EDITORIAL NOTES.

“All things, whatsoever, ye ask in prayer, believing, ye shall receive.” Matt. xxi. 22.

“Ask, and ye shall receive, that your joy may be full.” John xvi. 24.

Again our little paper begins a new volume, and it is seemly that its first message should emphasize the need that is greatest to-day in the Lord's work—the need of more intercession.

Humanitarian schemes appeal to the natural heart, and the reason for the invasion of humanitarianism into the divine work of Missions, is because of the prayerlessness of the church. By failing to pray we become unable to meet the spiritual needs of those to whom we must minister, and being unable to meet them the easiest way out is to cease to recognise them. Having lost the keen consciousness that mankind has needs that we cannot meet, we lose our own sense of need, and become confirmed in our prayerlessness.

We are living in a prayerless age, when many of God's servants organise much, and work earnestly, but pray little. There is little time for prayer in the Twentieth Century. The spirit of the age is one of hurry and bustle, and one needs divine help to avoid becoming conformed to this age. There is no road to spiritual power apart from prayer, and only as we make time for waiting on God can we keep our hearts fresh and our service effective.

We must guard ourselves against the tendency of our day
which is away from prayer. The Christian and Missionary Alliance has become the power in the world that it is, through the belief that God is an all-sufficient God, and through much prayer. It can only maintain its place of usefulness through humility and prayer. The last Friday of each month was set apart, many years ago, by our India branch, as a day for special prayer for our work, and hearts were blessed and sick bodies were healed at these times of united prayer. Of late it has seemed that hindrances have often arisen, which have made it difficult, for many to attend, and these monthly days of prayer have been neglected. No amount of success, and no pressure of work can excuse us for neglecting the assembling of ourselves together, and we urge all missionaries, and all friends of the work at home, to unite in purpose, and in companies, if possible, to wait upon God on the last Friday of each month. We will neglect this at our peril. Woe to the work which so occupies the workers that they are too busy to meet together for prayer!

"And I said unto the nobles, and to the rulers, and to the rest of the people. The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us."

We read with pleasure the following statement from The Punjab and North India Missionary Mission News concerning "The Church Missionary Society."

The financial statement of the C. M. S. for the year closing April 1916 is most encouraging, coming as it is does at a period of unparalleled financial strain. The income for the year was £382,948 as compared with £358,866 for the preceding year, showing an increase of £24,082. This has enabled the Society to reduce its deficit by £12,701 and justifies and encourages it in the policy, which led it to decide under God's guidance a year ago 'to speak little of deficits, and much of the need of a spiritual revival.'

That in this year, when nations are burdened by a war that is costing more in men and resources than anything the world has hitherto known, the income of more than one Society has shown an advance, instead of a decrease, is a cause of praise and thanks-
giving to our Heavenly Father, and should quicken our faith. The most necessary thing in the world now is that the coming of Christ to the earth should be hastened, as much as is in the power of the church to hasten it. To this end, the preaching of the gospel, and the gathering out from among the nations of a people for His name is of primary importance. God will not let this woeful war interfere with His plans, if His church will arise in faith, and believe Him for the seemingly impossible. God's promises are still as true as before the war.

The policy of "speaking little of defects and much of the need of a spiritual revival" is a good one, and worthy of more general adoption, and a spiritual revival which does not meet defects and enable an advance, falls short in its results, spiritually as well as financially.

The article by this title, written by one "FROM PILLAR of our missionaries in Gujarat reveals how short handed our mission is in that field. We are finding it difficult to keep all of our work going efficiently with the small number of workers at present available. During the illness of Miss Edna Prichard, Miss Wells has been alone at Kaira, with the large orphanage and a large Christian community outside of the orphanage to shepherd. This is too much for one worker to attempt. Prayer is asked again that God will make provision for the work, and that still others who should go on furlough next year may be able to get away without having to close up any part of the work, if God so wills; also for more, efficient, native helpers in our Marathi work. God is able.

"Send me anywhere,
Only go with me;
Lay any burden upon me,
Only sustain me;
Sever any tie
Only that which binds me
To thy service and to thy heart."

—Sel.
SELF-PROPAGATION AND SELF-SUPPORT.

Last month in discussing the relation of Missions in India to the Church of Christ in India, we mentioned three important questions to be considered, viz., Self-support, Self-Control or Self-Government, and Self-Propagation. But as a matter of fact these important factors in the development of the Church ought to be considered in the inverse order, for from the very beginning the church should be in a large measure self-propagating. Every new convert who hears the call and decides to follow Jesus ought, like Andrew of old, who went first and brought his own brother Simon, to be taught to go and bring his brother with him. Perhaps if this work was more insisted upon in the power of the Spirit from the beginning it would do much to solve the other questions of self-support and self-government. If we saw a deeper work of the Holy Spirit convicting men of sin, and of their utter need of Christ to save them from its penalty and power, conviction which we should surely see in answer to more earnest and prevailing prayer, then we should doubtless see our converts more eager to go and bring their brothers and sisters, not simply into the mission, but to Christ. This has been a marked feature of the great revival in Korea. A man was not considered ready for baptism until he had led some one else to Christ, and there is no one better fitted to lead a brother or friend to Christ than the new convert whose heart is full of love for Christ and gratitude to Him, because of the forgiveness of his sins and the joy and peace which have come into his own heart, with the consciousness not only that the past sins have been forgiven but that the power of sin has been broken.

With such converts the question of self-propagation solves itself; and without such converts money for self-support and authority for self-government will never solve it. Such a church
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needs direction and control, for these converts are still babes in Christ, and have everything to learn. It will take time to prepare it for entire self-government, and, because of the poverty of the people, it will take time for self-support. Missions must train, and in part support, men to be the pastors and teachers of such churches, to build them up and lead them on to maturity of Christian character and all round symmetry of life and conduct.

The matter of the support of these evangelists and pastors and teachers is an important one and, in general, it is clear that at first they must be supported as well as trained by the mission, and this brings up the much-voxed and much-discussed question of in what style they should be supported. In this, as in other questions, we find extreme views on either side, while the truth lies "in the middle of the road." There has been the Hindu idea that a holy man did not need such food and clothing as other men of intelligent and civilised habits need, and so we see almost naked ascetics of all sorts, living under trees or in the open sun, seeking to obtain salvation by austerities, and supported by a larger or smaller following of admirers and disciples. They are self-supporting in the sense that their companies of followers receive no foreign help in their support.

But even in Hinduism there are religious teachers who have thousands of disciples and who are wealthy, and live in luxury, so we have both extremes.

In regard to Christian workers the Bible has said that "the workman is worthy of his hire," Matt. x. 10 and again, "Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." 1 Cor. ix. 14.

There have been extreme ideas and practices in the Christian Church as there have been in Hinduism. Men have lived in extreme poverty, hoping to obtain merit, as the monk with bare feet and hair-shirt begging his food; and on the other extreme, Bishops and Cardinals and Popes, living in wealth and pomp and luxury, which suggested little relationship with the "Carpenter's son," who had "not where to lay His head." Some where "in the middle of the road," between these extremes there will be found for every missionary, and for every Indian worker,
a style of living in harmony with his past life, and his present environments which will not by extreme hardship hinder his efficiency in his work and his own personal development, or, on the other hand, lead to habits of self-indulgence or ease that shall weaken his mental and spiritual force, and also lessen his influence over thoughtful people.

But we must consider this further another time. We may well avoid judging one another in the matter, for what from one person's past circumstances may seem to him great self-denial and real hardship would to another, with far different antecedents be self-indulgence and enervating luxury.

The great principle is this, true Christian service is a service of love, and love always costs sacrifice. The reason that people have so little love is that it costs too much self-denial, and they cannot afford much of it. Not by what we have but by what we have sacrificed for Christ is the true worth of our service measured. Whether supported by a mission or by a self-supporting church, whether the salary is ten rupees or two hundred, the value of that service to Christ and to His Church, will be measured by the love and sacrifice that there are in it. This is as true of the missionary as of the Indian worker.

MORE TROPHIES OF GRACE IN DARYAPUR

By Anna Cutler.

Munaji, a sparely built, meek-looking little man called one morning at the tent to see me.

Requesting him to be seated I enquired his errand. Very quietly he replied, "Seven men from my village came here yesterday and were baptized; I wanted to have come with them, but being absent from home, I could not, so I have come now, alone."

"But, Munaji, are you ready for baptism? What do you know about Salvation?" I asked.

"What do I know?" said he brightly, "I will tell you. For some time 'my ears were full of the story' but I did not consider it; it entered not into my mind, and then you and Sahib with the Master (Native helper) went to Mahuli Fair, and I
went too, though you did not know me. I stood and listened all through to the preaching, and it was said that Jesus was standing at the door of the heart, knocking, and that if we would open the door He would enter and dwell within. That day I opened my heart a little. After that you came right to my village and preached, and as I listened again I opened my heart still more. Later on, when you came the second time, (mentioning time and occasion) I opened my heart wide, and He came in; and He has saved me and I must be baptized."

While listening to this simple, but graphic testimony, how one's heart ascended in praise to the Ever Faithful One! How clearly each scene was recalled as he spoke! That of the Fair we mention. It was held on the banks of the Purna River, a short distance from our then camping place. The eager upturned faces, drinking in the messages, indicative of very hungry hearts; the yearning desire within us that some souls might be born again; the conviction that some would; all arose fresh to the mind, and here after three months, sitting beside us, talking with us, was one unto whom, then, the message had been life unto life!

Munaji has one brother, who is not yet baptized. Soon after Munaji's baptism, this brother was taken very ill. Munaji came to us, and we saw at once that something was wrong, for his countenance was exceedingly sad. He told us the trouble, and we were sure that it was the dreaded plague that had attacked his brother; it was already in his village; indeed, it was on all sides of us, so that wherever we moved this year, contact with it could not be avoided.

Poor Munaji! It was a great trial to him, having so lately embraced Christianity. We encouraged him in the Lord, and a little company of us then present knelt in prayer asking that the brother might be healed for God's Glory; and when Munaji left for his village later on, he went with a lightened heart and a brighter face.

Two days later, when passing through his village, we stopped, and calling the Christians together, enquired how the sick man was. The answer was "Several large buboes have appeared on his body." This clearly shewed that it was plague, from which there is really no confident remedy. "But God"—and we exhorted the dear ones to stand together in prayer and faith because He in Whom they had so recently trusted was able to heal.
We could only stay with them for a few brief minutes, as there was a train to catch, and a sixteen miles' drive before reaching the railway station.

But we heard very soon after that the man was healed, and also that no other case of plague occurred among them. Again we praise God for His goodness.

In the town of Kallar lives Bhagarattabai, the wife of Doulettrao, one of the bright new converts. He was baptized last August. Bhagarattabai turned also from idols to worship the true God, but was unprepared to take a public stand, and she always found some excuse for not confessing her faith in her Saviour by baptism. We were grieved and concerned, and endeavoured to encourage her to overcome her timidity and set an example to the other women. Then we could only pray for her and wait.

Not very long ago prayer was answered, and dear Bhagarattabai followed her Lord in baptism, the first woman of that town, and alone. After the service, she went to her little humble home a very happy woman, and we returned to our tents, some fifteen minutes' walk from the town. Some of our party had to leave camp that day at noon, and I was left alone.

After a while a woman was seen coming in the direction of the tent, and we discovered it to be Bhagarattabai. Her face was beaming and she exclaimed, "Oh mother, I am so, so happy, I hardly know what to do! If only I had obeyed and been baptized before! I went home after the service this morning but I could not even eat my dinner, I have such joy in my heart." She sat beside me and we sang hymns together and prayed until it was time for her to leave. Furthermore she said, "Now I shall urge the other women not to be afraid, but to be baptized as I have been." It was indeed a victory won over the power of superstition and evil.

Before, however, turning from this case there is one other word to write. On that same evening when it was getting quite dusk, I perceived two women approaching. To my surprise it was Bhagarattabai again. When returned the second time to her town, she, being filled with new found joy through obedience to her Lord, went in quest of another sister, and encouraged her to likewise take the step. Arriving with her she said with great eagerness, "Ayi—(mother I have brought S——, see she has a change of garments and her parents have sent her too; come, let us go at once to the river and you baptize her."
Greatly surprised I remonstrated gently, "It is too dark now, the river is rather far and the water will be cold."

"Oh," she interrupted, "that does not matter." "But the Sahib left at noon to-day," I said, "and so S—— cannot be baptized this time"—one could not but feel sorry for them in their disappointment.

These dear, weak women do need prayer. So ignorant, down trodden, deluded are they, it is difficult for us Western Sisters to fully understand how deep their need is, how great their helplessness! But we can bring them in love and faith and prayer to the One Who fully understands, and is ready and able to fully deliver them.

SEED BEARING FRUIT.

By Blanche Conger.

Those who read Mrs. Duckworth's article in the April number of the India Alliance will be glad to hear again of the woman who was healed. As we passed through the bazaar from time to time we always looked eagerly for this woman. Finally I saw her and stopped to invite her to the meetings. She and the man sitting on the verandah—evidently he who had been so opposed—gave me a cordial invitation to come to talk with them. She is now a regular attendant at our weekly service, and brings her daughter and neighbour.

One day Miss Peter called, and as she was talking the passersby stopped to listen. The woman was not ashamed, but urged Miss Peter to speak to the crowd, which she did, with great liberty.

Those who understand the customs of caste in India will appreciate how changed the woman's attitude had become when you know that before this crowd she served Miss Peter with light refreshments. We trust that she and her neighbours may grasp the Truth, and become true followers of Jesus.
THE DEDICATION OF A CHURCH IN MATAR TALUKA.

Translation from Gujarati of an article written by a native young man for the Gujarati "Herald of Light."

There are seven Christian families living in Daroda. Up to the present they have had to hold the services in their private houses, but owing to the commotion in such quarters, it was impossible to hold a meeting without interruption. Therefore they decided to build a place for worship. They then began to look for a site to build on, but this they found very difficult, as the village is under the control of Mohammedans. However they did not grow discouraged. Permission to build was not granted until three years after they made the bricks, which they made at their own expense. We have never seen such love and zeal among Christians as we saw in them. I frankly confess that I do not possess it. Without exaggeration we can say that very few people have such zeal. They left their own work to put the roof on and finish building the Church after three years of waiting. The tiles were taken out of the hot kiln the day before the dedication service. They spent most of Saturday night putting them on the roof.

On Sunday morning Mr. and Mrs. Hamilton arrived with several native brethren, who had received an invitation to be present. We had prayed much for that service, that the presence of God be manifested and that those who attended might be benefited. On Sunday morning at the dedicatory service, Mr. Hamilton preached from Isa. lvi. 7, last clause, "For mine house shall be called a house of prayer for all people." It was an effective and searching sermon, so that all who came received help and blessing. After the sermon, the Lord's supper was comminorated and it was an inspiration to all. After the service the Christians living there, with willing hospitality and much expense, served all who came, with rice and pulse and sweet-balls, for which we thank them most heartily. A little company of about one hundred persons all ate together according to the Indian custom. We forgot that the thermometer registered about 115° most of the time, and that the air outside was like a hot oven.

Another service was held at three o'clock, in which several native preachers took part, as well as Mr. Hamilton. The Lord worked in the hearts of many, and we shall long remember those meetings. We have seldom attended more precious meetings.
and we came home rejoicing that we had the privilege of participating in them.

Dear reader, we request that you pray much for the little church in Daroda that it may increase in power and be kept steadfast; also that it may be made a blessing to the heathen around, and the little building be pre-eminently a house of prayer.

OPPORTUNITIES IN VIRAMGAM.
By Blanche Conger.

Every evening after the sun has sunk and darkness is settling, the bells in the temple begin a monotonous ringing, accompanied by the beating of drums and shouting of priests. This continues for half an hour, when with a final vigorous clamor the noise ceases, and all is silent. Ranchord is asleep! Ranchord is a Hindu God who is supposed to live in an elaborate temple in the field opposite our Mission bungalow. Although he can neither see nor hear and must be “put to sleep and awakened” every day, still he is the god in whom thousands of people in Viramgam believe.

Sometimes this ringing of bells and beating of drums seems to us almost unbearable, for we think of the thousands in the city without God, and the tens of thousands more in the districts, who have never heard of Christ.

It is not because they will not hear, for everywhere we are welcomed, and the people listen gladly; but it is because the district is so large and workers so few. On every side we hear the people saying, “Come, tell us your story.”

One day, as we were coming through a narrow alleyway, we noticed a few persons seated at their work, so we stopped. They welcomed us and gave us seats. They were iron workers by trade, but were now variously occupied, some cleaning grain, some cleaning cotton. One woman, while thus occupied, was rocking a cradle by a string fastened to her toe; a man nearby was feeding a sick calf oil through a bamboo stick. We sang a hymn and as Miss Peter explained the meaning of the verses they gathered about and listened with eager faces. The few soon grew to many. As she pointed them to the Saviour and showed the way of salvation, in their eagerness some forgot their work,
and when she had finished we were confronted with the usual question, "How can we understand when we have heard it only once? Won't you come again?" Only two in the company were educated, so the others bought Gospels and made these two promise they would read to them. Some weeks later the young man, who had been feeding the calf, met Miss Peter and said, "Why do you not come again to talk to us?"

This one instance is typical of the interest shown every day. The high-caste people listen gladly, and some Brahmins have even called at the bungalow and asked us to come every third day to talk with their women that they might understand. It is a great joy to give the gospel to these people who have never heard, but it crushes us as we think how darkened their minds are, how hard it is to grasp the truth, and, when once grasped, yea, and believed, how difficult to "come out from among them and be separate." God has said, "My Word shall not return unto Me void," so we look to Him to send the harvest soon for the seed which has been sown for so many years.

AHMEDABAD SUNDAY-SCHOOL.
By L. Prichard.

We praise God for the continued interest in the Sunday School. There are about a hundred who attend. One little boy of about fourteen years came several times to me asking for a Bible. At first I thought little of his request, but as he kept asking I inquired as to why he wanted a Bible. He replied that he wanted to read for himself about God. I asked why he should want to read about God, and with a most astonished and earnest look he replied "Who does not want to read about God?" I gave him the gospel of Matthew. Two days later he came running here almost breathless, saying that he had learned the fourth chapter, and would I please hear him say it? In his eagerness he ran through twelve verses almost in one breath. I spent an hour explaining to him the meaning of what he had learned, and was stirred as, with upturned face, he drank in every word.

At another time there occurred a seemingly insignificant incident, which, however, meant much to me. After all were seated two little girls came forward, and from beneath their dirty robes produced two garlands of pink roses, which they insisted on placing about my neck. They had given six pice
(three cents) for them, which meant about two day's pay as they work in the mills for about 64 cents a month.

The young people of Willimsport, Penna, have recently sent several large packages of old picture cards, which we give to our Sunday-school children. These cards do real missionary work, and perhaps others may wish to follow the example of the Williamsport young people. One Christian young man, who works in a mill near here, has started a Sunday-school near where he lives. He begs for cards for his scholars, but I can only let him have a few, as I need all I can get for the Sunday-school here.

If anyone at home has old picture cards to send, they may address us at Khanapur, Ahmedabad, Gujarat, India.

FROM PILLAR TO POST IN GUJARAT.

By F. H. Back,

The less than three years which have elapsed since my return from my second furlough have been filled with frequent changes. Three and a half months were spent at Viramgam in touring the villages. Then orders came to pack up and go to Dholka to temporarily relieve a tired and sick missionary and family, that they might find rest and, perhaps, health at one of our rest homes in the hills, and get their little ones away from the intense heat of the plains. I gladly complied, and soon found myself alone in one of the bungalows of our station at Dholka.

Weeks and months went by, and it was finally decided that the missionary whom I was relieving should go home on furlough. Thus I found myself, alone, regularly in charge of both orphanage and district work in Dholka, where a few months before four missionaries had been labouring. This load was quite heavy, but I endeavoured to carry it until relieved of the orphanage by a sympathetic brother and sister, in February 1915. The responsibility was thus much lessened, and one was enabled to throw his whole heart into evangelistic work in the needy district about Dholka. I was enabled to complete my second touring season in the Dholka, taluka, a season of much encouragement and hopefulness for the salvation of souls.

But meanwhile other changes took place in Gujarat, which necessitated my change of residence again, and last April I found myself installed at Sanand. Since then my time has been
occupied much in repairing wells, settling questions regarding land, etc. These things are necessary in missionary work, if not always pleasant.

Sanand is not famous for its goodness or greatness, but it is famous [or infamous] for its Jain Warnias and its cobra snakes, and it is difficult to say which is the worse of the two. One robs the poor, the oppressed and down trodden widows and orphans, while the other attacks everyone who comes within reach of its fangs, be he rich or poor. The great number of cobras is, however, due to the so called mercy of the Warnias, who will not allow any creature, however venomous, to be killed. The adherents of the Jain religion apparently expect to reach the abode of happiness by their good works, especially by preserving life. They have a large animal hospital in Sanand for all kinds of blind, crippled, sick and dying animals. It is said that the endowment of this institution is very large.

These heathen give liberally to save the lives of wretched animals, that it would be more merciful to kill than to keep alive. If the followers of Christ would give as liberally in proportion to save men's souls, every land would very soon hear the blessed gospel. Oh, sleeping children of God, awake, not only to your duty but to your privilege of having a part in the great work of evangelizing the world! What Jesus would say to these deluded Jains can probably be found in Luke xi. 39-44. But what will He say to the careless Christians, who are spending many dollars extravagantly on themselves, while millions of souls, for whom Jesus shed His precious blood, go down to Christless graves?

May I take you back to one incident of the last touring season? In a village near one of our camping places lives a young man who became a Christian about five years ago. He has continued faithful, and has shown many good Christian qualities, and has prayed much with his mother and sister, who are, with him, the only survivors of his family. The mother and sister have been under conviction for some time, but it seems hard for the mother, especially, to give up her worldly desires and come out fully for Christ. We pled with her, but she had set her heart on marrying her daughter into the world, and though she seemed to want to do right she would not be turned from her decision. The daughter had been married in childhood, but was unable to live with her husband, because of his cruelty. The mother was endeavouring; with money and by the help of relatives to secure her freedom that she might marry her off to another. We wanted the girl to take refuge in
our orphanage at Khora, where she could get away from her environments.

When we camped near their place the daughter was ill with an attack of Pneumonia, but the Lord spared her life, and afterward we saw her well and strong. Finally the mother accomplished the girl's release, but at how great a cost is yet to be seen, for the daughter was so deeply convinced of what their duty was that she began to worry, saying that they had been shown what they were to do to please God, but were not doing it. When last I heard of the family the girl, through her anxiety, was losing her health, and was likely to be released by death from the whole affair. Will you pray for this girl that she may truly find the Lord as her Saviour, and have peace with Him?

CHRIST'S MISSIONARY MOTIVES.

By Henry W. Frost.

THERE has been in recent years a marked change in the kind of motive presented to men in order to induce them to give themselves to missionary service. In many quarters there has been a positive decline from the scriptural and spiritual to the selfish, or at least to the simply humanitarian. This has resulted in a weakness, both in the appeal and in its results. It is true that non-Christian nations are in a pitiable state, governmentally, educationally, commercially, socially, and physically; and it is equally true that nothing but Christianity will alter the existing conditions. But such conditions do not constitute the appeal which God makes to His people when He urges them to Christianize the nations. The conditions above named have all to do with the present temporal life and though a total transformation might be secured in these respects, the peoples so affected—as the present condition of Japan demonstrates—would have been brought no nearer to God than before. While it is always true that Christianity civilizes, it is never true that civilization Christianizes.

If men are to be made inwardly right, and eternal security and blessedness are to be obtained, divine motives, leading to divine methods and results, must prevail. This is the reason why God sets such high motives before the Church. He would have Christians look high in order that they may live high; and He would have them live high in order that they may lift others
equally high. It is supremely important, therefore, to discover what the divinely given motives are. The Apostle Paul felt that these could be expressed in one phrase: "The love of Christ"—that is, Christ's love for us—"constraineth us." But other portions of the Word of God indicate that this one motive includes several others. These motives appear to be three in number. It is our purpose to consider these, one by one.

A FIRST MOTIVE.

During the earlier portion of the ministry of Jesus on earth, He spoke very little about missions; but after His resurrection, until His ascension, He spoke of nothing else. This is a striking fact, especially as there were many other matters about which His disciples might have wished to have Him speak in those last days, and with which He might have desired to occupy Himself. During the forty days of His ascension, one theme was uppermost in His mind, and that one burden lay most heavily upon His heart. His redemptive work having been accomplished, He longed to have His disciples proclaim the glad tidings everywhere; hence He spoke of this, and of this alone.

Moreover, whenever our Lord discoursed upon the theme of missions, He always spoke as a master to his disciples, as a captain to his soldiers, as a king to his subjects. At other times He suggested, He exhorted; but here, without equivocation, He commanded. Not once did He explain how He could demand what He was requiring; not once did He ask if there were any arguments in answer to His proposals; in full knowledge of the terrible cost, without allowing any escape from the obligation imposed, He simply said, "Go!"

In face of such a burning passion and heavily imposed obligation, there is but one conclusion to reach; the Church of Jesus Christ has no choice as to whether she will or will not do the thing ordered. One who has purchased His people with His own blood, One who owns them in spirit, soul, and body, One who is, indeed, Master, Captain, and King, has positively commanded that His Gospel shall be preached throughout the world. Of course, the Church may disobey, as, speaking generally, she is disobeying. But under the conditions prevailing, this is high treason, and is at her present loss and future peril. The thing which Christ has commanded, is the thing which ought to be fully and immediately undertaken. This, then, is the prime motive which God sets before Christians, individually and collectively, namely, that He who has a right to command has done so, and that the command, because of the Person, calls for
unhesitating, uncompromising, and continuous obedience, until the task ordered is fully and finally accomplished.

A Second Motive.

Five passages in the Gospels speak of Christ as moved with compassion. One was when Jesus saw two blind men and gave them sight; another was when He saw a leper and touched and healed him; another was when He saw a widow mourning the loss of her dead son and where He raised that son to life; another was when He saw the hungry multitudes and fed them; and the last was when He saw multitudes uncared for and asked His disciples to offer prayer in their behalf.

All of these passages are interesting, as revealing the heart of Christ, He being the "God of compassion" whose "compassions fail not." But the last passage is particularly interesting, as it gives a view of present world-conditions and God's thought concerning them. For what was true that day in Galilee is still true the world over; and what Christ was, He still is.

As a result of His ministrations, Jesus had gathered great crowds about Him, made up of men, women, and children, who had now no place to turn to for the night, and had many physical and spiritual needs still unsupplied. That Jesus had had compassion upon the people all through the day, His words and acts attest. But now, seeing the multitudes in such a pitiable condition, He had peculiar compassion upon them. Then it was—these physical conditions suggesting the spiritual—that the great heart revealed its longing, and that there came forth the appealing, pathetic cry: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Christ ever looked on things with a divinely prophetic eye; and there was everything in that present view to suggest a wider vision. We can but think that not a little part of the emotion which Jesus experienced that day was occasioned by the fact that the multitudes before Him were a picture of those other, greater multitudes which went to make up a lost world, and also of those other, and still greater, multitudes which were yet unborn and which would go to make up the lost world which was yet to be. So the heart bled out its grief; and so the voice plaintively asked the help of man. And this same Christ is ever looking down from Heaven's throne, the same heart is ever feeling its weight of compassionate woe and the same voice is ever pleading with His disciples to see as He sees, and to feel as He feels. This, then, is the second motive which God sets before Christians, namely, to enter into Christ's compassion for the lost.
souls and lives of men, and thus to be moved as He was moved, and to be constrained to do as He did.

A THIRD MOTIVE.

The Gospels, recording the earthly life of Jesus, are full of promises—mostly from the lips of the Master—concerning a coming which would be for the purpose of establishing a Kingdom. The Epistles, representing the testimony of the risen and glorified Christ, continue this theme, and always give the same order, first the Coming and then the Kingdom. And at the end of the New Testament, a whole book—the Revelation—is taken up with the expansion of the now familiar thought, and tells in detail how Christ will come, and what the Kingdom will be.

In addition, Gospels, Epistles, and Revelation speak of a work to be accomplished, which is preliminary to the Coming and Kingdom, and which, in the divine economy, makes the one and the other possible. As these passages are vital to our subject, we quote some of them without comment:

"The Son of Man is come to seek and to save that which was lost."

"Other sheep I have, which are not of this fold; them also I must bring; and they shall hear my voice; and there shall be one fold (flock) and one shepherd."

"Go ye therefore, and teach (disciple) all nations."

"Go ye into all the world, and preach the gospel to every creature."

"Ye are witnesses of these things."

"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

"Delivering thee from the people (the Jews), and from the Gentiles, unto whom now I send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins."

"That by me the preaching might be fully known and that all the Gentiles might hear."

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."
"A great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues."

Impressive as these passages of Scripture are, and clear as their teaching is to the effect that missionary service is related to all the world and is for the purpose of gathering to God an innumerable number of people in preparation for the King and the Kingdom, there is yet another passage which is even more impressive and clear as related to the same particulars. As if to remove any possible misunderstanding in regard to the divine plan, the Spirit led to the declaration and preservation of words which tell us what God purposes to do in this present age in preparation for the age to come, and what part the Church is to play in the fulfilment of the purpose so announced. We refer to Acts xv 13-18. There James, quoting Peter, is the spokesman, and the great Apostle confirms his utterance by stating it as a foundation truth that "known unto God are all his works from the beginning of the world." He thus says:

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name; and to this agree the words of the prophets; as it is written. After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things."

Here, then, is a divine utterance and programme which set forth the following facts in the following order: First, a present work of grace in which God visits and gathers out, pre-eminently from the Gentiles, a people for His name; second, the return of Christ; third, the restoration and establishment of the Jewish theocratic kingdom with its attendant worship; and fourth, the salvation in the Kingdom-age of the "residue" of the Jews, and of "all" the Gentiles upon whom God's name shall be called. And this programme, in its first article, makes it clear what share the Church has in its fulfilment. To put it in a single sentence, it is this: God is visiting the nations, and Christians have the high privilege of visiting them with Him. He goes forth, in the persons of the missionaries, not to "convert" all the world—since not all men will accept of Him—but to gather out from it a willing people, heavenly in quality and innumerable in quantity, which shall be to the glory of His name throughout time and eternity. Manifestly, this preparatory work will bring to pass the event which is described as following it, that is, the Com ing...
of Christ. This then is the final motive which God sets before Christians, namely, to go forth everywhere, preaching the good tidings to every creature, in order that the Church may be made complete and that the King and the Kingdom may come.

(To be Concluded)

THE CHILDREN’S PAGE

Conducted by Addie Garrison.

Another Baby Girl.

A few weeks ago, a man came to our door asking if we wanted a baby, as he had one to give away. The baby’s mother and father had died, he said, and he had cared for it for several months and did not want it any longer. He unfolded the cloth from around the little bundle in his arms, and there was revealed a darling, little baby girl, whose face was as fair as many a baby’s face in the homeland. Her large, dark eyes looked up at us, and a captivating little dimple played in her cheek. Yes we would take her. Papers were signed. The man went away and the baby was left with us.

A Christian woman was called in and asked to care for the baby until arrangements could be made to take her to the orphanage in Khamgaon, which she agreed to do. A little while later we went out quietly and found the new baby in her arms enjoying a good meal, while her own baby lay cooing, awaiting his turn. Tears were coursing down the mother’s cheeks as she looked down upon the little motherless baby in her arms, who was ravenously enjoying the first real baby’s meal she had had since her own Mama died. We wondered if the foster-mother was remembering that she one time was just like that little baby-unwanted and providentially was brought to a missionary
who put her in an orphanage, where she was brought up; or if she was thinking that her own little darling might be as this one, but for God's care and love. We never asked, for the tears which were not intended for us to see were hastily brushed away.

Now little "Gladness," for that is the name we gave her, is a happy little baby, with all the other babies in the nursery in Bethany, and very soon she will be able to lisp "God is love," and perhaps sing "Jesus loves me this I know." And little Gladness will not know until she is grown up that she was ever a little baby no one wanted, for in Bethany all the babies are loved.

In India there are many, many, baby girls who are not wanted and very often they are sold to be brought up to do all sorts of wicked things to get money. Remember, little friends, to pray for the poor little unwanted babies of India, that instead of being sold to wicked people, they may be given to some one who will teach them to know and love Jesus. And if Jesus does not come before "Gladness" grows up, she may become a Bible woman who will lead others to know Jesus as their Saviour.

"Think as you lie on your little cot,
   Smoothed by a mother's hand
Think of the little baby girls
   Over in India's land;
Ask if there is not something more,
   Even a child can do,
And if, perhaps in India's land
   Jesus has need of you."

Great Service. There are many who covet the opportunity of doing a great service, and yet wholly overlook the many small services they might render. "How I wish I had a poor family to work for," said a girl enthusiastically. "Well, you haven't," her brother reported, "but grandmother needs someone to read to her. Why need you go hunting a job of doing a kindness when there is one in the house."—S.S. Chronicle.

It has been estimated that the children of India, walking four abreast and two feet apart, would make a procession 5,000 miles long.—Sel.
PRAYER AND PRAISE.

PRAISE.

BHUSAVAL.—Praise is offered that the person for whose restoration prayer was asked last November, has humbled himself, confessing his fault, and has asked for restoration.

—Praise is offered for God's blessing upon the ministry of His word in Lanovla during the summer, a number of souls were saved and some accepted the Holy Spirit.

BODWAD.—Praise for eight new students for the Training School.

—Praise for a real heart hunger which is taking hold of some of these boys.

MURTIZAPUR AND DARYAPUR.—Praise for a number of candidates under instruction.

SHANTIPUR.—Praise for God's blessings upon the night schools opened this year. Some young men can now read and are learning gospel hymns and Scripture verses.

—Praise for the Lord's sustaining power during the hot season.

VIRAMGAM.—Praise for open doors among the high castes.

—Praise for the cart God has sent to us. (And pray for a horse to hitch to it.)

PRAYER.

BHUSAVAL.—There is usually much sickness at Bhusawal during the rains, because the grounds are low. Prayer is asked for the health of the Native Christians there this year.
A series of special meetings are planned for the early autumn, and Alliance friends everywhere are asked to unite in prayer that God may save souls and quicken believers in preparation for Christ's coming.

BODWAD.—Prayer is asked for the students and teachers, as the new school year begins, that God may have His way in each heart and life, and may give wisdom and help in leading the students on into a deeper life with Him.

MURTIZAPUR AND DARYAPUR.—Prayer is asked in regard to three important matters here that each may work out for the glory of God, the strengthening and establishing of the faith of the new converts, and the very decided defeat of the enemy's power against the cause of righteousness and justice.

—Pray that the urgent need for new and better houses for the native helpers, to take the place of the old, in Murtizapur, may be speedily supplied, and that those needed to accommodate the native helpers in the villages of Daryapur Taluka, where the new converts live, may also be obtained. It is impossible to rent in these places. Sites must be gotten. They are given free by Government; the only expense incurred is the house. Will our readers very specially make this a matter of prayer? The supply of this need will lighten considerably the burden resting upon helpers.—One simple and yet comfortable house costs only about $175, (35 £).

JALGAON.—Prayer is asked again for aid in securing a church site here.

Pray for a Mohammedan enquirer who is reading the Word.

SHANTIPUR.—Pray for the Bible-class boys of Jetalpur that they may be kept during the absence of the workers and teachers, who go to Dholka for Bible Study.

—Pray for rain in this part of Gujerat.

SANAND.—Pray for the girl for whom prayer is asked in Mr. Back's article this month.

VIRAMGAM.—Pray that the open doors may not be closed.
—Pray that God will enable the people to grasp the truth and believe it.

—Prayer for a young Brahmin who came to the bungalow and bought a Gospel. He seemed sincere and said he intended to give up the Hindu customs of marriage, etc. Pray that he might not simply give up the customs, but that he might have a heart knowledge of the saving power of Jesus Christ.

GENERAL.—Pray for the summer Bible Schools for our Native helpers held in August in Akola and Dholka.

MATAR.—Cholera is breaking out in a number of villages around us. Pray that we ourselves and our dear native Christians may be protected by our heavenly Father.

Our Christian worker and teachers have left their stations to attend the Summer Bible school at Dholka. Pray that the little bands of native Christians and school children whom they have left, may be kept by the great Shepherd of the sheep.

ITEMS.

The India Alliance has been tardy in congratulating Miss Taylor on successfully passing her examinations in Gujerati, and taking up evangelistic work in Matar.

Miss Rutherford has been transferred to Bhusawal where she will have a large ministry in the school work, and in the district.

Notice.

The Editor's Exchange papers are still being sent to various places. It is requested that all Exchanges be mailed to

Editor, India Alliance,
Jalgaon,
E. Khandesh, India.
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#### Bombay:
*Printed by M. G. Joseph at the "Bombay Guardian" Mission Press, Girgaum.*
*Published and Manager: Rev. S. H. Auernheimer, Malkapur, Berar.*
*Edited by Rev. E. D. Garrison, Jalgaon, E. Khandesh.*