ONLY TO-DAY.

Only to-day is mine
    And that I owe to Thee;
Help me to make it Thine;
    As pure as it may be;
Let it see something done,
Let it see something won;
Then at the setting sun
    I'll give it back to Thee.

What if I cannot tell
    The cares the day may bring,
I know that I shall dwell
    Beneath Thy sheltering wing;
And there the load is light,
And there the dark is bright,
And weakness turns to might,
    And so I trust and sing.

What shall I ask to-day?
    Naught but Thine own sweet will;
The windings of the way
    Lead to Thy holy hill;
And whether here or there,
Why should I fear or care?
Thy heavens are everywhere,
    And they are o'er me still.

Give me Thyself to-day,
    I dare not walk alone,
Speak to me by the way,
    And "all things" are my own;
The treasures of Thy grace,
The secret hiding place,
The vision of Thy face,
    The shadow of Thy throne!  Sel.
EDITORIAL NOTES.

The Lord ... prepareth rain for the earth. Ps. cxlvii. 8.
The earth ... drinketh in the rain. Heb. vi. 7.
He shall come down like rain upon the mown grass; as showers that water the earth. Ps. lxxii. 6.

India is in the process of resurrection. The rains have come, and man and beast are glad. But others have written about this more fully. We rejoice especially in the rain that came to Gujarat, after holding off so long that men’s hearts failed them for fear. But it came, and danger of famine is averted for the present.

Oh that India would become thirsty enough for spiritual blessing to cry out to God!

“Oh for the showers on the thirsty land!
Oh for a mighty revival!
Oh for a sanctified, fearless band,
Ready to hail its arrival!”

Once again we rejoice with a fellow society in THE WES-LEYANS. the fact that God has maintained His work during this year of war. The Wesleyan Foreign Missionary Society reports for 1915 the largest number of baptisms of any year of the 103 years of the Society’s history, and the largest financial receipts of any year, enabling the payment of the entire debt on their Missionary Society. This is another proof that the war cannot hinder the work of God if we will trust Him. The Ceylon and Indian General Mission also gives a very encouraging report of 1915.

One of our valued contemporaries tries to prove CHRIST’S COMING AND coming of Christ is pessimistic, and hinders mission work. There is, of course, no scripture given to prove this assertion. It is well answered by the article, by Mr. Frost, which is concluded in this issue. The ex-pectation of the Coming King is that which really gives encour-
agement in our work. We may be pessimistic about man's ability to become good of his own power, and about any lasting and ultimate good that can come of man's efforts and man's projects; but as to Christ's triumph, and the imminence of it we are not pessimistic. "That Blessed Hope" is not pessimism. It would seem to us that the outlook was rather dark without it.

In Mr. Eicher's description, in this number of the India Alliance, of the conversion of Chintaman, we have, so far as we know, the story of the first-fruit for Christ from Daryapur city. Daryapur district has already yielded a glorious harvest, and many more souls give promise. But we rejoice over this conversion from the city. The fact that Chintaman recognised Bro. Rogers, and told of the teaching he had heard as a boy from Mrs. Rogers, who is now in glory, is encouraging. Much seed has been sown that has been lost to sight, but God knows where it is, and it will spring up, as we keep on praying.

CHAIRMAN'S PAGE.
An Editorial Department Conducted by Mr. Fuller.

SACRIFICE.

In our last article we said that love always costs sacrifice. If the masses of India are to be lifted up, especially the sixty million "untouchables," it must be done by a love that means sacrifice and even real suffering.

No amount of money could do the work, though money is an essential element for the support of the men and women who must do the actual work. We are glad that among the "reformers" of India there are many men who are giving themselves to the social and moral uplift of various classes.

The Ferguson College, the largest college, in the Bombay Presidency and staffed entirely by Indians, is a good example of this kind of sacrifice. All the professors are M. A's or B. A's, and
some of them are men of exceptional ability, but they receive a uniform salary of seventy-five rupees per month each. Some of these men as lawyers might have received thousands of rupees per month as fees, and others in the educational department or other government service might have received salaries of several hundred rupees per month, but they choose this line of service to provide higher education at the lowest cost for young men of small means. Their work has been mostly for young men of the higher castes.

There is another line of work, carried on by the "Servants of India" Society, which deserves special mention. This Society was organized by the late Honourable Mr. Gokhale for the uplifting of the masses, especially the depressed classes.

Mr. Gokhale saw that if India is to have anything like self-Government, the sixty million "untouchables" must be lifted up and made capable of doing the duties of citizens. The same is true of the masses of the middle classes. The members of this Society are largely men of college education, M. A's and B. A's, and yet for this work of lifting these depressed classes socially and morally, and at the same time to keep them from forsaking the Hinduism which has made them outcastes and "untouchables," and becoming Christians, these "Servants of India" do this work of carrying on schools and giving them moral instruction—a work that would naturally be most distasteful to them—for salaries ranging from forty-five rupees per month for beginners, to sixty-five as the maximum. This is a work partly social and partly religious. They follow largely the methods of mission work in carrying on schools for boys and girls, and giving moral instruction instead of the Christian teaching given by missions. The Gospel of Christ has demonstrated its power to lift the lowest of the "untouchables" and make them men and women of high Christian character, and also of high intellectual culture, and we cannot but admire the courage and self-denial of these "Servants of India," who sincerely hope that these depressed classes can be elevated without leaving their own religion.

We have in Christian missions and in the Indian Church to
lay a good many men and women who are likewise working or the uplifting of the depressed classes, and for the more respectable, but almost as ignorant masses, of India. They are persuaded that nothing but the Gospel of Christ can do the work that is needed, and they are working gladly at real financial loss. But there are hundreds, and perhaps thousands, of them who have been turned to government employment and to other secular professions and occupations, because of the financial inducements. We ask for special prayer for these young men scattered all over India, that they may see their opportunity, and that the Holy Spirit may shed abroad in their hearts the love of God, which alone can make self-sacrificial and self-sacrifice, even unto real suffering, a joy to them, and fill them with an enthusiasm for the uplifting of their people and their country. This is the highest type of patriotism, and India has the right to look to the Church of Christ in India for the highest type of patriots. If they are not found there in large members it will be because the Church of Christ has failed to catch the spirit and mind of Christ.

ITINERATING IN MALKAPUR.

By S. H. Auernheimer.

USUALLY a yatra (religious fair) is held every January at Pimplegaon Deva, a small town about sixteen miles from Malkapur. For several years past missionaries were able to camp near the place at the time of the yatra, and preach the gospel and sell scriptures among the thousands who attend. This year it did not seem possible for any one to camp near Pimplegaon at yatra time, but as Mr. Eicher and his party were camped a few miles away it was arranged that a party should go there for a day. Accordingly Mr. Eicher, five workers and students and the writer went on the opening day, which is usually the great day. We arrived at the place about 10 a.m. and found a shady place for carts and oxen, some distance from the yatra ground. After the oxen were unhitched and fodder gotten for them, a visit was made to the yatra. We found the shop-keepers busy getting shop and wares in order. The pilgrims were as yet very few. We were
told that the crowds would not come till late in the afternoon. However, we talked to the people and sold Gospel portions for an hour or more, when we stopped for a meal and rest and a season of prayer. In the afternoon the people began to arrive in greater numbers. It afforded us a good time to preach and talk the Gospel Story to individuals as well as to groups of people, and also offer the printed word to them, to take to their homes. As the day was short and roads not good, we had to leave early for the camp. We were able, however, to reach many with the message and also to leave with them copies of the Word of God. The writer was able to sell 48 Gospels and some other good booklets.

Two months later another enjoyable day was spent at another large yatra. This one is further away from Malkapur than the one mentioned above. It is held at a small town at the junction of the Purna and Tapti Rivers, and derives its name, Changdev, from the town. To reach this place the writer had a railway ride of thirteen miles, and then a trip of sixteen miles by road, which distance was covered on a bicycle. The first eleven miles of road were fair, but the remaining five miles were over country roads, and poor at that. At one time while descending towards a small stream the cycle struck a deep hole which had been partly filled with fine dust; it halted rather suddenly and there was a spill, but no harm was done.

At the yatra we found Bro. Eicher and three of his workers and two workers from Bhusawal. Thus there were seven of us to represent the Lord Jesus in that throng of probably 60,000 people. Over 100 Gospels and quite a number of other Christian books were sold and hundreds of tracts distributed, and souls spoken to about their need of Christ. The writer sold 53 Gospels, some of which went into at least 10 different countries in Khandesh and Berar. Thus the Word of God was scattered by voice and printed page and carried to many towns and villages far from the yatra.

Another pleasant, and, I trust, profitable, trip was taken by the writer and two helpers later in March. We started out from home one morning and did not return until late the next afternoon. On this trip we reached five towns and two weekly markets. We travelled in our oxo-mobile about 32 miles in all. We preached at all of these towns and markets to large crowds who gave good attention to our messages.

We found hearts who had heard the message before and who were eager to hear more. One man who formerly used to be a devout idol worshipper and who regularly made
pilgrimages to yatras, but who having heard the gospel some years ago, gave up idol worship, was amongst those who greeted us at his town. He bought Gospels and other books, and advised others to do so. He is an intelligent man, and says he worships no one except the Lord Jesus. He has given up much of idolatry and heathenism, but so far has not come out for Christ. Will the readers please pray that he may be willing to confess Jesus before his own people and identify himself with the children of God.

On this trip we sold 136 Gospel portions and 35 other books, and reached at least 300 men and women (besides scores of children) with the "Good News."

Before closing we would like to tell a little of our work here in Malkapur. We hold all our Sunday services in the town in a small rented room. We have good attendance at all our preaching services and our Sunday School. Usually we cannot accommodate all who come, as the room is too small. It has no window at all, but doors front and back. It has a low roof of galvanized iron, which makes it hot, and trying. We have searched for a better room, but such as would be suitable cannot be had. We have applied for a plot of land upon which to build a small "house of prayer." Malkapur has scores of Hindoo and Mohammedan temples, but not one place as a "house of prayer" for our faithful God. If we had a suitable room in a good location, many of Malkapur's 15,000 people would come to hear the message. We are looking to the Lord to give us a plot of land, and also for funds to build a plain but suitable house for worship. The reader can join us in prayer and faith for the supply of this need of Malkapur station.

AMRAOITI DISTRICT.
By W. Fletcher.

I was recently asked whether the work out at Mhisapur, in the Amraoti district, is dead or dying, or is still going on. I am glad to say it is still going on. During this rainy season it is hard to get out among the villages and do much real personal work, but we have two native preachers out there, who keep in touch with the nine new babes in Christ, and encourage them in the Lord as best they can. They have also been seeking to lead others to Jesus, and the outlook around there is still bright. We hope that when the cold season comes we will be able to tour amongst them and bring many others into the Kingdom of God.
I had a glad surprise two weeks ago when out there. As yet, so far as we know, none of the wives of the nine newly baptised men have come to Christ. But the other day I found that our native preacher's wife has been working among the women. I did not expect much of her, but find, to my joy, that she has several women ready for baptism and is teaching others. At first she and her friend had to go to them, but now they are coming to the catechist's little home, which we built last April. These women are very shy and very ignorant, and are slow to take any step. The reason is obvious: they have not only been taught that men are "IT" but that women are "out of it," and are not to be considered until after the bullocks. Only this morning I visited a family, and finding the husband away I asked the woman whether she knew Mr. Fuller. The answer was "How can I know him when I am kept inside?" The old husband has known Mr. Fuller for twenty-five years.

The preacher's wife whom I mentioned is not paid to teach, but her being there among the people and seeing the need of the people has led her to try to do something for them. She is now teaching a woman, about twenty-five years of age, to read and write. This in itself is remarkable, for these low caste women usually say "I am a woman, and my husband cannot read; should I learn? Who ever heard of such a thing?"

As I was holding a little prayer meeting in front of the catechists' house in Mhisapur, I looked up to see an old, old woman sitting alone and listening. I had noticed her at other times before, so I asked the catechist who she was. He said, "Oh, she is an old woman who has lived with a chambar (tanner) and has brought up a family, but, as you see, she is an outcaste, and the mahars will not own her, though this man here is her brother. But she comes here often and asks my wife to read the story of Jesus to her." Someone spoke up:—"Oh, she is too old, sir," "No," I replied, "not too old to be saved." She is near the Kingdom. Who will pray for her?

I had one more glad surprise that day. I was just about to wade a river, having removed my boots and socks, and rolled up my trousers, when a man from a village close by came running, out of breath, and held me by the feet and said:—"Will you please wait a while, until six or seven men come to see you? They want to speak to you about turning to the true God." I waited, and soon had a number
of men, young and old, sitting around me, and listening to the gospel. They said, “We want to turn to Jesus; will you come and teach us at our village?” I promised them that I would come, and I hope to go to their village next week.

Several say, “We want neither your money nor any other help, but we want to leave idols and worship the true God.” This is encouraging, as one village which promised much has now partly turned back because I could not give them help and schools. I told them to seek Jesus first, and repent of their sins, and other things would come.

You will see by these things that the harvest is ripening. Pray for more labourers, and for these needy souls.

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**FIRST-FRUIT FROM DARYAPUR TOWN.**

By C. Eicher.

During the hot season, while Mr. and Mrs. Cutler were at a cooler station for a much needed change from their heavy work among the new converts of Daryapur and Murtizapur Talukas, one of their helpers remaining at his post sent a young man to the Training School with a note, “This one is not yet a Christian, but he wants to become one. He is to be the first-fruit for Christ from this big town.”

Chintaman arrived at Bodwad a few days before we got home from Panchgani. When we arrived we found him quite discouraged and ready to leave.

Mr. Rogers, passing through our station, stopped off between trains on his way to Akola. The young man smiled and said, “This Sahib and his Memsaib used to be at Daryapur when I was a boy, and the Memsaib used to speak to me about Jesus.” We told him that Rogers Memsaib is with the Lord. He continued, “Now when I heard the voice of the Lord again I meant to obey and come out for Christ, but I have a debt of over forty rupees. I must find work and pay that off first.” We suggested to him that he should seek the Kingdom of God first, and that he might remain with us for a few weeks.

A couple of weeks later, at a testimony meeting he got up and gave his first confession for Christ. With a smiling face, he said, “Oh I must tell you for I have not told it yet. The other night when you (meaning the other students) were all praying my mind suddenly got so burdened and I felt I was a great sinner. I tried to pray, but always the word would come
'ye must be born again, ye must be born again.' I did not know what it meant but I went alone into the next class room and kneeling in the dark said, Lord you must shew me, and give me, what that means. A light and joy broke in upon my soul. I am so happy because I know I'm born again and now I want to be baptized."

A few days later he came and told me again about his debt. "My brother-in-law used my name as security to get the money from another man to build a shrine over a Mohammedan saint's (?) tomb in order to obtain _pusia_ (favour with the gods). If the other students are agreed I will do the cooking for them for a year, and if they will give me my board or its equivalent in money, I shall have enough at the end of the year to pay off that debt."

We praise God for several new converts who are now in training for the Lord's work. Will you pray for them and especially for Chintaman, the subject of this writing, that they may be all for Jesus?

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**RAIN,**

By Josephine E. Turnbull.

"O_h, how hot it is!" "Ah, if it would only rain!" Such were the expressions one heard everywhere as day after day passed and no rain fell. It was time for the annual monsoon and hope had risen high when two showers had fallen three weeks before; but now the clouds loomed up and passed away without giving panting creation a drop of water. Everyone was in suspense, because last year the rain had failed to come properly in northern Gujarat and partial famine conditions had prevailed for months, and if again the monsoon should be a failure terrible suffering was in store for man and beast. The faces of the people pictured distress and despair as one met them everywhere on the roads, and their one cry was, "What shall we do!" The poor cattle, that had been kept alive during the year by the most strenuous efforts of their owners, moved past in a slow, discouraged, half-starved way, nosing here and there to find a chance bite of grass in the hot, sun-baked ground. The grain, that had been planted when those two showers fell three weeks before, was withering in the heat as it stretched out its slender blades silently pleading for water.
"Oh God, open the heavens and send the rain!" was the constant and importunate prayer of the Christians, and the unspoken cry of the heathen as they bowed down to their idols with petty offerings and promises of greater gifts if the rain should come.

Days passed, and then one night a dark cloud filled with moisture moved up from the horizon and hung over us; it burst, and the rain, the longed-for rain, fell with a rush, and the thirsty earth opened its mouth and drank as the rain continued to fall during most of the night. In the morning, what good cheer one met everywhere, how fresh and encouraged everything and everybody looked!

Since then the grass has sprung up for the cattle, the growing crops have been watered, more grain has been planted, and man has been encouraged to work on, and to hope that more rain may come as it is needed to bring the grain to fruition and that all fear of famine may be removed from Gujarat.

PRACTISING CONVENTION PRECEPTS.

Each year conventions, for the deepening of the inner life among native Christians, are held in Sialkot in North-west India. At that of 1915, over 1,800 persons enrolled and more than 2,000 attended. Never was the Spirit of God more perceptibly present. The two prayer rooms, one for men and one for women, were almost never empty, night or day. The platform addresses had one aim only, to draw men nearer to God and the sectional conferences were conducted with great skill to the same end.

An incident of one of the earlier conferences illustrates how these gatherings transform and build up the spiritual life of the native Church. A group of Punjabi Christians had walked twelve miles across the jungle to take a train to Sialkot. When they reached a way station, tired and hungry, their faces lighted with satisfaction to learn from their leader, deputed to buy tickets for the party, that these had been secured by the mistake of the ticket agent for several cents under the published tariff. If you had ventured to rebuke them for attempting to cheat the railway they would have indignantly insisted that since the mistake was the agent's they were absolved from righting it.

But in the course of the convention the leader's conscience was awakened. He struggled for hours; then finally promised
God to repair the wrong done. When he reached the railway station on his way home he told the ticket agent his story and repaid the money. The agent had found the mistake in his cash account at the end of the day and had been forced to make it up himself. He never could have traced it. With amazement the proud Hindu listened to the confession of this man sprung from an out caste tribe of professional thieves. He asked why on earth he had been so foolish as to return the money without compulsion. In reply came an account of the Convention, of a vision of God, of the promise of an obedient Christian life. The impression made on the ticket agent was so deep that, standing on the same gravelled platform under a burning midsummer sun, he of his own accord told the story to the missionary reporting it.—Record of Christian Work.

THE GUJARATI TRAINING SCHOOL.

By M. B. Fuller.

We are very glad to tell our friends that our Gujarati Training School is about to be re-opened, after being closed for some years on account of the absence from the field of Rev. Walter Turnbull. We had looked forward to his return to India to take charge of the Training School, but when he was kept at home as Principal of Wilson Academy, and later on as Dean of the Missionary Institute, we had to give up hope of his return, and plan to open the school again, even with our depleted numbers. Mr. and Mrs. Hamilton, who are in charge of the orphanage at Dholka, will also have charge of the Training School, but will have the help of some of our older Indian workers in the teaching. It is a great joy to us to have a number of Indian workers, brought up in the orphanage and trained in the Training School, who are now able to help as teachers both in English and Gujarati, so that the missionaries need not have all the burden of the work. Nevertheless we are praying and expecting that God will send some one specially fitted for this work, who can give his whole time and strength to it, for it will always be one of the most important parts of all our mission work, and we do not intend to suspend the school again.

There are over twenty applicants, some of whom would have finished the four years course by this time if the school had not been closed. They were lads of sixteen to eighteen years of age when the school was closed, and during the four years have been earning their living in various lines of work. Several have
been married and were doing very well, but they still feel that God has called them to preach the gospel, and ask to be taken into the school. A number have been teaching primary schools in the villages.

The support of these young men will cost from $25 for the single ones to $40 for the married ones, per year. We are planning to arrange industrial work for them to support themselves in part.

We hope that our friends at home will make this Training School a subject of very special and continual prayer, that God may choose and call by His Spirit young men to give themselves to the work of evangelists; and that the support needed for them may be sent promptly. We feel that the time has come to go forward and we do so looking to God and to His people to supply the needed money. And most of all, we ask our friends to pray that, during their course of study, these young men may be led into a deep spiritual life, a personal acquaintance with Christ Himself, and with the Holy Spirit, and with the Word of God, so that they shall be workmen that need not be ashamed, rightly dividing the word of truth.

THE USE OF WEAKNESS.

The sensation of weakness is not a pleasant one. The strong man, recovering from severe illness, fights helplessly against the terrible impotence of his convalescence, and feels at that time, as never before, as if he were a cumberer of the ground who could never be of use again. The one who has all his life used an active brain in the service of others, feels that the end of all things has come upon him when he is no longer able to exercise it as before, and when weakness from some cause or another, creeps upon him. To Christ Jesus Himself the horror of the bodily weakness that made Him fall beneath His cross, faint from the torture that had robbed Him of His strength, must have been frightful; He to Whom all power was given, was unable to bear the physical burden put on Him by sinful men; He was crucified through weakness (2 Cor. xiii. 4.) And yet, miserable as is the sensation, as St. Augustine has said "No one is made strong by God, but he who feels himself weak of his own self;" in other words, in order to taste the full power of God we must go through this experience of helpless impotence, spiritual, or physical, before we can experience the full power of God in our souls or bodies. The fact is
that, as St. Augustine said on another occasion, "there is a kind of strength that is a fault." The man or woman who is in any point strong, has to learn that that strength is the gift of God and must be used only to His glory; for this reason God often seems to touch His children in their strongest points and make them weak where they considered themselves strongest, in order that they may know that their sufficiency is of God. This is exemplified in the case of the great apostle to the Gentiles. His writings were to influence the whole world; he was a scholar who most likely delighted in putting down his thoughts, and turning his phrases about to express those thoughts in the clearest and best way. It is supposed that the weakness to which reference is made in the above passage was a weakness of the eyes; it is at any rate certain that the great writer was unable to write for himself, and had to employ an amanuensis. It was a keen trial to such a man. He had besought the Lord thrice that the thorn in the flesh be removed; His Lord had answered him that His grace was sufficient, showing him that the affliction came from Him. Paul then accepted it, and indeed gloried in it; it was the will of His master and he was content. It might have become a temptation to him had he been able to write down his thoughts easily. He might have written, in the haste of his fiery nature, things not prompted by the Spirit of God. His weakness became his strength; he wrote, or rather dictated more carefully than he ever would have otherwise, and those of his writings that we possess have helped the Church of Christ as few other of the inspired writings have.—Bombay Guardian.

NEW LIFE
By Olive Fletcher.

"I am the Resurrection and the Life."

The above text comes again and again to the writer’s remembrance these days.

When we went away to escape the heat of the plains, our compound was just a dust heap. Not a blade of grass was to be seen anywhere; all the trees were stripped of their leaves, and as far as the eye could see, all was barren and dreary, with dust, dust everywhere.

Now we are back again; what has transpired during our absence? We behold beautiful green grass like a carpet beneath our feet, trees all clothed with their foliage again,
flowers beginning to bud, and life, everywhere? Why several inches of rain have fallen, and resurrection has begun. The little seeds remained in the ground, only waiting for the showers of rain to bring forth life and growth. Without the rain there must be dearth and famine.

The message speaks to our hearts. We are God's garden. I wonder if some of us look dry and barren like our compound did before the rain! If so what is wrong? Why, the famine and spiritual dearth?

We need the rain, the Holy Spirit, to be poured out upon us, and the rivers of living waters to flow through us, in order that there may be that abundant life and growth. "I will pour water upon him that is thirsty, I will pour floods upon the dry ground." God give us the thirst for Himself, and cause us to bear much fruit, and that our fruit should remain.

Like a watered garden
Full of fragrance rare
Living in His presence
Let my life appear.

WIFE OR WIDOW?

Strange case of an Indian Girl Bride.

The Mangalore correspondent of the "New India" writes:— A strange marriage affair occurred recently in this town. The bridegroom died of a severe attack of fever, believed to be plague, on the day after the "lagnam" when there were three full days for the completion of the marriage ceremony. The chief day had no doubt passed away but since the girl had not changed the gothram, i.e., changed her family from that of her father to that of her husband it was maintained by some thoughtful people that the marriage was not over. There was a good deal of discussion and the question being finally referred to the high priests, the "acharyas," it was decided that though the ceremony had not been completed the girl was for worldly purposes a widow and therefore married according to present practices.

There the matter stops at present; the family of the girl do not seem to have accepted the decree and the girl is still too young to understand her fate. The decision of the priests has created intense pain and surprise. The girl is not yet ten years old.—Sel.
CHRIST'S MISSIONARY MOTIVES.
By Henry W. Frost.
(concluded.)

THE EFFECT OF SCRIPTURAL MOTIVES.

These three divine motives, the command, the compassion and the Coming of Christ, are worthy of being accepted by the noblest and most devoted of men; first, because they represent spiritual and eternal truths; and second, because they make for the highest glory of God and the greatest good of mankind. No other motives are so uplifting and purifying to the person who is moved by them, and no other motives are so sure of divine favour and blessing in their exercise. There is enough power in these motives, singly and collectively, to raise the missionary propaganda above everything earthly, selfish and narrow, and to place it, where it ever belongs, upon the plane of the heavenly, the spiritual and the infinite. Moreover there is enough potency here to turn the "forlorn hope" of present-day foreign missions, in which a Gideon's band of men and women are bravely fighting on against overwhelming odds, into an ever-victorious army of the Church, where the battle will not only be fought but will also be won, and where the end of saving the elect, and thus of bringing back the King and bringing in the Kingdom, will be surely and speedily brought to pass. For what foes on earth, or what demons in hell, could stay the onward progress of a people which had determined, in the power of the Holy Spirit, to obey Christ's command, to show forth His compassion, and to press forward with uplifted faces to the rapturous and victorious meeting with Him who one day will descend with a shout, with the voice of the archangel, and with the trump of God? Such motives as these are not simply constraining; they are invincible and triumphant.

AN ILLUSTRATION.

Some years ago, a young woman of Toronto—a Miss Stayner—came to confer with me about the possibility of her serving in China. She had been born and bred a gentlewoman; and had had an exceptionally good education both in Canada and Europe; she was an heiress; and, being an orphan, she was free to come and go as she might choose. As our conversation advanced I perceived that she was a young woman of great devotion, having turned her back upon all social allurements and having committed herself to an earnest and self-sacrificing service for Christ, including work for the Chinese in Toronto. There seemed nothing to hinder her proceeding to China. But as we
talked, my growing confidence was suddenly arrested when Miss Stayner unexpectedly declared that there was one difficulty in her way which was insurmountable.

"I have to confess," she said, "that I do not love the Chinese. They are so ignorant and dirty!"

This was a real obstacle, especially as she had been working among the Chinese. But in spite of it I replied:

"Do you know, Miss Stayner, I do not think that the question whether or not you love the Chinese is the one to be considered; it seems to me that the real question is whether or not you love the Lord."

At this, her eyes kindled, and she exclaimed: "Oh, yes, I do love Him!"

"Then," I said, "If you love Him, how can you do anything else but obey His command, and go?"

She looked at me earnestly, and said: "Do you think, then, that I may dare to go?"

"Under the circumstances," I replied, "I do not see how you may dare to stay."

A few days later Miss Stayner applied to the Mission; and a few months later, shortly after her acceptance for service, she went on her way to the field.

Miss Stayner was not, however, to have the easy time in China which many missionaries experience there. At first she was located at the inviting station of Wenchow, where she entered into an old, well-developed, and very promising work. She made remarkable progress with the language and she gained the confidence and love of the people. But one night, when she was staying with her Bible-woman at an out-station, she was suddenly aroused from her sleep by lights and voices, and discovered that robbers had forced their way into her room and were stealing whatever they could lay their hands upon. Miss Stayner protested, whereupon one of the robbers struck her with a bamboo-pole. Later, she and the Bible-woman escaped from the back of the house, and, clad as they were and in the cold of the winter night, they fled over the hills to a clump of trees and bushes where they hid themselves from view. There they remained for a long time, chilled and horror-stricken, until the robbers had sacked their house and departed. They were found by some of the villagers and were brought back to their almost ruined home. Miss Stayner was seriously affected, and it became necessary that she should visit Shanghai for quiet and rest. Just at that time
I visited that place, and, one evening, I asked her about her work and her recent experience. After the tale had been told, I said:

"Miss Stayner, may I ask you a question?"
"Yes," she replied, "what is it?"
"It is this," I answered; "do you love the Chinese?"

I shall never forget the look of astonishment which she gave me. "Why," she said, "what do you mean? Of course, I love the Chinese!"

"I was just wondering," I replied, "if, having gone through such an experience at their hands, you were sorry you had come to China, and if, possibly, you now almost hated the Chinese."

This remark perplexed her more than my first. But I reminded her of our conversation in Toronto.

"Oh," she answered, "I had forgotten that I ever said that, but that was before I knew the Chinese; I love them all now."

A few years later Miss Stayner became afflicted with a climatic disease, which is terrible in its process and effect, and it soon became evident that she must leave the country. She went to a certain "Spa" in Germany, where happily she got better, and at last was able to go back to her much-loved work. Later, her old trouble returned and for a considerable time she fought against it and would not give up. But at last it was a question of life and death, and she reluctantly took her way back, first to Germany and then to England. Here, her strength gradually failed, and, finally, she finished her earthly course by falling asleep in Christ. It was my privilege to see our friend during this last visit. She was, in spite of her youth, a physical wreck, her hair being gray, her face being thin, and her strength and vigor having departed. But she had not one word of regret to express at having gone to China and was full of grateful praise to God that such a privilege had been hers. And she confess that the one thing which had led her on and which gave her ever ample compensation for all that she had suffered was the knowledge that she was doing what she could to take the Gospel to the heathen and thus to hasten the return of her beloved Lord.

**An Interpretation.**

Miss Stayner's life shows beyond misunderstanding what is the effect of true scriptural motives upon an open mind and heart. Here was a woman who had everything, naturally speaking, to keep her at home, but who deliberately chose to go abroad. Here was one who had faced the question of her responsibility toward the heathen, not emotionally, but calmly, and who finally had
gone forth for no other reason than that her Master had commanded her to do so. Here was one who at first had little love for the heathen, but whose heart, in the path of obedience, became filled with compassion for them. And here, finally, was one who had remained steadfast and even praiseful through all her suffering and sorrow because she had learned to serve with her eyes on Him who is the Coming One.

Thus the interpretation becomes an inspiration. Miss Stayner's life and service are a constraining call to all who know and love the Lord, to be wholly obedient to God and to commit all to Him. It is not too much to say that if Christians should follow Christ as she followed Him it would not be long before there would be produced a veritable revolution in missionary methods and results. Then, indeed, we might hope to see the work of missions turned into an apostolic triumph, where the old figure of speech, "terrible as an army with banners," would but feebly express what God would make His Church on earth to be. For it is manifest that our Father in Heaven has large thoughts toward the heathen and that He is ready to use His saints in their fulfilment whenever they will allow Him to do so. It is to be remembered, however, that this last can only come to pass in the measure in which the followers of Christ are possessed and controlled by those motives which are truly and wholly divine.—Missionary Review.

HE BROUGHT HIM TO JESUS.

HOW simple it is to bring others to Christ when He is first in our lives!

Bishop John P. Newman was brought to Jesus by a man saying: "My boy, God wants your heart."

Bishop Warren was brought to Jesus when he was a freshman in college by a senior asking him to take an afternoon walk, and then earnestly presenting the claim of Christ.

Dwight L. Moody was brought to Jesus by his Sunday School teacher, who presented Christ's claim on him in a shoe store where Moody was clerking.

Colonel Hadley was brought to Jesus by a conversation with Bishop McCabe in a railway station.

George Whitefield won a family for Christ by writing a message on a window pane with a diamond, in the room where he slept.

It is not the method but the spirit which lies at the basis of successful soul-winning.

Why not write a new chapter for your autobiography, headed: "He brought him to Jesus?"—Sel.
SOME OPINIONS.

Concerning the Heathen.

Spurgeon says:
The heathen are perishing, and there is but one way of
salvation for them, for there is but one name given under heaven
among men whereby they must be saved.

Hudson Taylor writes:
I meet a good many people who say to me, I cannot believe
that the heathen are lost, because they have not heard the
Gospel; and I fully agree with them. But I believe they are
lost because they are born in sin, live in sin, and go on in sin.
It is not a question as to whether people will be lost. We are
lost every one of us in a state of nature. The unconverted are
lost already, but they can learn that Jesus Christ came to seek
and to save, not those who are in danger of being lost, but those
that are lost.

And Piersen states:
For one, I hold we must either give up the inspiration of the
Word, or accept the lost condition of the world. The Epistle to
the Romans deals with these very questions, and leaves no
standing-room for any candid doubt, unless we deny that Paul
spake under the moving of the Holy Ghost.
We can scarcely read the introductory chapter of that masterly
epistle, which is logic on fire, without observing a fearful indict-
ment of the whole pagan world, for idolatry and iniquity. Yet
he does not hesitate to affirm that they are without excuse,
because that when they knew God, they glorified Him not as
God.—Sel.

WHAT THE GOSPEL IS.

Jesus and all the Apostles announced the Gospel as a definite
system of revealed truth to separate man from the world, to
call man out from the world, to regenerate, sanctify, and re-
create a new world and a new race and a new order and a new
kingdom. The Scripture teaching is that God never will reform
Adam, nor remake him, nor remodel him, nor rebaptize him,
nor renew him. Adam and everything belonging to Adam has
to go. The Gospel is not to patch up the old race, but to create
a brand new race; not to remodel the "old man," but to make
a brand new man; not to patch up the old shed, but to make
a brand new house. Very few professing Christians in the
world have the Bible idea: a new man, a new race, a new creature, a new creation, a new king—everything new. That is God's idea from the beginning to the end.

The Bible thought is, that the world is like a great leaking, sinking ship that is going down beneath the billows of darkness and death, and the Gospel is God's life boat. Run for the rescue and jump on board and go from stem to stern and clear back down to the bilge and get hold and save all you can! Take the first man you get and take him off the old ship and get him on the life boat, the old ship is going down! That is the Bible idea, and how many see it? The idea of the Catholic Church and many of the Protestant churches is, that this old rattle-trap ship has to be worked over; the preachers are to get on board and block up the holes, and stop the leaks, and repaint the ship, and whitewash the sails, and perfume the bilge. Many churches are trying to repaint and revarnish and are making a great noise about making the world better. The whole thing is a delusion.—G. D. Watson.

THE CHILDREN'S PAGE
Conducted by Addie Garrison.

Praying to Mari Amma.

"Mari Amma! Mari Amma! Mari Amma!" Thus a poor old blind outcaste woman prostrated herself before the goddess Mari Amma, and sobbed out her name in a most pitiable manner.

The goddess Mari Amma is called by other names, which show what a wicked goddess she is. She is called "the goddess of small pox" and "the mother of mischief and death." An outbreak of sickness is supposed to be caused by neglecting to supply her with daily food. When a person is stricken with small pox the people say, Mari Amma is taking her pastime over him.

The old blind woman of our story had lost her sight, and was sure it was because this wicked goddess was angry with her, and so she visited her temple every morning, and for half-an-hour to an hour pleaded with Mari Amma to have mercy on her and give her her sight.

When she began thus to cry for help she could see just a little out of one eye, but gradually it got worse, until she became totally blind.
It was at this stage that a missionary on his way to her village, as he passed the temple saw the poor old woman with scarcely a rag to cover her, crying out over and over again the wicked goddess' name in the hope that she would restore to her her sight.

The missionary's heart was touched as he beheld the poor woman in her ignorance calling to the god that was no god for help, so he called her to him, and began to tell her about Jesus and his great love.

She listened most attentively for a while, and then, with tears streaming down her face, she said, "But will He give me my sight." She was told that as she was now an old woman there was no hope of her receiving her sight in this world; but that the loving Jesus had gone to prepare a place for her in heaven, and if only she would forsake her idols and try and worship the Saviour of Whom she had heard, one day she would be taken to heaven and there receive her sight, and see the Lord Himself and all the beauties of heaven.

The love of Jesus eventually won her heart, and she decided to have done with her idols and worship Jesus only. She was prepared for baptism, and the missionary had the joy of baptizing her and giving her a new Christian name, and of seeing her living for some time to serve her new Saviour. Then sickness came, and after waiting for some weeks she said she wished the Lord would take her, and one day He came and took her to be with Himself. She was ready, and gladly responded to His call, and has now received her sight, and is living in the city of light.

Pray for the poor, ignorant people in India who still pray to wicked Mari Amma.

—Darkness and Light.

THEY WERE BROUGHT.

I HAVE been told that of the forty distinct cases of healing in the New Testament, only six came to Jesus by themselves. Twenty were brought to Jesus, and to the fourteen others Jesus was taken. I doubt not that the proportion is the same to-day; and if it is true, then our methods of work must be changed, and instead of praying for them to seek Jesus we must either take them to Jesus or bring the Master into their company. There can be no successful winning of the multitude until the personal element enters into it all.—Dr. Chapman.
PRAYER AND PRAISE.

PRAISE.

BHUSSAWAL.—Praise for a case of healing, in answer to prayer, of a native helper’s child, which glorified Christ.
—Praise for a number of clear touches of healing in our family and home.
—Praise for a spirit of prayer.
BODWAD.—Praise the Lord for His presence in the classes, and for daily manifestations of His working in hearts, some of the students love to pray.
KAIRA.—Praise for the girls recently saved and baptised.
KHAMGAON.—Praise for the protection of the Christian people from plague during a recent scourge here.
MEHMEDABAD.—Praise for prayer answered for several sick Christian women.
SHANTIPUR.—Praise for answered prayer for a teacher for the Jetalpur boys’ Bible class.
VIRAMGAM.—Praise God for people who are eager to hear the Word.
—Praise for 600 scripture portions and one New Testament sold during June.
—Praise for divine protection from small-pox and cholera when exposed to both.
—Praise for the good spirit manifested among the native Christians.
GENERAL.—Praise for rain in Gujarat, which has made it possible for crops to be sown, and has avoided immediate danger of famine.

PRAYER.

AKOLA.—Pray for real revival among the Christians of Akola—that they may become an aggressive power for the salvation of the people of this large town of nearly thirty thousand inhabitants.
BHUSSAWAL.—Pray for a Christian couple who have both fallen into sin, that they may be converted and reconciled.
—Pray for a poor girl formerly in our mission orphanage who has gone astray, and with whom we have dealt here.
—Pray for a mighty revival here soon.
BODWAD.—Pray that the studies during August and September may be richly blessed, and crowned with the passing, in the final examinations of the year in September, for every deserving candidate.
KAIRA.—Pray that the Christian people may be kept, as cholera is raging around them.
KHAMGAON.—We would ask prayer that there may be no hindrance to our getting on tour this year and that hard hearts may be broken and souls saved.
—We have cholera at our outstation and would ask prayer that it may not be allowed to hinder the work of the Lord there but, rather, be used of God to speak to the hearts of the people.
--We ask prayer that great conviction for sin may seize upon the Christian community of Khamgaon and spread to the Hindu and Mohammedan communities around us.

VIRAMGAM.--Pray for a family of the Lohar caste. They are very attentive to the gospel, and call us to pray for their sick. They have had healings through prayer from cholera, measles and fever.

"Prayer is requested for this vast district of 275 villages. There are only four native preachers, and a Bible woman and myself" (Miss Peter).

Prayer is asked for a certain need in connection with the work.

GENERAL.—Pray for Miss E. Prichard, who is in an advanced stage of tuberculosis, that God may be pleased to heal her and raise her up for His service in India.

—Pray for the Summer Bible School for native workers and teachers, now in session at Dholka.

—Pray for the Bible Training class which is to be reopened by Mr. Hamilton at Dholka in September.

Almost every station reports ravages of disease, mostly cholera and plague. Pray that missionaries and native Christians may be preserved.

ITEMS.

Miss Wells writes.—"On Sunday, the 9th July, three of our girls were baptised. Two were girls for whom much prayer and patience have been required, but they did get saved and were very much changed."

Miss Conger has been transferred from Viramgam to Kaira, to assist Miss Wells in the work, as there was great need of an additional worker. Communications for the Assistant Treasurer should therefore be sent to Kaira Camp, Gujarat, instead of to Viramgam as heretofore.

Miss Peter is now alone in the large field of Viramgam. We are sure our readers will remember her specially in prayer. It is exceedingly trying for a lady to be stationed entirely alone, but Miss Peter is happy in her sacrifice for the work's sake.

Miss Edna Prichard, for whose healing prayer is asked elsewhere, is at present in Jalgaon.

It has not been found advisable to hold a summer Bible school for the Marathi native workers this year, but a Marathi convention will be held in Akola, September 17—28, for which prayer is requested, that it may be a time of special blessing to the workers and to native Christians.

The Annual convention of the mission will meet at Akola, for ten days, beginning Friday evening, October 20th.
List of Alliance Missionaries.

BERAR
AKOLA
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Mr. J. P. Rogers
Miss Lucia Fuller
AMRAoti
Mr. & Mrs. W. Fletcher
CHANDUR
Mr. & Mrs. W. Ramsey
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Miss B. Conger
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Miss Peter
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PANCHGANI (Satara District.)
(Children's Home)
Miss Lothian

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