"HOW SHALL WE GIVE?"

Give—as the morning that flows out of heaven,
Give—as the waves when their channel is riven,
Give—as the free air and sunshine are given,
   Lavishly, joyfully, utterly give.

Not the waste drops from thy cup overflowing,
Not the faint spark from thy hearth ever glowing,
Not a pale bud from thy June roses blowing:
   Give as God gave thee, Who gave thee to live.

Pour out thy life as the spring shower pouring;
What if no bird through the pearl rain is soaring,
What if no blossom looks upward adoring:
   Look to the Life that was lavished for thee!

Give as the heart gives whose fetters are breaking,
Life, love and hope, all thy dreams and thy waking.
Soon at life’s river thy soul-fever slaking
   Thou shalt know God and the gifts that He gave!

Missionary Review.
EDITORIAL NOTES.

The joy of the Lord is your strength. Neh. viii. 10.

Last year the Christmas season was saddened by this woeful war. And since then another year of war has dragged its weary length along, taking its merciless toll of lives from among the finest men of the nations. The return of the season that last year made very keen their bereavement to many, will intensify the sense of desolation in tens of thousands of new homes; and to multitudes more is the uncertainty which is almost as piteous. Never has our world, now grown grey with the sorrows of many generations, borne so great a weight of bereavement and sorrow as today; never has there gone up to God such a volume of mourning from victims of national ambition; never before has our poor world been shown so clearly (if it would only see) man's inability to insure peace and happiness, and the need of the personal coming of the Prince of Peace.

The shadow that hangs over millions of homes forbids merrymaking. The Christmas season can awaken no mirth where loved ones are gone from the home to return no more. Yet, the Christmas season is here. How should we meet it?

The sense of solemnity and of sorrow that will replace former merriment and festivity need not rob Christian people of the ability to enter aright into the spirit of the season. The divine command to the Jewish people concerning such a time of sombre celebration was:—"Eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry: for the joy of the Lord is your strength." Christmas has degenerated from a day "Holy unto our Lord" to a day of selfish enjoyment of our friendships. The usual greeting, "Merry Christmas" misrepresents entirely the true meaning of the day. Santa Clause has usurped the place of the Christ Child; "Sending portions to those for whom nothing is prepared," in memory of God's gift to man, has given place to the exchange of gifts among friends; family reunions crowd out ability to remember that (if we may
speak in a human figure) Christmas meant *loneliness* to God in the giving up of His only Son to degradation and death; meaningless jingles are a poor substitute for songs of holy joy, such as the angels sang over Bethlehem; and loaded tables, Christmas trees, sleigh-bells and holly wreaths add to the list of things which, while not sinful in themselves, complete our misuse of the season.

The first Christmas brought no merriment in heaven, but the joy of bearing loss for the sake of others. This joy is available also to the chastened Christian world, which will this year lay aside its frivolity, and will thus be better able to remember again that Christmas stands for sacrifice and not for merriment.

Joy and merriment are not alike. Merriment comes from without: joy from within. Mirth depends upon ourselves: joy upon the Holy Spirit—"the fruit of the Spirit is ... joy." Mirth aggravates those who suffer: joy helps them. The world recognises the value of "Cheerfulness," which is the nearest substitute for joy that human nature can produce. One who can speak with authority recently stated that mental despondency following defeat is accompanied, among soldiers, by terrible outbreaks of infectious disease, and that the brightness and *cheeriness* of the British troops in this war has fortified their resistance to disease. Just why the body of a man whose mind is discouraged is less able to resist disease than that of a cheerful person, we cannot explain, but an outbreak of infectious disease amongst soldiers could not be imaginary, nor the advantages of cheerfulness an illusion. People of the world ought to be as ready to admit that a joyful Christian is better able to overcome both spiritual and physical disease than a joyless one.

The statement of Scripture that "the joy of the Lord is your strength" is not a figurative or poetic statement. It is really true that strength, both spiritual and physical, is in a strange way dependent upon the possession of joy; and joy is dependent upon vital touch with the Holy Spirit. We may experience suffering and joy at the same time, though suffering and mirth cannot exist together. The Christian may, as Paul, rejoice in his sufferings (not in *spite* of them), but it will be when, like Paul, he bears suffering for the sake of others.

We wish our readers therefore, a *joyful* Christmas, in the name of Him Who gives the oil of joy instead of mourning, and the garment of praise instead of the spirit of heaviness.
SPOILS OF BATTLES.

"Out of the spoils won in battles did they dedicate to maintain the house of the LORD." 1 Chron. xxvi. 27.

The usual provision for the maintenance of the temple and the support of the priesthood was the tithes and offerings which were given by the people in times of peace. God had in this way provided for the support of the tribe of Levi, which He had set apart for His service. It is a pity that the church of Christ, with all its superior blessings and privileges and its wider commission to evangelize the world, should ever have fallen below the Jewish standard of devoting the tithe of the income of every individual, besides the spontaneous free will offerings and thank offerings, to the great work of maintaining and increasing the Church. In times of peace and prosperity this was no burden or misfortune inflicted upon the Jews by some cruel despot, but the gracious provision for the spiritual needs of His people by their Covenant God. It was to keep before them, whether in poverty or in wealth, the great fact that the spiritual interests for the individual and for the nation must always be kept first in all their business affairs. They naturally liked best the times of peace and prosperity, as we do, and shrank from times of conflict and hardship, as ourselves.

But again and again God permitted their enemies to come against them; cruel and unjust wars were waged against them, and the occupations of peace had to be laid aside, and the ordinary sources of income were cut off. But when in their sore needs they trusted in God He not only gave them victory over their enemies but made them "more than conquerors," and enriched them by the spoils taken from their defeated foes.

When David and his six hundred men had lost all, when the Amalekites had burned Ziklag, their home, and carried away all their wives and children and flocks and herds, David besought
God to show him what to do. God said, "Pursue: for thou shalt surely overtake them, and without fail recover all;" (1 Sam. xxx. 8.) and the sequel is, "And David recovered all that the Amalekites had taken away—and there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything they had taken to them: David recovered all." (verse 18, 19). But he not only recovered all; he was enriched by all the spoils that the Amalekites had gathered in their raids in the lands of the Philistines, and David sent portions of the spoils to all his friends.

So when Asa cried to God against the Ethiopians, the Ethiopians "were destroyed before Jehovah and His host; and they carried away very much spoil" (2 Chron. xvi. 13). Again Jehoshaphat prayed against the children of Ammon and Moab and the inhabitants of mount Sier, and they destroyed one another and Jehoshaphat and his army "were three days in gathering of the spoil, it was so much" (2 Chron. xx. 25). Job passed through awful mental conflicts and suffered the loss of all, but in the end he had twice as much as at the beginning of his trials. James tells us, to count it all joy when we fall into divers temptations knowing that the trying of our faith worketh patience, and when patience has had its perfect work we are perfect and entire, wanting nothing (James i. 2-4.) We are enriched with spoils of conflict. Paul tells us the same:—"We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost who is given unto us." (Rom. v. 3-5.) We are enriched by spoils of patience, experience, hope and love.

We need not seek for conflicts and troubles; they will come to us in due time. But God wants us to meet them in a spirit of faith, expecting to come out of them "more than conquerors through Him that loved us." Those who have most to give to other souls in need are those who in the hardest places have stood in faith and won the spoils of battle. Not only does it take us "three days" to gather the spoils of a great battle but sometimes we are years in gathering it, it is so much.
THE ANNUAL CONVENTION, OCT. 22ND—31ST.

Reported by Misses Taylor and Rutherford.

MISSIONARIES from the three fields, Berar, Khandesh and Gujarat, gathered at Akola for the annual convention with hearts full of praise and expectation. For many days God had put the burden on His people to pray that it might be a season of blessing, and He did not disappoint.

The usual preliminary prayer meeting was held the evening of the 22nd, preceeding the opening of the Convention proper. Mr. Fuller presided and gave as the key note of the Convention, an appropriate message for the occasion, from Rev. xxi. 5. He emphasised that the time had come for God to do a new thing for us in India. For many years the seed has been sown, and now our eyes are unto Him for the harvest, which has cost many precious lives.

Saturday Morning, after a season of prayer, was given to the necessary arrangements and appointments for the Convention and the election of officers for the ensuing year. It was decided that for the first few days both morning and afternoon sessions should be given to the business of the Convention, so that later on our minds could be free for devotion.

Saturday Evening:—After a season of prayer and song Mr. Fuller gave a message from Gal i. 15 which stirred our hearts. His subject was “The Revelation of Christ in us.”

On Sunday Morning he again spoke forcibly, from 2 Cor. iv. Both of these messages will be given in more detail than is here possible, in a later issue of this paper.

Sunday Afternoon:—Mr. Carner brought us a heart-felt message from Heb. x. 37, 38 “My Righteous one shall live by faith.” He recounted some of his own experiences during the year, and showed that a promise to God to walk by faith would bring testings and trials. The world’s way is to “grin and bear” trials, but there is a better way. Conflicts to-day are fiercer and keener than ever before, because “Yet a little while and He that shall come will come.” Mr. Fuller followed with a short message from the statement of Hezekiah at the time of his healing, “By these things men live.” Hezekiah finally realized that the sickness was from the enemy and rose above it. We are not to see how to get out of trials, but what to get out of them. “The angel of the Lord encampeth around about them that fear Him and delivereth.” Things can only do us harm, when they get between us and the angel encamped about us. We can learn, like Hezekiah, to live by trials.
Sunday Evening:—After the opening devotions Mr. Johnson gave an instructive Bible study from Isa. xxxviii, as an additional thought on Hezekiah's healing. He showed that there was a deeper significance behind it than appears on the surface. In order to see this significance we need to go back to the first promise of Redemption. Gen. iii. 15 and to notice the prophecy of the enmity and conflict between the seed of the serpent and the seed of the woman.

At Cain's birth Eve thought she had the promised seed and said "I have gotten a man from the Lord." She was puzzled when Abel was born, for she had not grasped the significance of the two seeds. When Seth was born she understood and said "For God hath appointed me another seed instead of Abel, whom Cain slew." Gen. vi. 25. Seth became the progenitor, in the succession, of the seed of the woman. Thus the enemy was foiled in his attempt to break the line of the promised seed, and in the genealogy of Jesus, the line remains unbroken.

The same is true concerning Judah and Hezekiah. Jacob, when blessing his sons, said "The Sceptre shall not depart from Judah... till shiloh come." Gen. xlix. 10. Even before this blessing the serpent seemed determined to break the succession at this point (See Gen. xxxviii.) But though he brought reproach upon the line there he did not succeed in breaking it.

In Hezekiah's case we read that his days were extended fifteen years after his death warrant had been pronounced Isa. xxxviii. 5. Comparing 2 Chro. xxxiii. 1 we see that Manasseh, the coming heir to the throne, was not yet born, at the time of Hezekiah's healing, as he was only 12 years old when his father died. And Manasseh was one of the progenitors of the promised seed. Matt. i. 10. We Judge by that, that there was another direct effort by the seed of the serpent to break the succession at this point three years before Manasseh's birth. Therefore neither the healing, nor the sign in the sun was for Hezekiah alone, but for His sake Who was to break the serpent's head; for His sake Who set the sun in its orbit and determined its degree, its seasons, and its days and years.

Monday Evening:—After a season of prayer and a very enjoyable solo by Mrs. Turnbull "He'll come again," Mr. K. Garrison was the channel used of the Lord to give the message of the evening on the subject of Christ laying aside His power and becoming obedient to and dependent upon the Holy Spirit. Scriptures were read to show that He made Himself dependent on the Spirit even in the preaching of His own gospel, and in dealing with His own disciples, and for the guidance of His
steps. The miracles which He wrought were done through the power of the Holy Spirit; the Holy Spirit was the fountain of His Joy; it was through the Eternal Spirit that Jesus offered Himself to God (Heb. ix. 14); and God raised Him from the dead by the Holy Spirit. Having thus made Himself dependent on the Holy Spirit in every particular, Christ promised the same Spirit to His disciples and to us, "Greater works shall ye do than these." We may have, for the taking, the same power by which Jesus worked when on earth.

Tuesday Evening:—After the usual song and prayer service Miss Cannon read James ii. 4, 12 which verses were pressed upon her to give. She said "If we take a stand of faith for any particular thing, severe testing will be sure to follow." This proved to be the key note for the evening. Mr. Back, Mrs. Cutler and Mr. Moyser gave further thoughts on the same verses and bore out the same thought. The Lord blessed these messages to each heart.

Wednesday Evening:—Mr. A. I. Garrison was the messenger. He spoke on The Great Commission. Passages were read from numerous places in the Book of Acts which showed that in almost every case the healing of sick bodies was followed by the conversion of large numbers of people, and that the desire for salvation almost always came as the result of seeing the power of Christ's name. It will be true to-day also, and "sinners will wake up when God begins to heal the sick." When we can trust God for the healing of our own bodies, He will use us in praying for others. Mr. Garrison told of a case in his own station where God spoke to hearts through the healing of the bodies of individuals. If we cannot get healing for our bodies from God how do we know that we are really getting healing for our own souls?

Thursday Morning:—The morning hour was taken up by prayer and short messages from Mr. Johnson and Mr. Rogers. Mr. Rogers spoke on Divine healing and its effect on the heathen. This testimony was first committed to the Alliance, and we are a peculiar people in this respect; and as a mission we should be faithful in our witness to it, leaving results with God. Mr. Moyser followed this message with a talk on Ezek. xxvi. "The fulfilment of prophecy." He said God does not waste His power, His miracles, or His workers.

Thursday Afternoon:—Mr. Rogers gave an exposition of Heb. 5th. He spoke of our growth in Christ and the necessity of digesting and assimilating the Word if we are to grow in Him. A number of testimonies followed this message.
**Friday Afternoon**:—Rev. Herbert Halliwell, the Secretary for India of the Christian Endeavour Society, took charge of this meeting. He presented the work of the Society in an interesting and convincing way. During the past eleven years the membership in India has increased from 11,000 to 45,000 and some societies are giving valuable help in evangelistic work. We hope that Christian Endeavour Societies will be formed wherever possible in our stations.

**Friday Evening** was devoted to hearing the reports from the different stations. They were encouraging, and the outlook for the coming year is bright.

**Saturday Evening**:—Owing to physical weariness and strain of the week the meeting terminated early so that all might retire and be refreshed for the next day.

**Sunday Morning**:—Our Chairman gave another stirring message. His subject was "Sanctification" Lev. xx. 7. He spoke of our responsibility in the work of sanctification to present our bodies a living sacrifice. It is our part to put the offering on the altar and our wills under the control of the Holy Spirit. God's responsibility is to sanctify and cleanse that which is committed unto Him. God takes man's will and brings it into submission and harmony with His own. Until this is done He cannot use us. He compels no man to surrender his will, but He does want it to be yielded up willingly. We do not know the blessedness of the abiding life until He abides in us and controls.

The speaker then showed from many passages of the Word that the Father, Son and Holy Spirit each has a definite part in our sanctification. His people are not to think of Him as one far from them. He is in us of a truth. He moves and lives and has His being in His children.

**Sunday Afternoon**:—This service was different from the order during the week. The Marathi Christians and all of the Missionaries met together to worship and to partake of the Lord's Supper together. An impressive part of the service was the dedication of five dear children to the Lord, namely Stephen Garrison, Ruby Eicher, Scovill Duckworth and two native babies. All of these, we trust, will grow up to be noble men and women if Jesus tarries.

**Sunday Evening**:—After the opening devotions Mr K. Garrison gave a short but forceful message from 2 Cor. ii. 14-16. He said that this is the figure of a general leading home his captives of war. The triumphal procession was in honour of the conqueror, and not of the conquered, who was being "led in triumph." God had conquered Paul on the Damascus road and was thereafter
leading him "in the train of His triumph" as a prisoner of war. This conquered prisoner, led in chains, often carried a censor, and only when God can display us as those whom He has conquered, can He make manifest the savour of His knowledge by us.

This message was followed by another from Mrs. Auernheimer from Col. i. 9 on being fruitful and increasing in the knowledge of God, and becoming like Him.

Mr. Fuller then closed the convention with a few remarks from Heb. ii. 1 (R.V.) "Wherefore, we ought to give the more earnest heed to the things which we have heard lest happily we drift away from them." Thus ended a very profitable time of fellowship together.

The Male quartette, consisting of Messrs. Duckworth and Eicher and the Garrison Brothers, gave the gospel in song at most of the devotional services, in a way that was a blessing to many hearts. Mrs. Auernheimer also rendered a solo. These services in song added greatly to the spirit of the convention.

On Monday morning the missionaries returned to their various stations, helped, blessed and enriched in their own hearts and looking forward to new things.

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THE HEALING OF AN OLD MAN.

By E. M. Wyeth.

The groans and coughing of an old man lying on a rope bed, just inside the village, attracted our attention. Men, women and children were passing up and down the narrow street, but all seemed too busily engaged in their own interests to heed the need of the sufferer. He had been there for some time and the neighbours and passers-by had become accustomed to seeing his helplessness. He was long, lean and lank with scarcely enough clothes to cover him. His racking cough and gaunt appearance plainly revealed the disease, which had fastened itself upon him.

We had started out to give a gospel message to the women, but we were constrained to see if there was not something we could do for this dying heathen.

As I stepped toward him, I said, 'Salaam, Baba,' 'Do you not feel well to-day?'

"No, no," he replied, "I am very sick. This cough gives me no rest; can you not do something for me? Can you not give me some medicine?"

"I said, 'no, Baba, I have no medicine for this kind of sickness.'
Then he cried out, "Oh when will God take me out of this misery?"

"Look here, Baba, have you heard of Jesus, Who can make sick people well?"

"Yes, I have heard of Him."

"Do you believe He can make you well? You know He died that He might cleanse us from all sin and sickness. He will do this for you, if you ask and believe Him." He looked at me with wondering eyes as though he was trying to comprehend if this thing might be possible,—if he could be healed in the name of Jesus. By this time a crowd of people had gathered and the air was so stifling and close I told him, I would pray for him, and with a determination to send the catechists to him when I got home, I went on, with the Bible woman, to give our message to the women.

The catechists went to him that evening and several times afterwards, they talked to him about Jesus and prayed earnestly with him that he might be healed. He was healed, he got up off his bed and went to work declaring to the people that God had healed him. The neighbours and those who knew him said, "Your God answered prayer and made this man well."

This happened several months ago. Since then I have often asked the catechists if this man is still well, and they say, "Yes, we often meet him going about his daily work."

LEARNING TO GIVE,
By Mary L. Garrison.

VERY few of our Christian people here know anything of giving to the Lord, and we have made the matter a special subject of prayer, so our hearts were greatly rejoiced recently as we heard of God's dealings with three of our Christian men.

The first, a school master, after attending to some business, laid a ten rupee note on his table in the schoolroom and continued correcting some lesson papers. The note eventually found its way into the waste paper basket and he, not remembering where it had been placed, was greatly distressed about it and prayed that God would help him find it. After a long search he remembered having it on his table with the papers; so looked in the basket, and found it and gave the Lord a tenth of it.

The second was a catechist who found that he had not enough money to buy food for himself and family for the remaining day or two until his pay should be given him. He took the
Learning to Give.

Matter to the Lord and the Lord began speaking to him about giving a tenth of his pay to Him. He promised God that from that time on he would do so, and shortly after a friend came giving him a rupee that the Lord had given him for him.

The third was a gardener with small pay. He was sick week after week with fever. One day after his recovery he came to us saying, “while I was praying for God to make me well, He asked me to tythe my pay each month, and I promised Him that I would.” We trust that they may all continue to be faithful to the Lord in their new undertaking.

The Amraoti Colporteur.

By W. Fletcher.

His name is Dadoo the mason. He is a stone mason by trade, and is illiterate, that is to say, he is able to read his Bible and has only recently learned to write. For many years while at his trade he prayed earnestly that God would give him some work to do for Him. After praying thus for ten or twelve years his prayer was answered.

I had watched Dadoo for several years as he worked in the hot sun cutting his stone. One day another observer said to me, “That Mason is a queer man; why does he laugh out in meetings?” I said that it was God’s Spirit in his heart, speaking to him and causing him to rejoice over some truth made plain. “Anyhow,” said the speaker, “I have watched him here before my house for months, and he cuts away in the heat at that stone. The other men cheat and loaf, but he keeps straight on.”

While casting about in my mind as to who would be a suitable man to employ as a colporteur, who would be faithful in selling gospels, this man came to mind, and I thought. “He that is faithful in little is faithful in much.” So I spoke to him about this work for the Lord. His answer was a joyous laugh and “Praise the Lord, He has answered my prayer at last.”

Dadoo has now been selling scriptures for ten months, and has sold just about 30,500 gospels. So it is now my turn to say “Praise the Lord!” Dadoo has done well at his work because he put his whole heart into it. He is not only a colporteur, but a witness for Jesus, wherever he goes.

This man needs your prayers. Will you pray for him, and for his wife, that she may be saved from a very bad temper and become a blessing to her husband? I shall be glad to communicate with anyone who would care to support him, at $5 per month, or with anyone who will undertake to stand behind him in prayer.
CHRIST'S ENTRY INTO A HOME.

By Mary L. Garrison.

We recently witnessed a very pretty little wedding, and it is so definitely the result of prayer that we wish our readers to share our joy.

Mr. Garrison received a letter from a man living in Badnera, a few weeks ago, asking him to bring a catechist and come and see him, as he had been living with a woman for about six years, to whom he was not married and he wanted her baptized in order that they might be married. She was a Hindu and he a nominal Christian. As it was impossible for Mr. Garrison to go at that time he sent the catechist alone. A few days later another letter came stating that the man was sending this woman to us in order that she might be taught and baptized. She finally arrived and was settled among us. She appeared very earnest and readily accepted the fact that if she believed in Jesus He would cleanse her heart and save her.

We felt, however, that if she were to be taught the meaning of true repentance the man, who also needed help as much as she did, and who was a nominal Christian, should help her to understand what repentance meant by repenting. Accordingly we wrote asking him to come and see us here, explaining our convictions in the matter as clearly as possible. We prayed most earnestly after this as we knew he would not be willing, naturally, to come.

After much prayer and more correspondence, he arrived early one morning. It would take too long to relate all that that day meant to all of us. Mr. Garrison sat with him practically the whole day, explaining the way of salvation to him, praying with him and urging him in, as far as he was free to do, to yield himself to God. In the afternoon he talked with the woman, telling her that they must live differently hereafter and also saying that she too, must repent of her sins. But at this time the man had not taken the step of really giving himself to God. Finally, just as the time came for his train to leave in the evening he, after much thought and with deliberation, gave his heart to God.

We had many interesting talks with the woman, endeavouring to lead her on as far as possible in the brief time she was to remain with us. The Bible woman came daily to teach her. One evening while out for a walk I tried again to make the way of accepting Jesus more plain to her; and told her that just whenever and wherever we believed Him, He accepted us and made us His children. We stopped under one of the trees by
the roadside and I said, "Luxmebai, you need not wait for
baptism to know your sins are forgiven and that you are saved,
Jesus will save you just now." So without any hesitancy she
said, "I believe Jesus saves me just now." She continued to
receive instruction and later on was baptized. Her joy was
most manifest on that day and her face fairly shone. She really
seemed to strive to live as a Christian should, up to the light she
had. She told me of an untruth she had told one day, but added,
"I asked God to forgive me at once."

These two need continuously to be upheld by prayer, for they
are but babes in Christ, with no one to help them, except as we
do by prayer. Will you also help us in upholding them before
the throne?

"THE EVIL DAY," AND GOD'S PROVISION FOR IT.

By A. Johnson.

(Concluded.)

THE fourth item in the armour is the shield of faith. "Above
all, taking the shield of faith, wherewith ye shall be able to
quench all the fiery darts of the wicked." Eph. 6:16.

By unbelief we quench the Holy Spirit. By faith, alone
can we quench the fiery darts of the wicked. It is against the
high profession of God's chosen ones that the enemy directs his
poisonous arrows of unbelief. Our high profession, however, is
not what we ourselves profess to be, but what God declares us
to be. To cause man to disbelieve God has been the unchangiog
aim of the devil from the beginning. It can not be said of him
that he is the same yesterday, to-day and forever, but it can be
said that he is the same in purpose as he was when he said to
Eve: "Yea, hast God said?" And he will continue to be the
same, only with more intensified purpose, until he is overcome
"by the blood of the Lamb, and by the word of their testimony,"
and sent to the place prepared for him.

The shield of faith was not yet given in Adam's evil day.
He was put on trial, and had to stand or fall on his own merit.
He yielded to the subtle lie of the serpent, and fell.

God chose Abraham, and called him to walk with Himself,
not by sight, but by faith. Abraham obeyed, in a hesitating way,
and God made such promises to him as He had not given to
any man before. But the enemy tempted him sorely, and he feared much. But one day "the word of the Lord came to Abraham in a vision, saying, Fear not Abraham: I am thy shield." (Gen. 15:1.) Then Abraham "believed in the Lord, and He counted it unto him for righteousness." (v. 6.)

Later God chose David from the sheep cote to be a ruler over His people, Israel, and He made an everlasting covenant with him, that his kingdom and his throne should be established forever. (2 Sam. 7:10—17.) From that day, the enemy let loose the forces of darkness against him; and he was bruised, as, perhaps, no man was bruised, before or since. But David had the shield of faith, and it saved him from utter destruction. He never tired of singing: "The Lord my strength and my shield." Moreover, he sings: "O God our shield." (Ps. 84:9.) Again, he sings: "Their help and their shield," (Ps. 115:9, 10, 11) including all that fear and trust Him, of Jew and Gentile, reaching forward in prophetic vision, through the ages, to the consummation. (Dan. 9:27.)

Then when "the Apostle and High Priest of our profession, Jesus Christ,—took on Him the seed of Abraham,—He "was tempted in all points like as we are." But the one great thrust was, at the witness the Father bore to His Son, "This is my beloved Son, in whom I am well pleased."—And when the tempter came to him, he said, "If thou be the Son of God." (Matt. 3:17, 4:3.) Why walk about as an outcast? Command creation to minister to your wants. Show the world what you are. If not, worship me, and I will give you the real thing, I will give you what you can see with your eyes, and all you can see." These were no sham temptations, they were real; and without the armour they would have gone to the quick. But Jesus had the armour on. "For He put on righteousness as a breastplate, and an helmet of salvation upon His head, and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak." (Isa. 59:17.) "Therefore have I set my face like a flint,"—toward the cross. (Read Isa. 50:5-7.)

The next in turn for the tempter's fierce onslaughts, come the called out "people for His name," the body of Christ. From the very beginning these, called out ones, in proportion as they have been separated from the world and are one with the Lord, have been special objects of the devil's hatred, and cunning devices to deceive and create distrust and doubt as to their acceptance, according to "the high calling of God in Christ." But if we are to follow the indications of Scripture, we can not fail to notice that it is the completing of this body, of called out ones,
that draws out the reserve forces of all the powers of darkness. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:1.) Christ said, "If it were possible, they shall deceive the very elect." (Matt. 24:24.) Evidently the enemy knows considerable about the mysterious significance of the body of Christ, a good deal more; perhaps, than the members of that body themselves know at the present stage. And by all the powers at his command, he will seek to prevent its completion. How near that body is to completion we cannot tell, though we believe it is near. For aught we know the complete number may already be called out, but the question is, will they all stand the test? "And you who were alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard." (Col. 1:21, 22, 23.) "Hope of the gospel!" This brings us to the next item.

"And take the helmet of salvation" (v. 17.) "The Helmet of Salvation," is what the Redeemer has on his head when he comes to Zion (Isa. 59:17.) Not all good Christians have any clear idea as to what this helmet is. In 2 Thess. 5:8, we read: "And for an helmet the hope of salvation." Yes, that is what it is,—hope. Faith works. Love suffers. Hope waits. "But if we hope for that we see not, then do we with patience wait for it." (Rom. 8:25.) Love is the fuel. Faith is the steam. Hope is the anchor. "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil." (Heb. 6:19.) Where these three exist they work in unison there is no strife amongst them as to which is the greatest. If faith and love become discouraged, hope takes them within the veil and strengthens them. If faith and love, in their zeal, are in danger of shipwreck, hope throws the anchor within the veil, and it holds, "sure and steadfast."

We have said that hope waits. And it may properly be asked; "what is hope waiting for?" Well, even good Christians foster different kinds of hope, because of which the question can not be answered here. But "the hope" of the Bible, waits for His Son from heaven,—even Jesus, (1 Thess. 1:10.) The "same Jesus, which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.) "And every man that hath this hope in him purifieth himself,
even as He is pure.” (1 John 3:3.) “Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.” (1 Pet. 1:13.)

Sixth, “And the sword of the Spirit, which is the word of God.” (V. 17.) Time and space forbid any further remarks on this passage. Let it suffice to say, that the word of God is the sword of the Spirit, and we should be careful how we handle it without the Spirit’s guidance. “Howbeit when He, the Spirit of truth is come, He will guide you into all truth,—and He will show you things to come.” John 16:13.

What a wonderful armour this, that God has provided for His chosen ones for the final conflict! But we need also to remember what Jesus said: “Have not I chosen you twelve, and one of you is a devil?” Judas was a chosen one, but he yielded to the devil’s temptation, and became his tool. And we may be sure that the enemy has lost none of his cunning, and we shall need every piece of the armour on to withstand. This armour is not easy to put on. As we try the different items one by one, we may find that some things have to come off us before they will fit. And even then it will only be by “prayer and supplication in the Spirit, and watching thereunto in all perseverance,” that we shall succeed. “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” (Lu. 21. 36.)

THE GENTILE APOSTASY.

No one knew the Scriptures better than the Christian Jew, Adolph Saphir, and it is relevant to quote this great teacher to-day. Comparing the apostasy of Israel with the apostasy of Christendom, he writes:—“The apostasy of Israel is not as the apostasy of Christendom. The apostasy of Christendom is incurable, but the apostasy of Israel is curable. Although Israel have rejected Jesus, they do not wish to reject God; they still believe in His Word; they still invoke His holy Name. They still remember the Sabbath day to keep it holy. They still, as the apostle Paul says, have a zeal for God, although it is not according to knowledge. The children of Israel are like the brethren of Joseph. After they had sold Joseph into Egypt, they returned to their father Jacob, and then
for a number of years their conduct was less blameable than it had been before. They seem to have been anxious to please their father Jacob, and to walk before him in a right path. Still, there was upon their hearts the blood-guiltiness, in that they had delivered their brother Joseph into the hands of their enemies. And so it is with Israel now. There is still a godly remnant among them. There is still the fear of God and the acknowledgment of God before their eyes. Whereas, what is the history of apostate Christendom, as it is presented to us in the Scriptures, and the beginnings of which we can see already? First, people do not believe in Jesus as an atonement. They begin with that. They do not like the Blood of Jesus. They like the character of Jesus very well. Then they give up Jesus too. They give up the Father too, and do not believe in creation. And then they become Agnostics, and say they know nothing about it—whether there is a God or not—the worst thing that this world has ever seen, and the most insulting to God. And then they give up morality, as necessarily they must give it up; and then they fall into the most abject pessimism, and look upon man as a flower of the field, which is to-day and to-morrow is cast into the oven. This is the downward career of the Gentile apostasy. But in the Jewish apostasy there is still kept the connecting link, the golden thread—a spark dying, yet not dead, of a belief in God, however unenlightened, and in a future."

From the Biblical Recorder.

HOLINESS CONVENTION IN CENTRAL INDIA.

We have received the following report of the Holiness Convention at Raj Nandgaon, C. P. None of our missionaries were able to attend, because the Convention was at the same time as our own Annual conference, which we regret. Mr. A. E. Rassman of Raj Nandgaon, C. P., writes as follows:

"Holiness unto the Lord is our watchword gong,
Holiness unto the Lord as we're marching along,
Sing it, shout it, loud and long,
Holiness unto the Lord now and forever."

As we started this Convention with the above song, and as we sang it in almost every meeting until the end, it seemed to
strike the very key-note and theme of the hearts of the missionaries present.

From ten different missions they had gathered with hungry hearts, for you well know how dry one's soul is apt to get as he labours alone for a whole year, away from fellow missionaries, amidst the darkness and fierce pressure of idolatry, superstition and unbelief. Yes, they had come from as far as Thanna District in Gujarat above Bombay on the west, and from Calcutta on the east. The Methodist Mission, the Nazerene Mission, the Free Methodist Mission, the Pentecost Bands Mission, the Hepzibah Faith Mission, the Peniel Mission, the Vanguard Mission, the Wesleyan Mission, the Sent of God Mission, and the Pentecostal Mission, were represented.

All came expecting God to meet with us and feed with heavenly manna, and those who expressed any opinion at all joyfully said they got what they came after. All pulled together and the fellowship in the Spirit was delightful. All Praise be to Our God. Although most of us had never seen each other before, yet we all got well acquainted on short notice, and were at home with each other, happily worshipping the Lord in the Beauty of Holiness. The shouts were in the camp and continually ascending, as we believe, a sweet incense to God. The testimonies were full of life and joy, and the prayers were like unto the petitions of a lot of folks who sought for a certain thing from One whom they believed to be living and hearing and ready to answer. The song services were most buoyant and full of the old time victorious peace and joy.

Truly it was good to be there. All received new visions both of Jesus and of our ability, through Him, to have a mighty revival in our districts. We saw, that although God had dropped us down into a valley full of very dry bones, yet if we would fulfill our part in being faithful in preaching the word of the Lord, He would soon do His part in making these very dry bones stand up a mighty, living army, arrayed, ready to go forth to conquer all the hosts of heathen darkness and tear down the very forts of the enemy of the souls of mankind. We went forth with new determination and new courage and new faith. We mean to live and preach Holiness as never before. Nothing but a perfectly clean heart filled full of the Holy Ghost will do either for us or for the native church.

God, by His Holy Spirit, was with us from beginning to end. Some definite healings were also done by our Father, in answer to prayer. To Him be all the Glory. Hallelujah and Glory and Praise forever."
THE BOY'S SCHOOL AT KAIRA.

In a secluded corner outside the compound, where the compound buildings and servants' houses meet, is a mud-floored room, once used as a stable. From this room daily comes the monotonous droning of the multiplication tables, for it is now a boy's school and Indian boys learn their "times" tables by singing them. They learn poetry in the same way; sometimes the tune is gay and sometimes mournful, but never sung in the same key, for each one starts in the key that suits him best and then the verse ends on a most unexpected note. At first it seems very strange, but every day this poetry grows more fascinating. All this you can hear from the bungalow, but sometimes they grow so enthusiastic that you feel you must go to see as well as hear.

As soon as you are sighted fourteen little brown, bright-eyed chaps will jump to their feet and salaam you most graciously. They will remain standing until told to continue their work. They do not have desks and benches, but sit cross-legged on the floor and use their knees for desks. When working their problems in Arithmetic they sit with their backs to each other lest the tempter beguile them to copy. When the other lessons are finished if the boys are asked they can tell you the Bible stories from the creation to the death of Joshua.

At recreation time they have dialogues, and how enthusiastic they are! It is some well known fable or simple story with a moral which they indeed present cleverly. "The race of the turtle and rabbit" is a favourite and the tiny little fellow who acts as turtle is quite as clever as the bigger boys. The older boys and men, as they watch, are sometimes quite as enthusiastic as the little fellows.

Esau and Jacob, the sons of one of our Christians, a weaver, have made rapid progress in the last seven months, and we are told that if one of them is punished in school he is punished again at home, and the father makes him sit by the loom and study.
You will notice each little fellow is clean and his coat and shirt properly buttoned. They will say, "master is clean and his shirt is properly buttoned." If master goes for a walk all the little ones clamour after him begging to be taken, for they love him dearly. He was once a proud caste boy, but now he is a humble devoted Christian and one on whom we can depend for any service. The boys are quick to recognize Christ in his life, and he in turn is striving to bring each one into the Kingdom. Are they not worth praying for? Some are widow's children, some our Christian farmers' and weavers' and three or four are non-Christians from the nearby village. We trust that as they have loved and honoured their schoolmaster so they will learn to love and work for our Heavenly Master.

BLANCHE CONGER.

A CHILD'S SELF-DENIAL REWARDED.

A little girl looked forward eagerly to her birthday, for her mother had promised to give her a handsome Bible as a birthday gift. Before the day arrived, however, she heard a missionary telling of the need of Bibles in India. Then she thought of a plan whereby she could help to send Bibles to them. She went to her mother and said, "Mother, will you give me two Bibles, each half as handsome as the one you promised me?" The mother granted the child's request. Upon receiving the Bibles, the child wrote her name in one, and gave it to the missionary to take to some one in India.

Years afterward a lady missionary in India was telling a company of women the story of Jesus' love, when one of them suddenly said, "Oh, I know all about that. I have a book at home which tells me these things." She then brought the book and the missionary was greatly surprised to find her own name written on the fly-leaf. The Bible she had sent years before had been the means of saving a soul.

Perhaps it meant much for the little girl to deny herself of a fine Bible, but when she saw the results, how her heart must have rejoiced. Can not other young people deny themselves of some things that those who know not of Christ may have knowledge of Him? It may be that when buying a new suit or dress, or any other article, you could often get one not quite as
handsome as what you would like to get, and use for the missionaries the amount you have saved.

In later years some of you may go to the mission field, then would it not be good to meet some who have been saved thru your self-denial? But we can never know in this world all that may result from the good we do.

"Cast thy bread upon the waters: for thou shalt find it after many days." (Eccl. xi. 1).

PRAYER AND PRAISE.

PRAISE.

AKOLA.—Praise for restored health after an illness of six weeks with malarial fever.

—Praise for the blessed way in which God has cared for our Christian people during the scourge of plague in this city, when over a thousand died in a short time.

—Praise that God has permitted very little sickness among the school children.

DHOLKA.—Praise for the way in which the Lord has kept all our boys from any serious illness during the year.

—Praise for marvellous answer to prayer for one of our Christian women. Both she and her child are living, although it was a case that baffled the doctors on account of a recent operation.

PRAYER.

AKOLA.—Pray that the gospel portions and tracts given out and sold this year may bring forth fruit unto eternal life.

BHUSAVAL.—Please help us fight through to victory for twelve adults, who have publicly expressed a desire for baptism and for the dedication of their children.
—Pray for three girls who have been coming to the bungalow quite regularly for the past month for instruction for baptism. They are to be baptized soon.

DHOLKA.—Pray that we may have another gracious outpouring of the spirit such as we have seen in this place some years ago.

—Pray that the Lord may call some of our oldest boys who will soon be leaving the orphanage, to the work of preaching the gospel.

SABARMATI.—Pray for a native brother who was baptized about eight months ago.

—During this time he has suffered extreme persecution from his own two brothers, and is still being severely tested; that he may be given grace to endure until God shall see good to make his enemies to be at peace with him.

—For a Christian who has backslidden, that he may be quickly restored.

—That we may have God's guidance during our touring.

SHANTIPUR.—Prayer is asked for a worker who seems to have been harbouring a root of bitterness for some years, that he may humble himself and get right with God.

—Also pray for the young men and boys who attend the Bible class that was opened some months ago in memory of Miss Fraser's brother; and for the worker who teaches them that he may be given wisdom and spiritual power.

ITEMS.

We were glad to welcome back to India from furlough Mr. and Mrs. Wm. Ramsey, on Nov. 7th. They have returned to their work in Chandur, Berar, where they have laboured many years.
Mrs. Carner is improving after a lingering and dangerous illness. We trust that she may soon regain her full strength.

A report of the devotional meetings of the convention, which met Oct. 22—31, appears elsewhere. Some of the items of business transacted, which may be of interest to our readers were as follows:

Upon Mr. Carner's urgent request to be released for a time from the Secretary's office Mr. L. F. Turnbull was elected Secretary of the mission. Communications for the secretary should be addressed

REV. L. F. TURNBULL,

Mehmedabad, Gujarat.

Rev. A. I. Garrison of Bhusawal, E. Khandesh, was elected local Secretary for the Marathi field, while Mr. Turnbull continues as local Secretary for the Gujarati field.

Miss Blanche Conger of Kaira, Gujarat, was elected Assistant Treasurer, to take office when Mrs. Duckworth goes on furlough.

Rev. S. H. Auernheimer, who was Manager of the India Alliance before he went on furlough, was elected again to that office, to succeed Mr. Duckworth, who expects soon to proceed on furlough. Communications concerning subscriptions to the India Alliance should be addressed

REV. S. H. AUERNHEIMER,

Malkapur,

Berar.

The convention was moved to special praise and thanksgiving, because of the fact that although the year had been unprecedentedly hard as to the support of Native Helpers because of the necessary dropping out of some former, regular supporters, we were enabled to close the year free from debt to or for the Native Helpers. All united in singing concerning this "Praise God from whom all blessings flow."
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