The India Alliance.
The Organ of
The Christian and Missionary Alliance in India.

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SPECIAL DAY FOR PRAYER, LAST FRIDAY OF EACH MONTH.
Christian & Missionary Alliance.

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The affairs of the Mission in the field are administered by the Superintendent and a Council, composed of nine members of the Mission elected at the Annual Convention.

The Alliance is unsectarian and its special object is the evangelization of neglected fields, and it seeks to unite Christians of all evangelical denominations in its work.

The teaching of the Alliance is often spoken of as the Four-Fold Gospel, which means the Gospel or good tidings of Jesus Christ as Saviour, Sanctifier, Healer and Coming King.

Pardon through simple faith in the blood of Jesus Christ.—Sanctification and fullness of life through the indwelling Christ Himself in the believer by the Holy Spirit.—Healing and health for the body of the believer by simple faith in Jesus who “Himself took our infirmities and bore our sicknesses;” and the pre-millennial coming of Christ.

The financial basis of the Alliance is shown in the following article from the Constitution.

“The Alliance will require of all its laborers a spirit of absolute reliance upon God above for support, guaranteeing no fixed salary to any missionary after reaching his or her field, but providing them such moderate allowances for their actual expenses and needs as the funds provided from the voluntary gifts of God’s people shall enable us to supply from time to time.”

“Accepted candidates are required, before leaving for the field, to sign an agreement stating that they cordially approve of the principles and practice of the Mission, and heartily desire to carry out the same.”

Every missionary is committed to a life of faith in God for his personal support, and the Home Board is only pledged to send to the various fields what they receive. No debt is to be incurred.

Donations for the General Fund or for Special Purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. Wm. Franklin, Berachah Home, Grant Road, Bombay. Unless otherwise designated, donations will be put in the General Fund.

The India Alliance.

A monthly message from the Alliance Missionaries and the friends of their work. It will also deal with the general questions of mission work by original or selected articles, and will seek to deepen the interest and stimulate the prayers of all who may read it, by showing the encouragements as well as difficulties of the work.

EDITOR:—Mrs. Wm. Franklin. BUSINESS MANAGER:—Rev. Wm. Franklin.

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My Support the Beloved.

"Thou Everpresent—but Unseen,
Who bid'st me on thyself to lean,
Help me in every trying scene,
By faith to lean on thee.

"Cheered with thy fellowship divine,
Give what thou wilt, I'll not repine,
But only pray, 'Thy will be mine,'
As Lord, I cling to thee.

"In this dark world, by grief opprest,
Seek not ease, I seek not rest:
A pilgrim lone, yet not unblest,
While I am joined to thee.

"Most gladly, Lord, do I dismiss
My cherished hope of earthly bliss;
And all my joy of life be this,
That I am one with thee.

"Though former friends may prove untrue,
And leave me here to wander through
This vale of tears with home in view,
I'll cling, O Christ, to you!"—Unknown.

IT IS GOD THAT WORKETH.

BY THE EDITOR.

T is God that worketh. In this sentence there are two prominent words, God, and worketh. Jehovah, the Lord of hosts, the God of all grace and patience, the God who is enough, He is the person. Of Him it is stated the He works effectually (Gr.), He accomplishes something. The context of the verse shows that we are to work out our own salvation because God works effectually in us. Without such a person as He is really accomplishing something within us, it would be utterly beyond our ability to fulfill the command to work out our salvation. But as God works in us, we work out from a newly created center. Another verse that brings out the thought of God's inward working is Eph. 3: 19. It speaks first of God's ability to do more than we ask or conceive, then adds that it is according to the power that works within us. God works without

in our circumstances and surroundings according to the opportunity He has, through our yieldedness, of working within us. One reason so many children of God are by their circumstances tormented and harassed almost beyond endurance, is because they are not wholly yielded to God and do not give Him right of way to work within. I do not mean that the child of God who is yielded and in whom God does work mightily by the Holy Spirit, will have no trials from without. But God will work in the trials, and there will be deliverances, and such tokens of divine power adjusting, strengthening, or giving grace, that the soul will exclaim "It is the Lord." Do you need a divine power to take hold of things or persons connected with your life and make something move? Let the Holy Spirit come into your heart and accomplish all the good pleasure of God's will within you first and continually, then will God do exceeding abundantly above all you ask or conceive in your outward needs. What a comfort it is to those whom God has sent forth to sow beside all waters, to know that as we scatter the seed it is God that worketh. Our business is to keep filled with the Spirit and go as He sends, and it is God's business to work. May we all know the practical comfort and power of this eternal word, "It is God that worketh."
calls herself a general servant of the Lord. Never will I forget her kindness as she put her arm around me that day after she had looked at the work and said, "I will go back to Ahmedabad and pray definitely as to whether the Lord would have me come or not."

She came back, and put her hand to the work with a willingness and capability that lifted a heavy burden from me. She showed me how to better organize the work, she took hold of the hospital, the building, the general cleanliness of the yard, etc., etc. In prayer she was invaluable. She came with the intention of remaining at longest two months but God kept her with us eight months.

Later, when the pressure of the famine began to abate, Miss Woodworth was able to give her whole time to helping with the spiritual work and some other duties of the Orphanage. No one but God knows what her prayers have meant to me. Through Cholera, through Plague, through times of long hard sieges of fever, through trying times of discipline of unruly girls, she has been a wise counsellor, a sympathizing sister, and most faithful in holding the girls and me up to the throne of grace.

We must also mention our dear helper, Miss High, who has been with us over a year and a half. She has charge of the food, does some Bible teaching, and looks after the hospital, and watches and waits upon the little sufferers with untiring love and patience.

At present writing we have 405 girls and women ranging in age from eight months to thirty years, and from all castes and conditions.

We teach them all sorts of domestic work, such as grinding their own flour, cooking, washing (we have no ironing), cleaning, sweeping, sewing, water-carrying, etc. The water-carriers go to the well at five in the morning, each taking a round earthen water-pot on her head. When all the vessels are filled, they form a long line and go to the place where the water is to be emptied, then the line files back for another load.

The girls are arranged according to age in rooms of twenty each. For each room there is an older girl in charge who is responsible for the welfare and clothing, etc., of these particular girls. This forms our Orphanage into families and altogether we make a small town. Each little mother is as proud of her family as any real mother is of hers. Their joy is her joy and their sorrow is her sorrow.

Once I thought it would be nice to have a picnic for the "uperies" as we call them. They had for months been caring for the children; even when out for a walk they are obliged
to keep their twenty in order. We were to have an "outing" without the children. We got a big swing-rope, had some nice native sweets made and some tea. We were ready to start by three p.m. and all were so happy. We found a pleasant shady spot, put up the swing and see what the others were doing and to my astonishment no one ate. "Why girls," said I, "why don't you eat?" A silence—then a big girl spoke up. "How can we eat, Mamma, when our little girls have no sweets?" My heart was full to see the real unselfish love for the little ones. It was only when they had the promise of a big plate full to take home to the little ones that they were induced to eat a little. All enjoyed the tea. Six o'clock came all too soon for us to leave the swing and the quiet grove, but we felt repaid as we saw the eager little faces at the gate waiting for us. How they did enjoy that little bit of sweet. This incident proved to me the real love in the older girls' hearts for the younger ones as I had never seen it before.

Sixty of the girls are baptized Christians; perhaps sixty more are ready for baptism. The spiritual work has been steadily going on for the past three years. We have had no special times of interest save as we personally felt a new quickening to teach. The Word has been doing its work, and we believe the girls have a good foundation in Bible truth. We make a specialty of committing Scripture to memory. Many even of the tiny girls can repeat whole Psalms besides being able to recite all the Sunday-school Golden Texts for the year in order.

But dear friends, when we look ahead at the great possibilities and what must be done in future for the proper development of such a number of girls, our hearts sink within us. We cannot compass so much work. Without help and real efficient help we are crippled. The opportunity of making strong, solid, useful women of these girls will be lost. Who will come to the rescue with willing heart and ready hand? Sentimentality does not work in a place like this. You may have a great love for heathen souls, but do you really love heathen? A few months will prove whether you love these native girls or not. Can you wash a dirty, neglected baby with good grace? Can you sit for twenty minutes or half an hour over a
famine sore mouth that is absolutely decayed? Can you wash 60 pairs of sore eyes twice a day and say "Praise the Lord" from your heart? All this belongs to Indian Famine Orphanage work.

Again, dear sisters, who will come? We are in sore need. God is good, His mercy endureth forever, but I am not sure how long He wants us to hold out before you get here.

May the Spirit guide you very definitely; may you not be deceived in coming, but may the call be so clear that whatever comes afterward you may be able to say, "I know God sent me."

AMRAOTI, BERAR.

LUCY J. HOLMES.

Amraoti Station was opened about nine years ago, by Mr. and Mrs. Garrison and Mr. Erickson. The following year Dr. and Mrs. Simmons were associated with Mr. Erickson in the work, and the high caste people especially were expecting much from their laboratories. But in a few months, sickness compelled the Dr. to give up the work, and he soon went to his heavenly rest. Here, too, Miss Olmstead gave four years of faithful service, and then laid down her life in the work she loved so well.

Three of our present band of Christians were baptized by Mr. Garrison in those early days. Others were, gathered in the famine of 97. At that time a large school was opened for poor children, and carried on very successfully. Much money, labor, and strength were expended in caring for the poor. In the famine of 1900 a similar work was undertaken. Grain was sold at reduced rates; American corn was also distributed. When the people came for grain, they gathered in a large company, and morning and evening heard the word of God expounded.

A school was opened for famine children; at the close of the morning session, they received tickets for breakfast. Nearly twenty boys were sent to the Akola Orphanage, and about the same number of girls to Khamgaon.

A Widow's Home was also opened, where twelve or more widows found a home and work. Some were taught sewing; others ground "jwari" in little stone mills similar to those used in Oriental countries in Bible times. A few prepared rags for rugs. Three of these widows were baptized in Amraoti, one of whom has married and gone to another station. Still another was married to a Christian here and has learned to read and sew. Quite a number went to the temporary home for widows in Khamgaon. When the famine was over, some returned to their own villages.

During the famine of 1900, a neat little chapel was built here, the work being done as a "famine relief measure." Services in Marathi are held every Sabbath, which are well attended by the little flock of Amraoti,—about thirty members,—also by residents living near, who are or have been connected with some other church. These are regular attendants and contributors to the work, one of them being a teacher in the Sunday school which is held in the morning, in which there are five or six classes. The International Lessons are used, and Marathi leaflets, prepared by the American Marathi Mission, are distributed to those who can read. Three outside schools are held Sabbath morning or during the week. The preaching service in the afternoon is well attended. Often strangers come in, and sitting near the door, listen to the Gospel. Some who are not quite ready to venture inside, listen at the open windows. I think you would enjoy some of our Marathi hymns. We have translations of many favorite English hymns, which are sung to familiar English tunes, and much enjoyed. Among them are, "Sweet Hour of Prayer," "Nearer My God to Thee," "All Hail the Power of Jesus' Name," and others. But the native people prefer the Marathi hymns and tunes, which are often rather plaintive.

In connection with the church in a separate room, is a Library and Reading Room. Contributions of Magazines and illustrated papers would be much appreciated. The "Christian Herald" was much enjoyed, and greatly missed when the subscription expired.

A weekly prayer meeting is held, also a weekly women's meeting, and a sewing school for women and children. A collection is taken every Sabbath afternoon, and the first Sabbath of the month the people bring in their tithe-money. In some cases the offering is a literal tenth; in others, it only approximates the tenth, but they are learning to give of their substance to the Lord. By these collections and offerings the church supports a native young man as an evangelist. Another catechist is supported by the Mission, and a Bible woman by a friend of the work in America.

The women's work in the city is most interesting and many high caste homes are open to us. The work in Amraoti district is also very encouraging. There are several centers, where we would like to station catechists and where there is good prospect of getting a nucleus for a little church. Consecrated native helpers are greatly needed. There is also need of some industrial
work for our Native Christians.

In the absence of Mr. and Mrs. Erickson in America, Miss Herr and myself are looking after the work. Mr. Khansingh, an elderly man, formerly a native pastor in another part of India, usually conducts the preaching service on the Sabbath. We ask your prayers that this little flock may be built up, and strengthened, and great numbers added to the Lord. There are enquirers, some of whom attend our services, others come to us, or our Christian people for help. Some of these are asking for baptism.

At one time a large English work was carried on in Amraoti, but during the last famine the preaching services were discontinued, and later on the Sabbath school also, on account of the pressure of other work. Miss Horsnail, an English lady connected with the Y. W. C. A. in Bombay, has recently organized a Branch in Amraoti. The meetings are held at the Mission bungalow, and the work is opening in much blessing. A precious English work was also conducted at Badnera six miles distant, where Miss Herr had a very interesting Sunday school.

JALGAON.
ANDREW JOHNSON.

This is an important Station on the Great Indian Peninsular Railway, also a Junction for the Amalner and Tapti Valley Railways. It has a population of about 16,000, about three fourths of which is composed of Hindus and one fourth of Mohammedans. The C. & M. A. has been represented here since September, 1893, when Mr. T. E. Dutton located here; assisted by different missionaries from time to time, he very earnestly and faithfully presented the Gospel of Christ to these superstitious, proud, and independent communities of people.

Jalgaon has been admitted to be the most difficult district for missionary work in the Marathi field, and a man with less patience and courage than Mr. Dutton might easily have become discouraged years ago. Among the early co-laborers of Mr. Dutton in this difficult field were Mr. and Mrs. Heron, who, with unusual zeal and endurance, held up the Gospel banner until the Master called them home: Mr. Heron in January, 1896, and Mrs. Heron in March, 1897. They now lie buried side by side in a little Christian cemetery, as silent witnesses to the Gospel they preached. They knew what it meant to suffer reproach for Jesus’ sake. They knew what it meant to come home from the work wounded and bleeding, but they did not know what it was to stay at home for fear of getting wounded again. They literally gave their young lives for the Gospel, and they were, no doubt, accepted as a sweet savor of Christ to God. Besides, they were a great inspiration to many of us who saw their lives so ungrudgingly spent in the service of the Master. In 1896 Mr. Dutton married, and from that time until they went home on a well-earned furlough in 1901, Mrs. Dutton was his principal companion laborer. They lived in a rented bungalow near the bazaar, not very comfortable, but in the famine of 1900 a comfortable bungalow was built by the Mission. At the close of this famine a number were baptized on the profession of faith in Christ. About this time it was found expedient for Mr. and Mrs. Dutton to go home on a furlough, as Mrs. Dutton’s health was quite poor, and they were both tired out by overwork during that fearful famine. The Mission being already short of workers in the field, there was no one to take their place at the time, and the Christians were scattered; some went to Amraoti, some to Akola, and some to Khargaon. Two families of them settled near Pachora, out of whom one man fell a victim to the fearful Plague scourge of 1901 in this district.

At present Mr. and Mrs. Schelander are in charge at Jalgaon. Mr. Schelander reported the sale of over six hundred Scripture portions during the month of March, which is indeed a hopeful sign for the future. “The entrance of Thy words giveth light; it giveth understanding to the simple.” Mr. and Mrs. Dutton are expected to return to the field this fall to take up the work again. Shall we unite in prayer this month, that they may come in the fulness of the blessing of the Gospel of Christ, and that their labors may be abundantly crowned with success, before they go home on another furlough, or before they go to meet their Master?

IMPORTANCE OF REALIZING GOD’S PRESENCE.

There is nothing so important in the Christian life as bringing one’s self into the channel where God works most effectually. To do this we must realize the presence of God, we must enter into His presence by definite act, and realize it by Divine grace.

Nothing else has so marvellous an effect upon character and conduct, as this sense of God’s Presence; and nothing is so difficult, nay impossible, of attainment, so long as we neglect God’s appointed means.—Stn.
Editorials.

ATAN tries two devices to hinder the servant of God from accomplishing God's full will. One is to lull him to sleep as to the value of Eternal things and to cause him to spend his strength on petty things of time, good in themselves, but which could be put aside without neglecting duty or causing anyone to suffer. Another device is to crowd so many things into one's life that body, soul, and spirit are wearied and the manifestation of God's power is hindered. This device seems to work admirably, for the conscientious soul, seeing the seeming duties throbbing upon him, thinks they must be opportunities from God and so strains every nerve to meet them, when perhaps his strength would be to "sit still" and wait upon God and see Him work. Surely every Christian worker finds more to do each day than he has strength to accomplish. God does not mean for his life to be worn out, but He will give grace to leave undone much that seems very important. It often takes more grace to leave undone than to do, but the God of all grace is surely sufficient for this need as well as any other. In quietness and confidence let us wait upon God, trusting Him to teach us what to do as well as what to do. And let us not be ignorant of the devices of Satan who would gladly wear us out with his tormenting "must be done." One thing above all else is necessary and that is to be still unto God, then not only will He mould us, but He will accomplish His work through us and cause our fruit to remain.

The subject of a man called of God to carry on English work in several of our stations is one that has been much on our hearts. In Bhusawal we have an English Church which we have hoped would be a missionary center sending out workers to many parts of the field. Making this headquarters, a man could make weekly or fortnightly visits to several places along the railroad, like Akola, Badnera and Amraoti, where but little or no work is being carried on among the English speaking people. Our workers in these places are equipped with the language for work among the natives, and the need there is so great that it does not seem wise to take them from that work for English work. Again the vernacular work is so great that it is scarcely possible to carry on English work with it. Hence the need of a man who feels that God has called him and pressed him out for the English work. Is there not someone who at God's call would be glad to step out into such a field of usefulness, practically unoccupied at present? In some of these stations the only work among the English people is that done by a spiritual worker from the Y. W. C. A. who holds meetings for women.

The Census of 1901 shows a remarkable growth in the number of Christians in the Bombay Presidency during the past ten years. The number has increased from 16,469 to 62,611. This includes about 16,000 famine children who have been taken into Christian Orphanages and are being trained and taught. Large numbers of people must have been reached during the famine and their hearts convinced of the true way. Most missionaries were wise in not baptizing any until famine pressure was over, but even allowing that some may have returned to their old life after professing to be converted, we cannot but praise God that Christ has gained a great victory and has won many hearts from the kingdom of darkness. "Arise, for thy light is come," is the message God has spoken to our hearts concerning His work in India. We believe that we are going to see more fully than ever before," the goodness of the Lord in the land of the living." What greater privilege could the child of God ask than to be a sharer in this great work of calling out a people for the Lord from every "kindred, and tongue, and people, and nation?"

It seems too late to say that there will be a famine, for already in three districts famine has been declared and relief works opened. In other districts there is great suffering, and in Gujerat missionaries report that even caste people are bringing their children, begging them to take them and save them from starving. For two weeks the rains have ceased and crops already sown have in most cases been destroyed, so that even if rain should come later the people have nothing left to sow. In Berar the crops will be saved if rain comes within a few days, but the people are greatly distressed over the gloomy prospect. Nowhere has the rain been sufficient or anything like a proper monsoon. We need help right away to relieve the suffering at our doors and above all we need the prayers of God's children that the missionaries everywhere may be sustained by power divine. The prospect is for much greater distress than in years past, for every thing has been exhausted that
could formerly be fallen back upon. This time the haughty caste people seem destined to be brought low. O, to think of the thousands who will fall into a Christless grave, while many who are called by Christ's name are sitting in ease, luxury, and indifference at home! "Inasmuch, as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment."

We recently met a servant of God who works among the rail-road men. He spoke of his utter inability to meet the needs of the work, and exclaimed, "We need ten thousand more men for India right away!" More men, is the cry from all sides. The workers already here are literally pressed beyond measure. If only the church would educate its young people in regard to their duty to obey God's command to go into all the world, there would be more ready to swell the ranks in foreign fields, and the few would not have to toil on wholly inadequate to meet the demands of the work. Where are our Christian young men that they are not coming up to our help? One, two or three come occasionally, but where are the ten thousand needed in India right away to witness to the saving power of Christ?

The missionaries of Bombay meet monthly for a conference. After the business meeting of the gentlemen is over, a short time is spent socially, then a paper is read or a subject discussed pertaining to some phase of mission work. At a recent conference the subject of street-preaching in Bombay city was brought forward. It was proved that surprisingly few European workers and comparatively few well qualified Native workers are engaged in such work. One does not mean to imply that schools and other institutional work are doing nothing for the furtherance of the Gospel, or that they are not necessary adjuncts to mission work, but they cannot be called strictly evangelical in the common acceptance of the term. There are some faithful witnesses to be found frequently on the streets preaching to crowds of people, for there is never any lack of listeners. Would that more might feel the need of reaching the masses of the people with the Gospel.

The house in Bombay was not sold at auction July 26th, as the heirs put in a reserve bid. They are now offering the house and a part of the lot to us at reasonable terms, and we are still looking to God for a permanent Home and center for work. This is absolutely needed before our work here can take a permanent form.

Mission Questions.

THE SOURCE OF MISSIONS.

M. B. FULLER.

In our last number we had a brief article on "Our Indian Churches," and promised that there should be more full accounts of each church in turn, as we mean to keep our home friends who read this paper in very intelligent touch with our work.

The India Alliance is published especially for the real friends of the work who already help us, by prayer and sympathy and by their gifts, to carry on the work in the various fields; and we hope that all who find the paper a blessing to themselves will do all that they can to increase its circulation, thereby making new friends for the work.

The business of the missionaries who are on the field is to push the work here; not in the natural energy of the flesh but by being wholly yielded to God for Him to work in and through. Paul could say, "I laboured more abundantly than they all; yet not I, but the grace of God which was with me." 1 Cor. xv. 10. And all will agree that He was a model missionary. A missionary should have nothing to live for but the one thing, to give the Gospel to the nations in darkness and to hasten the coming of Christ. In so far as he comes short of this he comes short of the ideal of a missionary, both in his own mind and in the minds of all spiritual people at home. But what is a missionary? A missionary is one sent forth by the home church, a member of the home church, a product humanly speaking of the home church, trained and fitted by the home church, recognized by the home church and designated by the Holy Spirit, and set apart by the church under the direction of the Spirit, as the representative, the ambassador of the church as well as of Christ to the peoples who are still in darkness. Thus did the Holy Spirit direct and thus did the church at Antioch send forth Paul and Barnabas on their first missionary tour, and
thus should every missionary be sent forth.

Every missionary should be a member of some body of Christians, and be sent forth by it. There have been godly men and women who have risen up and gone forth alone or with only a little band of sympathizers behind them, because the church as a whole was not awake to its duty in sending them. All honour to those who have gone forth in this way, when the cry of no money to send out missionaries has come from Mission Boards, and men and women ready to go have been kept back for years by the debts which burdened the secretaries of the Boards and hindered the advances, and too often compelled the retrenchment of workers it will be spiritual enough to support them. The home churches could in two years multiply the number of missionaries tenfold if there were enough praying in the Holy Ghost. This would bring down such outpouring of the Spirit as would transform churches, and fit and separate men and women to go forth, and make it the joy of the churches to lay hands upon them with fasting and prayer and send them to the great fields.

We are hardly able to hold all our stations and should have at least twenty more missionaries to work efficiently the stations already taken up. In cases of sickness and furloughs there should be enough workers so that the work should be provided for without too much shifting of workers. There should be four workers in every station as a rule, so that two could be away for rest or furlough or in case of sickness, and two could still go on with the work.

We believe that every church at home should have a missionary on the field, or at least a good share, say a half or at least a quarter interest in a missionary; and not only should each church support or directly share in the support of a missionary, but should have spiritual life enough to produce missionaries and other active workers in the home and foreign fields. This personal connection between every church and some missionary on the field is a very important question which we may take up in a later article. We would only say here that we do not mean by this that there should be no Boards or united action in sending missionaries, and in the management of the work on the fields. We believe in the best possible organization and the most economical distribution of workers and of money; but more of this later.
Divine Healing.

HEALING TESTIMONY.

A BIBLE WOMAN.

FOR sometime I had been suffering from some inward difficulty until it seemed to finally reach its climax in acute pain and great weakness. For ten days I was not able to leave my bed and ate very little. The missionary friends had several times prayed with me and for a time I would seem to get relief, but it was not permanent. The thought then came to me that God was not answering prayer and perhaps He meant to take me and I would have to stand before Him. All my thoughts and acts of unbelief, my pride, self will, love of praise, etc., seemed to stand out in awful clearness before me.

One morning, as the friends gathered about me for prayer and it seemed to me the end was near, God definitely answered prayer and gave relief and that night I slept well. One of the missionaries had said to me that she did not understand why God did not answer prayer for me and I told her I did not know either. But the next morning as I lay very weak upon the bed scarcely able to lift the glass of water or Bible by my side, the Lord showed me why the prayers had not been more effectual and that the hindrance was in myself, and I told the Lord that He knew all about me, my condition, both physically and spiritually, and my thoughts even were all open before Him, therefore I thoroughly humbled myself before Him. I prayed that if it was His will He might take me quietly, but if not, that He would heal me for His own glory. I then opened my Bible and God gave me the 77th Psalm. As I read it I thought, this is for me, and by faith I took it as mine and stood upon it and from that time God began to teach and to heal me, and daily gave me much joy and light, and I began to see so clearly my shortcomings and where I had hindered God's workings in my own life. But now I have given myself to Him; from the sole of my feet to the hair of my head I am His. Nothing of self but all of Christ. "Christ is mine and I am His." As long as I live on this earth I want nothing else but to glorify Him. God showed me many little things to which I am ready to bear witness. From henceforth, joy or sorrow, pleasure or pain.

I take all from His hand. Only God has wrought this change in my heart as well as my body and it has been wrought out only in answer to prayer. My heart goes out in gratitude to God for all that He has shown me and to all who have remembered me in prayer. That God may thus teach all and manifest Himself to them is my desire.

NOTES.

Some have tried to interpret the passage in Isaiah 53:5, which reads, "With His stripes we are healed," to refer to the healing of the soul, but the interpretation is unmistakably given by the Holy Spirit in Matt. 8:17, where, after recording three of Christ's most notable miracles of bodily healing, He states that, "When the evening was come, they brought to Him many that were possessed with devils, and He cast out the spirits with His word and healed all that were sick, that it might be fulfilled which was spoken by Esayas the prophet saying, "Himself took our infirmities and bare our sicknesses."

When the children of Israel were just merging out of Egyptian bondage the Lord revealed Himself to them as Jehovah Rophi, "I am the Lord that healeth thee," and there declared sickness to be a punishment for sin, and promised health as a reward of obedience. Naaman, the Syrian leper, was brought to a knowledge of God by a little Jewish maid preaching divine healing. The blind man to whom Christ gave sight in the temple, was led to believe on Christ as the Son of God and Saviour of the world, and to declare His faith although forsaken by all his friends, and cast out of the synagogue. God often used physical healing to lead to spiritual healing and saints who have received healing usually testify to a corresponding uplift of soul. The same key that unlocks the door to healing balms unlocks it to all other things promised in the Word.

REQUESTS FOR PRAYER.

Praise for the healing power of God manifested in our midst.

Prayer for a permanent home for the work in Bombay,

for one of our Native Christians in Akola who for two years or more has been far from God.

for street preaching in Bombay.

for an outpouring of the Spirit in all our orphanages that the children may be truly "born again."

that our Native Christians may be kept during the hard times upon us, that the heathen may see a difference between themselves and God's children.

that missionaries may have divine guidance and strength in dealing with famine people.

for reinforcements.
NEED OF PRAYER.

W. FRANKLIN.

WHILE at home, in America, one of the comforting and helpful things, in almost every place I went, was to have some one take me by the hand and assure me that he was praying for me. I believe because we Alliance missionaries have such a band of earnest pleading workers bearing us up before God, our lives should count for much in the lands of darkness.

God has heard prayer in a most marked way for souls, for our bodies, and for the work. There never was a time when I felt the need of prayer more than at our return. I never felt the call of God more clearly about anything than for our return to India. Every step we have taken, from leaving the work at Boston, one year ago, to the present time, has been contested by Satan. I do not go into detail, but Satan's testings have only shown me more clearly, as I have had the victory in Him, that I am in God's will.

I think in our experience in India, we have never felt the enervating effects of the climate as since our return. We came in a very trying time it is true; at times we both have been nearly prostrate. I have looked upon it largely as a time of testing. We never have been so busy in the work as we have since our return, which may in a measure account for the weakness. There are many things which it seems impossible to let go, so must be done. The Lord permits them to come, and we believe He means to give us strength for all that is needed to be done, so we have looked upon this weakness as a testing from Satan. God wants us to have victory not only in it, but over it.

I am sure I have never had such conflicts of faith as of late. In the continued testings Satan has tried to put in his poisoned arrow of doubt. I have over and over again had to assert that God is true; His promises are real; I will believe Him, though I see nothing in experience; I will trust Him. It has been a great fight of faith. Satan hastried to have me believe it was God in His anger meeting out judgment to me. I have denied the charge many times and have seen it was Satan's testing. God is permitting it for some wise purpose. He will bring out into a larger place of liberty and power. Though the testing has been severe, it has been victory. God has enabled us to look to Him continually. Our special need is for your prayers. Our work in Bombay is largely open air work. Sometimes we have 300 or 400 in a single audience. I have not spoken once in the open air without my voice roughing up so that I have been hoarse for several days following. This has invariably been accompanied with physical exhaustion. Pray for complete victory. Results from these meetings have been encouraging; some conversions.

We need a permanent home in Bombay; some one, or a married couple, called to do definite slum work in a part of the city that lies almost at our door where sin and vice are licensed by the Government; a Training School for native workers both men and women; great patience in dealing with souls; wisdom to teach His Word in all its fulness; wisdom for direction in the work; Native men and women called of God for the work. We know you wish to understand the needs of the work to be able to pray intelligently. Will you not lay hold of God in prayer for these things?

ANSWERED PRAYER.

M. WOODWORTH.

LAST January while Miss McDougall and I were touring, we found at one village where we were camped, a girl—an orphan—about nine years of age who, we discovered, had a little sister in the Kaira Orphanage. This child, whose name is Mugali, had no home and was being kept from starvation by the three pice (one and a half cents) which she received daily through the Government relief fund and an occasional piece of bread which the neighbors, whom she helped in making ropes, gave her. Such a neglected little thing she was with unkempt hair and scarcely any clothing on her dirty little body, but with a bright intelligent face which showed she only needed a chance to develop into a lovely girl.

She had relatives—uncles, and a brother a few years older than herself—but they were having all they could do to care for themselves and were indifferent to the child's welfare. Miss McDougall and I persuaded her to go to the Orphanage where her sister was, which she seemed perfectly willing to do, and we were preparing her some decent clothes when just at the last, as we were leaving the village, she absolutely refused to come with us. Her relatives who did not wish to let her go from under their control had been influencing her, and we found that we could do nothing at the time but drive sadly away leaving her to a fate which we knew meant ruin to soul and body. But we betook ourselves to prayer and wrote to praying ones in America requesting them to join us. Then Miss
McDougall made another effort to get her, going a long distance to her village, but found she had been taken away and put on the relief works where her brother was.

Then the clouds began to bank up in the sky, giving promise of an early monsoon (which however was not realized) and the hope of saving her grew dimmer; for if her relatives would not let her go during famine there would be less likelihood of their doing so after the rain came as she would be useful to them in field work. But just here God let us see that those who expect to move things by prayer should not be looking at outward circumstances, for one day little Mugali and her brother suddenly appeared at the mission station and announced that she wanted to be taken into the Girls' Orphanage and he would like to be sent to Dholka where the boys are. Oh, how we did praise God who heareth prayer and is "not willing that one little one should perish"!

What a meeting there was between Mugali and her little sister Moni! They fell into each other's arms and cried for joy. From the first Mugali was very happy with us and quickly improved so in appearance that in a short time one would scarcely recognize her, but better than that is the way her soul and mind are developing under the teaching received.

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A HAPPY DAY IN AKOLA.

By the Editor.

At last our face was turned toward Akola which we had longed to visit ever since our return to India. The occasion which hastened our visit was a double wedding among our Native Christians. One of the boys who was in the school when we had charge and is now doing well in the Workshop, was to marry the eldest daughter of our former catechist, and two young people who became Christians at the close of the famine were to be married. It was a very pretty wedding. The grooms looked very proud and manly, and the brides very modest and sweet, dressed in white. Each were profusely garlanded with flowers at the close of the ceremony. The church was well filled with our Christian people and there were also a few Hindus and Mahomedans. We wondered how the quietness and reverence of a Christian wedding seemed to them in contrast to the noise and foolishness of a heathen wedding. It was the first time we had seen the church, which many friends will remember was built over three years ago by our Native Christian people themselves. They sacrificed and gave and worked, and the church stands in this heathen city as a monument of what God's grace can do through hearts touched by His love. It is already too small for the needs here, and the Christians are putting by money to build a larger one in a year or two. The bell was given by a friend in Philadelphia, U.S.A., and as I heard its tones for the first time, I praised God for such a witness here to the Gospel. We could but contrast the scene that met our eyes this day with the one that met us ten years ago when we first came to India. Then a little handful of Christians used to meet in one corner of the Workshop, and sat on the ground, preacher and all. Surely God hath wrought in our midst.

After the wedding ceremony and congratulations were over, all were invited up to the mission compound to partake of a nice dinner of curry and rice. About three hundred people composed of missionaries, Native Christian families, and Orphanage boys, sat down on mats on the ground. In the center of the front row were the newly married couples and it took much urging to get the brides to eat for the first time from the same plate with their husbands. Hindu women never eat with their husbands, and it takes time and God's grace to overcome the prejudice against it.

As Mr. and Mrs. Rogers were to leave Akola to prepare for sailing to America, the young men of the Workshop presented him with a nice leather bag, and the women of the church presented her with money to buy a Bible. Tears were in all eyes at the words of appreciation and love given to each, and we could but whisper to Mrs. Rogers that such words from evidently sincere hearts would help her to forget some of the heart-aches which must come in such ministry as hers has been. In Mr. Rogers' reply to the presentation speech, he touchingly referred to the time when he came to Akola nearly fifteen years ago when there was only one bungalow in the compound and only eight Christians, six of whom were girls in the Orphanage, God is using Mr. and Mrs. Moyser in developing and training the Christian people here, as well as among the boys in the Orphanage.

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As two men were coming into Mehmadabad from a village the other day, they found a fine baby several months old lying by the side of the road. Nail and finger prints on either side of its throat told the story that its mother attempted to strangle it, and thinking she had succeeded, she threw it away. They brought it to our missionaries who gladly took it. Who can tell the suffering that may have led to such a step? And so famine scenes open before us with their heart-rending horrors.
Items.

The Training School, Mehmadabad, contains fifteen young men at present and six more are about to enter, while others are waiting to enter soon. Some of these are already trusted helpers in the work.

Mr. Duckworth has recently gathered about sixty famine boys in and around Viramgam, Gujerat. Mrs. King has gathered about twenty-five girls at Sanand.

A cheering letter from our young missionaries in Gujerat, Mr. and Mrs. Turnbull, tells us of their happiness in being here in India and of their continued joy in the study of the language. It takes much grace for those who have been in active work at home to settle down to hard study and not do any so-called Christian work.

A man of good caste and standing in Gujerat remarked the other day, "Well, there is nothing left for us but to give a dose of opium to our children and poison them, and then take a dose ourselves. Famine is surely upon us as the rains have failed." And undoubtedly this will be done in many cases where caste prejudice will prevent their working in relief camps.

Miss Fannie Hoffman sailed for America in company with Mr. and Mrs. Ramsey and Mr. and Mrs. Rogers. Mr. and Mrs. Ramsey expect to remain six months in Ireland before proceeding to America. It leaves us with a feeling of loneliness to see these tried and trusted comrades leave us, while we rejoice that God has opened the way for them to have a well-earned rest.

Two men have passed the six months probation and been accepted as regular missionaries, who came out to India under other Societies. Mr. Dinham was for four years or more in the India Village Mission and is now in charge of the work in Chandur during Mr. and Mrs. Ramsey's absence. Mr. Bennett was for four months in the Salvation Army and is now in Viramgam studying the Gujarati language.

Mr. Moyer has bought a farm about two miles from Akola, to which he has removed seventy of the smaller boys. He calls the place Santa Barbara, in honour of the friends in that place in California who have contributed to the work. The buildings are nearly completed and everything looks clean and cozy. The "Godfrey" room especially is going to be very attractive when fully completed and fitted up as a reading room for the larger boys. We were glad that one of the boys who was in school eight years ago is sub-master at Santa Barbara, and is doing well. The fruit from past years' labour is beginning to appear now in many directions. Sowing with tears, reaping with joy.

While in Akola we had the pleasure (if riding behind bullocks can be called pleasure) of riding in a handsome new four-wheeled carriage, the wood-work of which was done entirely by two of the boys in the Workshop who were small boys when we had charge of the Orphanage eight years ago. The work was done admirably and need not cause even an American apprentice to be ashamed. We remember when the larger of the two boys came to us about ten years ago, a sorry looking object, eaten with sores and covered with scars where he had been beaten to make him beg. Ten years of care, school and discipline have developed him into a promising young lad. The other boy was rescued from the famine of '97, and also gives promise of being a fine workman as well as a good Christian boy.

Heri.

Wm. Moyer.

A boy about eleven years old named Heri came into our school in the Spring of 1897. His parents and all his relatives had perished in the famine of 1896. He was the only one left of the entire family. This great affliction was the means of bringing him to us. He was small, and very dark, as well as dark in his mind. Though only a child he was an idolator. He was with us nearly three years before he went home to live with Jesus, and in this time how we learned to love and trust Him.

He began to pay strict attention to the Gospel story and in a short time it found its way into his heart and life. He soon yielded his heart to Christ and grew rapidly in all the Christian graces. We were glad when he asked to be baptized and from that day what a change came into his life! He became such a bright happy lad in his work, studies and play. He had indeed become a "new creation in Christ Jesus." He advanced rapidly in his studies and we had great hopes that he would make a useful worker, but God's ways are not as our ways and He took him home to be with Jesus.

In the prayer meeting Heri was nearly always the first on his feet to testify and as he spoke for his Master the love of God fairly shone out of his face, as I have never seen it in any one else. He was faithful in all his work. When we look at the hard places, or when the enemy would discourage us, we think of Heri and take courage. One such life won for the Master is worth a lifetime in His service.
List of Alliance Missionaries.

BERAR—
AKOLA.
Mr. and Mrs. Moyser.

AMRAOTI.
Miss Holmes. Miss Herr.
Miss Becker.

BULDANA.
Mr. and Mrs. Hagberg.

CHANDUR.
Mr. Dinham.

KHAMGAON.
Miss Yoder. Miss Hilker.

MURTIZAPUR.
Mr. and Mrs. Cutler.

SHEGAON.
Mr. and Mrs. Johnson.

KHANDESH—
BHUSAWAL.
Mr. and Mrs. Bannister.

CHALISGAON.
Mr. and Mrs. Phelps.

JALGAON.
Mr. and Mrs. Schelander.

PACHORA.
Mr. Johnson.

GUJERAT—

VIRAMCAM.
Mr. Bennett. Mr. Duckworth.

SANAND.
Mr. and Mrs. King.

AHMEDABAD.
Mr. and Mrs. Turnbull.
Miss Fraser.

MEHMADABAD.
Miss Hanson. Miss Peter.

KAIRA.
Miss Wells. Miss Woodworth.
Miss O'Donnell.

MATAR (P. O. Kaira).
Miss McDougal. Mrs. Burman.

DHOLKA.
Mr. and Mrs. Andrews.
Mr. and Mrs. McKee.

BOMBAY—

Mr. Fuller.
Mr. and Mrs. Franklin.
Miss Mallory.
Miss Downs.
Miss Krater.
Miss Veach.
Mrs. Chapman.

MISSIONARIES ON FURLOUGH:—

Mrs. Woodward. Mr. and Mrs. Dutton.
Mr. and Mrs. Hamilton. Mr. and Mrs. Smallley.
Mr. and Mrs. Borup. Miss Seasholtz.
Mr. and Mrs. Stanley. Mr. Back.
Mrs. Simmons. Mr. and Mrs. Erickson.

Mr. and Mrs. Cockburn.
Miss Scoville.
Miss Hoffman.
Mr. and Mrs. Ramsey.
Mr. and Mrs. Rogers.

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 Bombay and New York, this meeting comes five hours before the three o'clock Friday meeting in the Gospel Tabernacle.

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