The Organ of
The Christian and Missionary Alliance in India.

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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.

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SEEING GOD.

R. N. P.

"HE pure in heart... shall see God." Yes! see Him in every detail of their lives. How often we are filled with adoring praise as we see our wonder-working God's chain of providences to bring about the answer to some prayer. Perhaps some unexpected circumstance hindered our leaving the house at the time appointed. One hindrance after another would spring up until we came to realize God's hand in it. Then committing all in prayer to Him, trusting Him to show us what we are to do, we are at last led of the Spirit to set out. Immediately we come face to face with one for whom we have been praying, and whom we have been longing to meet, but of a meeting with whom there seemed little chance. How we praise God that His chain of events kept us back (and perhaps hurried on the other) until God's moment for us to meet arrived and the God-given message was delivered.

How our hearts burn within us at each like manifestation of His watchful love, which never ceases to hold us in the hollow of His hand and keeps us in direct communion with Himself.

The pure in heart see God in everything. But if one sinful thought is allowed a dwelling place in the heart, one thought of unwillingness to obey God, like a breath of evil it dims the glass, and the light of His presence fails faith's vision and our communion is broken. But as we repent and plead the blood of Jesus to cover our sin,—SIN, for what is not of faith God calls sin—how lovingly God pardons and draws us afresh near to Himself; ah! even closer than we were before. The precious blood of Jesus has washed away the stain; our fellowship with the Father and His Son, Jesus Christ, is again enjoyed in fullness and sweetness.

Let us remember that if the pure in heart would see God's hand thus supervising, overcoming, holding back, or pushing forward, glorifying His great name through all the details of each day in the lives of His saints, they must be equally definite and put each detail, each hour, into His dear hands and rest them there with childlike trust. For He is faithful that has promised, and He can never fail His children.

The Quiet Hour.

"Speak, Lord; for Thy servant heareth" (I Sam. iii: 9).
"My soul is silent unto God" (Ps. Ixii: 1).
"There was silence, and I heard a voice" (marg., A still voice). (Job iv: 16).

Speak, Lord, in the stillness,
While I wait on Thee;
Hushed my heart to listen
In expectancy.

Speak, O blessed Master,
In this quiet hour;
Let me see Thy face, Lord,
Feel Thy touch of power!

For the words Thou speakest,
"They are life" indeed;
Living bread from Heaven,
Now my spirit feed!

Satiate my being,
With Thy fulness fill:
As the dew descending,
Let Thy speech distil.

All to Thee is yielded,
I am not my own;
Blissful, glad surrender,
I am Thine alone!

Speak, Thy servant heareth!
Be not silent, Lord;
Waits my soul upon Thee
For the quickening word!

Fill me with the knowledge
Of Thy glorious will;
All Thine own good pleasure
In Thy child fulfil.

Like "a watered garden,
Full of fragrance rare,
Linger in Thy presence,
Let my life appear.

E. MAY GRIMES.
THE INDIA ALLIANCE.

Station Notes.

AKOLA, BERAR.
MRS. ROGERS.

The work in Akola was begun by the North Berar Mission, which in 1892, when it amalgamated with the Alliance, consisted of three members, Mr. and Mrs. Fuller and Mr. Rogers. I was sent out by the Alliance Board in 1888 and had been working in Akola in connection with the members of the North Berar Mission.

At the time of the amalgamation of the two Missions there were in Akola, the Industrial Workshop with about fifteen apprentices, a Boys' Orphanage with about fifteen boys, a Girls' Orphanage with twenty-one girls, a church of about twelve members, and a Sunday school of forty members.

The Industrial Work

The influence of the work is far-reaching. Many people visit the shop and are greatly impressed with it. We have been told that this part of the work goes farther than almost any other to prove to the people the reality of Christianity in its practical effects.

The spirit of unity among the boys and workmen has usually been most encouraging. There is always a short Bible lesson given in the morning, with singing and prayer. The foreman, who is at present acting as superintendent of the work, was taken by Mr. and Mrs. Fuller when eleven years old. He is a great power for good both in the shop and in our Christian community. His daily life tells much for God. He is a fine workman, also an unusually good preacher, and is respected by all.

Only a few months since, there was a precious answer to prayer in the baptism of a Mohammedan young man, who had been in the shop from the beginning, and who had for years believed in Christ, but had not dared to confess Him openly. His face shone as he came out of the water. He is now a great help in the boys' orphanage work at Dholka, Gujerat. He is teaching them carpentering.

Orphanage Work.

The Girls' Orphanage moved to Khamgaon, about thirty-six miles from Akola, in the spring of 1898.

The Boys' Orphanage has increased to 142 members, and there were more in famine times. The Lord has greatly blessed this department of the work. There have been several different missionaries in charge, of whom Mr. and Mrs. Moyser have been there the longest and still remain. It has been precious how prayer has been answered for the various new buildings needed.

The matron is the wife of the foreman in the shop and is a blessing. A few of our best educated boys attend a Government school in the city and are doing honor to the work by their proficiency in study. They were all famine boys and are all Christians. One of them stands first in his department of one hundred boys. It was found necessary to divide the Orphanage, and thirty acres of land two miles from Akola have been purchased. Suitable buildings for seventy-five to one hundred boys have been put up; also a work room, a house for the master, and a room for the missionaries in charge, who expect to divide their time between the two places. Under Mr. Moyser, the headmaster has charge of the home as well as school department. He is a competent and faithful man and an earnest Christian. He is assisted by his wife and a young man brought up in the Orphanage. The boys do considerable of their own work and help to cultivate the land, besides their studies. The work is being blessed in both the homes. Eighty of the boys have been baptized and others will undoubtedly be soon. Some are beginning to feel God's call upon them to preach the Gospel and we trust that many more will, and that all will become true Christians.

Evangelistic Work.

In and around Akola, there has been much faithful seed-sowing by many different missionaries and some Native workers. While the expected amount of fruit has not as yet been garnered, there is much reason to be encouraged.
to trust God for the more to follow. Many are asking us to go to their villages, and wonder that we do not go more frequently. At present there is absolutely no one to go to the numerous towns and villages. Mr. and Mrs. Moyser are all alone and have enough upon their hands for several people, and no time for evangelistic work. We are so glad that Mr. and Mrs. Stanley are expected soon, but there is need of many more. Last year Mr. Cockburn was told by a man in a near village, that his father was one of our people; that a woman told the story there and since then his father had never worshipped idols but prayed to the true God. Several have told us the same. In a village two miles from Akola, a Mohammedan woman was baptized nine years ago. Her son and his wife join with her in family prayer, but have not as yet had the courage to be baptized on account of the father. I have had real Christian fellowship with both the old woman and her daughter-in-law. The grand-children are taught to pray; and one, of his own accord, has often prayed for me. He would say, "Lord, bless auntie; give her milk, give her tea." The old woman has suffered much on account of famine, as her husband will do nothing for her because she is a Christian.

CHURCH AND SUNDAY SCHOOL WORK.

We have sixty-five adult church members. There are thirty-three children in their families, and eighty baptized Orphanage boys. In connection with the church work, we have preaching service and Sunday school each Lord's Day, usually some open-air Sunday schools, and bazaar preaching. We have a weekly evening prayer meeting and another evening for systematic Bible study; also an afternoon meeting for women, a children's meeting and a S. S. teachers' meeting. We often have over two hundred in the Sunday school. Some of our families would do credit to any Christian community. Others need very special prayer that they may be kept from falling. Their temptations are great and they are weak, but Jesus loves them and so do we, and we praise God for them. It is harder for them to find employment now than when they were Hindus.

We are praying for much more of the Spirit's power in our midst. We need money to buy land for our poor Christians to cultivate, also to build small houses upon. For our Christian families and orphan boys is the special need of industrial work. Dear Christian friends, remember Akola and the various branches of work, in earnest, believing prayer. There are in the Akola district many towns and villages with thousands of inhabitants, besides 22,000 in Akola city, and at present only two missionaries. "Pray ye, therefore, the Lord of the harvest."

AHMEDABAD, GUJERAT.

MRS. TURNBUIL.

The quaint old city of Ahmedabad, with a population of about two hundred thousand, is the largest city in Gujerat. Gospel work was first commenced in the city by the S. P. G. Missions, but they having left, the station was taken up by the Irish Presbyterian Mission which has ever since carried on a large work in the city.

At the close of 1894, our Alliance Mission opened a station here. Mr. and Mrs. Woodward, with Messrs. Hamilton, Back, Borup and Andrews, moved into a rented bungalow and started earnestly the study of the language. Of course scarcely any work could be done among the native people at first, as these missionaries were just beginning the study of the Gujerati language; but after the first year's examination all the young men were scattered to different stations and Mr. and Mrs. Woodward, while keeping up their studies, began to tell the story of Jesus in different quarters throughout the city. One of the known fruits of these labours was the conversion of a very sinful old blind man, who afterwards was used in the Lord's work at Mehmedabad and who has recently gone to be with Jesus.

About the close of 1898 Mr. and Mrs. Woodward left Ahmedabad to take up the work in Mehmedabad, and after the touring season, Mr. and Mrs. Hamilton were at the head of the work here for a short time.

In May, 1899, Mr. and Mrs. Andrews moved to the city and took charge of the station. They had just got the work well in hand when the terrible famine broke out. Only those who have been through similar times know what that means. They were busy from morning until night distributing grain and attending to the needs of the thousands that flocked into the compound. The first boy they took in to support gave evidences of having accepted Jesus as his Saviour and over a year afterwards he died. During these distressing times there were quite a number who expressed a desire to be baptized, and out of the number Mr. Andrews baptized eight persons, three of whom have since died. Of the boys who were with Mr. Andrews here in Ahmedabad during the famine, there are now seven in the Dholka Orphanage who are living bright Christian lives.

Toward the close of 1900, after being in Ahmedabad sixteen months, Mr. Andrews and family
were obliged to go to America for rest, Mr. Andrews having overworked during the famine. The station was left in the charge of Miss Seasholtz and Miss Fraser, who did nobly in holding the fort. Miss Seasholtz soon left for America and Miss Fraser has had charge of the station ever since. During the famine her hands were full in overseeing the weaving that was carried on as a famine relief work, holding services with the people, and attending to many other duties. It was called "The Scrubbing Up Station," as children were gathered here and cleaned up before being sent to the different orphanages. This station has, from the beginning, been a place where the Gujarati missionaries might come for a little rest, as well as being a center for study, and where the missionaries might conveniently stay while doing business in the city.

In the surrounding villages there are more than seventy-five candidates for baptism and we are trusting that they may really understand what it means to have a Saviour from their sins. Not long ago Miss Fraser took a trip among these villages, spending two days and nights among the people and holding quite a number of services. God was with her and we pray there shall be precious fruit from the seed sown there. She found the people in a pitiable condition, sick, poor and weak, earning what they can in working on the Government relief works, i.e., digging large reservoirs. Through the local government official, Miss Fraser has been enabled to give some material help to the faithful candidates in the way of seed grain.

The Sunday following Miss Fraser's trip there were over sixty of these villagers who walked ten or more miles to attend the services here in the compound, and the way they earnestly listened to the Gospel and the singing stirred our hearts, and led us to pray that Satan would not snatch away the seed.

Two services are held on the compound every Sunday, Sunday school in the morning and an afternoon service. Besides this, a regular Friday meeting is held so that those who come from the villages on that day to do their marketing may attend. A service is also held several evenings during the week for the Christians who live in Ahmedabad. The Word has been and is being taught faithfully and we believe God will keep His promise and not let it return unto Him void.

The work among the children is encouraging, and the way some of the little folks learn their Golden Texts for the whole quarter would make the children at home ashamed. One dear little fellow told his father, not long since, that he had the light of God in his heart; and as we see him listening earnestly each Sunday and hear him often praying publicly, we believe he has.

And thus the work goes on with its lights and shades. We ask that all who read these lines may pray earnestly for Ahmedabad that there may be a rich harvest here and that those of us who are studying may soon get our tongues unloosed to proclaim the Gospel.

PACHORA, KHANDESH.
A. JOHNSON.

Pachora is the half-way station between Jalgaon and Chalisgaon, just twenty-eight miles from each. Though not nearly as large a town as Jalgaon, it has a much larger district, consisting of 184 towns and villages, with an aggregate population of about 125,000. Alliance work has been carried on here since July, 1894. But except for a space of about two years, during 1899 and 1900, the work here has been single-handed and for that reason it may have been somewhat one-sided compared with work in most of our other stations, especially the work in the station itself. In the district it may not have suffered so much, as a systematic itinerating work has been carried on from year to year, throughout the entire district. Every town and village has had the Gospel preached in it a number of times since the work commenced. Nearly every village possesses a number of Gospels and other Scripture portions.

In the fall of 1898 there was a change in the management of this station, when Mrs. Stanley, Miss Carrie Bates, and Miss Scoville were put in charge, and in the spring of 1899 still another change when Mr. and Mrs. Cockburn took charge, and for once the Pachora station could boast of a family at the head.

Mr. and Mrs. Cockburn were assisted for a short time by Mrs. Cockburn's sister, Miss Pairman, until she was called home by the Master. Later they were assisted a short time by Miss Herr. All these parties no doubt did excellent work here, the only trouble being that their stay was too short to bear much visible fruit. Things are noted for moving quite slowly in this Indian climate, and to try to hurry seems the most fatal of all mistakes. At the close of the famine in 1900, the workers' ranks were sadly thinned in all our India fields. At this time it was necessary to strengthen the Orphanage stations, both in Berar and Gujerat. This could be done, at this time, only at the
THE INDIA ALLIANCE.

OUR VILLAGE CHILDREN.

CORA HANSEN.

It is Saturday, and a very busy day at Mehmadabad Mission station. Soon after 12 o'clock little groups of village school children begin to gather in the yard of the Mission House. They all wear clean clothes, which is not the general rule among the poor village people of India. They all look very happy. There are 62 of them. All but four are half orphans of Native Christian parents; most of them the children of poor widows who are not able to send them to school. So we give each child annas six (12 cents) per week for its food. This sum will not provide very good food for them, especially when grain is high, but they manage to get along and are very happy. We also give them clothes, books, and their school fees, which are from two to six cents a month for each boy. The girls do not have to pay fees. The parents do not care to send their girls to school, so the Government is trying to encourage the education of girls and does not ask fees from them.

About four o'clock in the afternoon we have a meeting with the children. We often have very blessed times in these meetings, and the Holy Spirit is working in their young hearts. After the meeting we give them the money for the next week. They stay here all night and attend Sunday school and service on Sunday morning, after which they go home to their different villages, which are from two to twelve miles distant.

We have native workers living in three of the villages where the children are attending school. They call the children together and have prayer with them every day and also teach them Scripture verses. This is a very blessed work. The children not only get a fair education but we also have opportunity to train them and teach them the Word of God. I feel that the greatest hope for our work in India is in the educating and training of the children, and God is blessing this work at our own station. Dear reader, if God should lay it on your heart to support such a boy or girl going to the village school, seventy-five cents a month would be sufficient to cover all the expense, and I am sure that God would richly bless you in doing this.

"Do not handle your faith, to see what the texture of it is; handle the Rock, to see what the strength of it is."

The Dholka workers are greatly encouraged at the regular attendance of their seven Brahmin teachers to the Sunday morning service, and at their increased interest. A weekly meeting is also held especially for them.
In Thy presence is fulness of joy." Truly the only real joy ever known has been the presence of God. Sorrow began when man sinned and hid himself from God's face. The hope of the Lord's coming holds no less a joy than this, that we shall see Jesus face to face and be forever with Him. The being with Him makes heaven what it is. So during the days that we tarry here, we come to know by experience that fulness of joy is only in His presence. When sin comes into thought, or deed, God's face is hid and our joy is gone until the sin is confessed and covered with the blood and His face seen again. In the Scriptures there are two words used interchangably to express the thought of presence; one is presence, countenance, face, and the other is presence, full front face. So to see the face of God is to dwell in His presence. That is our only place of victory, joy or power. Looking into God's face we have strength to endure the trials of every day life in the meekness, sweetness and joyfulness that characterized the spirit of the life of our Lord Jesus. Looking into His face we have courage to stand the tests of faith that come to soul and body. Looking into His face we have victory over the world, the flesh, and the devil. As we know God and meet Him in victory, our faith is increased to possess yet greater things according to His word of promise. As a dear child of God used to say, it is failure that brings unbelief. So it is victory that stimulates faith, and it is dwelling in God's presence that brings victory. The secret of Moses' life was that "he endured as seeing Him who is invisible." By coming face to face with God and dwelling in the Presence, he was able to meet the pressures of his life with a spirit of perfect fearlessness. May this ever be our triumph, that we daily live in God's presence and so endure "as seeing Him who is invisible."

Under the auspices of the Christian Women Workers' Union of Bombay, a yearly meeting is held in the interests of Bible women. Its purpose is to stimulate Bible study. A course is laid out and taught the women during the year, upon which they are examined at this yearly meeting. This year the meeting was held in August during the cocoanut festival when but little or no work could be done among the people. About twenty-five Bible women took the examination and passed it most creditably. The half-hour's prayer service each morning was conducted by the different Native pastors. Lady missionaries of the several missions presided at each session, while the new and successful feature of this year's meeting was that the reports of the work and the addresses were given by the Bible women themselves, and by other Native Christian workers, instead of by European missionaries as heretofore.

In the July number of the India Alliance, we announced that we would send the July and August numbers to old subscribers and friends as sample copies. We were late in issuing the July number owing to necessary delays in getting things started, so we are aiming to gradually push the publishing forward until we can get it out the first of the month. For this reason, as we have not yet had time to hear from the home friends, we will send the September number also as sample copies. All who wish it hereafter will please send in their subscriptions at once. American subscriptions can be sent to Mr. Francis Bell, 690 Eighth Ave, New York City; and India and other countries, to Mr. Wm. Franklin, Grant Road, Bombay.

We hope that the India Alliance will contain each month a full report from one of our orphanages, and those in charge will try to make it definite enough to take the place of personal letters to supporters. Will the friends please bear this in mind and accept the paper as a personal letter? With three or four hundred orphans under the care of one missionary, it can easily be understood what a burden it is to write to every contributor. There is no doubt but that our missionaries will write occasionally and give names and account of children assigned, but we wish to make the paper a relief to them in their manifold duties. We feel sure the friends will appreciate the necessity of this and will gladly co-operate.
But he was soon nearly forgotten and among his own countrymen he had almost no following. A few Western women followed him to this country, but the most prominent of them, Miss Noble, who was expected to succeed him at his death as head of the Order he established, has left the work entirely. So, while it is enough to forget that what is of man will come to nought.

It is with great thanksgiving that we report good rains throughout the country. In Berar and Khandesh it is most likely that the crops are saved. In Gujerat some crops are saved and there is encouragement to sow others. The condition of things is greatly improved and there is much rejoicing throughout the country. Undoubtedly there will be much scarcity, and great suffering among the people where there has been famine for so long. But thousands of lives are saved and probably the lives of some missionaries are spared. We remember at the July all day of prayer how we pleaded with God to have mercy, and yet we felt that we did not sufficiently understand God's purposes in dealing with the people of this land to pray without saying, "Thy will." We quote the following, written by a missionary to the Bombay Guardian. "It may interest and encourage your readers to be told how the rain which did so much to relieve our fears in Gujerat last week was not merely generally, but in the most definite and unmistakable way, the result of prayer. When the situation became critical, the Moderator of Presbytery of our Native Presbyterian Church of Gujerat and Kathiwar, acting on a request from some of the members, issued a special call to prayer for Sunday the 17th. This special day of prayer came and went, and there was no sign of a change in the weather conditions, yet apparently the very next day rain came in the South and it reached here on Wednesday. This has greatly strengthened the faith of many young and inexperienced Christians, and is of a nature to impress them all their lives."

**Mission Questions.**

**THE "OWN MISSIONARY" MOVEMENT.**

M. B. FULLER.

"All the single lady missionaries and some of the wives of missionaries in the Presbyterian and Congregational Missionary Societies are supported by individuals or single churches! 550 male missionaries of the Presbyterian church are thus supported: also 250 of the American Board missionaries, and many more representatives of the Church Missionary Society of England." (The Missionary Review of the World.)

We are very glad to find the above statement, and believe that the personal relation of every missionary to some church or individual at home, is a great blessing both to the missionary and to the church or individual supporting him. It is natural that people should want to know what is done with their money, and if they support a worker and keep up a correspondence with him, it means a more intelligent interest in the work. It is impossible to have an equal interest in all missions and all missionaries in all countries, for it is impossible for any one person to have a thorough acquaintance with all. So people do well to keep most informed concerning the work of their own missionary society, while they should, so far as possible, keep informed of all mission work. But in addition to the printed news of mission work, it is a great blessing to churches or individuals to receive letters written by their "own missionary," giving in detail the account of the work done. In this way the work seems more real to those who support it and they are able to pray more intelligently for it. If the missionary is already personally known to the church or individual supporting him, so much the better. If not known, such an acquaintance should be formed during the first furlough of the missionary. To many people at home the whole subject of missions is vague and unreal, and it has proven an era in many a person's life when for the first time he has heard a real live missionary tell of his work and has taken him by the hand. What had before seemed abstract and distant now seems concrete and near. Here is a consecrated man, called to preach the
Gospel in Africa or China or India, who needs to be upheld by prayer and supplied with the needful money not only for his own support but for the work which he is doing. He ought to be as closely associated with some home church as the city missionary is with the church which supports him, and should give the reports of his work to the church.

As this plan has already found such favour in leading missionary societies, it will be clearly understood that we would not have the personal relation of every missionary to some local church interfere with the working of the societies. It is not a plea for straggling work carried on by independent churches or individuals, for this is not the best way of working. It is a plea for more perfect organization by which every missionary should be in this personal relation to some church, while at the same time he is working in a well planned mission in the field, having all the advantages of union with his brethren, the division of labour, and the concerted action in training Native workers and dealing with Native Churches. Many good men and women have come to the field without any connection with other workers and perhaps have started a good work, but when they have fallen on the field or have been compelled by sickness to return home, their work has been left uncared for. “Union is strength,” and union is economy, too. The fact that a church or an individual supports a missionary, does not imply that such support should be sent direct to the missionary. This would not be the economical way of doing it nor the wise way. A mission Board has much more to do than merely to send the allowances of its missionaries. If the great work of evangelizing the world is to be carried on intelligently and economically, there must be competent men and women in the home Boards and in the committees or conferences on the fields, whose business it is to plan and direct the work in relation to the various stations or centers of work in their own mission, and also in relation to the work of other missions. We fear that this work of conducting and directing the affairs of a mission is not appreciated as much as it ought to be by some good people. They are eager to have all their donations for missions go direct to the field and are disappointed when they find that a certain per cent. is used in the administration of the Board. But the work must be done, and the men and women who do it at home are as necessary to the highest good of the whole as are the missionaries on the fields. Some of this home work must be done by men and women who are free from other responsi-

bilities so as to give their whole time and strength to it, or else the work will suffer very much. We do not doubt that the church whose home Board uses the highest per cent. of funds in the administration of its affairs, is still doing much more for missions than it would do without a Board and without thorough organization. Wherever the expenses of administration can be reduced without lessening the efficiency of the society, by all means let it be done. But in these days of gigantic enterprises in the business world when men are paid almost fabulous salaries for their ability to direct great schemes, it is of the utmost importance that the greatest of all enterprises, the evangelization of the world, should be carried on under the direction of the most able as well as the most spiritual men and women who can be found. This will inspire confidence in the minds and hearts of those who love the Master, to invest their money largely and freely, knowing that it will be used wisely as well as honestly.

We were glad to read that the Hon. John Wannamaker, after a tour through India, and after seeing the work of various missions, felt that he had made a discovery which was a real joy to him, viz, that he had found where large sums of money could be invested with the utmost confidence that it would bring the best possible dividends. We wish that hundreds of wealthy Christians in the home-lands could visit the foreign fields, and we feel sure that they would come to the same conclusion.

It is possible for every church and for many individuals to support their “own missionary,” and yet the funds needed for all other parts of the work aside from the allowances of the missionaries, need not be lacking. Many churches and individuals are able each to support a missionary and all his work as well. Some churches are able to support several missionaries and all their work and still give thousands of dollars into the general funds of the Board for outfits; for transportation of missionaries to the field, and to bring them home for needed rest, which is very important and the best economy; for building mission houses and orphanages and schools; for training helpers and supporting them; and for all the other lines of work in the field and at home. The plan of giving for special purposes, if carried too far, would cripple the Board, because there must be a general fund to be used at the discretion of the Board for the many necessary things. But the difficulty would be avoided if wealthy churches and individuals would support one or more “own missionaries” and put the most of their offerings into the general funds.
IMANIBAI; HER EARLY LIFE.
M. B. FULLER.

MANY of our friends in the home-land have heard the story of the six little girls whom Mrs. Fuller took from the famine of 1878. They came in a very sad condition physically, mentally and spiritually. They had been through great sufferings from hunger; their minds were dark and ignorant and their hearts hardened by the awful sins with which they had been surrounded. In answer to prayer offered in America, God poured out His Spirit upon them one Sunday morning and in a short time five of the six were hopefully converted, the youngest being converted some time later. All of these grew up to womanhood. Two of them were married and after some time fell asleep, leaving behind a bright testimony to their faith in Jesus. They were honoured and loved by those who knew them. Three of the four who were left were mission workers, and of late the youngest also is in Pandita Ramabai's great work helping the younger children. One is a widow and a Bible woman in the M. E. Mission where she went after marriage. Another is a widow and a faithful Bible woman and matron of our Widows' Home at Khamgaon.

The third of the Bible women was dear Imanibai, the subject of this sketch. Now she has fallen asleep in Jesus and has gone to join the two who had gone before, and Mrs. Fuller, whom they all loved as a mother.

Imanibai was a very bright child and made good progress in her studies and was in a few years a faithful helper in teaching the younger children who came into the Orphanage. She was eager to learn and took up the study of English and made rapid progress. She was not very strong and for some years as a young woman she suffered a great deal, but was always faithful in her work when able to do it. She went for a time to the M. E. Mission as Bible woman and teacher while Mrs. Fuller was in America, '90-'92, but sometime after Mrs. Fuller's return she came back and was one of the most faithful and efficient helpers we have ever had. She was in Bombay as a Bible woman and won the love of all who knew her. But the crowning work of her life was in the Girls' Orphanage at Khamgaon where she spent the last five or six years.

She was head mistress of the school and matron of the girls, and Bible woman when she could get out among the women of the town and surrounding villages, and was general helper in many ways. Miss Yoder felt that no missionary could have filled her place for she knew the people and they respected and loved her. She was quiet and modest, yet strong and true and brave when wrong had to be rebuked. She could say plain and faithful things to those who were in the wrong and yet maintain their respect and confidence. They knew she was true and feared God more than she feared men.

She was never married. Offers of marriage were refused because she did not feel that they were in God's will, though she had no conviction against marriage. She simply felt that the work was first and went forward in it, not seeking to please herself. She was a superior woman, and the grace of God did much for her. We wish to magnify, not her, but the grace of God manifested in her. We praise God that He is the same in every land, and some of the most beautiful specimens of His "workmanship created in Christ Jesus" are to be found in India and China and Africa today. These rare samples encourage us to go forward in the work. We may have many among our twelve-hundred orphan boys and girls today who twenty years hence, if the Lord tarry, will be as faithful and efficient as Imanibai has been.

Her death brings a sense of real personal loss, for she endeared herself to us all. Twenty years ago last April, the first Sunday that I spent in India, I occupied an hour or so with those six little girls, some of whom had learned to read the Roman Urdu, in finding favorite Scripture texts for them to read as I could not talk with them. From that time onward I have loved Imanibai as one of the brightest and best, I had almost said the brightest and best, of all the hundreds whom God has given us. But for her to live was Christ, and therefore to die was gain.

IMANIBAI; HER LATER LIFE.
MISS ALICE YODER.

"Blessed are the dead which die in the Lord—that they may rest from their labours; and their works do follow them."

To day our hearts are sad and the pen moves slowly as we sit down to write a tribute to Imanibai. The Lord counted me worthy to work with her in the Girls' Orphanage for nearly seven years, and she was indeed a sister to me. When we came to the Orphanage there were but few children, but it soon filled up with famine subjects. Imanibai was teacher and
matron, which places she filled, not in word, but in deed and truth. I have never worked with a more conscientious and faithful child of God. As the famine waifs came in she always worked most with the weakest and frailest, saying she feared they would soon die and she must tell them often of Jesus. She was a power in the spiritual part of the work. She was loved and highly esteemed by every-one from the youngest to the oldest. The Hindu teachers in the school testify of her that they never saw any of their women live a life like Imanibai's, so pure, honest, modest, and humble, though she occupied a very important position.

Two years ago she ate a fruit which poisoned her and left her stomach sore and weak. She knew the Lord as her Healer and in a wonderful way used to touch Him, but she often said that she could not seem to trust the Lord for her stomach. When the hot season came we sent her to a Hill-station, trusting she would be better. There she met a lady doctor and for about a month she took medicine. But it only seemed to give her more agony, so one day when her pain was very great she said: "I will not take any more medicine, for only God can heal me and He shall have all the glory and not man." She had a wonderful uplift, but she grew weaker and weaker. On Monday night, Aug. 17, she was taken with a congestive chill and fell asleep in Jesus Friday morning, Aug. 15. From Thursday night she did not sleep, and was conscious to the end. She told the girls that the time of her departure was at hand and that she had finished her work. She said, "O girls, be true to God, and after I am gone comfort and help Auntie Yoder in the work." Then, though naturally very quiet, she shouted, "Jesus saves me, Hallelujah, O, Jesus saves me! I am going to Him." She repeated such precious promises as, "though I walk through the valley of the shadow of death, I will fear no evil for thou art with me, thou art with me." I never realized heaven so near as when the angels came to take her. It seemed only a step across.

A few hours before she died she asked to have her adopted baby girl brought to her bedside. She loved her as her very own. She took her when she was only four months old, a Brahman baby girl, almost killed with opium. She is now nearly three years old. As she took her little hand in her own cold one, she said, "Manorama, be a good girl and meet mama in Heaven." Now when anyone asks Manorama where mama is, she points up and says that mama is with Jesus.

In the evening of the day she fell asleep, we laid her precious dust away to await Jesus' coming in the Native Christian burying ground of the Alliance Mission at Khamgaon. She always expressed the desire to arise with the dear girls whom the Lord counted her worthy to lead to Jesus.

Since her departure there is a blessed work going on in the hearts of the women in the Widow's Home, and of the girls. Wherever I go, some-one is asking to be prayed for and there has been much breaking down and confessing. One day I went to the women and several got on their knees saying, "O Auntie, pray. We want to meet dear Imanibai, and our lives are so bad compared with hers. Do pray." I looked up into the face of one of the women who has been the hardest one here, and asked her how it was with her. She replied with a look I shall never forget, "Auntie, the light is breaking." Pray that Imanibai's mantle may fall on these girls and women.

A HINDU PANDIT'S TRIBUTE TO IMANIBAI.

The recent death of Miss Imanibai has caused great sorrow to all who knew her. I have every reason to say that the place which has been vacated by her cannot easily be filled. Though she has left this world, she has left behind something which will not be forgotten for a long time; I mean, her true Christian faith, her loving nature and her chaste character.

Her faith on Christianity had a very wholesome effect on her. By her sincere advice and pure conduct she set an example to all the girls in the Mission Orphanage school here. For she well knew that mere advice without practice was of no use. While she was working as a lady-teacher in the school, she had motherly care and affection for the young girls entrusted to her. I may say that she was really faithful as her name "Imani" signifies. She possessed the purity of character and the modesty of action which would not fail to enhance the dignity of a maiden-life. She truly showed the way by which any Native Christian lady can attain a position of importance. The girls in the mission will be greatly benefited if they keep Miss Imani's example constantly before their eyes.

V. D. Bapat, Pandit,
Mission House, Khamgaon.
I three little ones, were sitting up on their beds, and to my surprise all the girls, except two or three little ones, were sitting up on their beds, and with conviction. After the lesson three men acknowledged that they were wrong and had sinned against God in lying, stealing etc.; that they were not defiled by eating bread from another's hands but by sin. "But oh, we can not leave our customs whether false or true; the people will beat us!" So they went away sorrowful. Pray for this Bible class.

Miss Krater writes from the Girls' Orphanage, Khamgaon:—

Last evening we had a very precious service among the girls. Since Imanibai's death a number of them have turned to Jesus, and their testimonies seemed so free and in the Spirit. We remarked that the meeting seemed like an old fashioned Methodist one, by which I suppose we mean that it was in the demonstration and power of the Spirit. Several of our older girls have been teaching an old blind man, but he was so hardened and indifferent that they despaired of the truth ever reaching his heart and gave him up. But now the "Wee girls" have taken him up and he listens attentively as they tell him the story of Jesus and sing hymns to him. "A little child shall lead them."
Items.

We are glad to rejoice with Mr. and Mrs. Cutler, of Murtizapur, Berar, over the arrival of a little son on Aug. 23.

Mr. Fuller has been in Gujerat for a week. On his way to Dholka he stopped in Mehmadabad, where a wedding ceremony of several hours' length awaited him. Seven couples of Native Christians were married.

Money for the first brick in our new Home in Bombay, has been received from a friend and worker in Ceylon. We accept it as an earnest of what is to follow. Negotiations are going on for the house which we are occupying. We are waiting upon God to choose our dwelling-place for us.

Mrs. King's Orphanage has already grown to include forty girls. In days before the famines, it took years to gather such a number, which seemed large indeed. Now it takes only a few weeks in a district where there is real distress. How God does overturn when He stretches out His hand over a people!

Miss Hilker is transferred from Berar to Gujerat. She is to be with Mr. and Mrs. King at Sanand. She feels clearly led of God in taking this step and we trust for much blessing to follow. She was having very high fever when she came to Berachah Home a few weeks since, but God preciously met her and delivered completely.

Miss Hanson writes that there have been good rains in Mehmadabad which will save the crop of bajrie (one of the staple grains). She has given the Native Christians money to buy other seed grain to sow, and they are busy in their fields. She also writes that famine money now would be a great help as the people need to be tided over until the grain is ripe.

We saw in a daily paper a touching incident of the real suffering existing in Gujerat. A large number of villagers, finding no food for themselves or their cattle, came through Ahmedabad driving their goats, cows, and camels. They were going on foot a long distance to a district where good rain was reported. The paper adds of the animals: "the poor creatures numbered over 1,000 and the spectacle of their distress was very touching."

We are constantly reminded of our need of dwelling in the secret place of the Most High, so that we may abide under the shadow of the Almighty. There have been two cases of Cholera in the Dholka Orphanage and one in the Kaira. Mrs. Andrews writes that God stayed the disease and it has not spread among the rest of the boys. There is also Plague in two villages near Buldana and many people are dying.

Mr. Andrews writes us the good news of the baptism of three boys and a woman. This was followed the next day by a pretty wedding, when the woman, a fruit of the famine of 1900, was married to one of the Christian men. Boys from the Orphanage are still being born into the kingdom. Many testify to deliverances from sickness and they are learning to trust God for little things such as their studies.

Berachah Home, Bombay, has been a busy place the most of the time the past two months. In addition to our own family of eight or ten regular members, we have had over thirty guests from our own and other Missions. Some have remained only a short time, others several weeks. At times our rooms have been full so that we could not take in all who wished to come. We aim to make it in reality a Home of blessing as its name implies. We rejoice in the healing touch God has given recently to several. But in this, as in other departments of our work, we feel there is much more land for us to possess. We ask our friends to pray for the Home that it may meet God's thought in all things.

Miss Krater and Miss Downs, who have been studying Marathi at Berachah Home, Bombay, have been transferred to Khamaon. Miss Yoder was doubly bereaved by Miss Hoffman leaving for America and the death of her most trusted helper, Imanbib. So Miss Krater and Miss Downs have been sent there to be companions in fellowship and prayer, and also as much as possible while they are finishing their studies, to take up Miss Hoffman's work among the women. We are sure they will be a blessing there as they have been to us here. Miss Krater writes that everything seems new and interesting to them and that they especially enjoyed their first ride behind bullocks! She adds that they feel God will have to do a new thing in fitting them for their new work, and asks our prayers.

REQUESTS FOR PRAYER.

Praise for the good rains.
Prayer for catechists and Bible women, that they may be filled with the Spirit.

"for the raising up of catechists and Bible women, and for their training.

"for Mr. Johnson's Bible class among the Hindus.

"for famine money to help people until crops are ripe.

"continued for Orphanages.

"for new Industrial work at Dholka.
List of Alliance Missionaries.

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MISSIONARIES ON FURLough:—

| Mrs. Woodward.        | Mr. and Mrs. Dutton.  | Mr. and Mrs. Cockburn. |
| Mr. and Mrs. Hamilton.| Mr. and Mrs. Smalley. | Miss Scoville.         |
| Mr. and Mrs. Borup.   | Miss Seasholtz.       | Miss Hoffman.          |
| Mr. and Mrs. Stanley. | Mr. Back.             | Mr. and Mrs. Ramsey.   |
| Mrs. Simons.          | Mr. and Mrs. Erickson.| 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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