The India Alliance.

The Organ of

The Christian and Missionary Alliance

in India.

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

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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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SIEGE OF JERICHO.
NOTES FROM A SERMON BY GREGORY MANTLE.

HIS was a victory of faith and typical of all victories of faith. The book of Joshua is a record of victories of faith. There is only one defeat mentioned in the whole book, at Ai on account of one man’s sin.

Faith receives, faith reckons, and faith risks or ventures on God. The revised version Heb. 11:1 reads, “Now faith is the assurance of things hoped for, the proving of things not seen. For therein the elders had witness borne to them.” Faith proves or tests things unseen. When one comes to God for pardon he must step right out where he can see nothing, on what seems to be a void, but he will always find the solid rock beneath.

It is nonsense to sing—“My all is on the altar, I’m waiting for the fire.” We keep God waiting for years because we do not yield to Him, but He never keeps us waiting a minute. The very moment we put all on the altar He sends the fire. It is because our faith is so feeble that God is not able to bear witness to it.

At this siege the children of Israel had the faith that ventures out on God. When they crossed Jordan they marched right into the enemy’s land. They had no homes, no fortresses. They burned the bridges behind them and risked their all on God’s promise.

Then there is the obedience of faith. Every man in his place. You remember that just before Joshua went into this siege, he saw a man standing with his sword drawn in his hand, and Joshua said, “Art thou for us or for our adversaries?” He answered, “Nay, but as captain of the host of the Lord am I now come,” and Joshua fell down before him and said, “What saith my Lord unto thy servant?” So Joshua was under God and all the people under him, and every singer, and every priest, and every Levite, and every trumpet blower, was in just the place where God told him to be.

We should stop spending so much time making programs for ourselves and find out God’s program and fall into line. God’s program is, forgiveness of sins, sanctification, the indwelling of the Spirit. Have you come into line with the divine plan?

In verse ten Joshua had commanded, “Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout.” There was the discipline of faith. These were the sons of the greatest lot of grumblers that the world ever knew. Those grumblers all fell in the wilderness. Moses saw them buried at the rate of one hundred a day till the last one was buried, and God disciplined the faith of their children till they learned implicit obedience, so that when Joshua said, “speak not a word,” not a word was spoken; no grumbling, or criticising, or fault-finding. We air difficulties till mole-hills become mountains. We blame each other, and criticise the preacher, when all the time the trouble is in ourselves. Oh, that we could muzzle all the doubters in the church to-day, and stop all the grumbling and fault-finding!

Then there was the waiting of faith. They marched around the seventh time on the seventh day and there was no more sign of victory than at the first, but when Joshua commanded them to shout, and a great shout went up, the walls fell down under it. Have you not marched around five or six times, then gave it up? Waiting is harder than believing. It is through faith and patience we inherit the promises.

Then there is the appropriation of faith. God said, “I have given the city into your hands”; they had to go up and take it. “Whatsoever ye ask when ye pray, believe ye have received it and ye shall have it.” (R.V.) “Every place whereon the soles of your feet shall tread, shall be yours.” But they had to tread on it before they received it. We pray and pray for things and never take them. Faith goes forward and takes the things God has given.
SANAND, GUJERAT.

MRS. KING.

SANAND is a small town of 6,638 inhabitants, almost due west of Ahmedabad, about eighteen miles by rail. A thoroughly orthodox class of people live here who, until Miss Focke and Miss Hansen came here to live about three years ago, had not had their equanimity disturbed by the Christian Missionary, nor did they care to have him in their village. For when these ladies tried hard to get a house, they were refused on all sides. They have told me that they prayed little ones into that small house, with its dark rooms. However, the landlord promised to put their equanimity disturbed by the Christian Missionary, nor did they care to have him in their village. For when these ladies tried hard to get a house, they were refused on all sides. They have told me that they prayed little ones into that small house, with its dark rooms. However, the landlord promised to put

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as attended to the temporal needs of these poor people. Mr. Turnbull and others visited some of the villages with Mr. King, and seeing the sad condition of the village people, used the pen, and so helped to relieve the need of the poor by money sent from Canada and America. A pretty little church is nearing completion. Most of the material in it was purchased with tithe money and contributions from our missionaries in Gujerat, so that each window can bear the name of one of them. We think it a good investment. We have not yet got the material for the roof, but surely God will supply it. How glad we shall be when it is finished and we can have Sunday school and services in it.

INDIA BERACHAH ORPHANAGE,
KHAMGAON, BERAR.

MISS YODER.

Khamgaon Station was opened early in our history as a Mission, about one month after the first party arrived, by four young ladies, Misses Walker, Brooks, Holmes and Bickford. In a month, or so Miss Bates joined them and had charge of the Station as the rest of the ladies were studying the language. The girls’ school, containing fifteen girls, under the charge of Miss Goss, now Mrs. Moyser, was moved from Akola to Khamgaon the first of April, 1893, but into a separate bungalow from that occupied by the ladies. Later the young ladies were sent to various other stations and Mr. and Mrs. Foster had charge of the work until his death. When Mrs. Moyser left the girls’ school in March, 1896, she passed it over to Miss Wills, now Mrs. Cutler, who had charge for a few months until her marriage. At the convention in November, 1896, by order of the Council, dear Imanibai, who has recently gone to be with the Lord, and myself were sent to take the school. At that time Mr. and Mrs. Johnson were in charge of the Station work and continued to be until they went to America in 1900. Since then it has been held by ladies. It is a good place for the study of the language, as we have a good pandit and plenty of opportunity to practise in speaking. When we took the school there were fourteen girls but during the famine it filled up so that we quite outgrew our quarters. We said, “we must have a large house,” and we were given the good advice to trust God for it. We, with sixty new famine girls, ate and slept in the same house. Before we ate our first meal we used plenty of perfume like carbolic and phenyle. Those who have had experience in famine will understand. But God understood it all.

At that time the Alliance had no property in Khamgaon. There was for sale a very nice house and a plot of land of six acres just one mile from the town, which we took by faith for the work, the house for the missionaries and the plot to erect buildings for the Orphanage. One evening we went up and put our feet on that land and looking up to heaven, reminded our Father of His promise in Joshua 1: 3. Six weeks after that it belonged to the Alliance. We then looked to the Lord for the money for the school buildings, and it came in week by week as the buildings went up. In 1900 the rains failed altogether. There was no water to drink nor for any purpose. We had to take the girls six miles to bathe and to wash their clothes. We had to go to the heathen to beg for water and we were ashamed. See Ezra 8: 22. God’s promise in Isaiah 33: 16 came to us! “bread shall be given him; his waters sure.” God miraculously gave us a well with water that failed not all through that awful famine. We supplied five hundred people with water, besides what we used for building purposes. We erected five industries and the Widow’s Home. The school filled up with famine waifs until we had over two hundred, and had again outgrown our quarters. God laid upon our hearts the special need of industries. It seemed such an undertaking to begin to build again. But in the morning we went with a flock of girls out into the neighbouring fields to gather stones for the foundation, and the buildings went up. Every brick and every bit of labour was paid for. As I look at the buildings I am always reminded of God’s unfailing care in providing all our needs. Now we have a weaving room fitted up with six looms, an oil room with a mill and tank for oil, a room for the dairy, a sewing room where some of the girls are taught, and also bath rooms. We praise God for the progress the girls have made in school. We are aiming at training our own girls to be teachers as soon as possible. Five of our girls are now teaching the first standards from the beginning to the fourth standard. Some of the classes are large, having as many as thirty-two in one class. The only outside teachers I employ this year are two men for the Middle and High Schools. The first girls in the whole Province of Berar to enter High School are two of our girls. There are also three in the Middle School.

We hope some time to tell you more of the industries and the Widow’s Home. The
evangelistic work that Miss Hoffman carried on until she had to leave for a rest in America, was very interesting indeed, both in Khamgaon and in the near villages. God surely did go before and open up the doors for the Gospel. Misses Krater and Downs, who have come to take her place, are longing to go out as soon as they have the language. The work is hindered just now on account of the Plague being very bad again. Pray with us for greater blessing than we have ever yet known. We are expecting it.

BULDANA, BERAR.
MR. HAGBERG.

Buldana is a little hill station located about 800 feet above the plains and twenty-eight miles from Malkapur, which is the nearest R. R. Station. It has a population of 4,137 and is the Government administering head-quarters for three talukas (counties) viz. Malkapur, Chikhli and Mekher, together called the Buldana district, which has no less than 1,010 villages representing according to last census a population of 219,479. About seventy villages in Malkapur taluka have for the last years been worked by our missionaries from Khamgaon and Shegaon, and about sixty villages in Chikhli and Mekher talukas by the Free Church Mission in Jalna. Among the remaining 980 villages no evangelical work so far as I know is at present carried on except by myself and my wife. We came here on New-Year, 1898. I have spent much of my time among the village people in the district preaching the Gospel, selling portions of the Scripture and distributing tracts. I have generally been well received except in a few bazaar places where, after preaching, some Brahmins and Mahomedans, which classes are generally most opposed to the Gospel, have instigated some boys to throw stones at me. The famine of 1900 was more severe in this district than in any other in Berar. Not only the poor people in our own district but a great many from the neighbouring Nizam's Dominions flocked around us begging for daily bread which we, through the generous gifts from friends in America and Sweden, were able to give them. But they also had the opportunity of listening to the blessed story of Jesus, the living Bread, about whom many of them had not heard before. There were several who came to us mere skeletons whom we rescued from starvation. As they lived on our compound they were daily instructed in the Bible and often pleaded with to accept Christ as their Saviour. Some of them expressed their desire to become Christians and we had bright hopes of some day seeing them openly confess the Saviour. During the famine they did not seem to have any that cared for them at all but when the famine began to come to a close, their friends and relatives turned up and succeeded in persuading them to go back with them. Thus in spite of urging them with prayers and tears to wholly accept Christ, one after another walked off, some of them assuring us they would never worship their idols any more. Most of them we have not met since. We sent several boys to the Orphanage in Akola of whom at least two have become Christians. We also sent two girls to Khamgaon Orphanage. The work in the station is more regularly kept up during the hot and rainy season when village work can not be carried on much. There are few if any in the station who have not repeatedly heard the blessed story of Jesus' love. A Sunday school among the low caste children in town is carried on and is quite interesting. Though we have not yet seen what we for these years have prayed, worked and longed for, namely, the salvation of precious souls in our field, we are sure God will answer our prayers and that we shall in due season reap if we faint not. God's hand seems to be very heavy on this people at present, as the dreadful Plague has for several months been raging in many villages in the district and for the last four or five weeks in the town itself. The death rate has been as high as fourteen per day. Our hearts ache as we hear of the death of one after another who for years have heard about the only way of salvation but who have put off accepting it until it is eternally too late. We feel more burdened than ever for this dear people that we may know how to go out and compel them to come to the Gospel feast.

We have realized that God is not shut up to one way of working. In answer to prayer He sent the rains this year, but not long since in several parts of the country very heavy showers fell. This untimely rain did much damage. It beat off the cotton which was just maturing and injured the grain. It also caused plague, fever, and other diseases to greatly increase, and the death rate was very large. So God can send judgment by unseasonable rain as well as by withholding it.

"If God blesses your religious work be very humble and careful that you do not set your heart upon it instead of upon Him."
HAVE the keys of hell and death." — Rev. 1: 18. Each vision of Jesus in the Revelation is deeply significant, because it shows us what we through Him are to be in the world. In the above verse we see Him as the victorious and powerful One. For no one in olden times could take the keys of a fort until he had conquered it. Jesus obtained the princely leader we must go through in order to come out into victory and having power over death. Like our trials and difficulties, but by going through them, we shall come out into victory. Not by setting aside days of much hearing. We have never heard it. Another way of hearing is to give by Christ is very applicable upon our ears but we go on as though we had never heard it. May we come apart as a day of prayer for all India. Now much prayer is being offered for Mr. Torrey's meetings in the large cities of the country. We trust all this does not mean a multiplication of machinery but a real supplication of the Holy Spirit through God's servants. We have observed how a sense of failure along old lines has set people to praying, but not knowing the Spirit's power it has only been another machine and so nothing has been accomplished. May we come humbly like the disciples of old to the Master with the supplication, "Lord, teach us to pray." With sad hearts we are called upon to announce the home going of Hattie Mallory Fuller on Sunday morning, Nov. 23. Surely God's thoughts are not our thoughts, for we can see no reason why such a sweet and useful life should be cut off from needy India. But we shall know some time and, till then, "I know my Father knows." When Mrs. Fuller returned from the Akola convention she was not feeling well but said she was only weary and would rest. But fever set in and grew more and more severe, under which she rapidly weakened. Peacefully she went from us to the arms of Jesus, the Saviour whom she loved so devotedly.

What are the results? We tell you of the pressing need for more workers; that the fields are ripe to harvest; that people are dying without Christ whom you might have reached with the Gospel; that we are pressed beyond measure with the immensity of the work until at times we almost despair of life. But you are as though you did not hear and only the few come to our help. We tell you of the need of money to establish work already started and to press on into the enemy's quarters, yet the work has to stand still or is hindered because the money does not come. Dear child of God, take heed how ye hear, for these are days of solemn moment as regards the things of God. Will you walk with God all the way?

We have been deeply impressed with the spirit of prayer that pervades the atmosphere here in India. From all parts of the country comes the report, "We are praying daily for a revival." Prayer circles are being formed. The week of prayer for Y. M. C. A. and Y. W. C. A. work has just been observed throughout India, in connection with which we hear of much blessing. Rev. Gregory Mantle of England conducted services during the week in Bombay, which were largely attended by young people. They were for the deepening of spiritual life and were attended with much blessing. Sunday, the sixteenth of November, was set apart as a day of prayer for all India. Now much prayer is being offered for Mr. Torrey's meetings in the large cities of the country. We trust all this does not mean a multiplication of machinery but a real supplication of the Holy Spirit through God's servants. We have observed how a sense of failure along old lines has set people to praying, but not knowing the Spirit's power it has only been another machine and so nothing has been accomplished. May we come humbly like the disciples of old to the Master with the supplication, "Lord, teach us to pray."
Mission Questions.

INDUSTRIAL MISSIONS.

By the Editor.

MISSION work in India seems now to be entering upon a new era, and the predominant feature is that of industries. In general there seem to be three stages in mission work. The first stage might be characterized as the time of seed sowing when the missionary must himself go out and declare the Gospel in all places. The second may be characterized as the time of teaching and training native workers to go forth, and the third as the time for solving the problem how to care for the converts brought in by these trained workers. That we are in this third stage and that the problem is not yet solved is evident. In the second stage missionaries could see but little except the need of education. Perhaps they went too far and failed. It is a difficult matter to see that Western ways are not always applicable to Eastern life nor to the one great need of spreading the Gospel. We rejoice when we find a mission clinging to the true ideal of Christ's commission and making everything bend towards supplying the great need of India, which is the Gospel. For more and more are we assured that the Gospel of Christ is the power of God and India is a land of dry bones to-day because of its lack of life through Christ. After people have accepted the Gospel there is need of doing something to educate them. Especially among the low caste people is this need felt. And in many cases when the older people do not seem to be capable of taking in much, there is the need of educating their children so that the next generation may not be ignorant. So in the second stage, schools were started everywhere and all attention was directed towards education. But the outcome was not satisfactory. We quote from an editorial in the “Baptist Missionary Review.” “The courses of study prescribed were for the most part prepared by men who knew little or nothing about the class of people we were working for; and while good enough for the upper classes of Hindu Society were illly adapted to the outcasts who formed almost the entire bulk of our school children. To be sure there were industrial courses in various trades; but these were all arranged upon European models; and besides requiring time and money most of us could not afford, were of very little practical use to the boys and girls we were trying to educate. The consequence has been that we have taken children whose ancestors for centuries were totally without education, and living only by menial labor, into our boarding schools during the time they would have been learning to care for themselves had they been at home, and have sent them back again after four or eight years knowing something of Geography and History, of Reading, Writing and Arithmetic, but with no idea how to work to earn food for themselves. Worse than that they have in most cases become unfitted for the life to which the Majority of them must return by the way in which they have been fed and clothed while in school.”

Now the question faces us, how shall we give our Christian people a practical education which shall enable them to earn an honest living and take their stand in life? Many missions have seized the industrial work as a solution of the question. And if carried to a certain extent it certainly has its advantages. It is indeed necessary to train our boys and girls to work with their hands as well as to read and write. But we feel assured that carried too far it has its serious perils and will prove a dangerous foe to directly spiritual work. We quote the experience of the Basel German Evangelical Mission as given in “The Harvest Field.” “The real solution of the problem, we think, must be found just in the care—perhaps over-care—of our mission for the earthly concerns of our Christians, which has been misunderstood and misused by our people. If in the one hand the Gospel, and in the other hand employment, be offered, unconverted people are in danger of looking only upon the employment and of honouring and loving the Missionary only as far as he is instrumental in procuring a livelihood. He is to them only the bread-giver, and Christians being not accustomed to look up to him for spiritual advice and spiritual gifts, finally see in their mission chiefly an establishment for the purpose of giving them a livelihood. We have got our lesson and we write this as a warning for such as are prepared to go in for Industrial Missions. May they learn from our experience, how to avoid such dangers!” It all comes to the questions of what is God's plan of spreading the Gospel; what is the place He has ordained for the missionary to fill; what is the God-ordained relation of the missionary to the converts? To the heathen he is sent to preach the Gospel. To the converted he is sent to “teach all things whatsoever I have commanded thee.” It may be that we as a Mission, in
our simplicity and dependence upon the Holy Spirit, have been led far better than we knew, for we have escaped both the educational and industrial snare. We have kept the boys and girls in our orphanages simple in their habits of life so that they would not be unfitted to live among simple people. At the same time we have given them practical training so that our girls would know how to cook and sew and do all that a wife would be required to do, while our boys are taught some trade by which they can earn their living and support a family. May we more and more know the power of the Spirit to keep things adjusted to the divine order.

A PLAGUE-STRICKEN TOWN.

MRS. PHELPS.

BEFORE taking up my pen to write, I turned to my left and gazed upon the long rows of houses in the village by the station but saw only here and there an open door. With a sigh I turned to my right and looked toward the city, but saw only empty houses and deserted streets; from this, too, I turned with a shudder and looked straight before me, but instead of seeing the score or more of romping, jolly boys who are usually playing there in the open field, I saw the body of a young girl being carried to the burning place. Again I turned and looked behind me and saw thirty or forty grass huts, resembling the wigwams of the American Indian—a fair sample of the present homes of the thousands of inhabitants of Chalisgaon and Dhulia. For Government, with the vain hope of stamping out Plague, has driven them from the cities. Their condition in the jungle is even more pitiable than it was while in the Plague-stricken city. For they not only suffer with cold and fever but often find to their dismay that they have brought the germs of Plague with them. They say, "What can we do? If we stay in the city we die, if we go into the jungle we die there also."

This is the second time that the people of our little city have been driven out by Plague within the last six months. The first time the people fled of their own accord but were obliged to return when the rains set in. For a time Plague partially died out but revived again with all its fury at the beginning of the cold season, and this time Government compelled the people to leave the city.

The story of its devastation is extremely sad. A Kunbi told us that he had lost eight of his family. He said, "According to our custom, we mourn thirteen days after the death of each member. It is now nearly three months that I have gone with unshaven face and worn this common white cloth on my head. If no more die, my days of mourning will be over tomorrow." A Brahmin told us that he had lost his father, wife, and three children within a week and was then on his way to perform the funeral ceremonies, and added, "I am now alone; there is no one in the world who cares for me." In another family there were four deaths inside a single hour. The most remarkable case about which I have heard occurred at Bhusawal some months ago. Out of a family of twenty only two or three remained.

At Dhulia the per cent. of deaths according to its population is the highest of any city in India, the number reaching as high as one hundred and fifty per day. This includes only those registered in the city; the number of deaths occurring among the people in the jungle is unknown but supposed to be nearly as large as in the city. It is estimated that if the death rate had been as high in Bombay as it was in Dhulia the number of deaths daily would have been three thousand, whereas three hundred was the maximum.

It was impossible to obtain sufficient fuel to burn the bodies and there were not enough people to bury them, therefore Government sent carts through the streets to gather up the bodies of both the high and low castes and buried them together in one large grave. Some locked their doors and fled. When by the authority of the Government—the doors were forced open, two, three, or four dead bodies were found, as the case might be. Hundreds fled to their friends in other cities, only to be rejected and sent back, many dying before reaching home either on the train or at some station.

An official told us that in removing the people from the city he always had most trouble with high castes. The Government offered to take care of their money and jewels, giving them proper security, but they refused, preferring to guard it themselves at the expense of their lives. He said; "I went into one house and found there the dead bodies of six adults. A middle aged woman with a little child in her arms was sitting beside a pile of cow-dung in which I found three or four dead rats, and underneath was hidden their little hoard of gold. This is only one of many cases."

When Plague began to rage all around us we committed ourselves and the Native Christians definitely to our heavenly Father's care,
and thus far He has proved faithful and we feel safe in trusting Him for the future. The huts of our Christians are infested with rats, but while they have been dying all around us, spreading Plague as only rats can, not one has been found dead near their homes. One of our women, not heeding our advice, went to another city where her husband was at work. A few days after her arrival she was stricken with Plague, but God graciously delivered her. She describes her experience as follows. "My husband and the rest of the family went to their work and I was left alone under a tree. I had high fever. The swelling on my neck was as large as a duck's egg and throbbed like fire. I have heard no voice of God and hearing from John was wonderful. We know that God gave a message in song, Misses Hitchcock gave a message in song, then Mr. Fuller spoke from Haggai. We will give a few of his thoughts. "Let us put off what God is ready to do now either in our experience or our work. There is danger that we put off results too far. There is a time for sowing; there is also a time for reaping. We must have faith to reap as well as to sow, must claim the fruit God has sent us to gather. The people had plenty of time to build their own houses and to do all they wanted to do, but no time to build God's house. There was nothing wrong in building their own houses, but they were self-centered, which was the cause of all their adversity. God calls them to consider their ways. He does not lash them nor put some hard or unnatural thing upon them. It is not hard to please God. He holds no grudge against His children. God never means that we shall look back for the best things, but forward. Whatever He has done is but the foundation for what He wants to do."

Mr. Moyer followed with a lesson from God's word to Joshua, "Be strong." Three times He uses the word, strong. He means for us to be full of courage. Let us get on God's lines and fight it out to the end. God said to the people of Israel, I will give you the land. But they never got it wholly. Why? Because they did not put their feet upon it. God had given it to them but they did not take it. Let us get settled down in God and go forward to victory.

Friday afternoon Mr. J. Johnson gave a talk on God meeting Abraham because of the sincerity of his heart. He pointed out the steps of faith in Abraham's life and showed how God saw his heart and dealt like God, not like man.
Miss Mary Hitchcock followed with a precious lesson on Christ's temptation. "The Spirit who had come upon Him like a dove now assumes a different attitude and leads into the wilderness to be tempted of Satan. This brings out the two hands which we so often meet, God's and Satan's. Jesus must be tested for He is to be our princely leader. He must put His feet into every step ahead of us. So now God's voice He heard yonder is hushed; the fellowship of John and others is removed and He is alone in the wilderness—alone with wild beasts! Can He be the Son of God? Often the wilderness experience will come to us. Fellowship will cease and instead of God's voice we shall hear a voice saying, "if." Then we must go on dead reckoning and the forty days will have their limit. We must remember that the Son of God has been there before us. The kingdoms of the earth were to be His if He would wait. Jesus can wait God's time. Esau was hungry and he would eat. Can we wait? The temptation will be lifted at the proper moment. Even in this life we shall see the end of every turmoil. What about the future? Can the child of God miss anything good, pure and sweet? There is something better in store for us than the things of time. Now for a little is fast and temptation; then, satisfaction. Which will you have, your satisfaction now or then?

Friday evening Mr. Franklin gave a few thoughts on waiting on God which was followed by remarks from several and confessions of failure to wait and be silent unto God. Saturday morning Mr. Fuller spoke from Mark 10:35. Christ gave His disciples a chance to ask what they would and they asked so foolishly, so selfishly, so ignorantly, that their request was not granted. Then came a man with a real need to whom Christ put the same question, and he received because he asked to have his need met. Christ is asking us, "What wilt thou that I shall do unto thee?" Saturday afternoon Mr. Franklin presented some Scripture foundations for divine healing. Sunday morning little Isaac Tyne Cutler was dedicated to God, then Miss Mary Hitchcock gave us a very blessed talk on Christ and what He is for us, based on the ninth chapter of Hebrews. Mrs. Franklin also gave a short lesson. In the afternoon a Marathi service was held at the Church followed by the Lord's Supper where I am sure we all were assured that we were partaking of Christ. In the evening we had testimonies from several missionaries. Mrs. Fuller drew illustrations from several Bible characters and incidents to prove how God's thoughts are not our thoughts.

Miss Mary Hitchcock spoke of David's prayer, "O, Lord, I pray thee, turn the counsel of Ahithophel into foolishness. How often God turns Satan's counsels into foolishness for His children. Mrs. Bannister praised God for the abundant blessings of the past year and told how God had made her husband's testing with the dog-bite a blessing to the people as they saw how God worked. Mrs. Johnson rejoiced that she was called to preach the Gospel to the heathen. When she cannot get out she never forgets her sisters in the village and prays for them asking God to send them to her and He does. She prays that she may never get used to heathenism. Miss Yoder said she felt God had got her ready that day for all she did not want to do. She praised God for the rich blessings in the work and for His care of the widows. When she was out of everything for them, God sent in. He had also turned many of their hearts to Himself when she felt they were hopeless cases. Mr. Dinham told how during the hot season when he could not sleep he went out nights and talked with the people on the road. Miss Downs praised God for the rich blessings in the work and for His care of the widows. When she was out of everything for them, God sent in. He had also turned many of their hearts to Himself when she felt they were hopeless cases. Mrs. Phelps spoke of the comfort the thought of the glory of God filing the rereward had been to her in testings and trials. In their journey the children of Israel need see nothing but glory. Mr. Hagberg praised God for His faithfulness the past year, even leading him to confess his impatience to the carpenter at work for him, which brought blessing to his soul, and with it came a greater love for the people. God also gave him grace to preach in a place which he had shunned because of the scoffing of the Brahmans. Miss Holmes praised God for special deliverance in body in July. She felt sure that someone had prevailed for her. Miss Grace Hitchcock spoke of the sympathy she had with us in our feeling of failure and also in the trials and testings which come to us. She says a good rule is not to expect anything from the people around us but to expect great things from God.

Monday morning we had a very profitable business session, which we closed singing, "Blest be the tie that binds," and feeling that our hearts were knit closer together than ever and also closer to Him who is the source of all our life and strength and power. We have much to be thankful for that it is possible for us to thus come together and learn from Jesus. We are trusting that the fruit may be very apparent as our missionaries scatter out in the district touring during the season just at hand.
PRO AND CON.
WM. FRANKLIN.

"SOW byside all waters, for ye know not which will prosper, this or that."

In the past few days incidents have been brought to our mind that encourage us. A missionary remaining in our home in Bombay, told us of a man that came to their mission station and asked for work. The missionary asked him to come again in a few days and he would reply. The man returned and told the missionary that his reason for coming to him as a missionary was, that he had heard he was a man who told the story of God which he had heard from another man some time ago.

Our missionary at Murtizapur, Mr. Cutler, was preaching and this weaver heard him tell the story of God. At the time Mr. Cutler knew nothing of this particular man listening. It went on for nearly two years and this native man had not heard anything more of the true God, but the story that he had heard from Mr. Cutler remained with him. When one day he was telling the story to a neighbour who told him of this other missionary who told the same story. Upon hearing this the man walked sixty miles to this missionary's home and asked for work. It was so planned by God that at just that time they needed a weaver to teach the boys in the Orphanage. They employed him and the man has proved a true inquirer, though not yet baptized. Our brother missionary said that he gave them no rest evenings, but went either to one or the other of the missionaries to have them tell him more of the Gospel. As I heard our brother tell this incident, my heart went out to God that He would give us discerning spirits to know these cases when they are in the meetings. This is only one of many of this kind among those darkened hearts. Pray for us that we may be able to search out those whose hearts are touched by the Spirit of God.

This same brother missionary was telling in brief some of the trials that come into a missionary's life. He then told of a Native Christian man that is in the Orphanage who is very faithful and helpful and reliable, and then added, "one such person more than pays for all the experiences that we get on the other side."

We have thought we would like to give you a picture of the other side from our own experience. We had charge of an Orphanage at one time. There was a boy that was not bright in school; he had gone to the limit of his learning.

We thought that it would be better for him to learn some trade, so we let him try shoe-making, but he could do nothing at that. Then he tried carpentering and blacksmithing, but he found these too hard for him. He then thought he would like to try kealing. Here in India our cooking vessels are brass and copper, and we have them re-tinned each month, which we call kealing. We gave him an outfit, as we wanted to encourage him all that we could. After he had burned several vessels and we felt we could stand no more loss from that experiment, he decided that that work did not "come to his hand." We were somewhat nonplused. We wanted to help him and try to make something out of him more than a coolie. We set him to work with our cook, hoping that might be something he would take to. Cleanliness is not in his make-up and we were not much pleased with the process of learning but endured for his sake. Some very amusing things came into our experiences. We cannot relate them in detail, but we mention one. We were out touring and had taken him with us. One morning we were going to have pancakes for breakfast. He was trying them and as he saw them rise, (we were at the table in our tent where we could watch the process) he put his hand on them to hold them down.

We tried him at different things, then morally he went from bad to worse, until he seemed to get as low as man could get. He would repent, and come to us and we would try again to help him. We have suffered from him things that we could never repeat. He has stolen money from us and others at different times and our hearts have well nigh sunk within us in despair of his ever being anything. Since our return to India this time he has come to us and we set him up with a washing outfit, and for about two or three months we felt encouraged that he had found something that he was going to make a success of. But he became sulky and neglected his work and then decided that it was too hard work for him. He left the work and was brought to hunger, then came to us for help again. I have put him on his own responsibility, encouraged his heart that it is possible for him, if he really wants to learn to do washerman's work, to do it. But I told him that I had sunk all the money in it that I could and that he must go to the Dhobie (washerman) and work as a coolie until he learned how to do the work and that then I would help to get his own outfit. Pray for him. We still have hope that God will work and accomplish something in his life. There is no natural hope, but our hope is in God.
Items.

We enjoyed a call at Berachah Home from Miss Gutten, formerly a student in the Institute at Nyack. She has come out for Y. W. C. A. work in Madras.

Miss Yoder, Miss Hilker, Miss O'Donnell and Mr. and Mrs. Turnbull are at Berachah Home.

Mr. and Mrs. Schelander are to have charge of the work in Chandur and the vacancy at Jalgaon is to be filled until Mr. and Mrs. Dutton arrive, several months preceding the Decennial Missionary Conference in December.

Mr. Torrey of the Moody Institute, Chicago, began a series of five days' meetings in Bombay, November 23. He has already held meetings in Calcutta and Madras, and is to return to Madras for meetings preceding the Decennial Missionary Conference in December.

Fever is very prevalent now. Several of our missionaries are suffering greatly from it. Mr. Fuller, Mr. Turnbull, Mrs. Bannister, and others are recovering, and Mr. McKee is still very ill. We feel it is a time to look straight away with a steadfast gaze, for He that is in us is greater than he that is in the world.

From November to March is the tourist season when most of our missionaries, as well as many others, will be out among the people. Probably thousands will hear the Gospel for the first time. At the most it will be the only opportunity of a year for thousands to hear that there is a way of salvation. What would you think of hearing the name of Jesus only once a year?

Mr. Schelander tells of a trip he took to some large villages across the Tapti river which borders his own district. He finds the country very fertile and a business growing rapidly since the new railway was built through. But there is no Christian worker whatever. Business men can go for love of money, but God's children are not ready to go for love of souls!

The Council in Gujerat have made several new appointments. Mr. and Mrs. Turnbull go to Mehmmedabad to assist Miss Hansen. Mrs. Burman is to go to Ahmedabud for the study of the language. Mr. Duckworth has charge of the orphanage at Dholka and Mr. and Mrs. Andrews are to devote their time to teaching. Several changes are to be made soon in the work and a home for widows is to be opened.

We are expecting a party of eight missionaries to reach Bombay Dec. 5. Among them are Mr. and Mrs. Stanley, Mr. and Mrs. Dutton, Miss Seasholtz and Miss Scoville, who are returning to the field. We have not yet learned the names of the new missionaries who accompany them. We are sure that all can understand what a hearty welcome they will receive, for we have been crying to the Lord of the harvest to send forth labourers. And yet how few these seem in comparison with the great need!

A missionary writes that he finds among the Mahomedans a reverence for the Scriptures, not only the Koran, but the Old and New Testament. He hears of being in a house where a Mahomedan was telling the story of the birth of John the Baptist and of Christ just as we have it in the New Testament. He also told about Christ's coming again. And yet some people tell us that the church is not ready to be taught about Christ's second coming, or call it a side issue about which we cannot afford to bother.

We have greatly enjoyed meeting Misses Grace and Mary Hitchcock, missionaries from Pastor Mosley's church in Brooklyn, who have spent several years in South Africa. On their way here, God directed their steps to India and has used them much to speak forth the simple truths of the Gospel. They accompanied us to the convention in Akola where their messages both in song and from God's Word were truly Spirit-sent. After visiting Ramabai's work they returned to Bombay for Mr. Torrey's meetings, and later expect to go to Madras for the Decennial Missionary Conference. May God continue to use them for His glory.

The duties of a missionary extend over a wide sphere and require a yieldedness to do "whatsoever thy hand findeth to do." One of the duties of a housewife here is to smear the mud floor with cow dung mixed with water. One of our mission workers married a girl from another mission where she had never been required to do such work. But when she got into her own home up country it was necessary to be done. She pleaded ignorance as an excuse for not doing it. So the missionary told her she would show her and with her own hands prepared the material and smeared the floor. It was also a practical lesson on the line of humility which the girl needed to show her that there is no disgrace in the line of duty.

REQUESTS FOR PRAYER.

Praise for oneness of spirit in conventions.
Prayer, deliverance of missionaries from fever.
" " missionaries out touring and for the people who hear, that they may be convicted of sin.
" " recent converts.
### Christian & Missionary Alliance

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### HEADQUARTERS FOR INDIA—Berachah Home, Grant Road, Bombay.

**CABLE ADDRESS**—Parousia, Bombay.

M. B. Fuller, Superintendent for India, Bombay.

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

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

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

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

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

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

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

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

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

### The India Alliance

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

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

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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.
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. and Mrs. Schelander.

KHAMGAON.
Miss Yoder. Miss Downs.
Miss Krater.

MURTIZAPUR.
Mr. and Mrs. Cutler.

SHEGAON.
Mr. and Mrs. Johnson.

KHANDESH—

BHUSAWAL.
Mr. and Mrs. Bannister.

CHALISGAON.
Mr. and Mrs. Phelps.

JALGAON.

PACHORA.
Mr. A. Johnson.

GUJERAT—

VIRAMGAM.
Mr. Bennett.

SANAND.
Mr. and Mrs. King.
Miss Hileker.

AHMEDABAD.
Miss Fraser. Mrs. Burman.

MEHMADABAD.
Mr. and Mrs. Turnbull.
Miss Hansen.

KAIRA.
Miss Wells. Miss Woodworth.
Miss O’Donnell.

MATAR (P.O. Kaiva).
Miss McDougall.

DHALKA.
Mr. Duckworth.
Mr. and Mrs. Andrews.
Mr. and Mrs. McKee.
Miss Peter.

BOMBAY—

Mr. 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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