"LET DOWN YOUR NETS."

Launch out into the deep,
   The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
   Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
   Bears on its bosom away—away,
Beauty and youth in relentless ruth
   To its dark abyss for aye—for aye.

But the Master's voice comes over the sea,
   "Let down your nets for a draught" for Me;
He stands in our midst on our wreck-strewn strand,
   And sweet and royal is His command.
   His pleading call
   Is teach—to all!

And wherever the royal call is heard,
   There hang the nets of the royal Word.
Trust to the nets and not to your skill,
   Trust to the royal Master's will:
Let down your nets each day, each hour,
   For the word of a king is a word of power;
And the King's own voice comes over the sea,
   "Let down your nets for a draught" for Me!

From Missionary Review of the World.

EDITORIAL NOTES.

"Restore such an one." Gal. vi. 1.

There was a youth once who wanted to preach. But as no Bible school was available, he applied for a position with two missionaries who were about to start on a touring trip. He was of good parentage and promising, so they took him with them in the capacity of a personal servant. For a time things went well, but when they had been some time on the road the lad tired of
it and suddenly left and went home. Whether he was weary of
the life or whether he felt that serving a missionary was not the
preparation he needed, or whether amid the actual hardships of
the work his call to preach had grown dim, we are unable to
say. But go he did regardless of whether the missionaries could
find another servant or not. The tour was completed without him.

The matter was dismissed, for such disappointments are not
uncommon in the life of a missionary, and three full years went
by. Then again the missionaries received another application
from the lad. And that second application caused trouble. One
missionary saw possibilities in the lad and had real cause to be
interested in him, so he urged that he be given another trial. He
was accused of giving place to personal preference regardless of
the good of the work. Did Christ not say "No man having put
his hand to the plough and looking back, is fit for the Kingdom
of God?" And he in turn, charged his brother missionary with
being unjust toward the lad. Christ said also that after we
have done all that it is our duty to do we are to call ourselves un-
profitable servants. Why then should we who are ourselves un-
profitable, be severe with those whom we imagine less profitable
than ourselves, and exact much from a young Christian? How-
ever, neither missionary could see the other's point of view, and
as each could defend his position by Scripture, each thought
he was contending for the right against obstinancy. The debate
grew heated. It finally led to an open breach between these
brethren, which made it impossible to work longer together.
The one resigned and took the boy with him to another work,
leaving his place to be filled by some one else. Of his work
from that time forward we know nothing, but that once un-
worthy lad was Mark, the writer of the third Gospel.

It were idle for us to speculate on what might have been
the result of a different course by either Barnabas or Paul
concerning Mark. So far as we can see the Lord overruled the
matter so that Paul's work did not suffer by the separation, for
Silas was perhaps as good a co-worker as Barnabas had been,
and Mark too was saved from discouragement. And we need
not give judgment as to who was right and who wrong. Doubtless both were right—partly—and both capable also of wrong for there are few of us whether naturally exacting and stern or gentle and forbearing, who are not likely to make mistakes through these same useful and admirable characteristics. Few of us, no matter how honest or earnest judge just as God would judge, for few are able to see a question from every angle.

Much of this story is not revealed but two facts are carefully preserved in the Bible record for our benefit: Mark had been unworthy, and he was later pronounced "profitable" in the same work in which he had previously failed, the judge being the very person who had before refused him.

Was the change in Mark or in Paul, or in both? What happened between the account of Acts xv. 37-40 and the writing of Col. iv. 10-11 we can only infer. Nine years after Paul had refused to take Mark with him we find him writing to the Galatian Christians "Brethren, if a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Was this experience or theory? Was the "spirit of meekness" something that came in the intervening and mellowing years? Still a year later the great Apostle, now "Paul the Aged" is in prison at Rome, and we find Mark at his side. Had Mark repented of his former ways and sought him out in Rome to find forgiveness and to prove his sincerity by resuming the ministry to Paul which he had once disgracefully left? Or had Paul before his captivity sought him out and restored him? What part did the friendship and confidence of Barnabas in Mark's dark hour have in his restoration? Was it God's method of teaching a spiritual truth and of humbling a proud nature that Paul in his imprisonment should have to ask Timothy to send Mark to him "for he is profitable to me for service?" The answer to these and other such questions we may only surmise, but time spent in thought on them may not be unprofitable.

In nothing does Paul's greatness of heart appear more than in his attitude toward Mark in those later years. He writes "t
the Colossians of Mark, “If he come to you receive him,” and tells them that Mark, among others, has been a “comfort” to him. Writing to Philemon Paul calls Mark a fellow labourer. Demas may forsake him now, and the other fellow-labourers may scatter, and Paul’s heart will yearn for Mark, now become “profitable” to him. He does not feel it necessary to remind Timothy and Philemon and the Colossians of Mark’s early failures, if indeed he had ever told them. It may be human nature to hold up to the ridicule of others the failures of some who would be God’s servants, but we can never ridicule those whom we have restored “in the spirit of meekness.”

Fausset tells us that Paul used the word “restore” (katartizo, to repair or adjust) in the sense of returning a dislocated limb to its place. As applied to a member of Christ’s body it does not mean to leave him in his former place in the dislocated position, nor to take the attitude of being willing to forgive if he sees his mistake and asks forgiveness. The latter throws the burden of the restoration on him. To “restore” implies taking the dislocated member in hand and exerting upon it means for bringing it into place which it is unable to exert for itself. The cause of the dislocation may be less important than the fact of the trouble.

Paul restored a sinful Corinthian by the severe means of having the church deliver him to Satan for the destruction of the flesh, and then “forgive and comfort him.” He restored the runaway Onesimus by winning his love and offering personally to pay what he owed to his master. But Paul’s methods, whether severe or gentle, worked. Perhaps the ability to restore is an index to our spirituality. To rebuke is not hard, and any one who prays the sixth clause of the Lord’s Prayer without hypocrisy can forgive, but to restore—to get wayward hearts back into touch with God—not all can do that. “Ye who are spiritual restore such an one.”

We do not know that Mark ever became a great preacher, though tradition says that he afterward visited Egypt and founded a church Alexandria, where he suffered martyrdom. But we
do know that it was this unfaithful servant boy who deserted at the hardest part of a missionary journey who was in after life chosen by the Holy Spirit to write the Gospel which portrays Christ as the "Servant of Jehovah,"—the gospel of true service. "Yes, the unfaithful and unlikely may become a chosen vessel," and those whom we restore may be the ones who will comfort us in our time of need.

OUR CHAIRMAN'S PAGE.
An Editorial Department Conducted by Mr. Fuller.
Furloughs of Missionaries.

Just now a large party is going on furlough, all gathered here ready to sail for the homeland to-morrow, and it seems a good time to write a little on the subject of furloughs of missionaries.

When the Alliance began its foreign work just over twenty-five years ago the great thought in the minds of the Alliance people was to send as many missionaries to many fields as possible and to hasten in this way the Coming of Christ to reign upon the earth. And it was wonderful how many were sent out and how many fields were opened in the first few years. Within ten years our two fields, the Marathi and the Gujarathi fields, were opened and all the stations which we now hold were occupied, and we had more missionaries than we now have on the field. We began by renting such houses as we could find and nearly all the money which was given was used to send out and support missionaries in rented houses.

But it soon became evident that permanent and suitable homes must be built both to save the health of the missionaries and in the end to save money, for we had to pay the price of a bungalow out in rent in a few years and at the end of the time had nothing in the way of property or any permanent mission home, for landlords can raise rent until it becomes intolerable. But we also found the health of missionaries failing and a good many had to return home because they were not able to stand the climate, and some who were not able to get the language.
And beside, the death rate on the field was so high that our mission attracted a good deal of attention and a good deal of adverse criticism. We began to build plain but substantial mission houses and have gone on doing so until to-day we rent mission houses only in Bombay and Ahmedabad. And we own the property in eighteen stations and three rest homes, two at hill stations and one at the seaside. For this we praise God. It would have been greater wisdom to have sent fewer missionaries, more carefully chosen at the beginning and to have built mission stations for them as fast as they come. Thus thousands of dollars, paid out for rents and for sending to the field those who were physically unfit to come and who died or had to be sent home, would have been put into mission homes, and some precious lives might humanly speaking have been saved.

But all these lessons had to be learned and have been learned at great cost, we have learned that many things beside the personal allowances of missionaries and the initial amount for outfit and transportation, are required to carry on missions. Buildings are needed, helpers are needed, and that means Training schools for training them and money to support them until every missionary has on the average say ten native workers. These helpers must be supported not as pastors of Christian churches but as evangelists or missionaries to the evangelized people about them.

But we have learned another lesson at great cost of suffering and of money too. We have found that those who have strong bodies and who also know Christ for their physical life; who have mastered the language and are efficient as evangelists and teachers and who love the people and win them and are giving their lives for them yet feel the effects of the climate of India and if they stay too long without furlough they go home so utterly broken that it takes years for them to regain their health so as to be fit to return. And some just in the prime of life never regain their full strength, but have to pull on with consciously weakened powers of mind and body when they ought from their experience and maturity to be in the prime of life, doing their best work in quality and the most in quantity.
People give money with great enthusiasm to send a young and inexperienced person to the field but when he has mastered the language and become an efficient missionary and has put in a full term of seven years and we who know him see that he ought to go home on furlough we wait and let him hold on another year and then simply hang on for another, seeing a strong true man's health undermined, and perhaps his wife suffering more, because we dislike to make drafts on the finances of the Board to send him home. Somehow the dear people at home are not so willing to give money to bring him home, when he has earned a furlough, as they are to give money to send some new and untried person to the field. But what it costs to send a new missionary to the field and support him till he gets the language and is in any way able to take up the work of the man breaking down here, would send the tried and proved man home for a good furlough and bring him back renewed in health ready to step into his work again. Yes the new man would have to be supported seven years before he could take up the work of the man who ought to go home. And so we want our home friends to see that furloughs are not a luxury which missionaries want, or just a chance to go to see their friends though that is quite a reasonable thing: but that true economy of money and of valuable lives, the intelligent desire to do the most work on the field with the money received by the Board, demands that a regular system of furloughs which some missions have been led to adopt is a necessity.

Our own conviction is that for India we should have a system with an eight year term as the basis, having new missionaries come out to reach here in October, remain six and a half years on the field, then go home on furlough in March or April and have two hot seasons and rains out of India, about one and a half years—and then come back again in October to begin a second term. And when furloughs are due let them be sent home even of new missionaries under appointment cannot be sent out.

Of the six missionaries now going on furlough all but one, Mr. Cox, have been in India over eight full years. Mr. and Mrs.
Schelander over nine years. Mr. Dinham who went to Australia for a few months and returned a year ago to break down seriously again. All these should have gone home two years ago and have been back six months ago well and doing their best work and with a fresh term before them. They are exhausted and some of them in serious shape now.

Is it right, dear people of the Alliance, to weigh money against such lives, and to sacrifice the greatest efficiency of such men and women to any desire to send out numbers or to open new fields? I know that many see this already but many do not or at least do not seem to do so. We all want to see the work grow but we must work intelligently.

REVIVAL AT WASNA.

By Blanche Hamilton.

The best wine of our touring season was kept for the last. We had the privilege of having our dear brother McPherson, with us to hold some meetings at the little Wasna church in the centre of our taluka. A meeting was held each night and two on Sunday. Some of the days were as the days of heaven.

The meetings started in hopefully and the messages given by our brother were full of freshness, power and unction. The burden of prayer was that the place might be shaken and the mountains flow down at God's presence. Everything seemed in our favour until one night we realized Satan had arrived with his hosts to attack and hinder and instead of the liberty of the Spirit, the very air seemed oppressive. There was no way out but to pray through to God and again His wireless telegraphy proved a success. Three days later the cloudburst came and the power of God was so present in the evening meeting that one man who was a slave to opium, rushed to the altar and cried for deliverance. He threw his opium box away into the street and we heard it click as it fell on the pavement outside. Pray that he may be fully delivered from his awful bondage.

One woman began to cry out for pardon and others joined. We had several such meetings but the climax came Sunday. The meetings that day were the best we have attended in India. Two young men came by train and they remarked that they would gladly go fifty miles to attend such services. Two of our
evangelists left home at half past three in the early morning to
attend the meetings and walked eighteen miles, with faces
radiant they testified and seemed well rapid. Quite providentially
nearly all of our districts were represented by some delegates.
The little church was crowded to its utmost seating capacity,
native style. We were a spectacle to the people of the town.
When God began to work mightily and some were crying for
pardon, outsiders came and looked in at the windows. Doubt-
less angels were also looking over the battlements of heaven to
witness such a sight. A wave of power seemed to go over the
young men especially. One quiet, reticent, young man came so
under the power of God, he threw up both arms and with tears
streaming down his face cried out for pardon. Later he testified
that although he was a professing Christian, he had not received
the new birth before. No one doubted his word when he said,
"now I know I am born again." It was one of the clearest
cases of conversion we have witnessed. Several others were
wrought upon in a similar manner. A real, live, Pentecostal
testimony meeting followed. A few of them are to be baptized
before we leave this place. The church has been strengthened
and souls added to the Lord.

THE LORD'S BLESSING AT THE GUJARATI
CONVENTION.
By Edna Prichard.

On Thursday the 18th of February our four day Gujarati con-
vention began at Mehmedabad on Mr. Turnbull's compound.
Chaperas (straw huts) were built for the natives and tents
pitched here and there in the large compound for the missionaries,
Mr. Turnbull spared no pains in making convenient arrangements
for all.

Our hearts were gladdened to find a large percentage of our
Christian people present for the very first meeting. We had
taken it for granted that only a few would be likely to attend the
afternoon meeting. But having been stirred to seek God anew
in some of the smaller meetings held by Mr. MacPherson their
spiritual appetites were quickened for another feast.

There were about five hundred persons present. Christians
and enquirers from nearly fifty villages came and went according
to the time they could spare from their fields, and various kinds
of work. Twenty five boys from Dholka orphanage, and fifty
Kaira girls were given the privilege of attending this convention,
Twenty missionaries, and fifty Christian workers entered heartily into the work of helping other souls between meetings. One man, formerly a worker, who had wandered away from God returned and God manifested His acceptance of this soul by filling him with His Spirit, and leading him to plead with souls at the railway station near the church, and elsewhere.

Mr. MacPherson emphasized the need of faith, and of our being definite in seeking God. He very faithfully dealt with sin in its many forms. Mr. Fuller added helpful messages from time to time, and Mr. Annett, a Sunday School worker, addressed the missionaries once and the native convention on another occasion on the importance of Sunday School work, properly prepared lessons, and the science of so presenting truth that small children may be able to grasp the thoughts.

A high caste man from a distant village in Mr. McKee's district having accepted Christ as his own and only Saviour witnessed to God's work in his heart by being baptized during the meetings.

On Sunday a dedication service was held. Nine children were presented to the Lord by their parents most of whom were very young. We have great hopes for this new generation springing up all about us.

On Monday the people returned to their homes determined to start anew for God who had so marvellously met and blessed them. Many will go on with God, but others missing the inspiration of the numbers, will find it hard to face the cold routine of every day life. For these and other needy ones we request your earnest prayers.

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**OUR INHERITANCE.**

Notes of an address by Rev. M. B. Fuller, M. A.

!I will declare the decree: the Lord hath said unto me. Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

I. Christ's Inheritance.

These verses are God's special promise to the Son. Christ was not indifferent to this supreme promise. However much we may fail to take God's promises to us. Christ does not fail. We can only imagine how sincerely Christ has pleaded this promise before the Father, for the nations were promised to Him.
Ephesians i. 16 contains the same thought, "The riches of the glory of His inheritance in the saints." This is what He got for His incarnation and His suffering,—a wealth of redeemed, cleansed souls glorified. This was the joy set before Him for which He endured the cross. Perhaps we like the Ephesians need to have our eyes "enlightened" before we can realise the "riches of His inheritance in the saints." This wealth is the inheritance which Christ was to "ask" of God.

II. Our Inheritance.

In the second Psalm the Father speaks to the Son. In Rom. viii. 15-17 we find that we are taken into the family with the Son, and made "joint-heirs with Christ." Then if His spiritual inheritance is this multitude of redeemed, cleansed, glorified saints it is ours too. Not golden streets, harps, crowns and robes are our inheritance, but souls. And our work of taking out a people for His name, winning those who are to complete the body of Christ, is simply the work of taking out our inheritance.

III. What Jesus Did to Win His Inheritance.

We have already said that He prayed for it, perhaps in the remote ages before His incarnation. But the time came when He must do something more than ask for His inheritance. He gave Himself for it. Phil. ii. 5-11. What we do in leaving our homes and country is not to be compared with what Jesus did in coming into this world. In that we have done no more than Government officials who have no hope such as we have of having a part of India's salvation. Jesus chose to give up the glory He had with the Father and come to earth and "empty Himself." We may imagine that He could not have His inheritance without leaving the glory. "The mind that was in Christ" is to give as long as you have anything to give. He put into it all He had. He "emptied Himself" (R.V.); He took the form of a servant; He consented to take our nature that we might partake of the divine nature; He made our sins His own that we might partake of His holiness; He became obedient unto death that we might have life, He did all this that He might win us—His inheritance, and now He permits us to be joint heirs with Him if we suffer with Him. It would not be out of the ordinary if some generous and wealthy young man should give a million dollars for the rescue and maintenance of famine waifs. But after they were rescued to divide his inheritance with them and to make each of those miserable waifs an equal sharer with himself of his father's fortune, would
be more than natural man is willing to do, for that would leave him no better off than any one of those whom he had rescued. But that, and infinitely more, is what Christ does for us, for we are "joint heirs with Christ if so be that we suffer with Him."

IV. WINNING OUR INHERITANCE.

It is natural for new Christians to be occupied with what they are personally to gain by accepting Christ, and receiving "the gift of eternal life." But as we go on with the Lord and realise that we are a part of Him and heirs with Him, we learn that we are to give ourselves—to "empty ourselves"—for our share of the inheritance. If Christ put into it all that He had nothing less than our all will be accepted. In God's family as in human families there are shirkers as well as workers. They claim all the rights of members of the family but are not willing to put anything in. They seek to get from Christ for themselves all that they can. But a more noble attitude is to see how much we can put in. How much can we add to Christ's inheritance? "Let this mind be in you," that is to give as long as we have anything to give.

What can we missionaries add to Christ's inheritance this coming year? We are here in India to gather out those of this part of the world whom God has given to Jesus as His inheritance. We are entrusted with the work of finding them among the villagers of Berar, Khandesh and Gujarat. And by God's grace we must find them one by one and get them out of Satan's power. Isa. xlix. 24 describes the condition of these people, and gives the challenge of their helplessness. It is true that priests and money lenders have these people utterly in their power, and caste binds them so that it seems almost impossible for them to become Christians. But God is sufficient for these things, and the next verse of that chapter gives His answer to the challenge. "Thus saith the Lord. Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." With the people as they are and conditions as they are we are to gather out Christ's inheritance (and ours). He has no one else here to do it. And "our sufficiency" for this work "is of God, Who hath made us sufficient as ministers of the New Testament."

A. H. G.

Obviously, each generation of Christians must evangelize its own generation of non-Christians.
CRITICISM.

AN answer to the question, “Who shall abide or dwell in God’s holy hill” is given in Psalm xv. 3—“He that backbiteth not with his tongue nor taketh up a reproach against his neighbour,” or, as the margin reads, “endureth not a reproach against his neighbour.” A soul deeply mellowed and disciplined recoils at the very thought of criticism or reproach against another member of Christ’s body.

Censoriousness and criticism spring from self-conceit and severity. It is not gracious but assumes the possession of grace. It came into the world to set people right and leaves few things undisputed. It is slow to repeat the good but has a terrific swiftness in advertising defects (in others). Mature Christians makes allowances for the faults of others but are severe on themselves. It is certain that we seldom have to repent of being too charitable, though we often may repent for judging.

Many think that growth in grace is measured by the ability to ferret out defects in others, and that to have power we must be cutting, but the more severe we are the more deficient we are in love. Those gifted with discernment are seldom useful unless they have been deeply crucified. They need a special ballast, for the sharper the power to detect flaws the more fathomless the love and grace needed to use that power aright.

Criticism fails to produce the result which it pretends to strive for. It cannot correct what it blames. A flash of lightning cannot make the flowers blossom; it can only kill. God often breaks the hearts of the hardest of sinners by a delicate touch of gentleness, not by severity. And he who finds fault in others is not honest with himself; anger in self is labelled righteous indignation; stinginess becomes economy, and the use of harsh words is excused on the ground of “being true” to other souls. He denounces others less because they displease God than because they offend his own notions and artificial tastes, and those who have a harsh and critical spirit generally have some glaring inconsistency through which Satan gets control of the tongue.

A censorious spirit seldom puts the best construction on things. A weakness will look to a critical eye as if there is a wrong motive behind it. We can never see the amount of inward resistance against evil or the sorrow over wrong, hence if we judge we will reach erroneous conclusions. Could we look beneath the surface of things we should often be astonished to see the workings of God’s Spirit in the inner heart of the one we condemn. Much sin lies at the door of a warped mind, but only
God can measure the real guilt, for He can measure the resisting power which tells on motives and hampers free action. On a slight acquaintance we discover defects and disagreeable weaknesses, but the good is slow to unfold. God sees the inner working; we only the outer. We judge others as they stand in relation to us.

Even where condemnation is legitimate and unavoidable our severity is an index to our low spiritual state. The greek for Satan is diabolos or accuser, slanderer. To accuse is akin to blasphemy. Evil speaking is classed with murders, adulteries and thefts. How we should abhor it! Want of sympathy with the sufferings and sorrows of others, censure and criticism,—these will darken our hearts and hide the face of God. Rom. ii. 1 says “Thou that judgest doest the same things.” A saintly life in one may be less than common honesty in another where conscience is more enlightened. “The glory of a man is to pass over transgression,” Prov. xix. 11.

“Judge not the workings of his brain
And of his heart thou could'st not see;
What looked to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well own field,
Where thou would'st only faint and yield.”

CONTRIBUTED.

IN THE HIGHWAYS.
By O. Dinham.

A DRIVE of 12 miles along a good road brought us to our second camping place. We expected to find our tents up, and all in readiness for getting something to eat immediately, of which we stood in need, as we had not had anything from early morning; but our expectations were not realised, as our things were still in the carts, and not even untied. We stopped long enough to tell those responsible, what we thought of such good work (!) and then turned to getting the things off the carts and into their places.

The next morning found us on our way to a village, but the road was the very opposite from yesterday's. Every now and then, from start to finish, we had to get down, and hold the cart on one side to keep it from tipping over altogether, but we reached the village without any serious trouble, having taken three hours to
travel less than five miles. We were certainly very glad that we did not have to return that way.

The people gathered quickly about us, and some of the faces looked as though they were ready for fun, but not for the gospel. I looked into those faces especially, and began my story, without even our usual opening song. I hadn’t been speaking long when one of the faces changed greatly, and the possessor thereof, asked a question, which showed how ill-at-ease he was! The Spirit dealt with this dear man, but he would not yield, and he quickly left, and busied himself with others in the fun of looking at a young horse that was being tested a short distance away. But most of the remainder of a good crowd stayed to the end of the meeting, while one brother sang out the story, and the other two told out the story of the matchless love of Jesus. The Spirit of God dealt with many in this meeting, and they freely admitted the truth, but none were sufficiently bold to step out for Jesus. Some of them however expressed their need, with which I heartily agree. They said—"you come but once a year, and our hearts are stirred and an impression is made, and then you leave us and do not come back for so long that the impression dies out. And when you do come, you find us just where you found us before! Our need is"—said they—"that a Teacher be stationed near us, so that he can often come and tell us these good things; and if that could be, it is our own conviction, that some of us would be so convinced, that we would surely become followers of your God." Truly dear friends this is a strong plea for many more Spirit-filled Workers to be put out into these districts, where they might become successful fishers-of-men.

At another place a dear old man, probably about 60 years of age, came to us, saying that he was a great sufferer. We looked at him and our hearts went out to him as we realised the cause of his suffering. But we questioned him to make sure. He admitted his sin and we asked him if he was willing to kneel down and confess his sin to the Lord and to ask Him for pardon, cleansing, and healing? And the dear old man said yes,—and down he went on his knees in front of the large crowd that was gathered. As we led he followed word for word in prayer. He arose from his knees declaring that he was free from his trouble. But Oh the abuse that came from one of his caste-fellows on the other side of the crowd, it was like a knife entering into his very heart. I tried to say many things that might convince the others of their wrong, but I have no doubt that after I left that dear old man had to suffer many cruel things on account of his acceptance of Jesus Christ as his Healer that day. Pray for him, and Pray again.
CASTE NOT DEAD YET.

JUSTICES Tudball and Rafik have just commenced the hearing of the appeal in the well-known Benares caste case in which Babu Govind Das, a member of the Agarwalla community, obtained damages for defamation against Babu Bishambar Das, another member of the same community.

The facts are as follows:—Babu Lakshmi Chand, M. A., a member of the Agarwalla community of Benares, obtained a state scholarship and went to England to study. On his return, although a large number of friends welcomed him, the Agarwalla community as a whole was not prepared to associate with him, and issued a manifesto giving strong impression to the view that association with England—returned men was contrary to the religion and traditions of their brotherhood. Babu Govind Das with others circulated a notice that the whole question should be enquired into.

A “Panchayat” of the sect which Babu Govind Das belonged met soon after and adopted a resolution forbidding all social dealings with the family of Babu Govind Das and Babu Bhagwan Das till they got their position cleared. Babu Bishambar Das published this resolution, thereupon Babu Govind Das sued Babu Bishambar Das to recover Rs. 11,000 damages on account of mental and moral suffering. The Subordinate Judge gave a decree for Rs. 320 and full costs, holding in an elaborate judgment that there was no authority in Hindu Shastras for excommunicating a person who had crossed the seas, or who had dined with a man who had done so.

The defendant appealed to the High Court and was represented by Mr. O’Connor, while the Hon’ble Dr. Sapru and Dr. Banerji appeared for Babu Govind Das. During the course of his arguments Mr. O’Connor pointed out that a Court of Law was not the proper place for fighting out a matter of social reform. Mr. Justice Tudball remarked that the battle was to be fought socially, and reform would come gradually through education, and that a Court of Law was hardly a place for matters of that kind.—The Times of India.

A correspondent sends to The Times of India the following letter addressed to him by a parent of a school-boy in the mofussil:—

“My son is learning 1st English Standard in the Municipal A. V. School... There are in this school two boys of the Mahar caste, the touch of which by other high castes is considered unholy by our religion. It is a good thing indeed that the benevolent and beneficent British Government is giving
CASTE NOT DEAD YET

education to all its subjects without any distinction of caste or creed. But I believe it does not wish to hurt the feelings of its subjects by interfering with their religious practices. It has not done so until now. As Mahars are considered untouchable by our religion, these boys should not be seated on the same benches on which boys of the other high castes sit. But the Drawing Master with the consent of the Head Master of the said school forces the Mahar boys to sit on the same bench whereon other boys sit. I requested them both to discontinue this practice. But the Head Master flatly refused to comply with my request. I therefore request you to order the Head Master of the said school through the Chairman, School Board ... Municipality, not to seat Mahar boys on the same bench on which other boys of the class sit."

THE BIBLE IN THE PANJAB.

While paying a visit in the Panjab to a remote village, a Government school inspector saw a pandit teaching a group of disciples. Drawing near to listen, he was astonished to catch the familiar words of St. Matthew's Gospel. He asked the pandit how he came to be teaching out of St. Matthew. In reply the pandit told him that at the time of the Indian Mutiny he had seen many houses looted, and the books found in them thrown away as useless. Among some of these discarded books he had noticed this copy of the Gospel, which he picked up and read. He had found that what he read was so good that he had taught it in turn to his followers. He had constantly made use of St. Matthew's Gospel since then, and his disciples agreed with him that its words were very good.

Not long ago the house of a missionary was looted during a riot which took place in the Panjab. After the riot had subsided a man who was passing near the house saw a stray leaf from the book of Genesis lying in the roadway. Wishing to know more of the interesting story, he went into a bookshop and bought himself a complete copy of Genesis. He has become in consequence an earnest student of the Word of God, although he has not yet professed himself a Christian.

A boy bought a Gospel for one pice (=¼d.), and sold it to another boy, then a student in a middle school. This school-boy, who was a Brahman, grew so interested in his purchase that he came to a missionary and asked for further instruction and advice. The missionary encouraged him to finish his middle class examination, and then to enter the boarding school attached
THE BIBLE IN THE PANJAB

to a mission high school. The boy has taken this advice, and has entered a mission boarding school. He eats with the other boys there, which, of course, amounts to breaking caste. He is very happy in his newly-found faith, although he has to bear much persecution from Hindu relatives.

One of a company of Arya Somajists, who had been listening to an address given by a missionary, became deeply impressed, and has since bought a New Testament which he is reading with great care and earnestness. At the Mela festival where this took place 2,000 copies of Gospels and Christian books were sold. The people are eager to obtain copies of the Scriptures.

I recall the sale of a New Testament to a man in camp, who came to me next morning to say that he had remained awake most of the night and had read a large portion of the book, which he found intensely interesting. The missionary always feels hopeful of those who will give the Word of God a careful reading.

At Simla recently I sold a copy of the complete Bible to a man in the Sikh temple. He was a reader of the Granth, or sacred book of the Sikhs. He informed me that he already possessed a copy of the Bible, but that he wished to have the one he was now buying for a friend, who was studying the Christian Scriptures with him in the precincts of the temple. A Sikh lecturer whom I heard in the same temple came afterwards to see me in my home. His parting words were: "How is it that when I read other religious books a spirit of controversy rises in me; but when I read the Bible I have no such feeling?"

When I was touring for the first time in the Kalka district, south-west of Simla, the following experiences greatly cheered me. I had been preaching in a remote village, and afterwards a man came forward, holding in his hand an old copy of a well-known tract called "Religion Weighed." He asked me whether I knew it, and when I asked him what he thought of the tract, he said, "It is the life of my soul." I accompanied him to his home, where he showed me an old copy of the Hindi New Testament, as well as a book on what the Bible says about idols. He said to me, "You are the first missionary to whom I have ever spoken, though for twenty years I have been feeding upon these books."

At another village a man dressed like a Hindu pandit asked me for the Gospel of St. John. On enquiry I found out that he had read the other Gospels, and he said he believed in what they taught. He was urged to confess his faith by baptism, but he declined to do this. Then a preacher who accompanied me said: "If you die as you are, your Hindu relatives will think that you died a Hindu." He replied, "No, there is no fear of
that," and, rolling up his sleeve, he showed us a cross, tattooed on his arm. He said that his relatives would see this when they stripped his body for burial, and it would tell them that he had died a Christian.

In a third village of the Kalka district a man showed me copies of the Gospels which he said he read daily with his family. Because he had given up idolatry his Hindu relatives thought that he was a Christian, and had complained to the rajah that he was corrupting others.

These last three incidents, occurring in a district where no missionary had previously resided, demonstrate how widespread is the influence of the Bible. We sell many copies of the Gospels, and often wonder that we hear so little of what has become of them. Yet God's Word shall not return unto Him void."—Rev. J. G. Potter in "The Bible in the World."

LIGHT.
By Sarah Coxe.

I WAS sitting on the verandah talking with one of my teachers. Across the way there was a small heathen temple—to the right and to the left heathenism. There is quarreling shouting, playing and working. The power of darkness is greater than the darkness of night, but in the darkness there is a light. It is Christ in the Christian house.

A few years ago this teacher was married. She was one of our own Kaira girls and a sweet Christian. She married one of our own Dholka boys, who was also a good Christian, and a Mission Catechist. They were placed in a heathen village, there to preach and teach and live for Christ. Reader, you have no idea of what village life in India means, especially to boys and girls who have lived all their lives in our Christian Orphanages.

Sitting there on the porch, this is what my teacher told me: "We had not been married very long. We were much concerned about our neighbours.

One day a woman came in front of our house and began to cut up dead meat (meat offered to idols). I told her, she must go away as we were Christians and we did not want anything like that done in front of our house.

Immediately the woman got angry, began to use bad language and ordered us out of the place, saying 'This is no place for the nasty, outcast Christian.'

She used such language that I could scarcely stand it, however, I told her about her sin and about the Lord. I told her to call upon the name of Jesus and to ask Him to take away her sin.
The very next day the woman was taken very ill. I went at once to her, I called my husband, and he dealt with and prayed for her and she began to call upon the name of the Lord. In the meantime the neighbours rushed in; they heard her call upon the Lord; they saw my arms around her neck and they began to lift up their arms and cry out in horror. ‘Ram!’, say Ram!, Ram!, Ram!’ But the woman called on the name of Jesus.

Then they got quiet and asked her when she heard about Jesus. She said, ‘Yesterday,’ ‘What! you only heard yesterday and believe and are a Christian?’ Then the confusion in that room was awful. Still the woman called on the name of the Lord. My husband and I stayed right with her. He prayed and I had my arms around her. It was only a short time when a light seemed to come into the room. The woman said, ‘I see a light’ and then she died. Sister, we know the woman was saved.

‘Whosoever shall call upon the name of the Lord shall be saved,’ and ‘they that sit in darkness shall see great light.’

The husband of this precious Christian girl is now in heaven. She has been left with three small boys. When the husband died the villagers where he lived said of him, ‘If ever there was a Christian, he was one; he never was known to say an unkind word about anyone.’ Will you not pray for this woman and her three bright little boys?

ASSURANCE OF CONQUEST.

Let us become restfully sure of God, and we shall meet the battalions of the evil one unstrained and undismayed. “The Lord of Hosts is with us; the God of Jacob is our refuge.” Let the Church rest in her Lord, and she will become as an army with banners. “Come unto Me... and I will give you rest.”

What does the Church need if her strain and her wrinkles are to be removed? She needs a more restful realization of the wealth and power of her allies. We too often face our foes with the shiver of fear, and with the pallor of expected defeat. We too often manifest the symptoms of panic instead of marching out in orderly array with the restful assurance of conquest. The hosts of evil are even now organizing their forces in threatening and terrific mass. Are our wrinkles increasing? Is our fear intensifying our strain, and are we possessed by a great uncertainty? Why, brethren, if we were conscious of our resources, and recognized our co-operative allies, we should more frequently put the Doxology at the beginning of our programmes, and our hearts would sing of victory even before the conflict.
began! It is all a matter of being more restfully conscious of the allies that fight on our side. Paul was a great hand at numbering up his friends, and so great was the company that he always felt his side was overwhelming! He periodically reviews the co-operative forces, and invariably marches on with a more impassioned Doxology.

Think of our resources in grace. You cannot turn to any of the epistles of the great apostle without feeling how immense and immediate is his conception of his helpmeets in grace. Grace runs through all his arguments. It is allied with all his counsel. It bathes all his ethical ideals. It flows like a river close by the highway of his life, winding with all its windings, and remaining in inseparable companionship. But my figure is altogether ineffective. Paul's conception of life was not that of road and river—the common highway of duty with its associated refreshment of grace. Grace was to Paul an all-enveloping atmosphere, a defensive and oxygenating air, which braced and nourished his own spirit and consumed his foes. "The abundant grace!" The exceeding riches of His grace!"

I can never recall Paul's conception of grace without thinking of broad, full rivers when the snows have melted on the heights, of brimming springtides, and of overwhelming and submerging floods. "Where sin abounded, grace did much more abound!" And, brethren, these glorious resources of grace are ours, our allies in the work, and march and conflict of our times. Don't you think that if she realized them, the Church would lose her wrinkles and her strain, and would move in the strength and the assurance of a glorious rest? I like that dream of Josephine Butler's, when her life passed into deep shadow, amid many frowning and threatening besetments. "I thought I was lying flat, with a restful feeling, on a smooth, still sea, a boundless ocean, with no limit or shore on any side. It was strong and held me up, and there was light and sunshine all around me. And I heard a voice say, 'Such is the grace of God!'" Let the Church even dimly realize the force of this tremendous ally, and she will move with a strength and quietness which will give her the secret of perpetual conquest.

From The Passion for Souls. Dr. Jowett.

Trouble is that most people consider the value of Christ and Christianity too much in the light of an insurance policy, which is paid only after death. The non-Christian world needs Christ now. He is the bread of life, the love of Him who strengtheneth all those who seek truth."—S. M. Zwemer in Men and Missions.
WHAT ARE YOU DOING?

When the new parliament buildings of the Dominion of Canada were being reared, a visitor stopped to speak to a number of workmen who were cutting stone. The visitor asked one man what he was doing, and he replied that he was earning two dollars and a half a day. He asked a second man the same question, and pointing to a chart spread before him the man said he was trying to make the stone on which he was working correspond with the chart. A third man was asked what he was doing. All three men were, to outward appearances, engaged in precisely the same work. But the third man let his mallet rest a moment, and straightening himself up, pointed proudly to the great building, the graceful lines of which were beginning to show in the massive pile above them. He thought of the glory of the completed building, and what it meant, and he replied eagerly, "I am helping to make that." This man had a vision; he was doing something worth while. The task of earning money may not be worth while; the task of blindly following a pattern may not be worth while; but to have a part in making something good—whether it be a cathedral or a character—that is worth while.—Eugene Thwing.

TESTIMONY UNDER AN ANESTHETIC.

A young caste Hindu recently underwent a serious operation in the Thoburn Methodist Hospital, at Nadiad, and while under the anesthetic he repeated the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. Then he prayed to Jesus. This young man had stated upon entering the hospital that he was a Hindu, so that the doctors were much astonished at his knowledge of the Christian ritual. When questioned, a few days later, he replied, "Yes, I am a Hindu, but I learned these beautiful words from the Methodist preacher in my village. And I like them so much it is a comfort to repeat them."—"Missionary Review of the World."

YOUR MISSIONARY INVESTMENT.

Baron James de Rothschild once sat for a beggar to Ary Scheffer. While the great financier, attired in the rags of a beggar, was in his place in the estrade, I happened to enter the studio of the great artist, whose friend I had the honour to be. The baron was so perfectly disguised that I did not recognize him, and believing that a veritable beggar was before me, I went up to him and slipped a louis into his hand. The pretended
model took the coin and put it in his pocket. Ten years later I received at my residence an order on the office in the Rue Lafitte for 10,000 francs inclosed in the following letter: “Sir—You one day gave a louis to the Baron Rothschild in the studio of Ary Scheffer. He has employed it, and to-day sends you the little capital with which you entrusted him, together with the interest. A good action always brings good fortune. Baron James de Rothschild.” One receipt of this order I sought the billionaire, who proved to me from the books before him that under his management my louis had actually fructified so as to have swelled to the large sum sent me. So Christ is walking thru the world as a beggar, hungry, naked, and outcast. Blessed are we if we give to the Master in the person of these His poor brethren, or take the gospel to those who have it not.

“Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.”—The Expositor.

THE CHILDREN’S PAGE.

BY ANNA LITTLE.

INDRANEELA.

A NEW little baby has come to our home. She is about six months old, and her name is Indraneela (meaning sapphire).

Although she has only been a few weeks with us she has won her way into every heart by her sweet baby ways.

Before she came we were very sad because we had had to turn away a baby about three months old. Such a tiny baby is a great care and cannot be properly looked after by children going to school. For days and weeks our hearts were full of sorrow and we prayed earnestly that God would send us some women so that we need never again turn away any of these babies. And God heard prayer, for one day a very poor Christian woman come begging for work. Not long after she came, Miss Rollier brought Indraneela whom she had found out in the district. And we were very thankful to have this Christian woman to nurse her.

Indraneela never seems to get cross. Her little lips wreath into smiles whenever anyone looks at her. She gurgles—or crows, is it?—nearly all the time. Yes, even in the dark—the midnight dark of an Indian mud house, mind you!—Indraneela finds something to chuckle about. I wonder what it is? May be Pollyanna would know.

There are many of such not-wanted Indraneelas coming to our home. Will you share in gathering them in? If so let’s pray and work till Jesus comes to make up His jewels.
"Little children, little children,  
Who love their Redeemer,  
Are the jewels, precious jewels,  
His loved and His own.  
Like the stars of the morning,  
His bright crown adorning,  
They shall shine in their beauty,  
Bright gems for His crown."

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**PRAYER AND PRAISE.**

**PRAYER.**

AKOLA.—For the good spirit in our meetings.
—For ten babies dedicated to the Lord last Sunday.
—For a life spared in answer to prayer. The attending physician, who is an unbeliever, had given up hopes, and admitted that God answered prayer.
—For general good health amongst our boys and Christians.
—For the daily supply of our school needs.

BODWAD.—We praise the Lord for His presence at our daily classes as He speaks to us through the Word, also thank Him, for the supply of daily needs for ourselves and our student family.

**PRAYER.**

BODWAD.—For deepened spiritual life and simpler faith in His Word, both for ourselves and for the students in our class this year.

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**ITEMS.**

We are informed by the Gujarati Examination Committee that Miss Conger has passed her second examination in Gujarati, very creditably. We extend to her our hearty congratulations.

Our party, Mr. and Mrs. Schelander and children, Mr. and Mrs. Dinham and children, and Mr. and Mrs. Cox set sail for the homeland March 20th.

There has been a weighty addition to the faculty of the Young Men's Training School at Bodwad. Ruby Evangeline Eicher weighed ten pounds when she arrived on March 3rd. We venture to say that she has had the most enthusiastic welcome ever given to any baby girl in that district.

In the Gujarati Convention, held recently, one man remarked, "It seems to me the messenger brought five hundred shoes and each person found the one that exactly fitted." We praise God for blessing in the convention. Another man said, in speaking of it "It is the best we have ever had."
List of Alliance Missionaries.

BERAR

AKOLA
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Mr. J. P. Rogers

AMRAOTI
Mr. & Mrs. W. Fletcher

CHANDUR
Mr. & Mrs. K. D. Garrison
Miss J. L. Rollier

KHADGAON
Mr. & Mrs. E. R. Carner
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BOMBAY
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