HIS GIFT AND MINE.

"Over against the treasury,
He sits who gave Himself for me.
He sees the coppers that I give
Who gave His life that I might live.
He sees the silver I withhold
Who left for me His throne of gold,
Who found a manger for His bed,
Who had not where to lay His head.
He sees the gold I clasp so tight,
And I am debtor in His sight."

—Sel.

EDITORIAL NOTES.

"God so loved the world, that He gave His only begotten Son."

John 3: 16.

Hereby know we love, because He laid down His life for us: and we ought to lay down our lives for the brethren." 1 John 3: 16.

Christmas is one of the most sacred of days, for it commemorates the Father's part in our redemption, as the Passion Veek commemorates Christ's part. Good cheer is fitting at this
time, as were the angels’ songs of peace and good will, if it is tempered by reverence. It would be well, however, if we who love the Lord Jesus could disentangle ourselves from the frivolity of the ordinary Christmas season, and remember that our word Christmas means “Christ mass”—a sacred service—and that our gay “holidays,” are a degeneration of the former “holy days,” as the word indicates.

Sometimes the Lord’s treasury is neglected at Christmas time on the plea that there are so many other expenses. This should not be. Gifts to others at the cost of robbing God surely are not helpful. Christmas meant sacrifice in heaven for the sake of those who were God’s enemies. It should mean no less to us than sacrificial giving to those who cannot repay us in this life.

Behind every missionary on the foreign field there should be several persons at home who, though kept by home duties from going in person to the foreign field, would make the same self denials for the support of the work that a missionary is expected to make. We read the following in the Christian Worker: “I know a man of only moderate income, according to modern business ideas, who is supporting twenty native preachers in West Africa, seven in South Africa, two missionary families in East Africa, six native preachers in India, and some forty native preachers in China. He is spending about $3,000 a year on himself, and all the rest goes into mission work. Instances of this kind are multiplying.”

The work of foreign missions is now too old, and its claim too well known to be called a charity. Thoughtful people are coming to realise that the evangelization of the non-Christian nations is the first duty of the Church. Not only so, but those who refuse this responsibility condemn themselves to spiritual atrophy. We quote again: “This is the day not only of systematic giving on the part of the churches, but of large “special
gifts by those who want to make investments in the foreign fields for the sake of Christ and His civilization. A man in Kansas City recently gave $1,000,000 to the missionary and educational enterprises of the Disciples of Christ. A prominent business man in New York City gave one million to the higher educational work of the American Board. This man was asked to contribute $2,000,000. He replied, 'I am not in a position to do what you ask, but if $1,000,000 will be of any use to you I should be glad to send it on.' Another man who recently subscribed $100,000 to the American Board explained it to his pastor by saying, 'I do this not simply because I believe in the work of this Board, but because I want to save myself from the stinginess of old age which I see creeping upon some of my friends.'

"Less than a century ago the Baptists divided about equally in numbers, one half being missionary and the other half anti-missionary. The missionary Baptists now number nearly 6,000,000, the anti-missionary about 102,000. God cannot prosper a non-missionary people and keep His Word."

A more specific description of some Churches of this non-missionary minority is found in The Baptist Standard: "We have received a copy of the minutes of a Hardshell Baptist association in east Texas. We note at least two facts of interest which are related to each other. In the constitution of the association, is this disclaimer; 'This association forever disclaims all connection with any missionary society by whatsoever name it may be called. No Church shall hereafter be admitted into this union until she shall have first produced satisfactory evidence of her being opposed to all missionary schemes.' Now, note the table showing conditions of the Churches. In the eleven Churches, there was not a single baptism, nor were there any additions by letter. There was one exclusion and one death. The total contributions reported from all Churches amounted to $12.00."
REPORT OF THE DEVOTIONAL SERVICES
AT THE CONVENTION.

By A. B. C.

The convention opened Friday evening, October 20th, with an informal meeting in which nearly every one present took part by telling of experiences during the past year, of many lessons learned, of many causes for thanksgiving, and of ideals for the coming year. It was good to hear the hearty statement from a number that the year had been the best and happiest of their lives.

The meeting next morning was given to the necessary opening business of the convention; but in the afternoon Mr. John Forman of the American Presbyterian Mission in North India, who had been specially invited to address the convention, spoke on the subject of indebtedness, with Romans i. 14 as a text. He spoke most feelingly first of our immeasurable debt to God for temporal welfare and spiritual gifts, and showed that the only way in which we can repay Him is by transferring the debt to our fellow-beings and by serving those who are poor and strayed and needy. Paul said he was a debtor both to Greeks and Barbarians, and to the wise as well as to the foolish. Mr. Forman dwelt on the fact that in the telling of Christ's Good News it is often much easier to pay one's debt to the foolish Barbarian than to the wise Greek, and emphasized our obligations to those who are indubitably our superiors, as well as to those who appear to be our inferiors. Also, that in dealing with the latter it was essential to remember that whatever we do for them is an obligation as well as a privilege, is after all only the partial payment of an incalculable debt. This will make impossible that pleasant feeling of benevolence and easy patronage, and help us to bear more patiently the many irritations and difficulties of service for others. It will also give us the perspective which will enable us, after doing "all the things that are commanded" us, to say sincerely that "we are unprofitable servants; we have done that which it was our duty to do."

Mr. Fuller followed Mr. Forman with a short talk on two kinds of debtors. The first acknowledges debt, but has no fixed intention of ever paying it; he is content to go along paying only what he is forced to from time to time. The other cannot rest until he is free from obligation, but will pinch himself anew work his hardest to pay his debt. Paul was a debtor of the second sort. From Acts 20. 17-35 and from ii Corinthian 11. 23-33 we get some idea of the zeal, sacrifice and concentrate
purpose with which he set about to pay his debt.

In the evening Mr. Forman spoke most impressively on consecration to a great purpose. His text was Rev. 1-9. He commenced by comparing the selfish ardor of Absalom with the unselfish devotion of Jonathan. He then spoke of Abraham, to whose unquestioning obedience there were no limits; of "Amasiah, the son of Zichri, who willingly offered himself to the Lord;" and of Moses, who gave his all for his people; and who could plead unselfishly alike for the individual, as in the case of his sister Miriam, and for the perverse, peevish, coward and ignorant nation he had undertaken to return somehow to their lost land of Canaan.

Mr. Forman then took great names from the New Testament: Stephen, who died for his testimony of Jesus; Peter and Paul, who lived for nothing else; and the beloved and loving John, whom we are apt to remember only as seer, but who expressly tells us that he was exiled to Patmos for that same "testimony of Jesus" Whom he had beheld "full of grace and truth", and for love of Whom he could "never rest on earth again."

The next examples of men who had consecrated themselves to a great purpose were taken from Church History and modern times. There was Francis Xavier who, when he was shown a vision of the things he should suffer, cried out in ecstacy, "Yet more, O my God! Yet more, O my God!" There was Savonarola, who died for the purification of the church, Zinzendorf who gave his life to one cause, and Samuel Hebich, a German missionary here in India, who was always and everywhere a fisher of men. Then came names new to most of us,—John Vassar in the Civil War, who never lost a chance to urge either private or officer to be Christ's man; and lastly John R. Peel, an ardent young missionary to China, who, at the time of sailing from America, exclaimed joyously, "Now, for forty years to preach Christ in China!"—but who within forty hours of his arrival in his station was murdered in a sudden robber uprising.

All these, Mr. Forman said, were a call to us to concentrate our consecration on the winning of souls through the preaching of Christ and His Word.

Sunday morning Mr. Forman spoke inspiringly of the National Evangelistic Campaign in South India and the Punjab, in which the effort has been to get every Christian out as a witness for Christ. Twice at least, a week has been chosen for a preaching campaign for which thousands of Indian Christians have laid aside, when possible, their ordinary work and gone out according to a thoroughly organized plan to
hundreds of small villages, as well as to the larger cities, and held thousands of meetings in the open air and in buildings rented for the purpose. The enthusiasm of the workers was great, and great interest was consequently roused among those who heard them. The present reporter was too interested to take notes and cannot remember figures without them, so cannot reproduce the very interesting totals given by Mr. Forman in his stirring narrative.

Sunday afternoon Mr. Fuller gave an earnest talk on the sin of unbelief and the downward steps which follow it, but the reporter had followed Mr. Forman to the vernacular meeting in the Indian Christian church to hear all over again in beautiful Hindi (which is more or less understood by all our people here, though the mother-tongue of most of them is Marathi) the splendid address of the morning. Mr. Forman's accent, acquired during his childhood in India, for he is a "third generation" missionary, is a delight to the ear and our people heard him with absorbed interest. The account of what Indian Christians are doing in other places will help to rouse them to a practical sense of their own deep obligation.

Sunday evening Mr. Forman chose for his subject the great mystic promises to the overcomer, given in the messages to the seven Churches in the second and third chapters in Revelation. He made them very real and attainable and greatly to be desired. In conclusion he said with great conviction:—"There is such a thing as a victorious life, an overcoming every day, if we give up ourselves in absolute consecration to Christ, to live for Him or to die for Him."

Monday morning Mr. Forman's subject was prayer. He spoke of Hyde of the Panjab, a fellow missionary of his, who died recently and of whom we have all heard for years. No one who ever saw him could forget that keen, strangely lit face of the great mystic to whom God is more real than anything else in the world. His very atmosphere was prayer. When one saw him one felt instinctively, "This is a very holy man," and was hushed and felt wistful to know more of God. And so he impressed the natives of this country; they felt that in him was their ideal "sadhu," the true holy man which is the absorbing ideal of so many of their own devotees. Mr. Forman told us that an Indian servant who did not know Mr. Hyde's name, described him as "the Sahib who sleeps little and prays much." Not that Mr. Hyde's praying was ostentatious,—never was a quieter man, but in this country servants know everything, though really no one ever knew how much he did pray, Mr. Forman spoke, too, of Gulla, a simple old man of whom we have
all heard in connection with the Panjab revival, and a village coolie, who are both men of prayer in an unusual degree.

He said all true prayer is prayer to God, and that much so-called prayer fails because it is not keenly conscious of God, is a collection of suitable phrases and diction, with perhaps a much more lively sense of the audience than of an Almighty Father in heaven. No, Mr. Forman did not say all that, for criticism seems foreign to his spirit. He emphasized the positive side, and one can still hear the earnest inflection of his voice as he repeated that prayer must be to God, to God, to God.

He emphasised, too, the necessity of definitely yielding oneself to the Spirit of God and asking help each time we pray. Great prayer comes often with "unutterable groanings". Also true prayer is not selfish. Though the prayer of a novice or a little child may be at first made up of small material requests, it is bound with growth to widen and concern itself with essential matters and the needs of others. The fervent, effectual prayer of a righteous man, woman, or child, avails much in its working.

Monday afternoon Mr. Fuller gave a lesson on 1 Samuel 29 and 30, which tells of David's deception of Achish, his consequent wanderings and crookednesses, his return after the needless troubles he had brought upon himself; and specially emphasised the promise, so full of encouragement to one who has strayed, "Thou shalt recover all."

Monday evening Mr. Forman gave a very helpful exposition of the Lord's Prayer, taking it phrase by phrase, and showing how it is a model of the great scope of prayer, ranging from personal need to the infinite reign of God, yet to be manifest on earth as elsewhere.

Tuesday morning Mr. Forman talked about the Temptation of Christ, showing that the snares set for Him are often laid for us. It is easy for a missionary to be on the lookout for large opportunities and so miss the apparently small ones. Yet, to preach at a great Hindu mela (religious fair) might not be really so great an opportunity as to comfort or care for a child, while help given quietly to a friend in trouble might count for a great deal more than addressing some large conference. We all know the story of the old Scotch minister who was saddened by the reproof of his elders that in a whole year only one little boy had joined the church, but that one boy happened to be Robert Moffatt who helped take the Light of the World to Africa, that wonderful, ancient, "dark continent."

When General Booth was preaching in Amritsar, his interpreter, Hesan Ulla, was so overcome that he could scarcely speak;
and filled with General Booth's message, he later met three young men, Ganda Mal, Mallu Chand and Labbu Mal, whom he influenced so powerfully that they have been firebrands in the Panjab ever since. Hesan Ulla, who is now an archdeacon has also helped many others, yet when General Booth was speaking, he was probably thinking far more of his great audience than of his interpreter. We never know what is the great opportunity, of our lives. We must be ready every day for every opportunity, else we may find that we have played Priest and Levite to the needy, the poor, hungry, wounded, robbed, who give us such beautiful opportunities to be good Samaritans to Christ Himself, Who, He plainly tells us, is personified in these His brethren.

Mr. Forman referred too, to that lovely story of Tolstoi's about the old cobbler in his shop below the level of the street, who, out of the wealth of his poverty, helped in some way every one who came to him. One evening, as he prayed, weary from his day's work, he had a vision of the Lord Christ, Who told him that each dear, needy visitor that day had been none other than Himself, and thanked him for his hospitality and help. One can imagine his exquisite joy; and yet I think it was not much greater after all than what he felt every day, for one who truly loves, gives and serves for the joy of it and not for any reward. Why should it not be as thrilling, as lovely, to help in any way, the littlest, ugliest and meanest as to help the Great Master Himself? One's heart bounds to think of rendering Him any personal service, and yet what a sweet thing to help anybody! The true mother loves most tenderly the child that needs her most. Our dear Lord never stopped "doing good" because people were not grateful, and all that He endured was for the incomparable joy set before Him of bringing us, strayed and lost as we were, back to God.

Mr. Forman said much more of the kind of thing that makes one gird one's loins to go forward, but there is not time or space to indicate it all. Immediately after this address he left us to speak at another missionary conference in this same province, and was followed by the warm good will of every one who had been stimulated by his earnest addresses.

At first hearing Mr. Forman impresses one as a scholar, gentleman, and saint, but with further acquaintance the saint takes the ascendancy. It is not often one sees a man who carries about with him such an atmosphere of prayer and devotion. He is helpful, not because of new and startling ideas, but because of his sincerity and earnestness. One feels that everything he says is very real to himself, and that he himself is given to the one cause of making people acquainted with Jesus, the Christ. One
feels that when he speaks of prayer, he speaks from knowledge gained in the daily and earnest practice of prayer; that when he speaks of consecration to a purpose, he speaks from the single mind that is wholly and ardently given to a cause; and that when he speaks of using every opportunity to preach Christ and to serve God by serving others, however apparently insignificant, he speaks with the conviction of a man whose practice that is.

One gets very tired of mere words, one's own as well as others', but when there is life in them, and a life back of them, what extraordinary things words are, and what have they not accomplished? It is stimulating to come in contact with a man who has been powerfully moved in a great revival and has suffered no reaction in the years since, but has gone steadily forward like the ideal path of the just, which shines always more and more.

Another thing about Mr. Forman that is very convincing is his simplicity. He has no oratory, no pulpit voice and manners, no stock phrases, nor any of those tags and catch words which comprise the religious slang called "cant." His prayers too were simple, earnest and short. One felt he prayed to God and forgot any other audience. There were no sounding periods, no regular risings and fallings of the voice, no waste words and repetitions, above all, no information or expositions of Scripture offered.

In company, Mr. Forman is rather silent, unless addressed. One feels that conventional small talk puzzles and wearies him, though he is always perfectly courteous. One feels too that his spirit is often in silent prayer while others talk. He has a very face of prayer, an unseeing, yearning focus of the eyes, as if always his soul went out in desire for some one somewhere. It seems to me that when a man past fifty carries a face so gentle, so kind, so quickly touched to sympathy, so devoid of self consciousness, it is a better test of his religion than all the creeds and declarations of faith ever formulated by our talk-loving race.

The five days following Mr. Forman's departure were mostly occupied with business meetings, but devotional meetings were interspersed; and the last day, Sunday, was of course given up to prayer and spiritual discourse. We had most helpful thoughts from Mr. Fuller, Mr. and Mrs. Ramsey, Mr. Hamilton, and a Miss Mabel Scott of England, who, with her colleague Miss Barbour, visited us on her way to her work in Bengal, and in a quiet way out of meetings was a spiritual help to several of our number. All these speakers gave us things warm from their own experience, and touched with the reality that makes things go.
home; but I think they ought to write these things themselves for future issues of this paper, instead of leaving them to an overworked reporter who does not know how to report,—so I will go into no details about them, though I have heaps and heaps of notes.

A BUSINESS MAN’S INVESTMENTS.
By Mr. A. A. Hyde, Wichita, Kansas.

Many of us go through life, and, after seeking the material things of life, come to the conclusion reached by King Solomon of old: “Vanity of vanities, all is vanity.”

John the Baptist came preaching: “The Kingdom of Heaven is at hand.” Then Christ came preaching: “The Kingdom of Heaven is at hand;” and when He gave instructions to His disciples and apostles, He said, “Go and preach, saying, The Kingdom of Heaven is at hand.” This was nineteen hundred years ago, and what do we find to-day? Is the Kingdom of Heaven here? Is this terrible war and those sixteen-inch guns—which the armies cannot afford to fire unless they destroy a great number of men—bringing the Kingdom of Heaven? Yet, I believe that the Kingdom of Heaven is nearer to-day than it ever was before.

In God’s sight, is the American nation doing any more to bring the Kingdom of Heaven to this earth than are the Kaiser and the King and the Czar?

When I was seventeen I went West to take a clerical position in a bank in Kansas. After ten years I was married, and the Lord blest us with three girls and six boys. I was brought up in a Christian family in New England, where I joined the Church in my boyhood, and, afterward, was usually considered a fairly good member, as members go, in outward forms of religion and morality.

The Lord blest me also in a material way, until I came to be worth $100,000—a pretty fair sum for a man in the West; but the thought that their father had plenty of money did not have a good influence on my children. I think such knowledge always tends to have a bad influence on children. Mine were given to pleasures, and some of them started on the downward grade. If anything wrings the heartstrings of a man or woman it is when their children are on the road to ruin. Then the Lord
saw fit to take away the money, and within three or four years I found myself with $100,000 or more indebtedness.

That was the greatest blessing to me and my children. They woke up to the realization that it was not too late for them to mend their ways. We passed through a few years of the bitter experiences of poverty, and yet we always had enough bread and butter, and could buy a soup bone occasionally or some cheap meat. The father and mother, as well as the children, learned something of what life meant during those years.

Then I went into another business, and the Lord prospered me so that money began to come in still greater abundance than before. I began to wonder whether I was going to have the same experiences again. Instead of taking so much time for the daily newspaper, I made a practise every morning of taking a half-hour alone with God's Word, with the door shut. Thus I fed on God's Word, and asked Him that we might not make the mistakes of our early days, but that we might train those children to experience the true satisfactions of life.

The teachings of the Sermon on the Mount in regard to accumulated wealth came to me as a revelation, although I had read them from my boyhood, and knew them by heart.

"Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal."

I had had experience with thieves breaking through and stealing accumulated wealth, with banks failing, and with stock worth $200 a share or more being declared worthless. A number of enterprises that promised large returns failed to materialize because of poor management, because of miscalculation in various ways, because of change of circumstances. And after worrying over these material enterprises for years, and attending directors' meetings, and having my life shortened by anxiety over these investments, I saw that laying up material wealth in this world did not bring satisfaction, but brought, instead, distrust of my fellow man. I realized that accumulated wealth was a source of worry, a shortening of life, and deleterious to character, and that the time spent worrying over these investments, and in attending directors' meetings, and looking over reports, might be put to much better advantage for my own satisfaction, for the good of my family, and for the benefit of the community.

A few years ago I secured the names of four or five hundred wealthy men and sent each one a letter asking about the satisfaction they received from material investments, and from what
they were giving away for the upbuilding of God's Kingdom. I received nearly one hundred answers—one of the most striking came from a philanthropic, well-known man of wealth, who wrote as follows:

"Those investments which have turned out well have troubled me more than the losses. It is the dollars I possess that keep me anxious; my permanent investments have not made me a good man. I do not think money ever helps a man morally, and he is a splendid man who can keep money from hurting him. As for money given for philanthropic causes, the best investments I have ever made are the investments for the common good. I generally give away about 30 per cent. of my net income. These are the only investments I have made that really make me happy. The causes of need to which I have turned deaf ears hurt like a wound. Money is a cancer, and if we let it go it will kill us. Inherited money is a curse to our children. There is a joy in making money by giving society value received. No man should bar his children from that privilege."

That man's experience agrees with the teachings of the Scriptures, and if we would take part of the time every morning that we waste on the newspaper, and would study God's Word, we would know what is worth while in life. Such knowledge of the Bible is the great lack of the Christian Church to-day. We are soldiers of the Cross, and do not know God's "Book of Tactics," nor the plan of campaign it teaches us, nor how to obtain the true satisfactions of life. We go through life as babes in Christ, and reach Heaven, if we reach it at all, as stunted souls, because we have not God's Word in our hearts.

When I awoke to a realization that my own experiences bore out the teaching in the Bible, that accumulated wealth was a curse, I next took the second part, "but lay up for yourselves treasures in heaven." Most men who look for good investments in this world are always ready to listen to any man who has a first-class investment that will pay 10 or 20 per cent. profit. At first I was willing to listen to such men, but after a while I began to look around with the same enthusiasm for the Lord's investments. Most of us turn these opportunities down, on the plea that we have so many obligations, and must look after our credit. We put money into material things, and when God's causes come we turn them down. How many are there who seek God's investments first? One of the greatest mistakes that ministers make to-day is in their ministry to the rich. Nine times out of ten, a man of wealth, when well along in life, has learned that material investments are not satisfying, are a curse to his children, and are shortening his life. Most men of means
are not as helpful to society as before they became rich. Ministers should go to men who are able to give largely, and ask them for large things.

One minister wanted to start a campaign for foreign missions, and invited about one hundred of the best men of his church to a good dinner. I spoke to the best of my ability, and afterward stopped for a moment, before going to the train, to listen to what the pastor said. Here it is: “Men, you have listened to this talk by Mr. Hyde. This Church has not been doing its duty in regard to foreign missions. Our amount in the Church records is very small. Some of you men here could give ten dollars a year to foreign missions just as well as not.”

There were bankers there who could have given $1,000 as easy as $10. It is a sin to deliver such a message to men who are being cursed by the devil. God says: “Ye cannot serve God and mammon,” and these men are serving mammon. It is the responsibility of the minister to preach this truth to them, and it will do them good. If you ask a man for ten dollars when he is used to doing business in tens of thousands for his own benefit, he despises the smallness of the enterprise. It is belittling to the Kingdom of God, and he knows it. If God has given a Christian man the ability and the opportunity to make money, He will hold that man responsible for the way he uses his money just as He will hold the minister responsible for the way he uses his brains and his opportunities to preach the gospel. Ministers have a right to say to any man, “Your money is becoming a curse to you. The Kingdom of God is calling for money as never before, and never were the opportunities so great as to-day for building up the Kingdom of God. Consecrated men are ready to give their lives in God’s service, but they have not the means of support, and it is the wealthy men of our Churches who are to blame.” God has poured out His wealth to Church-members in the United States as never before, and the means for advancing the Kingdom of God are in every city, and are in evidence all over this country.

Since I learned this lesson I have made it my business to seek opportunities for doing God’s work, and always try to have something on hand for emergencies. Many opportunities are offered to me to make material investments, but I always have one answer to all: “My friends, I have a better investment than you can offer to me if you search the whole world over.” They usually open their eyes, and wonder what that is, so that I get an opportunity to preach the gospel to them.

I have had some wonderful experiences. It is a pleasure to help when men are at their wit’s ends and are on their knees.
praying that God will in some way further His work in which they are interested.

About three years ago, one Saturday, at noon, a young man came to my office and handed me a letter of introduction from a man in Denver. I read: "This will introduce to you Mr. F. B. Gillette, Secretary of the Young Men's Christian Association in Seoul, Korea. He will tell his story better than I can in pen and ink."

Then the young man stated his case as follows: "The International Committee have given me permission to come to the West to raise $10,000 for the equipment of our new building in Seoul. One man in New York will give $5,000 if I will raise $5,000 more, and unless at midnight to-night I have $5,000 raised the option is forfeited, I have only raised $4,000, and the gentleman who wrote that letter said that he knew a man in Wichita, Kansas, who usually had money on hand for the Lord's causes, and he gave me that letter to you."

I put Mr. Gillette through a pretty close examination as to his work, for I thought that possibly the letter might have been found by him. Then he showed me a letter from Dr. Howard Agnew Johnston, of Colorado Springs, that read about like this: "On my recent missionary trip around the world, I had the pleasure of visiting the Association in Seoul, Korea, and can safely say that it is a worthy investment for anyone who has money to invest. I have given Mr. Gillette some money, and only regret I cannot give him more."

I turned to Mr. Gillette, and said: "That is a good letter; you can have your $10,000."

Tears came into his eyes, and his lips began to tremble, as he asked me if he could pray. That prayer brought tears to my eyes, and the memory of that day will last as long as I live. I know what it is to receive good dividends from investments, to cut coupons, &c., but the satisfaction that comes from such an experience as that is a thousand times more satisfying than the laying up of millions of dollars in this world. The trouble with men who lay up earthly treasures is that their treasures increase but their souls shrivel, and their characters are jeopardized. There are very few fortunes accumulated these days without stepping beyond the bonds of brotherhood.

God help us that we may know how to use God's money so that God's Kingdom may be built up thereby.—From The Missionary Review of the World.
SAVED IN TIME.

BY C. Hansen.

SOME months ago I asked prayer for an old couple of the Darara Caste. You will be glad to know that the dear Lord has answered prayer for them. The woman accepted Christ as her Saviour and she is now safe with Him, Who loved her and gave Himself for her. She died two weeks ago while we were away to the conference at Akola.

We often went to see the old people, who were always so glad to see us, and to listen to the wonderful story of God's love. When we left they always asked us to come again very soon. While we were away at Akola the Biblewoman went there and found the woman very ill, but happy in the thought that she would soon be with her new found Saviour.

She was very anxious to see us, and the last thing she said was, "Has she come?"

Her husband said "No, she has not come."

Soon after that she passed away repeating the name of Jesus.

Yesterday we went to see the husband. It was very touching to hear him tell about his wife's death. He said, "My wife had such a nice death; I do not feel sorry because she is now happy, and if the Lord would call me soon it would be very good." Upon our asking him if he was ready to meet the Lord he said, "I have put away all my idols and I pray in the name of Jesus every day, and ask him to forgive me my sins."

The old man has very little light, but I believe that he too is saved. We had prayer before we left and after praying we asked him to pray, which he did. His prayer was very short and to the point. This is what he said:

"Lord Jesus forgive me all my sins, and take care of me every day as long as I live; that is all I have to ask."

We felt that this short simple prayer come from his heart and the Lord will answer. When we left he asked us to be sure to come very often to comfort him and to tell him more about the Lord. Pray that the Lord may reveal Himself more fully to this dear old man and be his comfort day by day.

"The real secret of an unsatisfied life lies too often in an unsurrendered will. And yet how foolish, as well as how wrong this is."

—J. Hudson Taylor.
SEED SOWING IN VIRAMGAM.
By Carrie H. Peter.

EVERY year a great Hindu Mela, or festival, is held at Sidhapur in the Viramgam Taluka. Thousands of Hindus gather to buy, sell, frolic and worship. This is always a great opportunity for selling Scriptures, so this year four of our native workers with two Irish Presbyterian workers went for this purpose. After some trying experiences they reached their journey’s end, tired and hungry. They ate and then pitched their tent in the middle of the dry river bed. In the morning they were up for prayer and were then ready for the day’s work. We give the worker’s report as they gave it to us.

"Because of a change in the Hindu holiday there was only one day for selling Scriptures but that day we sold 287 Gospels and 7 Psalms. As we sold Scriptures we seemed to hear the voice of Jesus saying, 'Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.' John iv. 35. 'Whom shall I send and who will go for us? Then said I, Here am I; send me.' Isa. vi. 8. 'The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.' Matt. ix. 37, 38. If all Christians would say like Isaiah, 'Here am I; send me,' how nice it would be, because many who are like the people of Ninevah and cannot discern between their right hand and their left (Jonah iv. 11), would be saved and come into God’s kingdom.

Let us pray for the Gospels and the harvest. Pray that to the minds of those who read the Gospels God may give His light and they may be saved, and that God will give more labourers for the harvest. In all this great company there were only six labourers. We were only a few. Nevertheless in this great crowd it was known that there were Christians. As the Lord said, 'A city that is set on a hill cannot be hid,' so in this gathering we were always before their faces. We have faith, hope and assurance that the word which was sown will not return void.'

Last month these workers sold 814 Scriptures at the Viramgam Railway Station. Cannot we add our faith to that of those who went forth to sow?

"There must be the living out of the life of God in order that we may learn to know Him more fully and perfectly."

—J. Hudson Taylor.
NOTES ABOUT THE WORK IN SHANTIPUR.

By Jessie C. Fraser.

"BE Strong and of good courage, for the Lord thy God is with thee whithersoever thou goest."

"Thou though alone with thy God, though alone, in thy courage go forward!

Nothing it is with Him to redeem by few or by many. Help though deferred shall arrive; ere morn the night is at darkest."

J. Mason Neale.

In view of the great need all around us in this heathen land we feel often constrained to say, "What are we among so many?" But we are so glad that "our sufficiency is of God," and "He is sufficient for these things." So trusting Him we go forth knowing that His promises are true that he that soweth in tears shall reap in joy, and he that goeth forth and weepeth, bearing the precious, seed shall doubtless come again with rejoicing bringing his sheaves with him.

In this part of his vineyard, in the southern part of Ahmedabad, we have been led, by the blessed Holy Spirit we believe, to sow the precious seed beside all waters, in preaching the gospel of Jesus Christ to all castes, and in opening schools for the neglected children. In 1910 we had the privilege of opening two schools, one in Jetalpur and one in Gamdi, and since then we have been led to open schools in four other villages. The success we have met with in school work has proven to us that we have had the Lord's approval. Some one has said, "The hope of India is in the children." It is a great thing to get the Word of the Living God instilled into their young minds, and I know for a fact that the truth of God's Word does take hold of their young hearts and changes the whole tenor of their lives. After studying the Word of God they never have any faith in idols. The children learn very readily, and as soon as they can read we teach them the Elementary Catechism and Scripture texts and many hymns, which they sing vigorously. As they go on we have them study the International S. S. lessons. During the past four years some of them have taken the Sunday-school Examinations, which help to fix the Word of God in their hearts. One boy got a
prize of a new Testament, and on the whole they all pass creditably.

The grandmother of one of the school boys has been greatly helped spiritually, through the testimony of her little grandson. He began first by teaching her the Lord's Prayer. She was baptized last year and attends the meetings and is an eager seeker for more light. When asked of her interest in spiritual things she answers “It is through the help of my little grandson”. He is a very bright and promising little fellow and is now a member of the Boy's Bible class. Last Christmas he recited the Sunday-school golden texts for the whole year without a mistake. There are also some other boys who attend school who are equally clever and spiritually minded.

A year ago when the rain failed to come in our district the heathen people began, according to their custom, to read their Hindu scriptures, and tried to induce our Bible class boy's to read them too, but they did not care to. Some of the boys told us of hearing the people reading their Hindu scriptures and said that it was only “Guppi” (Empty words.) Moreover the father of one of our School boys who is a member of the Bible class insisted on buying a book on the Hindu religion for his son, but the boy replied, “It will only be useless, as I shall never read it.” The father and older brother opposed him, but nothing daunted the boy. He is studying the Word of God and loves it.

It rejoices our hearts to hear these dear boys praying in the name of Jesus and pleading His precious Blood to keep them from sin and all the evils by which they are surrounded. In a village where a School has been opened for only about one year and nine months the children can recite from memory the whole of the Catechism and many Scripture texts. In July one of the little girls of about twelve years of age, who had been attending this school, took cholera and died. When she was passing away she told her people not to weep for her for she was so happy to go to be with Jesus. A short time before her death I had a talk with her. She seemed to be a real Christian. Had this lovely girl never attended school, and had she never been taught the Bible, she would have died in her sins. We realize more than ever the need of our work here on the field being backed up by prayer. The object in writing this is to request the readers of this article to join with us in fervent prayer for the dear boys and girls of these schools; also for their parents that they all may be saved.
SHALL WE STOP PLAYING WITH GOD'S WORK?

By Robert E. Speer.

To speak of but one other aspect of the war's significance to Christian missions, may we not hope that it will recall the Church to the sacrificial principle of missions? The Church as a whole has never done anything sacrificial. Individual Christians have followed Christ, but the Church, as Duff said, has played with missions. An average of a few coppers a year from each member has represented the measure of her missionary giving, and now there are some who doubt whether the Church can continue to do even this. The financial uncertainties, the increased taxation, the high prices, the reduced dividends, all make it impracticable, men say, to keep up old gifts and to advance to larger things. But look at Europe. Great nations have risen to the height of an unlimited sacrificial devotion. Is the Church to show less loyalty to Christ and His honour?

And what warrant have we in a time of distress for making Christ and His causes suffer first? Our fathers did not do this. They rose then to a greater fidelity. Some of our foreign missionary organizations were born in times of war. Others sent out during the war the greatest companies of reinforcements they had ever sent. Missionary incomes in some cases not only held their own, but increased. The war which now shadows the world, and the sacrifices which are willingly made in it, should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality and with the work of Christ in the world as worth more devotion than national honour or commercial advantage or racial pride. Every soldier dying for his country on a European battlefield, every home giving up its blood and tears, is a summons and a reproach to us men and women who have accepted the Christ of the cross, but not the cross of Christ. If they have counted their cause above their lives and their every possession, why not we? What they freely yield to their lords of war and death shall not Christians give with joy to their Lord of life and peace?—American Sunday School Times.
PRUDENCE EDNA PRICHARD

PRUDENCE EDNA PRICHARD was born in Nova Scotia, Sept. 13, 1882. She removed in childhood with her parents to New York where she spent most of her life.

Early in life she felt the call to missions and after a course in the Missionary Training Institute at Nyack she arrived in India in Jan. 1910. Her first year was spent in Kaira in the study of the Gujarati language, after which she was transferred to Ahmedabad for better help in her second year’s study. During her second year she was not content to study simply, but made herself a blessing to many of our young people in that great city, who were in peculiar temptation and distress. In quiet ways that no one knew she helped by prayer, money, advice and comfort. Many a young person will rise up to call her blessed because of her timely aid.

For two years she was engaged in evangelistic work, touring in the villages in the cold season and reaching as many as possible from the bungalow in Sabarmati in the hot season.

In 1914 she was again transferred to Kaira to work in the district, but as Miss Coxe needed help in the Orphanage she gladly consented to assist among the girls. She proved herself an efficient helper by her patient, painstaking training in Bible teaching, singing and sewing. She has left her impress on the girls with whom she laboured.

The last year was a hard one for her because of failing health. She struggled against great odds to perform her duties, but was determined not to give up. Her desire had been to finish her term of service before going on furlough. Upon our return to the field early in 1916 we found Miss Prichard in a very critical condition. Those days in March and April were very trying days. She tried so hard to keep up her end of the work. In the Orphanage Sunday school, of which she was superintendent, she often shook from sheer weakness while giving the lesson or leading the singing. We allowed her to go on thus because she wanted to do it and she did it so nicely.

The latter part of April Miss Taylor took her to the hills and was with her until July, giving herself to her in loving ministry. The disease developed rapidly and in a few weeks she was scarcely able to rise from her bed. She did not return to us therefore we leave the latter part of her illness and home going to be told by one who was with her to the last.

E. W.
“When one beloved earthly friend is taken away the heart is
drawn out more to those who remain.” We missionaries, being
so few, feel more like one family than mere friends.

The Lord has seen best to lesson our number by taking to
Himself our dear Sister, Edna Prichard. It was my privilege
to be with her during the last five weeks of her life. Those
who knew her best knew her heart longings to “go all the
way with God.” At first it was hard for her to be reconciled
to the thought that her work was finished, but for some weeks
before the end she had great victory in her soul. It seemed
that in her, verily, patience had its perfect work. She was en-
abled in the midst of the most severe bodily suffering to praise
the Lord. On one occasion about two weeks before she left us,
as I was leaving her in the forenoon she asked me to come
again in the afternoon with some little message from the Word.
The Lord gave some thoughts on “Praise,” from the one
hundred and seventh Psalm. I left her for the night in a spirit
of praise and victory and joy in the Lord. At about mid-
night that night I was called to her bed-side, as she had a severe
sinking spell. As I entered the nurse was wiping the cold per-
spiration from her body, but in the midst of it, turning to me,
she said, “I am praising the Lord any way, Lillian. The
enemy knew I had taken a stand to praise the Lord—whether it
means life or death, and he is testing one to see if I mean to
do so.”

We spent many hours together in sweet fellowship in reading
the Word and other helpful literature. Especially did she enjoy Dr. Simpson’s Sermons in the Weekly Alliance. Nearly
every evening I sang to her the hymns she loved, she herself joining in as she had strength.

She was conscious to the very last. About two hours before being taken she received a letter from her only brother, which she was able to partly read for herself, asking me to finish it for her.

During the five weeks I was with her, there was also a native young woman from the Kaira Orphanage, who, by Edna’s request, went to her when I did. The faithful, loving, and tender care of this girl was beautiful to behold. With great difficulty only could we persuade her to leave the room for rest or recreation. About a half hour before she passed away she put her arm about this girl telling her to remain steadfast in the Lord to the end. She passed peacefully away on the twenty-fifth of Sept. at one-thirty p.m.

We decked the coffin with flowers gathered from the pretty little garden in the mission compound, and after a simple cere-
mony conducted by Mr. Lapp, six of us missionaries followed the
remains through the native Indian town to the quiet little
English cemetery where with our own hands we laid her to rest
"Till He Come."

Our sympathies and prayers are with the parents and brother
who were eagerly looking forward to her near home-coming.

We know that she has gone to be with the Lord Whom she
loved and faithfully served. We know that He was with her as
she passed through the valley, and that He comforted her. Yet
in a real way it seemed to us that death is an enemy, and we
pray more than ever that He Who has promised to vanquish
death may soon come and complete His work.

L. M. P.

CHILDREN'S PAGE.

PLAYING HOUSE.

Long, long time ago, when I was a little girl, I used to play
house, just the way you do. I think all little girls like to
play house. I remember how I used to think it simply a
lovely game if we could get hats and veils and long skirts.
How we all have swished up and down stairs with our long
trains sweeping behind us as we have gone to visit "Mrs. Brown,"
or "Mrs. Jones" or "Mrs. Armstrong."

Well, one day I was visiting a friend in India, and in came
a little bit of a girl, dressed in grown up clothes, her hair
screwed up, jewels on her arms, and a wedding necklace on her
neck. She had little, fat, pudgy cheeks and was altogether so
comical that I asked how old and who she was. I was told
that she was about eleven years old, and was really a
married woman, who had to keep house for her husband. He
was a grown up man, whose former wife and children had died,
so little Victory, for that was her name, was given to him by
her parents. They had a big wedding for Victory, she received
nice silver ornaments and must have thought that it was great
fun.
But little Victory soon learned that she had to work hard. She had to wash and cook and clean and scrub her brass vessels until her little finger nails were worn down, and it was very hard for her to have to work so much, for she liked to play just as much as you do. A Christian preacher living next door to her had a little daughter, who was about Victory's age, but was taller than Victory. She went to school every day and could read and write and sing such pretty songs, and when she came home from school, her mama allowed her to go out and play. How she romped, skipped and jumped! How her little pig-tail flew around her ears! Then out would come little Victory, and forgetting that she was a grown up woman, she would romp too. I saw them playing "chicken." They hopped about the ground clapping each other's hands and making such a comical blowing sound, not at all like the sound the chickens make, but then I was not a little Indian girl and did not understand.

Another day we saw Victory out at the front gate. What a sad little figure she was as she looked down the road after her mother who had been to visit her, and was on her way home. Victory didn't want to be married, she wanted to be a real little girl again and live at home with her own dear mama. She ran away once, and then her husband went and carried her back home on his hip. He had to have some one prepare his meals for him!

Little Victory too had to worship the ugliest stone daubed with red paint, and she thought that it was God until a missionary told her that it was only a stone, and taught her whom she should worship. Victory's husband was compelled to attend Christian services, for he was working for missionaries. His little wife was very much interested in the meetings and liked to hear about Jesus, but her husband did not want her to stop worshipping her idol, and he did not enjoy seeing her absorbed in the story of Jesus. One Sunday we saw him give Victory a look and Victory immediately arose and left the meeting.

When you play house dear little girls, be glad that it is only play! Be glad that your mamas and papas are Christians! Be glad you were born in a Christian country! And pray for the thousands and thousands of little girls like Victory, who have to bear burdens too heavy for them.

A. H. S.
PRAYER AND PRAISE.

PRAISE.

CHANDUR—Praise, for a worker and his family healed and blessed.

Prayer, that God will send suitable men and women to this needy field.

—That a spirit of deep conviction for sin may come from God upon some in this district who have heard the Word, so that they may yield themselves to Him.

—For Divine guidance and leading during this touring season.

KHAMGAON—Praise, God for bringing Mr. and Mrs. Hagberg safely back to India, and for Miss Bjoland.

Prayer, that we may see God's power unto salvation amongst the people to whom He has sent us.

MATAR—Prayer, that the Lord may use us while on tour to bring precious souls from darkness into light; from the power of Satan unto God.

—For a young couple of the farmer caste, whose hearts have been touched, that the light of the glorious gospel of Christ may shine in their hearts.

SANAND—Praise, for the increased earnestness in prayer and in spiritual life on the part of the residents of Ashapur.

—For the removal of one hindrance to peace in the village of Ashapur.

Prayer, That the people may go on in their spiritual life, and that the absence of the missionary from them may not be a cause of going back.

ITEMS.

Mr. and Mrs. Carner were with us for a few days of the convention, after which they had to leave to catch their boat, as they were going on furlough. Mr. Carner had just recovered from a severe attack of fever.

Mr. and Mrs. J. Culver, returning from furlough, arrived during the convention, and Mr. Culver was with us for the last two days. Miss Bjoland also came with them, and was gladly welcomed amongst our number.

Mr. Schelander has come since the convention, and is already on a preaching tour in Khandesh.
The following appointments were made at the convention:

Mr. and Mrs. Hagberg will be stationed in Khamgaon for the evangelistic work, and Miss Bjoland will be there while studying the Marathi language.

Misses Rollier and Williams were appointed to the girl's Orphanage at Khamgaon to relieve Misses Krater and Little, who are to leave for furlough at the end of the year.

Mr. and Mrs. Lapp will take up the work in Amraoti, relieving Mr. and Mrs. Fletcher, who proceed on furlough; and Mr. Schelander will for the present take their place at Pachora.

The following appointments were made for the Gujarati field.

Mr. and Mrs. Culver will take up the work in Viramgam, and Miss Peter will return to Kaira to help in the orphanage. Miss Taylor will move to Kaira for evangelistic work, and Miss Hansen will be stationed again at Mehmedabad.

Miss Woodward will be located at Kaira to study the language, and Miss Skelly, upon her arrival will also go there.

Mr. Brabazon is to be at Mehmedabad, for language study, as are also Messrs. Kerr and J. R. Turnbull upon their arrival.

Mr. L. F. Turnbull was reelected secretary for the Gujarati field and for the mission; and Mr. S. H. Auernheimer was elected local secretary for the Marathi field.

At the application of the "Evangelistic Society" of our Gujarati Christian Community for two experienced Indian preachers, the Gujarati Executive committee appointed Amidas Mether and Herrgovind Vishram. Their salaries, which are $5.33 and $5.00 per month respectively, will be assumed by the members of the Evangelistic Society.

As Mr. and Mrs. Hamilton are taking up the Gujarati Bible Training School work, Mr. Back has been moved back from Ashapur (Sabarmati District) to Dholka to take charge of the Boy's Orphanage. Will friends of the orphanage please note this and address Mr. Back, at Dholka.

Our readers will be glad to know that Mr. Ramsey will again take up the work of editing the India Alliance, beginning with the January number. All correspondence, and exchanges, for the Editor should be sent to

REV. WM. RAMSEY, Chandur, Berar, India.

As we go to press we are glad to hear of the safe arrival of Mrs. J. Moodie, returning from furlough, who will be stationed at Chalisgaon, E. Khandesh; and of Mr. John Turnbull, formerly of the faculty of the Wilson Academy, who goes to the Gujarati field.
### List of Alliance Missionaries

#### BERAR
- Mr. & Mrs. M. B. Fuller
- Mr. J. P. Rogers
- Miss Lucia Fuller

- Mr. & Mrs. W. Fletcher

- Mr. & Mrs. W. Ramsey

- Mr. & Mrs. P. Hagberg
- Miss E. Krater
- Miss A. Little
- Miss J. L. Rollier
- Miss K. P. Williams
- Miss Bioland

- Mr. & Mrs. S. H. Auernheimer

- Mr. & Mrs. L. J. Cutler

#### KHANDESH
- Mr. & Mrs. A. I. Garrison
- Miss C. Rutherford

- Mr. & Mrs. C. Eicher
- Miss H. Beardslee

- Mrs. I. Moodie
- Miss E. M. Patten

- Mr. & Mrs. K. D. Garrison

- Mr. & Mrs. O. Lapp
- Mr. C. W. Schelander

#### GUJARAT
- Mr. & Mrs. D. McKee
- Miss Lillian Pritchard

- Mr. & Mrs. S. P. Hamilton
- Mr. F. H. Back

- Miss E. Wells
- Miss Peter
- Miss B. Conger
- Miss J. Woodward

- Miss Cora Hansen
- Miss M. Taylor

- Mr. & Mrs. L. F. Turnbull
- Mr. J. F. Brabazon
- Mr. J. R. Turnbull

- Miss Jessie Fraser

- Mr. & Mrs. J. N. Culver

#### ON FURLOUGH:
- Mr. & Mrs. O. Dinham
- Miss H. Bushfield

- Mr. & Mrs. Wm. Moyser
- Mr. & Mrs. P. Eicher

- Miss E. Wyeth
- Mrs. C. W. Schelander

- Mrs. F. M. Bannister
- Miss M. Woodworth

- Mr. & Mrs. E. R. Carner
- Mrs. V. Erickson

- Mr. & Mrs. A. Duckworth

- Mr. & Mrs. H. V. Andrews

- Miss Coxe

#### BOMBAY: