

the cry of India's need and who were convinced that when God called a man to go as a missionary the churches ought to send him.

At this Convention important matters were discussed and important resolutions were passed, but the burden upon the hearts of many was that this man whom God had called might go to his work without further delay. Many obstacles were in the way, some were put in the way, but the way to God was open and much united prayer was offered. Finally near the close of the Convention an appeal was made to the congregation. And yet 'twas hardly an appeal, simply an opportunity was given to the people to give pledges toward his support. Royally did they respond. No interested person who was present that day will be likely to forget the enthusiasm that prevailed in that congregation. Had Mr. Glendinning been present and made the most impassioned appeal it would not I think have aroused a deeper interest or a greater determination to send him to India. Several attempts were made to put an end to the giving, but the givers had their way until a large sum of money for his passage and support had been pledged.

If Mr. Glendinning had been asked previous to the Convention if he would go to India last autumn he would have answered in the negative. Seeing no hope of being sent he had formed other plans which meant much to him and also involved others. But when he heard of the way in which the funds had been raised and the great interest of the people in the work he felt that it was the call of God. Previous plans were cancelled at a sacrifice, and after a few weeks of hurried preparation he sailed for India where he arrived with his wife on Dec. 1st, 1902.

During the Christmas holidays the Missionary Conference was held at Vizianagram. One of the important questions for settlement was, "Who shall be the missionary to the Savaras?" Shall it be one of the new missionaries or one of the older missionaries who have had experience in such work? Has God singled out any one for this work? Not one of that company who was not willing to face the new work with its difficulties and hardships but "Who shall it be?" God knows. Looked at from the human side he who enters this work needs a strong body, some knowledge of the practical matters of life, some knowledge of medicine and special preparation for work in languages for the Savaras have no written language. A language must be made for them and the Bible translated into it as part of the pioneer work of this mission. Who of our number can answer to these requirements? It was a critical time and in face of such difficulties the conference ceased from further discussion and bowed before God in prayer. It was felt that each person should seek to learn from God what attitude he should take toward this work. The meeting adjourned.

During the interval between sessions it was learned that Mr. Glendinning was not looking for any special call but if the Conference agreed that it was best for him to take up the Savara work that would be to him an indication that God desired him to turn his attention to that work. It was further learned that Mrs. Glendinning had for a number of years been deeply interested in the Savara work and had eagerly read whatever had been published about it. She shared her husband's opinion. Taking these many things into consideration their interest in the work, their willingness to enter upon the work, and the special fitness they had for the work, the Conference recommended that they be appointed to the work among the Savaras.

It was further learned that at the Convention at Yarmouth the work among the Savaras was specially mentioned and many had given their pledges thinking the new missionary was going to this special work. The missionary however did not know of this and it had no influence in deciding the matter.

Now my story must have another beginning with other actors. The name "Savara" has been known by our mission workers for some time, for quite a number of years ago a few persons from this hill tribe were converted and joined one of the Telugu churches.

The Savaras are a hardy people inhabiting the hills at the north of our mission field. They are especially good-natured but possess a sturdy independence which is very rare among the people of the plains. It has been thought their relation to the Telugu mission might be something like the relation of the Karens to the Burmese missions. The Savara question has been discussed in our Conferences for several years and at one meeting it was decided unless there were special reasons to the contrary the next new missionary should be sent to this field of work.

Chief among those interested was Miss Eva D'Prazer, a convert of our mission years ago. After making several small gifts toward the Savara work she was led to make the vow before God that she would give one thousand rupees each year if he would grant her the health and opportunity to earn the money. Three years the needed health and opportunity were given. The fourth year, (1902) her health began to decline. The returns from her medical work were much less than usual. The year was far spent and but two hundred rupees of the thou-

sand had been set apart for the work. Did God really wish her not to give the whole amount? It led to earnest prayer. Then came a special call to attend the wife of a neighboring Rajah. Her skill with the blessing of God availed, and the grateful Rajah gave her as a fee more than eleven hundred rupees. Once more she was able to make good her pledge. Her health also became greatly improved.

Not only has she given liberally but better still in the midst of her busy life as a lady physician she has gone apart three times a day during four years to pray for the Savara work and for a Savara missionary. In her prayers she was very definite. She asked not for one of the missionaries on the Telugu field, but for a new man to come from Canada. When she heard that two men missionaries were coming, she prayed specially for the one to go to the Savaras.

Special evangelical work among English-speaking people was in progress at Vizianagram where she lives, when the two missionaries arrived in the country. She invited both of them to come and assist in the work, and then she prayed, "O God, send the one who is to go to the Savara work. Give me this sign that I may know whom thou hast chosen." Owing to causes not necessary to mention, Mr. Glendinning alone responded to the invitation. She talked with him about the Savara work, and he told her he believed the Spirit of God would lead the Conference to make a right decision, and that if the Conference should so decide he was ready to go.

Miss DePrazer attended the Conference and heard the decision, and saw the meeting adjourned with nothing definite accomplished. Her heart was heavy within her. She was present again when the further information concerning Mr. Glendinning led the Conference to recommend him to take up this work. When he had been set apart for this work she addressed the Conference, and with deep emotion told in a much fuller manner the matters I have written concerning her, much of which she had told to none before.

My own soul was deeply moved as I recognized God's leading in the appointment of the new missionary under what I consider such favorable circumstances.

The work itself is very hopeful. These liberty-loving Savaras are not bound by caste as the Telugus are, but are like the Karens or still more like the Nagas the Garos or other hill tribes of Assam where such splendid results have been wrought in many places in a very short time.

A second feature bright with promise is that God has put the spirit of prayer in the heart of this lady so that for years the Savara work has been presented to God thrice daily. Her pledge of financial support God has enabled her to keep though oft-times the prospect was dark. The missionary for whom she prayed has come and the sign she craved by which she might know him was granted to her. Who can picture the success of a mission founded on a basis of such prayer. Hardships there will doubtless be, but can there be any doubt of victory.

A third feature is that the new missionary himself can look back and trace God's guiding hand in the knowledge he has of the practical matters of life, in his deep convictions of the special truths held by the denomination that supports him, in his call to mission work, in the choice of his studies during preparation and in the decision of the Conference after special prayer.

When these facts became known to me I thought it well to make them known to others that our prayers might have the encouragement of hope based on the knowledge of what God has already done for the Savara mission. Great things remain to be done. The opportunity for doing great things is ours. Let us "pray success into the work" of the new Savara missionary and when the victory comes we can all feel that we had a part in its achievement.

### Notes From Newton.

Last Wednesday evening Professor Francis G. Peabody, D. D., of Harvard University, gave the last of three lectures on

#### SOCIOLOGY.

Prof. Peabody is considered one of the leading authorities on this subject which is claiming so much attention at the present time, and to which the church of Christ is bound to give more and more time and thought.

#### THREE NEW WINDOWS

have just been placed in the recess of the chapel behind the seats of the professors. They are richly stained glass with designs that accord beautifully with different aspects of the Christian life. In one is the open Bible, in the central one, a blood red cross, and in the other a crown.

#### THE EIGHTY-THIRD BIRTHDAY

of our venerable Doctor Hovey is to be observed by the Seminary on the evening of Thursday, March 5. Dr. Hovey still continues to teach, bringing to us rich treasures from his wonderful storehouse of wisdom and knowledge. He is greatly beloved by the present student body as he is by so wide a circle to whom he has proved exceedingly helpful by spoken or written word or to

whom simply the influence of so sagely directed and beautifully Christ-like life has been a benediction.

MR. J. V. INGRAM, B. TH. of McMaster University, who was with us here until Christmas, has recently been married and on the 4th of March expects to sail for Burmah where he will be professor of mathematics in the college in Rangoon, 189 Sumner St., Newton Centre. A. F. N. Feb. 27.

### The Words Pagan and Heathen.

The word "pagan" is from *paganus* meaning originally only a peasant or a countryman, from *pagus*, a hamlet, but it came finally to mean an unbeliever or infidel. Originally, as we thus see, the word had no religious significance whatever. But the church first established itself in the towns and cities of the Roman Empire; and in these centres of intelligence its earliest triumphs were won. But long after they had become Christian, heathen superstition and idolatry lingered in country districts and in obscure hamlets, so that the word pagan soon came to be applied to the votaries of the old superstition which once characterized all the people. Dean French states that in an edict of the Emperor Valentinian, A. D. 368 the word pagan first assumed this secondary meaning. The word "heathen," the Saxon equivalent of the word pagan, has had a curiously similar history. When the Christian faith penetrated into Germany, it was first preached in cities, but the wild dwellers on the *heath* were the last to hear it and to accept it; and it thus came to pass that the word heathen, meaning at first only countryman, came to have its present meaning of idolaters, or rejectors of the true God.—Dr. MacArthur, in N. Y. Examiner.

### Guilt and Danger.

BY PASTOR T. C. SMITH.

The apostolic manner of presenting divine truth was the same as that of the great Teacher. Jesus stated truth concisely and clearly: "Except ye repent, ye shall all likewise perish." "Marvel not that I said unto thee, Ye must be born again." "Ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins."

When Peter gave forth the truth on the day of Pentecost he was equally clear in naming home the guilt of crucifying "the Lord of Glory." He said, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it." Peter follows this statement with scriptural quotations from God's prophets who had foretold that all these things concerning the Christ should come to pass. Having thus enforced and clinched the truth, he then cries out to his hearers, who now felt their sense of real guilt. "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

His words given on the occasion of healing the impotent man, and those in Acts iv. 8-12, are not less concise or direct. Indeed, every example of preaching by the Christ and his apostles, given us in the scriptures, is as straight as a rifle shot at this mark.

In all instances where circumstances showed the need of it, there were truths clearly set forth to show the guilt of sin, the danger therefrom, and not less clearly the way of finding relief. Their preaching was accompanied with the power of the Holy Spirit. If so then, and if the gospel were so preached and taught now, by Sunday school teachers and by the ministry, would there not be a much nearer approach to results like those on the occasions above mentioned? Is Zion languishing, and are souls perishing because, in these days of itching ears and of increase of worldly knowledge, we fail to present the truth as in apostolic days? Has the Holy Spirit refused to exert his power through us, because we are too worldly-wise and not enough devoted to the Christ and his cause among the lost souls of men?—321.

"Keep thy heart with all diligence, for out of it are the issues of life." "As a man thinketh in his heart, so is he." It is good to know that we have with us all the time the throne of authority in life. We are not governed by some ruler in another land, to whom we have little access. Each of us is ruled from within. And we may hourly watch over this inward throne, and see that no evil influence sits there, but only Christ, ruler and lord of life.