God was present in a real way.

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THE STORY OF A RAJPUT GIRL.

BORN in a rich family, she was married when very young. Her mother died when she was a baby, and her father eight days after her marriage. She was thus left to the tender mercies of her husband, his older brother and wife. They gave her scanty and coarse food, and made her work very hard. They beat her till blood trickled down her back. For two years she bore this ill-usage, during which time she tried to put an end to her life. Then her husband died, and three days after a baby girl was born, who also died. Her cruel relatives then turned her into the streets, all weak as she was, and having lived in the seclusion of the zenana all her life, she did not know where to go.

The plague was raging in the town; she was found by the government officers and sent to the plague hospital. Here a kind nurse befriended her and gave her money to telegraph to her own brother in another city. Her brother sent a messenger with money to fetch her to his house; she then sent for a Brahmin and went through the ceremonies of widowhood as prescribed for her caste, which consisted of the breaking of bangles, necklace, etc. Her brother met her at the station, received her kindly, listened with sympathy to the story of her trials, and finally installed her as house-keeper in his own home.

Had her brother lived, this story need not have been written, but in about four years he died also, and then his widow began to cruelly persecute the hapless girl. Now there was no one to care for her, and her days and nights were given up to weeping; forced again into hard work and harder fare, she fell ill and became helpless. The evil-minded sister-in-law then tried to murder her. She ground up some glass and mixed it with the dough for making cakes, which she gave her to eat. But the
glass sparkled in the light, and roused the girl's suspicion, and she did not eat the cakes. Another attempt was made by putting poison in her medicine, but here again a kind providence intervened. The glass slipped from her hand, and the medicine was spilled.

One night the sister-in-law and her brother seized her, stripped her of her personal jewels, worth about two thousand rupees, gifts from her father and brother. They cut off her hair, beat her cruelly and turned her into the street, driving her through the gate away from their abode. Again, providentially, a plague inspection nurse, who had before met the girl and spoken kind words to her, happened to be passing on her way home from her duty at the railway station. She listened to her tale of distress and took her home with her. Another relative, a sister's husband, was sent for, but he only wanted to know what money and jewels she could give him, and when he found he could get nothing, he went away without a word of comfort and sympathy. The girl endeavoured to live a modest, respectable life under the protection of the lady plague-inspector. But her relatives brought cruel and false charges against her in the court; in this way they contrived to make the girl's life a terror to her for months, and finally succeeded in depriving her of every vestige of her share of the family property.

Some one then told her of my Training Home. She wrote me two or three letters, and at last came to stay here, where she is quite happy.

This is the way thousands of widows suffer even now, and thousands perish. Who can describe their suffering? My heart bleeds to see them looking full of misery and shedding bitter tears, without hope in this world and none whatever in the world to come. The women of India are never free. When children they must obey their fathers; when young they must obey their husbands; and when old they must obey their sons! Not the obedience drawn by tender love and chivalrous attentions, but that of bondage imposed by the rules of a religion that has drawn out all that is selfish in man and made him see as his god nothing but his own ugly self; that has made woman nothing more than a soulless animal to be used for the pleasure of man.

SUNDERBAI Powar, in
Fruits of Hinduism.

Praise God for four persons baptised in the river at Akola during the closing days of the Native Convention.
THE CHILDREN’S PAGE.

CONDUCTED BY MISS SARA COXE.

A HOLIDAY WITH THE MISSIONARIES’ CHILDREN.

LAST month I wrote you something about the little brown girls who live in an orphanage, who have no fathers and mothers to care for them. Now wouldn’t you like to know something about the little white girls and boys, the children, whose papas and mammas give their time to teach the people about Jesus?

Haven’t you often wondered how they can live where it is so warm? It is hard for them when they live on the plains; they can never go out in the middle of the day to school or to play, it is too hot. They only go outside their houses in the mornings and evenings, then a care-taker or one of their parents goes with them, because sometimes when they get busy playing, they forget to keep their hats on; sometimes they run across a snake or find a scorpion, a terrible little creature with a dreadful sting in his tail which he likes to thrust into their fingers, or a naughty jungle dog that would like to take a nip out of their legs.

When your little white brothers and sisters become older, six or seven years old, then the mammas and papas feel very sad, not because their children are growing older, no, they want them to grow up to be good men and women. But they do not want them to be dull and stupid but desire to have them educated just like you are at home, therefore they must part. The children go away to some boarding school which is hundreds of miles away from home, so far that they cannot see each other but once or twice a year. This is a great trial and sacrifice to both; but they are very brave and do it for Jesus’ sake.

Most of the Alliance children go to the school in Panchgani. They do not live in the school, but a dear lady, Miss Lothian, one of our missionaries’ sisters, mothers them in a home specially set apart for this purpose. She is very good and kind to them and works for their interest. She does many nice things to amuse them and to keep them from getting homesick. When they have their holidays she takes them for an all day’s outing occasionally. She lets them wear their old clothes and play just as much as they like.

One day they invited me to come with them; we started about ten o’clock in the morning, went up a steep, rugged path called Tiger’s path to Table-land. It was just after the rains and the small plateau was covered with a soft, green carpet with patches of blue, white, and yellow flowers, it smelled like a honey garden for sweetness.
The children, ten of them, went scampering after butterflies, insects, beetles, baby hoptoads and all sorts of nature's beauties, until they had their hands and aprons full of curios to examine. Some of them, I think, will make very good botanists and scientists in time.

When we came to a big pond of water, they discarded all these things, took off their shoes and stockings and went in for paddling. After they had enjoyed themselves in this manner for an hour or so, we started on across the table-land down on the other side, following a narrow path down to the valley, then across fields and around large boulders until we came to a big tree offering us its sheltering branches, here we threw ourselves down to rest and to wait until our lunch was ready.

While we were seated around a large, white table cloth in careless fashion, enjoying a nice chicken curry, the youngest of the crowd, busy with a chicken bone, looked up suddenly and said in her artless way, "Auntie is this a wild picnic?" This question made us all laugh heartily and we tried to find out what was in her wee mind.

Her "Aunty" had to explain to us that sometimes they went on very "proper" picnics when they curled their hair and wore their white dresses and refrained from paddling and chasing butterflies and beetles.

For my part I like the "Wild picnic" best because we can become better acquainted with our fellow creatures, for they do insist on walking right across the table and flying right in our way.

Don't be afraid of them, stop and examine them, see their pretty wings and their velvet-coated backs; count the legs of the spider, see if the fly walks or hops and you will find them all interesting instead of provoking and annoying because they are all created by the loving hand of our Heavenly Father who loves and cares for us all.

"He loveth best, who knoweth best,
All things both great and small,
For the great God who loveth us,
He made and loved them all."

Ethel M. Wyeth.

We often think, if my circumstances were different, my mind would be more spiritual; this is a mistake, it is more probable that if we were more spiritual, our circumstances would be different; God places us in these circumstances on purpose to deepen our spirituality.—Selected.
THE eastern boundary of our mission field is the Wardha River which flows South to join the Godavery and is crossed by the line of the Great Indian Peninsular Railway about 453 miles north-east from Bombay.

To the West of this river lies the Taluka (county) of Chandur with an area of 854 square miles and a population of 192,805 people, living in 395 towns and villages. Owing to missionaries having gone on furlough there has been, for the past two years, only one foreign missionary in this county. Dear Mrs. Moodie, living alone in Chandur the principal town of the county, with her two native workers and their families are the only evangelists among this immense population. Think what it means to this true, brave woman to live all alone in this heathen town with her nearest white neighbours nearly twenty miles away, and then remember her and her helpers and their families in prayer, as well as the great need of the people among whom they labour and to whom they are the only witnesses for Christ.

AMRAOTI.

Travelling westward along the railway, we next enter Amraoti Taluka (county), with its chief town of the same name which is also the capital city of the Province of Berar. Being a seat of government, this city contains a considerable number of Europeans and has a fairly large Christian community. The county of Amraoti contains 671 square miles of territory and has a population of 175,557 people, living in 329 towns and villages. Mr and Mrs. Moyser, with Miss Holmes and five native workers, two of whom are Bible-women, are carrying on the Alliance work in this large district.

A few years ago Amraoti was a hot-bed of sedition and unrest. The masters sent out from its High School to take charge of village schools in the surrounding districts were active opponents of Christianity and, as Theosophy has obtained a considerable foothold among the higher classes in the community, our missionaries have had to contend with a good deal of opposition of various kinds.

Dear Miss Holmes, being unable for more extended tours, has been working faithfully for many years among the women of this large city and is a splendid example of those who "bring forth fruit in old age."

The attitude of the people in this district towards the gospel...
best shown by a few words in Mr. Moyser's report of the work. He says "I have never seen it so hard as this year. Some places we were refused entrance to the town, and in others they are perfectly indifferent to the gospel. I have never seen more opposition to the gospel in all the years I have been here." Will you not pray for these missionaries that they may not grow weary or discouraged in the face of this opposition and the many difficulties that are placed in their way and that God's Word may speedily find an entrance in many places?

MURTIZAPUR, DARYAPUR.

Again moving West towards Bombay, we come to these two talukas. Murtizapur, where the present mission-bungalow is situated, lies for the most part South of the railway line, while Daryapur lies to the North, its capital, a town of the same name, being about sixteen miles from the railway station at Murtizapur. Some years ago our mission purchased a site at Daryapur but have not been able as yet to build a mission-bungalow upon it, so some small buildings were erected which now serve as a residence for a native worker and his family. The work in these two important counties, containing together 1,115 square miles of territory in which there are 591 villages containing a population of 232,720 people, is in charge of Mr. and Mrs. Cutler with four native catechists and two Bible-women.

One of these workers with his family is, as we have said, stationed at Daryapur, while two others with their families are stationed at Karanji, a large town in the South of Murtizapur county, and twenty-five miles from the mission station.

When we think of this little band in the midst of such a large heathen and Mahomedan population, the thought is appalling.

As one who has had the privilege of accompanying our brother and his wife on some of their tours through this district in past years, the writer can testify that they are courageous and indefatigable workers, but how little even the most self-denying and unwearied worker can accomplish in the face of a task like this. These dear workers are as yet personally unknown to you in America; are they having the interest in your prayers that the magnitude and importance of their work demands?

AKOLA.

Our next stop, as we move still westward, is Akola. This county has an area of 745 square miles with a population of 50,222 people living in 354 towns and villages. The only
missionaries working among these towns and villages, with the exception of the city of Akola, are Mr. and Mrs. Lapp. When we remember that these two missionaries are also responsible for the oversight of the orphanage and farm at Santa Barbara (two miles from Akola) and that Mr. Lapp is also pastor of the native Church in Akola with a membership of over 250 and 6 children of Christians, we only begin to realize the one-hundred and-one things that claim their attention besides the work in the villages. With this load of care and responsibility on their shoulders, is it any wonder that these two dear ones are in need of a furlough, and must have it soon? The question is, who will take their places when they go?

Besides Mr. and Mrs. Lapp, who live at Santa Barbara, we have in Akola Mr. and Mrs. P. Eicher, Mrs. Erickson and her sister Miss Case. Mr. Eicher has all one man can do to carry on the Industrial Workshop, started many years ago by Mr. Rogers and since carried on by Mr. Stanley who has now retired from the field. Mr. Rogers started and carried it on as a simple industrial work, supported in part by mission funds when its own earnings did not pay expenses, for the training of the older boys who were leaving the orphanage, hoping that they would be able to support themselves and their families. It is largely owing to his training that so many of them are now able to command good wages either in the workshop or outside, and in turn help support the Church.

Brother Stanley, by greatly extending the work of the shop, rendered it self-supporting except for the missionary oversight and was able occasionally even to aid the orphanage financially, and also succeeded in building some comfortable houses for his employees; giving them a much better and more healthy place than they could obtain by renting houses in the crowded city.

Brother Eicher will not be behind his predecessors in making the Industrial Work a success financially as well as a blessing and help to the Christian community.

Mrs. Eicher finds her work in mothering and looking after the apprentices who live on the mission premises, and among the Christian women of the community. The "minister's wife" in the homeland would be bewildered at the various duties and calls upon time and strength which fall to the lot of this little woman besides her home-work and the care of her children. Her unfailing endurance, courage and sweetness have been an inspiration to many a missionary.

To complete the records of this station there is only need
To mention the work of Mrs. Erickson and Miss Case among the women of this large city. Mrs. Erickson writes of holding evangelistic services in the homes of Christian women in various parts of the city which are attended by Hindu and Mahometan women, tells of new doors opening among high as well as low caste people and says that they are quite unable to visit all the homes to which they are invited, and the work grows more interesting and encouraging.

To Our Readers.

Dear readers, I invite your earnest attention to the foregoing sketch of four of our Marathi stations with their missionaries. During the cold season, which is about the only time a missionary can tour in the district, they have done well if one hundred villages have been reached with the gospel message. You will notice that in most of these Talukas or Counties there are from three to four hundred towns and villages, this gives us possibility of each town or village receiving from the missionary one visit in three or four years. You dear friends in the homeland expect to hear of conversions on the foreign field, and rightly so, but let me ask you to compare the conditions I have tated with those in the homeland, where every village almost as its one or more churches or halls where services are regularly held once or twice a week, if not oftener. Consider the number of conversions in your own Church during the past year, then try how many you would expect under the conditions which prevail on the foreign field.

Do you not think that if a man or woman from a foreign country and speaking your language imperfectly came to your own only once in three years and this was the only opportunity he had to hear of Christ and what He has done for them, that not only would conversions be few but many of them who are Christians now would grow cold and backslide?

There are one or two thoughts that sustain these little groups of missionaries and on which they fall back when discouragement or despair threaten to overwhelm as they think of the greatness of the work that confronts them.

First. God sent me here. I know I did not come of my own initiative, and He knew all my weakness and limitations before He sent me. He also knows what He is going to accomplish by my being here. Second. If I fail and give up here is no one to take my place and so these people, even the new I am able to reach, will have no opportunity at all of hearing the gospel.

Some of these missionaries must soon go on furlough and
there seems no one to take their places. Will you not let it
need, not only of the missionaries but of the perishing multitude
appeal to you as it has not yet done, that you may not rest until
you are not only doing something, but all you can, even to giving
yourself for them and to them?

(To be continued.)

BAPTISMS IN AHMEDABAD.
BY H. V. ANDREWS.

It was only an ordinary-looking group that gathered on the
bank of the Sabarmati river, in Ahmedabad, that Sunday
evening, September the sixteenth, but of sufficient impor-
tance, we believe, to cause songs of joy to resound through the
courts of heaven; for we are told “There is joy in the presence
of the angels of God over one sinner that repenteth,” and here
were four ready to follow Christ in baptism, having forsaken the
world.

The first to enter the baptismal waters was Phajalkh Lalkha, whose flowing beard and hair have been touched by time. One has only to glance at him to recognize him as a Mohammedan. This man has not taken the step lightly, having been reading the Bible for some years. He was formerly on the police force, but was badly crippled in his left hand from sword wounds inflicted by fellow Mohammedans, who declared, because of his interest in the Bible, he was not a true Mohammedan. Since that time, about three years ago, he has received a small pension from Government.

Pray that Phajalkha may be kept true; that his family, son and two daughters; the daughters are quite young, may also learn to know Jesus as their Saviour.

Following Phajalkha came Abha, a young man who had been in the orphanage for a short time some years ago, where he had heard the word that shall not return void. Leaving the orphanage, he had returned to his own people in the city, and for some years had been lost to the Mission. About a year and a half ago, he had a longing to again meet the missionary. After searching out the mission house he became a regular attendant at the Sunday services, and, like Andrew of old, he brought his brother with him.

Soon after, a night school was opened in their quarters, where the young men were not only taught secular studies, but
BAPTISMS IN AHMEDABAD

the things of God also. Soon other young men from the night school joined the brothers in their attendance at the Sunday services.

Following Abha in baptism were his brother, and another young man, a student in the night school.

I wonder if any of our readers have grown weary in the support of orphanages? It was there Abha first heard the imperishable word that is now bearing fruit.

We believe the cases of these three young men are strong arguments in favour of orphanages and night schools, and they are, by no means, isolated cases, as we frequently see fruit from both.

Pray for these babes in Christ. Abha and his brother are being persecuted, and the latter being hindered from attending services by an older brother to whom he is at present financially bound. Thus far all are standing true, but we must stand with them.

GUJARAT BIBLE TRAINING SCHOOL.

By H. V. ANDREWS.

The Bible Training School in Gujarat has been small during the past year but not unworthy of notice. At least something in the nature of a report is due those who have so nobly helped and made it possible. We therefore send forth this brief account with a prayer for divine blessing. At the beginning of the year we had five young male students who were then well advanced in the course of study. Since then all have gone forth, one to the presence of Him whose Word had been his daily study, leaving behind the record of a consistent life and a victorious death. Two, Govind and Sundar, have been accepted as mission agents and have gone forth to preach the gospel being almost as far advanced in Bible study as some of our preachers. The remaining two are now teaching low-caste children who have no other educational privileges. Each with his wife the only Christians in the village, lives to point the way of life. Not only do they teach the children to read and to know the gospel, but the adults also hear the gospel from these teachers and also from the children. They may in the end accomplish even more than those who give their whole time to preaching.

Our present number of students is nine. These are already well started and are doing good work having studied since January 1st the following books, Heb., James, I. and II. Peter,
I, II, and III. John and Genesis with some Church History. The
daily street meetings in the city afford a good opportunity for
present usefulness and practical experience.

We would commend this new class to the interest and
prayers of all those who desire the salvation of India. What
is more important than the preparing of India’s sons and
daughters to help in her redemption. Four of these young men
are yet unsupported. For their support we would, in the name
of the Master, now plead. Some one will ask “then how do
they live?” The answer is this; we had a little money in
hand and we are using this, believing that ere this is exhausted
God will provide new friends. We are assured the work is His
therefore trust Him to provide.

One young man who has just come to us, was, with his
wife, earning at least $6 per month. He now gets $3 with
a prospect of rising to $4 a few years hence. Others wish to
enter the school at a similar sacrifice, but may have to wait until
the present number is provided for.

If some reader has $25 uninvested, put it into one of these
young men. Some one may be able to spare $2 a month, then
adopt one of these students and prepare him for the ministry
and then keep him as your co-labourer. We shall be glad to
furnish any desired information. Write to us and address C. and
M. A. Mission, Ahmedabad, India.

A HINDU GURU.

TWO years ago when touring in the Malegaon District I was
surprised to come across a huge camp. I at first imagined
it was some Government notable travelling in state, but
I soon saw that it must be an Indian for the camels, elephants,
gaudy carriages, etc., proclaimed it was no European. An
Indian it was, but not rajah as one would have thought, but a
religious teacher! My idea had been that gurus travelled and
lived most simply even to the point of austerity, but this display
of pomp and wealth shewed me another side of Hindu guruism.

A guru has recently visited a city where one of our preachers
works and the latter has given me his impressions. The account
given below is a translated and abridged one:—

“As I was on my way to a village to preach, one day I was
surprised to see a great crowd of Hindus. I asked them what
was the matter and they told me that they were there to meet their
chief guru Shankaracharya. As I proceeded on my way many
tongas filled with more influential and wealthy people passed
me and also bullock-carts filled with bandsmen. After a while the procession arrived and I noticed that the chief guru was provided with a decorated silver palanquin to sit in, and an elephant garlanded and adorned with two large bells walked in front to give dignity. The guru was accompanied by a great number of disciples who rode or walked or even sat in bullock-carts with the luggage of which there was twenty carts full.

The procession was in this order. First came the elephant, then drummers followed by bands of men singing, behind these and immediately in front of the palanquin there were armed men with muskets; on either side of the palanquin were footmen carrying silver rods.

As the procession came in sight the crowds began to shout and sing and the bands began to play songs and hymns in honour of the guru. Within a mile I saw seven separate groups of men and boys singing Hindu abhangs and playing on various instruments.

The guru looked out on the crowds and noticed their behaviour, but he did not return the bows made. When the city was entered he looked eagerly round at the buildings. The streets through which he passed were decorated and in golden letters the words "Welcome to our guru Shankaracharya," met the eye. As the procession passed, the Hindus threw gulal (red powder) at each other. Daily, the guru gave audiences in a temple, but he was not to be seen free. A cocoanut and money had to be given by each person, not less than one rupee was taken and sums up to Rs. 50 ($16) were given. There was a proper treasurer's office and a police guard for all the world like a show. Great crowds came to do daraslan, i.e., to gaze on the guru. Even the notoriously bad people sought an audience but these had to pay more than others because the guru said they had gained plenty of money through their wickedness. A rich Gujarathi man entertained the guru and his little army of disciples and followers during their stay and the cost is estimated at Rs. 2,500 ($834). It is said that Rs. 4,500 ($1,500) was collected by the guru and in addition gifts in kind were numerous.

The impression left on the minds of many is that the guru did not seek to help his people by his presence and teaching; all he sought was a big collection and he did not scruple to take from evil people ill-gotten gains in order to obtain money.

There are many amongst the Hindus who do not honour this guru and they have formed new societies such as Aryasomaj and Prarthana-somaj."—T. J. I. in Church Missionary Gleaner.
PERUVIAN RUBBER ATROCITIES.

"A hair of the dog that bit you" is a recommendation which one hears of as given by liquor sellers and drunkards to men who are suffering from the effects of a late debauch. Other people know it to be bad advice.

And when the remedy proposed for the Peruvian Rubber Atrocities is a Mission of the same religious body which has so long had full away in Peru (but to be supported largely by the money of Protestants if you please) we cannot but agree with those who say that it is bad advice. Our advice is, Whatever you see your way to give for the improvement of Peru, give through an evangelical Mission. To suppose that such are not allowed by the Peruvian Government is a mistake; and if it were the case there would be a good opportunity for bringing to bear on it the healthful influence of the public opinion of the civilized world.—Satyarth Patrika.

IGNORANCE.

Nowadays there are many Girls' Schools, and thousands of girls attend them; but it is not common to find a girl above twelve years of age in school. As soon as a girl is married her parents remove her from school, or her mother-in-law thinks it improper that she should attend. When I used to teach a school, many girls disappeared from it, and often all the girls in my class would be absent. When I tried to find out the reason I was told that the girls were married, and the mothers-in-law would not allow them to attend school. I went to see some of the girls and tried to get them back to their lessons, but all in vain. The mothers-in-law would say: "Our girls have no need to go to office as clerks, or to become lawyers. It is better that women should be ignorant. If they are taught, they will want to sit on chairs, and talk to you Christians. They become spoilt for domestic duties, and lose the virtue of modesty besides."

When the American Missionaries proposed to some Hindus at Ahmednagar the plan of opening a school for girls, they were told that it was easier to teach donkeys to read and write than it was to teach girls!

Thus they remain in ignorance, and are utterly unable to teach their children or bring them up aright. What chance, then, has India of rising to take its rank among the nations of the world? When they are old, they do not know what to do
with themselves. They cannot read, write, or sew. They can do nothing more than talk about food and clothes and jewels, when not engaged in cooking and other household duties. Their ignorance leads them to think that if a girl is not married, she and her parents are sinners. I know of a Christian woman, who fell into the company of some Hindu women as she was once travelling by rail. The women said to her: "Where is your husband?" She told them that she was not married. All looked up, and one said: "Oh dear! how sin is increasing in the world! there are some women in it who do not get married!" Then addressing the Christian woman, she said: "You are educated, you can read and write, but what is the use of that, the time is coming when you will have to stand before God and answer for this conduct. He will not ask you whether you can read or write, but will tell you that He created you to get married and multiply on the earth, and He will punish you." Another said: "He will not only punish you for this, but for murder also. For, if you had married, you might have had fifteen children, and so you are the murderess of so many children, and your punishment will be heavy." A third one spat and said: "Woe to you; no one should even see your face." Others said: "Repent and get married at once, and perhaps God will forgive you."—Fruits of Hinduism.

ENFORCED WIDOWHOOD.

A Hindu lady writes:—I intreat my country people to judge of the miseries of widows by transferring the penalties of widowhood to men. Suppose it had been enacted that when a man lost his wife, he should continue a celibate; live on coarse fare, be tabooed from society, should continue to wear mourning weeds for the remainder of his life, and practice, whether he would or no, never-ending austerities. In short, if widowers were subjected to the same hard lot as widows, I ask, would my countrymen not have long since revolted against such inhuman treatment? Can there be any shadow of a doubt that they would have torn these Draconian statutes to tatters, and indignantly repudiated the claim of the barbarous Manu and his creed to impose such a vicious yoke upon them? But if men, with their better physique and greater enlightenment, are unable to tolerate a slavish yoke like this, is it decent, is it humane, to make poor, helpless, ignorant women the victims of a system the like of which has not disgraced any civilised society?—Selected.

Mr. McKee reports two conversions lately in the Sanand Taluka, we praise God for these also.
ELOCILE
OR THE KING'S RETURN.

Elocile is a new thing in literature. It is a book with a distinct message. It gives the conversations of two persons, one of strong natural reasonings and agnostic views, the other of simple faith and childlike confidence in the Word of God. They are given in picturesque language, and constitute a triumph of revelation over reason. Suddenly the reader is taken from the things of the present day into those of the near future, and in a masterful manner the things of prophecy are unveiled. Elocile, the pure simple-hearted missionary, is caught up to be with the Lord, but Emerson, the man of agnostic principles, is left behind, and goes through the tribulation fires and becomes a martyr for the faith he afterwards embraces.

DR. JAMES M. GRAY,
of the Moody Bible Institute of Chicago, has written the introduction. As a student of prophecy, he can write as an authority on a book which deals with the things to come, and says:

"The work reveals a marvellous breadth of vision and depth of insight touching the dispensational teaching of the Bible, to say nothing of the exquisite literary form of its expression.

"It approaches nearer to supernatural inspiration than anything I know of outside the Bible."

FREDERICK W. FARR, D.D.,
Eminent Bible Lecturer, says:—"I have read 'Elocile' with increasing interest and delight and expect to read it many times more."

REV. H. A. DAY,
Pres. of Mich. Wesleyan Methodist Conference, says:—"The style and diction, the scriptural and spiritual truths set forth, rank with the work of Milton, Bryant and Pollock."

LEWIS POWELL, D.D.,
Pastor of Seattle Memorial Church, says:—"A truly remarkable production . . . and faithful to that sure word of promise."

TRUST.

"We have read nothing so exquisite on the heaven side since Milton's 'Paradise Lost' and 'Regained,' and on the earth side nothing so terrible since Dante's 'Inferno' or Fox's 'Book of Martyrs.'"—Trust.

INDIA ALLIANCE.

This book shows a deep, thorough, spirit-enlightened study of the Scriptures and is a vivid portrayal of scenes which, according to prophecy, are to accompany the Lord's return, the Reign of Antichrist and the Great Tribulation; and has also a splendid description of the millennium glory. Over 500 direct Scripture quotations are given.—Editor, India Alliance.

The book contains a special message for the present time, is daintily bound in light-blue cloth with gold letterings and is particularly suitable as a gift book. Copies may be had in America from Miss Mildred Edwards, Dodgeville, Ohio.—Price 50 cents.

And in India from Miss Addie Delaney, Gowalia Tank Road, Bombay. Price Rs. 1-12.