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THE INDIA ALLIANCE

"Jesus only, Jesus ever, Jesus all in all we sing; Saviour, Sanctifier, Healer, Glorious Lord and coming King."

1887
The India Alliance.

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I. T. E. M. S.

This issue of India Alliance is No. 11. We hope to get out No. 12 by Christmas and thus complete our first year. All who have received 12 numbers and have only paid for one year, will know that their subscription has expired. We expect to make some changes in the second year. The price to American subscribers is 50 cents per twelve numbers. All subscriptions can be sent in stamps or money order to Editor India Alliance, Tardeo, Bombay, or to Miss Carpenter, North Chili Monroe Co., N. Y.

The annual convention and business meeting of the India I. M. A. has just closed with great blessing at Akola. It has been our very best convention.

Every body is starting out on tour among the villages. The beautiful cold season is upon us. Will our friends at home join in prayer with the missionaries for souls for the fruit of this winter's work? While the evenings, mornings and nights are cool, yet the sun in the middle of the day is very hot.

In the midst of the convention, Mr. C. W. Schelander arrived as our first re-inforcement. He has been in mission work in East Africa for three years and came here direct from Aden.

Last month we printed two tracts, one of them was Pandita Ramabai's experience, "Out of darkness into light" which appeared in last number. And the other was a translation into Marathi of Rev. R. A. Torrey's tract on the "Baptism of the Holy Ghost." We have others in contemplation for this month. While waiting on the Lord for a token, we received a letter from a friend containing fifty dollars donated by a young man in a lonely post in the Cape Verde Islands. We were requested to put it to our publishing fund. We have printed nothing on our own little press as yet, but the minutes of last year's business meeting.

A translation into Marathi of Mr. Simpson's book, "The Gospel of Healing" is through the press and is ready for sale. It has been translated by Miss Hattie Bruce and Mr. Shaburar Moik. Miss Bruce bears the expense of publication. The book is beautifully gotten up with Mr. Simpson's photo on the first page. Will our friends pray for God's blessing to rest on the book?

Mr. David, "the Tamil Evangelist" as he is called, is holding meetings in Bombay and is putting up at Berachah Home. The meetings at night are in the Grant Road M. E. Church to Marathi Christians. Mr. David speaks through an interpreter. Though he lives in Ceylon, he is a Tamil man. So he has received a definite baptism of the Holy Ghost. When Mr. Geo. Grubb visited Ceylon, Mr. David was his interpreter, and afterward went with Mr. Grubb to Australia and England. He wrote a little tract on the "Baptism of the Spirit," in English which fell into the hands of a missionary in Uganda, Africa. This missionary sought and obtained the baptism of the Spirit. The fire spread to the other missionaries and to the Native Christians, and the result was that wonderful revival in Uganda. India needs many such Evangelists who are one of the people.

Miss Carrie Bates sailed for America, November 1st. She went second class by the mail steamer "Sutlej" to London and from there to New York. Miss Bates has been in India seven years and hopes to return to India after a year's stay in America. Miss Bates has been a most faithful missionary, and has fitted into many different posts. She has been "house mother" in the Marathi ladies' Home: she has had charge of the missionary's children's Home in Poona for a time while it existed: she had the Marathi girls' orphanage: and if any one needed a change, she has always been ready to fill the absent one's place. Her permanent station has been Khamgaon and her labours have been much appreciated and blest. We feel sure she will be a blessing to the work while in America, and we look forward to the time, if the Lord tarry, when she will return to the work.

Since the last issue, Khamgaon has been the scene of a double wedding. Miss La France was married to Mr. Jno. W. Johnson. They will remain in charge of the work in Khamgaon. The other couple was Amubai, the trusted and much loved teacher and matron of the Girls' Orphanage, to Kanwadi Madre one of the leading women in the Industrial School. Both these dear ones have been connected with the mission since they were children. The double ceremony was performed by our Superintendent. Also a few weeks after at Akola was a triple wedding. Tallulah, the protégée, blacksmith to Marybai of the orphanage, and Dhany, a young carpenter of the workshop to Tarabai a young woman who had been brought up by Mr. Moore of Basim. The third couple was Joseph and Banubai. The ceremony was performed by Rev. Moore of Basim. May God bless these young couples, and make their homes a blessing in this dark land. We have watched the growth of most of them from childhood to manhood and womanhood, and pray God's richest blessing may rest upon them now.
"He that humbleth himself shall be exalted." Luke 14:11.

God giveth grace to the humble. Humble yourself in the sight of the Lord and He shall exalt you. Jus. 4:10.

Humble yourself therefore under the mighty hand of God, that He may exalt you in due time. 1 Pet. 5:6.

We grow more and more to feel that the number who know how to humble themselves to God, and if need be to man, is small. It is so easy, so natural, to vindicate ourselves, and it is only divine when we humble ourselves. Adam said: "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat." (Gen. 3:12.) And the woman replied, "The serpent beguiled me, and I did eat." (Gen. 3:13.) And all the ages down, the proud heart finds it so hard to say: "I am all wrong," "I am at fault," "I was mistaken," "I failed there," "I sinned in that matter," and so easy to put forward excuses, circumstances, and other people's shortcomings instead.

1. We are to humble ourselves first to God, in utter surrender to be at His disposal, to have His will done in us: to know just what He thinks of us, and to know the worst about ourselves. This is what Jesus did. He said: "My meat is to do the will of Him that sent Me," (Jno. iv. 34); "I seek not mine own will, but the will of the Father who sent me," (Jno. v. 30); "For I came down from heaven, not to do mine own will, but the will of Him that sent me," (Jno. vi. 38); "So I come to do Thy will, O, God;" "Even Christ pleased not Himself," (Rom. xv. 3). If God says a thing, that ought to end all controversy with us. We should hate expediency. The only right way in any thing is to do the will of God, and trust Him with results.

2. We are to humble ourselves to God in truth. God judges us not by the amount of light we have, but the attitude of our hearts toward what light we have. How many souls receive truth, but because it involves them in opposition or unpopularity, or because they will be thought fanatical, will not surrender to God to walk in it. In all my life in India I have never met an inquirer after the Cornelius type, i.e., that when he got the truth he meant to walk in it.

3. Then, last, there is the surrender to God in circumstances. If our circumstances are not of God's direct planning, He has permitted them. If they are caused by our own sin or failure, the only way of deliverance is to humble ourselves to God, and to the fact that we have no one to blame but ourselves, and to trust Him to deliver us. As long as we can blame any one for our circumstances, we will fret and chafe and be unhappy and restless. Every neglect, every insult, every wrong ought to drive us to humble ourselves to God that He may work out all in us that He intended when He permitted it. We can never forget a dear girl that we had loved and shielded who fell into sin. There was no justifying herself on laying the wrong on others; but with tears she said, "You did all you could to save me, and so did God. I have no one to blame but myself." Those who deal with sinners grieve over this spirit of self justification. God says to Israel: "O Israel, thou hast destroyed thyself, but in Me is thine help." The only way for a sinner to get the help of the last clause is for him to humble himself to the truth of the first clause. The bitterness of hell will be, that men will be unable to justify themselves, but the bitter cry will be: "I have destroyed myself." A servant who had acted very wrongfully once came and fell at our feet and cried out, "I do not deserve that you should trust me, but O, try me once more." A Christian worker once upbraided us with the fact that we did not love him. If never seemed to have occurred to him that he had acted in a way to forfeit our love and esteem. How much of sorrow and trial this lack of humbling ourselves to God and man causes among workers. Andrew Murray says: "It is easy to think we humble ourselves before God: humility towards men will be the only sufficient proof that our humility before God is real." If we have humbled ourselves truly to God it will work out toward men, in either sinner or saint. No sinner has truly repented toward God who is not willing and ready to make right any wrong toward man. And no saint has truly humbled himself to God who is not willing to humble himself to his fellow man if there is need for it.
How often in an attack of sickness have we seen the sick one humble himself to God and be healed. James says: “Is any sick among you? let him call for the elders of the Church: and let them pray over him, anointing them with oil in the name of the Lord: and the prayer of faith shall save the sick, and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray one for another that ye may be healed.” The sick one is to take the first step toward God in calling the elders. And then it says, the “prayer of faith shall save the sick.” It does not say who prays the prayer of faith, but it is probably the “sick one” and the “elders.” But the conditions of the prayer of faith must be met by all. If there is delay it may be a trial of faith, or it may be that something in the sick one, or in the elders that hinders the prayer of faith. If they are all accustomed to humbling themselves to God, they will all be willing to seek Him to see what in them hinders the prayer of faith. They will be humble to one another for reproof or exhortation. One very solemn thought is that if we will not humble ourselves God will humble us.

Andrew Murray says: “It is the humility that brings a soul to be nothing before God that also removes every hindrance to faith.” Also that “faith and humility are, at root, one, and that we never can have more of true faith than we have of true humility.” A soul who will not humble himself to God has no business to trifle with disease. We know of a case once where the hindrance to faith was not in the sick one but in the elders and as soon as the “fault” was confessed, God most graciously healed. Mr. Finney in speaking of humility says: “Deep conviction of sin and deep feelings of shame and ignorance and of desert of hell may co-exist with a great unwillingness to confess and be known just as we are and to be appreciated just according to what our real character has been and is. Humility consists in the consent of the will to be known, to confess and to take our proper place in the scale of being. It is that peculiarity of love that is willing to pass for no more than we really are. This will make confession of sin to God and man natural and even make it a luxury. This attribute will secure in saints on earth that confession of faults one to another which is so often enjoined in the Bible. By this it is not intended that Christians always think it wise and necessary to make confession of all their secret sins to man. But it is intended that they will confess to all those whom they have injured and to all to whom love demands they should confess. Humility secures its possessor against spiritual pride, against ambition to get above others.”

“Lord teach us how to humble ourselves to Thee, that Thou may’st exalt us.”

OUR ANNUAL CONVENTION.

The meeting began Tuesday evening, October 29th. From Monday on the midnight train till Wednesday, our missionaries and the friends who came with us arrived in companies on the different trains, until we numbered sixty-nine. Thirteen of this number were of other missions. The Convention was different from any we have had, and the unanimous feeling was that it was better. We thought last year it was wonderful, but this year it met a different line of needs, and seemed more wonderful, because many of us were far away from last year.

Those who had already gathered met Tuesday afternoon for an opening prayer meeting. In the evening our Superintendent spoke from the theme, “Christ in you.” It was wonderfully clear and blessed and proved the key note of the Convention. Wednesday morning Mr. Garrison spoke on “Praise” and in the afternoon Mrs. Fuller spoke on “Faith.” In the evening Mr. Fuller continued the subject. Thursday morning Mr. Garrison spoke again on the practical workings of Faith. In the afternoon Miss Anderson spoke on the “Baptism of the Spirit.” In the evening Mr. Franklin, Mr. Erickson, Miss Holmes, Miss Olmstead and Mrs. Ramsey gave short, but beautiful addresses. Friday morning Mrs. Garrison opened the subject of Divine Healing followed by Mrs. Miller. In the afternoon Mrs. Fuller, Mr. Garrison and Miss Anderson spoke on the same subject. The evening was devoted to the subject of the Lord’s coming. Mrs. Fuller spoke on the preparation of the bride and the incentive of His coming to holy living. Mr. Wood followed with a very clear address of “How I came to see the Lord’s coming in the Word” setting forth the chief points of the subject. This was followed by an address by Miss Wills on “Union with God.”
The next day, Saturday, was devoted to the subject of "How to bring the heathen to Christ." Papers were read by Messrs. Franklin, Erickson, Garrison, Wood, Miss Olmstead and Mrs. Ramsey. Each one had a different subject. Mr. Garrison, and Mr. Franklin and Mr. Wood had the training of helpers. Mr. Erickson, "How to reach the unsaved." Miss Olmstead, "How to reach the villages," and Mrs. Ramsey, "How to reach the women." These papers were meant to be introductory and each subject was then thrown open for discussion in which many participated. 

Sunday morning was given up entirely to prayer for the field and was thought to be the very best meeting of all. In the afternoon the Marathi Church united with the Convention in partaking of the communion. The exercises were entirely in Marathi. There was no sermon, the bread and wine were passed in utter quiet, giving each heart a chance to meet the Lord in stillness. A touching service was the consecration of two babies: one in English, the other in Marathi: one of them Mr. Woodward's baby and the other one of the Indian Christians. Sabbath evening closed the convention with an address from our Superintendent on the "Body of Christ." It was very practical and a fitting close to all the addresses—a thought we should never lose sight of that we "are the body of Christ and members in particular:" and "that there should be no schism in the body but that the members should have the same care one for another:" and "whether one member suffer all the members suffer with it: or one member be honoured, all the members rejoice with it." (1 Cor. xii: 25, 26.)

The Convention consisted of three sessions a day of two hours each. At the close of each session opportunity was given for testimonies so that all had a part. Special mention must be made of the Akola missionaries who worked very hard in getting ready for the meetings, putting up the temporary tabernacle, &c. Dear Mr. and Mrs. Garrison were host and hostess to so large a company and were unwearied in their care for the comfort of all; Mrs. Simmons with the help of Miss Bates had the entire charge of the commissariat for so many hungry people. Everything seemed to move perfectly. The arrangements and comfort were the best at any Convention. All who had tents brought them so that the mission yard was a pretty scene with its many tents and-people.

Monday morning after the Convention had closed, our annual business meeting began, and lasted two days—and at the close, the event of great interest took place: , the changes and new appointments. Mr. Moyser was sent to Jalsaon; Mr. Lenth to Buldana with Mr. Wood; Mr. Andrews and Back were sent to a new place; Miss Petrie, and Miss Seasholtz to another: Mr. Schelander to remain in the Young Men's Home in the Marathi field: Miss Grover to Bombay: Mrs. Simmons' appointment to depend on the out-coming party. Mr. and Mrs. Moss were appointed to an entirely new field of which we will speak later on. We all left as we came, in companies by different trains: and all have arrived at their various stations and resumed work to have the teaching of the convention wrought out in their lives for another year. Dear friends when you see a party leave New York in such wonderful courage and spirits you often feel a query in the depths of your heart as to how long it will last. Well we want to tell you it will last till Jesus comes. And if you want to see the proof of it, just attend next year's Convention in India.

None of our missions have passed through heavier trials this last year than our India mission, or have a harder field, and yet one of the most touching sights of the whole Convention was the spirit and courage of the Missionaries. The secret of the spring and courage is "Christ is us."

NOTES FROM THE FIELD.

BOMBAY.

Our street preaching has gone on as usual. At the beach on Sunday evenings for six or eight weeks we have had a very rough time. Dirt, stones and hooting have been our portion. One or two weeks the hooting was so bad no one could be heard: and occasionally the stones have hurt. One of the gentlemen got a cut on his head that bled freely but was not serious, and one of the ladies carried bruises for several days. Three weeks ago a stone aimed at one of our missionaries struck by mistake a Native gentleman who became so indignant that he
turned around caught the young Brahman lad and carried him off to the police. He was immediately followed by all the disturbing element of the crowd and we were left a nice audience. After bullying the police to let the young lad go, and finding he would not, the party came back to the preaching place, and instead of hooting us now, the ring leader humbly begged Mr. Fuller to let the lad off. Mr. Fuller replied that he had no complaint and had not had the boy arrested. The crowd cried back: "Oh sahib, show your Christianity and let him off. This is a test to your Christianity." Mr. Fuller responded that it was not his fault that he got into the police's hands, and tried to get the policeman to let him off. But he was inexorable and wound up by taking Mr. Fuller and the boy to the magistrate. When there Mr. Fuller said, "I have no complaints to make," and of course the boy was let off. But the magistrate turned to the policeman and said, "Do you mean to say that this has been going on all the time in my district?"

The next Sabbath the crowd was very quiet. One old man interfered but a policeman immediately stepped in, collared him and led him off. Last week it was perfectly quiet again. It is the old story, if you give the devil rope enough he will hang himself. All these weeks just a word from us would have brought police protection. Glory to be God. He knows how to care for His own. Pray that yet some of these strongest revilers may be converted.

The last three weeks, David, the Tamil Evangelist, whose experience we give on another page, has been holding revival services among us through an interpreter with much blessing. He is a plain preacher of righteousness and puts truth in an unflinching manner, but in great love. How we have prayed for God to raise up evangelists like this from among the people - and how we have praised God for David. From here he goes to Poona.

A TOUR IN THE RAINS.

By Miss Olmstead.

The ladies of the Yeotmal Mission have just made a tour which I, as their guest, have been privileged to enjoy. We travelled in eight days more than a hundred miles; held eighteen Gospel services, and left fifty-six Gospels among the people, thirty-eight of which were sold in one bazaar. Five nights were spent in bungalows for the use of English travellers. These were offered to us free of charge. The other three nights were passed in public chowries, which are open to all travellers. These houses are enclosed on three sides, and the front is open and faces the public street. Curtains were hung here, and bedsteads brought, so that none of us slept on the floor at this fever season.

The first twenty-seven miles were on a good road and no rain, but alas for the next eighteen!
After a very heavy rain all night, we set out to go from Darwha to Digris on a common country road. Our heavy cart was packed with books to sell, our cloths, cooking utensils, and food supplies. It carried also our two servants besides ourselves—three women. Our road reminded me of the springtime at home when the frost comes out of the ground and the wheel sinks to the hub. It took twelve hours and seven bullocks to make that journey of eighteen miles. My two companions sprang from the cart, bared their feet, forded rivers, and walked at least six miles of the distance, sometimes in mud to their ankles. But they were so happy in it! This was a picture of victory and joy such as I never shall forget. It meant to me India for Jesus. Having had a little fever the night before, I yielded to their entreaties and rode. But oh! how ashamed I was! I had committed the sin of greediness and my loving Father had been obliged to give this physical lesson in order to teach me to eat and drink to His glory. Whenever there comes to me the temptation to merely please the appetite, this picture flashes before me, and the temptation is gone.

We found Digris a large Mahomedan town where the Gospel had never reached. The chowrie, where we lodged, was a very public place where the Post Office was kept, and where crowds of men lingered all day. We had, perhaps, never before been thrown out on God so utterly. It might continue to rain until the two large rivers we had crossed should become unfordable, but as for the wicked men all about us, our Father was our protection. I opened my Bible and was lifted into the very joy of His presence as my eyes fell at once on Ez. xvi. 14, "And thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." The Lord did verify this text during our stay in that town. We found the doors generally open to us and we could go into any house and collect a company of women. We held eight meetings among them, talking to a group of from five to forty women just in front of us, while there would be three or four or five times as many men listening at a respectful distance. Shall I ever forget how the Spirit baptised us to talk to a company of weavers! The story of the cross moved several women to tears. At the close of the services I knelt down and commended them to God and to the power of His grace. I shall know some of those women in the eternal years to come. In another similar company of listeners, one woman prayed the Lord Jesus to save her soul. The Mahomedan pateel (head man of the town) was very kind, and took us to see the women of his own household and there were at least fifty women gathered. Near the close of our stay of thirty-six hours a note came inviting us to give the Gospel more publicly. We had missed the bazaar because of the bad road, and it had not seemed wise for us to preach in the chowrie where we were staying. But we consented to speak there at five o'clock on Sunday afternoon. On that day the Lord had done precious things for my body. After keeping me well through three trials of fever and a bilious attack which I had had during the week, He had given me power to speak with unusual liberty on that day. I knew this to be one of the many sweet tokens of His power and presence which He has shown since I took from Him the baptism of the Holy Ghost at our last convention a year ago. As the hour for the service drew near, on opening my Bible, I saw this verse. "I will deliver thee in that day, saith the Lord, and thou shalt not be given into the hand of the men of whom thou art afraid." Jer. xxxix. 19. The crowd did not come at five but according to Indian fashion were an hour and a quarter late. While we were eating dinner they sent for us, but we excused ourselves because of the lateness of the hour. After this we noticed a more respectful demeanor and less noise about the place.

On Monday morning we rode the eighteen miles to Darwha in six hours by the aid of five pairs of bullocks. Two days of Indian sun had so changed the road that we scarcely recognised it. So the Lord brought us back to Yeotmal with a new fire in our bones, an intensity of desire to see these hungering millions fed with the Bread of Life.
The India Alliance.

HOW TAMIL EVANGELIST DAVID WAS CONVERTED, CLEANSED AND FILLED.

Tamil Evangelist David was born in the year 1853 in a village near Tinevelly, Southern India. My parents were Christians and in the Master's service. My father entered into rest when I was a babe of two years. My dear mother brought us up with much trouble and care. I was admitted into a C. M. S. boarding school but left at the age of nine. I was again put into a private high school in Palamcottta where I received my tuition for about five years. I led a very mischievous life at school. Complaints against my conduct were very frequently made in the class. I was the means of leading many a boy astray by my example. Gambling, lying, cheating, stealing, fighting, were some of the ways in which I amused myself during my boyhood days. I always feared to die, yet could not resolve to give up my evil propensities. Being born of Christian parents, attending Church and Sunday School did not make me a Christian. I was worse than a heathen.

At the age of sixteen I left India for Ceylon. I had received very little education, yet thought I knew a great deal. I was so conceited that I thought myself capable of establishing an English school in Ceylon. I was like an unbridled horse, without restraint, cheating and deceiving scores of personal acquaintances and shopkeepers, were common occurrences in my life. I was an adept in the art of getting loans by fair and soft promises of repayment without any intentions of honesty.

I obtained employment in a liquor-store as an accountant, there I became a slave to the devil, heart and soul devoted to his interests. I soon sank into the lowest depths of moral degradation and sin. I passed through every phase of the bitter experience of sin and folly. I was taken into partnership by the proprietor of the firm and kept company with the most notorious profligates of the town. I lost all self respect and shame; the voice of conscience failed to check me. I was dead to everything good. Reduced to poverty and plunged in debt, I scarce knew what to do with myself.

While in this state of despair, my poor mother went from India to seek her unworthy son. She found and rescued me from my deplorable condition and brought me back to India. She wanted me to marry. I consented, and my uncle selected a young Christian woman to whom I was shortly afterward united. This person had refused many offers of marriage, praying the Lord to give her a converted husband. Need I say she was sadly disappointed? Three hours after our union she handed me a tract and asked me if I liked it. I replied I did not care.

Mr. Fuller is at present visiting the Guzarat field with a view to taking up some new stations.

Gen. Booth is expected in Bombay in February. It is expected that Hudson Taylor will be in India the latter part of January. Mr. Gelson Grigson whose work was blessed last year is soon returning to India. The Student Volunteer movement is to have several conventions in India this cold season.
The India Alliance.

for such things. She passed the first year of our married life in great sorrow and grief, daily praying with tears that God might mercifully convert me.

Ten days after we were married I had an attack of cholera. Doctors considered my case hopeless. I well remember that night I passed on the verge of eternity. My dear wife, fearless of the infection was all night at my side, pleading with God to spare me. Blessed be the Name of the Lord, her earnest entreaties were not in vain. Her prayer to the Throne of Grace was heard and answered on my recovery we went again to Ceylon.

My wife was opposed to secular work, and was very anxious I should do mission work. I did not fail in her views, knowing the very low wages given to Native helpers. On one occasion we drove up to a mission house to offer ourselves for the field, but I changed my mind and we drove back from the gate.

Finally I agreed, and we both took work in a mission. My pay was twelve and a half, and hers seven rupees, per month. While in this mission it pleased the Lord to shed the light of His Holy Spirit into my heart. My wife's daily life and prayer (not her preaching) were blessed by God to be the means of my getting under conviction. One day as I was walking along the road I heard the accusing voice of God, saying, 'David, you are wrong.' I was all light at my side, praying with God to spare me. Blessed be the Name of the Lord, her earnest mission.

The whole catalogue of my sins from my earliest recollection were vividly brought before me. I cried for mercy and pardon. My earliest recollection were vividly brought before me. I cried for mercy and pardon. I closed my eyes and stopped my mouth and took Him at His word. The burden was rolled away. I ceased to doubt any longer.

I continued in this unsettled anxious state for two years. I saw a book named 'The Anxious Enquirer.' I stopped. I simply believed God's words and took Him at His word. The burden was rolled away. My tears were all wiped. My heavy soul found a resting place in Jesus and found inexpressible peace and joy. I jumped and shouted for the inestimable gift of Salvation? I at once began to confess Christ to all men, preached openly and testified publicly to the saving power of Christ. Bless the Lord, oh my soul, and all that is within me, praise His holy Name. I shouted the top of my voice. I wanted all who heard me to share and taste of the wonderful goodness of God. All old things passed away, all things became new. My liquor shop, bagnettes, and billiard room companions had no further use for me now.

They got rid of me before I got rid of them. Praise the Lord! I met one of them and gave him my testimony. It greatly affected him, he never came back to see me. After this the Lord used me to lead my dear wife into the clear light and full assurance of pardon. Then my brother, then my mother. Our home was now what it ought to have been, a household of faith, a foretaste of heaven. Bless God. There was singing, praising and shouting His glory all hours of the day. Hallelujah. I paid off all my debts, some of which had been incurred when a boy of nine. It took me four years to do this.

Some of my creditors forgot that I owed them anything. All saw the change in my life and knew I was converted.

Although I was converted I did not have perfect peace in my heart. I hated sin from the bottom of my heart, yet I often lost tempers. I was all light in the light. Often I asked pardon from common coolies whom I had offended. I often resolved not to sin, yet I sinned. I closely watched myself, yet I failed. Sometimes I closed my eyes and stopped my ears that I might not see, or hear any bad words. One day I determined not to sin, yet I failed four times that very day. I did not know of the keeping power of Christ. I did not know of the possibility of being cleansed from ALL sin and sins.

While preaching if stones were thrown at me or in any other way interrupted, I would get angry and call for the police. I had large and attentive audiences but no souls were saved. My preaching was all full of self. I sought honour of men, how could my work be successful? Most of the time I was occupied with my own heart, looking into and trying to correct my faults myself. I did half the work and asked God to do the other half, making Him my co-worker. Consequently I made many mistakes.

About three years after my conversion, I imperceptibly lost my “first love,” and became luke-warm. I became gloomy and more than ever taken up with self. Like a bird clipped of his wings I could not fly above the region of self. Still I did not lose the assurance of my personal Salvation. God in His infinite mercy through Col. Oldham's address restored me to my former joy and happiness. I was enabled to trust out of self into Christ. Praise the Lord! Yet I did not possess complete power and victory over sin and the cleansing from all sin.

The subject of cleansing and power over sin was very dark to me. I heard many conflicting ideas and opinions expressed around me. Some said, all things except the old nature; others all are eradicated, and no sin left. Some testified that they never sinned for so many years. Others got beyond the possibility of sinning. These contradictory doctrines led me into a chaos of confusion and doubt. Some who made very high professions were living in sin. I had no alternative but sought guidance and help from God. I carefully and prayerfully studied the Word which I knew would guide me rightly. God was graciously pleased to teach me very clearly and distinctly.

I ceased to doubt any longer.

The Lord does cleanse us fully from all sin. Our sins were laid on Jesus. Isa. lii. 6. Old man was to be crucified on the cross with Christ. Rom vi : 6. I wanted to learn about the flesh.
Gal. v: 24. Yes that was also to be crucified with the affections and lusts. The old leaven was to be
purged out and self also put on the cross. Gal. ii: 20.
All besetting sins, the off-shoots of the carnal mind
must all be crucified to death. I learnt the Lord ex-
pects all and every thing evil to be put outside.
Thorough work must be done, and no shirking. Satan
suggested doubts as to future conflicts—the con-
tinual warfare within. Gal. v: 17 says, „The flesh
lusteth against the Spirit, and the Spirit against the
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—I was cleansed fully. Hallelujah!

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Before I would carefully prepare my sermons. Now the Lord puts the words into my mouth. Before my talk would weary the hearers, now they hear me for hours. I felt I could kiss and cry with every sinner I met.

All credit, and honour and glory belong to the Power from above.

Christiau—do you want to be a useful vessel in God's hand? If you want to be a useful mother, brother, master or servant, minister, or catechist, claim this power now. But fulfill the conditions, count the cost. It is very important that you should.

If you are not willing to claim and receive this power, better lay aside your Bible and go about your business. God is ready to do His part if you do yours. Souls are perishing. The devil is busy. Can you, will you stand idle? Dear Christian what are you going to do? Shall I tell you? Make a complete surrender—he willing to be anything or go anywhere for Jesus. Claim this power from above by faith.

Gal. iii: 14, and testify openly at once.

Then and only then, oh weak, useless, and worthless creature will you be made strong, useful and worthy through the power which worketh in you and through you. Hallelujah.

I am worse than nothing. Isa. xli: 24 (margin) and He is everything.
**LIST OF ALLIANCE MISSIONARIES.**

<table>
<thead>
<tr>
<th>Berar</th>
<th>Chandur</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akola</td>
<td>Mr. and Mrs. Ramsey.</td>
</tr>
<tr>
<td>Mr. and Mrs. Garrison.</td>
<td>Miss Miller.</td>
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<tr>
<td>Miss Holmes.</td>
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<tr>
<td>Mr. and Mrs. Stanley.</td>
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<td>&quot; Schelander.</td>
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<tr>
<td>&quot; Cutler.</td>
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<td><strong>Khandesh.</strong></td>
</tr>
<tr>
<td>Mr. Rodgers.</td>
<td></td>
</tr>
<tr>
<td><strong>BOYS' SCHOOL.</strong></td>
<td><strong>Jalgaon.</strong></td>
</tr>
<tr>
<td>Mr. and Mrs. Franklin.</td>
<td>Mr. and Mrs. Heron.</td>
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<td><strong>Chalisgaon.</strong></td>
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<td></td>
<td><strong>Pachora.</strong></td>
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<td>Mr. A. Johnson.</td>
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<td></td>
<td><strong>Guzerat.</strong></td>
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<td></td>
<td><strong>Ahmedabad.</strong></td>
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<tr>
<td></td>
<td>Mr. and Mrs. Woodward.</td>
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<td></td>
<td>Mr. Andrews. Mr. Back.</td>
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<td></td>
<td><strong>Kaira.</strong></td>
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<td>Mr. and Mrs. King.</td>
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<td>Miss Smiley. Miss Montgomery.</td>
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<td><strong>Ropakranj.</strong></td>
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<td>Mr. Hamilton.</td>
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<td></td>
<td><strong>Bombay.</strong></td>
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<td>Mr. and Mrs. Fuller.</td>
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There is held in all our stations every Friday evening a workers' meeting whose object is to pray for the work and the workers. Allowing for the difference of time between Akola and New York, this meeting comes five hours before the three o'clock Friday meeting in the Gospel Tabernacle.

*Printed at the Anglo-Vernacular Press, Khettwadi, Bombay.*
"Jesus only, Jesus ever,
Jesus all in all we sing;
Saviour, Sanctifier, Healer,
Glorious Lord and coming King."
the Guzerat field are very happy, having passed their first year examinations in Gujarathi successfully. Mr. Back and Mr. Andrews have opened a new station at Dholkar and are living in a native house.

On February 22nd, Washington's birthday—all our missionaries of the Marathi field in Berar and Khandesh assemble at Akola. Rev. Gelson Gregson—who has been sent out as we understand from Keswick Convention, England, meets with them for three days of Bible study. Immediately afterward the Marathi mela or convention begins, and lasts a week. We are expecting much blessing at both gatherings and trust our friends at home will be led to unite with us in much prayer for these gatherings.

Much stir and commotion has been caused in the Bombay and Poona papers by the cases of a young Parsee and a well-known Hindu who wished to become Christians. The young Parsee's friends got hold of him before he was baptized and he has been sent away from Bombay. The Hindu gentleman was baptized but finally succumbed to the awful pressure that was brought against him. Will our friends at home remember these two brethren? The American Mission paper writes: "The Vernacular Press is unusually bitter just now against missionaries. Owing we suppose to the large number of conversions to Christianity, that have lately taken place among Brahmans and other high classes. It used to be said that conversions from Brahmans were rare, but now the Hindu world is almost daily startled with the news of baptisms. We can therefore understand the general alarm that is being felt; and the method of expressing it does not astonish us. The time is fast ripening when there will be great accessions to the Christian church from the educated classes."

It used to be when a man was baptized that his friends performed his funeral service and considered him dead to them, and it was rare that a man was ever permitted to be reinstated. Now the great change in Hindu society is very apparent by the tone of the Vernacular Papers, and of the resolutions passed at the recent Social Conference. They practically throw open the doors and invite the newly baptized men back. Praise God. Keep on praying dear friends till great victory comes.

Just as we go to press, the heavy tidings come of the death of our dear brother Mr. Donald Heron of Jalgaon. May our friends remember his young widow in her great sorrow.

Our hearts are bowed with grief at this great loss. Mr. Heron was much loved by us all. He was so faithful and true. For him we can but rejoice though he will be much missed among us. We will give a more extended notice of him and his illness in our next issue.

Mr. Gelson Gregson visits later on our work in Guzerat. All our workers there will meet in Ahmedabad with him for a few days.
Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim 2 : 15.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain. 15 : 16.

Therefore, my beloved brethren, be ye stedfast, unmoving, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. 1 Cor. 15 : 58.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, . . . . So shall my word be that goeth forth out of my mouth, It shall not return unto me void. 15 : 11.

If thou take forth the precious from the vile, thou shalt be as a moth. 15 : 19.

1. Does faith claim "our labour is not in vain in the Lord," and that God "has chosen us?"

2. He has chosen us to be fruitful and that our fruit "shall remain." How many of us have borne fruit that did not remain, that was easily moved away. How we have longed to sow the incorruptible seed of the word in human hearts, in such a way that it could not be snatched away. A living seed has power in itself to propagate itself. So we want the incorruptible seed of the word that we sow to propagate itself. The Samaritan woman's first testimony bore fruit. "And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did." Later on they say to the woman, "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ." Sometimes work in a church or mission falls to pieces when that special pastor or missionary leaves. Perhaps this is the secret. The converts and people only knew the Lord through "the saying of the preacher," and had never heard his voice themselves, and so could not stand alone. Let us labour for "fruit that remains."

3. To us all comes the sober word, "Study." Yes study to show ourselves approved unto God, "a workman that needeth not to be ashamed, rightly dividing the word of truth." We are to study how to be a workman, that need not thus be ashamed. Learn the secret how to have fruit that remains: how to divide the truth to hearts so it can bear fruit. Study how to win souls to Christ.

4. A verse quoted in almost every missionary prayer meeting, the hope of every speaker is the promise: "My word shall not return unto me void." But notice the word closely. It is the word "that goeth out of my mouth." We know the conditions of being as God's mouth. "If thou take forth the precious from the vile, thou shalt be as my mouth."

5. Shalt we take heed to the word and see to it that we as workmen build this coming year only gold and silver that can bear being revealed by fire? Only as we walk in the spirit can we bear such fruit. The flesh builds in wood, hay, stubble. It may appear well, have the appearance of zeal and progress and success, but after all it is but wood, hay and stubble, that will not stand the fire.

O the busy worker we wish to emphasize a few thoughts in the above passages.

STUDENT VOLUNTEER CONVENTION IN BOMBAY.

HERE has just closed in Bombay one of the best meetings we have ever attended in the city, and we believe its results will be far reaching and deep. Quite a number of Student Volunteers are already in India labouring as missionaries: among them are Robert Wilder and his sister, and Mr. John Forman who had so much to do with the beginning of the movement. Mr. Wilder and Mr. Max Wood Moorhead have been very active in Christian work in the Bombay Presidency. Their head-quarters is at Poona. Mr. Jno. Mott of America and his wife landed in Ceylon, where Mr. Wilder met them, and the first of a series of conventions was held there. The next was in Bombay, beginning the 9th of January and lasting through the 13th. Conventions follow this in Lahore, Lucknow, Madras, &c.

The services in Bombay were all in English, and there were delegates from many Colleges in the towns of the Presidency. The Convention was opened by an address of power by the Rev. W. G. Peel of the C. M. S. Mission, on the Baptism of Holy Ghost. The meeting was held at 5:45 p.m., in the Y.M.C.A. rooms
at Apollo Bunder. This solemn meeting was an earnest of all that followed. Two and three meetings were held daily and addresses were given by various missionaries. The following is the programme:

**Thursday Evening.** Baptism of Holy Ghost, Rev. W. G. Peel, C.M.S. Mission.

**Friday Morning.** Baptism of Holy Ghost, Rev. H. A. Crane, M. E. Mission.

God's strength made perfect in weakness. Canadian Mission.


Three young men of Scripture, C. M. S. Mission.


**Friday Evening.** Importance of Days of Prayer in Mission work, Mr. Charles F. Reeve, of Poona.

Bible study in order to personal growth, Mr. John Mott.

**Saturday Morning.** Present crisis in India. Mission.

History of Volunteer Movement. Mr. John Mott.

How to hasten the evangelisation of India. Mr. Jno. Mott.

**Saturday Evening.** Secret of a spiritual awakening in India, Mrs. Fuller.

Sunday Morning. Secret Prayer. Mr. John Mott.

Sunday evening was a very interesting meeting presided over by Mr. Mott, when the special temptations of students in colleges were considered, the young men themselves naming the difficulties.

These summed up were, "Novel reading; Skeptical literature by Bradlaugh, Payne and others; Infidel professors: Living beyond means, and mad rush for Government positions, &c. Also the subject of how they were to bring their fellow Hindu students to Christ. All this brought forth valuable suggestions from both missionaries and students.

The Sunday a.m. session was led by Rev. H. J. Bruce who gave an excellent address on Divine Guidance. The evening session was devoted to short addresses from both missionaries and students. Among them was an interesting account of his conversion by a gentleman who had been recently converted from Hinduism. He dated the beginning of the work in him to a Bible handed him in a train by a gentleman, whom he never saw again. It bore fruit "after many days."

At 9 o'clock again was a farewell session. Thus closed a most interesting and profitable convention. The Indian students went back to their homes roused and eager to work for God. Four of them were converted, and one bright young man said he had felt no interest in the Convention, until he heard they were going to talk about the Holy Ghost. He seemed to clearly understand and intelligently receive the indwelling of the Spirit.

Will our friends at home not follow up these young men with much prayer, for they have a sphere among their own people and in their own land that no missionary can ever have.

Five years ago we sat in that wonderful gathering in Cleveland, the first Volunteer convention in America, we did not dream of attending another in Bombay in five years. These are wonderful days. The end draweth nigh. May Indian Students catch the same spirit for their own land, that has pervaded the movement in Christian lands.

**Bible Study in Order to Personal Growth.**

**Notes of an Address Delivered at the Student Volunteer Conference.**

For a full hour intense interest was sustained in the masterly handling of this topic by Mr. John R. Mott. His terse, clear cut sentences, every word laden with the eloquence of earnestness, makes him a speaker who holds the interest of his listeners as few do. He speaks in a plain, feeling way, as a student to students.

He said he was not going to speak about Bible Study for teaching others, but for sustaining one's own spiritual life; not for our growth in knowledge or in intellectual power, but for growth in things spiritual—such Bible study as will enable us to see God and hear His voice; and that will open up the vistas of a life hid with Christ in God.

_Its importance._ Abliding in Christ is necessary to true discipleship. Take heed lest the light in thee be darkness. The light must be fed from the Word of God. We need to study the Word of God in order to realize the needs and the possibilities of our spiritual life. Why should we be satisfied to journey along on a dead level when God would have us up among the mountain peaks. If you would overcome any besetting sin, study what the Bible says about that sin. There are enough of minimum Christians, we want more maximum Christians. The Bible is a literature of knowledge and a literature of power.

_Meditation without Bible study makes a man morbid._ The Bible is the great searchlight. Prayer may become mechanical without much Bible study. In this we give God an opportunity to speak to us. It takes two to have communion.

_We must study the Bible._ If we would work without friction, without strain, without worry. We may work fewer hours, but our work will stand the fire, it will not be as stubble. Would we shape our work and not be shapen by it, would we move with the Holy Spirit, we must make ourselves subservient to Him.

A vinedresser told him that all grapes grew on new stock, on fresh shoots; this illustrated the case in point, also the thought that the Bible was like a
time. But we must take time to do the will of God. It is the will of God that a man should grow spiritually? At his suggestion many hundreds of students had put it to the test, spending the first half hour of the day with the Bible, and he had yet to meet with one who confessed to standing lower in his classes in consequence. Many have said that it quickened their minds and enabled them to get over their studies more easily. There was nothing in any literature so sublime as Paul and Isaiah for intellectual stimulus.

Many asked if the usual Scripture lessons in the college curriculum would not be sufficient. But he contended that this could not take the place of personal work. Each man has his own life to live, his own battles to fight, and needs his own special spiritual sustenance.

Others said they were reading devotional books; was not that sufficient? While he would be the last to deny the value of such books as this class, from which he had received much good, he dare not say they could take the place of personal study of God's Word. Why should we be content with second-hand teaching; why not go to the fountain for ourselves?

Some young men, he found, were afraid of this study. So will you be, if there is "any secret thing with thee." If one studied the Bible, he feared he would have to give up Government service and go into Gospel work. Others would be rebuked for indulgence in secret sin.

**How to commence.** Begin with the more devotional books of the Bible. The Gospels, Colossians, Hebrews, Psalms, Isaiah and Deuteronomy had been given to him as a good progressive list. Another experienced worker agreed to this, but would put Deuteronomy before Isaiah. He would add the book of Proverbs for young men, and the Acts of the Apostles for Christian workers.

**How to read the Epistles.** Take an epistle and mark in it first, all that you can find about the Life of Christ, (a) His human life, (b) His divine life. Then search out on the second reading all that bears on your own Christian life, your motives, your work, your relation to other Christians. Then find all the allusions you can to the writer's own life, both spiritual and temporal.

Study the biographies of the Bible: Moses, Joseph, David, Elijah, Daniel, Peter, Timothy. Find out what was each man's special preparation, qualifications, difficulties, victories and the secret of his enduring success.

Then there is topical reading. Suppose you take the topic of the kingdom of God, our rights, our privileges, our duties therein, and its boundless resources. Or take the subject of the Holy Spirit, or the Life of Jesus Christ. But begin on something and hold to it, till it begins to tell on your life. As you go on make a record of all the difficulties you meet with, and then give time to searching them out. Be thorough;

**GOLD DUST IS ON THE SURFACE, BUT YOU MUST DIG FOR NUGGETS.**

**Meditate on what you read and you will be able to say, "Thy words were found and I did eat them, and thy word was unto me the joy and rejoicing of my soul." If we think about ourselves we become selfish; if we think about Christ, we become Christ-like.**

Let the Bible mean to us what it does mean. The true organ of vision is an obedient spirit. Let us make up our minds that what He saith, we will do.

Let us endeavour to have a daily, regular, unhurried time, an actual meeting with God each day. The best time is the morning watch. Satan tries to entrap us each day, and the world pulls us down. The first half hour with God prepares a man for the day's fight with self, sin, and Satan.

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**CHRISTMAS WEEK AT AKOLA.**

**BY MR. FRANKLIN.**

FEW a few weeks before Christmas the Lord laid it on my heart to have a series of special meetings with the Marathi Christians, during Christmas week; and although I was busy up to the last moment, with no time for special preparation, I was assured the Lord would lead.

Usually on Christmas, the Christians like to make a feast and display, and often it is beyond their financial ability. So I had two purposes in view; the first and chief, was to obtain a definite and direct blessing from God, and the second was to turn their minds from their feasting and display.

The Devil seemed just as much opposed to my doing anything that week, as God was in favour of it. On Saturday preceding Christmas week, I took a very severe cold, and on rising on Sunday I could not speak above a whisper. With great difficulty I taught my Sunday school class and took the review of the lesson. On my return from Sunday school I had fever. Mr. Fuller was here, and he took the afternoon preaching service which I was unable to attend. He left the following day at twelve o'clock. We had arranged for the daily meetings to be held at one. My fever lasted all night and I continued to be so hoarse, that my speaking was audible only by grunts. But I felt God would have me hold the meetings. When I went down to the Kharkhana (workshop) a half mile from the Bungalow, there seemed to be a general misunderstanding about the meetings among our missionaries and the Marathi Christians, so that no one came, and it was quite a temptation to give up the meetings. I am so glad now I did not. I sent word
around to the Marathi Christians and a goodly number gathered. I came home and had a very high fever which lasted till midnight. In searching God's will I found I had a confession to make, and promised to do so in the morning. But I did not do it, and went about other work. About nine o'clock I was taken with a chill which lasted till eleven, and then a very high fever set in. About twelve o'clock, I called the brother to whom I had promised to confess, and confessing to him we prayed, and I immediately rose and walked to the meeting, and we had a most blessed time. I had taken for subject for the week, 'The Baptism of the Holy Spirit' based on Pandita Ramabai's translation of Mr. Torrey's tract. While preaching, all fever left me and after the meeting I went around among the Christians, as many of them were sick with colds or fever. I called for the missionaries to pray with me, and the Marathi Christians gathered in town for prayer. Naturally it seemed that I could not live. After waiting upon God in prayer for some time, I fell asleep. Before this I had not been able to sleep for two nights.

At nine o'clock every trace of fever had left me, and the next morning (Christmas) I rose and went to the meeting at nine o'clock and preached, and I have not had a trace of fever since. All glory to God. "Jesus is the same yesterday, to-day and forever."

We had arranged that at the Christmas morning meeting, instead of receiving a gift, every one should bring an offering to God. We were a little fearful that the idea would not take very well, but in this we were disappointed. The response was grand. They gave about Rupees 30 or over $8. We received. The missionaries gave some, but the greater part came from the Marathi Christians. I praise God, more for the spirit in which they gave, than for the amount given. The meetings the rest of the week were blessed in the power of the Holy Spirit.

As a result of the meetings, one came out and received by faith the Baptism of the Holy Spirit; an old disagreement of two years standing was cleared up, and a general blessing in the whole church.

One of the Christians who had gone elsewhere for Christmas came back telling what grand things and display they had had, and one of our Christians told him of the blessing we had had. He replied sneeringly, that we had had no display. She replied, that we had an inward display in much blessing which will last.

My healing was made a great blessing to the people. It was so marked that it could be accounted for only as God's power.

KAIRA CONVENTION.
By Miss Petrie.

TRULY our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. 1 Jno. 1:3,4.

In the weeks that have passed we have realised as never before the joy of the Lord as our strength. With a full heart we can praise Him for the sweetest Christmas ever spent and most of all for the precious promises He gave us, which we know, are going to be made real during the coming year. To plant us by the rivers of waters, choose our inheritance for us, and make us of quick understanding in the fear of the Lord. Last New Year's promises were most wonderfully worked out, but we believe He is going to bring us into the multiplied experiences of the Holy Spirit in the coming year.

Christmas and the day following we had special meetings for the Native Christians and many others from surrounding villages. About one hundred were present. One dear woman who gave her heart to God walked seventeen miles and carried a little child all the way to attend the meetings. Mr. King opened with an address at 9 o'clock. The missionaries from Ahmedabad came at noon, the afternoon meetings were led again by Mr. King, and in the evening Mr. Andrews gave a very interesting Bible reading on the Holy Spirit, after which three came forward to seek the Lord, and one for the baptism of the Holy Ghost.

Thursday morning Mr. Woodward spoke on a "Clean heart." In the afternoon the church was organised, also a woman's meeting which was opened by Mrs. King, who spoke on "Our risen Saviour" followed by a talk on "Training of children" by Mrs. Woodward, "Sin and how to be saved from it" by Annie Seasholtz, "The uttermost salvation or victorious life" by
B. Petrie, and Mrs. King closed with a talk on The evils of jewelry.

In the evening, in the river near by, Mr. Andrews baptised Mr. King’s cook and also ours.

We believe the Lord was greatly glorified. The meetings were made a great blessing to us and we trust to many hungry souls. Several who attended we expect to be baptised the following Sabbath. The Lord is pouring out His Spirit on this new field and we believe this to be only a little foretaste of what He is going to do if we will trust and walk close to Him.

Besides our work in Kaira, Ratanpur and the Camp, we have taken up Antroi and Kumarwar, which places we hope to visit at least once a week.

We give God all the glory for what He has been doing in this new field and we feel it is only in answer to the prayers of faith that we have gone up in these lost souls. We believe He has great things for Gujerat.

NOTES FROM THE FIELD.

MRAOTI.—Mr. Erickson writes: The Lord is blessing us this year in preaching, and I believe the people receive some of the overflow. As we set out on our last trip we prayed for victory and a special manifestation of the power of the Holy Ghost.

We moved from village to village without friction, and even the servants though exposed to cold and many discomforts did their work happily.

Some of the villages seemed specially susceptible to the Gospel and homes were opened to us as never before. Doors have been opened that we believe no man can shut.

While we cannot report baptisms, there are hopeful signs that cause us to rejoice. In one village the people seemed very near a break. Some said that they prayed in the name of Jesus, but have not the courage to confess Him.

We disposed of two hundred Gospels the last two weeks, besides many tracts and other useful books.

The people on the whole receive our messages with interest, but like Elymas the sorcerer, some try to withstand the truth and oppose bitterly, little realising that the truth and the missionary have come to stay.

As Ramlal, our Christian brother, appears in the bazaars, with his crutches to support his paralysed limbs, some smile with contempt; but he has the truth and the Lord is using him to confound the things that are mighty. 1 Cor. i: 27.

The other day a young Brahmin tried to prevent our preaching and sale of books. We treated him kindly and answered his questions as we were led; but even though laughed at by the people he was determined to stop our preaching. At last he took a Gospel from the hands of some of the boys and tore it up in our presence before all the people. This seemed the climax of his victory, but when I informed him and the people that he had become liable to a fine of fifty rupees, the tables turned. The people entreated for him, saying he was only a child. We told the people, we had no desire to cause trouble, but were come with a message of peace and good news. The boy disappeared at once and we were free to preach undisturbed. In this way we see how the enemy over steps himself if permitted to run the whole length.

A few days before reaching home Hari, our helper, was taken down with the fever. He was very sick for two days and it seemed as if the enemy would triumph at last, though we had specially prayed for victory before setting out. However the Lord was present and we laid our hands on his head in the name of the Lord, and he was healed instantly. The next day he was at his work as usual, and it was a great blessing to us all, specially to Ramlal. Even the heathen servants realise the difference in our religion from theirs.

During this tour, I was specially impressed with the thought that if we preach the full Gospel to the people, signs and wonders will follow. The people have a right to expect the supernatural power of God to be manifested if we preach it. Paul only dared to speak of what God did through him. Rom. xv: 18, 19.

If we witness to the truth of Divine healing, we must be ready to prove it. Not only for ourselves, but I believe the Lord is willing to heal the heathen people through our prayers, specially those who are willing to follow the truth as they see it.

It is my desire to meet the Lord in all his
Let us all be willing in the day of the Lord's prayer and so hasten the day when Christ shall be the supreme King and Ruler of the people.

Murtizapur.—Mr. Bannister writes: We have reached nearly one hundred villages this season. The most of them are new villages. In some of them we have had really blessed times. You will have already heard of the blessing at A. There seems to be quite a work going on among the weavers. While preaching there on Sunday morning, the head man among them joyfully brought the Old and New Testaments to show me. He said these some years ago of Mr. Fuller in his tours. He had them nicely covered with a newspaper to keep them clean. He said there were some things in the Old Testament that they did not understand, so I invited them to come to us in the afternoon. They came and we had really a blessed time with them around the Word. What is really very encouraging also is that they are teaching the Bible in their school and reading it to others of their community. One of them said: "The people come at all sorts of inconvenient times and say to us: 'You have the books, read them to us.'" This makes it rather difficult for them when they want to be at work: but they do not seem to mind it very much. In two other villages we had very interesting times. The old head man spoke very touchingly of his approaching end.

Pray very much with us for the weavers of that village, that the Spirit may be poured out upon them and many turned to the Lord.

Chandur.—Mr. Ramsey writes: In some of the villages we have visited this year we find that the word we spoke in such weakness and ignorance of the language two years ago, the Lord has watered and kept the seed planted in some most unexpected places. Last year you will remember that when we could not go among the villages on account of the rains that we sent portions of the Gospels to as many of the masters in all the towns as we could. Last night I had a message from a master thanking us for some Gospels sent him. Our allowances will be here to-day. The Lord is so good to send it before we were in need: and not only for this, but for the many little ways He provides for us from day to day, we praise Him. We were unable to get carts to bring us from Chandur to the Biltek fair, but we started out trusting the Lord to provide us carts from village to village as we needed them. He has not failed us at any step yet. We hope to meet the Amraoti missionaries at Biltek.

Surely God's word to me at the Akola convention is very real. "I will betroth thee unto Me forever; yea ... in righteousness ... judgment ... in loving kindness and in mercies. I will even betroth thee unto Me in faithfulness and thou shalt know the Lord." Hosea ii. 19, 20.

Bombay. Mr. Fuller writes: The work in Bombay for the last month has been full of interest. A good deal of excitement followed the baptism of the Pandit on December 26th and for a time the poor man has, like Peter, failed before the enemies of Jesus, but we feel hopeful that he will soon confess his sin as Peter did, and when he is converted, he will strengthen others also.

The open-air preaching has gone on regularly and with real blessing. The people gather in good numbers and listen as long as we preach, and there are many whose faces betray not only interest but eagerness to hear the word. Our rule is to preach to the people, not as Hindus or as Mohamadans or as Parsees, but simply as men who are conscious that they are in the bondage of sin and need a Saviour. We do not feel it to be our work to speak directly against any religion, but we preach Jesus, and let the people compare what we say with what teachers of other religions teach them. A formal comparison even though done kindly, stirs up opposition and people set themselves to defend their own religions. But the appeal to men as men with hearts and needs like our own, comes home to them. We believe God is working in many hearts and we shall soon see many coming out to confess Christ openly. We believe that many have accepted the truth in their minds, and have no doubt that Jesus is the Saviour of the world, but they are held back by the fear of the world.

Pray that conviction may grow so strong that they shall confess Christ openly.

The services of the seaside Sunday evenings have been a good deal disturbed at times by a rowdy element, but we believe that God will give a great victory there soon.

Buldana.—Mr. Lenth writes: Having procured my horse and such other things as are...
necessary to a tour in the hills, I left the station for the field; making my first camp eleven miles S., where I remained 10 days, riding to the neighbouring villages daily, often visiting five or six, and once seven a day, preaching salvation through Jesus. Not always with a stammering tongue, praise His name, but often with much liberty and even fluency.

I rejoiced as I reaped the fruits of a year's plodding in Marathi, for He gave me utterance in the truth with which He had filled my heart for those who had never heard that name which is so precious to us—the name of Jesus—through the knowledge of which we walk in the light.

The people generally accepted with gladness the Word, and several times I felt that I ought to stay, and by His grace bring into a full and blessed light those who would come, but the Spirit pressed me on from village to village.

My first tour was of 27 days' duration in which time I visited between 70 and 80 villages which necessitated a change of camp four times. Previous to this I visited about 20 villages in company with Brother Wood who remained in the station revisiting in company with master some of the villages near by.

The school is carried on by a good Christian master and is in a flourishing condition, and we believe that there will be results for a long time to come; for He has said, "My Word shall not return unto Me void," and His Word is taught and learned daily.

For the glory of His grace I will say that though I was alone, I did not feel lonely for His presence was with me always, and as I rode by the green fields, over the dusty roads, or as I climbed the rocky bluffs I communed with Him in whose Presence we joy and rejoice, and under the protection of whose wings we feel no Indian sun. I had never known the import of the words of Jesus when He said to the disciples, "I have meat that ye know not of." We do not feel hungry for food for the body when our hearts are full of Gospel, as when not so directly engaged in His service. I seemed never to get hungry until night when I had returned to camp. Glory to Him! He giveth more grace.

The last week of my tour I met with much opposition often finding educated Brahmins and Mussulman from the cities, but He shut the mouths of the opposers. Sometimes just before entering a large village where I was almost certain to find them, my heart quailed and I fell upon my face before Him, who in olden times had delivered from the mouth of the lion and from the tempter, and who is ever the same faithful present help, and who also sent me forth to victory through Jesus, to whom be glory for ever and ever.

Ahmedabad.—Mr. Woodward writes:—Rev. Mr. Taylor of the I. P. Mission, very kindly gave us our first Gujarati examination a few days ago, and we are all very thankful that we have passed and also that it is passed.

We have moved into another bungalow in a more healthy part of Ahmedabad, just back of the District Court.

Brother Borup has gone touring with Gutteridge and Hamilton; and Andrews and Back to their new station at Dholka, so we are now alone, but God gives us so much to do that we do not get lonesome.

Our cook has professed to accept Christ, and desires to be baptised after a while. He has quit drinking and we are praying that he may be really saved soon. A few days ago the man who has been our cook's Hindu priest visited him. He was accompanied by his sister. We conversed with them and found they knew something of Christ and that they seemed to want to know more of Him, so I invited them to stay until Mr. Sudgoon could come over, which they did. We then had a very earnest conversation with them. They confessed that they were sinners and wanted to be saved through Christ. The woman in particular seemed to be quite intelligent. After we had explained the way of Salvation as clearly as we could to them, they fell on their faces and cried out to God and Christ, for forgiveness of sins etc. for a long time.

Before they went away they urged upon us very strongly to visit them soon at their town, which is some six or eight miles from here, which we gladly promised to do. We had visited the place a few weeks before in company with brother Back and had a Gujarati Testament and some tracts stolen and got quite a warm reception of dirt etc.,—but that only made the place more interesting to us.

Last week Brother Sudgoon and I visited Sarkhej and found the priest and his sister. His wife was away at the time, but he gathered his children and neighbours about us and we had a very good time with them. After we had
held two other meetings he accompanied us part way home. This priest is very much mixed up in idolatry, but somehow we feel God's hand is upon him and his sister, and we hope much for their salvation.

We still continue our Sunday evening meetings at the camp, and soldiers are turning and returning to the Lord there. One or two of the soldiers have received the Baptism of the Holy Spirit and are very active in the work.

Kaira.—Miss Seasholtz writes: Words fail to express the goodness and love our Father has shown to us these past months.

Early in the cold season He permitted Miss Petrie and me to go touring with Mr. and Mrs. King. The first time we went to Anyndra, where there were a few Christians living who attend our meetings at Kaira every Sabbath.

The people gave us a hearty welcome, and showed us all the kindness it was possible; Daily many visited our camping grounds, so that we were never at a loss for people to talk to; and had it not been, that we needed to improve all study hours, I am sure there would have been no opportunities lost. But on Sabbath and many times in the evening, we went to the villages or held meetings by the tent. Everything moved on so pleasantly that there seemed to be nothing trying about touring.

After one week we returned to Kaira and remained until New Year's evening, when again with the camel and two heavily laden carts we started out on another tour, travelling by moonlight over a sandy road. We took turns, in riding on the luggage, walking, and riding on the camel. This was enjoyed very much, especially when it came to crossing a deep river. The merry laughter of each one drove away all fear. The tents were pitched on the sandy banks of a river, but the people here were not so pleasant as before, probably from the fact that no missionaries had ever visited that place. There was some difficulty in getting wood and other things needed, but as we looked to the Lord, He supplied all our needs. The people indeed were anxious to see and find out all they could about us, and we answered all the questions possible, and let them understand we were there because we loved them and to show forth the life of Jesus.

Again there was an audience almost continually around the tents.

I find that in Guzerat the need is not in getting the people to listen, but in giving out the Gospel in the power of the Holy Spirit and trusting Him to enlighten their darkened minds and speak to their souls. After one week we again crossed the river and pitched the tents one mile from Matar, the village we love so much, and have offered so many petitions in behalf of its dear people before our Father's throne. It was a pleasant walk in the evening to the village, but each time we went, we realised more and more, the enemy's power in stirring up the people to reject the truth. One Brahman especially became very angry and raged like a wild man. One evening many became angry and threw stones. But our Father was watching and no harm was done. At last they would not allow us to have water from the wells, and did almost everything to keep away the True Light. But the Lord has given great faith to believe that, yet many people in Matar are going to be blessed.

After one week we removed the tents about two miles from there.

I have been much touched at the condition of these dear souls. The Lord is teaching me more how to deal with them. One evening when talking to a woman I explained as plainly as possible the story of Salvation. She had heard it all before and it did not seem to touch her. She only responded as many others do: "It's a true story." Realising my weakness, I leaned as never before on the Lord for His message. Then He led me to tell her that I loved her and how much Jesus loved her. The Holy Spirit had touched the right chord. Her heart was touched and tears came in her eyes as she said "O, I do want to be a Christian, and think I will be one soon." My vocabulary in Gujarati was too limited to tell her all I longed to about coming to Jesus, but I trusted the Lord to make up for all my weakness and I believe He will, and bring her to Himself. I realise as never before that it is only love that will bring these people to Jesus.

We praise Him that within the last few days there have been others inquiring the way to be saved.

"When at morn from slumber waking,  
Closely come, O Christ, to me;  
Joy of joys, Thy presence making  
Thence each hour, an hour with Thee!  
All for Jesus;  
Thrilled by faith Thy form to see."
THE INDIA ALLIANCE.

ANOTHER SORROW.

SARAH ELIZABETH RAMSEY—AGED 17 MOS.

HE year 1895 with all its heavy sorrows and joys and memories was just passing away when lo! there came a hush. It was to bear one more cup of suffering to our lips before we entered the new year.

"December 30th (a card reads.)

"Our darling babe fell asleep last night at 10:12. Jesus sustains us. W. Ramsey."

Amen, we said with bowed heads. "When one member of the body suffers, all suffer with it."

We will let our letters tell the rest of the story:

"December 29th at 10:12 P.M., her suffering ceased and she fell over as if asleep. We laid her little body on the hill-top in front of the house, where she lies "toward the sun-rising," until He comes who has promised to bring her with Him. Praise God we know her little life was not in vain, and we thank Him for the loan of her for the past seventeen months. We grieve our life, the seed of a living church in this place. As for ourselves it is lonely, but we feel that our lives are somehow much closer linked with our Lord. And His coming means much more to us than it did."

Miss Olmstead writes: "We went to Chandur to help lay baby Ramsey away. Jesus found ground for her on the top of the hill in front of the house. Mr. Stanley and Mr. Erickson made a neat little coffin and covered it with simple white cloth. There were a few flowers in the garden and Mrs. Erickson made her look so beautiful. She had a sweet look of peace and rest after her terrible suffering. The Lord gave Mr. Erickson a message from 1 Thess 4:14, "They that sleep in Christ shall God bring with Him." Dear Mrs. Ramsey with the baby's death for a text, preached to all the Natives who came to the house and finished by telling the "Old Old Story" to the grave diggers at the grave. Her heart is very sore but Jesus will bind it up."

Later letters have spoken of these stricken parents busy in the bazaar and surrounding villages preaching the Gospel. One letter from the mother says: "We are busy to-day getting ready for another tour: but this time there are no preparations for baby's comfort. I cannot see that we get on any faster. Baby never seemed to take any extra strength or time."

"We know that this simple story will touch many a missionary parent's heart. If ever loved ones seemed far away, it is in an hour like this. Yet how blessed and real the balm of His coming again and of the meeting in the air."

PRAYER.

FRIEND leaving us the other day for a necessary journey in a coasting steamer was a poor sailor and asked for prayer that she might not be seasick. On reaching her destination she wrote back: "I was tired when I started and part of the way it was rough: but I was kept and enabled to go about the steamer and had some good talks with the passengers. This has taught me a lesson on the value of prayer which I never realised before. It does make a difference whether others pray for us or not; and it does make a difference if we do not pray for others."

Another friend who heard Andrew Murray in London wrote to us this message: "He spoke of the need of supplication for all saints. We are as much related to the body, the church, as to Christ the Head. We know not what to pray for as we ought. Blessed ignorance if we do not rest there. The Spirit helpeth our infirmity and maketh intercession for the saints according to the will of God. By the saints, he understands, not ourselves only, but all the saints. Christ prays not for the world, but for His own, that they may be one and we must unite our supplications with His to this end."

The great need of our work is such prayer. We have begged our friends so often for prayer. Nothing touches our hearts more than the messages in our home letters, "We pray for you all daily." The old friend who said to us at Beulah Park: "When you talk to-day tell us old bodies who have no money to give what we can do," comes back to us very often. Again we reply, Tell them to become priests in intercession. What mighty things they might do through prayer, and they can wait till Jesus comes for their praise, (1 Cor. iv: 5) and for their reward. The Father who seeth in secret now, shall reward them openly.