"For the Lord God is a Sun and Shield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in Thee."

“Strong in His word, I meet the foe,
And shouting win without a blow;
Jesus Victor now.

Before the battle lines are spread
Before the boasting foe is dead
Jesus Victor now.

I'll ask no more that I may see,
His promise is enough for me,
Jesus Victor now.

I win the fight though not begun,
I trust and shout, still marching on;
Jesus Victor now.”

EDITORIAL NOTES.

With the January number comes a new editor, or rather, an old one returned.

Rev. K. D. Garrison, who has so ably edited the paper for some years past, expects soon to go on furlough to the homeland. We trust many of our readers may be able to meet Mr. and Mrs. Garrison and learn from their lips many facts about India, its people, and the different problems which confront a missionary, in a far more satisfactory way than would be possible through
the medium of a paper—and which we are sure they will find both interesting and instructive.

We all wish Mr. and Mrs. Garrison a very happy and useful furlough and believe friends in the homeland will make it an enjoyable and restful time for them, so that they may return in due time rested, refreshed and strengthened in spirit, soul and body for another term of service. Let us pray that God may guide about the time of their going and give them a safe and prosperous journey.

—

"WANTED A MAN, WANTED MORE MEN"

For the great world war we must have men, or, as one speaker puts it "men, men, and then more men." It is true, to be victorious we also need superiority in ships, guns, ammunition etc, but these will only avail so long as we have the right kind of men to handle them, failing this they may even be the means of our own destruction, should they fall into the hands of the enemy for lack of men.

The need is great, the call imperative, what of the response? Men of all classes, the rich and poor, high and low, learned and unlearned are there in the trenches fighting side by side, shoulder to shoulder, suffering together, encouraging, supporting, helping one another, "enduring hardness, counting not their lives dear unto themselves" if only they may win their country's battles and please their king.

No room here for the coward, the shirker, the man who is looking for a soft snap, the man who wants the honour without the suffering, the man who thinks too much of himself to endure the suffering, privation and hardship without which victory is impossible and which his comrades are readily and cheerfully enduring, these may stay at home and shout, but they have no part in the fight and no part in the victory.

"WANTED A MAN, WANTED MORE MEN."

For the great fight against ignorance, superstition and sin; greater and more powerful enemies than the Germans, Austrians
or Turks; more cruel, more implacable and more destructive. Destroying more lives and causing more suffering than the great European war, destruction not of the body only, but also of the souls of men. From whom does this call come? It is the call of the Lord Jesus Christ and the call of his hard-pressed Church in many lands.

What of the response? Considering who the Leader is, the certainty of ultimate victory, His marvelous promises and rewards to overcomers and the mighty issues at stake, we might expect an encouraging, joyous and generous response, but where are the volunteers? We can only tell of our own portion of the great battle-field. On our Indian battle line the enemy is strongly entrenched. Caste, custom, idolatry and superstition are yielding ground very very slowly, and only after much hard fighting and instead of a force sufficient for active, aggressive warfare, we have scarcely enough men and women to properly man our stations or respond to the calls for service all around us, not to speak of the outlying districts.

Send us men, more men, and women too, but let them be those who measure up to the requirements, for it is a sad fact that even on the mission field there are men unwilling to face hardship, but who want to choose the easy stations, some who find it easier to step into an established work and build upon another man's foundation than to start a work of their own, those who desire through instituting reforms, to make a name for themselves, while others, like Diotrephes, love to have the pre-eminence; such are a source of weakness instead of strength and often cause serious division in the ranks, where we sadly need those who will stand heart to heart, shoulder to shoulder "bearing one another's burdens" instead of pleasing themselves, remembering that even of the Master it is written "He learned obedience through the things that he suffered, and in this "the disciple is not above his master or the servant above his lord." "The way of the cross is still the way of victory," and "I if I (not self) be lifted up, will draw all men unto me" is the only hope for the heathen.
CHAIRMAN'S PAGE.

An Editorial Department Conducted by Mr. Fuller.

NEW YEAR'S GREETING.

We are reminded by the date that a new year will soon open its gates for us to enter, and that means that the gates of this year, which we welcomed as new a little while ago but which has now grown old, will close behind us, and the opportunities which were before us at the beginning will have gone forever beyond our reach. The new year will hold its opportunities before us and there will be no lack of them, but those of 1916 will have gone forever, and according as we have improved them or wasted or neglected them, we shall be ready to improve or waste those of the new year.

So many people talk of turning over a new leaf for the new year, and that will have to be done, for the new year begins another chapter in each person's history, but the new page will be written no better than the last one was, unless the mistakes and blots on the last one have been seen and confessed. Many people in beginning the new year will have a good many things of the old year to set right before they will be ready to make the new year any better than the old one.

It would be a very profitable way for every one to spend a portion of the holidays, beginning with Christmas which we celebrate as the birthday of Christ, in an honest and heart-searching review of the old year not trying to judge themselves, but letting God judge them by His Spirit and Word, confessing the sins and mistakes of the year and doing all that can be done to rectify them in relation to God and our fellow men, and then only shall we be ready to begin the work of the new
year with a reasonable hope of doing it better than last year's work was done. If this review and correction of last year's chapter have not been made before the new year began the sooner they are done after the new year has begun the less time will be lost in the new year.

It is a good time to take the text "forgetting those things that are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," but there are things that God will not forget, nor let us forget until they have been confessed to God and men and forgiven by God and man and then God's promise is, "their sins and their iniquities will I remember no more." "Thou has cast all my sins behind Thy back. Thou wilt cast their sins into the depths of the sea."

It is a pleasure to wish all our friends a Happy New Year, and it is a pleasure to do the little things that we can do to make the new year a happy one, but our good wishes for our friends will not make it happy unless they have so far as possible cleared the way by getting themselves into right relations with God and their fellow men. The good wishes of our friends may bring only a bitter pang to us unless we have met the conditions of a Happy New Year.

And so in wishing our friends a hearty "Happy New Year" we do so with the sincere prayer that whatever would hinder the new year from being a happy one may be dealt with in God's way, that the blessing from the opened windows of heaven, which there shall not be room enough to receive or contain, may come with unhindered fulness upon them: that the new year may be richer in the personal knowledge of Christ and the fulness of the Holy Spirit's indwelling and power, and more faithful in service than any past year has been.

WELCOME 1917.
PROCEEDINGS OF THE THIRD MEETING
of the
NATIONAL MISSIONARY COUNCIL.

The Proceedings of the third meeting of the National Missionary Council held at Jabalpur, Oct. 27th to 31st, have just been sent us by the Secretary, Rev. Herbert Anderson. Elected members or their substitutes were present from Madras, Bombay, Mid-India, United Provinces, Punjab, Bengal and Assam, Bihar and Orissa, and Burmah. The role-call showed that 20 of the 24 Elected members or their substitutes were present and 14 of the 18 co-opted members.

The objects of the Missionary Council of India are
(a) To co-operate with Provincial Councils in carrying out their objects.
(b) To be in communication with the Continuation Committee of the Edinburgh Missionary Conference regarding such matters as require consideration or action from the point of view of the Indian mission field as a whole.
(c) To take into consideration such other questions affecting the entire Missionary field as may seem desirable.
(d) To make provision for the convening of an All-India Missionary Conference when such is in the opinion of the council desirable. The following interesting items are culled from the reports of the various committees,—

COMITY AMONG MISSIONS IN INDIA.

The primary task which lies before the Indian Church and the Foreign Missionary Societies at work in India is the evangelization of that land. For the accomplishment of that work the proper interrelation of the forces and methods employed is scarcely less important than their adequacy and suitability. Comity may be defined as the spirit of considerateness and fair dealing which is the fruit of Christian courtesy and common sense.

I. ARBITRATION AND CONCILIATION.

The happy interrelation of missionary societies one with another is the normal condition of work in India.

It is agreed:

1. That the principle of arbitration should be applied as widely as possible to all matters of dispute between missions, provided that the fundamental principles of the ecclesiastical bodies concerned be not thereby called in question.

2. That in all cases of disagreement the missions concerned should first attempt a settlement between themselves, and that reference should be made to a Provincial or National Council.
only after such efforts have failed.

3. That the council should arbitrate only when any case is referred to it by the official representatives of both missions involved in any dispute.

4. That the decision of a council or its appointed representatives will be advisory or final as shall be agreed upon by the parties concerned before the case is heard.

5. That any award or agreement arrived at after arbitration or conciliation should be reduced to writing.

II. TERRITORIAL ARRANGEMENTS.

No attempt has been made to define what may be regarded as the effective occupation of any sphere. Effective occupation depends upon the particular stage to which the work has reached. To make Christ known to all the people is the ideal in the early stages of evangelization. To equip the Indian Church for permanently dealing with that task constitutes a later stage of development. In the earlier stage conditions differ so widely that neither the ratio of a geographical area, nor the numerical ratio of population to staff employed, can be regarded as a satisfactory criterion.

It is agreed:

1. That in the event of any mission wishing to enter a new and un-occupied sphere, consultation with the Representative council of missions for that sphere should precede any definite steps for occupation.

2. That wherever a mission is already working in a district in which another mission for any reason contemplates operations, the former should be apprised of the fact and consulted before any steps are taken to begin work.

3. Any mission proposing the opening up of new stations or sub-stations in areas already partially occupied by other societies should consult with them before doing so.

4. Different missions at work in close proximity to one another should consult regarding possibility of co-operation in institutional work.

III. TRANSFER OF MISSION AGENTS.

No agent or ex-agent of one mission should be employed by another mission without full preliminary consultation with the mission with which the agent is or was formerly connected. This should include the personal character of the agent and any financial obligations he may be under to the mission with which he has been connected. In cases where such obligation is financial as, for instance, in the case of an agent who obtained his education on the definite understanding that he would serve
the mission a certain time, a mutual understanding should be arrived at for the discharge of this obligation before the transfer takes place. This principle should also apply to pupils educated in a mission school which some other mission may desire to receive.

IV. Salaries of Mission Agents.

While there are great difficulties in standardizing the salaries of all missionary agents, it is important that missions should endeavour to cut off all occasions of jealousy and misunderstanding that may arise from inequalities of remuneration of agents whose work and qualifications are similar.

V. Treatment of Agents under Discipline.

That the disciplinary censure of one mission for clearly established fault in character and conduct should be respected by another; and that agents dismissed on such grounds should never be employed without previous consultation with the authority dismissing them.

VI. Relations of Churches to Members of Other Churches.

The following three resolutions are offered to such Churches as can consistently with their own laws and principles, adopt them:

1. That all Churches do their best to give spiritual opportunities and assistance to members of other Churches, who stand in need of them.

2. That members of one Church, temporarily visiting the area of another, should bring with them certificates of membership, to be recognized only for such period as the visit lasts.

3. That Church members permanently settling in the sphere of another Church organization be given certificates enabling that Church, if it see fit, to receive them into its membership.

VII. Baptism and Admission to Church Membership.

It is agreed:

1. That it seems desirable for Provincial Councils to consider the possibility of a more uniform standard regarding baptism and the conditions of admission to Church membership.

2. That no Church or Mission should baptize or admit to Church membership, or accept as a candidate for baptism or admission to Church membership, any person who is already receiving regular preparatory instruction, or is an admitted catechumen in another Church, without first consulting with the officials of that Church, but the final choice of the Church which he will join must rest with the candidate.
VIII. Treatment of Church Members under Discipline.

It is agreed:

1. That different Churches should mutually respect each others' discipline.

2. That when no certificate is brought by the member of one Church applying for membership in another Church, enquiry should always be made into his conduct and standing in the former.

3. That when a member of one Church desires admission into another, if on enquiry it proves that he is under discipline, or has rendered himself liable to discipline, for a grave fault against the moral law of Christ, his admission should not, as a general rule, be considered, until he has given evidence of repentance and reformation, and if discipline has been imposed, has completed the term of discipline in the Church which has imposed it.

4. When a member of one Church desires admission to another, and after enquiry from the former it appears that there has been no grave moral delinquency, but that the difference between him and his Church is one of doctrinal or practical principle, on which the views of the two Churches also differ, the Church approached may proceed to deal with the applicant according to its own laws, whether it be on his own initiative or in consequence of action taken against him by his Church that the applicant came to desire to change his Communion.

Conclusion.

In commending this statement on Comity to its brethren, the Council adds that all such rules of Comity as those which it has drawn up will be kept easily and loyally in proportion as missionaries and members of different Churches live on terms of Christian fellowship with one another. They should strive to meet not only when matters of difference arise, but in ordinary friendly intercourse and in consultation over the work of their lives, and thus to learn what each others' views and aspirations are. The Council rejoices that of late years men and women, who formerly seldom saw each other, have begun to meet in conferences and councils and language schools. The Council would add that besides taking all opportunities for acquaintance and consultation, the leaders and members of different Churches should from time to time seek opportunities of joining in common worship in such ways as their laws and principles may permit, being well assured that nothing will be so full of blessing for the cause that Churches and Missions have at heart as the common offering of thanks and praise to the Author of all good, and
the common seeking of light and guidance from the Author of all wisdom.

**MASS MOVEMENTS.**

With regard to mass-movements the report contains the following:

Mass Movements continue to present the unparalleled opportunities to which the Report of the National Missionary Council at Calcutta in 1912 called attention. Statistics have been gathered to show that for the five years from 1910 to 1914, these movements brought into the Church in India no less than 420,000 people. It has also been ascertained that while from 1901 to 1910 converts in Mass Movement areas were baptized at the rate of 160 per day, from 1910 to 1914 inclusive, nearly 350 per day have been received into the Christian Church.

Persecution everywhere accompanies the beginning of these movements. The prevailing opinion seems to be that it is best that it be endured for Christ's sake and that only rarely should recourse be had to courts for justice.

In some of the older fields of the South the Church is faced by the serious problem of the persistence of cleavages in the Church along caste lines. The problem in areas where the movement is newer is how to avoid the same cleavages there. These are questions which must be considered by those who thoroughly know local conditions and so are best left to the Mass Movement Committees of Provincial areas.

The great need everywhere is for labourers to be thrust into the harvest, and all that this involves. To face this movement and train the 20,000,000 children among the masses within the next 15 or 20 years is a problem of supreme importance for India's salvation.

(We welcome everything that makes for unity and harmonious working without sacrifice of principle, among the many different sections of the Church of Christ in this land and that prevents useless expenditure of men and money by needless overlapping in educational, medical or evangelistic work. We are glad to see that the Council has taken up the difficult questions of inter-church membership, standardization of the salaries of mission Agents and the recognition of the discipline of other churches and Missions.

We would have welcomed a much more extended report of mass-movements, their advantages, their dangers and the personal experiences of some of those intimately connected with them.

The address of the Secretary of the National Council is Rev. Herbert Anderson, 48 Ripon Street, Calcutta.)
JUSTICE.

Pandit Kharak Singh, an old man, and Sanskrit scholar, was asked while preaching in the bazaar, how he could reconcile the death of Christ Jesus for men, the death of the guiltless for the guilty, with the justice of God.

He replied, "Our ideas of the justice of God, or of justice at all, are very crude and imperfect. For example: A man steals 20 rupees and spends it. He is caught and punished as a thief. But the stolen money is not restored to the man from whom it was stolen—justice is not done to him; and the thief suffers for his crime. This is man's justice: loss and pain!

"Or suppose a man was to kill three children. He should be hanged three times that strict justice may be done. The children are not restored to life—justice is not done to them. Neither are they restored to their parents or the community. The man who killed them is put to death, and this man's justice again is resolved into loss and pain!

"But God's justice is different, it results in gain and joy! Lost souls are found, losses are made good, happiness takes the place of misery, and all because the Son of God gave Himself a sacrifice to save men and restore them to God."—National Missionary Intelligencer.

A BRAHMIN CONVERT.

In one of the large villages of Bengal, some Christian people have opened a dispensary for women and children. Among the patients one morning was a woman with a sore on her foot. The English lady-doctor called to one of the nurses and said: 'Sister, please wash this woman's foot while I get the medicine ready.' A few minutes later the doctor went into the room where the patient was having her foot washed, and found the woman in tears. 'What is the matter?' she asked. 'Does the hot water hurt your sore foot?'

'It is not that,' replied the woman, 'but she whose foot I ought to wash, and then to drink the water, is washing my feet. Her kindliness stirs my heart and cannot keep back my tears.'

The fact was that the Bengali nurse was a Brahmin woman, who had become a Christian. The patient was a Hindu of low caste, and when she saw a Brahmin woman stooping willingly to touch and bathe her dust-stained foot, she was deeply moved. She forgot that the nurse was a despised Christian, and in her gratitude and wonder she could not restrain the tears from rolling down her cheeks, and kept saying: 'She whose feet I ought to wash, and then to drink the water, is washing my feet!'—Indian Bookman.
LOS ANGELES TO MEHMADABAD
By Mr. John Turnbull.

Mother was standing at the top of the home steps. I see her yet as she waved a last 'God be with you.' Father accompanied me to the boat while we talked about the joy of the Lord's return. I am privileged to be the third son that these parents have given the King for 'overseas' service and may the Lord grant me to be worthy of their unshrinking devotion to Him.

Northward, on a rolling lumber-boat, I joyfully journeyed the first week towards Vancouver, the city of my High School days and consecration to the Master. There, from the same wharf that had been endeared to me by other farewells, I embarked for Hong Kong.

Sixteen days later, after a restful, relaxed holiday on the waves, I was walking the streets of Yokohama and having my first jinrikisha ride in Tokio. Two days more, and I stood before a heathen shrine in Kobe, watching the process of worship. Of course the god had to be awakened by a bell and he exacted much outward homage from his Nipponese subjects, but, if they only knew

"Still stands Thine ancient sacrifice,
An humble and a contrite heart."

At Moji the boat coaled while I strolled through the city absorbing motley impressions of native customs. The chief gesture seemed to be the bow, which was delivered with profuse repetition upon the slightest provocation. But I always admired God's big undefiled out-of-doors more than the best of cities, and hard would his little heart be, who could sail down that Inland Sea, untouched by the beauty of mountainous islands, sunset, after glow or moonlight on the tranquil sea.

One bright afternoon we docked at Shanghai, and for a day I had my fill of its cosmopolitan sights, smells and sounds. Poor old China! She is still going about as rapidly as the wheelbarrow she claims to have invented. May God give strength to every comrade of the cross there, who is advocating Christ and rolling the Gospel chariot along.

The Lord knew I didn't want to be delayed in Hong Kong where prices are as high as the surrounding hills, so He sent along a boat not on the schedule, which left five hours after I arrived. My new abode proved to be a French transport which would take me as far as Colombo, a trip of sixteen days. Three stops were made in Indo-China at the cities of Haiphong, Touron and Saigon to take on board soldiers of the famous Foreign Legion,
which consists of men from at least a dozen countries. I was
literally "sailing with the allies." Singapore to Colombo tried
my gastronomic equilibrium, but there is a funny side to nearly
everything, after it is over.

From Ceylon I crossed to India on a fast ferry, two hours
ride, and as the dim ridge of land arose above the white surf in
the distance I was sitting on a bale reading that wonderful
passage for my morning portion: Faithful is He that calleth
you, who also will do it." Some natives began to talk loudly
and point ahead. They had seen home. Dear old India! I was
so happy to see the real sandy shore coming nearer to me every
minute across the waves, that, without notice, some part of my
anatomy—my organ of joy, I guess—began to play a sweet tune
in the vacinity of my heart.

To me it sounded much like:

"O Hallelujah, yes, 'tis heaven;
'Tis heaven to know my sins forgiven;
On land or sea, what matters where,
Where Jesus is, 'tis heaven there."

The Lord arranged that I should reach Indian soil the day
after the big flood which derailed the previous train, so I had no
inconvenience—just the novelty of riding with my luggage on a
hand-car shoved by coolies across a submerged stretch of tracks.
Then I was detained for a day in some cute little town among
the palms until a train could be sent through to Madras by a detour.

My big brother met me with the old familiar smile at
Bombay, and brought me north three hundred miles to Mehmadabad.
This is a great place to live with Jesus, young folks.
You won't be sorry to follow the trail of Carey, Marshman,
Judson, Ward and the more modern veterans of the cross.

"THE SPIRIT THAT WAS IN CHRIST."

A student volunteer, a girl who has not yet finished her pre-
paration, writes thus to the Secretary of the Student Volunteer
Movement:

"If I knew which board would give me the hardest place,
the place for which there are fewest workers and most work,
then I would know which board is my mission board, for I long
to go to the place where no one else wants to go and do the
work which is most neglected. If you know of any field of
Christian work which is more neglected and more in need of
workers than the foreign mission field, I'll stop preparing for
foreign mission work and take up the other work."—Life of
Faith.
COME with me to England. Four horses and a stage coach come up to a hotel and the boys are on the green playing ball. They all lay down the bat and ball to see the people get off the coach. One man gets down very slowly. He looks pale, body all bent over. When he alights he puts his crutches under his arms and walks off slowly. The boys all stand and look at him; they don’t know who he is and finally one of them, Freddie, cries out, “Go it old rattle bones!” Then they all take up the refrain, “Go it old rattle bones!” They repeat what the leader has said just as the children in India sing; one sings a line, then the others take up the refrain and so on. This gentleman turned around and looked at them as much as to say, “Boys, if you knew what brought me here you would not call me that name.” The boys went to their ball playing and the gentleman went on. When he reached a house and knocked, Mrs. Williamson came to the door and said, “Mr. Johnson, you look very ill.” “Yes, the doctor says I can live but a little while, and I thought I must come home and see Freddie before I die. I have been suffering for ten years, since I saved his life when he was a baby.” “Yes, you saved his life.” “Where is he?” “He is playing ball. I will send for him.” She invited Mr. Johnson in and did all she could for him. But I want to go back a little in my story. Ten years previous to this, a baby carriage started out from that house, and Mrs. Williamson said to the servant, “Take good care of the little boy, Bessie; you know he is our only child.” Away she went along the bank of the river. She accidentally dropped her handkerchief and as she turned around to pick it up she let go off the perambulator, and it, being on a little incline, ran down the bank, and the baby was thrown into the water. She gave a shriek which attracted the attention of Mr. Johnson who was coming along, and, as he was a good swimmer, he plunged into the water and after much difficulty he brought Freddie to shore. It was a cool day and he caught a dreadful cold, chronic rheumatism came on, and the doctors advised him to go to Southern France. He got no better, so, finally when given up to die, said he wanted to see Freddie who caused all this pain, to hear his thanks before his death. So he came back from France to that town and Freddie was the boy who called him “old rattle bones” when he got off the stage! He then asked for Freddie and Mrs. Williamson sent Bessie to call him because Mr. Johnson had come. For some time Freddie would not go. He felt as Adam did when he disobeyed God. He was ashamed to meet the man
who had nearly died to save him and whom he had insulted—no wonder!

Why have I told you this story? Jesus loved us and gave Himself for us. Have you ever thanked Him? He gave His life to save you, dear children. He longs to hear you thank Him. This is one of the boys' favourite stories in the orphanage here. So we have translated it for the Gujarati paper and they read it to others. I thought you might like to hear it also. Next time I will endeavour to tell you about the little brown boys here and how God is teaching them to thank Him.

Lovingly Yours,
MRS. S. P. HAMILTON.

ONE AFTERNOON.

I have just come in. It is six o'clock. We (Bible-woman and myself) started out about three, to visit a little Brahmin lady whom we casually saluted as we passed her on the road home from work yesterday. She was more than ordinarily free-spoken for one of her high caste, and invited me to come to her house, which was off the road, in the compound of a cotton mill. We have learnt to look to God for special guidance to the right place and the right people, in order to save time and strength being needlessly wasted.

Had a blessed time with her and her twelve year old daughter, who has attended a Mission School and is more intelligent on that account, and besides is still unmarried. It was hard to leave them, so earnest were they. They treated us to two cloves a-piece in lieu of the betel-nut and spices they offer to their own people.

As we left her house, an old acquaintance, who as he describes it, has "grown from childhood to manhood in our presence," came up smiling and invited me to the office of the cotton mill.

A servant placed a chair on the verandah, and in front of me were seated at least twenty men, shrewd cotton merchants, the mill manager, his clerks and assistants. My "friend" does not himself worship idols, but belongs to a society who claim to know only the True God, and see no advantage in, nor need of an atonement. He has been long on our hearts as a coveted trophy for Jesus.

Dismissing G.—I meekly took my place, awed at the responsibility, but glad of the opportunity. The last man to take his seat was an old enemy of the Gospel, a big burly
Brahmin whose father withstood us from the time we first came to Chandur.

Looking to God the Story was told in song, by illustration and explanation, to a very attentive company, and quite an unusual thing, not a word was raised in defense of what they fondly call "our own religion." Permission was asked to pray, with the explanation that it meant watering the seed sown in their hearts and while prayer was offered to Jehovah God in Jesus' Name, hardly a sound was heard, but that voice of prayer.

Instead of the jeer of sarcasm, so often in evidence, there were only kindly salams, and not even a jest at my expense as I disappeared from their view. Hastening homeward before darkness would fall, there was no weariness of mind or body, but deep up-springing joy at being able to pay another fraction of the "debt" we as Christ's ambassadors owe to "Greeks and Barbarians" to "wise and unwise." Rom. i. 14.

Yesterday forenoon it was to low-caste people, afternoon to middle-class and to-day to Brahmins and rich merchants.

"How shall they believe in Him of Whom they have not heard, and how shall they hear without a preacher!"

We have chafed some because of a set of circumstances over which we have no control, hindering us from going on tour among the villages, as other years, at this time, but it would seem that God leads daily in the work as He sees fit, and so we rest until barriers are removed.

Again we ask your prayers for those who hear, and oh, if some of our readers will let God imprint this picture on their hearts, the time of writing it will not have been spent in vain.

M. R.

BAIRAM JATRA.

A GOOD two hours ride from the hospitable Mission House, headquarters of the Kurku Mission at Ellichpur, on a fine government road, behind a pair of fast, well-kept oxen, there comes to view on the side of a picturesque mountain range a thing that might be thought from a distance to be a house or even a church, judging from the terraced road bordered with whitewashed stones leading to it.

But it is neither; only just an idol temple or rather an idol without a temple.

Somebody explained that in ordinary times there was no village on the plains below, but as we approached we were reminded of a busy western city thoroughfare—with differences! Shops and stalls with all sorts of wares lined the sides, and at
the farther end a regular fair for sale of cattle. Near by a couple of tents were pitched to shelter the missionaries and their helpers, who had come to proclaim the Good News to as many as would hear. Whether it were the one seated on a heap of stones under a tree or the other seated among a group of Kurku and other women with her Bible-woman, or any one of the others walking or sitting, there was but one purpose of heart, and that to get the Gospel story into sinful hearts, and into hands as well at one farthing for each portion. A song, a short recital of the contents of the little book, anything to attract the people; and be the crowd large or small, there was always the individual, or more than one peering eagerly into the face of the speaker, spur-ring him or her on in earnestness to leave no word unsaid that would be likely to lighten up that face with an intelligent knowledge of the True and Living God.

Then there was the stated preaching time in the afternoon, when catechists and some of the missionaries, including the enthusiastic leader, gave burning messages to crowds in Marathi as well as in Hindi, for the mission has both languages.

It looked so high up where the idol sat, (it had to sit for move it could not, poor lifeless thing!) that it hardly seemed worth while to climb to inspect it, still two of the women folks with books and tracts made the start. On, up and up, making a sale here and there, preaching as they went till at last they stood in front of "Bairam His Honour." A horrible big red thing glowing in the sun surrounded by a maddened crowd, some daubing it with red paint moistened with oil or butter, some throwing flowers on it that stuck to the mixture, others doing obeisance; Mohamadans on one side and Hindus on the other. As the Christian women walked around it, they came to a pool of fresh blood, with a Mohamadan butcher sitting by it, his knife at his feet. An innocent little goat lay awaiting its turn for sacrifice and still another one while others were carried away between two men, but they had been decapitated to appease the ugly red stone which increases yearly in size by the quantities of vermilion daubed upon it. The Christian women stopped beside the blood long enough to sell one Gospel portion to a man who listened eagerly as they told him of the precious Blood of the Lamb without blemish, shed to bear away the sins of the whole world. Then they walked down counting the one hundred terraced steps, lined on both sides with fakirs who received as alms the paltry cowrie shell thrown them as a work of merit. Not least repulsive was the man who lay on a couch of sharp thorns almost nude with his right hand turned back toward the shoulder to receive the alms placed in it by those who looked on him as a holy
man. One of the Christian women examined his couch and easily concluded that never a thorn pricked him, for they were flattened out, and he had flowers over and under him.

They said that two hundred goats were sacrificed in the few days, and thousands of people worshipped the idol and helped on the scheming Hindu and Mohamedan fakirs by giving them money.

*And what were we among so many? Still we were there as God's representatives.*

Oh, the mockery of such a religion!

"Like God, like people" as they say.

"Harvest great, labourers few" we repeat.

"Come over and help us." Young man

Young woman India needs you.

Wake up we pray you lest the blood of these false religionists testify against you on that great day.

A. Visitor.

**THE SPIRIT OF ANTICHRIST.**

To those who believe in the coming of a personal Antichrist there are evident signs of preparation for His coming in the world to-day.

He will be supreme in the political world, in the commercial and business world and also in the religious world. In each of these spheres we can already find traces of his spirit, foreshadowing what his reign will be like and preparing the world to receive him. Nor is this mere supposition, St. John tells us that in his day there were many antichrists, that is, those in whom dwelt the spirit of the Antichrist and who were even then preparing the world for his coming, and St. Paul tells us that he might even then have been revealed but for a power that hindered and would hinder his revelation, until taken out of the way.

But this whole subject, interesting as it is, is much too large for the scope of our little paper, so we must confine ourselves to a few remarks on that portion of it which, as Christians, concerns us most in the present day, the spirit of Anti-Christ in the religious world.

In Daniel XI we are given a few of the characteristics of Antichrist. The mode of his rise is given in the 27th verse. He is sitting with another king, both whose hearts will be to do mischief, they "shall speak lies at one table," or, in modern language, his rise will be due to successful diplomacy; and we may remark here that it is quite possible for us to have propor-
tionately as much politics and wire-pulling in a Church or a Mission as there is in a city-hall or post-office.

Verse 36 gives us another of his characteristics having obtained the place of prominence and power "he shall do according to his will." No follower he of the One who said "I came not to do mine own will but the will of him that sent me" or of whom it is said "even Christ pleased not himself;" for he is the willful one, the lawless one, who doeth according to his own will. The third characteristic given of him in the same chapter is "in his estate shall he honour the god of forces" so we may soon expect to find him in the assembly, Church, or Mission, imposing his will upon his brethren and more or less boldly proposing measures of compulsion or suppression against any who may oppose him.

We may look now for one of two things to take place. If the Church is sufficiently spiritual and loyal to the Lord Jesus Christ, as were those to whom St. John wrote his epistles, it will reject the proposed legislation and this may be followed ultimately by the resignation or withdrawal of the proposer, for St. John tells us "they went out from us because they were not of us; for if they had been of us, they would, no doubt, have continued with us." On the other hand, if the Church or Mission passes the legislation as required, then those opposed must either make terms with this willful and lawless spirit or be prepared to suffer persecution and suppression.

The last characteristic which we will mention is that alluded to in two of St. John's epistles "Every spirit that confesseth that Jesus Christ is come in the flesh is of God" and also the reverse. This does not mean the outward confession of the lips in which every one calling himself a Christian will unite, but the acceptance in our own flesh of the purpose for which Jesus Christ came viz., to do, not His own will, but the will of Him that sent Him, to suffer, bearing others' burdens, to accept reproach and misunderstanding and the cross, all of which the spirit of Antichrist refuses.

And so these suffering ones become more and more identified as being of one spirit with their Lord Who is preparing His true Church to be His holy Bride and making her ready for His coming, while the spirit of Antichrist is abroad also working to prepare a Church to receive Him when He comes.

"Beloved, believe not every spirit but try the spirits, whether they be of God."

W. R.
FOR several years these two ladies have held the very responsible and arduous position of superintendents of the Girls' Orphanage at Khamgaon.

This is a position which calls for considerable administrative ability as well as constant, self-denying, and painstaking labour, in which they certainly were most faithful and true; indeed, their character and daily work might be summed up in these two words, faithful and true.

One Sunday, a few weeks before they left, the writer had the privilege of baptizing seven of their girls in the tank at Khamgaon, and the service was a blessed one. It will not be long before some of these girls are settled in homes of their own, and every Christian home means so much in this land of idolatry and sin.

While attending our annual convention in Akola in October, Miss Krater broke down with heart failure, and it was clear to all that the only thing to do was to get her home as soon as she was able to travel. Miss Little's furlough also was due, so it seemed best they should go together.

The following is a letter written by Miss Krater on board the s. s. "Kam Sang" in Calcutta Bay 7th December, and sent back to shore with the pilot.

DEAR MRS. R——

Just a word to send back with the pilot. We got Mr. R's farewell card, it was just like you to remember us.

The steamship office people told us we would sail the 8th and so did Cook's but y'day, on the eve of the 6th, hasty word came to go at once for medical inspection. We were out, and a chase was made for us. Anna (Miss Little) was found, so she got a taxi-cab and was inspected. I was not found until she was returning, when I met her, riding like a lady, in the taxi. We rushed, and hurried, and packed, and were at the ship at 7-30 p. m. setting sail at 6 o'clock this morning. I am very tired and mosquitoes are awful.

The Lord gave me praise as we sailed out, just as He did when I landed in India from my first furlough six years ago, "He will preserve our going out and our coming in, Praise His Name." Shall try and get a word off at Penang. Anna has a bad cold.

Hastily but lovingly,

E. KRATER.
We commend these dear ones to God and the word of His grace, may He give them journeying mercies and bring them safely to their friends in the homeland. We trust they may both find the rest and building-up they so sorely need in preparation for another term of service.

We also commit these faithful, loyal hearts and broken down bodies to the loving care of friends in the homeland. Perhaps, as Paul said of one of old, the Lord may say of these—in deed they were sick, nigh unto death, not regarding their lives, to supply your lack of service toward Me.

W. R.

**VICTORY THROUGH PRAYER.**

**By H. Dean.**

"He prayed more earnestly" (Luke xxii. 44).

**WHAT wondrous words these are when we think of whom they are written. He, the Lord Jesus, “prayed more earnestly.”**

They do not imply that He ever was careless, indifferent, or formal in prayer, but as that night grew darker, the burdens heavier, the cross nearer—"He prayed more earnestly :” prayed, "being in an agony,” prayed until “He sweat as it were great drops of blood.” What an object lesson for us to-day! How easily we become cold, formal, careless in prayer; how little we know of agony in prayer! Is there any wonder we fail, or that our service seems powerless and our experience barren? O what a difference it would make if we "prayed more earnestly!" It will do us no good to plead the conduct of others as an excuse for our own; it was while His nearest friends, His disciples, slept, that He prayed more earnestly. Our nearest and dearest may sleep also, but that makes it only more necessary that we should pray more earnestly. Let us learn a few lessons about prayer from these closing scenes in the life of Jesus.

Notice first the *Practice* of prayer (ver. 39)—"He went as He was wont.” Prayer with Jesus was a practice, a habit, not a spasmodic effort, not a refuge simply in trouble. It was a delight, a refreshing privilege; it was something without which the day would have been a failure, a blank. Is it so with us—a daily business which must be attended to, for which other things must be set aside? Is Communion with God something which we prefer to anything else? There is no more excuse for not having a daily time of prayer than there is for not having daily fellowship with those we love.

Notice again that Jesus had a *Place* for prayer “when he
was at the place” (ver. 40). We may pray always and anywhere, but it is very helpful to have a place where, in a special manner, we are wont to meet God. How often Jesus turned to this place! Sometimes in the early morning, sometimes after a hard day’s work, we find such striking words as these, “Every man went into his own house, but Jesus went unto the Mount of Olives” (John vii. 58; viii. 1).

We notice also that Jesus sought Privacy in prayer—“And He was withdrawn from them” (verse 41). We also must withdraw, leaving friends and all behind, and “shut the door.” There is real blessing in shutting the door, literally, when we do so in order to be alone with God.

Notice also His Posture in prayer—“And kneeled down” (verse 41). It is the attitude of humility, reverence and dependence, and as such it is helpful to the soul. We learn also of Persistence in prayer—“He prayed again, and more earnestly.” Never be afraid of repeating a request, of using the same words, since we have our Lord’s example in this (Mark xiv. 39). It is the effectual fervent prayer that availeth much. Cold, listless, formal repetitions avail nothing; but fervent (boiling hot) prayer will melt the spiritual elements now. See a man subject to like passions as we are; he prayed earnestly that it might not rain (James v. 17)—how long, how often, we do not know; but we see him coming forth in mighty faith announcing, “There shall not be dew nor rain these years but according to my word” (1. Kings xvii. 1). See him once more in 1. Kings xviii. 42. He prayed again—“He cast himself down upon the earth and put his face between his knees,” then he said to his servant, go and look towards the sea, see if there is any sign of the answer. “There is nothing,” was the answer. “Go again, go seven times.” Ah! it is those six times—“There is nothing”—which so often rob us of the answer. Pray again, look again, the little cloud will appear.

Another lesson we learn is, Power through prayer—“An angel from heaven strengthening him” (verse 43). If ever there is a time we need to pray more earnestly, it is when we are about to be betrayed, and especially with the kiss of a seeming friend. When we discover the treachery we are so apt to use some other word, not “Friend,” as Jesus did; we are so ready to smite back, or, if we withhold, to allow others to smite on our behalf (verse 50). Ah! if only we prayed more earnestly we also might be able to heal the ears which others smite (verse 51).

This brings us to Perfect Victory through prayer (verse 63)—“They mocked Him,” smote Him, blindfolded Him, struck Him, and many other things; blasphemously spake they against Him
(verse 65). But without a murmur, without retaliation, He triumphed—"When He was reviled, He reviled not again," "When He suffered, He threatened not, leaving us an example." "But we cannot have the power without the prayer, or the strength without the submission." Unless we pray more earnestly we shall never be able to bear the jeers of the judgment hall, to be mocked and falsely accused, to be set at nought and have our teaching misrepresented, our very deeds of kindness attributed to base motives, our trust in God ridiculed, and those times when our circumstances all seem to bear out what the enemy says. These are the things which so often are too much for us. The secret of our failure so often is that we forget to call at the garden on our way to the cross.—Light.

BUSINESS MANAGER'S NOTICE.

All our subscribers have the date of expiration of their subscription printed on the address label on wrapper in which paper is sent. If date reads Dec. 15 it means that you are in arrears since Dec. 1915. We wish all our subscribers would examine the date on their address label and if in arrears, please send in their subscription. Quite a few of our subscribers are from one to three years in arrears. The price of the India Alliance is Rs. 1.2 in India, Ceylon and Burma. To other countries it is 2 shillings or 50 cts. a year. Money sent to us by Money Order is quite safe and convenient. Make all Money Orders payable to me at Malkapur, Berar, India.

All persons, who support an orphan, a student, a worker, or a missionary, are entitled to a free copy of the paper. If any one of these do not receive the paper, will you please let me know so that I can put your name and address on the free list.

We shall at all times be thankful if subscribers and others will promptly inform us of any change in their addresses, so that we can make the change on our books and address label.

We continually receive papers back from the Dead Letter Office, people having moved away and their papers being returned to us. All such addresses are struck off our lists, as it is a waste of paper and postage when paper has to be returned to us. Probably some who are entitled to the paper, and also some subscribers do not receive their papers, because of having changed
their addresses and the paper having failed to reach them has been returned to me, and their names have been taken off the list. If you will keep me informed of your correct address, I shall be able then to have the paper reach you.

Yours & His,
S. H. AUERNHEIMER,
"I. A." Business Manager,
Malkapur, Berar, India.

PRAYER AND PRAISE.

AKOLA.—Praise for spiritual blessing and restoration to health of two of our Christian women.
—For the open hearts of the people in several villages, who have heard the gospel and understand it, and wish to be taught more thoroughly.
Pray for one of the above villages of nearly 5,000 people where they want us to put a worker, but there is no house available; pray that this difficulty may be met soon.
—For an Indian Christian woman who seems to be failing fast with tuberculosis.
—For a real revival in Akola Church which will give them a passion for souls.

AMRAOTI.—Praise for the open doors and open hearts of the village people in this district, some in almost every village are at least, willing to consider the question of turning to Christ.
—That the number of converts has risen from nine to thirty within the past three weeks.
Pray that these open doors may be entered, that more labourers may be sent into the field and that hundreds may be brought to Christ.

BHUSAWAL.—Praise for several among the railroad people who have turned to Christ.
Pray for special meetings for the railroad people to be held end of January and early in February.
CHANDUR.—Pray that God will send suitable men and women to work in 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 some who know and acknowledge Christ as Saviour in their hearts, that they may have courage to openly confess Him and be baptized.

DHOLKA.—Praise for signs of an awakening among the boys in the orphanage, some of whom appeared to be spiritually asleep.

For the recovery of two Ashapur men who were sick of fever, but are now at work again.

Pray that all the boys in the orphanage may be revived and awakened to their eternal interests.

JALGAON.—Praise for the supply of needs for the touring season.

Pray for guidance as to touring and blessing on the Word preached.

—For a church-building in Jalgaon.

KHAMGAON.—Praise for God’s sustaining grace in the work, and for being kept from the plague so far.

—For God’s presence with the ladies in the orphanage and that Miss Rollier has passed her language examination.

Pray that they may have all the wisdom, strength, love, and grace needed for the work, and that they may do it in a way pleasing to God.

MALKAPUR.—Praise for real good interest in preaching the gospel and also in selling the printed Word.

Pray for a number of souls who are near the kingdom, that they may have courage to enter in.

Plague is raging here, and people are moving out of town, pray that our messages on the urgency of salvation may be made messages of life to many.
List of Alliance Missionaries.

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Mr. J. P. Rogers
Miss Lucia Fuller

AMRAOTI
Mr. & Mrs. W. Fletcher

CHANDUR
Mr. & Mrs. W. Ramsey

KHAMGAON
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