A PSALM OF THE HELPERS.

He that turneth from the road to rescue another,
Turneth toward his goal:
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He taketh up the burden of the fainting,
Lighteneth his own load:
The Almighty will put His arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own heart:
In his time of grief they will return to remembrance,
God will use them for balm.

He that careth for the sick and wounded,
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.

—Henry Van Dyke.

EDITORIAL NOTES.


In a recent communication a friend, who has
WATCHING AND hitherto shown a lively interest in missions, and
WORKING, who has given that which is more precious than
money to the Lord's work in the foreign field,
remarked that there is probably not much to do now in the foreign
field as the Spirit's special work is the preparation of the Bride
for Christ's coming. This friend is not one of that class of Christ-
ians, with whom we are all familiar, who refuse to take any 
interest in foreign missions on the plea that there is “so much 
to do at home,” and who, incidentally, do not concern themselves 
much with the work at home either. But such a change in 
those who have hitherto considered the carrying of the gospel to 
the ends of the earth as the Church’s first duty, is not uncommon 
of late, and seems to be due to some definite teaching on the 
subject.

In some cases, we fear those who have been remarkably 
blessed by the Lord and endued with the Holy Spirit, especially 
in connection with the recent pentecostal outpourings of the 
Spirit, have permitted themselves to become so interested in the 
propogation of that distinctive testimony that they forget that 
the power of the Holy Spirit coming upon the disciples was the 
power to be Christ’s witnesses “in . . . . the uttermost parts of 
the earth.”

We do admit and believe that there is especial need in these 
days, if possible, to awaken the Church to hear what the Spirit 
says to the Churches. The Church needs cleansing from her 
spots and wrinkles that Christ may present her to Himself a 
glorious Church, holy and without blemish. But we search in 
vain for a passage of scripture which tells us that just before 
the coming of Christ the Holy Spirit will be too busy “adorning 
the bride” to continue His office work of convincing the world of sin, righteousness and of judgment. We do find, however, the 
distinct command “Occupy (or trade with the entrusted pound) 
till I come.” Reference to the Scripture shows us that the 
parable was spoken to the disciples “because they thought that 
the kingdom of God should immediately appear.” They had been 
chosen to carry the gospel to the world, but had gotten the idea 
that their work was about finished and that they were then to 
enjoy the kingdom with Christ in Jerusalem. The point of the 
parable is in the word “till,” which teaches us as clearly as 
inspired words can that though we may not say “my Lord 
delayeth His coming,” there does not come a time prior to the 
Lord’s appearing when we are to cease work. “Watch as though 
Christ were coming to-day; but work as though His coming
were distant" is a good maxim.

The fact that souls are being convicted and saved in the foreign fields in a way that shows that the Holy Spirit has not forsaken His work among the heathen, answers any idea to the contrary.

Our commission and Christ's promise to those who "go into all the world" was "to the end of the age," and we fear lest children of God are giving heed to seducing spirits when they begin to believe that Christ is now saying to them "Cease to occupy before I come." If the coming of the Master is very near—and we assuredly believe—that it is—then this is no time to cease to work for the salvation of the heathen. There may yet be time for some who have only gained five pounds to gain another five. But this is not the time to begin to preach the doctrine of hiding our pounds away in a napkin.

We are glad to learn that God is using this A By-Product dreadful war to open some eyes. Attention has been given of late to the return of Dr. B. Fay Mills to the orthodox faith. A score of years ago he was one of the most promising of the young evangelists. Then he suddenly dropped out of sight and later became known as an enemy of the orthodox Church, engaged in destroying the faith he once proclaimed. He has recently, we understand, returned to the faith and will engage again in the Christian ministry.

In the Advance, of Chicago, Dr. Mills tells how he found his error. He says:—

"It started last August with the outbreak of the war. I had been taking a very rosy view of human affairs, talking optimism, telling my audiences that it is a good world and that it will soon be better, that, with our rapid rate of progress, our many reform movements and our uplift schemes, we are headed straight for a Utopia and soon will be there. Then came that mighty thunderbolt of war, and my confidence in the human programme went down with a crash. It was an awful shock to my easy optimism. I saw at once that I had not fully understood the life of the day
or the evil possibilities of our civilization, and that I had not been probing the evil of the world to the bottom."

In addition to this some other painful discoveries had begun to tell on Mr. Mill's mind in the political and the social life, where he discovered that "the sin of the world is a serious matter, a very deep and dreadful matter." "And," he continues, "When the war threw its awful weight upon these growing and disturbing impressions it started a new revolution in my mind. I began to feel that, if I was to accomplish anything for the real uplift of humanity, I must get deeper down into the activities of things, and that I must have a greater message than I found in the philosophies of the world."

In answer to the question why he needed to go through such an experience to reach his latest conclusion, Mr. Mills said: "This experience has enabled me to see the inadequacy of everything else for the redemption of mankind except Christianity. I have been through the whole struggle. I have known all the weariness of doubt, and all the barrenness of mere speculation. Now I can speak to the doubter, to the world of unrest, out of my own experience. It is not something I have gotten out of books, but from fifteen years of spiritual tribulation and experimentation. I feel that a great revolution has taken place in my mind and soul during the past month, some such revolution as that of Saul of Tarsus, and, like him, I want to proclaim the message of the gospel anew."

God has promised to make the wrath of man to praise Him. Let us be faithful in prayer, that the spiritual by-products of this appalling war may be greater than we now realise.

When King Edward died the news was spread to all corners of the world within five hours.

The King of kings laid down His life to save humanity two thousand years ago and all the world does not know it yet.
An Editorial Department Conducted by Mr. Fuller.

THE ABUSE OF GREAT TRUTHS.

There must always be a proper correlation of truths to avoid one-sidedness or fanaticism. Even the two great truths of justification by faith, on the one hand and on the other hand the maintenance of good works by those who are justified by faith have aften been pitted against each other, and the teaching of Paul and James spoken of as if they were contradictory or mutually exclusive.

The disproportionate insistence upon justification by faith leads to Antinomianism, and men claim to be justified by faith in Christ, who are still found sinners, and would make “Christ the minister of sin.” Gal. 2:17. They have not been taught to correlate the great fact that “Christ died for our sins” with the other fact that we were crucified with Him, and that we are to reckon ourselves “dead indeed unto sin but alive unto God” through His death and resurrection. They fail to judge as Paul did, “that one died for all, therefore all died; and He died for all that they that live should no longer live unto themselves but unto Him who for their sakes died and rose again.” 2 Cor. 5:14,15. James goes no farther than Paul does in insisting upon a holy life.

The neglect of the doctrine of justification by faith leads to legality and bondage in the seventh of Romans, and to the cry “Who shall deliver me from this body of death?”

The two great truths of God’s sovereignty and man’s free will have been abused and the failure to correlate them has led to endless controversies.

So of late we have been reminded that the doctrine of the pre-millennial coming of Christ, which the great European war has led many good people to believe to be very near, has been perverted in the minds of some good people in a way that has led them into a sort of spiritual paralysis. Some who believe it have been saying that Christ might come before they
could reach the foreign field and so they have been sitting still for years and never started. Some have said that Christ might come before their money could reach the field and so they have let it lie in the bank or kept it in their business, and the weeks and months and years have passed and millions have died in India and China and Africa each year who might have heard the Gospel if these friends had started for the field where they first heard God's call to do so or had given their money to send those who were ready and eager to go, even if they should be “caught up to meet the Lord in the air” from the deck of a steamer in mid-oceans.

We heard this idea years ago and we have heard it of late, but it seems to us that those who for this reason refuse to start for the foreign field or to send their money are letting Satan paralyse them, or else that they are not sincere in their belief in the imminent coming of Christ in a way that really controls their lives. It would seem only natural for people who really believe that Christ might come before they could reach the foreign field to be desperately in earnest to lead the unsaved about them to Christ and to get their money out of the bank and use it in soul saving work at home before His coming.

But many seem to be doing little or nothing to hasten His coming, but only waiting, not as men girded and serving, ready for His coming at any hour of day or night, but like the foolish virgins with lamps gone out and no oil in their vessels. The truth is a powerful incentive to purity of heart and life and to untiring and unfainting service, when it is held not only as a doctrine or a part of one's theology, but when by the Spirit of God it has become a living and controlling force in the whole life. It breaks the power of the world and makes clear the relative values of things, and makes self-denial and strenuous service and even suffering for Christ's sake a continual joy.

In these days of awful possibilities, when we know not what a day may bring forth, let us be on our guard against this spiritual paralysis, which simply and idly waits instead of buying up to the fullest extent the opportunities, and let us work as we would work if we knew that Christ's coming was delayed.
just for a few months for His people to finish the work of
preaching the Gospel to every creature. Some seem to think
that nothing remains to be done but to get the church, those
at present in it, ready for Christ's coming, whereas it may be that
scores of millions, now heathen, must be saved before the
church is complete. The church has many teachers and in-
structors, but the great need is for men who can get people
saved—spiritual fathers, as Paul was to the whole Church at
Corinth. I Cor. 4: 15.

Blessed will be those servants who at His coming shall
be found girded and giving to His household meat in due
season, and also those who shall be found out in the high-
ways and hedges gathering in the last of the guests for the
wedding feast.

STATION NOTES.

DHOLKA SUMMER SCHOOL AND CONVENTION.

A free translation of an article written in the vernacular by one
of our Indian teachers.

On the 22nd of July the Bible school opened here with thirty-
nine students present. The teachers were Mr. and Mrs.
Hamilton and Mr. Back. Much time was given to prayer
at the opening and close of each class. Our loving teachers
laboured with undivided attention and the students applied
themselves to the work with great devotion. The teachers
taught the sweet, loving, tender messages of God through the
comforting and encouraging promises. We grasped many
wonderful truths and received new strength for the coming year,
yes, for the remainder of time, and became equipped in a special
way, and not only so but received great profit in our spiritual
lives. There is no exaggeration in saying that the mission's
supreme object in teaching was realized. The climax was
reached at the close. It was like "sugar added to milk and
perfume mixed with gold."

Our honoured Mr. Fuller came to hold a series of meetings
which lasted from September 9th—12th. He gave a message
in each service. As he spoke every eye was riveted on him and all drank in the nectar-like word of God. The messages were of a very high order and were as follows: How to overcome the world, flesh and the devil. We are to recognize Christ as God. David desired that he might behold the beauty of the Lord and dwell in his house forever. "O daughter of Zion sing! Oh Israel, shout for joy! Oh daughter of Jerusalem, sing and rejoice with thy whole heart."

The image of Christ is in every Christian, but what is the reason that the world cannot see it? In this connection he spoke of a stone in its rough, unhewn state and after being carved how the perfect image was brought out. By this illustration he made it very clear. He also gave messages showing the many things that Paul had to overcome in preaching the Gospel; his labour and travail of soul for his spiritual children. He showed us deep things by splendid illustrations. The messages were indelibly stamped on the hearts of the listeners. We received spiritual strength and encouragement, comfort and enlightenment in a new way. He showed us the highest virtues needed to become established in our work of preaching the gospel to our people. Needless to say, new consecrations and resolutions were made in giving ourselves anew to the work of saving souls. May the Lord make them fruitful and we fully realize them all for His glory. We closed with notes of praise and testimony from nearly all, for manifold blessings received. To Him be all the praise and glory.

NOTES FROM BODWAD.

By C. Eicher.

"FOR as the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth . . . seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper whereto I sent it."

How refreshing, and how necessary, is the rain which in India usually comes with a whirling monsoon upon the ground, hot and parched after the long hot season! How it quickens and brings forth fresh verdure out of dearth and death, turning desert grey into green, and ushering in another season of food supply, causing all life to rejoice over nature's revival of life and blessing! The season is here, but the seed corn must fall into-
prepared ground, and "if it die" it will bring forth the harvest. These days the fifty-fifth chapter of Isaiah speaks to our hearts, with its rich promises for Israel and the millenial age, but with its special message for us also.

The seed is the Word, and the germ of life is in it. The seed sowing has been carried on for many weary years by faithful hearts, and the foundation is laid for a mighty revival and an ingathering of souls for God. Now we look on the field and the harvest is ripe; but we find the field occupied by the enemy, armed and fiercely withstanding us in the work of gathering the harvest. Must we retreat or shall we win? Stand with us and let us exert the glorious privilege of claiming souls, and that we may see them brought from darkness to light. Results here may largely depend on you, dear friends in the homeland. Will you "cover us with your heavy artillery fire," persistent, believing prayer, as we march on to victory and "gather out a people for His name." When this is accomplished over all the earth He will soon come to fulfill the glorious prediction of this chapter of Isaiah. But meanwhile it means hard work for us all, not counting our life dear unto ourselves. The "prospects are still just as bright as the promises of God."

Since writing the above the Lord has suddenly begun a real work in our midst. Our hearts are encouraged by this gracious visitation of conviction, power, and blessing. There are earnest pleadings and a hunger to be filled with the spirit, and power to win souls. And the Lord does satisfy the longing hearts with unspeakable blessings. By His grace we expect not to fail Him but to see the salvation of souls.

Our daily Bible classes are seasons of refreshing to our own souls as well as to the students. Although the weather has been very enervating this season, and the days full of work, yet the Lord has given us of His abundant life for our daily needs. Six of our young men will graduate from the three years' Bible course this fall. Five of them, we expect, will join our Mission helpers' force. They are praying earnestly these days. You who have this work upon your hearts, will you please unite with us in these earnest petitions.

We again want to thank the dear friends who have helped these lads for years by their prayers and support. We would be glad if you could see your way clear to continue your valuable co-operation by supporting in whole or in part these young workers. The average amount needed for a worker with his family is about $75, a year. At present the workers' fund is "below zero."
NOTES FROM BODWAD

We are glad to say that our joint outstation, Herrenkhed, which is about half way between Bodwad and Malkapur, is now occupied. The building of this outstation has meant a good deal of extra work to us and some expense, but those who sent the money for the building will rejoice with us that now in that needy district some twenty villages may hear the gospel message about once a month and at Herrenkhed of course much oftener.

The students frequently walk the six miles and over, to the outstation, to assist in the Sunday Services and return again the same evening. We visited Herrenkhed the other day, travelling over a very rough and muddy country road. We rejoiced to see the lighthouse 'lit up' with the smiles of welcome from our Indian Christian brother, and his family who are in charge. There was a welcome too from the Hindu people, who are exceptionally friendly in that place.

We want to see His glory and salvation among this community.

MORE NEWS FROM MURTIZAPUR AND DARYAPUR.

By A. C. Cutler.

We are glad and thankful to report that since the visit of the Editor to us, mentioned in our last month's India Alliance, the way opened for a much-looked-forward-to, itinerancy, for we were feeling that an immediate visit to certain villages was imperative.

On this trip we had the privilege of Mr. Fuller's company. He arrived from Bombay on Aug. 17th and the next day we started off for the district, having a sixteen days' full programme before us.

During that time eleven different towns and villages were visited, and some of them twice. Preaching in bazaars and chowdies, meetings by private arrangement among caste people, open air meetings for the low castes as well as special services for the Christians and candidates for baptism all occupied considerable time each day. Some unique opportunities were afforded for presenting the gospel message to high caste people, and they listened with intense interest as Mr. Fuller so ably spoke in their mother tongue. We feel confident that fruit will be found from these gatherings. Let us follow the work in prayer.

Forty-one persons were baptized and thirteen children dedicated, this making a total during the last eight months of
107 gathered into the Christian Community. Little Churches have been started in four more villages, viz., Nardara, Goligaon, Sewar and Songaon. Kindly take note of these and add them to the list given in June's "India Alliance" for definite prayer.

During the rainy season it is unusual, (because usually impossible) to itinerate, but nearly all through this tour fine weather was vouchsafed us. At times the clouds were dark and lowering but we were enabled to press forward, over exceedingly bad and muddy roads. Once at a rather inconvenient time we were fairly caught in a heavy rain storm. It was away in the little village of Sewar. We had finished the service, among the people and a company of us wended our way through the village across a field, down to the river for a baptismal service, when suddenly a real downpour started and our only shelter was three umbrellas! Committing all very definitely to the Lord we proceeded with the service. Doubtless to the world's eyes we presented a strange spectacle, but not one of us would just then have chosen to be elsewhere.

The presence of the Lord was consciously near and the joy with which the new converts broke their religious threads from wrists and necks, parted with their sacred locks of hair, and followed one another through the pouring rain into the river where Mr. Cutler awaited them, was no earth born joy. We had travelled some miles that morning to baptize them and to have left without doing it would have meant great disappointment to them, besides, we could not tell when we would be able to go to that village again.

The service over, we made our way back to our tonga with measured steps and slow, for the mud was terribly slippery in some places and deep in others, and our feet became weightier with each step we took! When we departed we left a happy little band behind, the first fruits unto the Lord, of many, we believe, in Sewar. To the glory of God we testify that not one of us was any the worse for the undue exposure to rain and damp.

The sixteen days passed all too soon. We could have wished them doubled, yea trebled, for work still lying before us, but we are deeply thankful for that accomplished and our hearts overflow with praises to our God, and we look forward to the coming cold season when we shall be able to go and camp out among the people again.

Dear friends, open doors are on every side, splendid,
priceless opportunities for presenting the gospel message. "The fields are white unto harvest." The Lord is going before us and we follow on, we believe, to reap in these days. Urgently we beseech you to give us your unfailing support through prayer and obedience to the Master's commands. He will shew how each can co-operate with Him and be co-workers together for the ingathering of these precious souls in India.

WERE I AN OLD MISSIONARY.

In the April number of the Korea Mission Field, were enumerated, under this caption, the following points, which are equally applicable to workers in other fields:

"Were I an old missionary, I would".

1. Put first things first.

2. I would soon find out that the first of first things, considering the future of the work, is the undisputed necessity of leading the new missionary into the walk he must walk and teaching him the talk he must talk.

3. I would not entrust him with several grown-up men's work immediately, and then feel offended if he seems to try to run the mission.

4. I would seek him out at Conference, at his hearth, and in the byways, grasp him affectionately by the hand, and say: 'Brother, my word to you is this: Get the language. Without it you are only half a man. Get it at the sacrifice of anything below your health and your honour.'

5. I would make it a point to rap on the head (figuratively) any and all persons who, officially or otherwise, burden the shoulders of the raw enthusiast to the detriment of his language study.

6. Finally, I would pray for the baptism of the newcomer with all divine powers of Love, and Patience, and Enthusiasm. In other words, I would lay hands on him so that he receive the Holy Spirit."—Missionary Review.

The question with us is not, Will the heathen be saved who die without ever having heard the gospel of Jesus and His love? but it is rather, whether we can possibly be saved who have heard, and "know the joyful sound," if we intelligently ignore our Lord's last great command to go into all the world and preach the gospel to every creature?"—Sel.
WORK AMONG THE WOMEN.

Emma Auernheimer.

We have often wished that our friends in the homelands could be present with us while we are out visiting and preaching in the towns and villages of India, and that they could see some of our congregations and the conditions under which we work. As this is not possible I will try and give you a little idea of what our work is like among the poor ignorant women.

It is one thing to take your Bible under your arm and go to a meeting to give a gospel message in the homelands, but quite another thing to do it here. To us it would be a luxury to have intelligent faces to look into, seated in a nice, clean bright room, without any disturbances, and for our audience to sit quietly and listen while we give our message. But this is not the case in evangelistic work in India.

About 3 p.m. daily we have Bible reading and prayers with our native Christians. After prayers Tarabai, the Biblewoman, and I set off for Malkapur town. After a walk of twenty minutes or so we reach the outskirts of the town, and having walked in the hot sun we are always glad to get to a shady place to sit down. Generally the children are the first to see us and they hail our arrival by crying out:—“Madam has come, Madam has come.” We tell them to go and tell their mothers that we have come. And after a few minutes’ rest we walk up and down the streets until we find a few women. Then we sit down and begin to sing. Our singing always draws an audience. As all our meetings are held in the open streets where there are no sanitary arrangements, the places where we have to sit are very often filthy, and the odours very unpleasant.

Now our audience before us, how shall I describe it? The children always sit in front at our feet. They are naked, dirty and filthy, with vermin on them, matted hair falling over their faces, sores on their little bodies, and sore eyes so full of pus that they can scarcely see out of them. There are flies by the score and they literally cover their sores and fill their eyes. Poor little things! how we often long to take them and give them a good bath and put them where they would be cared for. These children are left in this condition while their mothers are out working for a few cents a day. The little babies are put to sleep with opium until their mothers return in the evening. Almost all the children from a few weeks old up to three and four years are given opium. Is it any wonder that half the population in India die in childhood?

Now a word about the women. They sit at the back and
nurse their babies while we talk to them. It is not an easy task to give the gospel to these poor ignorant women. They have had no education—only about seven in a thousand can read and write. Their intellects are so dwarfed that the women of twenty years old are more like children of eight years intellectually. They are made to believe that they have no minds as the men have. They look upon their husbands as gods. However wicked, or debauched, or devoid of good qualities a husband may be, he must always be served like a god by a good wife. A wife who wishes to perform sacred oblations, must wash the feet of her lord and drink the water. The husband is her god, her priest, and religion, and so abandoning everything else, she must chiefly worship her husband. According to Hinduism a woman is denied religious instruction and taught that she has simply to consider her husband as her god. A husband must not eat with his wife, she is too inferior. It has been truly said, "No great religion has degraded woman more than Hinduism." We know that Jesus died for them and they have souls to save. But Oh, how dark, how dark are their poor minds!

We get through singing our hymn and then we ask the women if they understand what we have been singing about. They generally say, "No," so we tell them if they will listen we will explain it to them. In this way, while explaining the hymn, we give them the gospel. We get nicely started when the children become fidgety and one wants to push himself in front of another, as he demonstrates, and then there is a quarrel and a crying spell and we have to stop and quieten them. We then make another start and go on for a while when some girl or woman will come to ask one of the women in our audience a question, and it is not asked in a whisper so as not to disturb the meeting, but the questioner will shout at the top of her voice and the other will answer in the same way, and a conversation begins with voices at high pitch. We have to stop once more, because we can scarcely hear our own voice and everyone's attention is on the two women. This disturbance being over we try again and may be we get to a place where we feel God is speaking, and we see by the look on the women's faces that their interest is aroused, when suddenly a herd of cattle will come running around the corner on their way home and they can find no better place than to come through our audience. The women and children have to jump up and run to make way for them and at the same time they yell at them to drive them away. Sometimes we are unable to get the women together again, but often those who are specially interested and wish to hear more will come and sit down again, and often we have the best time with the
few who remain.

Now this is a fair sample of what goes on while we are trying to point these poor dark souls to the “Lamb of God who taketh away the sin of the world.” This is not an exceptional meeting but a true description of what most of our meetings are like out in the villages and towns where we have to go to get at the people. We could add much more but we would not care for it to be put in print: It would shock you, but we have to witness it every day. We do not mind any of these difficulties if we are only privileged to win some of these people for Jesus. There are worse difficulties than these that we have to face viz., heathenism, (with all that it means), caste, superstition, idolatry, and the powers of darkness at the back of it all. We are finding out more every day what the depths of the wickedness of Satan is in a heathen land.

Sometimes we meet with women who sit and listen and their hearts are open to the Truth. We come away praising God for letting us meet them, and the next day we go to the same place hoping to be able to meet them again and tell them more, but alas, in the meantime Satan has been busy, and instead of the welcome we expected to receive they make their escape as soon as they see us. Such was the case a few days ago. I met an old woman for the first time and I believe it was the first time she had heard the gospel. When I told her that in the Bible God had told us how we can get salvation she drew quite close to me and said, “Then do tell me how I can be saved. I am old now and I have not long to live. I have had a family of children and they are all gone but one, and my husband is gone too. Do tell me how I can get to heaven.” I talked about an hour to her that day and when I left she walked a little way with me and said over and over again “You will come again and tell us more won’t you, and don’t forget. I want to hear more.” I have been twice since to try and meet the old woman. The first time I was told she was out, and the second time, I saw her, but as soon as she saw me she put her head down and went into the house as quickly as she could. I was told that the daughter she lives with had scolded her for listening to me, and she was forbidden to listen again.

In this case and many others we see Satan’s work. He tries to hinder these people from coming into the Light. God is working. We have never seen better interest than we had lately. Dear ones, pray on that the Word of God may have free course and be glorified and that many shall turn to God from idols to serve the living and true God. We praise God for your fellowship in the Gospel.
"THE EVIL DAY, AND GOD’S PROVISION FOR IT."

By A. Johnson.

"Therefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all to stand."

Eph. vi. 13.

To get the right understanding and full import of this passage we must, in the first place, ascertain what particular evil day is referred to, for which God has made this provision. There have been evil days since the days of Adam, and God has always had provisions against them for those who would avail themselves of them. He had the ark for Noah; the mountains for Lot; the Midianite priest’s house for Moses; the caves of Engedi for David and his followers; and the widow’s house and her last loaf for Elijah the Tishbite. But there is one evil day foreshadowed throughout the Bible, that overshadows all the evil days of history. It is predicted by different names, but they invariably point to the same crisis, namely, the ending up of man government in the earth. These predictions are found in the Old and New Testaments alike, but I will only quote from the Epistles, for, as they are addressed to the churches, we may take it for granted that the predictions and exhortations contained in them are intended for Christians.

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.” Rom. ii. 5. “For yourselves know, perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them.” 1 Thess. v. 3. “Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition.” 2 Thess. ii. 3. There can be no doubt as to what crisis these predictions point, nor, for whom they are intended as warnings. But now we come to the question: what relation, if any, has the evil day of the text to those quoted? Does that also point to the same crisis? A careful study of the passages has convinced the writer that it does. In support of this statement I want you to note a few comparisons.

First, in connection with the day of the Lord in 1 Thess. v. 3, we are exhorted to put on very much the same armour as in the text, (see v. 8.)

Second, I want you to note the striking contrast between the text and the evil days in the preceding chapter, Eph. v. 16. There the evil days are in the plural and in the present tense. In the text the evil day is in the singular, and indicates a day of
the future. There the exhortation is to "walk circumspectly—redeeming the time." In the text the exhortation is to "take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

"Who can stand before this indignation? And "who can abide in the fierceness of His anger?" have been the solemn questions of seers and prophets through the ages; and nearly always in connection with judgment to come. I can only recall one instance when the question occurs in connection with history. When the Philistines returned the ark of God, and it arrived at Beth-shemesh, the people, out of ignorance, and curiosity, perhaps, looked into the ark, and God smote of them over fifty thousand. They said, "Who is able to stand before this holy Lord God? And to whom shall He go up from us?"

The references to these questions, when occurring in connection with judgment to come, are as follows:—Psa. xxiv. 3, lxxvi. 7. Nah. i. 6. And in Mal. iii. 2. in anticipation of the Lord's coming, the prophetic cry is, "But who shall abide the day of His coming? And who shall stand when He appeareth?"

Then in Rev. vi. 17 we have again the solemn warning, "For the great day of His wrath is come; and who shall be able to stand?"

Do we find any difficulty in associating these awe-inspiring prophetic warnings with the passage at the head of this article? Does not the one seem to answer to the appeal of the others, as rain to the dry ground?

But some may object to these views on the ground that the exhortation in the text is applicable to the entire Christian dispensation. It is. And so is the exhortation of the Lord Himself in Matt. xxiv. 44. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." The very fact of the day of the Lord coming as a thief in the night, makes it not only applicable, but imperative during the entire dispensation to have the armour on, and be ready for the evil day. And even if it is argued that this provision of an armour has been needed for all the evil days of the age, I have no objection to make, but will only contend that the wear and tear on it through all the evil days, will not, in the least, lessen its special efficiency for the evil day for which it is recommended.

I am aware of the teaching that the Church will be taken up before the evil day arrives. But then, why all these solemn warnings in the Gospels, in the Epistles to the Churches, in Paul's letters to Timothy, and in the Epistles of James, Peter and John? That the Church will have to go through the whole tribulation does not appear. But nothing is clearer than that
she will have to pass through very severe trials, and peculiar temptations before she is taken up.

It will not do to be dogmatic on these points, but the indications are, that the Jews in the beginning of the 70th week (of Daniel) will be in favour with the political supremacy existing at that time; and the Church, on the other hand, will be rejected by that same supremacy; therefore she will be hated of all nations for His name's sake. Ever since the days of Constantine the Church has had more or less support or toleration from political, i.e, national powers, but there will have to be a divorcement from these before she is taken up. Not that she will sue for a divorce of her own accord, which is not at all likely. But there is another winning the affections of the so called, Christian nations, and the church will be rejected. While the Church is on tolerably intimate terms with the world and its governments, it does not mean so very much to be a Christian. You may have to bear some sneers and taunts from individuals, to be sure. But what will it be when you will be hated of all nations for going by the name of "Christian," and will have to pay for being called by that name, with your life? That is the day in which we will need to have on the whole armour of God, to withstand and to stand.

(To be Continued.)

EQUIPPED FOR SERVICE.

In the course of his Thanksgiving proclamation President Wilson truly said, "Never before have the people of the United States been * * * so equipped to serve themselves or mankind." Equipped to serve! Indeed, we are; but do we realize and respond to the truth that service is the end of our equipment? Or do we live as if the end of our equipment were self-satisfaction? More than once we have known persons who rendered splendid service with poor equipment, but when better equipped to serve, served scarcely at all. Does the increase of resources dry up the springs of service? It seems to be so. Men who having little gave much, having much give little. Men who walked weary miles on the Lord's errands because they could not afford a conveyance, now use their automobiles almost entirely for themselves, not for service. Equipped better than ever before? Surely we are. But do we use our better equipment for better service to mankind? As individuals and as nations we need to remember that the reason why the Giver of all good provides us with more abundant resources is that we may serve better. Are we rendering better service?—Presbyterian Advance.
A HEATHEN GIRLS FIDELITY.

SOME years ago a twelve year-old girl entered a mission school in India. She was married, but her husband permitted her to attend the school. She became very much interested in the Bible, and was deeply impressed with the story of the gospel.

One day, having just returned from school, she told her husband she believed that the idols they worshipped were not true gods, but that Jesus Christ was the true Saviour. Her husband became alarmed lest she should become a Christian, and decided to take her out of school at once.

He told her that they were going to his mother's home to live and that she should get ready whatever she wished to take, for they would start the next morning. She wanted to take a Bible, but she had none in the house, and she could not go out on the street so early in the morning, so how was she to get one? She sent a little neighbour girl of lower caste to the missionary for a Bible. When the neighbour girl returned and gave her the Bible, she concealed it in her cloth; and it was the only thing she took to the distant village where her husband's mother lived.

She was the only Christian in the village; but she read her Bible, and day by day the Christ of whom it told became more real to her.

After some time her husband died, and, according to the custom, her relatives accused her of being the cause of his death and treated her very cruelly. She told them that she had not caused his death, but that it was God's will for him to die at that time. Then they told her that it was because she had quitted worshipping their gods and that she must promise not to become a Christian. She would not promise, but said, "I believe in Christ; I am a Christian." This made them angry, and they told her she must worship their idols. They spoke to her many times on the subject, but she always gave the one answer: "I am a Christian."

One night the men of the house took her out into the yard, drove four stakes into the ground, and tied her hands and feet to them. Then they told her that if she did not promise not to
become a Christian, they would bring fire and burn her feet. Her reply was that she believed in Christ and that therefore she was a Christian. They put fire to her feet and let it burn them. The heat was very great, but still she refused to deny her faith in Christ.

At last the pain became unbearable, and she fainted. When the men saw this, they became afraid she would die, and, fearing the penalty of the English government for their conduct, they untied her and left her in a dark place.

During the night her consciousness returned, and she made her way out into the street and thence to the home of the missionary, it taking her the remainder of that night, the next day, and far into the next night to make the journey. She walked as far as she could on her sore feet and then crawled on her hands and knees.

In her wretched condition, the missionary failed to recognize her and asked who she was and why she had come. After telling her name, she said that she believed on the Lord Jesus Christ and wanted to be baptized. The missionary took her in, dressed her feet, and cared for her till the wounds were healed.

When she was well again, she told the missionary that she wanted to go with "the Bible-woman" to the homes and teach the women about Christ. The missionary furnished her with the needed means, and she became an interested and faithful worker. Although she had known of Christ only a short time, she had learned to love Him dearly, and she enjoyed telling others of Him.

Does the love of this converted heathen girl exceed our love of Christ? Are we willing to suffer for His sake? Are we willing to sacrifice our own comfort that others may hear the gospel story?—Sel.

David Livingstone said, "I place no value on anything I have or may possess except in its relation to the kingdom of Christ. If anything I have can advance that kingdom, it shall be given or kept according as by giving or keeping it I can best promote the glory of Him to whom I owe all my hopes both for time and eternity."
A little boy wrote to a missionary relative asking what a dollar would do in India, and here is the answer: “1. Feed a starving child fifty days. 2. Feed and clothe an orphan twenty-five days. 3. Educate an orphan twenty-five days. 4. Feed a poor widow a month. 5. Furnish a teacher for untaught children for two weeks. 6. Send out a Bible woman for two weeks to brighten fifty homes and two hundred souls, perhaps. 7. Send an evangelist for one week, who may reach 14 villages and 1,400 people. 8. Buy 50 Gospels in any language. 10. Buy ten Testaments in any language. 11. Buy three Bibles in any language. 12. Set in motion incalculable influences.”

Brother, how would you like to invest a few dollars in the work of the Lord, where it will go as far as it does in India? Wouldn’t this be a good and safe way to lay the treasures in heaven? Do you think it would pay? What did Jesus say? “Inasmuch as ye have done in unto one of the least of these My brethren, ye have done it unto Me.” Suppose you try it and see how it works. What do you say?

A DAINTY DISH.

She was a young missionary to China, not yet proficient in the language of the country, and was giving a little dinner to some friends. During the course of the meal, she asked the servant to bring in some fruit—at least she thought she did.

He objected; she insisted; he refused; she grew angry. At last he left the room.

Presently he returned, carrying a large platter, which he placed before her with an air of supreme contempt. On it, carefully arranged, were her husband’s everyday trousers.—Youth’s Companion.

John Wesley used his money for the Lord whom he served. In 1685 he wrote: “Money never stays with me.” In his “Appeals to Men of Reason” he says: “Money must needs pass through my hands; but I will take care it shall not rest there. Hear this, all you who have discovered the treasures which I am to leave behind me: If I leave above ten pounds, you and all mankind bear witness against me, that I lived and died a thief and a robber.”—Selected.
CHILDREN’S PAGE.

Conducted by Addie Garrison.

OUR ALLIANCE FAMILY IN INDIA.

A for Auernheimer a name hard to spell;
Also for Andrews, six of them, well!

B is for Beardslee, Bannister and Back,
For Bushfield; of bees our hive has no lack.

C is for Culver and Carner the Earl,
For Cox and for Coxe and a fine Kaira girl. ¹

D is for Dinham, Duckworth with ducks four,
E is for Eicher, Cris, Peter and more.
F is for Fuller our Chairman for years,
Also for Fletcher; give Australia three cheers.

G is for Garrison both Alle and Kiel.
Write for the I. A., the latter will smile.

H is for Hansen and Hamilton too,
for the Indians, we’ve gathered a few.

I is for Johnson the Pachora saint.

J is for Johnson the Pachora saint.

K is for Krater who works but don’t faint.

L is for Lapp and for Little, not wee.

M stands for Moyser, Moodie, McKee.
N stands for New York, the work here began,
At Nyack we see the progressing plan.

O for the Orphanages four of them still.
P is for Peter hard work cannot kill,
For Prichard the two, and Patten as well.

Q is for the Quaker² with good things to tell.
R is for Rogers who long years has toiled,
But work and hard climate never have spoiled.
Rutherford also, Rollier and Ramsey.

S is for Shelander who just crossed the sea.

T is for Taylor and Turnbull the host.
While U represents the home of the most.

V is for victory the final, faith sees,
W reminds of two friends o’er the seas³
Wyeth, and Williams, which is our last name.

X for the Cross of eternal fame,

Y for the Youngsters we should not pass by

Z is for Zion our home bye and bye.

¹ Miss Conger. ² Rev. J. McPherson visiting us.
³ Miss Wells and Miss Woodworth.

H. V. A.
PRAISE AND PRAISE.

PRAISE.

MALKAPUR.—Praise for answer to prayer concerning rain. The crops were suffering but God sent rain September 7—10 and crops are promising.

—For continued good interest among the people.

—Praise for a new Sunday School opened with about 30 in attendance.

MEHMEDABAD.—Praise for the earnest, prayerful spirit shown by the Native workers as they met daily during the past two months for special Bible study.

—For the healing of several Native Christians and the encouragement and spiritual blessing that this has been to them.

PRAYER.

CHANDUR.—Pray for a young man who is near the kingdom.

JALGAON.—For the provision of a proper site for a church building.

MALKAPUR.—Pray for those who are halting between two opinions, that they may decide for Jesus.

—For the professing Christians there, that they may be "born again," and that their lives will witness for Jesus.
MEHMEDABAD.—That the Native workers and teachers may be used of God in a new way as they return to their regular work in the villages after the past two months of Bible study.

—That the Native Christian community may find ways and means to meet their temporal needs now that they are faced with a year of severe famine owing to the complete failure of the rains.

ITEMS.

It is with sorrow and regret that we report the complete failure of the annual rains over the area occupied by the Alliance in Gujerat.

This means the total failure of the crops and a year of severe famine for our Gujarati Christian community.

Mr. and Mrs. Duckworth are rejoicing over the advent of a son on September 21st. We extend hearty congratulations.
List of Alliance Missionaries.

BERAR

AKOLA
Mr. & Mrs. Wm. Moyser
Mr. J. P. Rogers

AMRAOTI
Mr. & Mrs. W. Fletcher

CHANDUR

KHAMGAON
Mr. & Mrs. E. R. Carner
Miss E. Krater
Miss H. Bushfield
Miss A. Little
Miss J. L. Rollier

MALKAPUR
Mr. & Mrs. S. H. Auernheimer

MURTIZAPUR
Mr. & Mrs. L. J. Cutler

GUJARAT

AHMEDABAD
Mr. & Mrs. H. V. Andrews
Miss Peter
Miss Lillian Pritchard

DHOLKA
Mr. & Mrs. S. P. Hamilton
Mr. F. H. Back

KAIRA
Miss Coxe
Miss B. Conger
Miss E. Prichard
Miss M. Taylor

MATAR (P. O. Kaira.)
Miss Cora Hansen

MEHMADBAD
Mr. & Mrs. L. F. Turnbull

SANAND & SABARMATI
Mr. & Mrs. D. McKee

SHANTIPOUR (Jetalpur P. O., Ahmedabad.)
Miss Jessie Fraser

VIRAMGAM
Mr. & Mrs. A. Duckworth

MHAVLA (Poona District.)

PANCHGANI (Satara District.)
(Children's Home)
Miss H. Beardslee
Miss M. Patten

BOMBAY
Mr. & Mrs. M. B. Fuller

ON FURLough:

Mr. & Mrs. O. Lapp  Mr. & Mrs. P. Eicher  Miss M. Woodworth
Mr. & Mrs. P. Hagberg Mr. & Mrs. W. Ramsey  Mrs. V. Erickson
Mrs. I. Moodie  Miss M. Compton
Mr. W. M. Turnbull  Miss E. Wells
Mr. & Mrs. O. Dinhall  Mr. & Mrs. C. W. Schelander

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