EDITORIAL NOTES.

THE LORD FOR THE BODY.

"Now the body is for the Lord; and the Lord for the body . . . . Glorify God in your body." 1 Cor. vi: 13, 20.

The Apostle is here speaking of the individual, physical bodies of believers, and to spiritualise the verse or seek to make it apply merely to the mystic body of Christ would take all meaning out of Paul's very practical teaching in the fifth, sixth and seventh chapters of the epistle.

Failing to realize God's claim upon our bodies, leads to the misuse of them. Only the helplessly degraded value the body merely as a medium for the gratification of desires, natural or abnormal, which have their origin in the body itself; but not a few degrade the body to the place of a mere clothes rack, or a receptacle for food, or a means of commanding admiration, or a machine with which to do work that can be turned into money, or which will bring fame. Some fall into the error of looking upon every thing that pertains to the purely physical, as unholy.

The verse above quoted states that the human bodies of believers are "for the Lord," and His claim upon their bodies is shown in the context to be fourfold:

First the Apostle tells us (in verse 14) that the Lord is going to raise our bodies up. When Jesus dignified the human body by partaking of flesh and blood, He took His body for eternity. It was not suffered to see corruption, but was raised from the tomb, and is now at the right hand of God. And in the day when we see Him we will look upon that wondrous
body, marred for our sake. The bodies of believers in Christ, too, though they may see corruption, will be raised again, and in these same bodies, will we meet the Lord, and serve Him forever. Hence God has a claim upon our physical bodies.

Again, in the fifteenth verse, the Apostle tells us that our bodies are members of Christ. In accepting Him as our Saviour, we put ourselves into a new relation with God, so that not only are our spirits His, but our actual bodies become "members of Christ," who is our life.

The third ground of God's claim upon our bodies, is that "your body is the temple of the Holy Ghost, which is in you... and ye are not your own" In this connection the Apostle for the third time in five verses uses the expression "What? know ye not?" as though he were surprised that the Corinthians should be ignorant of this truth concerning the body. It is needless to show how the fact of the body being the temple of the Holy Spirit establishes a Divine claim upon it.

That "ye are bought with a price," is the fourth reason advanced for why the body is for the Lord. We are accustomed to think of Christ's Redemption as for our spirits and personalities, and we often lose sight of the fact that there is to be, for those "that have done evil," a "resurrection of damnation," and that as Believers will have resurrected bodies with which to serve God in eternity, evildoers will have resurrected bodies in which they will "get back the things done in the body." On the cross Jesus purchased the bodies of all who believe upon Him, that the "evil which they have done" having been blotted out, they might be partakers of the "Resurrection of life" and that thus their bodies might be saved from the fruits of their former sins. It is because of this transaction that the Apostle says:--"Ye are bought with a price, therefore glorify God in your... body which is God's."

These are days when the governments of the earth are making claims upon the lives and bodies of their subjects, but there is no claim that could be advanced by any government that can even be compared with the claim of Christ upon our bodies.
We cannot understand why many who will agree that "the body is for the Lord," take issue with the other inspired statement, "The Lord is for the body." It is not unreasonable to believe that the God who created and who owns our bodies is willing to heal them. Nor is it foolish nor strange to believe that the Word of God means just what it says about the matter. The reasonableness of the fact that the Lord is for the body is shown by the same four verses mentioned above.

"The Lord is for the body" because He will raise our bodies. If He can raise them from the grave after they have seen corruption, He is able to meet all needs of the body now. If we do not know that God heals the body, how do we know that He will raise it from the grave? We have His promise for both. Every healing, therefore is a foretaste of the resurrection.

"The Lord is for the body" because our bodies are members of Christ, and as His members we may partake in our bodies of His life. Paul writes again "We . . . are always delivered unto death for Jesus' sake, that the life also of Jesus might be manifest in our body." Once he was thus delivered unto death when in Lystra the mob stoned him and dragged his body out of the city, and he rose up and went back into the city. It was simply that his body, which was a member of Christ, had the supernatural life of Jesus manifested in it. Such things are not impossible to-day for those of God's children who will realize all that it means for their very mortal bodies to be "members of Christ."

"The Lord is for the body" because the bodies of believers are the temples of the Holy Ghost. And "If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." It is nonsense to refuse to trust God for physical healing on the plea that we should not trouble Him over our little ills. If Almighty God cares enough for a human body to dwell in it in the person of the Holy Spirit, He will care enough to keep that temple in good health, if we trust Him to do so and meet His requirements. If the Spirit who dwells in us does not quicken our mortal bodies, could we blame
any one who questioned whether He does dwell in us? Surely all of us who profess to have received the Holy Spirit are living far below our privileges here.

The Lord is for the body, because we are not our own, but are bought with a price. Therefore we are to glorify God in our bodies, which are His. Since the Redemption of Christ purchased our physical bodies, as well as our spirits, His redemption will cover the frailties of our bodies as well as those of our spirits. Having purchased us, He makes Himself responsible for His property, but upon certain specified conditions. He who "His own self bare our sins in His own body on the tree" also "took our infirmities and bore our sicknesses."

How then are we to glorify God in our bodies which are His? Since "The body is for the Lord" we can glorify Him by possessing them in a sanctification and honour. And since the Lord is for the body we can glorify Him by triumphing over physical environment and disease, through the life of Jesus and the Indwelling of the Holy Spirit.

CHAIRMAN’S PAGE.

An Editorial Department Conducted by Mr. Fuller.

TEAM WORK.

A good deal of the work of the world is done by isolated individuals and often with seemingly little, if any, planning. The worker thinks of something to be done and begins it and finishes it without planning how it can be done in the best and quickest way, and only learns improved methods by frequently doing the thing until he finally stumbles upon the proper way to do it.

But there are many kinds of work in which men have to work together, and this means division of labour; and men be-
come proficient in the part which is assigned to them, and develop wonderful skill, each in his own line. This kind of work may be called team work. To excel in it the men forming a team have to learn to work together and to understand one another and not to interfere with one another.

We see this principle strongly developed in games, as base ball, football and cricket, and each of these games, especially in football, the success of the team depends perhaps more on the ability to work together than upon the skill of the individual players. A very brilliant player may defeat his team by trying to display his personal skill at the expense of other players, interfering with them and sometimes actually injuring them.

This principle needs the same careful application in mission work. There are many kinds of work to be done and people of many various gifts are needed to do each the part that he or she is fitted to do, so that each may excel, or at least do his best, in his or her particular line, and that all may work together to accomplish the most as a whole.

There must be a willingness to sacrifice or to defer cherished plans, or turn aside for the time from most attractive openings for work, that we may the better carry forward the work as a whole. There is the constant temptation to dissipate efforts by scattering over too much ground. And starting more than we can carry on, or building a foundation so large that we are never able to complete the building, and we excite ridicule as beginners who fail to finish.

The immensity of the need on every side makes this a very natural temptation, and like an attacking army that presses too far ahead and gains more ground than it can hold, we lose by our very eagerness, and we go on laying foundations for others to build upon, sowing new fields for others to reap, or in cases of overlapping, interfering with the half grown crops of others.

This leads us to the thought that not only should each mission be like a well trained team, but neighbouring missions should so divide up the territory and the work that there will be no wasted energy and no interference with one another’s work.
The new survey of missions, which has been lately started and which is to survey all the fields and all the missions of India is a move in the right directions. With great unoccupied fields there have been unhappy instances of overlapping in other parts and the principle of team work should be applied to the matter of mission comity, and an intelligent arrangement made of all the forces of all the missions so that the whole great field shall be covered to the best possible advantage. And all ambition for the display of brilliant achievement should be held subordinate to the great end of working together to accomplish the most altogether.

It requires discipline for a brilliant player to resist the temptation to go all over the field, but by guarding his own assigned territory he may win the game, by being in his place when the need comes. When the survey of all India is completed we hope that the result will be a more intelligent distribution of all the mission forces ready, like the armies of the allies in the present great war, for attack or defense on all fronts; and soon to be able for sustained advance which no counter charges of the enemy can turn back.

A REUNION AND A HEALING IN VIRAMGAM.

By Lydia I. Duckworth.

A young man here, who formerly taught a night school but who recently has been selling Scripture portions and religious books on the railway platform, has been made very glad by news of a long lost brother. Last year he was desirous of going to his village to seek out his people. It seems that he and two brothers left home in the famine of 1900 and after reaching Ahmedabad, they became separated and lost track of one another. This boy went eventually to our orphanage in Dholka, remaining there till he came to us about two years ago. I suggested that he write to the headman of his village and find out whether any of his people were living or not, before he took the trip. In this way he heard about a sister and an uncle, and this year the old uncle found his way here and Kala returned to his village with him to find that similar inquiries had been received from his older brother. In this way, we traced the brother to the Pentecostal mission in North India whither he had been taken from Mr. Norton’s orphanage at Dhond. After
inquiry we hear that he is really his older brother and an earnest Christian and preaches and sells gospels too. Thus two out of the family, although separated all these years, have each separately, in different places, been led to Christ. Kala is still hoping to learn of the whereabouts of his younger brother.

I must tell another incident of our work here. Some say that it is not scriptural to pray for the healing of the heathen. However that may be, we know that God has more than once answered such prayers offered in His name. Last year, we were going through the bazaar when an old woman called to me from a door-way. Miss Taylor was with me and we went to see what she wanted. She was very sick with pneumonia and wanted me to give her some medicine. I told her that she needed a proper doctor for her case as it was serious. They were well-to-do and could easily afford to call a doctor to the house. Her husband was on the verandah working and I told him he should get a doctor for his wife or she would probably die. He did not seem pleased with the idea of calling a doctor, but to satisfy me, he said he would. The next day, we went to see how she was and found her very much worse and hardly able to talk. I asked her husband about the doctor and he said he had called him and gotten some medicine. But the woman turned to me and whispered, "That isn't true. He didn't see the doctor at all and he didn't get any medicine." Evidently the man wasn't concerned much whether she lived or died, and as there was no help to be gotten from that source, I suggested to her that our God heard prayer and could heal, and that we would pray for her. She was pleased and we went in and prayed for God to heal her if it was His will and then talked and explained to her the way of Salvation, making it as plain as possible so that if God was pleased to take her, she might understand enough and believe enough to be saved.

The next day, I had to go away from Viramgam and remained about two weeks. On my return, while going through the bazaar, I was about to inquire about our old friend, when behold! there she was, sitting in the doorway, well and happy. Recently we visited her and she acknowledged that it was our God who had healed her, and she believes secretly but is afraid to show too much interest, because of her husband. However, the Lord is working in him also, for he came and sat down and listened, and treated us quite differently from the way he had done on the previous occasion. Kindly remember to pray for these, that God will have His way.
NOTES FROM BODWAD.
By Mrs. C. Eicher.

"Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God."

FREQUENTLY during the past months the foregoing words have been borne in on my mind and heart, and it has been a cause of rejoicing that it is not in great things only, but in the little things of our every day life we can glorify God. If it were in the great things only that we could be co-workers with Him, some of us would have few opportunities of glorifying Him, but in the months that are past we have had many privileges of humble service for Him, and doing something for Jesus always brings pure joy to the heart.

In the early part of December we packed our touring necessities and started out for camp so as to be in as close touch, as possible, with the people, not only while giving them the Gospel but all day long, as we find the people are much more free to come and visit us at our tent when we are close by their village than they are to leave their homes and come to the mission house at a distance from their villages.

Mr. Eicher, the catechists and some of the Training school students who were with us, had constant opportunities of witnessing for Jesus among the men, but to ten months old baby Ruby and myself remained the privilege of making the glad tidings known among the women. She did her part by smiling and making friends with any who came near her, and by being very good while I went in the afternoons to the women in the village, for though they often begged me to bring the baby with me yet I knew it was best to leave her at the tent lest her presence in the village prove too much diversion, and the women turn their attention from 'the story' to the baby. Besides, one constantly comes in contact with that awful disease Indian sore eyes, and as it is very contagious we try, when possible, to shield her from exposure to it. But our only hope of safety from contagious diseases in India is by trusting the Lord for protection, and we have had abundant opportunities to praise Him along these lines.

This year on account of late rains the harvest, though abundant, was unusually late, and so the majority of the women at that time were busy all day long in the fields, and in the early morning and late at night were so engrossed in their household work that they had no time for anything else. But in the afternoons we always found a goodly number of the higher
caste women who did not go to the fields, and who were at leisure to sit and listen to the story of Salvation, made as simple as we knew how to make it. Some there were who day after day sat and listened eagerly to the Word of Life, but at that time we did not have the joy of seeing any of them come out openly on the Lord’s side.

During the last few days of our stay in that camp we had the pleasure of welcoming Misses Loud and Beardslee, and our two boys Elmore and Bertie, who had been away at school almost all year. These added recruits were able to help in many ways until we had to break camp and come home for a few days at Christmas time, before going to our next camping place at Herrenkhed.

When we had again packed up for camp and had almost reached our destination, the head man of the village of Herrenkhed stopped us on the road and begged us to come and see his mother and help her in any way we could, as she had suddenly been strangely afflicted and had been struck dumb. Miss Loud and I went to see her and from the first felt sure that the trouble was caused more by evil spirits than by any natural cause. We went to visit her a number of times, and prayed with her, claiming deliverance for her in the name of Jesus, and we both felt assured that He had heard and would speedily deliver. Meanwhile the eldest married daughter, who had come home to see her mother, began to oppose, and refused to allow us to pray with or see her mother; however, we kept holding on to God for her deliverance and He answered prayers. After the daughter who opposed had returned to her home, we went again to see the mother and had some open hearted conversations with her about her need of salvation. We found her hungry and apparently very glad for the light of the Gospel.

The son is, at least outwardly, very friendly toward the Gospel and gives the Christian worker and his wife who are stationed in his village, every opportunity to lift up Jesus among the people. We were so glad to find that every where we went among the women of the village, the influence of the Christian life of the catechist’s wife had been felt for good. They recognized that there was a power in her life, of which they personally knew nothing. As we told the women what Jesus would do for them if they took Him into their lives, we were glad to have an example of His saving power right there in their midst and to know that though Tajibai’s time is nearly all taken up in her home duties and caring for her three little ones, yet she had made her influence for
good, felt all through that village in the few months' time since they have been stationed in Herrenkhed. She was unable to accompany us in our work among the women, nevertheless she is doing a genuine work there.

On account of our Bible classes in the Training School commencing the first of February we had to cut short our touring and come home, feeling that we had been able to do so little compared with the need, and with what our hearts longed to be able to do for Him.

Our Bible classes are going on daily with deep interest and at times there is much spiritual profit and uplift to students and teachers.

We praise God for sending Miss Beardslee to help in the school and station work here. He is making her a blessing in every phase of the work.

SANAND NOTES.

By David and Sarah McKee.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

We wish to express our heartfelt thanks to Almighty God for His goodness in sparing us in health to continue in His service.

On the first Sunday of the year we had the joy of administering the ordinance of baptism to two more precious souls after our morning service, and after the evening service four precious little ones were dedicated to the Lord for His keeping and saving grace.

May we ask your earnest prayers for a mother and family who on account of the famine came a long distance to seek help from her youngest son, a Christian man, named Ramabhai Savabhai, who now lives at Ashapur, our Christian village? Ramabhai himself came to us in the famine of 1900, and is now one of our most earnest Christian men. He is faithful in his endeavours to lead others to that Saviour in whom he believes is power to "save to the uttermost all that come unto God by Him." And although he is extremely busy in trying to make a living for his own family, he is seen going every night with his Bible under his arm to read and pray with his aged mother and brother who live in the jungle about a furlong from his home.

He is also very kind in ministering to them in their tem-
poral needs. Now his dear aged mother and second eldest brother have confessed Christ and are desiring to be baptised; but the eldest son, who, according to the custom of this country, holds the reigns of power, has up to the present hindered them in their purpose toward the Lord.

This year we see much suffering amongst this people on account of the famine which prevails in this part of Gujarat. And we find it very difficult to gather them together because of the extra labour of digging up grass root, and gathering leaves from the trees to keep their animals alive. Also those who have wells are busy irrigating their patches of crops to keep soul and body together, and even at night they get no rest because of having to stay in their fields to watch, lest their little all be destroyed by wild animals.

However we are glad to say we are cheerfully labouring with and for the few.

While camping at the village of Nanidevti an incident happened which illustrates the attitude of the people towards the gospel. Night after night as we gave to them the messages of redeeming love and the plan of salvation. The people sat helplessly astonished at the truth, willing, yet without courage to accept it; and they appeared to be spellbound. Then one evening an aged man said "Sir, you seem to think that we do not hear or feel what you are saying to us. I can tell you that what you have told us tonight has opened my understanding, changed my mind and all but torn my heart assunder until I can scarcely endure it. We ought to accept it for I am sure it is God's own plan of salvation, and there is no other. But what can I do?"

We then plead with him and the others to accept Christ. He said, "I do believe in Jesus and I shall do all that I know." Two nights later he came again to our meetings and his actions and words were hostile toward the gospel. But we could see plainly that it was only because his caste fellows and his relatives had forced him to do so that he might live in peace with them instead of having peace with God. Many others were under like conviction but are still waiting. May we ask your prayers for all these, for the work, and for us?

It took five years, cost a million lives and three billions of dollars, to free four millions of coloured people after they became slaves in America. The Church has been working at the evangelization of the world for over 100 years and at the present time has only 20,000 soldiers on the field, and spends only $30,000,000 a year to reach one billion people. Is it any wonder that Christians are said to be asleep?—Sel.
FOR many years monkeys have been conspicuous in the every day affairs of the ancient city of Ahmedabad, perhaps ever since it became a city, though doubtless the census man "when he writeth up the people" does not include them. They may be seen in groups scampering over the roofs of the houses, regardless as to how many tiles break beneath their reckless feet, or chasing each other among the branches of the trees frequently breaking a limb as they leap in frolic, or rolling over each other in play on the ground, or perchance sitting quietly assisting each other in a search for intruders amid the abundant hair that covers them.

Evolution does not seem to have effected them in any way, unless it is that city life has made many of them adept thieves. One may see a monkey sitting on the roof of the verandah of a store apparently unconcerned, only occasionally casting a downward look; but when he thinks the opportune moment has arrived, down he comes and fills his mouth or one hand with what he wants and is back on his porch before any one has time to resist. He does not hesitate to enter a house and go off with a loaf of bread if he thinks there is a fair chance of success.

A new day however, has dawned for the monkey of Ahmedabad. If he has a language of his own and we could understand that language, I think we should find the chief subject of conversation at the present time to be the newly established electric plant, and the heavily charged wires the company has stretched over various parts of the city. The monkey is always climbing, and seems to enjoy trying to balance himself, on a single wire. So long as he holds to but one live wire he is all right, but soon he has to grasp a second wire to retain his equilibrium. The moment he grasps the second wire the great power with which the wires are charged passes through his body and he passes off the scene of action. His brain, which seems to be fairly keen, has not comprehended that a single wire in the air is ineffective until a second has been touched, and as he does not understand our language we cannot explain. Many Hindus who venerate the monkey because one of their gods, Hanuman, took the form
of a monkey, have been trying to stop this daily tragedy, but so far in vain. In this way many have ceased to be and many more are doubtless doomed to the same sad fate.

H. V. Andrews.

BETHANY.

By E. Mildred Patten.

The name Bethany suggests a place of rest and peace, and we picture to ourselves the quiet little place where Jesus loved to go, and where He was always sure of finding loving hearts and a warm welcome. And so, Bethany out in the jungle has meant rest and quiet to many a distracted sin-stricken woman.

Bethany was originally a place of refuge to which the Khamgaon orphanage girls resorted when the school was surrounded by plague and pestilence. Miss Yoder, now with Jesus, had a fine well dug, and put in an irrigating system to water a large garden of rich black soil. During the days when the orphanage held a large number of strong working girls, this was an outlet for their energies and contributed to the support of the orphanage by the fine garden products harvested each year. As the older girls married, the need of an industry to which they could apply their energies no longer existed, and with the decrease in numbers there were not enough strong girls to carry on this work, so for the time it was abandoned. During this time, Miss Yoder, who had suffered untold inconvenience and discomfort from living and housing about two hundred women, girls and little children in tents and huts, felt led of the Lord to build a house in which her large family would be less exposed to sun and rain, and in which the older girls could live during the farming season, and avoid the long walk back and forth every day.

For some time the need seemed to have been withdrawn, when suddenly a new need presented itself. Several widows, a deserted wife and others appealed for help and protection from the snares around them. Temporarily they were sent to Bethany to live in the house standing ready for them, with an elderly widow, needing a home, as their chaperon and protector. But it needed more efficient supervision, and applications
coming in from many directions for a place, temporary or permanent, for those in trouble or needing protection, made it imperative that immediate steps should be taken to make the work permanent and to thoroughly organized it.

After much prayer it was laid on Miss Bushfield's heart to make the move, and stepping out with no backing except the word of the Lord, she took up her abode under the same roof with her motley company of women. Her room was separated from theirs only by a low tin partition. Soon, babies began to be sent, babies from every direction, babies a few days old, babies a few months old, babies with mothers and babies without mothers but all needing mothering. They came to the right place to get it, as their happy faces testify. But it soon became evident that a missionary would not last long living under the same roof with over a dozen babies going through the trying change from their natural source of nourishment to the bottle, and consequently fretful and ailing. Added to this was the noisy wrangling of a number of women, for the class of women who need a place like Bethany are the kind that wrangle and make free use of their powers of speech. The wrangling of Indian women is enough to wear out the patience of the Old Testament saints, to say nothing of modern ones. Add to this the confusion of occasionally bringing into the next room, in the middle of the night, a few cattle, for protection during the rains, and you have the variety which makes the proverbial, "spice of life," but which gets a little too spicy in close quarters and with too frequent repetition.

In this bedlam Miss Bushfield lived through a hot season, under a low tin roof overlaid with tiles, with no shade to break the intense heat and blinding glare; this was followed by a rainy season, with floods of water all around, no suitable place to house the cattle, babies falling ill from troubles brought on by the wet weather, and other difficulties too numerous to mention. The work was new and not very well known, and not only was the question constantly arising of how the daily needs were to be met, but where the money was coming from to build cattle sheds, because buffaloes and cows were a real necessity if babies were to be fed, as it is often impossible to obtain milk from the town two miles away, and when obtainable at all the milk is usually far from pure. But greatest of all was the need of a suitable house for the missionary to live in, and after a year or more of "camping" in these close quarters, enough money came to warrant a beginning, so stepping out in faith that more would come, a beginning was made, and the foundation of a
modest little bungalow was laid. One room, with a small store room and kitchen, was so nearly completed that it was possible to move in, and there the building had to stop. The ragged edges of the unfinished wall jutting out over the foundation already laid, are a mute appeal for the completion of another room, to which a missionary may retire for rest and refreshment from the Lord. These are hard to get in the one room which is surrounded by the different departments of work. The days and nights of anxious watching over little lives hanging only by a slender thread tell on the health of an European in this climate, and a quiet place to which she may flee to get her bearings and a little quiet rest, sometimes averts a serious break, besides adding constantly to her health and comfort.

Bethany, as it exists now, is indescribable, because it is pre-eminently an abode of babies, and who can describe a baby, with its cunning little tricks and sweet baby ways? Babies are just babies and that's all you can say about them.

The women come and go, but the babies come and stay, at least until they are old enough to go to one of the orphanage schools. Bethany babies are a sight worth seeing, and their jolly little faces are a testimony to the unceasing care and love that have been bestowed upon them. Bethany babies live to be loved, and there is no lack of love in Bethany; from Miss Bushfield down to the foster mothers, who go through the daily routine of the care of these little ones, everybody loves the babies, and they are a strong tie to bind the women together in a happy home life. One young woman, who came from her own home, and found it hard to fit into the life of an institution, said to one of the missionaries, "Sometimes I think I won't stay, but there are the babies, and I have such good times with them that I have to stay." She is a real mother and has given to two of these motherless babies a mother's love and care, and they cannot bear to have her out of their sight.

The babies love their "mama," (the missionary) and if she goes to their nursery after they are tucked in for the night, as soon as they hear her voice up pop the little brown heads, the black eyes snap with glee and they are all ready for a frolic, and the foster mother's patience is sorely tried as she tries to coax them back to sleep again.

They love to cuddle on "mama's" lap, and one little miss, the youngest of the lot, has become so habituated to a good-night cuddle after the evening meal, that she now demands the same attention after each of the four feeding times during
the day, and Ruby scuffs her little brown feet and gets into a temper if it is not forthcoming.

Twenty dollars a year support one of these little "brownies;" perhaps some who read this would enjoy the blessing promised to those who give the "cup of cold water" to one of these little ones.

Bethany-in-the-jungle is a place worth seeing and worth supporting. If you are not willing to take my word for it come and see for yourselves, and I am confident that you will go away convinced that it is so.

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**PRAYER FOR MISSIONS.**

**S**HOULD any one of our praying readers ask why we should pray for our missionaries, we can give no better answer than the following from the memoirs of that wonderful man, Rev. William C. Burns, friend and co-laborer of J. Hudson Taylor, in China. This is what he says:

'"The benumbing influence of continual contact with heathenism, and the danger generally of losing the keen edge and high tone of practical godliness while dwelling in a land in which all the usual means and incentives of the spiritual life are in so great a measure withdrawn, is at once touching and instructive, and suggests to us an aspect of the missionary life of which most of us at home but little think.

'We are apt to regard the Christian missionary, as, by the very act of his consecration to so sublime a vocation, at once raised to a region of exalted faith and fervor far above us, in which all the ordinary perils to the life of the soul are unknown. The idea of a casual, formal, perfunctory, unspiritual and commonplace missionary, seems to us almost a contradiction in terms. We think naturally of those brave athletes of the cross, very much as ordinary Christians in early days thought of the ascetic recluses of the desert, as men by the very nature of their calling pre-eminently devoted in heart to God, and almost as a matter of course and ipsofacto, 'full of faith and of the Holy Ghost.

'No mistake, I believe, can be more grievous. The whole history of missionary life and labour abundantly shows how pos-
PRAYER FOR MISSION

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sible it is to lose the life of faith, even while seeking the pro-
pagation of the faith; to leave house and home and kindred for Christ's sake and the gospel's and yet in a heathen land to breathe little either of the love of Christ or the grace of the gospel.

'Most of us little think how hard a thing it must be for a solitary wanderer to maintain the life of Christian godliness in the very atmosphere and element of heathenism—without a Sabbath; without Christian fellowship or brotherhood; without a Christian face to look into or a Christian hand to grasp; with an utter disbelief of all Christian truths, and of everything belonging to a higher world, looking out from the eyes of all around him; with nothing left to feed the inner springs of the soul but his Bible, his closet (if indeed he can command a closet), and his God.

'The brightest lamp will burn dim in an impure and rarefied atmosphere. It is only by a special miracle that the children of Israel can thrive and be of fair countenance on the pulse and water of Babylon. The palm tree of the desert 'knoweth not when the heat cometh,' but it is because its roots are watered by hidden springs far under the ground.

'We can understand then how the missionary so continually casts himself on the succor of his brethren's prayers, not only for the success of his labours, but for the very life of his own soul. 'The wilderness and the solitary place' are indeed often made glad for him, and the parched ground becomes as 'a pool, and the thirsty land springs of water; but he feels that it is so, and only can be so, by a special miracle of grace.'

"Therefore, pray for our missionaries in China and in the Soudan, and for all the missionaries in all the fields of toil in every land."—Evangelical Visitor.

When someone asked a missionary if he liked his work in Africa, he replied: "Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts thru goat refuse. We do not like associating with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to 'go' and we go. Love constrains us." Such a love begets the strength to do the "all things."—Sel.
THE DYNAMIC OF ALL PRAYER.

Enlargement of God's sphere.

PRAYER is found to be not so much a means of bringing God to see as we do, and to act as we desire, but rather the giving of opportunity to the Lord to carry out His great desire and purposes. What a thought—that those with whom we come into contact stand in a new and more hopeful relation to God, because of our acquaintance with them. Surely life will become to us the richer, and we shall feel in some measure like the Apostle, "as poor, yet making many rich."

The Spirit of Prayer.

"Were we to live in the spirit of Prayer all day, our times of special prayer would be a focussing of life's ordinary ultimates into set occasions. There would be found no greater times, for they would be the flower and culmination of the highest and yet most characteristic within us. Thus the practical difficulty has to be met by practice in the larger sphere. We must live in the attitude of prayer. The presence of God must be a constant atmosphere, and not sought only when we have petitions to offer."

Prayer cumulative.

"The power of capital is realised in the material world."

Science emphasizes the fact that the result of an act is infinite and no limit can be set to it. The accumulation of capital in the material world is often made for the benefit of one's children. Here is boundless opportunity for those who desire to pray. One boy is going to the University, why cannot the father precede him there in prayer?

In Burma in 1913 a colporteur sold St. Matthew's Gospel to a Telugu lad working on the railway. Twelve months later, this lad told the colporteur that after carefully reading the book, he was now convinced that Christ is the Divine Saviour of the world: "Two things impressed me more than the rest: His authority over nature, in stilling the raging sea; and His death on the Cross to save all mankind. Are there any other books like St. Matthew, telling me more of His work on earth?" The lad then bought a Telugu Bible, and is at present a catechumen preparing for baptism.—Sel.
MISSIONARY MONEY.

Where Shall it Be Given.

The great question, How to give? has been preached about with no uncertain sound for ages, until it would seem that every purse-string might have bells on it, ringing—Give joyfully—Count it a privilege; Give liberally. There is no real comfort and rest in stinginess; Give all you have—Your Master kept nothing back that He might redeem you, and now His sweet voice is forever calling, "Follow Me."

But another important question is upon us—Where to Give? and this must be settled by up-to-date facts concerning the labourers, in order that in these dark, selfish days every dollar given may count the most for God and the people who sit in darkness and in the shadow of death. Therefore:

1. Give only to such missionaries as you know believe fully that the Bible is the Word of God, and are willing to contend for the faith.

2. To those only who have gone to preach the Gospel, not to try to civilize or educate the people or reform the country.

3. To those only who preach the Gospel of God's grace; salvation, not by works, but by faith in the finished work of Christ.

4. To those only who believe in the premillennial coming of our Lord, and do not follow the delusive dream of taking a town, a country or a world for Christ.

5. To those only who are willing to live economically and to be the poor for Christ's sake—$250 will well care for a missionary in China, and $300 in Africa or South America.

6. Give only through such boards or committees as really put themselves on a common footing with their missionaries, and stand heart to heart and pocketbook to pocketbook in the great work in which there should be the closest fellowship.

If these few simple but important suggestions were followed out, missionary money would accomplish vastly more for God.
and the heathen than it is doing at the present time.

"Abound in the Grace Also."

In a mission congregation in Jamaica, a collection was to be taken for missionary purposes, and one of the brethren was appointed to preside, and resolutions were adopted as follows:

Resolved: First, That we will all give.

"Resolved: Second, That we will give as the Lord has prospered us.

"Resolved: Third, That we will give cheerfully."

Then the contribution began, each person according to custom walking up to deposit his gift, under the eye of the presiding officer. One of the well-to-do members hung back until he was painfully noticeable; and when he at length deposited his gift, the brother at the table remarked:

"Dat is 'cordin' to de fust resolushun, but not 'cordin' to de secon'."

The member retired angrily to his seat, taking back his money; but conscience or pride kept working till he came back and doubled his contribution, with a crabbed, "Take dat, den."

The brother at the table again spoke:

"Dat may be 'cordin' to de fust an' secon' resolushun, but it isn't 'cordin' to de third."

The giver, after a little, accepted the rebuke and came up a third time with a still larger gift and a goodnatured face. Then the faithful president expressed his gratification thus:

"Dat's 'cordin' to all de resolushuns."

Scriptural giving embodies all the virtues of other kinds of giving, and avoids all their deficits. The impulses are divinely regulated, the spasmodic is balanced and adjusted by sanctified judgment, and the legalistic becomes merely a rule of action prompted and sustained by love to God. The man who is scriptural in his beneficence not only contributes regularly, proportionately and joyously, but also intelligently.
"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

"Therefore, as ye abound in everything, in faith and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also."

"For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

"Thanks be unto God for His unspeakable gift."—Selected.

OPPORTUNITY IN INDIA.

"Is it the ‘irony of fate,’ or is it a definite part of God’s plan that while Europe and Africa are given up to war, and America is faced by one of the great crisis of her national existence, Asia is offering to both Europe and America the supreme opportunity of the ages for the establishment of the Kingdom of Christ? India, with her marvellous Mass Movement on, earnestly hopes and fervently prays that, whatever the developments in Europe and America, Christian people will not forget their paramount duty to the cause of Christ in Asia, the Continent of opportunity for the Empire of Christ. Especially are the eyes of the world on America in the present crisis."

Well it has been stated, "The religious crisis in Asia should not be overlooked at this time of international crisis in Europe."—Selected.

Someone has recently said: "The Church is looking for better methods, trying better organization; God is looking for better men." The same writer says: "What the church needs to-day is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer."—Christian Witness.
SPIRITUAL CRIPPLES.

Looking abroad among Christians, how many evidences do we meet with of general shortcomings? Some seem without arms; they never help any one over rugged places in life. Some seem without feet; they never go an inch out of their way to serve others. Some seem voiceless; they never, even by a word, encourage any one who is cast down. Some seem deaf; they never listen to the voice of suffering. Some seem without hearts; they do not seem to know what sympathy and generous feelings are. What an appearance a procession of such characters would make, if they could be seen as they are in public streets. Many seem to have no ears; and the Saviour might well exclaim, "He that hath ears to hear, let him hear."—The Christian.

PRAYER AND PRAISE.

PRAISE.

AMRAOTI.—"Praise the Lord for nine men from four villages, who have become Christians and who were baptized last Monday in a big river, seventeen miles from our home. One man, after his baptism received the Holy Spirit and is now going from village to village telling the people of Jesus."

Also for a plot of ground granted by Government there on which to build workers' houses. Everything was settled in a week's time.

CHANDUR.—"Praise for the great number who are praying intelligently in the name of Jesus and believe that their sins are pardoned."

DHOLKA.—Praise for the way He worked in hearts while on tour and for the few He saved.

For the blessed revival among our boys at this place since our return from tour.

We baptized, two weeks ago, eight persons from the Matar district and one young man from the orphanage, making nine in all.
MEHMEDABAD.—Praise for three young men who recently accepted Christ as their Saviour and confessed Him publicly by receiving baptism.

SHANTIPUR.—Praise for answered prayer for the lives of our dear Christian children who have been through an epidemic of measles.

PRAYER.

AMRAOTI.—Pray for a village with nearly 200 Mahar homes, the people of which are asking for baptism; and also for other villages, amongst whom some are seeking the Lord.

Pray for four brothers who are near the kingdom, and yet are timid about stepping out. Pray also for the wives of the men who have been baptized. Some are willing, but one is waiting for the other.

BODWAD.—Lately eight families of a certain caste, from Chinchkheir are coming to us in a body and saying they want to become Christians. They are well-to-do cultivators. Pray that we may be able to lead them to the Lord for salvation.

MATAR.—A young man lately in mission employ as a teacher has turned away from God and is causing much sorrow to his young wife, who is an earnest Christian. Pray that he may be restored.

Pray that those of our dear native Christians who have been helped and blest during our stay among them while on tour may follow on to know the Lord.

Pray that a band of converts who have been baptized lately may be kept by the power of God, and that they may be made a blessing to others.

Pray that some backsliders who are under conviction of sin, but who have not yet come back to the Lord, may by His grace do so.
MEHMADABAD.—Pray that at least two married couples or young men may be led to consecrate their lives for service in the Gujarat field, in the near future, as the need is urgent.

At present there is a scourge of disease in this field. Smallpox, pneumonia and measles are causing many deaths among all classes. Several of the Gujarati Native Christians and their children have died during the past month. Prayer is requested for the recovery of several who are still ill and for those who have lost their loved ones, that they may be drawn closer to the Lord in their sorrow.

MULKAPUR.—We have applied for two plots of land, one for workers' houses and the other for church building. Please unite with us that these two sites may be granted to us by the authorities, as both are greatly needed here.

ITEMS.

Mrs. Bannister has left Bhusawal for furlough. She will spend a short time in Bombay, and stay a few months in England on her way to America.

A number of persons have been baptised in Amraoti district. As these people are from four different villages it appears that this may be the beginnings of a real break there, such as has come in Daryapur. We ask the friends of the work to remember Amraoti in prayer.

On February 25th Mr. and Mrs. A. I. Garrison were gladdened by the arrival of another fine boy, Maran Garrison. Special praise is due to God for His grace, for in December and January Mrs. Garrison had gone through a severe illness, from which God gave deliverance.

A number of baptisms are reported from Dholka, Mehmabad, and Matar, for which we rejoice.
List of Alliance Missionaries.

BERAR

AKOLA
Mr. J. P. Rogers
Miss Lucia Fuller

AMRAOTI
Mr. & Mrs. W. Fletcher

CHANDUR
Mr. & Mrs. W. Ramsey
Miss J. L. Rollier

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

MALKAPUR
Mr. & Mrs. S. H. Auernheimer

MURTIZAPUR
Mr. & Mrs. L. J. Cutler

KHANDESH

BHUSAWAL
Mr. & Mrs. A. I. Garrison
Mrs. F. M. Bannister

BODWAD (P. O. Nargaoon.)
Mr. & Mrs. C. Eicher
Miss H. Beardslee

CHALISGAON
Miss K. P. Williams
Miss M. Patten

JALGAON
Mr. & Mrs. K. D. Garrison
Miss C. Rutherford

PACHORA
Mr. A. Johnson
Mr. & Mrs. O. Lapp

AHMEDABAD
Mr. & Mrs. D. McKee
Miss Lillian Pritchard

DHOLKA
Mr. & Mrs. S. P. Hamilton

KAIRA
Miss E. Wells
Miss E. Prichard

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

MEHMADABAD
Mr. & Mrs. L. F. Turnbull

SANAND & SABARMATI
Mr. F. H. Back

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

VIRAMGAM
Miss Peter
Miss B. Conger

LONAVLA (Puna District.)

PANCHGANI (Satara District.)
(Children's Home)
Miss Lothian

BOMBAY
Mr. & Mrs. M. B. Fuller

ON FURLOUGH:

Mr. & Mrs. P. Hagberg
Mrs. I. Moodie
Mr. & Mrs. O. Dinham
Mr. & Mrs. Wm. Moyser
Miss E. Wyeth

Mr. & Mrs. P. Eicher
Mr. & Mrs. C. W. Schelander
Miss M. Woodworth
Mrs. V. Erickson
Mr. & Mrs. J. N. Culver

Mr. & Mrs. H. H. Coz
Miss Coxe
Mr. & Mrs. A. Duckworth
Mr. & Mrs. H. V. Andrews

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