"O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle
Throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been!"
And the Thorn Crowned and Patient One
Replied, "They thronged me too, I too have seen."

"Thy other children go at will," I said,
Protesting still.
"They go, unheeding. But these sick and sad
These blind and orphan, yea, and those that sin
Drag at my heart, For them I serve and groan,
Why is it? Let me rest, Lord, I have tried"—
He turned and looked at me. "But I have died."

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
Thee souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest tossed—
They are not mine."
He looked at them—the look of one divine;
He turned and looked at me. "But they are mine."

"Oh God," I said, "I understand at last.
Forgive! And henceforth I will bond slave be
To thy least, weakest, vilest ones;
I would not more be free."
He smiled and said,
"It is to me."

Lucy Rider Meyer.
"But ye are" "a royal priesthood," 1 Pet. 2:9.

ASSOCIATION AND IDENTIFICATION

An African missionary has said that it is useless to approach the heathen with the Bible in one hand while holding your nose with the other. That is true. We cannot win souls without getting close to them. To be approachable is one of the first requisites for a missionary.

God set the pattern for soul winners when, in order to redeem the sinful human race, he sent his Son in the likeness of sinful flesh to condemn sin in the flesh. And so Christ came, associating Himself with the poor and the outcaste, called the friend of publicans and sinners, in order that He might save sinners.

This certainly is the ideal for the apostles of Christ to-day. Many efforts have been made by earnest workers in India to associate themselves with India’s people in a temporal way by living in native huts, eating native food, and wearing Indian clothing. Some have even lived by begging, as the religious teachers of India do. So far as we know the results of this kind of work have not been what were hoped. Doubtless this was largely due to the fact that foreigners find it impossible to keep their health and strength under such conditions. Yet there is much as to approachability and sympathy that needs to be cultivated. Christ came not to graft a new kind of civilization upon men, but to save them; and we should be careful about judging Indian people by western standards, and of trying to make them conform to purely western ways.

Our Lord associated himself with sinners, becoming their friend, but He has identified himself with His Church, making it a very part of Himself—His mystic body, in fact. Priesthood demands such identification. Those whom God has chosen
in the past for the deliverance of His people have identified themselves spiritually with the people, while keeping themselves scrupulously aloof from being partakers of their sins.

Daniel, the greatly beloved prophet, whom God exalted to a high position at the court of the greatest king of the world of his day, and against whose character and record no sin is recorded, thus identified himself. When he knew that the time appointed for their captivity was finished he set himself to pray, and he confessed the sins which Israel had committed more than 70 years before, saying "we have sinned."

Ezra, who was chosen to re-establish the worship of God in Jerusalem after the captivity, identified himself with the people in confessing the sin of the priests and Levites as "our trespasses."

The great leader and law giver of Israel cast in his lot with God's people in preference to a life of ease in Egypt. It was his identification with them that enabled him, in the day of their sin and threatened rejection to say, "If thou wilt forgive their sin—and if not, blot me, I pray thee, out of thy book which thou hast written." And Moses' great sin was through his failure in this identification. After bearing with their ingratitude and waywardness during the weary years of wandering, and after his repeated intercession for them in their idolatry and failure, stung to the limit of endurance by their gathering themselves together against him because they were thirsty, and blaming him for their troubles, he called them together at the rock and when he looked out upon them the bitterness of it all suddenly welled up in him. He dissociated himself from them, and crying "Ye rebels," smote the rock in his anger. For the moment he had forgotten his priesthood, and his bitter provocation with the people led him to sin against God.

We may learn from the priestly spirit of these men of God much which will be helpful in our dealings with the people—and especially the shortcomings of the people—whom God has given us as our charge. The failures of the Indian Christians are not few, and there is much that we may confess to God on
their behalf of shortcoming and sin. But we shall help neither them nor ourselves if we become merely critical of them. True priesthood must see the sins, identify itself with them, and confess them to God.

The present stage, which is one of transition, is a time when it is well for us to remember this. Missionaries are anxious that the Indian Christian Church should begin to stand upon its own feet. The Church also is anxious to stand upon its own feet. There is not, however, always unity of opinion as to why it is not already able to stand. Likewise each individual missionary has problems facing him in regard to the Christians—often weak and sinful to a discouraging degree—over whom he is made overseer. It seems that the best way in such a difficulty is the way taken by Moses, when he prayed for his brother and sister when they were stricken for their murmuring against him. It was his humble intercession, instead of retaliation which proved his right to the place of leader, oracle and priest. Any other course would have proved him to be unworthy.

CHAIRMAN'S PAGE.

An Editorial Department Conducted by Mr. Fuller.

HINDU OBJECTIONS TO CHRISTIANITY.

We have lately read two articles on the above subject, one of them on the Objection to the Historical Basis of Christianity and the other on the Objection to the Exclusive Claims of Christianity. We do not propose to analyze or criticise these articles in detail, but to make a few suggestions on the general subject.

We are told "The only reality to the Hindu mind is spiritual life. Facts are but casual phenomena. A thought is of more value than a fact."

This sounds very profound and very spiritual until we be-
gin to seek for the meaning of it. One would naturally suppose that if this is really true of Hindus as a class or as a whole they must be a very spiritual people, and in fact they are often called so. But after more than thirty years of study of the people of India, their social and moral condition, it seems to us that we need more careful definition of words.

The apostle Paul told the people of Athens that he perceived that they were very superstitious, or as the revised version renders it very religious, but because their city was full of idols and full of philosophers. He does not say that he considered them very spiritual. Among Christians when we speak of a man as spiritual we differentiate him from carnal men. But we all know that people may be very religious and at the same time grossly immoral, and so it seems to us that the word spiritual ought not to be used of men who seem to have little idea of spiritual values, who make much of religious ceremonies while truthfulness and chastity and common honesty in business matters are lightly esteemed. We were personally acquainted several years ago with a Brahman who was a Government servant, a magistrate, who was unctuously fluent and unwearying in talking religion, and would with tears speak of the beauty of the life of Christ. He was professedly idealistic in his philosophy, and would have impressed a stranger as a very spiritual man, but he was notorious in all the country round about as an unjust judge who took bribes from unscrupulous money lenders and gave them the fields of the hardworking farmers who were foolish enough to borrow from them money to spend upon the marriages of their little boys and girls who, the equally "spiritual" priests persuaded them, must be married in childhood. And from these marriages the priests gained a large revenue—not from the thought of child marriages but from the facts of them.

The objection to Christianity on the ground of its Historical basis, implies that the facts of the actual birth and life and death and resurrection of Christ, are only casual phenomena, and not sufficient ground for faith in Christianity. The thoughts of an incarnation of God in human form, of a holy life unspotted by sin, of vicarious death as a sacrifice for sin, and of resurrection
from the dead would not have provided salvation from the power and penalty of sin. It was the facts that in Christ God actually become incarnate, that in Him alone the world saw a sinless character, that He actually died to redeem the world, and that He actually rose again from the dead. These facts form the basis of our faith in Him as the Saviour of men. His teaching, incomparably higher and more spiritual than those of any other teacher whom the world has ever known, together with the great object lesson that He Himself was the embodiment of His teaching, these were facts, historical facts, which have done for the world what thoughts alone could never have done.

And so we rejoice that Christianity rests upon Historical facts, which were the expression of the love and power of God which found their highest expression in Christ. The thought hidden in the mind of God of redeeming the world was not enough. The expression of that thought was necessary for the actual salvation of men, and the "fact of Christ," is the great fact of history and the ground of hope for all the world.

From this fact it follows that the exclusive claims of Christ and of Christianity are not only reasonable but are absolutely inevitable. There is no other fact in the history of the world that can in any way compare with the "Fact of Christ" Himself. He has no competitor worthy of the name. His birth from a virgin, His sinless life, His vicarious death as an atonement for the sin of the world, and His resurrection from the dead, these facts were His credentials from God the Father, sufficient to satisfy "spiritual" people that He has the right to make exclusive claims. We believe that Christianity is the final religion because we have not only facts of history which were once prophecy, but prophecies still to be fulfilled, as we believe, assure us that Christ shall reign on this earth for a thousand years, and that this earth shall be purged by fire as it was once purged by water, and that there shall be new heavens and a new earth wherein righteousness shall dwell. We are always glad to find and to recognize truth in all the various religions, remnants of a revelation from God, and we believe not in the theory of the
evolution of men from monkeys, but the teaching of the Bible that God made man in His own image, and that man has degenerated by sin, and the lowest savages are men who have become almost beasts, not beasts on their way up to manhood. And so we must still preach Jesus Christ and Him crucified, as the only hope of sinners, whether Hindus or Mahomedans or Parsees or Buddhists or Bushmen of the lowest sort. We stand upon the solid rock when we stand upon the “Fact of Christ” with all its implications, and we dare not compromise, or lower His own exclusive claim. “I am the Way and the Truth and the Life. No man cometh unto the Father but by Me.”

TRAINING SCHOOL AND MELA NOTES.

By C. Eicher.

A GAIN September has come and gone. It marks the end of the rainy season, and we thank our Heavenly Father for the copious showers this year, which have supplied water and good crops for another year’s supply of food. This means much in a country where the ravages of famine are often prevalent over great districts.

But September is also the month in which we close our year’s work of Bible studies in the Young Men’s Training School. The class work this year was much like other years, except that we had among our students a greater proportion of new converts from heathenism, which gave new zeal and interest to both teacher and class in our daily work and reviews. We seek to get hold of the most promising young men from among the new converts, and give them the privilege of a few years in the Bible School, and so encourage and fit them to take up with us the great work of gathering in souls for Christ. There are many indications that the time has now come to reap the results of many years of toil and seed sowing of faithful workers, some of whom are now with the Lord.

The result of the year’s school work is encouraging. Ten out of the twelve students who took the examinations passed successfully. Five have finished their three years’ course, and will, we trust, soon all be in active work for the Lord. The strain of examinations being over all had the privilege of going to Akola
to attend the annual Marathi Christian Mela (convention).

We will not soon forget the eight day mela of 1916, for the Lord, in His love and grace, met with us. There were gathered together mission workers and teachers, school children, young men from the Training School, several new converts, and some Hindu enquirers from other stations. There were also some native preachers from other missions, and the large and ever increasing Akola Christian community. When all were together the spacious Akola church building was about full.

Mr. Fuller gave several very searching messages. Other missionaries and some of our Indian brethren also gave messages from the Word, some of which will not soon be forgotten. The sin question was faithfully dealt with, and many hearts were brought to see it in its true light. There was much repentance, confession, and adjusting of hearts. Some were filled with the Spirit, some confessed Christ for the first time, as their Saviour, others had burdens of prayer which could not be expressed in words, but groaned their way through by the Spirit's help, until the assurance of victory came.

The Saturday evening prayers and the Sunday morning service were especially filled with the consciousness of God's presence. The conviction for sin, in some cases, was fearful. We saw hearts smitten and broken, men on their faces or reeling in anguish with their burden, confessing their sins and pleading for mercy, and then the smile and the calm assurance of God's mercy, and power to save, to restore and to reinstate for His service and glory.

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THE CALL FROM INDIA.

FROM their earliest years the children of India are taken by their mothers to the temple to present their offerings and to bow before the images of wood and stone. They are taught that bathing in the river is an act of worship, and that merit is to be gained by pilgrimages. At home they are instructed concerning the names and doings of the many gods that are commonly worshipped and concerning their caste and its requirements. It is surprising how much a child of four or five is conscious of caste difference.

In the name of religion, however, these children are deeply sinned against. The girls are married before they are ten years of age. According the last census child wives under ten years
numbered 2,200,000; under five years, 243,502; under one year, 16,507. If a little girl's husband dies, even though she has never seen him, she is a widow for life. Little innocent girlies, who in America would be loved and sheltered from all that would stain, are also married to the gods—in other words, they become servants and slaves of the priests and live lives of sin and profligacy.

Only one per cent. of the women in India can read and write, and for many years it was almost impossible to do anything among the higher classes, as it was thought that only dancing girls should be taught to read and sing. Entrance into some of the zenanas is still most difficult. After much persuasion a lawyer, on a Government holiday, allowed Miss Linker only five minutes to see the women of the house. When she played at their piano and sang, the women had such a good time that they begged their husbands to allow her to come again. Now the zenana is wide open, the women have learned to read, the children attend school, and the Gospel message is gladly received.—Missionary Review.

DISCIPLESHP.

"These are they which follow the Lamb whithersoever He goeth."

I thought it hard that Christ should ask of me
To walk through life along a blood-marked way,
And thus it was, I shrank back, tremblingly,
Then paused, and bowed my head, and said Him, Nay!
But looking down I saw, with tear-dimmed eyes,
That all the blood-marks came from pierced feet,
At which I learned, with sad yet glad surprise,
That they were proofs of love, enduring, sweet;
'Twas thus again, I looked on Christ's dear face
And once again, began to follow on;—
Since then, I've only thought of His great grace,
And fear of blood-marked ways is wholly gone.

H. W. Frost

(From The Missionary Review of the World.)
THE subject of India and its folk is a vast one, larger even than the country, as in no other land does there seem to be gathered such a congeries of nations and languages, and one might say religions too. In the south we have not the same variety of peoples that are found in the north, though we have representatives of not a few from that part in addition to the general indigenous population. The great line of cleavage among the peoples is religious as well as racial in its origin. The Hindu and Mohammedan in many parts are from the same stock, as conversion was wholesale to the faith of Islam under certain influences, but even there the dominance of later immigration that brought with it Islam is noticeable.

The people of the south are generally termed Dravidian, and come from a very early immigration into the land. There were aboriginal inhabitants before them, but these are difficult to separate and are mostly known to ethnologists. Upon the Dravidian people has been superimposed the Aryan, represented largely by the Brahman priesthood and in lesser degree by some of the ruling families. There must have occurred a good deal of intermixture between these two races in the early days, as colour and feature show. When the Aryan, the lighter coloured race, came, they rather contemptuously termed the Dravidians the Blacks. The main racial divisions are still noticeable, but they have been crystallised by and are in part attributed to caste. The word caste is the Portuguese word for race, and may have been used on observing that the main distinctions of caste followed racial lines, rather than to the fantastical and mythological origins attributed by the Brahmins to the different "castes." The word used by the people in the beginning seems to have been that for colour, and this would show that the origin of caste was largely racial.

The theory that the four castes—the priest, the warrior, the merchant, and the artizan respectively—sprang from the head, shoulders, loins, and thighs of the Creator has, in the process of time, permeated the thought of the whole land, and the exceedingly arbitrary laws of caste are accepted as of Divine origin, and of greater importance than the moral law.

Outside of caste, but still following the Hindu system of idolatry on the whole, are the outcastes, "the untouchables," as they are sometimes called, the labourers and leather workers, probably descendants of the earlier races of the country, condemned as a conquered people to be hewers of wood, but not drawers of
Problems of Caste in India

...water, for the victors. A great distinction between this section of the community and those in caste lies in their exclusion from the use of the village well. Living apart in their own little hamlets, they are compelled to have their own wells, and when these run dry they are dependent on the charity of their more favoured countrymen for a gift of a pot of water, as they are not allowed to draw from the well which is public to all in caste and even to the Mohammedan.

In large cities this is giving way somewhat as the water there is now piped, but in the smaller towns and villages the rule bears hardly on the outcaste. The Christian generally is classed as outcaste, and we have a good many disabilities in the matter of water to face for the converts. It will take a good time for the desired equality in this matter to be obtained. The Government are slow to move in such a matter, as it is linked with religion, and their kindly provision for wells for the outcaste hamlets only serves to rivet the fetter closer, while it supplies the needful water. Among the outcastes themselves there are distinctions, and the same foolish regulation as to water is found with them.

A striking thing is that the Mohammedan is permitted to use the wells, and a man from the lowest caste on conversion to Islam can draw from the well which was formerly forbidden to him, while the man who becomes a Christian obtains no such privilege. This is, I think, a result of the intolerance of power as wielded by the Mohammedan conqueror, and was a step in the right direction in freeing the country, from the self-imposed shackles of caste. However, the deadening influence of caste has an effect on the Mohammedan in India, and he is, in the south, as strict about his water as the Hindu. I recall an English visitor lifting a pot full of water to see the weight that a little Mohammedan girl was supposed to carry, and the fuss the people made over the defiling touch. The water was easily replaced if they thought it was not good to use, but their trouble was that the pot was defiled beyond remedy. It took some talk to quieten their insulted feelings and free the girl from the blame of her elders. Another time when the shadow of famine was on the land, and water was scarce, we gave some grain, uncooked of course, to the poor who were in real want. A child in arms one day was crying for water when the grain distribution was going on. The missionary offered some water to the mother to give to the child, but it was refused with indignation, as it would have meant spoiling the caste of the child to use water from a white person's hand. The little one
was willing, but not so the mother.

To test her the missionary said that if she refused the water from him he would not give her the grain she was begging, but this would not move her. She was of the very lowest of the outcastes, but to her the status she had was something more precious than the urgent need of her child.

No doubt there are good results from the existence of caste restrictions in a country where it is the only effective public opinion, but these are far outweighed by the evils resulting. It is a barrier to the rise of the country educationally and commercially, and is the most formidable obstacle to the spread of the Gospel we have here.—*Darkness and Light*.

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**SHENU BHAGU.**

**By C. Eicher.**

During the Marathi Convention in Akola an educated Hindu and his wife, who had definitely given their hearts to the Lord, asked for baptism. This baptismal was postponed from Tuesday to Wednesday, which gave opportunity for some of their caste people, men of influence from Bodwad district, to make the trip of seventy miles to Akola by a midnight train. Knowing that they had arrived at the Akola railway station he said to his wife, "You just remain here. I'll go right up to the mission bungalow to see what can be done." He appeared early Wednesday morning, mentioned the difficulty caused by the determination of his people to keep him from baptism, and asked, "Why wait until noon to-day? Baptise me at once and then I will go and greet them as a Christian." He was soon baptised and went on his way rejoicing.

But when he came to the house where he had left his wife and child, he found them gone. Search was made, and a man at the railway station gave him a message from his wife, "Brother and others came and are taking us back to Nargaon. Do not be concerned, though, I am all right and will be true and will follow you in the step you take to-day."

Perhaps few of our readers will appreciate fully what it meant for this woman to stand true in spite of all that was done to make her recant. We are glad to say that her faith has survived the first severe test, even though she went down
with fever. We ask you to pray for Shenu Bhagu and his wife, that they may be true to God and grow in grace; that they may hear His call to service and be faithful witnesses among their own people. “Shenuba,” as they call him, is held in high esteem by all of caste people for more than fifty miles around. He is bright and has had educational advantages which, perhaps, no other person of the Mahar caste in this part of the country has had, so he is recognised as one above his fellows. Many have said, “If Shenu Bhagu becomes a Christian you will have to teach us the way also.” We know Satan is very busy and will withstand, already there is a stir among the people. Pray that to this man may be given the grace and power to win his people to Christ.

KILLED BY WILD ANIMALS.

The annual reports showing the mortality caused by wild animals and venomous snakes, show the number of persons killed by wild animals in British India in 1915, was 1,923. The number killed in the previous year was 1,702. As in 1914, the highest total of deaths in any one province (684) is reported from Bihar and Orissa where tigers alone killed 376 persons in the three districts of Angul, Hazaribagh and Singbhum. There were 232 deaths from tigers and the offer of special rewards for man-eaters in parts of these districts is said to have had no effect. Altogether 748 persons were destroyed by tigers in British India, a total which compares unfavourably with the corresponding figure of 646 for 1914. In the United Provinces one man eating tiger in the Almora district killed 10 persons out of the provincial total of 20 and in the Punjab two deaths are reported which are the first caused by tigers in that province for seven years. The figures for casualties from elephants, bears, leopards and hyenas require no comment. The unclassified head of other animals includes figures for pigs and crocodiles or alligators which accounted for 186 and 248 deaths respectively. The total number of deaths from snake bite among human beings rose from 22,900 in 1914, to 26,385 in 1915.—Times of India.

“What we weave in time we must wear in eternity.”
"SHE was such a beautiful baby that her mother called her Golden. Oh! what a little treasure she was! and so full of mischief and fun that she soon became a great favourite with all the neighbours, and as soon as she could walk would often be found in their houses, making them laugh with her merry ways. I think Joy would have been a better name for her than Golden; but that was her mother's business. Festival days were Golden's great delight, for on such occasions mother would buy her a new cloth and pretty bangles, and once she bought her a nice big silver anklet, of which little Golden was very proud.

Then she had lovely white flowers plaited into her beautiful black hair, which made her look a perfect picture. Thus arrayed she would trot off with her mother and other sisters to the big temple to worship the huge stone god which her mother worshipped.

Her poor mother believed that this huge stone watched over and took care of her, protecting her from sickness and danger, and one day, being anxious to please her god whom she believed to be so good to her, she made a promise which, if she had only known, was to mean the destruction of all the beauty, purity and joy of the once happy Golden. She promised the great ugly stone god that she would marry her beautiful daughter Golden to him, so that henceforth she might serve him. Some of you will remember how little Samuel's mother gave her son to God to serve in his temple long years ago, and how he became one of the purest and greatest men who ever lived. That was because Samuel became a servant of a pure and holy God, and so became like Him.

Such was not the case with little Golden, for she was married to a very wicked god, and so became very wicked.

One day, while she was yet quite a little mite, she was taken to a big temple where the wicked god was kept. She didn't quite understand then what it all meant, and so she was
very happy indeed. Her mother bought her a nice new cloth, and she wore nice bangles and silver anklets, and into her black glossy hair were plaited such beautiful flowers, and what a nice necklace she wore, and then when she was all ready the tom tom band came to take her to the temple. This was a very happy day for little Golden.

“How the ceremony was performed I don’t know; but soon it was over and they returned home, and all little Golden’s relatives were very happy because she was married to their great stone god. Golden’s new husband was supposed to love music and dancing, and so his little wife must begin at once to learn to read, so that she might sing for him, and also to dance. In the village of Truth and Prosperity, where Golden lived, was a Christian girls’ school, and to this little Golden was one morning taken, and here she began to learn to read.

Part II.

“Golden got on well with her lessons, and loved her school very much; she also began to learn about another God, One Who was all love and Who had died to save her, and she became very much interested in the Bible stories.

“On Sundays there was a Sunday School, and Golden was always in her place when the missionary arrived, and listened most attentively to what he had to say about Jesus, and thus she grew up to be about ten years old, bright and happy, and full of mischief and fun.

“When she was about ten years old a new missionary from England arrived one day in her village. The following day he paid a visit to the school, and he remembers to this day how that when the thirty or forty girls stood up to give him a hearty salaam the rattling of their bangles and anklets and jewellery was like the tinkling of so many bells. He wondered how ever the teacher was able to distinguish them, as their dark shining faces seemed all alike to him.

“The missionary was very sorry he was unable to speak to the children as he didn’t know their language, but he soon began to learn it, and after he had learned a little he began to go to the Sunday School, and it was there that he got to know Golden. She was now growing a big girl, and the time was drawing near when she must leave school and go into the service of the wicked stone god to whom she was married. She loved to hear the stories about the loving Jesus, and one day, as the missionary told the story of the crucifixion and how Jesus had
suffered all this for us in order to remove our sins and make us fit for His beautiful home in heaven, Golden's big black eyes began to glisten, and then a big burning tear ran down her cheek, and others soon followed, and as she sat there she said to herself, 'If this loving Saviour loves me so much as all that, then I will love Him.'

"The school finished, and little Golden wiped away her tears, and after the other children had passed out she remained and said, 'I'm going to love Jesus, I won't worship idols any more,' and her little heart was full of joy as she ran off home to tell about her new-found joy and Saviour.

"Poor Golden! she thought that everybody would be as happy on hearing the news as she was; but she found out very soon that this was not so, for everybody got angry with her. 'Wasn't she married to the big stone god, and wouldn't he punish them if she began to worship this new God?' Thus they thought within themselves, and soon they began to talk with her to try and get her to give up her new-found Jesus; but Golden seemed determined, so she was told she must leave the Christian school. The following week she didn't come to school, but when Sunday came round it was too much for her to stay away, and while the children were singing most heartily their opening hymn, in walked Golden! How pleased the missionary was to see her! She stayed until the address was finished, and then slipped out lest she should be found out.

"Somehow or other her people got to know of her visit to the Sunday School, and she was forbidden to enter it any more.

"Oh! how she longed to get away somewhere where she might be allowed to love and serve her loving Saviour; but dark days were ahead for poor Golden!

"One of the Christians, knowing her desire, visited her in her home, (for she was not allowed to go near the Christians now), but was told never to be seen near the house again, and a stricter watch was kept upon Golden. Soon she had to enter upon her service in the temple, and as day by day she served her wicked god all the good desires were driven out of her heart, and she is to-day the wife of the stone god, who has robbed her of her joy and happiness and purity, and day by day she has to commit terrible sins to please her god. She still serves in the temple, but I wonder whether, if the boys and girls who read this story remembered to pray every day for her, God would not hear their prayers and bring her back to Himself. The last chapter of this story can only be written when Golden is serving Jesus.—Darkness and Light.
A TIMELY UTTERANCE.

THERE is a condition existing in the church to-day which bids fair to permit another generation of unreached heathen to go down to the grave and hell unloved and unsought. This is a very solemn, heavy charge to make! We do not deny that it is a charge; indeed we wish it to be so understood.

Recently the secretary of a certain mission board told us that there were forty candidates for the mission field who could not be sent for lack of funds! This was in the holiness movement! This condition existed right in wealthy America! Forty holiness preachers could not reach the ripened harvest fields of heathendom for the lack of a few paltry dollars! How many heathen souls must go to hell because of this illiberal condition in the holiness ranks of the homeland? We do not know, but certain it is that their blood will cry out against such a sordid state of affairs, and God will know where to place judgment.

These things, beloved, stir our souls. We cannot be blamed for crying aloud against such conditions, when we know that they are the result mostly of apathy and indifference to the commission of Jesus. There is a narrow vision of our personal responsibility for the heathen which is not in accord with the Scriptures. God does not load His children with burdens heavy to bear, generally He pleads with us in tender tones, and then sometimes, He commands; and in the matter of witnessing to all the world, to “every creature,” He comes to us with a direct, definite command, “Go!” But it is human to ward off a command, to let it slide over our shoulder or pass it on to others, and this command of Jesus is so treated by many of His dear children to the eternal hurt of thousands of perishing, heathen souls, and this has gone on for ages, while generation after generation of precious souls have poured over the brink of despair, to reappear again at the judgment, lost, forever lost. Do you ever stop to think that about every thirty-five years the entire population of the globe is buried, and that the great mass of them go to people the outer darkness of an eternal night, never having heard of our Jesus and His great salvation from all sin, knowing nothing of the peace that passeth knowledge!

Beloved, do these things mean much to you and me? Of course, they do! They mean everything to us! They are the very things that do concern us, they are the things that
appeal most to our redeemed and cleansed hearts! We live only that these things may not be! We exist that the travail of His soul may be satisfied, that His last command may be fulfilled!

O praise God for every dear saint whose heart is throbbing in harmony with the great loving heart of Jesus over a lost world! Thank God for every one of them and for all they are doing, but beloved, it behoves us to be alive to the fact that there are many about us in the church who are seemingly indifferent, and without a burden for the heathen, and it is incumbent upon us that we be God's instrument to their awakening. We need to show them, tenderly, their great responsibility, the commission of Jesus, the need of labourers, the sad condition of the people of the regions beyond who are stretching out their hands to us. We need to pray for and with those who display an indifference to these things, and appoint ourselves a committee of one to try and bring about a better understanding of the supreme importance of evangelizing a lost world that the coming of Jesus may be hastened. Beloved, you can do it if you do it prayerfully!

If there are forty candidates in one branch of the holiness movement waiting for funds to get them to their fields of labour, how many, think you, may there be in the whole movement, in all her schools? Perhaps a hundred or more are ready and waiting. It seems to be a matter of financial stringency, but is it justifiable? Surely not, with all the idle wealth of the church!

Let us face the situation as men of God should—on our knees—and lift this reproach which lies heavy upon us. Faith and works will bring the remedy. The holiness folks, when they once get their shoulder under a burden, always lift it, and we trust that this may be the case in the present crisis. It is a crisis, beloved, for it has in its final issue the destiny of millions of immortal souls, and our own standing at the bema of Christ.—

*Electric Messages.*

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**REVERSING GOD'S COMMANDS.**

It is a great mistake to put charitable work before spiritual. This is putting the second commandment in the place of the first.

*Christian Workers' Magazine.*
AFTER MANY DAYS.

By Anna Little.

IT was high noon in an Indian market town. Great clouds of dust whirled about, driven by the hot wind, setting finally in thick white coats on people and things impartially. For this was not the clean, cool home market place you may be picturing to yourselves, but an open space reserved in large towns for the weekly market, where the vendors arrange their wares, out in the open, under the blazing sun. People of all castes were there, for all India loves her market-day. I have known quite sick people to get well suddenly and go to market. This town being a big one, people had come from far and near.

Presently there appeared in a bullock cart in the throng, two missionaries, selling gospel portions, and talking about the contents of the books to the people who stood around the cart. As the audience listened hands were stretched out here and there for copies of the book. Its pages were conned, very often upside down, for not all could read, but it so happened that frequently such perusal convinced the readers that it was a book worth buying and the required price, one half-cent, would be extracted from the tail-end of the purchaser's garment—kept carefully tucked in at the waist for the purpose—and handed over to the missionaries. Then the book would be tied up in a cloth or else slipped inside the turban, and one can imagine the book being read in some other place that evening by the son of the family, who, of course, goes to the village school.

The hours wore on. Still the missionaries waited, longing for yet one more soul to hear the truth. Sun, heat, parching thirst, dust laden air, redolent with the pungent odors of red peppers and garlic, and long hours of talking aloud so that all who stood around the cart might hear, had conspired to bring about what would be termed in America, "ministerial sore-throat." Still they waited and watched, compelled by the faces before them, each one the index of a soul who might be hearing for the first, perhaps the last time the message of life, and inspired by the words of the ancient sage, "In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Finally fearing darkness would overtake them on some intricate country road, or find them crawling through some
river, the remaining books were stowed away and the tired bullocks were hitched and started homeward. The cart jerked along the homeward road, now up hill, now down with a jolt into an occasional rut, or crept along titled sideways at a breathless angle of seventy-five degrees upon some ancient road that has preserved that peculiar angle for, perhaps, centuries. Two hours of such travel brought them to camp. A good opportunity—two hours to spend in prayer for those who had so lately heard the gospel, for those whose faces come to mind, thrown on the canvas of the mind, no doubt, by the Divine Hand, as souls to be remembered and prayed for.

It would seem that there had been one in that great throng, whose heart had been gripped either by the words he heard or by the message of the book he had bought. He knew it was the truth and that he ought to heed it, but he was no longer a young man, and he had not the courage to take the new way. But several years later, when his daughter who had been put out of caste, for having committed an offence against caste, had to give up her two beautiful children in order that she might re-enter caste, it devolved on him to dispose of his grand-children. Might it not have been the good seed sown in his heart that market-day five years before, that led him to choose to give these helpless little girls to the missionaries, rather than sell them to lives of shame for $133.00 each? At any rate he did choose to do this, even in the face of the bitter opposition that might, and did, arise when his act became known.

Space does not avail here to give the details of how he brought the children; nor how they were gladly received in the Girls' orphanage, at Khamgaon; nor of the desperate efforts made by the relatives to get the children back; nor how they threatened to bring a suit against the grandfather; nor how he came privately and warned the missionaries on no account to give the children up, as they only wished to sell them; nor how the missionaries quietly kept the children knowing the law to be back of them, since buying or selling of persons is illegal.

And now let us peep into the girls' orphanage. We see these two little girls running about, playing with many other little brown girls; we see them going to school; at prayer time we see them bow their heads in tiny folded hands; we hear them sing Christian hymns with all the power of their tiny throats; and as we look at them we shudder to think of their precious little bodies and souls, given before they were able to choose for themselves, to the Evil One, and we thank God for having taken them, from the heart of that far-off heathen town, yea,
from the very citadel of the Enemy, and brought them right to our very doors. And we feel emboldened to trace it all back to a market day five years before, when their grandfather heard, as he says, two missionaries preaching the gospel. And we repeat the words again as a stimulus to faithful plodding on, "Cast thy bread upon the waters: for thou shalt find it after many days."

YOUR MISSIONARY INVESTMENT.

B ARON JAMES de ROTHSCILD once sat for a beggar to Ary Scheffer. While the great financier, attired in the rags of a beggar, was in his place in the estrade, I happened to enter the studio of the great artist, whose friend I had the honour to be. The baron was so perfectly disguised that I did not recognize him, and believing that a veritable beggar was before me, I went up to him and slipped a louis into his hand. The pretended model took the coin and put it in his pocket. Ten years later I received at my residence an order on the office in the Rue Lafitte for 10,000 francs inclosed in the following letter:

"Sir—You one day gave a louis to the Baron Rothschild in the studio of Ary Scheffer. He has employed it, and to-day sends you the little capital with which you entrusted him, together with the interest. A good action always brings good fortune. Baron James de Rothschild."

On receipt of this order I sought the billionaire, who proved to me from the books before him that under his management my louis had actually fructified so as to have swelled to the large sum sent me. So Christ is walking through the world as a beggar hungry, naked, and outcast. Blessed are we if we give to the Master in the person of these His poor brethren, or take the gospel to those who have it not...

'Inasmuch as ye did it unto one of these my brethren, even these east, ye did it unto me."—The Expositor.
THE Executive Committee of the N. M. S., at its meeting of
the 22nd September, felt that the Society should henceforth
be brought more prominently before all the Indian Churches
and their prayers and special help be secured. For this purpose
the Committee recommends that one Sunday every year be
observed as an N. M. S. Sunday, and hence requests that this year
the 3rd of December be observed in this manner throughout
India. We shall be grateful if adequate preparations be made
for the occasion and a missionary sermon with special reference
to the work of the Society be preached and the offerings of the
congregations on that day be devoted to the Society. Literature
required for the purpose may be obtained from the N. M. S.
Office, Royapettah, Madras.

At this time of special stress when the war and other causes
have reduced our finances to a straitened condition, we earnestly
request that our Society will be remembered and friends every-
where stimulated to "attempt great things for God."

Yours faithfully,

K. T. Paul

P. O. Philip

General Secretaries.

"He looked on me, a Man of tears,
An outcast Man and lonely,
He looked on me, and through the years,
Him must I serve—Him only."
CHANDUR—Pray for a worker and his family in deep distress.

—That suitable workers, both men and women, may be called and sent of God to work in this large Taluka (county).

—For many persons from far off villages who have heard the word in this place and have bought copies of the gospels to take to their distant homes, that God will make His word fruitful to the salvation of their souls.

—That the minds of enquirers may be freed from the thoughts of worldly advantage in becoming Christians.

SHANTIPUR—Praise, for good crops here this year.

—For answered prayer concerning the school children and Bible class here.

Pray—That our native workers may be filled with the Holy Spirit, and be much used during the coming touring season to God's glory.

VIRAMGAM.—Praise, because our hearts are encouraged in the work. The people listen well and some seem near the kingdom.

Pray—That these may openly confess Christ as their Saviour.

—The child of one of our native workers, named Lazarus has been sick for the past 16 months. Pray for his recovery.

—For the sale of scriptures at the Railway station, and for fruit from them.

—That all may be kept in courage in this station.

GENERAL.—Praise, for good harvests.

—For the safe arrival of new missionaries.

—For the blessings attending the ministry of Rev. J. Foreman to us in the Convention.
ITEMS.

Mr. and Mrs. P. Hagberg, returning from furlough, landed in Bombay on Oct. 8th after a long but pleasant voyage. They brought Florence and Gordon with them, and have left the older children in school in America. We are glad indeed to have them with us again.

With Mr. and Mrs. Hagberg came two new missionaries. Mr. James F. Brabazon is the first young man sent to India for almost six years, and so was very welcome. Miss Julia Woodward is the fourth of the second generation missionaries on our India field. She is the daughter of Rev. Gideon Woodward, of respected memory in our Gujarati field. Both of these new workers are for Gujarat.

As we go to press the Annual Convention is in progress in Akola. The meetings thus far are characterised by unity and blessing and the consciousness of God's presence in our midst.
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
Mr. & Mrs. L. J. Cutler

KHANDESH

BHU Sawal
Mr. & Mrs. A. I. Garrison
Miss C. Rutherford

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

CHALISGAON
Miss E. M. Patten
Miss K. P. Williams

JALGAON
Mr. & Mrs. K. D. Garrison

PACHORA
Mr. & Mrs. O. Lapp

GUJARAT

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

DHALKA
Mr. & Mrs. S. P. Hamilton

KAIRA
Miss E. Wells
Miss B. Conger
Miss E. Prichard

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

MEHMADABAD
Mr. & Mrs. L. F. Turnbull

SANAND & SABARMATI
Mr. F. H. Back

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

VIRAMGAM
Miss Peter

LONAVLA (Powna District.)

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

ON FURLough:

Mr. & Mrs. P. Hagberg
Mrs. I. Moodie
Mr. & Mrs. O. Dihham
Mr. & Mrs. Wm. Moyser
Miss E. Wyeth
Miss H. Bushfield
Mr. & Mrs. P. Eicher
Mr. & Mrs. C. W. Schelander
Miss M. Woodworth
Mrs. V. Erickson
Mr. & Mrs. J. N. Culver

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