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.
The India Alliance.

A monthly message from the India 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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The Friendship of Jesus.

H. V. Andrews.

Oh the joy of knowing Jesus,
Blessed friendship so divine,
In the darkness and the sunshine,
Blessed Jesus, Thou art mine.
What a blessed Friend is Jesus!
Every moment He is near;
While to His sweet voice I listen
Nought can cause an anxious fear.

E'en when sorrows flood my pathway
He doth soothe my aching heart,
Gently whispers words of comfort,
Bidding sadness all depart.
When for righteousness I suffer,
In the furnace I am tried,
Hours of trial will but draw me
Closer to my Saviour's side.

Life nor death nor any creature
Can this fellowship destroy,
But 'twill deeper grow and sweeter,
Ending in eternal joy.
When I'm nearing Jordan's billow,
And the sun sinks in the West,
Pillowed on my Saviour's bosom,
There my soul shall sweetly rest.

"HAVE NOT I COMMANDED THEE?"

R. N. P.

God first commands all men everywhere to repent, Acts 17: 30, 31, telling them why; "Because He hath appointed a day, in which He will judge the world in righteousness by that man (the Lord Jesus) whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." So there is no room for unbelief. God says it, and God will do it.

With the evil mechanism of the old heart, the natural man cannot please God. It requires new machinery altogether, and the new quickening, electrifying motive power of the Holy Ghost to work within. The natural man must first be born again of water (the Word of God) and the Spirit. As he pleads the blood of Jesus to cover the past sins, with deep repentance towards God and faith in the Lord Jesus Christ, and a holy determination in God's strength to forsake all sin and serve the living God, God accepts him and he is born from above by the Spirit of God. By this new birth he has entered into a new life. Having gone in at the straight gate, he is now in a position to hear God's next command and the new Holy Ghost power at work within him will cause him to obey.

God now commands him to keep His precepts diligently, Psa. 119: 4, that is, to rule his life by the measure of God's Word. Steadily, with holy determination to turn from everything that is not according to the mind of God, as revealed in His Word, he goes on living out God's Word and consequently growing in God's grace and in the knowledge of God. He comes on to the level where he can hear the next command, "Thy God hath commanded thy strength," Psa. 68: 28.

Having been bought with a price, we are not our own. We are the temples of the living God and all that God has put into them belongs to Him; His strength in the place of our weakness, His faith, His love; the outcome of these, our praise, our thanks, our worship, our life's devotion, are all His. They are the spiritual sacrifice with which He is well pleased and which He so lovingly accepts in the name of Jesus. How blessed, then, that He commands them in the fulness of His strength in His service for His glory. Our hearts are drawn upward in loving gratitude as we hear His question,—"Have not I commanded thee?" And joyous is our response, "Yes, Lord, and Thou hast girded me with strength unto the battle."

"Faith is the yard-stick that measures off the cloth of Divine favor. Faith is the scales that weighs out the amount of blessing."
DHALKA, GUJERAT.

H. V. ANDREWS.

DHALKA, a town of about 12,000 inhabitants, lying twenty-four miles west of Mehadabad, and about the same distance from Ahmedabad, received its first resident missionaries Jan. 2nd., 1896. This honour fell to Mr. Back and myself, after we had been in India about fifteen months. Hoping to visit a number of villages before the hot season commenced, we were soon out in our tent. In one village we found a young man teaching a private school. He at once became much interested and was baptized by Mr. Back February 6th. During this and the next cold season we visited many villages and told the old story, which, in nearly every case, was heard for the first time.

January 30th, '97, the Boys' Orphanage was started with twelve boys. Mr. Back was placed in charge and continued so until September, 1901. The number of boys increased but little until 1899 when famine drove many to us.

After Mr. Back's marriage in March, I left to labour elsewhere and the work remained in his hands until his return to America last year. On account of having the boys, Mr. Back was not so free for district work, so comparatively little was done in that direction and after the famine started, district work became quite impossible. The present need here is a man to evangelize the villages around us. At present our older boys go in groups to the near villages on Sundays, and scatter the seed of the Word. However during Mr. Back's stay seven adults were baptized, two of whom have since passed away. About forty of the boys were baptized by Mr. Back. A few came who had been baptized elsewhere so that when I arrived in September of last year there were forty-four baptized in the Orphanage. Soon after taking up the work I was smitten with the sun. From this and other causes I was hindered from being in Dhalka very much until Jan. 1st. Since then God has been working among us and blessed results have followed. In March, after several talks on repentance, its need, and what it implies, some became much convicted, and one after another came with confessions to make, until the last Sunday of the month, when the Spirit of God rested upon us very specially. Scores of boys sought the Lord, many sobbing and crying. It was a blessed hour. About fifty afterward arose to testify to having been delivered from sin. Many, and intensely interesting, were the cases of confession and restitution which followed. The work continued thus for some time and a number of new cases were added every week. May 3rd., sixty-three boys and five adults were baptized, all of whom testified that they were confident that they were saved. Forty-six more thus followed the Lord June 15th. Aug. 7th., three boys and one woman were baptized. At present quite a number more are desirous of being baptized. Forty to fifty adults regularly attend our Sunday services. Among these are a few hopeful cases.

At present we have 525 boys, more than we can very comfortably accommodate, so we have to refuse many who apply for admission. The boys are making very pleasing progress in school. The testimony of outside men is that our boys do much better than Hindu boys, even those who work four hours a day in the Work-shop. The more advanced boys are now in regular Bible classes, and we look for great results from these.

The industrial work is making steady progress. Thirty boys are now working in the carpenter-shop and about as many are learning tailoring. The weaving work is to be largely developed in a few weeks with improved looms, which will give work to the smaller boys. Shoe-making has just been started. A few are learning cooking, etc. The boys in the industrial work are thus engaged half of the day and are in school the other half. Soon we hope to have all the boys who are old enough learning some useful occupation.

New and extensive workshops are to be built at once. At present everything is hindered for want of room. Mr. and Mrs. McKee now have entire charge of all the industrial work.

The cut on the next page is a picture of the baptismal service referred to above, which was the first one held in our new baptistry. A year had elapsed since the last service of that nature. In the evening all assembled before the baptistry and sat in rows on the ground. After a song, prayer, and a short Scripture lesson, five adults and sixty-three of our boys were immersed. The Spirit's presence was much felt and in the meeting which followed, many testified to the great blessing they had received in thus following the Lord.
MURTIZAPUR, BERAR: ITS EARLY HISTORY.
R. D. Bannister.

Our station at Murtizapur was opened in October, 1893, by A. Johnson and myself. A great deal of difficulty was at first experienced in getting a house, as no one was willing to rent to Christians. Finally we secured an old Government Post Office, containing two small rooms, which became our first Mission House there. Another difficulty arose about water, as the only well near was connected with the Police Lines, and the Mahommedan Police would not let us get water from their well, not even allowing us to have a little at first to clean up the old house with. However, this difficulty was overcome by employing a water-carrier. After about three months, Mr. Heron came to Murtizapur in place of Mr. Johnson, and together we stayed in this house until the hot season, when it became necessary to get another house because of the low, thin roof. We obtained a two-story house near the station, but being Christians, had to pay twenty-five rupees per month for it, though after we left Hindus obtained it for five. Directly the hot season was over, we returned to the old Post Office. In a little while a site was procured from the Deputy Commissioner, adjoining our temporary abode, and upon it our present Mission House was built just in time to be occupied during the following hot season.

In the meantime Mr. Heron had given place to Mrs. Bannister, who came to Murtizapur at the end of October, 1894. We worked together there till March 17th, 1895, when she was called away to her eternal reward, a few days after the birth of a baby boy, and her body was laid away to await the resurrection in a recently acquired cemetery plot near by. Baby Robert also went away to be with her, after a short stay of only four and a half months. A few months after this, Mr. and Mrs. Cutler came to work in Murtizapur. About the same time, while working out in the district, attacks of sunstroke and Cholera caused my health to break down, necessitating my removal to Bombay. The dear Lord graciously heard prayer for me, but after my return to Murtizapur, my strength proved insufficient for the trying famine work of 1897, and it became necessary to send me home. Since that time Mr. and Mrs. Cutler have been in sole charge.

Such is the story of the opening of the mission, and its workers to the present; but something must be said of the earlier years of the work.

At the opening of the work in Murtizapur neither of us knew the language very well. Still we toured through the Murtizapur Taluka, selling books and Gospels, and doing what preaching we were able. And at other times we preached in the town. Soon all the Bazaar towns had been visited and a great many books had been sold. During the first three years and a half of the work, we visited the greater part of the towns and villages in the Taluka, as well as in the adjoining Taluka of Daryapur, and had visited the larger places many times. In Anjan-gaon, Daryapur Taluka, a great work got started among the weavers, and some stepped out into the light. Afterwards Satan seemed to triumph for a time, but we trust many will yet reach the fold as the fruit of that work. In Murtizapur itself the work did not make great headway, although many of the lower caste people used to gladly hear the word. But the time was largely one of seed-sowing, which we sought to do very much by the Gospels and books, as well as by preaching, and we trust those who have followed us will reap the harvest.

MURTIZAPUR: ITS LATER HISTORY.
Mrs. Leonard Cutler.

We arrived at Murtizapur, March 27th, 1897, on the eve, so to speak, of the first famine. The first Sunday in this Station, at the Gospel meeting held for beggars, 200 were present. Friday, April 14th, saw the first tents erected for the shelter of the suffering ones. The ensuing days, weeks and months, were filled with ministering to the temporal and spiritual needs of the afflicted people.

The second famine really commenced here in Nov., 1899, lasting until after the rains of 1900, and although Government had made excellent arrangements for the sustenance of the people, yet we found a special sphere of labour on their behalf working in harmony with the Government as to the relief of their bodily needs, and working for the salvation of their souls according to our vocation.

Results of this period of work. What are they? First perhaps the negative side of this question might be touched upon. We cannot count any converts; although many received light and could no longer continue their idol worship, many seemed near the Kingdom, many were even candidates for baptism, yet the two famines have swept past and left us apparently as we were before their onslaught. Still there have been tangible results, and also without doubt
results for good which we are not at present permitted to see. Of the former may be mentioned:

1st. The breaking down to a considerable extent of the caste prejudice amongst the people and the greater liberty gained by the women, who are not afraid now to stand and listen to the Gospel, when we visit the villages, not allowing themselves to be driven off by the men.

2nd. We know the people so much better and they know and trust us in a way they do not trust their own kith and kin. We recall now how some men at harvest time, being paid for their labour in grain, brought it to us asking us to keep it for them until they had finished their work in another village and could sell it. We asked them whether they could not let their own people keep it for them. Their reply was, “it will be stolen,” whereas with us they would not count it either on depositing or retaking it. At another time, a well-do woman brought her brass vessels of considerable value and we kept them for her for months. Poor folk from far off villages have at times brought wood and on being told, “we have no change to-day,” have at once said, “that does not matter; we will leave the wood and come for the money another day.” Some months ago a man paid us a visit from a village eighteen miles distant. He had purchased at various times the different Gospels and other Scripture portions and now wanted the whole Bible in Hindi. Not having one on hand, he paid the rupee saying, “get the Bible and I will call for it sometime.” Many other instances could be given, but these are enough to show the trust the people place in us and we praise God for it.

3rd. The orphan boys and girls, about twelve in number, who have been given to us and by us passed on to the Orphanages. Some of these have since died but not before having given their hearts to Christ Jesus and received baptism.

4th. As a last, and a very tangible result, might be mentioned the good well which was given us in answer to prayer, dug and built up by the famine people. Water was struck in the very hot weather at a depth of only thirty-five feet when nearly all the surrounding wells were dry and only very muddy water was obtainable. On the happy morning when the water was struck an instalment of money arrived with the words, “Towards the building up of the well.”

We always look forward to the touring season and are only sorry that it does not last longer, but the heat drives us in about the middle or end of March. As already intimated, we found after the famine willing listeners, both women and men, to the preaching of the Word. There have been a few instances when the people have showed a spirit of opposition, but on the whole we have been well received and have had interested and attentive audiences; have also sold many Gospels and other Scripture portions.

The station work is difficult in many respects. House to house visitation has been carried on amongst all castes; some days we have found a ready entrance into several homes, on other days have not been able to effect a single entrance nor get any listeners. Work is also carried on by open air services, selling books, and giving away tracts to railway passengers at train times. Of late, individual dealing with persons has been given much prominence and we hope and expect much from these heart to heart talks. Recently some Brahmins have shown a rather bitter spirit and their conversation has indicated that they are fighting against the truth. We ask the readers to unite their prayers with ours on their behalf and that in this place “The slain of the Lord may be many.”

An interesting Sunday school is being held each Lord’s day on our verandah. Girls and boys attend. Nearly all the boys are studying in the Government school here and can therefore read and write. On Sunday morning we are apprized of their coming long before they reach our house. They evidently assemble and start together from the town and their rather irregular marching is accompanied by their lusty singing of the hymns they have learned. It rejoices our hearts as we listen to them. The Government school examinations are soon to take place; the teachers have been pushing the scholars forward in their studies and having them attend on Sundays as well as week days. Hearing this, we felt rather hopeless about our Sunday school attendance, but were glad to find that it did not make any difference. On being asked why they had not gone to school, one lad replied, “I went and after a little slipped out and came here.” Our cook’s boy, however, (not a Christian) when requested by the master to attend, plainly answered, “No, I go to Sunday school on Sunday.”

Summing up the work for the past five years, we can only realize how little has been accomplished! How small the results! The work is great and the number of workers here as in many other places wholly inadequate to meet the tremendous need. Our hearts ache often as we think of it all, and we pray that whilst the coming of new labourers is delayed, we may ourselves be more and more baptized with the Holy Spirit and be instructed by Him how to win many precious souls for the Master.
"CALLED upon the Lord.—Then the earth shook and trembled."

What a wonderful sequence the last sentence is to the first! What caused the earth to shake and tremble? The cry of one poor persecuted child of God, weak and alone! But the secret was that his cry came into God's ears, and to answer and deliver His child, God was ready to cause even the earth to shake and tremble. "The voice is thin and solitary, but the answer shakes creation." Let us not forget that we have the same God today that David had in ages gone by, one whose ears are ever open to our cries and who is ready to "shake" and cause to "tremble" that His child may be delivered and walk in victory. How frequently we get into a place where there seems no way out unless God rends the heavens and comes down. Let us remember at such times that He is at our right hand to make a way of escape, and will never leave us until the "mountains" are removed.

Another verse in this wonderful 18th. Psalm throws much light on our pathway. "He will save the afflicted people." The connection shows that this means those who are humble before Him and whose hearts are melted, for "a broken and contrite heart He will not despise." If we expect God to shake the earth for us, we must keep our hearts tender before Him, and then shall we experience His salvation for the "afflicted" people.

The Bombay Missionary Conference was entertained at Berachah Home the first Monday evening in October. As the thermometer registered ninety degrees during the day and not much less in the evening, attendance was small. Rev. M. B. Nikambe of the U.F. Church of Scotland read a paper on "The Cultivation of the Missionary Spirit among Indian Christians." It is a topic that all should be concerned about, for there can be no doubt that God's chosen vessels to carry the Gospel to the masses in India, are those of their own number who have accepted Christ. We are assured that the only effectual way to cultivate a missionary spirit is by an outpouring of the Holy Spirit which shall set their hearts on fire with love to God and to lost souls. For the natural thing for the Indian Christian, surrounded as he is constantly by the sins of idolatry and rejection of the light of the Gospel, is to grow hardened and careless. The lost condition of the people fails to appeal to him and he forgets his duty to "go and tell." This state of things will surely cease in a heart where the Holy Spirit has full sway. Our cry unto God is for an army of Spirit filled workers to go forth from our Indian Christians to make known the riches of the grace of God as manifested in Christ Jesus. We fear this has been said so much that it fails to appeal to us. But God has set the vision before us. Let us not let Him go nor let Him let us go until the vision has become a reality. God wills it; will we will it, too?

We have spent a few days of rest at Ikatpuri recently. It was such a relief from the heat of Bombay and the rush and burden of the work to get to the cool air and quietness of the mountains. Ikatpuri is a sort of a semi hill station and many of our missionaries in earlier years found it a retreat for study or rest during the hot season. From there our dear Dr. Simmons and Mr. Garrison went to be with Jesus and there their dust is lying waiting for that glad day when Christ shall bid it to arise. As we were enjoying the refreshing air and the stillness, we thought how nice it would be to have a house there for an inexpensive retreat at this time of year. If any workers were ill or needed a few days' rest, it would be just the place. Before we came away we found God had laid it upon the hearts of some of His children to have a house there for this very purpose, and they felt God was leading them to take the first step right away in securing a plot of ground. "Before they call, I will answer.

The Indian Christian Association gives a reception to Sir Harman Singh on his arrival from England where he has been as a representative at the King's coronation. Sir Harman Singh is an Indian Prince, but best of all he is a child of the King of kings. He became a Christian early in life and to this is undoubtedly due much of his usefulness in public life. Government has bestowed honours upon him in recognition of his services. His wife was the daughter of an Indian missionary and has done much in moulding her husband's Christian life as well as being a help to him in his work. The Word says that not many noble are called, but we praise God that there is room for all, high or low, and equal satisfaction for each. The elevation of the low castes is one of the triumphs of Christianity in India and the fact that so many of the high caste and educated have seen the beauty of our Saviour is another triumph.
Mission Questions.

THE NATIVE CHURCH.

M. B. FULLER.

We have considered the relation of the Churches in the home lands to the work of foreign missions, the production and support of missionaries for foreign fields. We now turn to the question of the production and support of native workers.

It is evident to any thoughtful person that the greater part of the work of evangelizing India or China or Africa must after all be done by the Native Christians of those countries.

It is the duty of the Christians of this generation to give the Gospel to the non-Christians of these countries. But the question of how this is to be done is a large one and includes many very important problems. Foreign workers are needed by hundreds, yes, by thousands, for there are many solid millions without a missionary, and the present force of foreign workers might well be doubled and each missionary still have a great field to look after. But even then the great work of preaching the Gospel in all the cities and towns and villages and hamlets of India would have to be done by Indian workers. And so the production of workers is one of the most important problems to be solved, and the question of their support when ready for the work is another.

The whole question of self-support is a great one and we need to define clearly what we mean by it, and in what sense it is possible, and at what stage it becomes possible in the development of the work in any province or district.

It is evident that there is a line beyond which foreign money becomes a hinderance rather than a help to the work. Up to that line, if wisely used in certain directions, it is a blessing and a necessity. There are some who would rigidly draw the line and say, foreign money for the support of foreign workers and India money for India workers. If this principle were pressed, then the natural inference would be that the number of foreign missionaries should be largely increased, for the number of church members in the home lands is so large, and as a whole they are doing very little for the evangelization of the thousand million of the non-Christians. We do not feel sure that God has drawn any such national lines. If the great masses of Christians today are in the home lands, it is still their duty to evangelize the whole world and that as soon as possible. We fear that the subject of self-support in the native church has been too eagerly accepted by many Christians at home as it seemed to relieve them of the burden of supporting or helping feeble churches in the foreign field. But thousands of feeble churches in America have been helped by the home missionary societies till they became self-supporting, and then they in turn began to help the society that had helped them. We do not forget that much money has been spent unwisely in building up several churches in small communities where one or two churches would have been sufficient. Denominational feelings have led to much harm in this way and many good men have been supported at home to preach to a little handful of people to keep a denomination represented in a community, who might have been supported in India or China to give the Gospel to a whole country of 100,000 people who are still without a Christian worker. But there is a legitimate work for home missions in America, and if we could obliterate from our minds these geographical boundaries and remember that "our neighbour" is the one that is in need of our help and that we are able to reach and help either personally or through our representatives, then the work of evangelizing the whole world would be seen to be one, and the question would be simply, where is the need greatest and how can it best be met. In America there are many Colleges and Theological Schools supported by the churches for the training of men and women for all forms of Christian work. There is no reason why the people of America should not support similar schools of various grades in India for the training of workers here. Some young men have been sent from the various mission fields to America and England for training and have been supported there. But the expense is perhaps three or four times as much as it is for them to be trained here in India and they are in a sense de-nationalized so that when they return to the field there are serious problems to be solved. In America they have been accustomed to live as the people of America live and it seems a hardship for them to go back to the style of living in which all their friends and relations and fellow workers live. Yet if they are paid by the missionary societies so that they can live in foreign style, it creates envy and heart-burning among their fellow Indian workers of equal ability and perhaps greater spirituality and experience, who have been trained on the field and have not left.
the simple native style of living and have kept in touch with the poorest of their brethren. Many of these have been converted from the lowest castes and must work hard and live on the simplest of food in very primitive houses, and dress themselves and their families in the simplest and scantiest clothing consistent with decency, in order to keep out of debt and educate their children and give a tithe of their income to the Lord. We have the whole rank and file of the Indian Christian community to reckon with in this matter. If we expect the Indian churches to support their own pastors and a little later to support evangelists to preach to the non-Christians, then we must somehow solve the problem of educating men for pastors and evangelists who will be willing to live in a style simple enough so that these churches of poor people can support them. "Godliness is profitable" even in this world, and the Native Christians of any country rise in the social scale very fast. They are set free from the bondage of caste and from the financial burden of the religion which they have forsaken. The worship of idols and the support of the multitudes of priests who minister to the idols and the multitude of religious mendicants of all kinds, are a very heavy burden upon the people. Many, perhaps most, of these priests and mendicants are illiterate and cannot be called religious teachers. By a sort of instinct, people who have been converted to Christianity begin to feel the shame of nakedness, the incongruity of filthiness in their physical surroundings, and the need of education. But clothing and better houses and education cost money, and the danger is that the sense of the need grows faster than the ability to supply the need; and so the problem of raising the Native Christian community in the social scale is a difficult one. Thousands are converted from the lower castes in middle life when they cannot learn trades and begin life over again, but must support themselves as common labourers, and yet they long to see their children rise in the social scale. Just how much missions may wisely do in helping such people to educate their children is a great question. The orphan children gathered from the famine districts are cared for by missions and trained as workers or taught trades by which they can become thrifty members of society, and sometimes it looks as if the orphans of non-Christian parents taken by missions have a better chance in life than the children of the poor Native Christians.

The whole Native Christian community is the great problem. For the native workers must be a part of the native church, as the missionary is a part and product of the home church. If the native worker learns to think of himself as a part of the mission as separate from the native church he is in a wrong attitude toward his brethren and toward the non-Christian community. Whether he is supported by foreign money or by the native church, he is a part of the native church and must identify himself with it, if he is to be of the greatest use to the work.

It may be that some of the mission methods have been at fault, and we as missionaries have unintentionally given to our mission agents this sense of belonging to the mission rather than to the local native church. We have trained them too much from our standpoint as missionaries instead of pastors (even though foreign) of the local flock.

**STATION NOTES—concluded.**

**CHALISGAON, KHANDESH.**

**A. C. PHELPS.**

Chalisgaon is the first of the line of C. and M. A. stations on the Great Indian Peninsula Railway, about two hundred miles from our head-quarters in Bombay, and is the junction of the Great Indian Peninsula and Dhuila Railways.

In 1893, Messrs. McGlashan and Carroll were sent here to do pioneering work. For two years they lived in a small native house that was not at all comfortable, but it was by turning this little native house into the sanctuary of the Most High, and by the prayers and the odour of sweet incense of praise continually ascending from it to the throne of the God of nations, that a foothold was gained in this city. God grant that the ray of light that penetrated the heathen darkness at that time may go on shining brighter and brighter until the darkness is dispelled and every house shall become a temple of the living God.

In 1895, a plot of ground between the station and the city was procured and a comfortable Bungalow built. A river runs between the Bungalow and the town, and during the rainy season, as there is no bridge, it must be forded either by bullock cart or by the more usual method of wading.

In 1896, Mr. Carroll married and was transferred to Buldana and Mr. Lenth joined Mr. McGlashan. In 1897, they both married and Mr. and Mrs. Lenth went to Bhusawal to take up the work there.

In the famine of '97 Mr. McGlashan baptized
a few people. Two of these have died, the whereabouts of the others are not known. Mr. and Mrs. McGlashan left for America in 1891 and Mr. and Mrs. Lenth were again sent to Chalisgaon. Soon after this the famine of 1900 set in. The people began to flock to Mr. Lenth for help, and through the generosity of the friends at home he was enabled to do much to relieve the suffering in this part of the country. He had several hundred people at one time engaged in various kinds of work under his charge. Stones were dug from a quarry about two miles distant and carried on the head, or in carts hauled by men. The women carried mud and sand in baskets on their heads. Masons were employed at six and eight cents per day. In this way a substantial little church was built.

Mr. Lenth was faithful in proclaiming the Gospel and taught the people distinctly that Christ had provided healing for the body as well as for the soul. In a marked degree he seemed to have the gift of healing. Many of the people give testimonies of immediate healing. It was, and is now, a matter of comment and wonder among the heathen, the way in which the Lord healed and protected that large company of people from disease when Plague and Cholera were raging on either side of them. Over fifty persons were baptized.

In the midst of the famine, Mrs. Lenth, after a few days illness, fell asleep in Jesus. Grief, strain of the famine and the added care of the children, all helped to break down Mr. Lenth's body, and exposure to the sun brought on an illness. After two weeks on the 17th of August, 1901, nine months after his wife's death, he joined her in glory, leaving little Earl and baby Elsie. We were then sent to take up the work here. The children remained with us until they were sent to friends in America.

The famine now being over, the Christians who had been kept on longer in Mr. Lenth's employ than in other stations were obliged to seek work among their Hindu neighbours and for the first time learned what it meant to suffer for the name of Christ. Several times like the disciples of old, this little company of believers was called to the Police Station for apparently no other reason than to answer concerning their faith. Two or three times the police threatened to tear down their tatty huts and once or twice some were beaten. When the harvest season was over, employment was difficult to obtain and we were unable to open any kind of Industrial work, so nearly all the people returned to their villages. Last February two others were baptized. We have now a little church of thirteen members. Some of them give evidence of a strong and healthy growth in the Lord. One young boy came to us a short time ago to confess a sin that he had committed some months ago. He said he knew we would never find it out, but he wanted to be a true Christian. Pray for him and them all that they may not fall into the sins that so easily beset them.

We have a Sunday school composed of Hindu children, a few adults, and the Christians, numbering in all about one hundred and thirty. In two Sundays most of the children became familiar with the Ten Commandments and some of them were able to give any one of them promptly by simply calling the number. Could American boys do better? Special services for the Christians are held on Sundays and during the week.

We have secured a piece of ground upon which we hope to put up some comfortable houses for our Native Christians. At present they are living in mere huts which are very unpleasant, especially during the rainy season, as they are often driven out by the rain.

The Plague is again increasing in the city and is also raging in the surrounding villages. Pray that this may not prove a hinderance to us during the coming touring season.

KUNWADI MUDRA SWAMI.

WM. MOYSER.

THE subject of this sketch was born in the Madras Presidency about the year 1873. Of his early life we know but little except that he was the son of a cook who had wandered from Madras to the province of Berar. Here he first met Mr. Fuller who, when the boy's mother died, took Kunwadi into the Boys' Orphanage in Akola in 1883. He was one of the first boys taken into the school. Like all boys he was full of fun and mischief, but in about two years he was converted and baptized. In his early manhood for several years he was troubled with atheistical doubts in regard to the Scriptures. But God had a chosen vessel in him and so his doubts were soon cleared up. About seven or eight years ago he consecrated himself entirely to the Lord and from that time he has been one of our most exemplary church members. Although still a young man, he was elected a deacon of the church and has been for several years the senior deacon. He has also been the church secretary for a number of years. We are glad to say that he fills both positions acceptably. At present he is the Superintendent
of the Sunday school.

Kunwadi remained in the Boys' School for several years and then went into the Workshop, where he learned the carpenter's trade, becoming a very proficient workman. He was always very studious and although he left school quite young he did not leave off his studies, but after his day's work was over he applied his mind to Mechanical Engineering. Three years ago I took him to Bombay to take a Government Mechanical Engineer's examination. This examination is for the whole Presidency and we are pleased to say that out of a class of over thirty he passed second, only missing one question in three days' examination. At this time an amusing incident took place. Six high caste Brahmans who had gone through a Government Training College in Akola, went for the same examination. They were dressed in their fine silk clothes and Kunwadi went barefooted and dressed very plainly. On seeing him at the office just before the examination, the Brahman boys asked him what he was there for and, laughing at him, told him he would not pass, for what did he know, being a Christian? On the first day of the examination, these six Brahmans made a complete failure, while our Christian young man went through the three days successfully.

Kunwadi has been the foreman in the Workshop for a number of years and now during Mr. Rogers' absence in America he has the entire charge and under his supervision the work is progressing favourably, for he has the full confidence of all the workmen. In the eight years of my acquaintance with Kunwadi, six of which I have been his pastor, I have learned to trust and love him as an own brother in the flesh. During this time I have watched him closely in his business and home life and have found the following qualities to be pre-eminent; uprightness, unselfishness, generosity almost to a fault, and faithfulness in his work and Christian life. One other point I have often noticed in him. If anyone is in trouble, he is always ready to help or else personally intercede for him.

Kunwadi was married about seven years ago to a beautiful Christian young woman who was matron in the Girls' School, then under my wife's charge. They have two lovely children, a boy and a girl, and one little boy in heaven. They stand in faith not only for their own, but, what is sometimes much harder, for their children's healing. God has honoured their faith and many times has raised up their children from apparently the edge of the grave by simple faith in the blood shed on Calvary for sin and sickness. They had a severe trial a few months ago in the loss of their youngest boy, but even in that they stood firm and set a beautiful example to our Christians. We have often spoken against our people getting into the habit of burying their dead in coffins. This may seem strange to our friends at home, but let me explain the reason. The price of a coffin for an adult is eighteen to twenty rupees. This would take the entire wages of a labouring man from three to four months, not leaving him a single penny for food or clothes for himself or family. In the majority of cases it would mean a debt that would take years to pay. Some of our people who are mechanics can afford a coffin, and when their little ones have gone to be with Jesus they have buried them in coffins. When Kunwadi's little boy died, the shopmen asked him about the coffin, knowing that he could easily afford one. But he quietly said that he was not going to have a coffin. On hearing this the men were quite indignant, but he stood firm. I said nothing to him about it but let him fight it out in his own heart and he came off victorious. He simply had a plain deal board covered with white cloth and it looked beautiful. All the people thought it was the nicest funeral arrangement we have had. After the grave was dug, they dug a kind of shelf in the side of the grave and the body was put in such that when the grave was filled no earth or stones fell on the body. Now that the example has been set it will not be hard for our Christian people to be buried this way. If we should pass away before the Lord comes, we have given orders to be buried among our Native Christians in this same way.

Kunwadi is very regular in his attendance at the meetings. No matter how tired he may be, he is always present and this is such an encouragement to the leader. When we are away on tour, sometimes for weeks or months at a time, he takes entire charge of the meetings and the people are pleased with his addresses. And what is a very important item, he practices what he preaches. He has for years conscientiously devoted his tenth to the Lord's work, besides helping his poorer brethren in many ways. I feel that his being so true in regard to this is one reason why the Lord has blessed and prospered him. Faithfulness here in the heathen land brings its own reward as surely as in the home land. It is so easy to say here, "but my wages are so small and the grain is so high: how can I give my tenth?" But according to His Holy Word he does repay all who freely bring all their tithes into His storehouse, and He loves a cheerful giver. We have in our school one hundred-
and thirty boys. Will you not stand with us in prayer that from among them many may become, not like Kunwadi, but very Peters and Pauls, who shall stir this land of dry bones from center to circumference by the mighty power of the Holy Spirit?

THE KHAMGAON CONVENTION.

MRS. FULLER.

A MARATHI convention, especially for the benefit of our orphan girls, was held at Khamgaon from the 18th to the 20th of October. Meetings were held both morning and afternoon, and there was an average attendance of some two hundred and thirty-five. Eleven were visitors from Basim, a few from Akola; the majority were the orphans and widows belonging to Khamgaon.

The first morning Mr. Fuller gave a simple but comprehensive talk on the blood, impressing the thought that the shed blood being the fundamental truth of the Gospel, without a really definite experience of the power of the blood in our lives, true Christian growth is impossible. In the afternoon Mr. Cutler spoke from Zeph. III—2, dwelling on the disastrous results of being guilty of the four sins mentioned in this passage, viz. obeying not the voice, receiving not correction, trusting not in the Lord, and drawing not near to God. A little time for testimony was given to which there was a ready response.

The next morning, Sunday, was taken up with the regular Sunday school, and at three p.m. they again assembled when Mrs. Fuller spoke a few words from the first chapter of 1st Peter, closing with the following little incident. "A certain lady who had been living rather a worldly Christian life, had a dream one night in which she thought she died and went to heaven. An angel seemed to be showing her some of the heavenly mansions and among the first was a very large, beautiful house. On inquiry she was told that it was for her gardener who had lived a most earnest, unselfish, Christian life. She expressed her surprise at a man who had always lived in very poor circumstances receiving such a place as that, but her surprise was still greater when a little further on they came to a small cottage and she was told it was hers. "Oh," she said, "I have never lived in a cottage; how could I ever come down to this for eternity?" The angel turned to her with such an expression of sadness saying "the Master-builder has done the very best He could with the material sent up." The thought of how material might be sent up was especially impressed upon the hearts and minds of the girls. The testimony meeting which followed was very touching in that so many of the dear women and girls praised the Lord for the way in which God had led them to us, and for what they had learned of God since they came, and then very feelingly told of brothers, sisters, and other relatives still in heathenism whom they longed to see brought to the feet of Jesus.

Early Monday morning a scene was witnessed which I am sure made the angels in heaven rejoice. The whole congregation was assembled around the baptismal font outside, which dear Miss Yoder had had built for just this purpose in one corner of the compound. A very beautiful sight it was to see some forty-six girls and women, mostly dressed in white and with such beaming faces, waiting to confess their Lord in baptism. One of these was a dear old blind woman who came to Mr. and Mrs. Ramsey during the famine and was afterwards sent to the Widows' Home.

One of the women who has been employed in the Orphanage Hospital since the famine who had been bitterly persecuted by her sister because she thought of taking such a step. This afternoon service was the closing meeting of the convention. Mr. Fuller spoke for some minutes on the possibilities of a life of victory, drawing his lessons and illustrations from the last chapter of Joshua. Then followed the Lord's supper and we believe all went away feeling that they had at least met with a measure of blessing.

One of the most interesting features of the occasion was a wedding which took place very quietly after the first morning session. The bride was one of our orphan famine girls and the groom was one of our boys from Akola. They looked very pretty dressed in pure white with the wreathes of flowers which two of the little girls, also dressed in white, threw about their necks. Pray for these dear girls, and also for Miss Yoder that strength may be given her for the many pressing duties that demand her time and attention.

Mr. Hagberg writes very feelingly of the state of things in his district. "The Plague is in nearly a dozen villages and people are dying fast. My heart cries as I hear of one after another dying whom I knew well and who heard the blessed truths so many times, and especially some who seemed for a time to be inquirers but drew back at the deciding point and now are lost forever."
HE month of October is always a very
trying time, especially in Bombay.
The heat is great and the air very
oppressive, much like Dog-days at
home only greatly intensified. “The
joy of the Lord is our strength.”

The Johnson children have had
quite a siege with boils, sore eyes
and fever. All are well now except baby John and
he is rapidly improving. Mr. and Mrs. Johnson with
their family are here in Bombay for a little time.

Miss Yoder had a very severe attack of fever
recently, but it was only an opportunity to record
another victory for our Lord Jesus. He graciously
delivered her and she is now gaining strength fast and
daily attending to her duties.

Mr. Cutler is to look after the work in Chandur
now that Mr. Dinham has gone to Amraoti. This
leaves Mrs. Cutler to attend to the work in Mur-
tizapur. Miss Horsenall, a worker in the Y. W. C. A.,
is at present assisting her in the work,

We are glad of the news from Scotland of a bonnie
wee lassie born to Mrs. Cockburn on Sept. 10th.
A letter just received from Mr. Cockburn says that
Mrs. Cockburn and baby Gertrude are doing well
and that he hopes to be back in India by the end
of this year.

In the last issue of The India Alliance we men-
tioned in our prayer list that Mr. Bannister had
been bitten by a dog. His arm was badly lacerated
and of course there was chance for grave apprehen-
sions. Mr. and Mrs. Bannister came at once to
Bombay for us to stand with them in faith. His
case was committed to God and all fears taken out
of our hearts. The wounds are now nearly healed
and we have much cause to be thankful for God’s
deliverance.

The joint Council of the Mission met at Bombay
for a two days’ session Oct. 22nd. and 23rd. All the
members were present, Messrs. King, Andrews and
Duckworth from Gujerat and Messrs. Bannister,
Hagberg, Moyer, and A. Johnson from the Marathi
field, with Messrs. Fuller and Franklin from Bombay.
The Council meeting was followed by the English
Convention in Gujerat at Mehmadabad. The Eng-
lish Convention is to be held for the Marathi field at
Akola beginning Nov. 6th. It seems best this year
not to hold a joint convention as usual. We hope
to give reports in the next issue.

At Mehmadabad the last of August eighteen per-
sons were baptized, fourteen of whom were women.
Five of the women were wives of men that have
been Christians for some time, others have been
married since. Praise God for Christian homes.
As a rule the women have been slow in coming out
in the work here, but now God is working among
them. Again on October eighth, one hundred and
twenty persons were baptized. Miss Hansen makes
an earnest plea for us to pray much for them that
they may be able to stand against the wiles of the
devil and not fall into the temptations that are
sure to come to them every day in a heathen village.

The Plague is very bad in Khamgaon and also in
many towns in the Khandesh district. Mr. A. John-
son writes that the recent death rate in one town
in Khandesh is beyond anything on record since
Plague began in India. Recently 125 deaths were
reported in one day, and that despite the fact that
about half the population have run away. He adds;—“Only one case has been heard of in Pachora
as yet, but dead rats are beginning to be found. I
found one in our Bungalow the other day. A good
deal of anxiety is being felt among the people, but
not as much as you would think, they are getting
so used to calamities.”

Mrs. Fuller writes; There seemed to be many
preparations going on in the Amraoti Mission House
when we arrived in the early morning of the 15th of
October. The happy occasion was the marriage of
two of our missionaries, Miss Emma Herr and
Mr. Oswald Dinham, both of whom have been
workers in the country for several years. Mr. Din-
ham has only lately come among us, having severed
his connection with the P. I. V. Mission. The wed-
ding took place in the little Amraoti Church, which
was well filled with the English speaking people of
both Badnera and Amraoti, as well as our Indian
Christians. From the church the English friends
who had learned to greatly love Miss Herr in her
work among them, accompanied the bridal party
to the house for refreshments and a little social
time. Mr. and Mrs. Dinham left that evening for
Chickalda where they expect to spend a few days
quietly resting before returning to take up the work
at Amraoti. The next morning in the same place
two of our Native Christians were married, the bride
being one of our orphan girls who six years ago was a
poor little wifl brought to us from one of the dens of
Bombay.

REQUESTS FOR PRAYERS.

Praise for deliverance from sickness.
" " outstanding missionaries.
" " recent baptisms.
Prayer for coming tour-ing season, that our missionaries
may be Spirit filled messengers and that
the hearers may have courage to obey
God’s call.
" " for an out pouring of the Spirit upon India.
List of Alliance Missionaries.

BERAR—
Akola.
Mr. and Mrs. Moyser.
Amraoti.
Mr. and Mrs. Dinham.
Miss Becker. Miss Holmes.
Buldana.
Mr. and Mrs. Hagberg.
Chandur.
Mr. Cutler.
Khamgaon.
Miss Yoder. Miss Downs.
Miss Krater.
Murtizapur.
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. A. Johnson.

GUJERAT—
Viramgam.
Mr. Bennett. Mr. Duckworth.
Sanand.
Mr. and Mrs. King.
Miss Hilker.
Ahmedabad.
Mr. and Mrs. Turnbull.
Miss Fraser.
Mehmadabad.
Miss Hansen.
Kaira.
Miss Wells. Miss Woodworth.
Miss O’Donnell.
Matar (P.O. Kaira).
Miss McDougall. Mrs. Burman.
Dholka.
Mr. and Mrs. Andrews.
Mr. and Mrs. McKee.
Miss Peter.
Bombay—
Mr. and Mrs. Fuller.
Mr. and Mrs. Franklin.
Miss Veach.
Mrs. Chapman.

Missionaries on Furlough:—
Mrs. Woodward,
Mr. and Mrs. Hamilton.
Mr. and Mrs. Borup.
Mr. and Mrs. Stanley.
Mrs. Simmons.
Mr. and Mrs. Dutton.
Mr. and Mrs. Smalley.
Miss Seasholtz.
Mr. Back.
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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