EDITORIAL NOTES.


THE "WOUNDS OF A FRIEND," AND THEIR LIMIT.

Proceedings were recently brought, by the Government, against a somewhat notorious person in Western India, for seditious utterances in various Marathi lectures. These lectures, which were nominally in behalf of Home Rule for India, purported to be loyal, inasmuch as they gave expression to sentiments of apparent loyalty to the King. But while expressing this loyalty to the "Invisible Government of India," the local or "visible" Government was bitterly and venomously attacked. It was shown in court that the lecturer had ridiculed the system and the personnel of the existing government, but had not brought forward one single suggestion or plan as to how a change for the better could be effected.

In giving his decision the Magistrate stated that advocacy of home rule in itself, and criticism of the Government's policies in itself, were not illegal, but that any utterance which would tend to bring the existing government into contempt, or which would excite the distrust of the people of India concerning its honesty, came under the scope of the law forbidding seditious utterances. The lecturer had impugned the motives of the Government, and he was therefore found guilty of trying to excite sedition.

There is similarly a law of love for Christians about our criticism of others. Doctrines and methods which are satisfactory to some honest servants of God are not acceptable to others,
and discussion of them and of their results is admissible, and may be beneficial, as long as we believe in the honesty of the motives of those who do not see as we do. There are many things about which we may well agree to disagree. But there is the same difference between the expression of a difference of opinion and the judging of our brethren, as there is between criticism of government and sedition. All criticism which excites distrust or contempt of a Christian Brother is wrong. “Faithful are the wounds of a friend,” but friendship precludes ridicule.

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It is not uncommon for those who consider themselves to have light and experience superior to other Christians, to adopt an attitude of superiority, which does much to prejudice honest minds against their conclusions. It must be borne in mind that there are few criticisms which do not have as their foundation a feeling of superior wisdom or insight or ability, no matter how profuse may be the disavowal of any such feeling. Such criticism, while probably giving satisfaction to the author, as “fearless utterance of truth,” appears to others as ridicule, and is unseemly for the followers of the “meek and lowly” Jesus, and for servants of the God “who upbraideth not.”

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A painful example of gratuitous fault-finding has come to our notice in a recent number of a contemporary paper, published by missionaries. Under the title, “A Lukewarm Affair,” is given a description of a summer convention for the deepening of Spiritual life, held in one of our hill stations last summer. We cannot believe that such a convention was gotten up or conducted with any other motive than what its name purports, namely the “deepening of Christian life.” Therefore we are astonished to find the leaders of this convention described as “blind leaders” and unsanctified men who are not “men of God,” and are afraid to use scriptural terms in speaking of spiritual experiences; and we are told that spirituality was at low tide amongst the two hundred preachers and missionaries present, many of whom, however, are stated to have been
“hungry listeners.” We look in vain for any evidence of compassion for the “blind leaders.” We have wondered what would have been the result in the early church if Aquila and Priscilla had held Apollas up to ridicule as a “blind leader” instead of taking him unto them and expounding unto him the way of God more perfectly.

The same number of the paper, after drawing the public gaze to the failure of a certain missionary in a habit unworthy of a Christian worker, and giving the names of his society and station, though not of the man, proceeds to find fault with the writer of so helpful a book as “Power Through Prayer,” a book which we know to have been a blessing to many besides ourselves, and from which the critical Editor selects matter for publication in his own paper, without, however, indicating whence it is taken. The whole criticism of the author of “Power Through Prayer” is based upon his use of a certain word in its broad sense, whereas the writer of the criticism takes the narrower meaning of the word. (The Standard Dictionary, however, does not bear out the criticism.)

Thus over no better pretext than the inadvertant (though not improper) use of a single word, we have the spectacle of a Christian worker, who may think that he is thereby helping weak Christians, rising up to smite a fellow servant of Christ, because he is displeased with something in his effort to help weak brethren. At the same time, in the hope, doubtless, of deepening spiritual life in his readers, he shamelessly advertises the shame of an erring brother overtaken in a fault, and characterises as “blind leaders” those who in their effort to deepen spiritual life fail to use expressions pleasing to him. It reminds us forcibly of the parable of the servant who when his Lord comes is found beating his fellow servants, and whose portion is appointed with the unbelievers.

We cannot deal on the same basis with sinners, who are willfully in rebellion against God, and our brethren in Christ. We must adopt an uncompromising attitude toward sin, but not toward shortcoming or difference of opinion in a brother, for “we,
who are many, are one body in Christ, and severally members one
of another ... Let love be without hypocrisy. Abhor that which
is evil, cleave to that which is good. In love of the brethren be
tenderly affectioned one to another; in honour preferring one
another."

CHAIRMAN'S PAGE.

An Editorial Department Conducted by Mr. Fuller.

MUTUAL CRITICISM.

In reading the reports of various meetings of Indian Christ-
ians where many of the best of the leaders of this growing
community gathered together to discuss the various matters per-
taining to the present condition of the Church of Christ in India
and the future prospects of it, we have been very glad to see that
there is a great awakening among these leaders to the responsi-
bility of the Indian Church in the evangelization of this country.
What has been done hitherto has been done, for the most part,
by Missions, and by foreign missionaries, and by Indian workers
supported and directed by missions. Much has been accomp-
lished, and to-day there are more than three and a half million
people of India who are reckoned as Christians in the census
reports. Of these over one half belong to the various protestant
Churches. There are about five thousand protestant missionaries,
and these are scattered pretty well over India, although there are
still districts having a population of half a million or even a
million without a missionary. How long the numbers of foreign
missionaries will go on increasing we do not know, but we do
know that the Indian Church, by which we mean the
Church of Christ or the portion of it which is
in India, is growing much faster than the number of foreign
missionaries is increasing, which shows that an increas-
ing proportion of the work is being done by Indian Christians,
who ought to be identified with the Indian Church as well as
with missions. And this is a matter for profound thanksgiving.
Missions have made many mistakes, and have had everything to-
I learn, and the time has come when leaders of the Indian Church have begun to point out some of the mistakes of missions. Some of their criticisms have been rather severe, and sometimes intemperate and onesided. On the other hand some of the criticisms of the Indian Church by missionaries have been equally severe, and intemperate, and onesided.

Criticisms there will be, and ought to be, a good while yet, for missions are far from perfect, and so is the Indian Church, but we wish to make a strong plea for moderation and freedom from bitterness and imputation of selfish or unworthy motives on either side. We are brethren and must work together in the evangelization of India and we shall not work in the power of the Spirit unless we maintain the unity of the Spirit in the bonds of peace. We must have the love that "thinketh no evil," if we are to see God's power transforming the hearts and lives of those to whom we take the message of God's love and grace. There are problems that cannot be solved by off-hand criticism on either side.

The Indian Church of to-day is what missions have made it and its defects are the effects of wrong policies or lack of Spiritual power to carry out right ones on the part of missions.

The Church is the child of the missions and has reached the age when, like well-grown children the world over, it will criticise its parents and will be justified in doing so. Missionaries criticise one another, and missions vary a great deal in their methods, and the Indian agents in any mission may rightly accept the criticisms of other missions concerning these policies and methods of their own missions, and may urge them among the Indian Christian community without being disloyal to Christ or to the mission. The time has come when Indian mission agents as well as laymen in the Indian Church must be granted the same freedom as missionaries have to study policies and methods and to form their own unbiased opinions, and to express them freely albeit moderately and with freedom from all bitterness of spirit, of strife, for "the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."
If this is true in dealing with outsiders how much more in dealing with our brethren. The love which “hopeth all things endureth all things...thinketh no evil,...never faileth” will solve the problems of the future relations of the missions and the Indian Church, and without it,—without the love of God shed abroad in our hearts by the Holy Ghost, no solution of these problems need be hoped for. Bishop Azariah of Dornakal, the first Indian bishop, has well said—“The greatest need of the Indian Christian Community at the present day is more spiritual life and vigour, exhibiting itself in greater love and devotion to our Lord and in more real self-sacrifice and service for the salvation of others.”

This is also the greatest need of missions as well, and we may praise God that it is a need which He is willing and able to supply.

CONVERSIONS IN GUJARAT.

By David McKee.

LAST touring season, while camping in the village of Rothel, we found many hearts who were really seeking the true way of salvation. They are tired and discouraged with their old religion, which has failed to bring peace or joy into their hearts and lives. As we lifted up the full salvation that Christ has provided for all, without money and without price, we found many of the men ready to accept the blessed truth. Then we heard a murmuring among them, “What shall we do for seed again; to whom can we look for this, for the moment we become Christians no one will sell to us on credit.” These people are farmers, and this is the great problem that faces them, and that keeps many from accepting Jesus as their Saviour and confessing Him publicly. We desire an interest in your prayers that some way may be opened up for them soon, whereby this difficulty may be overcome.

Another impediment is the wives, who are not willing to suffer. In fact they often put every possible obstacle in their husbands’ way to hinder them. One woman, whose husband has been endeavouring to serve the Lord for four years, said of her husband, “Take him away with you; I do not want him; I can earn my own living.” Though she so bitterly opposes him he loves her as very few men of this country seem to do, and does

*This is not because Christians are less trusted than Hindus, but because the caste system boycotts those who leave it for Christianity. Ed., I, A,
everything to win her to serve the true and loving Saviour.

About three weeks ago this poor man walked about twenty six miles in the heat and dust to be baptised. Owing to the want of rain last year every pond and river was dry near his village and for many miles around. But he offered to go down into the well if I would baptise him there. Seeing his earnestness I advised him to wait and come to Ahmedabad where there was water, and where he would have an opportunity to meet many of our Christians. He stayed with us two days, and before leaving us to return home he said with great sadness, “Oh, if I had known the way sooner I might have learned to read the Word of God myself, but now I cannot remember things very well. The day for studying is gone from me, and when I go home there is no one to read to me of Jesus and no one to pray with me.” But he was somewhat comforted that he had learned a few verses of Christian hymns. With a promise to come again if possible he bade us good bye and went to his home twenty-six miles away, to be met with a frown and perhaps a scolding wife, but with a determination to live for Jesus Who had given His life for him. Please remember to pray for him, and for all the other souls who are near the kingdom.

Another recent incident gave us much joy. A few days ago we said farewell to a dear old woman, who last year with her two sons, daughter in-law and grand-daughter, came here from a distant place, because of famine in their district. From the first we felt that God had brought them here for a purpose, and that they surely would be saved, we repeatedly told them so, and prayed, and pleaded with them to give themselves to the dear Lord who was dealing so tenderly with them. The two men are under deep conviction of sin, and before leaving to return to their own land, over a hundred miles away they promised with tears that they would accept the Saviour, and possibly return. I asked the dear old mother if she was sure her sins had been taken away, and that she was saved. Clasping her hands over her breast she said “Ha, yes, I have peace in here; I am trusting in Jesus,” Her son, Rama, also asked her, lest there be any doubt in her mind, and she assured him also. She has openly confessed Christ in baptism, and she left us with tears and sobs and promises to be faithful, to go back with her sons. Kindly remember them in your prayers, that they may be faithful, and that through them others may be brought to the Lord. One of the men learned to read nicely, and has a Bible and hymn book. Who knows what great things God may do through those weak instruments if we are faithful in holding them up to the throne of grace.
“LORD, WHAT WILT THOU HAVE ME TO DO.”

“Pray, and Not... Faint.”—Luke xviii. 1.

By Jeanne L. Rollier.

MANY will recognize in the above heading the Motto for 1916 which Mrs. Field has kindly sent to each member of the Young Women’s Christian League. When I received the first of four such mottoes, with its timely injunction, I felt it was meant to be to me a call from God Himself this new year; and when, one after another, from different friends in America and in India, I received three more mottoes bearing the same message, I knew without a doubt that God meant me to take it as my own watchword. One of the four motto cards was given to a fellow missionary, but the other three were kept and placed in conspicuous places in my own room as a reminder, wherever I look, of God’s call to me.

Then, during my vacation, I heard of wonderful things God has done in different mission stations in Poona and South India through the medium of faithful members of the One by One Working Band, who certainly must have believed in “Praying and Not fainting;” and my heart was stirred to its depths as fresh visions were given in some of these blessed conventions of what God has accomplished through the prayers of believing ones in some of the hardest fields in India. I thank God that in some way or other He is constantly reminding me that my work is not to be “by might nor by power but by His Spirit, through faith in the One Who has promised to “do” for us if we will only “ask.”

I might say here that, being very tired both physically and mentally after my second year Marathi examination, which took place last March, I was allowed to have a lengthened holiday for which I am very thankful. The examination was not wholly successful as I failed to obtain sufficient marks in my written examination paper; however I do praise God that having passed in all the other subjects I will only be required to study my Marathi grammar more thoroughly and take the examination for that one subject later on in order to obtain my certificate.

Mr. and Mrs. Ramsey and I came back to Chandur about two months ago, refreshed in spirit and body, and happy to be back in our little corner of God’s vineyard. The monsoon had broken and every thing looked so green and fresh, and again, through His handiwork in nature, God is speaking to us of His
mighty power in transforming so quickly the dusty, red, parched ground into a perfect garden of beauty. We would take the lesson home to our hearts, that however barren and apparently hopeless our mission fields may be, God can and God will, in answer to the prayer of faith, bring down His showers of blessings on the hungry hearts panting for Him, "as the hart panteth after the water brooks," as well as on all the seed which have been sown.

O, Friends in the Homeland, we at the battle front realize more than ever these solemn days that our days of opportunities for service are numbered. We need to have our faith increased, our prayer grip deepened, our vision of ripening harvests renewed, in spite of what may seem like total failure of crops. Do pray for us that each of us missionaries and Indian workers may be so renewed by faith and by the power of the Holy Spirit that we will become Princes with God, men and women who will know how to intercede and prevail—how to pray without fainting.

Personally I shall be very thankful if any of the praying readers of this paper will pray for me. I am new in the work, I need much wisdom, and specially a baptism of love for the perishing around us and a fresh empowering of the Holy Spirit for giving out the message of salvation. I hope next time, if the Lord tarries yet a little while, to write to you some incidents of the work in Chandur. Meanwhile please pray for us, the effectual fervent prayer of the righteous man which availeth much. He is faithful Who hath promised.

NOTES FROM THE DHOLKÁ SUMMER BIBLE SCHOOL.

By one of the Gujarati Students.

The mission compound in Dholka is filled with people this rainy season, as all the mission workers, teachers and Bible women of the whole Indian staff working in Gujarat, are gathered together here for their annual Bible study. Altogether there are sixty-six men and four women who attend three different classes. The total numbers of all the persons and children on the place are two hundred and eighty and one hundred and thirty respectively. All the rooms belonging to the Bible Training School and ten dormitories of the orphanage, which are partitioned off, together with stables and all available space, are converted into living rooms.
The books to be studied this time are, the Epistle to the Hebrews, Peter and James; also Deuteronomy, Samuel and Daniel in the Old Testament. Mr. Hamilton teaches Daniel and Deut., while Messrs. Back and McKee are the teachers of the Epistles and Samuel respectively. The study goes on splendidly and the students are all greatly interested and blessed in their studies. Our teachers are examples of humility, patience, prayer and devotion, for which we praise the Lord very much. The Word of God taken hold of all the students in a very special way. Many of them seem to be giving themselves to the ministry of the Word and prayer. We do expect great blessing while we are here this year.

Prayer meetings are held every night, specially on Tuesday and Thursday nights, and they are a great blessing. Seldom have we seen so much prayer. Sunday services are the best of all and just full of blessing. The sermons given touch the hearts and the Lord is working in a very definite way. We need the power of the Holy Spirit to be always victorious in our daily lives and to be fruitful in the precious work of the Master that we are counted worthy to do for Him, that we may bring many sons unto glory out of our own Indian race. The children's meeting is held Sunday afternoon and the Sunday school lessons are taught. These meetings, also the women's meetings held on Tuesday afternoons, are very helpful.

The town of Dholka has been attacked with cholera and the victims of the awful disease are carried on by the road opposite the mission compound. Praise the Lord that He has been taking special care of His people here, and spared them from cholera. Some were sick and had symptoms of this dreadful disease, but special prayer was offered and they were healed. The heathen, or non-Christians, are seen carrying offerings and sacrifices to their gods to prevent cholera, but all in vain. Then we think of our own people who are bound by the fetters of such ignorance, every kind of sin, and Satan, and have not seen the great Light that shines in darkness. We have to cry and pray to the Lord of the harvest that He send forth labourers into His harvest, which is so great in India.

We are to have a convention in September before we all separate again for the villages. We request all who read this to remember the coming convention and specially pray for it that all who are here, and all who are yet to come for the meetings, may get real blessing and the power of the Holy Spirit so that they may be kept in faith, having victory in their daily lives, and much fruitfulness in their work for the Lord in the dark villages of Gujarat.
"A LITTLE CHILD."

By M. Ramsey.

THE other day an able-bodied man with sad face, came to the door asking for an interview. He had a baby to give away. He seemed to be different to most others who come on a like errand, their trouble being that some poor woman has been outcasted because of her sin, and in order to have her taken into caste again the baby must be disposed of and she purified! His was a nine days old baby boy. It was then four p. m. His wife had died at 11-30, was buried and all was over, but there was no one to care for his child and he had to work for a living. Yes, we would take the wee mite. So Sukinabai was dispatched with him to carry it back; the bullock-driver sent to town for a part of feeding bottle that was missing; miss Rollier retired to her room to make an outfit (for the father needed the one rag it was wrapped in); and I to make preparations to start on mail train for Khamgaon at once.

The baby was so tiny, but he was good all the way and every minute I held him, he became more precious, for he was just a wee lambkin belonging to the Good Shepherd.

A wire had been sent ahead, so the orphanage cart was there to meet us, a little before midnight, and soon the baby was in Miss Krater's hands to be passed over to Savitra, the faithful nurse, for the night.

Wouldn't it be nice if somebaby's little boy or girl would volunteer to send this wee boy's support from the homeland? It would repay him or her and Jesus would take notice of it.

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"BY THE WAY."

AFTER a day's rest, spent in fellowship with Misses Krater and Little, I started for home on an early train. It so happened that the compartment was a large one very full of native men, both Hindus and Mohamedans, and two women, who moved up from the door to give me sitting room. After a few minutes the train stopped on a bridge. Somebody said the masons had to fill in some lime on the track. So they thought!

Opening a book I had borrowed my eye fell on "The Ten Commandments in Braid Scots" and as I read, a smile flitted across my face at the quaint expressive Scotch rendering. One of the women nudging the other said "She's laughing at what she's reading." "Yes," I said, shall I tell it to you?" "Oh my,
she speaks our language." "And why not? am I a new-comer?"
"It doesn't look as if you were, old lady, so tell us."

What was there to do but begin, even though by this time the forty or more pairs of eyes were fastened on the "old lady" talking in their language! That was a half hour crowded with opportunity and my heart went up to God for not only words but for power.

When the message was finished, even with a song wedged into it, the train quietly sped on. The time must have been filled in too.

"God moves in a mysterious way" and as dear Dr. Wilson used to say to his large Bible class, it is worth noticing how many of our Lord's miracles were wrought just "by the way."

Opportunities to be bought up. Eternity will show their meaning.

**TRIM YOUR HEDGES.**

*By Elihu.*

THE hedges around the bungalow had been growing for some years, and had reached a height of ten feet or more. They were fine hedges to look upon, with a vision of only a few yards. Finally it was decided that they should be trimmed. An opening was made. What a change there was in the vision as we began to look beyond! As the trimming went on from day to day the view was constantly enlarged, and we began to see the landscape, bungalows, and the road near by with its various kinds of conveyances and passengers. These things had been there all the time, but were shut out from our vision by the hedge.

How much of life is here represented. How much there is on every side that we cannot see because of circumscribed vision! Especially is it true in regard to Divine things, where much hedge trimming may be done to profit.

The narrow, sectarian hedge needs the shears and pruning knife. How small is the vision in life of those who profess to be saved, and yet do not get beyond the little home scenes of worship. Such will surely be greatly taken by surprise, should they by the infinite mercy of God get into heaven and see an innumerable company from every kindred, tribe and race gathered before the throne. Shut in by their little home hedge they had not read that such was to be.

The hedge of self life has grown high in many a soul, and its growth has been so slow that it has not been perceived. It is "my work," and "my things," and "my doings." The vision
has become so self-centered that the doings of others can scarcely be seen or appreciated. Especially is this true of national life, so that we hear "my people," "my country," "my Government." The Apostle Paul gives us a word of exhortation on this point: "Look not every man upon his own things, but every man also upon the things of others." Use the knife and shears on the hedge of self life.

There is yet another hedge which needs trimming, though there are many who resent having it touched. How few there seem to be, who have a large and really Christlike view of the present war. So far as we remember we have not read, thus far in the over two years of war, a single sentence of prayer for enemies. The usual attitude seems to be "They are a bad lot; why pray for them." They may be, and doubtless are mostly so, but how about our Christian brethren on the other side—for we cannot admit that there are none. The many missionaries sent out and sustained in the past by them indicate that there were men consecrated to God amongst them, and they have not by any means all backslidden and gone to the bad. They are placed in the position where they think they must slaughter their fellow men. Through false teaching or lack of teaching on the subject they may consider themselves bound to do so. If so they lose sight of the plain teaching of our Saviour upon this point. But who has trimmed the hedges so that he can see far enough to pray for these brethren?

We hear of prayer being offered on the other side. Surely, so far as we hear, it is from behind a hedge so close and so high that no vision can reach out to their enemies. Often we are asked to pray for the success of the allied armies, and for peace. Yes, we may pray from our hearts that God would send peace, and when He does, it will be just the right peace. Whatever we may desire, no peace but His is ever right for an individual or a nation.

Trim the hedges; enlarge the vision; Let us see something as He does.

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AT THE SERVICE.

By Josephine Turnbull.

T was Sunday morning and the service had begun when into the church marched a tall, thin, native man leading ten or a dozen boys and one little woman with a baby astride her hip. "Who are they, and from where do they come?" a stranger might ask. That man is one of the Gujarati tongue who has been redeemed to stand before the Throne of God and sing the "new song" with all the other blood-washed ones "out
of every kindred, tongue, people and nation” who will be in that great assembly. He is the first one out of his large village to become a Christian, and his path has not been an easy one for he has a hard-hearted, old, heathen mother (who lives with him) as well as many other relatives and neighbours who oppose him. But he is standing true.

The timid, shrinking little woman who walks behind him carrying her baby boy is his wife, for whom we are earnestly praying, that she may open her heart and let the light of God shine into it. She is not resisting, but she is so ignorant, and the strong hand and sharp, cruel tongue of her mother-in-law keep the poor little wife from attending meetings and from openly accepting Jesus as her husband has done. This morning the mother-in-law was out in the field and the Christian encouraged his wife to come with him to the mission station, four miles away, where she would hear God’s Word. She knows what a tirade she’ll get upon her return home, but she comes and is warmly welcomed and encouraged to be brave and trust in the Lord, for He can make a way for her if she will only become His child.

And the boys, who are they? What bright faces they have and how happy they seem to be! They are the boys who are being taught by the Christian worker who lives in their village. They are the boys who have given up idol worship and smoking and who love to study. They are the boys who save their coppers to buy portions of Scripture and who expect to be baptized and openly be Christians as soon as they are old enough to be independent of their parents. And who can tell how many of the parents will themselves be brought into the great Shepherd’s fold? May the Lord multiply such little schools all over India!

THE GOD WHO GIVES WATER.

By Josephine Turnbull.

Well digging under a tropical sun is hard work, and becomes dreadfully discouraging as day after day passes and no sign of water appears.

They had been digging for days, the father and son, with the occasional help of other labourers; they had gone down about 45 feet and there was not a sign of water. A heathen neighbour, well versed in Hindu lore and the practice of bribing the gods (through their agents) to render service to those in need, came to the discouraged diggers at this point and assured them that, by going through certain performances in the name of one of their popular gods, and by giving a certain sum of money, water
would surely come into the well.

The son, a boy of seventeen years, one who was opening his heart to the gospel message and seeking to know the true God, urged his father not to believe the idle tale of the neighbour, but the father believed and determined to try the suggested remedy that water might quickly appear in the well. In vain did the lad plead with his father to ask God to send the water, but the father simply scathed his son for daring to suggest to him that he knew anything about a living and true God.

So, the father had his idolatrous performance over the well. All the points were faithfully carried out, and then, he waited. He looked into the deep hole to see the signs of water trickling in. But alas! there were no signs; the bottom was still as dry as ever. Disgusted with the whole affair the father declared that he would dig in that place no more and that in the morning they would start digging in a new spot.

Right here witness the faith of the young lad, just stepping out of heathen darkness! “Father,” said he, “now let me pray to the true God and He will send water into the well.”

The unbelieving father bade him pray on if he wanted to, and the boy did pray. He took his copy of one of the gospels and went off by himself where he prayed and read God’s Word for an hour and a half. He asked God to prove to him, a poor, ignorant boy, that He was really the true and living God, by sending water into the well. What happened? Did God deign to hear that boy’s prayer and to answer? He did, and when the boy went to look he found sweet water trickling in, water which continues to flow in and make the well a first class one for irrigating and all other purposes. When the father saw the water he turned to his son and said, “Now you can be baptized and be a Christian.” Yes, the God of Elijah still answers prayer!

O foolish heart, that fears to trust His choice,
And longs to pitch thy tent on other soil!
It is enough that He should go before,
Whose eyes can see both dangers and delights—
The present and the future—both alike
Are plain to Him. To-morrow’s sunshine gleams
Already through the dark clouds of to-day,
Which are not dark to Him, but only bright;
So do not war to trust Him, to select;
The place where thou shouldst daily pitch thy tent.

Ada R. Habershon.
SOME years ago I was travelling up to the Nilgiri Hills in the same carriage with some British Soldiers. As we were passing one of the foot-hills a "Tommy" put his head out of the window and said, "I say Jimmie, it ud be something of a job to shift that hill, eh?" "Ah naw," said Jimmie, "give me a pick and a shovel and I'd soon do it." I have often thought that Jimmie's idea was a good deal like that of those missionaries who come out to India with the full assurance that they are going to "shift" Hinduism and establish Christianity in its place. For twenty years I fully believed that India was to be won to Christ by the preaching of the gospel. But we have been picking away at this huge mountain of Hinduism for more than a hundred years and instead of getting smaller, it is larger than it was when Carey first landed in Calcutta. "India for Christ" and "The World for Christ," are the watchwords, but it would be more scriptural if they would reverse them and say "Christ for India" or "Christ for the World." We are nowhere commissioned to bring the world to Christ, but we are told to take Christ to the whole world.

Sometimes people comfort themselves with the delusive fact that while the general population of India is growing at the rate of only nine per cent, Christianity in India is growing at the rate of thirty-three per cent. But they never stop to ask, nine per cent of what? Thirty-three per cent of what? Thirty-three per cent added to Christianity in ten years less than a million, while nine per cent added to the non-Christian population NINETEEN MILLIONS. When, at this rate, will Hinduism be "shifted" and Christianity take its place? My reply is, never in this age or by present methods. And why? Because it is not God's purpose. So far as I can discover, there is not a word of Scripture to justify the hope that the world is to be converted in this age of grace. If that had been the purpose of God, why was it that the world was not converted when, as Paul declared, the gospel had been preached to every creature under the heaven? (Col. 1. 23.) Why was it that Jerusalem, Judea and Samaria were not converted when the disciples "filled with the Holy Ghost went everywhere preaching the Word?" Has there ever been a nation or a city or even a village wholly converted to God? We speak of England and Germany and France and Russia as Christian nations.
And Hindus and other non-Christian people ask us “Is this awful war in Europe the fruit of Christianity? Is this the result of a religion that you would have us substitute for our so-called ‘heathen religion’? Has any heathen nation ever waged a more barbarous war than this that is raging among ‘Christian Nations’?” But we reply no, this is not the fruit of Christianity. These are not Christian nations. There is no such thing as a Christian nation. God does not convert nations. It is true that Constantine was called the first Christian Emperor and that he caused laws to be enacted recognizing Christianity as the religion of the State. But that did not make Rome a Christian nation. Indeed it is a disputed question whether Constantine himself was a Christian in anything more than the name.

Until this war began, a war that bids fair to engage nearly the whole world, people pointed to the high state of civilization the world had reached. They boasted of the progress that had been made in art, science and literature. They called attention to the great “movements” that were in progress for the social, moral and material betterment of man. At a “Religious Conference” held some years ago a clergyman made an address the substance of which was a glowing tribute to “religion” apart from Christ or the Scriptures. He said, “We see gradually forming World Thoughts, World Ideals, a World Conscience. Brotherhood begins to have a world meaning. This world movement, having its source in the eternal God, is the real cause that brings together men of different beliefs to study together their common needs. The great doctrines of the Fatherhood of God and the Brotherhood of Man are now being held as Veritable Truths from Heaven.” What a terrible shock this war must be to men holding such opinions. And it comes in the Twentieth Century, at the very height of the world’s Civilization. But there are indications that even out of this horrible state of the world some good will come. Men are coming to see that something better than civilization, something better than Brotherhood and Federations and Movements for the betterment of the world is needed.

In order to understand the purpose of God and the work of the Church in this age, it is necessary that we get a more or less clear idea of what Paul calls the “other ages.” For want of this knowledge, great confusion has arisen regarding the purpose of God and the work of the Church in this age. Dr. Scofield gives seven Bible Dispensations. These are

1. From the creation to the fall of Adam and Eve and
their expulsion from the garden of Eden. This is called the
Age of Innocence.

2. From the expulsion from Eden to the Flood. The Age
of Conscience.

3. From the Flood to Babel. The Age of Human Govern-
ment.

4. From Abraham to Moses. The Age of Promise.

5. From Sinai to Calvary. The Age of Law.

6. From the Resurrection of Christ. The Church Age
or "Dispensation of Grace, till He comes again."

7. The Kingdom Age. This will begin with the second
stage of Christ's Second Coming, at the end of the Great
Tribulation, when Christ will judge the nations, bind Satan for
a thousand years and establish his Kingdom.

It will be observed that all these ages begin with blessing
and end with judgment. That such has been the case with the
first five, history tells us. That it will be so with the other two
we are assured from a study of God's Word. Our Lord himself
tells us that "As it was in the days of Noe, so shall it be in the
end of the age." And we know from the Revelation that the
Millennium Age will end with the judgment of the Great White
Throne when the wicked dead will be raised and judged.

Each one of these dispensations had its distinctive charac-
teristics and each one its distinctive messages from God. Now
suppose we take the messages of one dispensation and apply
them to some other dispensation. For example, suppose we
take the distinctive promises made to Israel and apply them to
the Church, not only will there be confusion of thought, but
there will be sad mischief done. And that is just what great
numbers of our religious teachers are doing. They take pro-
mises that are clearly intended for the Jews, for Israel and
Israel only, and apply them to the Church. The curses and
judgments, however, they leave for the Jews. In like manner
they take promises and predictions that belong to the Kingdom
or Millennium age and apply them to this. But they don't fit
and so people get confused and discouraged with the study of
prophecy.

What then is the purpose of God in this age? What is the
age and wherein does it differ from the "other ages" to which
Paul refers in the third chapter of his letter to the Ephesians?
In his letter to the Romans he says "Ye are not under law, but
under grace." Hence he calls this age "The dispensation of
the grace of God.” When Christ and the kingdom he had come to establish had been rejected by the Jews, he said to his disciples “On this rock will I build my church,” hence some have called the present dispensation the “Church Age.” Coming as it does between the rejection of the kingdom by the Jews and His promised return to sit upon the throne of His father David, some have called it “A parenthesis.” But whatever we may call it, it is evident from a study of the Scriptures that it is essentially different from the “other ages” that are past and from “The ages to come.” And for that reason the purpose of God and the work of the Church are essentially different from those of past and coming ages.

In the story of the two disciples on their way to Emmaus on the afternoon of the resurrection, we get a glimpse of God’s purpose in this age. When Christ asked them what they were talking about and why they were sad, they told Him the story of the crucifixion and added “But we trusted that it had been he which should have redeemed Israel.” To which Christ replied “Oh fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and enter into his glory?” Christ’s suffering, His crucifixion and resurrection and glory were in the purpose of God. The Kingdom was for the time set aside “Until the fullness of the Gentiles be come in.” And how was this fullness to be brought in? We turn again to Christ’s declaration, “On this rock will I build my Church.” It was this to which Paul referred when he said, “By revelation he made known unto me the mystery which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. The Church is indeed a “mystery,” but it has been made known to the apostles and through the apostles to us.

What is the Church and how is it to be built? How significant is the word chosen by our Lord to express the Church. It is “Ecclesia,” the primary meaning of which is “The called out ones,” a selection out from among others, a chosen people. Christ said “Ye did not choose me, but I have chosen you.” In the Acts Luke 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.”
Notice the three things here "declared." First God visited the Gentiles to take out of them a people for his name. Nothing is said about taking them all. It is a selection. Second, "And to this agree the words of the prophets." It was in harmony with God's purpose as expressed by the prophets. Third, "After this I will return and will build again the tabernacle of David." The kingdom has not been abandoned. He will come again and will sit upon the throne of His father David. And what is the expressed purpose of His return? "That the residue of men might seek after the Lord." People want the whole world converted and here it is distinctly provided for, but not in this age, but in the age to come, "After this," that is after the calling out of the Church and He returns again. So far as I can discover there is not a word or a syllable in the Scriptures to lead us to expect the conversion of the world in this age.

Such we believe to be the purpose of God and the work of the Church in this dispensation. God has given no commission to Church to engage in moral reforms or to spend her time in efforts for social and civic betterment. Let her leave that job to the people of the world. Let them go on with their civilizing processes and their movements and their federations and brotherhoods, but let the Church of Christ adhere to its God-given work of evangelizing all the nations of the earth. "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved and he that believeth not shall be damned." That is the commission of the Lord himself. Let it be carefully noted that here as elsewhere it is a selection that is to be made, they that believe out from among them that do not.

With this view of the purpose of God and the work of the Church in this age, how grand is the result already attained and how glorious the outlook. It is not only a perfectly feasible work, but one that has been in progress since the Day of Pentecost, is going on now and will continue in spite of wars and world upheavals, until the Church is completed and Christ comes and claims her as his Bride. "He will not fail nor be discouraged." "He shall see of the travail of his soul and shall be satisfied."

With such a glorious prospect, so clearly taught in the Word of God how strange it is that so many of God's people are misled on the subject. Paul tells us that "Blindness in part has happened to Israel until the fullness of the Gentiles be come in." Is it not equally true that blindness in part has fallen to the Church when so many of its members fail to see what seems to
be so clearly taught in the Word of God? If we speak to them of the imminence of the Lord's return, some will scoff and some will be frank enough to say that they do not wish the Lord to come till the world is converted. Well, it is a gloomy outlook, as we have tried to show. What a contrast it is with "The Glorious Hope" of the Lord's speedy return, to take us to Himself.

Just a word in closing about the Millennium or Kingdom age. Following the resurrection of the righteous dead and translation of the living saints, there will take place the "Great Tribulation" which will be a time of such trouble and sorrow as this world has never seen. Dreadful as the present state of Europe is, it is as nothing compared to what will come on the world when the Church of Christ has been removed. After it Christ will return to the earth with his saints and will establish his glorious millennial reign. By that time the Jews will have returned to Palestine and they will then recognize and receive their Messiah and will become the evangelists of the world. "That the residue of men may turn unto the Lord." "Even so, come Lord Jesus."—Baptist Missionary Review.

THE CHILDREN'S PAGE

A Queer Wash Cloth.

WHAT kind of a wash cloth do you like when you have your bath, a crash one, a Turkish one, a piece of old, soft linen, or a sponge? I wonder what you would think of the one I saw this morning when a little brown boy was having his bath. One thing I will answer for you, I am sure you would not like to feel it, and you will not wonder that the little boy cried. If you were a little brown boy and had to stand on a cold stone and have water just poured over you and then be scrubbed with a stone wouldn't you cry? Why, of course you would and I wouldn't blame you either. Even if the stone is a little smooth it is not any softer for that, and then besides to have to be bathed out in the open air, in the morning before the sun is very high! I think it is just too hard, don't you?

Well, let me tell you that a stone for a wash cloth is not the only hard thing that the little brown children of India have to put up with. Their parents daub a stone with paint and then tell the children that this dirty, daubed-up old stone is a god,
and teach them to bow their little faces down to the ground and worship it. I think a stone for a god is even worse than a stone for a wash cloth, and I am sure you will think so too, for in this they are grieving the true, loving God who said, "Thou shalt have no other gods before me." Some of the stones are carved into shapes horrid enough to frighten any child; and they are afraid too, and do not love them as we love the dear Lord Jesus.

Yesterday in the same place where the little boy was having his bath I was holding a meeting for the children, and I saw this same little boy, whom I think was only about eight years old. He could not come and sit with the other children and listen to what I was telling them about Jesus, for he had to mind the cattle which were grazing at the back of the huts, but every once in a while he would run to where we were sitting and try to join in the singing and then run back again to watch the cattle.

Did you ask, "Does he go to day-school?" No, not to day-school, to Sunday-school nor to any school. Did I give him one of the pretty Sunday-school cards that came from America? Why of course I did, and to several others who came and listened in snatches, for they did the best they could and it was not their fault that they had no time to stay to the children's meeting. They wanted to hear about Jesus and sing the sweet songs, but they had to mind the cattle.

Oh dear children in the homeland, who have every comfort, who go to school and to Sunday-school, please do not forget to pray for the little brown boys of India, yes and the girls too for many of them no older than this boy also have to mind the cattle and have no time to hear about our loving Saviour.

In fact the little girls usually have it much harder. What must Jesus think as He looks down upon these poor neglected children, He who said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven?"

Katherine P. Williams.

PRAYER AND PRAISE.

PRAYER.

AHMEDABAD.—For protection from cholera and smallpox though often exposed.

Prayer, for five precious souls who have followed the Lord in baptism, that they may be kept faithful until the day of His coming.
ASHAPUR. — *Prayer*, that there may be spiritual fruit.

— That peace and fellowship may be restored between one who moved out of the village several years ago, and the rest of the people of the village.

BODWAD. — *Praise*, for the Lord's working in the hearts of some students, who are bound to go on with God at any cost, which means real sacrifice in some cases, and also great blessing.

*Prayer*, for the enquirers and applicants for baptism.

— For conviction of sin upon the people, especially the mahar caste, many of whom are thinking seriously.

DHOLKA. — *Praise*, for love and grace to teach in the midst of difficulties.

— For protection of the Christian workers gathered for the Bible School, from cholera.

— For blessing upon the teaching of the Word.

*Prayer*, that the lessons learned by the workers may bear fruit in their lives in the future.

JALGAON. — *Prayer*, for a reviving of our own hearts and of the Christian community here.

MATAR. — *Praise*, for the sparing of the life of a young man who was very sick, first of pneumonia and afterward of cholera.

— For the deliverance of a Christian woman who had cholera.

— For the protection of a number of our Christian people from cholera in different villages where it was prevalent.

*Prayer*, for the salvation of an old couple of the dararu caste, whom we have visited several times, and who are concerned about their soul's salvation.
GENERAL.—Praise, for the continued supply of the temporal needs of the mission.

—For the relief from fear of a famine in Gujarat, since good rains have fallen.

—For the signs of God's working in us and for us.

Prayer, for the healing of Miss Edna Prichard who is still very ill at Jalgaon.

—For the Gujarati and Marathi conventions which will be held shortly.

—For our Annual Convention, October 20-30.

—For those who will go on tour after the Convention, that all needs may be supplied, and souls saved during this season.

ITEMS.

At the request of the people of Ashapur for a missionary, Mr. Back has consented to move there, so will live in Ashapur after the close of the Bible School at Dholka, but will still have charge of Sanand and Sabermati districts. Ashapur is a Christian village in Sanand District.

Miss Edna Prichard is still very ill in Jalgaon. Prayer has been answered in several ways, but we still pray for complete healing.

The friends of Mr. Rogers will regret to hear that on August 30th, as he was working about the machinery in the Workshop in Akola, his right hand was caught in a belt and carried around the pulley, and was so badly mangled that it had to be amputated below the elbow. Mr. Rogers has in a peculiar way used his hands in the Lord's service. Thirty-three years of his life have been devoted to teaching useful trades to the boys from our mission school, and there are to-day scattered all through Western India skilled mechanics who had their training, from first to last, under Mr. Rogers. He is held in the highest estimation by both the Christian and non-Christian population of Akola. We are glad to know that Mr. Rogers has stood the shock and operation well, and is doing as well as can be expected.
List of Alliance Missionaries.

BERAR

AKOLA
Mr. & Mrs. M. B. Fuller
Mr. J. P. Rogers
Miss Lucia Fuller

AMRAOTI
Mr. & Mrs. W. Fletcher

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

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

MALKAPUR
Mr. & Mrs. S. H. Auernheimer

MURTIZAPUR & DARYAPUR
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SANAND & SABARMATI
Mr. F. H. Back

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

VIRAMGAM
Miss Peter

LONAVLA (Puna District.)

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

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