T’is not what thou dost say,  
But how thou dost obey  
God’s voice from day to day  
That must forever weigh  
In Heaven.

For words are cheap, though fair;  
Words are but mouth’ed air;  
Words are not counted there,  
Where things are what they are  
In Heaven.

Thy wordless deed is best;  
Toil on, with silent zest.  
Thou’lt find thy work was blest,  
And thou shalt sweetly rest  
In Heaven.

W. NEWELL.

EDITORIAL NOTES.

Ye shall be holy: for I the Lord your God am holy. Lev. xix. 2.
He hath chosen us . . . . that we should be holy. Eph. 1. 4.

The primary lesson of God to infant Israel was that they were to be holy because He is holy. And this same call runs through the whole Word of God. Paul tells the Ephesians that the purpose of their being chosen was that they should be holy. To the Christian this is fundamental. Diligent service or the
accomplishment of much good in other ways, will not excuse an unholy life.

An interesting affair took place in Cawnpore some months ago. In improving the city streets it became necessary to remove from one of the Mohammedan mosques a narrow projection used as a washing place. The Local Improvement Trust Committee decided to give a place on the other side of the mosque for the same purpose. But the Mohammedans protested. Meetings were held attended by thousands, and finally over 10,000 Mohammedans gathered, barefoot and bareheaded as a sign of mourning, and began to rebuild the demolished portion. The police attempted to reason with them and were stoned, and finally the armed police were called out and their fire killed eighteen men and wounded many more. The case was carried before the Governor but the Mohammedans were deaf to argument or explanation or offer of any kind, and finally began to plan a special embassy to King George to plead for the corner of their mosque. Finally Lord Hardinge, the present Governor-General of India, visited Cawnpore and viewed the place, and very diplomatically gave orders to widen the street as intended, but to leave the corner of the mosque standing, supported by several arches. This decision was generally satisfactory as it gave both factions what they were contending for, and through it Lord Hardinge became more popular with the Mohammedans throughout India.

The reason for the Mohammedan attitude was explained to me by a well informed Mohammedan, a teacher in a Government High School. Said he, “We believe that anything dedicated to the worship of God by us is inherently sacred forever and may not be injured or demolished or used for any other purpose.” He admitted the fallacy of holding brick and mortar to be sacred regardless of the presence of God, and laid the Cawnpore trouble to the ignorance of the mass of Mohammedans, excusing his own willingness to encourage them and the boys in his school classes in the same ignorance on the plea that to speak against such religious sentiment would be to invite personal injury at thei
fanatical hands.

Now, we do not mean to imply that the Mohammedans have done differently from what some other classes of people might have done under similar circumstances. They understand the sanctity of dedicated things, and will defend the holy bricks and mortar of a dedicated place even to the laying down of their lives. Yet they have little or nothing to say about holy character. The religion which they defend so zealously privileges them to have four wives at once, to shed the blood of those who do not acknowledge Mohamed as the Prophet of God, and extends to them the hope of a sensual heaven. It makes them the greatest bigots on earth and asks few questions about their character.

The point is this—zeal, even in the defense of sacred things, does not constitute holiness of character. Unholy men may die in defense of what they consider holy, and yet have missed the mark.

What then is holiness? We believe that it is not merely the absence of unholy traits nor the possession of good ones; nor is it simply the cleansing of the human nature or the dedication thereof, but it is something divine imparted to man. As "God is love," and "His love is shed abroad in our hearts by the Holy Ghost," so God is holy. Must not, therefore, holiness of character be the holiness of God graciously imparted to man by the Spirit of Holiness, whereby man will be enabled to think and act in a manner otherwise impossible? True holiness, therefore, may only be attained by one means, namely, by submission to the will of God and communion with Him.

It follows then that true holiness is impossible to all who do not know the true God or have not submitted to His will. Many of India's sons are cultured gentlemen who have been educated in Christian colleges, and who are therefore friendly to missions and to every cause that will uplift the people. They are not Hindus at heart, and do not conform to the demands of that religion. They are rising above the trammels of custom and caste and are seeking religious liberty in the many "Samajas" or
religious associations that abound in India to-day. They are men of splendid intellect and admirable culture and attainment, and live useful lives. And yet, until they are willing to yield to God, true holiness of character is impossible to them,—the "holiness without which no man shall see the Lord."

* * * * *

But the mass of India's population knows nothing of foreign ideals, and is completely dominated by the Hindu religion. India is a land of religious unholiness. It has been well said that the Hindu "eats religiously, bathes religiously, and sins religiously." From start to finish his religion is degrading, and we often think that whereas other people are bad in spite of their religion the Hindu is bad because of his religion. With sinful and licentious gods and traditional sages of unquestionable selfishness and immorality; and with "holy men," who vie with one another in physical neglect and filthiness as a credential of holiness, and spend their time sitting idly, receiving gifts from the poor and less "holy"—the Hindu has no one to teach him to be holy. The forms and meanings of much of his idolatry are such that we could not print a description of them. To crush a venomous insect under one's foot is to him a great sin, whereas his idea of holiness is to forsake wife and family and honest toil, and to live by begging.

In almost every town where the Christian worker goes to preach, his is the first voice that has ever been raised against sin, and he the first to profess to have found a release from sin. So when his message begins to penetrate the Hindu mind it is natural that his conduct should be carefully searched to see whether his life upholds his testimony. And it is also natural that for that very reason the Enemies' attacks will be directed most strongly and incessantly against the Christian worker. So, while we on the field need to "watch unto prayer," we also, both missionaries and native workers, need the constant prayers of our friends that we may "live soberly, righteously, and godly" as representatives, in an unholy land, of the "high and lofty One, Whose name is Holy."
A WORD OF GREETING
TO ALL OUR FRIENDS.

Bombay, January 14, 1914.

We arrived in Bombay from the homeland on the second day of the New Year, after an absence of more than three and a-half years and were delighted to find Mr. and Mrs. Carner here in the new Home which the mission had rented from December 1, in anticipation of our coming.

We gave them a real surprise, but received a very warm welcome just the same. We have been busy getting the house cleaned up and it will take a little time yet to get it in shape for guests. I went to Akola, for the quarterly meeting of the Executive Committee and we had two busy days dealing with mission matters. One important item was the building of the mission house at Pachora where our dear brother, Andrew Johnson has spent so many years living in such rented quarters as we could find for him. And we sincerely hope that he may come back to India for another term of faithful service and may see a harvest for the many years of faithful sowing and watering of the seed.

It was also a great pleasure to be present at the dedication of the new church at Akola and to meet so many of our missionaries and Indian Christians. It is a joy to be in the work again. Mrs. Fuller is busy getting the Home in shape for a party of missionaries from another mission and we hope to entertain many such, as we have done in the past. Francis has just begun to go to school and is very happy. We have received a warm welcome from old friends outside our own mission. We are grateful to God for bringing us safely back and thank all who have helped us in prayer during our absence from India.

Yours for Christ and for India.

M. B. Fuller.

I have been in India twenty years, and if I had twenty lives to live I would give them all for India. There is no work which God has given to woman which exceeds in beauty and grandeur, the work which is to be done by women, for women of India.—Mrs. J. C. Archibald.
THEN AND NOW.

J. P. ROGERS.

I n the November number of the India Alliance an account was given of the Marathi gathering here in Akola, in which the number of Christians present was mentioned as about four hundred. Mostly from this has started a train of thought upon Mission work in this part of India since our arrival in Bombay, December 13, 1887. Surely a comparison between conditions then and now should inspire us to thank God and take courage.

The little company which met us at Akola station for the first time consisted of Sister Fuller, (Brother Fuller having met us in Bombay), and Brother and Sister Palmer, who soon afterward returned to America. These three met us, a party of three, who had travelled in company from New York, Miss Matson, Miss Dawley and myself. Miss Matson came to start a school for English-speaking children, and Miss Dawley, to open a home for dependent children. The English school was soon started, but upon the failing of Miss Matson's health, was dropped. The home for dependent children was later moved to Poona, where the work grew and prospered until the home-call of Miss Dawley, when the Lord sent out Mrs. Hutchings from England. She has been in charge ever since, and with her consecrated helpers has been most signally blessed. This home has been a refuge for scores of needy children, a number of whom have gone out into the world prepared to live as they never could have lived had not such a home been provided.

For the first year our Christian community would hardly total up a score. The main-stay of that community consisted of less than a dozen girls who had been gathered in the famine of 1877-78, and taught of Christ. Our weekly gathering for prayer was largely taken up with intercession that God would send labourers for this needy field. For a time the only encouragement was one new recruit, who came the next year, followed by two more a year later. The departure of Sister Fuller for the United States finally resulted in the passing over to the Christian and Missionary Alliance of this spring plant in the vineyard of the Lord. Then came the first two large parties, one under the leadership of Sister Fuller in 1892 and the other following with Brother Fuller.

We can much better realize what that meant from the viewpoint of nearly a score of years. Think of what it meant to house and care for these; to get them started in the language of the
country; and at once to take up permanent locations for them. Many differences must necessarily exist, as to nationality, doctrine and denomination. Some were Calvinist, some Armenian and some rather extreme on the subject of baptism, and some in their societies had not accepted the outward ordinance at all. For all these to be brought into a sufficient state of harmony to be able to work together at all, must have been of God. One of the most experienced missionaries of India prophesied that five years would see the end of the movement. But five years did not see the end of the movement, and to all present appearances the Lord has planned that the work should continue until He comes.

Station after station was opened. The workers had little more than gotten fairly into the work when the terrible famine spread over so much of western India, bringing death to thousands, but, contradictory as it may seem, also bringing life and salvation to thousands. It is said that about twenty-five thousand orphan children were left, mostly in mission hands, so to them it meant life in a double sense—for the body, as it could never have been aside from Christianity, and everlasting life through Him.

Only three of the first missionaries are now on the field. A few have returned to the home-land, while quite a large number have found a resting place beneath the earth of India. Looking over a somewhat time-stained photograph of the convention of March, 1893 we notice that only a few remain at this time. Two of the little lads in the front row, having spent some years in America since the home-going of the father, whose body lies here in India awaiting the resurrection, have returned to take up the fallen robe. Twenty-six years have seen a good many changes, and the beginning and ending of a number of missionary careers in India. A few things have been learned, and others have had to be unlearned. Precious lives have been laid down, but not in a single instance in all these years have we heard of any individual who, when called upon to meet the “last enemy,” expressed regret that his or her life had been given for the salvation of souls in India. How many during these years have failed to answer the call to live and work for the salvation of souls here, will never be known until the reckoning day.

The years have been hastening on. In those early days there was not a house of worship belonging to us in all the field, while now we have ten; then only one organized church, now there are about fifteen congregations with nearly half that number in organized churches. Particularly in this place,
Akola, there has been encouraging growth. The rebuilt church building is now upon many occasions pretty well filled, its seating capacity being about four hundred. The young married men with their wives make up most of the congregation. The Christmas offering indicated a real interest in the prosperity of the church - Watch-night, which is always a time of gladness amongst our people, was kept with the same unabated interest. The orphanage is lessening slowly but surely, and in its place is coming on a large number of bright children belonging to our Christian families.

God has crowned the year with His grace and goodness. There has been very little sickness among the people. The workshop has been pushed to its utmost capacity, although with so large a percentage of apprentices it could not be much of a financial success, still, the boys are learning trades which will be of use to them through life, if only they will learn to live for God and the unselfish life to bless the world.

Beside the growth in our own mission there are developments elsewhere. A short survey of the surrounding territory will show something of the way in which God is working for the salvation of this part of India. According to the last directory there are nine missions in this territory, with two hundred and thirty-one workers. Of the number of native Christians we have no means of knowing, but there is a vast difference. Christian communities are found here and there; the gospel is having an intelligent hearing as never before; and for several years there has been a revival, as it were, in regard to the desire for the holy Scriptures. This is surely of God. It will be remembered by many that request for prayer was made for October 10th, 1913, and there will surely be an ingathering of souls if we continue to pray in faith.

**HINDU SACRED WRITINGS.**

"Not only is it a fact that evil as well as good exists in Hindu writings, but it is also a fact that the evil is in excess of the good, and very much more popular and influential.

"There is hardly a virtue which is not lauded in some Indian book, but on the other hand there is hardly a crime that is not encouraged by the example of some Indian divinity. If any one will take the trouble of reading from the beginning to the end the account given in the Mahabharata, as in the principal Puranas, of the origin of eclipses, he will feel astonished, not so much at the false science of the account, as at the low tricky morality and indecency attributed to the gods, superior as well as inferior."—Bishop Caldwell.
SHELAPUR is our first camping place after starting out on tour. Last year the people were very friendly and they are more so this year. The cotton-field in which we are camping is still bearing, but the owner of the field, pulled the cotton up in places for our tents and gave us a hearty welcome.

The first morning after arriving, Miss Beardslee and I went out in the village to meet the women. The children in the streets were the first to see us and greeted us with a shout. Then they ran in all directions to tell others that the white people who were here last year have come back. The women were busy carrying water, cleaning up their houses, washing clothes and cooking their morning meal. They greeted us with a smile and said, “Back again?” From this we feel that they were glad to see us.

This is a very busy time of the year for most of them and they have no time to sit and listen to the “Good Story,” because, after their house-work is done and they eat a meal, they must be off to the fields. We could only say a few friendly words to them and then pass on. There are some women, however, who do not go to the fields and we are giving most of our afternoons to them. In the early morning we go to the distant villages and find many who are glad to hear the gospel again. We remembered very specially one old woman—said to be a hundred years old—whom we met last year in one of the villages. She agreed that all we said was good and true, but on going to the same place this year we missed her face. We enquired where she was and were informed that she was sick in bed. After telling the story of Jesus to the crowd who had gathered, we went to her house and found that they had removed her to a small enclosure, right in front of a cattle shed. She was there where she could be in the open air and was attended by her widowed daughter, who was also white with age. “Are you prepared to go to Heaven?” we asked. Answering for herself and daughter she said, “We are seeking the way. Tell us about it.” Gladened to know that two souls in our presence were really seeking the Lord, we told them that Jesus is the Way and that they should believe on Him. She interrupted to tell us about her pain and asked if we could do anything to relieve
it. So we told her that Jesus was able to heal her body, adding, "You are old and it may be the Lord desires to take you to Himself." Then the daughter pleaded "We want her to be free from pain and spared to us a few days longer. Then He may take her." Hearing this we began to pray for the healing of her body as well as for the salvation of her soul. We asked her to pray, which she did very earnestly, asking God for healing and salvation. After this season of prayer, Miss Beardslee told her that if she would believe on the Lord Jesus, she would be saved. The poor old woman tried to get up and said, "I'll see." With a struggle she walked a few steps and returned to her bed saying, the pain had not ceased. We knew then, that although she had pled earnestly for salvation, she was really seeking deliverance from pain. We again tried to show her the difference between salvation and healing. We dealt with her a long time and prayed much with her. The daughter suggested that we return to our camp, but they would continue to call on the name of the Lord. We promised to continue to pray for her and with that she told us her mother's name suggesting that we pray for her by name.

After a few days we returned to see how the woman was. Although not fully freed from pain she was much better and had risen from her cot. She told us a little that had happened while we were away. She had prayed much in the name of Jesus and through discouragement had given up hope, but she determined to begin again. With further explanation concerning the way of salvation from the Word of God, it seemed as though the light burst in upon her and her dark wrinkled face beamed brightly as she drank in the story of Jesus. We told her of one more step necessary in order to retain what she had received and that was to confess Jesus as Lord before her Hindu friends.

We have just finished our camping here and are about to go forward into other parts of the district to make known the riches of Christ to many such benighted souls. But what of the poor old woman? She is poor and ignorant. There is no one to help her but God. Shall we forget her or shall we be faithful in prayer to God for her salvation and preservation until she reaches the goal?

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"You might as well try to cure small-pox by scenery, as try to save the world by improvement of environment."
A STUDY IN BROWN.

ANNA LITTLE.

The mid-week prayer-meeting has just closed. Lights are going out in the rooms, and little brown girls and babies are crawling under brown blankets on brown mud floors, inside little brown mud houses.

Each brown house is in charge of an Akka, elder sister, who has half a dozen little brown elfs to wash, comb, dress, put to bed, etc., daily, and it is one of these "elder sisters" who steals into the bungalow after quietness has settled down. "May I speak?" "Yes." "To-day has been such a day. Things have gone wrong since early morning. While I was teaching my class in school this morning, I began to pray 'Lord what is it? What is wrong? Why does everything go wrong to-day?' And the Lord said, 'Read Isa. lv. 2.' and I went to the school cupboard where there lay a Bible and I opened it and read these words, 'Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness.' As I read, I wondered and said 'Lord, what does it mean?' and immediately I remembered my box in my room, and a rupee (thirty-two cents) hidden at the bottom. Mother gave me the rupee because I passed in the Bible examination and told me to buy a pink jacket with it. And I saw that that was the money I was spending for that which is not bread. When I was preparing for the examination, I first determined to pass in my own strength but as days passed I made no progress. One night I said, 'Lord why is it, I cannot understand the lessons?' And He said, 'You are depending on yourself to pass. You are forgetting Me. Look to Me and I will cause you to pass.' From that time He helped me, and I did pass. The glory and honour are His, so here is the rupee. It is the Lord's not mine."

One rupee! It doesn't seem much. But it means—oh so much to a young Indian girl whose parents are very poor. So poor they could not keep her at home. Only once, if ever, in several years, would Lilavati have for her very own, a whole rupee. There are two listeners—yea a third also—who know that this silver rupee, lying in the missionary's hand, spells sacrifice. The kind of sacrifice that brings joy to the heart of the giver, and somehow finds its way to the fact, judging by Lilavati's, who presently slips back on winged feet, to a little hum-drum brown house, between rows of brown heads snoring vigorously between brown blankets on a brown mud floor.
AJI and I have just been down to a large village called Campoli, at the foot of the ghats (mountains) and I thought the friends at home would like to hear about our trip.

I packed my school-bag the night before with tracts and gospels and early in the morning we went to the station. When the train came in we hunted for an "intermediate" compartment but could not find room in any European compartment, so I asked the guard (conductor) to please find room somewhere. He just gave a grunt and said, "There is plenty of room over there," when there was not even room to stand in the place to which he directed me. So we got into the native compartment and lo-and-behold God had some work for me to do. There was a man, who could read English, sitting in one corner of the compartment, so I began to talk with him. After a while I gave him a tract about Salvation, which he took and read. Please pray that the tract I gave him may be used of God for the Salvation of his soul.

We got out of the train at a station called Khandala. There we had something practical to do, that was to hunt up a shoe-maker whom Auntie had engaged two and a-half months ago to make a pair of boots for her. We told him that Auntie needed the shoes at once, so he brought them that same evening.

Then we started off on foot down the mountain to a village named Campoli. It was a long tramp of five or six miles. About half way down, we came to a well, which had steps leading down to the water's edge. After a rest, we started off again down the mountain. When we reached the foot of the ghats we sat down and had a rest before beginning work. The village people soon gathered around us and after the singing and preaching was over, we sold gospels and gave out tracts. Many of the people listened to the singing and preaching. A good many took the tracts we gave them and some bought gospels. Only one old man seemed really hungry for the Bread of Life. When he heard that the gospels we had sold were the true Word of God, he immediately bought one. He could not read so he asked a little boy to read it to him.

After we had finished our work we bought a pice (half-cent)-worth of parched rice, a pice-worth of gram and an anna's-worth (two cents) of dhylie (curds) in leaves, which leaked so the wall of the tank, on which we sat, got some as well as we.
Then we took a rest under the trees in the shade and started out again on our long tramp up the ghats. The road was steep so we had to rest often. By the time we got back to the well, we were very thirsty. Our lips were parched and I tell you we were glad to get a good drink of cold water. At last we reached Khandala. Just as we reached the station, the train on which we intended to go, pulled out, so we had to wait for the next one. It was full, and tired as we were after our twelve mile tramp, we had to pack in any way and stand all the way home; but we were happy and glad to do anything for Jesus' sake.

[Victor Erickson is twelve years old. We think he chose a good way to spend his holiday from school.—Ed.]

BACK ON THE FIELD.

F. H. BACK.

The missionaries who have been on furlough at any time will not be surprised when I say that one is glad to get back to the work the Lord has called him for, and also to be amongst the missionaries again. To me there seems to be a tie between missionaries nearly as strong, if not sometimes as strong as family ties.

After one has worked in the Lord's work for years, together with others in the unity of the Spirit, and our prayers have gone up together, as the prayers of one person for the evangelization of the world, and especially for the evangelization of the part of the world to which we are called, we become so closely united that we seem almost as one family. And when one gets back from furlough it seems like getting home again.

During my recent furlough it was my privilege to be among the Home-workers of the Alliance more than ever before, and I learned to love them more, but nothing could induce me to stay in home-land short of the Lord showing me definitely that it was His will.

It was hard to part with my child, the dearest one to me on earth, but God gave both of us grace to give each other up for His glory, and so the parting was not as sad as we might naturally expect it would be. God never calls us to do anything that He does not give us grace to bear.

The voyage to India was rather an uneventful one, and the steamers by which we travelled are not unknown to the most of
our missionaries, so it seems unnecessary to say much about them. The ten days’ stay at Naples became rather monotonous, though some of the time was spent in seeing places of interest there.

All our party had some hard times of sea-sickness, and by the time we reached Bombay we were heartily tired of the sea and were glad to set our feet on solid land again.

On reaching India one was met with marching orders, and so it was necessary to prepare for solid work. I therefore made preparations as soon as possible to get out into the villages, to proclaim the everlasting gospel.

It is almost too soon to give any report of the work, but one has noticed the great hunger of some for something to satisfy the deep longings of the heart.

Some listen with increased interest, and seem to drink in the Word, while others show the old time lack of interest, and not only so, but make light of the story of the Cross, which is so full of meaning to us.

We are enjoying the work very much and are seeking by prayer and labour to win many souls to Christ, and so to prepare some for His speedy coming.

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THE COMMISSION OF THE RISEN CHRIST.

Notes of an address by Rev. J. P. Jones, given at Akola, Oct. 25, 1913. Reported by Mrs. Hamilton.

In a sermon the preceding evening Mr. Jones spoke of the Nature of the Resurrection life. Christ’s forty days on earth before His ascension show us what it will mean for us to walk in “newness of life.” It is an entirely new life, in which we are to be different from our former selves, as Christ resurrected was different from the Jesus whom the disciples had known; it is a life of faith, wherein we walk on a new plane, above the plane of sense and sight; and it is a life wherein peace and joy are undisturbed.

The Commission followed the resurrection, and was given for those who have risen to the faith realm to live the risen life with Christ. Preceding His death the disciples were not to go to the gentiles nor outside of Palestine, but after His resurrection they were commanded to go to the whole world, and the Living One was to accompany them. The Great Commission is found in all four gospels, in a different form in each, but it is one commission given in a four-fold way. The thought contributed by each gospel is different, and is given in
the order in which God intended us to have them. The starting point is in Matthew.

I. "Go make disciples," Matt. xxviii. 16–20. Notice that in this part of the Commission the words "gospel," or "preaching," or "repentance" are not even used. Christ says that all authority in heaven and on earth are given to Him therefore we are to go teach all nations. Our message then is that all power is given unto Him. We are Christ's commissioners. We are not sent to India to prove to the people that Jesus is superior to all other teachers, nor to compare the good and bad in religions. But we are sent with authority to announce to rebels against God that Jesus is Lord, and to say "Do you yield to Him? If so I will explain and teach you His commands, but if you do not submit you must take the consequences." We have the right to take something like the same attitude that a Deputy Commissioner took toward a village in Bengal that had repudiated the authority of the British Government. He did not reason with them to show that the King of England was greater than other monarchs. He said, "I represent the Government. You are in rebellion. Do you choose to yield or do you choose to take the consequence of rebellion." We are so to preach that souls must realize that Christ is Lord, and make them decide whether they will rebel or yield.

II. "Go preach the good news," Mark xvi. 14–18. In this part of the Commission the disciples are sent with "good news" to every creature. What is the good news? It is that which was such good news that the disciples themselves would not believe it at first—that Christ has risen and is alive forevermore. We should emphasize the fact of the resurrection, for the death of Christ without His resurrection is not the gospel. Every recorded address of the Apostles works up to the resurrection. It was always the centre about which everything turned.

We are to "preach," i.e., herald or proclaim this good news. There is much missionary work that is good and necessary, but which is not heralding the gospel. Too few missionaries give their full time to evangelistic work in the large cities of India. We are told that those who believe and are baptised will be saved. We are not told, however, that all who are not baptised will be lost, for there are some in Indian zenanas who really cannot be baptised. We are told too in this passage that certain signs shall follow them that believe. These signs do not form an equipment for service, but "follow" after the work we are to do. A study of them shows that they are to prove that the Risen Christ has power in the social realm, the material realm, and among civilized and uncivilized people.
III. Go and witness, Luke xxiv. 44—49. This part of the commission states that Christ has fulfilled all that was prophesied—Go and tell the world that. Then follows “repentance and remission” of sins. We are to be witnesses of these things. To be a witness one must have experienced what he is to speak about. Perhaps we as workers need to experience more of the “gift of repentance.” How can we bear witness of the risen Christ unless we are living in the power of His resurrection life, above the realm of sense and feeling? We proclaim it so feebly because it is so feebly manifested in our lives.

IV. Go, Remit. John xx. 21—23. This is the climax of the Commission. What does it mean that we are to “remit sins” or to “retain sins.” It means that we are Christ’s representatives, and as such have authority. It surely means that we must force people to decision. We not only “teach” them and tell them the “good news” and “witness,” but we must bring our listeners to definite action of their wills. And we have authority to tell them the result of such decision. If they are willing to yield to Christ we can tell them that their sins are forgiven. If they refuse to believe we are authorised to tell them that they bring themselves under condemnation. “And this is their condemnation, that the Light is come into the world and men loved darkness rather than light.” “He that believeth not the Son shall not see life, but the wrath of God abideth on him.”

What tremendous responsibility, then, rests upon us as those commissioned by the risen Christ to give the message that means life or death to the hearers! And how necessary that we fulfil this responsibility in the power of our Risen Lord.

THE STEREOPHTCAN IN THE DISTRICT.
C. W. SCHELANDER.

We have been on tour in the district for some weeks. Our catechists, Ratnakar and Govind, are with me. We usually preach in the morning in some village, and then go to another at night and give stereoptican views of the Life of Christ. Ratnakar explains the pictures and preaches while I operate the lantern. We have a crowd of from one hundred to three hundred every evening. There are some eighty pictures to show and it usually takes an hour. The people themselves say that it is a great help to the memory to see the pictures while hearing the stories. I brought the lantern with me eight years ago when I returned from furlough, but have not used it in the district before. We are out away from civilization, where the people have never seen anything like it.
REPORT FOR MATAR-1913.
S. P. HAMILTON.

Ten months ago we returned from furlough and had the joy of going to our old station where we had already spent five years in the Lord's work. A month later we started on tour among the villages. Our first camp was about five miles from the station, where we remained for one month. We held meetings among the low caste people at this place and the Lord was present and brought the Word home in power to hearts so that some really tasted of the joy of the Lord. We had the joy of baptizing nine persons from that place and one woman from a near village. We also held meetings among the high caste people of that town and some were not only convinced of the truth but were under conviction. They did not come out however.

At our next camp we worked in seven of the surrounding villages. The people in that part of the district are more conservative and less likely to become Christians, and after one week of labour it seemed to all human appearances as though we would see but little fruit, but before we left there were eleven candidates who confessed the Lord and asked for baptism. In one of our evening meetings as we were preaching to a little company seated on the ground we noticed that the Spirit was specially working in the heart of one woman. After pleading with them to accept Christ we requested that those who were willing to do so should signify it by raising the hand. This woman raised her hand before all the people thus testifying to the fact that she had received Christ. A few days later we held a meeting at our tent specially for the candidates and she walked over a mile to attend that meeting. Her husband was exceedingly bitter and threatened to turn her out if she were baptised. He has successfully kept her from making a public confession of Christ. These are some of the sad things we have to meet in our missionary toil.

Our next campaign was at Nava Gam, a place noted for its hardness and opposition to the gospel. We began holding night meetings and the Spirit of God took hold of hearts. Persecution followed and for a while these candidates stood firm. One young man was turned out of his own home by his parents. Finally the most of them yielded to the entreaties of their friends, not to openly confess Christ. We have met them since and they listened to the Word with great eagerness and we are looking unto God to bring them over the line in our next campaign there. In a near by village an old couple accepted Christ and they with three others were baptized before we left that place. On the-
whole we can say that it was the best and most fruitful touring season we have spent in India. As our Christian people are quite scattered over the district, meetings are held regularly on the Lord's day in three different places. At one place we expect to build a small church at the beginning of the new year. The people have given generously for this purpose and the bricks have already been prepared.

To say that the work is easy would not be telling the truth for we find that Satan is mustering his forces to hinder as never before but we are learning that as we keep in touch with the Holy spirit, He does the work.

We are glad to say that we have had good health and with thankful hearts we say, "hitherto hath the Lord helped us."

CHRISTMAS, NEW YEAR, AND A BAPTISM AT AKOLA;
WM. MOYSER.

CHRISTMAS found us again in Akola where we have spent so many happy years in the Master's service. It was ushered in with a Christmas tree on Christmas eve, for the boys in the Orphanage. We gathered in the school room which had been lavishly decorated with brilliant paper flowers, and festoons made by the boys themselves. In one corner was a tree laden with very strange looking fruit, and ever and anon the children's eyes wandered in that direction in a very longing way.

The service was opened with hymns, prayer, and reading of the Scriptures. After this we were entertained by the children singing hymns, songs and drills, in English as well as Marathi. They had been well trained by Mrs. P. Eicher and the teachers. Mrs. Eicher's two small children and Ruth Auernheimer sang and marched with as much jest as any of the boys. After this the tree was stripped of it's fruit, and the children were all supplied with sweets, balls, tops, toys, writing paper etc., and the poor tree was left stark and bare, and the children rejoiced that Christmas had come once again.

Christmas morning found nearly all our native Christians gathered together in our newly completed church. The services were opened with hymns, appropriate for the Christmas season, reading of Scripture and prayer. Then the writer preached a sermon from Luke ii: 10. "The Angels Message."

After the sermon the people were permitted to bring a thank-offering to the Lord for all His goodness to them in the year that is past. A table was placed in front of the altar rails to receive the gifts as they were brought forward. The first offering was made by a small girl.
of five or six years, who walked sedately down one of the aisles and quietly laid five rupees upon the table. Then the gifts began to roll in. A poor woman came forward with a few coppers. A poor old man would shamble along and lay a silver offering upon the table. Some more prosperous young carpenter, fitter, a blacksmith would either walk forward or send his little son or daughter with his or her little hand filled with rupees. A smile overspread our faces as some one led a bleating goat to the back of the church. Some one passed up a half-dozen hens and roosters, cackling loudly and so the collection rolled in. These offerings were interspersed with hymns and choruses, which reminded us of an Alliance Convention at Home. At last when all was in, the silver separated from the copper, all counted, goats and hens valued, we found that we had in hand Rs. 168-0-0 ($56.00) which amount, with the years offering, will enable us to dedicate our church, early in the new year free of debt. After this we arose and sang joyfully “Praise God from whom all blessings flow.”

New year’s eve found the church opened for service at 7 p.m. Brother Auernheimer, who has just returned from America, gave us, for an hour, a stereoptican lecture on India and Japan. Then two of our native Brethren gave good addresses, after which we had a recess for about half an hour and were regaled with a cup of tea, bread and jam. We had about 200 people present including children. It truly was a sight to see the slices of bread vanish, the children had the time of their life. It did one good to see them enjoy themselves. We always feel that this is one of the most precious services of the year. In this, in more than any other way, we prove that Caste is broken down and that we truly are one in Christ. After the recess a small company of old people, men and women who can neither read nor write, had been taught some very precious verses by Mr. Kanwadi Swami. They came forward and repeated their verses in unison. Two more of our older brethren gave us very good addresses.

The year was rapidly drawing to a close as the writer took charge of the meeting and tried to focus all that had been said, or should have been said, on the need of being right with God, urging those who were right to consecrate themselves anew to the Lord’s service. As midnight struck we were all engaged in prayer and again we renewed our dedication to the Lord’s service in India. We believe that many of our dear people took a new and more definite stand for the Master. I praise God that one person who has been away from the Lord for about a dozen years, has shown a disposition to get back to God.

On the first Sunday of the new year, at the close of the preach-
ing service, one of our young girls who is in High School in Bombay was publicly baptized on her confession of saving faith in Jesus Christ, we had dealt with the girl previous to her baptism. Thank God for every one that openly confesses Christ before men. Pray for her, as she returns to school that her light may shine for the Master.

The following Sunday our new church was dedicated to God for His service. Another pen will give an account of that. It is all nicely finished, we need about 20 more pews, each pew here costs about $5.00 We should be glad to hear from any one who would like to donate one or more of these pews. We make them in our own workshop.

Pray much for us that the blessings of God may rest upon our people and that they may be “as a city set on a hill” to those who are around us, and who know not our God and His Christ.

THREE IDOLS IN PRISON.

IN “Awake” for July, a C. M. S. Missionary relates the following amusing, yet sad, anecdote:—“One day I saw three idols in prison in Sukulpura, a small town in the Central Provinces of India. I naturally asked the Policeman in charge what the idols had been up to! The man was a Mohammedan, and this is the story he told me. A Hindu gentleman in a neighbouring town bought, at a cost of about £300, three marble idols of the god Ram, his wife Sita, and brother Lachman. With great ceremony and state, the idols, which are beautifully made of Jaipur marble, were set up in the temples he had built for them. All went well for a time, until one morning all three idols were found to be missing. Search high and low failed to trace them. At length a man, called an “informer,” turned up, and said he would undertake the search on condition that he should be rewarded if he were successful; terms were agreed upon. After a few days the man brought word that he had discovered the three runaways bathing in a stream. All the townsfolk went out to see the idols, which were lying in water not far away. The images were damaged—an arm broken in one case and a foot in another. Owing to their damaged condition, the owner of the idols refused to give the amount agreed upon, and reported the whole matter to the police, accusing the finder of being the hider. The police placed both the finder and the idols under lock and key, the former as a suspected thief, and the latter as witnesses! The finder has since been released for lack of evidence to convict him, but the witnesses (1) are still “in durance vile,” and I hear are to be sold by auction.”—Life of Faith.
CONCERNING MOSLEM PRAYER.

A STRIKING illustration of the spiritual barrenness of Muhammedanism is given in Die Christliche Orient. Some weeks ago a Moslem brought his sick son from the vilayat of Bitlis to Dr. Vischer of the German hospital. The lad had a sick knee. This is usually serious, for if it heals in a bent posture it may not be straightened, or if stretched, be bent only with difficulty. The sick boy was examined. The knee proved to be attacked by tuberculosis. It had already stiffened and was so bent that the boy could not walk on it, but was obliged to use crutches. The doctor proposed an operation, so that even if the leg could not ultimately be bent it might be serviceable for walking. The father turned pale. "What good will it do the boy if he cannot bend or stretch it? He would then be unable to pray all his life! It were better that he die."

The Moslem patient, continues the writer, is far more sadly situated than the Christian. As soon as he is in bed he is unable to go through his prayers, for these demand that his face, hands and feet be first washed. Then he must be able to stand, but this is impossible for a man with a fractured leg. He must touch the ground with his forehead, bending his knees in a way which many patients are unable to do. The sick Moslem, therefore, is shut out from prayer. We can understand, then, why a pious Muhammedan father would rather see his son dead than incapacitated from that prayer in which many Moslems find their comfort and satisfaction.

The converted Moslem mollah, Mr. Awetaranian, affirms that he knows of no prayer among Moslems apart from bodily movements. A prayer of the heart alone is not known to them. That is one of the saddest features in this religion.

WHAT THE BIBLE DID FOR HIM.

A N Indian gentleman, holding a responsible position under government, in the northern provinces of Behar, and about to be transferred to another district, was recently invited by friends to a farewell meeting organized in his honour. In reply to their many eulogies he had but one thing to say: "If I possess any of the virtues my friends attribute to me, I owe them to Christianity, and especially to the Motihari Bible-class." This unexpected tribute, coming from such a source, made a deep impression on the eighty educated Indians who heard it, and forms a striking testimony to the steady growth in influence of the Regions Beyond Missions in Behar.
Motihari, a town of 15,000 inhabitants, was virgin soil, like the rest of the northwest corner of that province, when Harley College men entered it twelve years ago. Not long afterward, this students' Bible-class began, and ever since it has attracted an increasing number of the educated young men, typical of the many in India to-day who find no message in Hinduism, although still bound by its rigid caste.—Missionary Review.

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PRAYER AND PRAISE.

GENERAL. We would request prayer for the health of the missionaries. There have been at least seven cases of illness during the past month, severe enough to lay the workers aside for a time.

Parties are on tour this month from almost all of our stations. Pray that their word may be with power, and that the results of the season's work may be definite and lasting.

AHMEDABAD. Prayer is asked for our Christians who have opened a weaving factory. The manager for whom they formerly worked is attempting to break up their factory by suing them in court for breach of promise concerning their leaving the factory. The case will come off before this reaches our readers. But pray that God may protect this encouraging effort at self-support, for it is so hard for a Christian to earn a livelihood because of caste.

Pray also for a number of candidates for baptism, that they may come into real blessing and experience.

DHOLKA. Pray for Mrs. Schoonmaker who has been having fever.

KAIRA. Praise for the restoration to health of Miss Woodworth after a severe nervous break-down.

Praise for deliverence of Miss Edna Prichard from a severe remittant fever.

Praise for the healing of a number of the orphanage girls who were at death's door.

Prayer is asked for Miss Taylor as she begins language study.

MEHMADABAD. Praise for God's love and mercy in restoring Mrs. Turnbull to health after a long and serious illness.

Pray for one of our best native workers who was recently sent to open a school for low-caste children and to minister to the spiritual needs of the people in a certain village. He was
severely beaten by the head-man of the village who resented having the low-caste people brought into touch with Christianity. There are seven men desiring baptism, in this village. Prayer is asked that this unwonted attack may not hinder God's work in the village through fear on the part of the low-caste people.

SANAND. *Pray* that a man who was recently converted with his family, and was afterward moved by his employer to a distant district out of our reach, may be enabled to return to a place where he can receive spiritual help.

Pray also for a man who with his family became Christians about three years ago. A false charge was brought against him, and he was put away from his village and from his employment as village watchman in which service he had been seriously lamed by thieves. Pray that the way may be opened for his return to his own place and rights and a means of livelihood.

SHANTIPUR. *Pray* for three school teachers, who are teaching some low-caste children, that God may give them a spirit of repentance and that they may be filled with the Holy Spirit.

SHOLAPUR. *Praise* God for strength in time of need; For keeping the lepers quiet and happy under trying circumstances.

*Pray* for a leper woman whose heart God has softened, that she may yield to Him.

*Pray* for a class of twelve Hindu men who come to the meetings and are interested.

*Pray* for the Hindu "compounder" who knows the way but is afraid to step out.

*Pray* for new lepers coming, that they may be soon convicted of sin and be saved.

BODWAD. *Praise* for the deepening of spiritual life in our Indian workers and for their earnest messages while on tour this season.

*Praise* for the deepening interest we meet everywhere among the villagers.

Praise for the privilege of being in camp with Archdeacon and Mrs. Phair of Winnipeg, Canada, and for the blessings and inspiration received by coming in contact with their spirit-filled lives and practical missionary fervour.

*Pray* for deeper conviction of personal need of the Saviour on the part of those who have heard the gospel this touring season.

CHANDUR. *Prayer* is asked for little Teresa Moodie-who is very ill.
ITEMS.

Miss Coxe, who has conducted the Children's Page of this paper so acceptably for several years past has requested to be released from the work because of the pressure of other work. We are glad to be able to announce however, that Miss Little of Khangaon will have charge of the page this year.

Mr. Dinham returned from Australia on Dec. 17, much benefited by his short vacation. He found that little Miriam Francis had preceded him by one day. He writes that she is "all that could be desired."

Many friends of the Alliance in India will be glad to know that since the arrival of Mr. and Mrs. Fuller, the Alliance Home has been re-opened in Bombay. Rooms have been taken for the year in the Bombay Guardian building. The address of the Home will be:—Khetwadi Main Road, Girgaon, Bombay.

It was decided at the last Convention to open a rescue home for women and girls in Khamgaon, where persons could be sent who are not desirable in an orphanage. The work is in charge of Miss Bushfield, who is now preparing suitable buildings on "Bethany Farm," Khamgaon.

Sabermati no longer appears on our list of Gujerati stations. The lease for the rented house there has just expired, and as workers are needed elsewhere, Mr. McKee will include Sabermati in his district and look after the work from Sanand. Pray for our brother in connection with this addition to his responsibilities.

Miss Edna Prichard has been transferred to Kaira for the evangelistic work. Miss M. Taylor is also stationed in Kaira where she is studying the language. Mr. Back takes up evangelistic work in Viramgam, and Miss Compton has been appointed to assist with the Dholka Orphanage work.

The changes on the Marathi side are as follows. Mr. and Mrs. Dinham will move to Chalisgaon, Mr. and Mrs. Cox to Pachora, and Mr. and Mrs. Auernheimer to Malkapur. Mr. and Mrs. A. Garrison will take up the work in Bhusawal when Mr. and Mrs. Hagberg go on furlough, and Mr. Rogers will take charge of the Industrial shop in Akola while Mr. P. Eicher is on furlough.

The new church building in Akola was dedicated by Mr. Fuller on Sunday Jan. 11th, and the occasion was a time of joy to the many who have been connected with the work in Akola during the past years.
### List of Alliance Missionaries.

#### BERAR
- **AKOLA**
  - Mr. & Mrs. Wm. Moyser
  - Mr. J. P. Rogers
  - Mr. & Mrs. P. Eicher

- **AMRAoti**
  - Mr. & Mrs. W. Fletcher
  - Miss K. P. Williams

- **CHANDUR**
  - Mrs. I. Moodie
  - Mr. & Mrs. K. D. Garrison

- **KHAMGAON**
  - Mr. & Mrs. E. R. Carner
  - Miss E. Krater
  - Miss H. Bushfield
  - Miss A. Little
  - Miss Wyeth
  - Miss M. Patten

- **MALKAPUR**
  - Mr. & Mrs. Auernheimer
  - Miss H. Beardslee

- **MURTIZAPUR**
  - Mr. L. Cutler

#### KHANDESH
- **BHUASAWAL**
  - Mr. & Mrs. P. Hagberg
  - Mrs. F. M. Bannister

- **BODWAD (P. O. Nargaon.)**
  - Mr. & Mrs. C. Eicher

- **CHALISGAON**
  - Mr. & Mrs. O. Dinham
  - Mr. & Mrs. A. I. Garrison

- **JALGAON**
  - Mr. & Mrs. C. W. Schelander
  - Miss C. Rutherford

- **PACHORA**
  - Mr. & Mrs. H. H. Cox

#### GUJARAT
- **AHMEDABAD**
  - Mr. & Mrs. H. V. Andrews
  - Miss Lillian Pritchard

- **DHALKA**
  - Mr. & Mrs. C. H. Schoonman
  - Mr. & Mrs. J. N. Culver
  - Miss Mary Compton

- **KAIRA**
  - Miss E. Wells
  - Miss M. Woodworth
  - Miss Coxe
  - Miss Peter
  - Miss B. Conger
  - Miss E. Prichard
  - Miss M. Taylor

- **Matar (P.O. Kaira.)**
  - Mr. & Mrs. S. P. Hamilton

- **MEHMADABAD**
  - Mr. & Mrs. L. F. Turnbull
  - Miss Cora Hansen

- **SANAND**
  - Mr. & Mrs. D. McKee

- **SHANTIPUR (Jetalpur P.O., Ahmedabad.)**
  - Miss Jessie Fraser

- **VIRAMGAM**
  - Mr. & Mrs. A. Duckworth
  - Mr. F. H. Back

- **LONAVLA (Puna District.)**
  - Mrs. V. Erickson & Miss E. Ca

- **SHOLAPUR**
  - Miss Z. McAuley

#### BOMBAY
- **Miss L. Fuller**
- **Mr. W. M. Turnbull**
- **Mr. A. Johnson**
- **Mr. & Mrs. O. Lapp**
- **Mrs. Cutler**
- **Mr. & Mrs. W. Ramsey**

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**ON FURLOUGH:**

Miss L. Fuller
Mr. W. M. Turnbull
Mr. A. Johnson
Mr. & Mrs. O. Lapp
Mrs. Cutler
Mr. & Mrs. W. Ramsey

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**BOMBAY:**

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