HEAVEN’S CURE FOR EARTH’S CARE.

Phil. iv. 6, 7.

Many a burden, many a labour,
Many a fretting care;
Busy footsteps coming, going,
Little time for prayer.

Duties waiting on the threshold,
Will not be denied;
Others coming round the corner,
Crowding to their side.

How shall I their number master,
How shall I get through?
How keep calm amid the tumult?
Lord, what shall I do?

Give Thy strength to meet my weakness,
Give a heart at rest!
Give a childlike, trustful spirit,
Leaning on Thy breast.

Thou canst still the wildest tumult,
Bid the billows cease;
Thou canst fill earth’s busiest moment
With Thy perfect peace.

EDITORIAL NOTES.

The India Alliance wishes all its Readers a Happy New Year in the truest sense!

1912 has gone, and to many of us how quickly it has passed as we have been about our Master’s business; and to many, what a year of sorrow and distress it has been! What a year of famine, flood and war!

As 1913 dawns upon us and we, with eager hearts, look forward to making it a year of glad, earnest service for God,
what is to be our portion in the midst of many cares and pressing duties? Peace! "Peace from Him which is, which was, and which is to come." In the mission field, as in other places, there is much to disturb and irritate and cause one to fail in personal victory. The enemy seems delighted to get the Lord's servants out of peace, and then, how easily he can work upon them, and how heavy he makes the work seem, how the difficulties loom up, and how exaggerated all hardships appear!

Peace is not an earth product; it does not come to us because we are successful and well thought of in the work, nor because everything is working smoothly, but it does come when He, the Prince of Peace, is enthroned in our hearts and we learn to commit all our care unto Him, and in everything by prayer and supplication with thanksgiving make our requests known unto Him.

In the Scripture first quoted we have a threefold presentation of the Peace Giver—He who was, who is, and who is to come—and consequently a threefold aspect of peace. As "He who was," we see the Christ co-existent with God the Father, the Christ who became man and through the cross wrought a perfect redemption for all. He made peace through the blood of the cross. This means peace with God because of sins forgiven, and all Christians have this sort of peace.

Again, as "He who is," the present, living, interceding Christ, we see the One who longs to possess lives to-day, and by His own presence impart that peace of God which steadies and keeps the heart through all experiences. Comparatively few Christians possess this peace in reality, and it is just this we need, no matter where we are or what our work may be. We may hear of wars and rumours of wars, of all sorts of distressing, disturbing matters, "See that ye be not troubled," said Jesus; not troubled, because His peace keeps us. No one that is living contrary to God's will can expect to have this peace; it is only for those who have learned to live the surrendered, yielded life, for it is in such a life only that the Holy Spirit can enthrone Christ, the Peace Giver.
Lastly, as "He who is to come," we see Christ the coming One! He will set up His reign on this earth and then we shall have universal peace. Ah, friends! as we believe this, our peace grows deeper, we see the solution of all the world's hard problems, and our souls are anchored in the midst of conflict as we truly fight for souls in the dark places of the earth.

Let us receive a larger portion of perfect peace for 1913, that with a divine calmness we may press toward the mark for the prize of our high calling. "Now the Lord of peace Himself give you peace always by all means."

The dawning of the New Year finds the Editor's chair moved from Bombay, the city, to Mehmadabad Gujarat, the country, and a new pen must take up the work that has been so ably done by our esteemed brother, Rev. William Ramsey. After nine years of hard service in India since his last furlough, it is very necessary that he, with his wife and daughter, leave us for a season of rest and recuperation. They leave a large place to be filled.

AN "ORDINARY" MISSIONARY MEETING.

THe Bishop of Manchester's gift of plain, searching speech is well known; in its exercise, a few days ago, he both put and answered the question: "What happens in the 'ordinary' missionary meetings?" saying:—

With a good deal of coaxing, perhaps the more energetic Churchman is persuaded out of his comfortable corner by the fireside to the schoolroom in which the meeting is being held. He looks round and finds himself one of a rather select audience, and stands by patting himself on the back, saying: "Think of all those lazy Churchmen who are still by their firesides!" Then, when the poor missionary steps upon the platform, it is extraordinary with what gracious indulgence he is too frequently contemplated. We look him up and down, and wonder whether, after all, "a more suitable missionary might not have been sent." We wonder whether he had this or that degree, or this or that qualification. We listen to his speech, and think how vastly we could have improved upon it; and then at last, when the moment for the collection comes, out of sheer pity and generosity (noble motives, are they not?) we hesitate for a time between the sixpence, the threepenny-bit, and the penny, and he is indeed a fortunate missionary who gets the sixpence. Is that not a fairly true account of an ordinary missionary meeting?—The Christian.
THE LOSS OF SPIRITUAL POWER.

BY PASTOR MALLIS.

(Address given at Akola, Sunday morning, Nov. 3rd, 1912.)

THE incident of the lost axe head was read. 2 Kings vi. 1-23.

The lesson for us from this incident is the danger of losing spiritual effectiveness. The man did not lose his whole axe, but the effective part of it, without which he was useless in the work. That is where we need to beware; satan does not mind if we keep our knowledge and our doctrines, but he wishes to rob us of the keen edge of spirituality that is effective.

There are several things that should be noticed concerning this incident.

1.—Notice when the axe head was lost.
   (a) It was lost at a time of growth and expansion of the prophetic school, which had grown until the sons of the prophets came to Elisha saying, "The place where we dwell is too strait for us." The moment of expansion and extension is the danger point in the Church. Even spiritual blessings or movements may be allowed to absorb our interest until we lose our point of contact with men and become less useful and effective in work. Progress and expansion and spiritual movements must come, but must be guarded.
   (b) The axe head was lost in the midst of service, while felling a beam. It is possible to be so occupied in work that we lose the one thing that makes work of spiritual value.

   If the machinery of work is allowed to bar God out of our lives our work will become mechanical, shallow and futile. Every missionary knows that in a heathen land it requires a struggle for very life to make time to keep the soul fresh. If the time of the quiet hour be given to other work, no matter how necessary or spiritual that work may be, our lives will become ineffective. Time spent in secret prayer and Bible study is as necessary as the constant sharpening of a workman's tools.

2.—Notice some things that the man did not lose.
   (a) He did not lose his axe handle. We cannot do much at felling trees with a mere axe handle. Satan does not tremble at our creeds, but he fears the power of a Christian life. How foolish and sad to go on using the handle after the head is gone! How useless for a missionary to keep up the formalities of work without any vital power! Sometimes a train can run on for a while after the power is shut off, from the impetus it already had. But it cannot run very far. And so a life may go on in the work with the power gone, but it must soon realize that nothing is being accomplished by the mere externalities.
(b) He did not lose his knowledge of how trees should be cut. He knew all about it and could have told others how to do it, but had lost his own ability to accomplish anything. It is possible for a missionary to retain his knowledge of the problems on the field, and know how the work should be carried on, and yet have lost the living power. Then work becomes drudgery instead of a joy, and ceases to be worth while.

(c) He probably kept his place among the workmen. He was still there but could do nothing. We may retain our places as workers and swing the axe handle and pretend to be accomplishing something, whereas the effectiveness of our work has long since ceased. When God analyzes our lives how much of the real, effective spiritual power does He find?

3.—Notice how the man recovered his axe head. There were three definite steps in its recovery.

(a) He confessed his loss.
That lies on the face of the story. He was driven to confession because, “it was borrowed.” In the evening he would have to face the owner of the axe, and he feared to go back without the head. God has committed to us a gospel with life giving power, and the hour is soon coming when we must give an account of how we have used it. If we have lost it, or permitted it to lose its hold upon our interest and affections, let us confess our loss to the Master. There can never be blessing in a life that shuts its eyes to its loss, and there must be distinct confession. This man went to his master, the only one who could put it right.

(b) He returned to the place where he had last it. Elisha said, “Where did it fall?” and went back with him to the place. If we went with Jesus to the place of the loss of our power, our spiritual keenness, our susceptibility to God’s Spirit—where would we have to go? Perhaps to the Place of neglected prayer, of unkind criticism, or of a refusal to go farther with God. If so, that is where you must go again to regain what has been lost.

(c) He put out his hand and took it.
The confession and the returning to the place where it was lost would both have been of no avail if he had not reached out and grasped it. This is the real link between our need and God’s provision for it. If, for instance, I have failed and lost in the place of neglected prayer, I cannot regain what was lost until I make time for that neglected prayer. The multitudes must sometimes be sent away while we go apart from the disciples to the mountain of prayer. That does not mean a visionary life, but a life that is effectual among men.
A miracle was wrought in the recovery of the axe head, and God is ready to work miracles to give back to us what we have lost spiritually. If we will take these three steps toward its recovery God will work the miracle, and restore to us that which makes life effectual among men.

THE GUJARATHI CONVENTION.
BY LYDIA I. DUCKWORTH.

THIS year it was decided to hold the annual Gujarathi Convention for our Indian Christians a little later than usual, at a time when most of the Missionaries could be present and help to make it a time of blessing and profit both by messages and also by united prayer. So November fourteenth found Dholka a busy place and Mr. Cutler, the host of the Convention, was kept busy assigning rooms and impromptu grass houses to the different families and parties as they arrived. Some came by train and others on foot, some walking many miles to be present at these meetings. Especially were we impressed by the energy of one old man, who had been very sick but had so far recovered that he trudged all of fifteen miles to reach Dholka. Many in the Home land, much more sprightly than he, would not walk a third of that distance if they never went to a meeting!

The people all seemed especially pleased this year with the arrangements made for their comfort, and many were the words of praise spoken in behalf of those nice grass houses erected by Mr. Cutler and his helpers. By Thursday evening all were settled down quietly and ready for the meetings.

Mr. Andrews took charge of the opening service, and after some time had been given to singing and prayer, gave a heart-searching talk on the Holy Spirit and the need of His continual presence and anointing to keep us fresh and green like "a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also should not wither, and whatsoever he doeth shall prosper."

Friday morning the church was nearly filled and all listened very attentively and earnestly to a message given by Mrs. Turnbull on Consecration. Philippians 2:5-7 was read, showing the three steps in Christ's absolute consecration that must likewise be taken by everyone who truly desires to consecrate himself to God. (a) He emptied Himself, (b) He humbled Himself, (c) He became obedient. An illustration was given of an Indian who, in seeking the Great Spirit according to the light he had, was led to
empty himself of all he had, his blanket, his tomahawk, and even his precious gun, the only means he had of gaining his daily bread. Still he was not satisfied nor enlightened until, sitting down himself by all he had given, he cried, "Oh, Great Spirit, take poor Indian too!"

A native brother, Johan Tulsi, one of the workers from Mehmadabad taluka, followed with a talk on the same subject with examples drawn from the Old Testament, especially using Cain as an example of an imperfect and faulty offering or consecration compared with Abel whose offering was holy and acceptable unto God.

Friday afternoon, Lala Khanji, one of our Christian young men who is in Government employ in Matar, gave a helpful message on the relation that should exist between the Indian preacher and the church member, showing in what ways each is dependent upon the other and how each can help the other in both spiritual and temporal affairs.

Friday evening Mr. McKee gave a talk on Divine Healing, showing that the necessary attitude toward God and preparation for healing is, to be in the Divine will. If in any way we are out of His will, healing is delayed, and if after looking to the Lord alone for healing we are not healed, and then are healed by resorting to remedies, it shows that it was the Lord's will to heal us but, because of sin, or of being out of His will in some way, He was not able to work in us as He desired. The meeting closed with a season of prayer, and on separating all felt that it had indeed been a day of blessing.

Mrs. Schoonmaker spoke very earnestly and effectively on Saturday morning on "How to win souls," using as a basis the calling of Simon and Andrew when Jesus said unto them "Come ye after Me, and I will make you to become fishers of men."

Ala Khanji, one of the Indian preachers from Sanand taluka, followed giving a message on the same subject but from a different standpoint.

In the afternoon Jacob Dya, a young man who has been doing Christian work among some of our boys who work in the mills and some of whom have grown somewhat cold, spoke with knowledge gained from experience on "How to lift a fallen brother." This was followed by an earnest exhortation by Umaidas Mita, of Viramgam taluka, using as a text, "Turn Thou me, and I shall be turned."

Saturday evening the workers with some of the missionaries had a special session dealing with some phases of the work in Gujarat with which it had hitherto been difficult to cope. This meeting lasted till the early hours of the morning, but it proved-
to be very profitable and we trust its fruit will long be manifest.

During this time others gathered in the church for a prayer meeting led by Miss Compton.

By Sunday many new ones had arrived and the little church was taxed to its utmost. Between two and three hundred were present. Mr. Andrews conducted the service, giving a message that tended to prepare and unite hearts for the Lord's Supper. The serious import of partaking of this ordinance unprepared was emphasized, and conviction struck home to many hearts, and as a result, one after another began to leave the room to make some wrong right with another brother.

This work of heartsearching and reconciliation went on for some time and to such an extent that it was decided to postpone the Lord's supper till afternoon, thus giving time for thorough preparation and reconciliation. Only Eternity will reveal all the victories that were gained for Christ that day; still, even here, much will be evident in the work of the coming days.

In the afternoon, Miss Wells clinched the message and work of the morning by a short talk on the lost axe head which Elisha caused to be restored to the poor wood-cutter. If we lose our axe head, which is our spiritual equipment and which is borrowed, not our own, but gotten from God, then we must search for it in the very place where it was lost. This message appealed strongly to the many who had, even that day, found their lost axe heads. The Lord's Supper was then partaken of by missionaries and Indian Christians together, and a sweet spirit of peace and unity with deep and quiet blessing was manifest.

The evening meeting was given up to the subject of our Lord's return, and Alia Ebrahim, of Ahmedabad, gave a clear exposition of God's plan in regard to the order of events at the time of Christ's second coming and up to the end of the millennium and the consumation of all God's plans for the ages. Mr. Turnbull then gave an interesting and helpful message on the "Signs of the Times."

Monday and Tuesday mornings were given up to explaining and discussing many things in connection with discipline in the church and the Constitution and Articles of Faith of the Christian and Missionary Alliance. Some points regarding the policy to be pursued in teaching separation from certain heathen customs and entanglements elicited much lively but profitable discussion.

Monday afternoon and evening the Indian church met together to conduct the necessary business in regard to the two
funds which they collect and administer entirely themselves. The name “Poor Fund” was changed to the “Fund for the Help of Destitute Christians.” The other fund is an evangelistic one, the proceeds of which are to support a volunteer evangelist from their own number, in some new, hitherto unoccupied area. Alia Ebrahim was elected President and Lala Khanji Secretary for the coming year, and a committee was elected to administer the business. They also made some needed changes in regard to the disbursement of the funds, and at the close there seemed to be a united feeling that their work was on a better basis than ever before and with a more hopeful prospect of future usefulness.

A prayer meeting on Tuesday evening terminated the Convention proper but all separated feeling that it was really only the beginning, and we ask you all to pray that God’s richest blessing may attend the work of the next few months in the villages round about, and that all missionaries, workers and Indian Christians may embrace the many opportunities to work out that which has been worked in.

NOTES FROM MURTIZAPUR,

BY MRS. L. CUTLER.

We desire to send in a request for praise to God for the first week spent in the district this cold season. It has been full of varied experiences from last Tuesday morning, November 19th, to this evening of the 26th. We left home for Karunja, twenty miles distant, and our bullocks were new to us having purchased them only a few days previous. After a steady run of six miles, one, a very young animal, considered that it had gone far enough and shewed its feelings by sitting down right in the road. We were told that it was unaccustomed to the yoke and that “ants were in its neck,” so we halted for rest and lunch. Evidently the “ants” did not depart, for when we set off again it was to drag slowly along until we felt that it was hopeless even to think of reaching our destination without a change of animals. On reaching a wayside village, about eight miles from Karunja, we called for the Patel and asked him kindly to furnish us with a pair of bullocks as ours could go no further. He said, “Certainly, but not until seven or eight o’clock to-night for they are all out grazing.” After a few words as to our “vocation” etc., he suddenly changed, and sent at once for a pair of bullocks that would take me quickly, before dark, to
Karunja. And then, unfolding my camp stool, I sat down by the road side while the Patel and two other men sat and listened to the gospel, being interested and desirous of hearing it. This was a real refreshment on the otherwise tedious journey. When the fresh animals were yoked it did not take long to cover those remaining eight miles, for they were indeed fine creatures.

Rughunath, the native preacher, was taken ill with severe chills and fever on Thursday, and the sky clouded over and a strong wind began to blow. Our camping place is in the open with really no shelter of any kind, and we felt it was not altogether pleasant when rain began to fall in the night. But our eyes were unto the Lord and He has so signally undertaken in each difficulty. Rughunath asked to be anointed and while we were praying—he was very ill and weak—the Lord instantly healed him, and our hearts were filled with deep gratitude and praise. Then He answered prayer regarding the rain, for it soon ceased; and the wind, after a time, subsided and our tents were soon dry again and righted.

We desire to praise Him too for the wonderful way the people are listening to the gospel message. We have visited several villages already, and worked daily in the town near which we are camping. The writer had the joy of meeting on the street a dear Brahmin woman who three years ago was so interested in the gospel and who then bought a New Testament. She was equally glad to recognize me and at once said, "Come to my house." We went, and had a precious season together with another woman who too "remembered." When leaving, I was urged to call again the next day to teach them more, which I did, and on leaving the second woman said, "Do come into my house for a few moments." When inside she said, "Oh, I cannot tell how sweet the words you tell us are to my heart, and (with tears in her eyes) Jesus seems so clear to me while you are talking." Taking her hand I said, "It is quiet here, just let us kneel down and tell Him." We did, and we know He heard! This was on Friday, and I had been urged to call again on Saturday, but others were expecting me so I promised to call D. V. again on Monday. Yesterday I went, and after the meeting in B—'s house S— said, "I knew you had come but I could not come sooner as I was called to my brother's house, there is a very old man there who is sick. I want you to come and see him and tell him this story too." She led the way through one or two alleys and then into a compound where sat the aged man with fever. One felt his days were numbered, and wondered how much he would understand if one even attempted to talk,
but S——, who sat near me shading her face with her lukady (dress in form of a drape) from the gaze of the men-folk around, motioned for me to talk, and so I did, gently explaining the only way of salvation. He understood all and repeated the name of Jesus after me, then closing with prayer, we took our leave. On the way back to camp, gospel-selling was the order and many dear children gathered round encouraging one another to buy. One little chap was heard to say, “These books tell us about the Christian Religion, what they preach about; let us leave our Hindu religion and become Christians, because this is true.” Some came right to camp and sat down to listen further. They evinced such hunger of heart, such that one has rarely seen. While telling of the love of Jesus for them, one lad with eyes sparkling could sit still no longer, and jumping up brought out a pice from his pocket, saying, “Please let me have another book”—he had already bought two gospels!

This afternoon we visited another quarter of the town and started a service among the Mang (low caste) people. They became interested, others gathered, and still others, until in the road and all around men and women were sitting, intently drinking in the message. One noticed what a “mixed” gathering it was, even several Brahmin women stood for a time and one Kunabi drawing nearer and nearer at last sat right down on the Mang’s open verandah; but for once, at any rate, the Brahmin forgot the Kunabi, the Kunabi forgot the Mahar, the Mahar forgot the Mang, and the Purdasi, Mohammedans and the women forgot the men, and the men forgot the women, so intent were they all in drinking in the message! When we stopped they wanted more.

Our hearts do indeed well up with praise, and we realize that God is working, and His Word cannot return unto Him void. We ask that much prayer may follow us as we go from place to place during this cold season’s itinerancy.

A FABLE.

A FOX stood before a rabbit-warren and shouted: “Hey, widen out this entrance, Friend Rabbit; you have made it much too narrow! This whole warren of yours is built on too narrow lines. As it is, none but Rabbits, like yourself, can enter.” The Rabbit replied: “Just so, that Foxes and Wolves may not enter in we shall stick to our Narrow Lines.” “How intolerant,” grumbled the Fox, as he trotted away.—Herald and Presbyter.
ONE day, during the famine of last year, a woman came to us bringing two little girls. One was her own child. She was such a bright girl, we wondered how her mother could leave her as she was only about seven years old. But the mother told us that they were too poor to keep the child at home. Her name was Ganga. The other little girl was the woman’s niece. She was about eight years old. Her name was Meti. There was a vast difference in the two children. Although very poor, Ganga had known the love of a mother. Her bright face and playful ways were such a contrast to those of her little cousin, for Meti was married to a heathen man. Married and only eight years old! Yes, but that is a very ordinary thing in India. Poor little girl, her mother-in-law had been so cruel to her. She was nearly starved, and her body was all marked where they had beaten her. Finally they brought her to Kaira, and we gladly took her in.

A year has passed by and during that time Ganga has gone to be with Jesus. Meti, the little child-wife, is still here. She is not hungry now, nor ragged, nor dirty, neither is she unhappy. When she first came she used to jump when any of us missionaries went near her, she was so afraid that we were going to strike her; but now she is as happy as any child, one of the best little girls we have. A few days ago a crippled old man came here with a tiny baby just two months old. He said, “It has no mother, what can we do with it? Will you not take it?” We asked the matron of the baby room if she could take care of the little thing. Her heart was touched, and although she has enough to do, having ten little ones under her care, she gladly took this wee baby. A few days later a woman brought a child who is ten years old, but she is only big enough to be six—so thin, so stunted, so unhappy! She is a widow now. Her husband has just died, so they brought her here. We are glad she has come. Yesterday (Sunday) she attended Sunday School for the first time in her life. In a few months she will not look at all like the same child. She will learn to read, sing, and also to play. (Children know very little about play in India.)

Some time ago Miss O'Donnell saw a little girl in the Dholka bazaar, a little beggar girl, one with no father, no mother, no home. She brought her to us. My, what a strange looking child! Her dirty unkept hair, her ragged pantaloons,
(little Mohammedan girls wear long, coloured pantaloons) and ragged cloth which she had thrown over her head were all the clothes she had. She did look wild. Our girls formed a circle round her and asked her all sorts of questions, such as, "Who are you? Where did you come from? Going to live here? My, my, if you are going to live here you had better have that hair cut, get a bath and get some new clothes!" But every thing was new to the child and she had nothing to say. She has never been so quiet since, for having come from the bazaar she is naturally noisy; but she is quite different from the child who came here a short time ago.

Will you not pray for these girls, that they may learn to love Jesus Christ?

EXTRACTS FROM STATION REPORTS FOR 1912.

REPORTS of work are generally considered dry, uninteresting affairs, especially when one has to listen to a long list of them at one time, so we will not publish all the reports that were handed in at our Annual Convention this year, but merely give you a few extracts from them.

Mr. Lapp, of Akola, writes: "We have torn down our old church and are building a new one, 75 feet long and 32 feet broad. We hope to finish it as soon as we get more money. We earnestly ask that you will remember the Akola Christians and the unfinished church building when you pray."

Mr. and Mrs. Moyser, of Amraoti, write: "There has been nothing very special or striking to report for the past year. We spent the usual touring season in the district and had good meetings as well as meetings where we were opposed. We have re-opened the out-station at Bhatkuli that has been closed for a number of years. Besides the regular services at the mission station, 159 villages have been reached and we have preached to an average of 25,829 persons. One young man is ready to be baptised."

Miss Holmes, also of Amraoti, says: "For a long time there have been open doors in Amraoti city, but the past year hearts have been opened as never before, and it has been my meat and drink to give out the message to hungry hearts."

Mr. L. Cutler, of Murtizapur, reports a large number of preaching services held throughout the Murtizapur and Daryapur districts, also a goodly sale of Scripture portions. Most of his touring last year was done on foot, but he praises God this year for a bullock tonga. He reports fourteen enquirers and two baptisms.
Mr. Hagberg, of Bhusawal, writes: "The work of preaching and teaching the gospel has been kept up all through the year at the station and out-stations. Personally we have great reason to praise the Lord for His sustaining help and grace during the past year."

Mrs. Bannister, writing of the mission school at Bhusawal, says: "We are glad to report progress and growth during the year. The Deputy Inspector, a Brahmin, examined the school lately and was much pleased with the condition of the school. He admitted that the "Depressed Classes" owe all their advancement to missions and missionaries, and that after a time men from these classes will be able for the work of the higher classes, and so caste distinction will disappear. This coming from the lips of a Brahmin shows a change of thought concerning the low caste man that would not have been entertained a few years ago."

Mr. K. Garrison, who has been going from his station, Bodwad, to preach in our English Church at Bhusawal on Sunday, says: "One encouragement of the year in this work was the conversion of a young man who had attended our services with great regularity for over two years. He was transferred elsewhere, and upon arriving there was soundly converted in a Salvation Army meeting. He wrote back a letter of warm appreciation for the full gospel which he had heard at Bhusawal, and which, he said, had kept his heart tender until, once away from his old companions, he found courage to yield his life to God. If others reaped what we had sown, we praise God that sower and reaper may rejoice together."

Mr. A. Garrison, in charge of the Bodwad Training School last year, reports steady work in the Bible and secular courses of the school. He writes: "We have earnestly prayed, as we have taught, that the young men might have the heart experience of the truths they studied while in the first year at the Training School. We have therefore explained and repeated and exhorted much." Last year the nine young men of the school had the practical work of touring with the various missionaries who were in the districts. During the school term also there has been considerable evangelistic work carried on in the surrounding villages.

Mr. Schelander, of Jalgaon, writes: "We wish to praise God for the unusual liberty and joy in preaching the gospel in the villages and for the willing and respectful listeners we met everywhere. We also praise Him for the friendly feeling shown us by the high castes and Mohammedans in places where enmity used to be so strong." He reports 406 meetings held among heathen men and as many more among the women."
Miss Rutherford, working in the same district, writes of making 215 visits during the year, of preaching in 36 villages and of work done in the city of Jalgaon itself.

Mr. Turnbull, in reporting the Mehmadabad work, writes of blessing and help during the strain of famine, and of a good supply of money sent in to give work to the Christians and to repair the mission bungalow. Three village schools have been started and carried on and are having a decided influence for good in the respective villages. In one of the villages where such a school is conducted, land has been purchased as mission property, and two substantial native houses have been built this year for the native preacher and teacher. Miss Hansen, Miss Woodworth and Mrs. Turnbull toured in this district last cool season and report large crowds and earnest listeners. In one village eight people have asked to be considered as candidates for baptism. There are ten other candidates throughout the district and there have been five baptisms during the year.

Mr. and Mrs. McKee, of Sanand, write of increasing joy in preaching the gospel. They report the entrance into the homes of several high caste families of influence. One priest, who had been wandering all over India for thirty years, visiting most of the principal temples and shrines in hope of finding peace, heard the gospel and accepted Jesus as God's Son and his Saviour. He testified that at once sweet peace filled his heart and he rejoiced that he had found the One he had been seeking so long. Mr. McKee has charge also of Ashapur, the Christian farm village. He and Mrs. McKee spent a good part of the very hot season there carrying on relief work among the poor Christians. Mr. McKee writes: "We are exceeding thankful to all those who have so bountifully contributed to help our people here in the time of their extreme suffering and want."

The work at Dholka is two-fold—the Boys' Orphanage work, and the district preaching. Mr. and Mrs. Schoonmaker have been appointed to have charge of the Orphanage, and Mr. and Mrs. Culver have charge of the district work, but during this past year, while Mr. Schoonmaker has been studying the language, Mr. Culver has kindly stepped in and managed the Orphanage. Now Mr. Schoonmaker has passed all his language examinations and is free to devote all his time to the work among the boys, while Mr. and Mrs. Culver are looking forward to a good season of preaching the gospel in the many villages of their large district.

Mrs. Ramsey, who has been in charge of the Home in Bombay with its ever changing guests, besides being constantly busy in the city work, writes of God's wonderful upholding
during the year. She says that at the beginning of the year God met and prepared and encouraged, so that every kind of work that God has required from that day has been met with overflowing joy and strength abundant. She reports blessing in the city work and in the teaching of the five Bible-women with whom she did house to house visitation.

Note.—Most of the other Stations have been reported in a former issue of this paper.—J. E. T.

OUR INDIAN MISSION FIELD.

(Continued.)

BY W. R.

IN the last two numbers of this paper I have given a short sketch of the seven Mission Stations and the as yet unoccupied portions of our Berar field. We will now enter East Khandesh, that district lying between Berar and the Western Ghauts, as that chain of mountains running down the West coast is called, and we will still continue our journey westward toward Bombay along the line of the Great Indian Peninsular Railway. As we leave Berar and enter Khandesh, the first station we come to is Bodwad where we alight, and about five minutes' walk brings us to the Bible Training School. This, with the evangelistic work in the surrounding district, is in charge of our energetic and faithful young missionaries A. I. and K. Garrison. This school, which, with the one for girls in Khamgaon, is the gift of Mr. D. B. Strousse of Salem, Virginia, is doing a splendid work in training young men for evangelistic work, and there is no doubt that as the number of Christians increases and the younger generation of them grows up, these schools will become centres of greatly increased power and influence; that they are also a present necessity is shown by the fact that of a large number of young men trained in a neighbouring mission, and recommended to us as Christian workers, not one had a definite experience of conversion.

The Bhusawal Taluka (county), of which Bodwad is the centre for evangelistic work, extends along the railway for about thirty-five miles, has an area of 569.5 square miles, and a population of over 120,000 living in 244 towns and villages. A number of these in the vicinity of Bodwad are visited pretty regularly by the students and teachers from the Training School, while in the touring season all the students are taken out with the missionaries, in touring parties which are able to visit many of the more distant villages during the season. This, with the
work done in the vicinity of the School, affords the students a good opportunity of obtaining a practical knowledge of the work to which they have given their lives, and from time to time incidents which show that these young men exert real influence in some of these villages have come to the knowledge of the missionaries.

Bhusawal.

Bhusawal, seventeen miles west of Bodwad, is an important junction and railway centre where there are locomotive repair shops, and consequently it has a considerable European population. This is the capital of the county but, being upon the border of it, is not so centrally located for evangelistic work in its own county as Bodwad; it is however on the borders of three counties and so gives ample opportunity for reaching another circle of villages. Here, in the centre of the European portion of the town, are the Alliance Church and the Mission bungalow—the former a beautiful stone building, nicely furnished with a pulpit and comfortable seats after the European and American fashion, and the other a comfortable brick building. The European population of Bhusawal being mostly composed of government and railway officials is constantly fluctuating, so that at some periods the church has been almost filled with worshippers and the monthly subscriptions amounted to the sum necessary to support a missionary, while at other times the attendance has been so poor that it has been considered best to discontinue the services for a time.

Vernacular work in this station and the surrounding district devolves upon Mr. and Mrs. Hagberg. Mr. Hagberg has opened a promising out-station in charge of a native worker at Waramgaon, ten miles from Bhusawal. Mrs. Bannister has a Boy's School in the native quarter which is fairly well attended, and gives opportunity for Bible teaching in the school daily and for visiting and getting acquainted with the parents in the homes.

Jalgaon.

Jalgaon, about fifteen miles west of Bhusawal, is a railway junction and also an important trade centre, exporting considerable quantities of cotton and manufactured goods, and has also recently been made the headquarters of the government of East Khandesh. The county has an area of 318 square miles with a population of 94,041, living in 111 towns and villages.

Mr. and Mrs. Schelander and Miss Rutherford, with two native men and two Bible-women, are located here. At first the opposition in some parts of the district was very determined, but latterly there is not so much. A little Church of sixteen
members has been gathered out from among the heathen, and has already started a fund with the view to providing a building in which to worship God. Besides these, a considerable number say they have given up idol worship, and while travelling through the district on annual tours, the missionaries have found many real seekers after salvation.

Pachora.

Pachora, twenty-nine miles south-west of Jalgaon, is the capital of a county of the same name with an area of 542 square miles containing 228 towns or villages and a population of 120,450 people, among whom Mr. Andrew Johnson, with two native catechists, has been living and faithfully working alone for several years. One cannot speak too highly of such a life of self-denial as our brother has been living here, and our readers will understand a little of what it means when we tell them that Mr. Johnson has built a church, and houses for his native workers, but as yet has no bungalow for himself. The Mission rented a small house for him but he gave it up, in order that, by living in one of his native rooms he might use the rent to further the work. He has now submitted the plans for a bungalow to the building committee, but asks for no grant of money for its erection, trusting the Lord to provide for it in His own good time. Pachora county contains several towns which ought to be occupied as out-stations, if only suitable workers could be obtained.

Chalisgaon.

Twenty-eight miles south-west of Pachora we come to Chalisgaon, the last of our stations in Khandesh. On the mission property at Chalisgaon is a beautiful church with a bell-tower in front, which may be said to be a monument to the memory of dear Mr. and Mrs. Lenth whose graves, with that of Mrs. Phelps, lie at the base of it—lives laid down for India. The bungalow, close beside it, is at present occupied by Mr. and Mrs. Fletcher, two of our good Australian missionaries, and a little distance away is a plot of ground on which some native workers' houses have been erected. Chalisgaon is the junction station for Dhulia, the capital and seat of government for West Khandesh. Chalisgaon Taluka, or county, has an area of 509 square miles and contains a population of about 99,235 people living in 142 towns and villages. A considerable portion of the taluka is mountainous and hilly, making touring difficult. There is a little Church of eighteen members in this place and they hope to have additions shortly. Our brother writes that there is great need of reliable workers to open up out-stations.
This completes the list of C. and M. A. stations in Khandesh. Out of the nine talukas (counties) in East Khandesh, our Mission occupies four, viz., Bhusawal, Jalgaon, Pachora and Chalisgaon. Erandol has for some time been occupied by one of the Pentecostal Societies and I believe the missionaries of another Pentecostal Society have been touring in and are preparing to occupy Jamner Taluka. Two ladies of the Pentecostal Missionary Union of England have begun work in Yaval, a large taluka lying north of the railway, and it is to be hoped that they may soon be joined by reinforcements and a strong permanent work established.

In West Khandesh the C. and M. A. has no mission stations. Of the nine talukas in this district four are occupied by missionaries of the Scandinavian Alliance and one, Dhulia, by the Pentecostal Mission; the others are, so far as I know, without a missionary.

**Unoccupied Portions in Khandesh.**

This leaves two talukas in East Khandesh—Chopda with its 82,688 people residing in 145 towns and villages, and Raver with its 127 towns and 80,298 people—without a resident missionary. In West Khandesh, so far as I know, there are four talukas in the same needy condition, viz., Shirpur, with 57,642 people, Shahada with 68,409, Amalner (including Parola Peta division) with 120,886, and Dang, population unknown.

To the west of Khandesh, dwelling in the mountainous districts of the Western Ghauts between Khandesh and Bombay, are tribes of aborigines among whom very little missionary work has been done, and no foreign missionary has devoted much of his time or attention to them, though different missions have made enquiries and investigations at times concerning them.

This concludes the present sketch of our mission work in Berar and Khandesh. The reader must see that there is still much room for expansion and that missionaries and workers, both foreign and native, are still needed. Even if we do not look at the unoccupied territory around us and consider it beyond the scope of our efforts, are we justified in considering that placing one missionary with a few native workers in counties, containing anywhere from 50,000 to 100,000 or more people, is an adequate occupation of territory for which our Mission is supposed to be responsible? Is this what evangelizing the country means? Is it any wonder that the missionary, who is ever confronting the terrible need, knowing how few out of,
those thousands he is able to reach with the message of the gospel, should be continually crying out for help and trying to open the eyes of others to conditions that are so real to him?

We do not ask any one to just read these lines and at once offer to come to India. God may not have called them to work on this field, nor may they be fitted for it. What we do want each one who reads these lines to do is, to consider the condition of things on this field, hold it up before God in prayer, asking, "Lord, what wilt Thou have me to do concerning it?" and then, "Whatsoever He saith unto you, do it." God may use you to do more for India by remaining in the homeland, if you are true to Him, than if you were to come out here. The one thing He does not want you to be is careless or indifferent about it. May He make every one of you His missionary in heart and purpose.

(The writer hopes to be able to give some information in a future number concerning our Gujarati field where widely different conditions prevail.)

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A HINDU WOMAN'S CHIEF DUTY.

ONE of the first duties of a woman is that she must be married. You cannot find many unmarried women in all that country. The religious books teach that unmarried women are doomed to eternal punishment, and so the first care of the parents is to get a girl baby married. As soon as the girl baby is born in the family, the father begins to think where he can get a husband for her. When she is about nine or ten months old, he goes to a neighbour and says, "I have a daughter, and would you like your son to get married, and will he marry my daughter?" And so they are married. The two men fall in love with each other and the contract is settled between them. That is marriage under Hindu philosophy, and it is binding. Perhaps there are seven hundred girls in one thousand that are married under ten years of age, for no girl is allowed to remain unmarried after she is twelve years of age. What happens after? If the man dislikes the woman, why he has the divine right of marrying as many women as he likes, for the man is considered the incarnation of the god Vishnu, and that god had six thousand wives in this life. A man can get married to several women at a time.

There are some high caste people get so high as to marry one hundred or one hundred and fifty wives at a time. They do not have a very good memory, and so they keep a directory of
their wives and children. As the husband is immortal, the Hindu religion says that a woman must never marry again when her husband dies. If they want to get to Heaven, and do not stop anywhere else, then they must burn themselves alive with the dead bodies of their husbands; but now that is stopped by law. Now the women are taught to cast themselves in the sacred river, or take opium, and go to Heaven where they may ind their husbands. Where a Hindu wife is free, the husband s considered a god, and my country women are taught that in Heaven they must be the servants of their husbands the same as upon the earth. On earth or in Heaven, the Indian women can ever be free. The third place open to her is Hell. The man does not go there to trouble her, and that is the only place where she can be free. That is what the Hindu religion says regarding women, and that is the only religion that is given er.—PANDITA RAMABAI, in Vanguard.

SOME CAUSES OF SPIRITUAL FAILURE.

ENVy is the first cause of spiritual failure. (Jas. iii. 14.) Envy hides itself in your heart and makes you feel badly when others are prospered or praised more than you are. It ardens the heart and kills the desire for prayer.

(a) The first fruit of envy is confusion. "Where envying nd strife is, there is confusion and every evil work." (Jas. iii. 16.) begins in confusion and ends in every evil work. There can be o blessing nor happiness in the heart nor shining in the face, nd no real love for Jesus, where there is envy.

(b) Another result of envy is the inability to take strong Christian food. I Cor. iii. 1-3. Paul could not feed the Corinthians strong food because they were envious and quarrelme; they needed baby food. That is why many Christians ever grow strong. The Holy Spirit is grieved and cannot teach em.

(c) The effect of envy on others is that it causes divisions nd strife. The seeking of first place is a special danger-point mong Christian workers. If you want to know what God thinks f that, turn to Mark ix. 33-34. There we find the disciples of Jesus disputing as to who should be greatest. But when Jesus ad their hearts, and asked about it, the disciples were ashamed.

2.—The second cause of spiritual failure is seeking applause. John xii. 43. "They loved the praise of men more than the raise of God." This seeking of applause is revealed when we conceal our sins that we may have the respect of our fellow
Some Causes of Spiritual Failure

Christians, or when because the heathen do not love Jesus we do not preach to them about Jesus. The praise of God is the one thing in this life that is worth winning. Live your life and do your work in the light of the judgment day.

Some of the results of praise seeking are:

(a) It hinders faith. "How can ye believe that receive honour one of another?" John v. 44. What a miserable life, to be serving men instead of God. You cannot trust God if you are looking to men.

(b) It hinders testimony. "Many believed on Him, but because of the Pharisees they did not confess Him." John xii. 42.

(c) It leads to hypocrisy. Matt. xxiii. 5. "All their works they do for to be seen of men," &c. The Pharisees tried to make themselves seem holy in external appearance, but Jesus said they were "whited sepulchres." Some Christians, like flying foxes which are neither bird nor animal, are neither Christian nor worldling. God blesses the righteous life.

(d) It robs us of reward. Matt. vi. 1. Here Jesus says that those who do alms to be seen of men "have no reward of their Father who is in heaven." How poor and temporary a reward is the praise of men! The tongue that praises you to-day may rail at you to-morrow. The thing that will comfort us at the last will not be that men have praised us, but that we have led others aright.

3.—Another cause of spiritual failure is "loving the pre-eminence." 3 John ix. This makes a man, because he cannot get the highest place, want to pull others down from the top. It makes us rebellious in the Church. How would that work in the army? In the world great men are served. In the Church great men serve others.

God cannot bless us or use us if our lives are not right. If you find in your heart any of these things that cause failure, ask God to cleanse them away.

The above address was given by Pastor Mallis at a union service of the missionaries and Marathi Christians on Sunday afternoon, November 3, during the 1912 Akola Convention. Mrs Ramsey acted as interpreter.

CHILD WIDOWS IN INDIA.

Among the many uplifting reforms that Christianity has wrought in India, one of the most important is the establishment of special schools for child-widows. The Hindu custom by which little girls of tender years are wedded to grown-up men is itself an abomination; but that widowhood
resulting from such unequal yoking should be deemed a lasting disgrace is an offence against all reason. Re-marriage being forbidden, these poor little victims are despised and doomed to perpetual misery. According to the last census, girls up to five years of age outnumber boys by 639,000; but between the ages of fifteen and twenty the boys are in a majority of three-and-a-half millions. Such is the effect of neglect and early motherhood. Even the schools can do comparatively little to mitigate the terribly sad existence of those who survive. We have only to ponder over such facts as these to arrive at a right estimate of the Hindu religion, which in some quarters is being so loudly extolled to-day at the expense of Christianity.—*The Christian.*

**ITEMS.**

This is a happy season in many of our missionary families, as the children who have been away in the Hills attending school have returned to their parents for the yearly vacation. Those who have been away are Esther, Clarence, George and Florence Hagberg; Victor Erickson; Alice and Mark Dinham; Ruth, Lois, Gladys and Helen Andrews; Ina, Mabel and Theresa Moodie; Ethel and Rosalind Duckworth; Isaac and Faith Cutler; Fred Schelander and Muriel Turnbull.

During the last few weeks we have had the joy of welcoming two small missionary parties. The first, Mr. and Mrs. Christian Eicher, with their two boys, and Miss Blanche Conger, landed in Bombay on November 28th. Mr. and Mrs. Eicher are returning to their work in the Marathi country for a second term of service, and Miss Conger comes as a new missionary; she will be stationed at Viramgam, Gujarat for language study.

A few days later, on December 5th, Mr. and Mrs. S. P. Hamilton reached Bombay. They are returning to Gujarat for a third term of service, and their coming brings much joy to missionaries and native people.

On November 25th Mr. Andrews had the joy of baptising another young man in Ahmedabad.

Mr. Carner out on tour writes:—"I am busy with touring and am glad to be preaching to the villagers. We visited five
villages to-day; the people were all respectful and some were interested. One Patel (head-man of village) wanted to know if I could not come as often as once a year, and said that no one had been there since seven or eight years ago. Just across the Purna river from the edge of our district (where we were) we could see village after village where we know there is no missionary and no native workers to "go and tell them." I longed to go, but will have more than I can do to get over my district."

We hope that some strong young men will get the "Woe is me if I preach not the gospel" in India for a New Year's gift.

Many of the Alliance friends in America who knew Miss Minnie F. Abrams will be grieved to learn of her death early in December from a malignant form of malarial fever. She has had a long, fruitful ministry in India and the gap she leaves will be hard to fill.

This is the touring season, when every missionary wants to be at his or her best to preach the gospel in villages that are not reached during the other seasons of the year; but the enemy is doing his best in Gujarat to shut the mouths of the missionaries by laying them low with fever. Several touring parties are delayed for this reason.

A young Brahmin has come to Mr. Cox, in Mulkapur, requesting to be baptised as he desires to be a Christian. He has been at the station for two weeks and has proved himself willing to do anything he is asked to do. After fair trial Mr. Cox expects to baptise him, and he requests prayer for him. There is also another who desires to become a Christian; he is counting the cost.

Mr. Schelander is out on tour with his native worker, Govind, and two boys from the Bodwad Training school. They are visiting the villages along the Tapti river. Mr. Schelander writes of living in his cart. The other morning they started their day's work just outside the gate of a good sized town, and at 6:30 a.m. had a meeting with 300 listeners; so he says they cannot complain of not being able to get a crowd.