The Christian and Missionary Alliance.

HEADQUARTERS—260 West 44th Street, New York.

Founder.......................................................... Rev. A. B. Simpson.
President.......................................................... Rev. H. M. Shuman.
General Secretary............................................ Mr. W. S. Poling.
Secretary, Foreign Department............................ Rev. A. C. Snead.

"The Christian and Missionary Alliance is an unsectarian Society carrying on Missionary work in nearly all the great heathen lands of the world. Its work includes much pioneering in new fields and is strongly evangelistic in character. Its 447 missionaries and over 800 native workers are supported at a very moderate rate by the free will offerings of Christian people."

HEADQUARTERS FOR INDIA—Alliance Mission, Akola, Berar, C. P. Chairman of the Executive Committee—Rev. K. D. Garrison.

"The work of the Alliance in India is administratively united into one mission, though linguistically it is divided into two separate sections. East of Bombay lies the Marathi language area where, stretched along a latitudinal line of over two hundred miles are twelve main stations located in two political divisions, viz., East Khandesh and Berar. North of Bombay lies the Gujarati language area in the political division of the same name, where seven main stations are found in a group, radiating in three directions from the great center of Ahmedabad."

There have recently been added the two new North India Border branches, at present under the same Administration. One is at Mardan on the Afghan Border, and one at Peshawar, in the Darjeeling District, on the Tibetan Border.

There are 65 missionaries working in these various areas, with 155 Indian workers.

The India Prayer Bell is issued from time to time from the Headquarters in India, and is sent by the missionaries to their friends to stimulate prayer for India, and for the Alliance work in this land.

Special Day of Prayer the Last Friday of each month.
Chairman's Annual Survey
of the
Work in India

Read in the Conference, October, 1925.

"Moses my servant is dead; now therefore arise." Josh. 1:2
"As I was with Moses so I will be with thee." Josh. 1:5
"Lo, I am with you always, even unto the end of the age." Matt. 28:20

For the time of a full generation we have come up year by year to this feast of Tabernacles to worship the Lord in this place, and to remind ourselves that our lives are lives of pilgrimage, that we seek a city to come. Yet during this third of a century we have never met together without either the presence or the prayers and interest and good wishes of our founder and leader. Only the week before Conference did the news reach us that on September 10th after what seemed to be a heart attack our beloved Mr. Fuller passed (from Oberlin, Ohio) to his reward.

It is not given to many men to have so long and fruitful a ministry in the mission field as Mr. Fuller had, nor to be so widely respected and beloved. Coming to India in 1882 he founded the North Berar Faith Mission and laboured for ten years with much self-denial and hardship before that work was taken over by the C. & M. A. The vision which he had and the foundation which he laid have made possible the work that has been done since, and it is a cause for thanksgiving to the Lord of the harvest that He arranged for our Alliance work in India to be begun with such advantages. From the first we had the wise leadership of a man of unusual gifts and qualifications, with thorough knowledge of the country and the people and the language; spiritual wise in counsel, and recognised throughout western India as a man of God and a worthy leader.
When we face our trials and sorrows it is well for us to have the memory of one who seven times was called upon to look into the graves yawning to receive the forms of his dearest loved ones, yet who in all this charged not God foolishly nor faltered in his consecration to the land and the work to which God had called him. Many of us remember fondly the cheerfulness and buoyancy of that spirit that could not be daunted by personal loss nor suffering, ready always to comfort others. One of the cherished memories of my boyhood days is the time when he hastened from Bombay leaving to other hands the task of laying away the form of his precious Jeanie that he might stand in prayer and faith with his comrade who was sinking rapidly in far Igatpuri. And methinks I can yet hear the clear, hearty tenor voice singing beside my father's coffin and through the window near where my mother lay with her life in the balance:

"Praise the Lord! It won't be long
Till we see His tender, loving smile,
Brothers, shout! lift up your heads
Praise the Lord! it is a little while."

That "little while" has already lengthened out to twenty-eight years, which to us, in the midst of the battle, seems a long time, but it must be but as a moment that is past to those good and faithful servants who enter into the joy of their Lord, hearing His "well done."

It is quite fitting that some of our Indian brethren have approached us—even before they knew of the passing of our former leader—with the request that the Akola Church building become the Fuller Memorial Church. This building dedicated by Mr. Fuller houses the Mother Church of our Marathi field which is largely the outgrowth of his work in the early years in this place, and we are sure that this proposal will receive hearty support in all quarters. Yet, can a mere church building be the monument of a Christian leader? Is it not rather true that we are building our own monuments while we live and work?

Much has recently been said in some quarters about erecting a worthy memorial to Pandita Ramabai, forgetting that the great woman built her own monument
before she was called away. The Mukti Mission and the 5,000 women who, during her lifetime, were rescued and cared for in that place—the saved souls and transformed lives and the hearts that in many parts of India today rise up and call her blessed—these are her monuments in the earth, and the "friends" made by means of the mammon which God gave her, who have welcomed her into everlasting habitations, these are her crown of rejoicing.

The greatest boon that God can grant to a human being in to let His name be linked with his, God, in condescending grace and mercy, named Himself "the God of Abraham, Isaac and Jacob"—not a very exalted name for the Almighty. Young Elisha, smiting the Jordan with the mantle of the prophet calls "Where is the Lord the God of Elijah?" and heaven answers him. Later Paul served the Lord in a way that made it possible for him to link his name with God's faithfulness. "My God (the God who has never failed me) shall supply all your need." Happy the people today who can bring this glorious succession nearer. Paul's God was the God of Martin Luther, of John Wesley, of George Mueller, and He was the God of our fathers, yea the God in whom Mr. Fuller trusted, and at whose call the work in Berar was begun.

The only monuments that can abide in the world must be in the hearts of men, and the only one that can exist in the hereafter is that which God raises up to his servants. In Mission circles in Western India the Alliance Mission is still familiarly called "Mr. Fuller's Mission," and the C. & M. A. in India as it stands today is Mr. Fuller's only real monument in the world.

May we now survey for a moment what this monument is that God has raised up to his servant, and to his vision and faith.

The work, begun forty-three years ago, has, under God's blessing, grown into a sturdy plant. The one station with two missionaries has now grown to 18 main stations with 32 outstations in which the mission owns property worth over Rs. 700,000. These are manned by 65 missionaries and 119 Indian Evangelistic workers. During the years 3,729 persons have been baptised as believers in the Lord Jesus, of whom 2,169
are still with us; they and their children forming a Christian community of 4,164 souls, scattered in 185 villages or centers. These with 231 who are registered as inquirers make a present total of 4,395 persons who are under our pastoral oversight and regular instruction.

The organized churches now number 17, with 9 other more loosely organized Branches. And their offerings during the past year amounted to Rs. 7,856-6-11.

The little group of 6 girls whom Mrs. Fuller took into her home to be sheltered have since increased to 469 young people who are cared for in four large institutions. Many of the young men and women rescued from famine and sheltered during those early years are today preaching the Gospel, and one of them has just been installed as pastor of the Akola Church.

DEVELOPMENTS DURING THE PAST YEAR

1. Workers

During the year the number of our missionaries has been depleted by the departure from the field of Miss Bowles, Mr. Gardner, and Mr. and Mrs. Glenn (Misses Krater and Wright left in October), the last named family having sailed a few months sooner than planned because of the illness of little Ernest. We are glad to know that Miss Bowles improved much in health while on the homeward trip.

We are re-enforced, however, by the return of Miss Bushfield last October, bringing Miss Taylor (these were alluded to in last report), Mr. and Mrs. Kerr, Mr. Hagberg, Mr. and Mrs. Brabazon and Mr. and Mrs. Gustafson; and new arrivals are Mr. and Mrs. Conant Miss Agneta Hansen, and Mr. and Mrs. Kliwer. Thus we have 65 on the field at the end of the year, as against 55 last year, but with the prospect of 10 more to go on furlough in the not distant future.

If we count noses, however, there are several more of us this year than last, for our cradle roll has been increased by the arrival since last September of Lois Mary Amstutz, Joy Ruth and Myrtle Elizabeth Conant, John Mark Garrison and Helen Glenn, to gladden the homes into which God gave them; while Wallace Turnbull began his missionary career on furlough.
There has been some consolidation of forces during the year, Miss Kelly and Mr. Moroni having become one team, and Miss Hagberg and Mr. Crocker another.

We have been permitted to have much physical testing during the year. This seemed to begin during the last Conference, when quite a number were ill with fever. Miss Bowles was then unable to attend Conference and has since had to leave the field. Miss Krater was to have sailed on October 1st but was too ill to undertake the trip (has sailed since with Miss Wright) and there have been other protracted tests, but the Lord has delivered and “doth deliver: in whom we trust that He will yet deliver.” Two were taken from among us by death, the oldest and youngest of our number. Our beloved Mr. Fuller on September 10th, and ten days later little Robert Leon Ringenberg, who was only loaned to his parents for two months.

Of the 65 missionaries on the field October 1st only 12 are Junior, about 18½ per cent. as against about 33 per last year. We thank God for those who have thus been able to move up into the front line.

Our Indian evangelistic workers total 119 with about a score more who are teachers in our Institutions. Thus in Berar to-day we have one Indian evangelist to 39,127 of population. In Khandesh one to 23,081, and in Gujarat one to every 17,334 souls. Comparison of missionaries to workers shows in Berar 136 workers to each missionary employed, in Khandesh 1:80 per missionary, and in Gujarat 5.63 per foreign worker.

The enrollment in the Marathi Bible Training Class for the three months during which it was conducted was 17, of which number 6 were Junior workers already on the staff and one came from another mission.

2. Districts

We have 18 districts—or 19 if we include Cutch, which we have not yet succeeded in permanently entering—but fourteen of these might more properly be called “Territories,” as it has not proved feasible to attempt constitutional District organization in them. Mehmedabad, Ahmedabad, Dholka and Anajangaon are the ones in which the first steps in organization have been taken.
More accurate returns as to the number of towns and villages in the main districts brings the total up to 4,464, besides the ones that cannot be counted nor estimated in the Border Branches, Cutch, etc.

The number of outstations is reduced by one as to total, but there are reported four new outstations opened, and the reduction is entirely in the very thickly occupied district of Mehmedabad, and therefore, represents not retrogression but consolidation and economy. We are able to report property secured in Akote—at last, and the prospect of having our important outstation there continued without the high rent that has been paid hitherto. A nice property has also been purchased in Nadiana, (Viramgam), materially strengthening our work there. The Christians of Andhari (Dholka) have purchased the house in which their worker lived, which was auctioned. In Chalisgaon the Christians at Karmude have completed a simple house for their worker, at only Rs. 50 expense to the Mission (for door frames).

Mr. Fletcher has built a Shamaiana at Pulamla, (Amraoti) and another one is just finished at Hingani-Govandgaon, (Anjangaon) while Mr. Lapp is now, erecting the first outstation house in Akola, District, at Panori.

Steps are being taken toward securing our own property in the unoccupied and important talukas of Jalgaon, Berar and Balapur, just as soon as funds are in hand for the purpose.

The gifts from our Marathi Indian workers for the outstation at Shingnapur (Angangaon) now total over Rs. 1,500 and it is hoped that that very needy place will shortly be supplied with the needed building. All of these forward steps are of a permanent nature, and are a cause for thanksgiving.

3. Offerings

The offerings of our Indian churches during the year (Rs. 7,856) were a goodly increase over any previous year, and average Rs. 3-10-0 per baptised believer. It is only fair to state, however, that the figure would have been nothing like so large had not offerings from the Bhusawal English Church and the Marathi workers tithe gifts been included.
Apart from these figures, Mehmedabad, with the second largest number of Christians, led in the amount given.

4. Schools

Our Boarding Schools contain 467 inmates, of whom about 57 are, properly speaking, not students but dependents. One hundred and seventy-three are boarders, whose parents pay fees, 213 are orphans or half orphans, paying no fees, and 63 are day students. The fees collected have amounted to Rs. 5,835, and would have been more but for the crop failure this season. The expenditure for Boarding Schools is Rs. 53,495 so the fees collected amount to just about 1/10 of, the cost of operating the schools, while about 45 per cent of the students pay fees.

SOME POINTS CALLING FOR ATTENTION

There are several phases of the work at present which present problems and call for prayerful consideration, and we understand it to be the function of this survey to mention these.

1. Let us clearly define our objective.—Of course it is to proclaim the Gospel to those who have not heard it, and to hasten the coming of the Lord. That objective cannot and should not change. But it is the ultimate objective, and should be the inspiring motive of our work. As to the immediate objective, however, what are we aiming at? Is it to get a host of American missionaries in India to preach the Gospel in a foreign language, among people, whose ways we scarcely know after a lifetime’s work amongst them? Is it not rather to work, as the Lord gives us strength and help, to establish in India a Christian and Missionary Alliance? I refer not to propagating denominationalism—since our Alliance is not a denomination—but to an Alliance of Indian Christians who recognise Christ as Saviour, Sanctifier, Healer and Coming Lord, united together:

A. To hasten the return of the Lord by following His program for this age, which is to preach the Gospel of the Kingdom in all the world for a witness, and to take out of this nation a people for His Name.
B. To promote unity of faith in the Lord Jesus in His fulness, earnest effort for the conversion of souls, and the deepening of the spiritual life of Christians everywhere.

C. That the foreign missionaries and mission of the Alliance may enjoy the widest possible fellowship and support.

If this objective—the same as that of the Alliance Movement at home—is the proper one for us, then, however conditions on the foreign field may differ from those at home, our work will largely follow similar main lines of activity. Let us not overlook the fact that today we have an Indian Church, numbering thousands and cannot, therefore, attempt to work along as though there were no Christians at all.

2. Since we have the nucleus of the church what devolves upon us?

For some reason missionaries seem to have gotten away from the Apostolic pattern as to the founding of churches. The pioneer work of Paul was, in every case, for the establishing of local churches, and on his second journey through Syria and Cilicia, he went to “confirm the churches.” If he could not go himself he sent a Titus to appoint elders in every city, setting in order the things that were wanting. Do we not recognise that it was the churches which Paul founded that made his work permanent, that passed on the Gospel torch to Europe? It was the churches, founded in Britain and America that have made the missionary movement possible. We have said much about India never being evangelized without Indian preachers to do it. True, but is it not surprising that we seem to have overlooked the fact that without Indian churches India will never be evangelized. “Now there were in the church that was at Antioch certain prophets and teachers,” and “The Holy Ghost said, Separate me Barnabas and Saul” for missionary work. An authority on missions says, “No land will ever be evangelized until it has a self-supporting Native Church.” I am very firmly convinced that the making of the Indian churches the agents of evangelization is the only Scriptural solution of the problem we now face in India. Beloved, let us not esteem too lightly the church which Christ loved and gave Himself for, that He might sanctify and cleanse it.
Christ is building His Church—are we intelligently helping in that work?

Of course we all realise that there are difficulties in this line of work in India that seem almost insuperable. But they are not insuperable. Our ancestors in Europe and Britain were not more promising material for church establishment than we have in India to-day, and surely Antioch and Corinth presented every church problem that we have to face. And the Holy Spirit, who is the only real Church Builder, is just as capable of working in India as in Europe and Asia Minor. To let ourselves believe for a moment that He can work more easily or more effectively in Anglo-Saxons than in Indians is to limit the Holy One of Israel.

3. We have need of clear guidance to-day as to the Lord’s plans concerning our Bible Training Schools. It is not a question of whether we should have Bible Schools—which question is settled for us both by Scripture precedent and by the very constitution and foundation principles of our Society—but our problem is how to make the Bible schools feeders to the spiritual life of the churches instead of a means of producing professional evangelists who are paid so many rupees of foreign money per month for telling their countrymen about Jesus.

The cardinal fact to be remembered is that every group of people on earth has within itself those who are capable of leadership if properly trained. Likewise our Indian Christians have potential leaders among their number who can be trained to lead their people in Gospel effort. Our task is to find the means of training and preparing these leaders of their own people in Christian effort, rather than to produce professional preachers.

4. Another matter calling for prayer is the Danger of a breach between the lay Christians in our Indian Churches and the Indian mission workers, which will make them reluctant to support their own pastors. The ideal, of course, is that all Indian workers should be members and representatives of the Indian churches and supported by them, as the missionaries are supported by foreign funds. Mr. Fuller wrote some articles on this very subject in 1900 that are very profitable reading to-day. But we have made insufficient progress on this line in these twenty-five years.
It is a question also whether some steps should not be taken to make Indian workers feel that in some way they are amenable to the District and Regional Conferences; and that a way should be devised whereby their pay should be given to them through some Indian church source, though subsidized for a time, if necessary by the Mission. This would naturally reduce the number of evangelists.

Such questions as these are going to be forced upon us in the next few years, and must be faced and prayed about.

5. This leads us naturally to the subject of Voluntary Service for the Lord, which under the present circumstances in India seems to be difficult to solve. The founder of our Alliance movement avows that the Alliance missionary enterprise is a "lay movement, utilizing agencies for which otherwise the doors had perhaps been closed and encouraging the consecrated layman, the earnest business man the humble farmer boy, the Spirit-filled maiden whom the Master has called and fitted to follow in the footsteps of the lowly fisherman of Galilee and create a new battalion in the army of the Lord, the volunteers and irregulars of whom we have no cause to be ashamed, and who but for this movement might never accomplish their glorious work." Now where does this apply in our foreign work today. It becomes increasingly evident both to our Board and to ourselves that missionaries cannot be too well equipped for the versatile life that they must live in foreign lands. The best of trained labourers are needed. Likewise those of us who have had to do with evangelists in this land realize that in them too an unequipped mind is badly handicapped in the work.

Does our foundation principle, then, break down in India? No, certainly not. This is exactly what we do need in India, but it is not untrained missionaries nor untrained workers that we need, but to learn to make proper use of the layman of India, to direct or lead aright "the consecrated layman, the humble farmer boy, the spirit-filled maiden," etc. In other words, to do in India with our people, what Dr. Simpson did in America with the host of witnesses and workers in the Alliance movement,
6. Finally, a **Problem** intrudes itself upon us today, and calls for humbling and heart-searching. It appears to be sadly true that India, a field in which the expenditure of our Board is heavy, has never been so productive as some other fields have been. No doubt there are reasons for this that may be given and excuses that could be made.

Perhaps it may be explained in part by organized effort and opposition on the part of the Arya Samaj and certain Mohammedan sects, who are copying missionary methods in detail and are straining every nerve, with immense financial backing, to prevent conversions. We have felt the power of the enemy in this regard too, in the loss of one of our young workers who has not only left the mission but has gone back into Hinduism and is being used as a Hindu missionary to draw away the inquirers and young converts from Christ.

I would not venture to suggest a reason for the conditions set forth. God knows, and if we humbly seek His face perhaps He will show us whether in anything we have departed from His will. We would not infer either that the numbers of baptised are always the test of success in missionary work. But surely God is reminding us that it is not by equipment nor by facilities nor anything that money can buy or friends provide, but by His Spirit that the work must be done. Surely Omnipotence has a way to make our work more fruitful.

**CAUSES FOR THANKSGIVING.**

But, brethren, the picture is not all dark. The Lord of Hosts is with us and has showered us with tokens of His love and grace.

1. Once more He has brought us through the year without permitting us to suffer want nor be limited in our finances. These are days when many of the Boards are facing financial difficulties with consequent reduction of budget. Praise God for the self-sacrificing men and women whose prayers and gifts are behind us and our work. God has dealt bountifully with us hitherto, and we can say to His praise that no good thing has He withheld from us.
2. We should be lacking indeed in gratitude if we did not rejoice in our past. Not only have we been given a message and a testimony concerning the Lord Jesus that is scripturally sane and is satisfying to the unprejudiced Christian's heart everywhere, but He also guided those who laid the foundation for our work in the inauguration of methods and organization, enabling them to avoid both ecclesiasticism and incoherence. These methods, which have now been tested for over a generation commend themselves to me as being the nearest to the Apostolic pattern of any that I know.

Others also of His servants trust us. Pandita Ramabai honoured us in that she selected the C. & M. A. from among the missionary groups of her acquaintance to be the ones who would carry forward her work at Kedgaon, and as a pledge of her confidence she bequeathed all of the Mukti Mission property to the C. & M. A. During the past year her desire in this matter has begun to be realised, as the Alliance has formally accepted the responsibility for conducting the Mukti Mission work. No attempt has yet been made to transfer the deeds of the property. It is a pleasure to report that our relations with the workers there are cordial and happy and that we have been made to feel that the efforts of the Mukti Committee appointed by us to assist in that work have been appreciated. We welcome this fellowship of the missionaries at Kedgaon and rejoice in this closer union between us with its enlarged prayer fellowship. The workers there have been invited to become associate missionaries of the C. & M. A. and we hope that a number of them will be able to attend our Conference annually.

It is also a pleasure to state that at a Conference attended by representatives of six different missions working in the Western and Southern Marathi area it was decided that for the present the missions concerned would make use of the excellent Bible training course which has been worked out in our Training Schools and will send their students for training to Nargaon. Perhaps we need to search our hearts lest any place be given to the subtle pride that is ever ready to injure the work of God's servants, and lest there be in our hearts any desire to become big or important, and above all, lest we permit ourselves to think of ourselves more
highly than we ought to think. The Alliance must of necessity be a humble work. It has its choice of being humble in spirit and useful to God, or useless to God and humbled by Him. It would be a genuine calamity for us, in self-confidence and assurance, to attempt so much that we do nothing well. In the event of failure the larger we are the more dismal and humiliating the failure would be. May the Lord enable us to be entirely worthy of the confidence shown in us and of the goodly heritage which is ours from our fathers in his work; and above all may He be able to trust us to accomplish all of His will and purpose for us.

3. When so much of our thinking is along the lines of development of the churches, missionary leadership, etc., it would be easy for us to overlook or too lightly consider the ministry of women in our work. The Alliance has always had a place for the Lydias and the Priscillas, without whom Christian work can long succeed. While we desire our districts to be manned by men so far as possible let us not forget that even in this day in India there is a work which the ladies only can do. The Indian Church can never be stronger in spiritual things than are the women in the Christian homes, and one who can really build up the spiritual life of the Indian homes is surely building up the church. Then, Sunday School work is a sphere that is especially suitable to ladies, and is of more importance than our activities therein hitherto would indicate. Special mention should be made of the good work done in Jalgaon last year in interesting the Indian women in the needs of the church and stimulating them to help therein. Praise God for this and for the children in our Sunday Schools, or available for Sunday School efforts, who can be reached in their tender years for the Master.

4. We may mention as a cause for thanksgiving the beginnings made this year in the Conference idea among our people. A number of District Conferences have been conducted, besides which the Gujarati Regional Conference was held last March at Mehmedabad, and the Khandesh and Berar Conferences in September and October, at Jalgaon and Akola. In every case these were uplifting in a spiritual way, and the discussions in the conference sessions were definitely helpful. We believe that considerable emphasis may well be placed
upon these sessions where Indian workers, Church Delegates and missionaries meet as equals to pray and confer concerning the work of the churches. We shall need to be patient with our Indian brethren in the early attempts at assuming business responsibilities, and I would suggest that these gatherings be called Regional Prayer Conferences to remind all concerned that prayer-less discussions are fruitless and futile, and that we need to pray over the problems with the leaders, among our Indian people. With careful leadership these conferences can become one of the most important factors in our work.

5. Another cause for thanksgiving which we are prone to overlook is the helpers whom God has given us. One longs for the day when we shall cease to call them "helpers" and when the missionaries will merely be helpers of the church. But though hitherto we have thought of them as "helpers" or "workers" (not that we call ourselves drones) there are among these, our Indian brethren, men and women who are earnest and devout servants of God. They serve Him year in and year out in the small environment of their stations, with never the opportunity for the enlarged vision and fresh zeal and courage that we find in our furlough home—with none of that admiration and hero worship that is often our portion (unmerited no doubt) from friends and relatives who are far from the scene of our labours. Yet some of these fellow-workers are joyful in service and are catching the vision for the work, as the papers read in our recent Marathi Conference show. For the plodding faithfulness against greater odds than you and I have ever had to face, can we not say concerning them, "We are bound to thank God always for you, brethren, as it is meet, because your faith groweth. . . . . so that we ourselves glory in you in the Churches of God. (2 Thes 1:3-4) Let us cultivate a spirit of praise concerning our workers and our converts as the apostle did, that they are redeemed, and belong to Christ, and that they love Him perhaps more than we realize, and that He loves them and counts upon them.

But brethren let us not only look around us, or at ourselves, let us look up for the author of our faith is the finisher of it also, and now is our salvation nearer than when we believed. Our trials and discouragements will soon be forgotten in the joy of our Master's joy over
the few trophies—hardly won perhaps from this hard land—that we lay at His feet. Our conventions, committees, business meetings, organization and problems will be forgotten, along with the disappointments testings, and discouragements. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening the coming of the day of God."

Whether we can call our work successful or not, beloved, let us be men and women of God. Many years ago Dr. Simpson wrote of our workers in India. "In no field have we noted a profounder spirit of humility, self-denial, patience and faith." Most of us here to-day were not on the field when those words were written. He who wrote them, and one of the few remaining ones of whom they were written have gone on to be with the Lord. Can we doubt that they are among the cloud of witnesses who, with our Captain and Lord watch us in the race we run?

Oh may we be worthy of our heritage, worthy of our calling, and worthy of the Lord whose we are and whom we serve!
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