I cannot see, with my small human sight, why God should lead this way or that for me; I only know He hath said, "Child, follow Me;" But I can trust.

I know not why my path should be at times so straightly hedged, so strangely barred before; I only know God could keep wide the door: But I can trust.—Selected.

DISCOURAGEMENT.

MISS MARY HITCHCOCK.

Perhaps we have no more dangerous foe with which to contend as missionaries, or as Christians, than discouragement. If God is the God of hope, then His arch-enemy and ours is a god of discouragement. To him it seems to belong to lay the "dark side" before us with emphasis, and I think we may argue from the Temptation that to him are granted by God especial seasons when he may do so. It was the Spirit Himself who led the Lord Jesus to the wilderness and apparently abandoned Him, to temptation of Satan for forty days. Yet the Son of God was not abandoned by the Spirit, and no child of God will ever be, though it seems so for a season.

There is a dark side to be seen, if we look at it, in this earthly walk of ours. Like changeable silk whose bright warp shines in one light and whose somber woof is displayed in another, so the glory and the gloom are interwoven in the complex life of the child of heaven who walks on earth. It is the province of the Spirit of God to keep the glory side uppermost, filling with all joy and peace in believing and causing to "abound in hope through the power of the Holy Ghost!"

The Lord Jesus bore His long vision of the dark side in the wilderness—vision of a lonely, desolate Man, cut off from all His kind, surrounded by wild beasts, and unsustained by the food which other men found their meat. He came forth unscathed, with the strings of His perfect heart tightened to God's concert pitch without breaking and ready to pour forth melodies to Him. But other men have not so borne the strain as did the Son of Man. "All these things are against me!" cried Jacob, as the panorama of evil spread before him, forgetting that all things are for the man whom God chooses, and shall work together for his good. "Few and evil have been the days of the years of my life," he said to Pharaoh, but years later, speaking under impulse of the Holy Ghost, while blessing the sons of Joseph, he says: "The God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads!"

Moses had his period of disheartenment. The bright side and the dark struggled for the ascendency. The one spoke of great deliverances and ever present, all sufficient grace; the other of weary wanderings at the head of a people rebellious against God, discontented, and censorious. He looked at the latter side, forgot that it was God and not he who bore the people, and he was weary of his office. In an agony of discouragement and self-pity he cried, "... . . . and if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness!"

David, the man after God's own heart, whose child-like faith led him to repeated victories and made strong and clear his songs of praise to Jehovah, disappoints us at a strange epoch. After what seems a marked token of God's favour in delivering Saul, the pursuer, into his hand, with a strange relaxing of his confidence, he says in his heart, "I shall now perish one day by the hand of Saul." As though the Lord's anointed king could fail to take the throne! Perhaps the wave of discouragement broke upon him when he was weary—tired of his partridge-like flight from the hunter, and longing for quietness. It was not lasting—thank God!—and he again encourages
himself in the Lord his God and tunes his harp to sing afresh, "Surely goodness and mercy shall follow me all the days of my life."

Paul, a comrade of our own era, knew well the reality of the dark side as well as the bright. A messenger to us of courage and abounding hope, he could nevertheless recite the hardships of the way, such as only the grace of God could meet.

"For thy sake we are killed all the day long: We are counted as sheep for the slaughter,"

he quotes, but makes haste to add, "In all these things we are more than conquerors through him who loved us." Divorcing for a moment in thought the hope of the resurrection from the path trod by himself and his comrades in the faith, he could say, "If in this life only we have hope in Christ we are of all men most pitiable!" And it was true. If the hope of glory toward which they pressed through affliction, through jealousy, through the loss of all things, were a myth—oh, most miserable men! Other men had still their homes, their honourable recognition, the world's favour and the world's wealth, but they had loosed their crafts from all the world's moorings and were lost to both worlds if the light they saw was false. But their true hope lit up every dark way, gilding every somber outline, and by its powerful alchemy changed every sorrow into joy and every bitter thing to sweetness. There is no paradox on earth like the Christian's joy, wrung out of suffering.

Brethren, let us take fresh heart. Straight from the throne of our ascended Lord has come forth the Holy Ghost, an earnest of a great inheritance such as the human heart has never conceived of. The past, with all its sin and failure, is covered by the blood of Christ; the present finds us standing in the favour of God with perpetual access to His face through that Holy One; and the future has nothing short of the "eternal glory" of God unto which we are called. O happy people—"saved by the Lord!" The dark side fades out of sight in the light of the "far more exceeding" glory. Directly it will disappear altogether, for the night is far spent and day is at hand.

"The Lord will not suffer the soul of the righteous to famish."

"The Lord shall be thy confidence."

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Station Notes.

MEHMADABAD, GUJERAT.

MISS HANSEN.

I AM sure that the readers of the INDIA ALLIANCE will be glad to hear of God's faithfulness to us and that He has been blessing the work at Mehmadabad. God has said, "Not by might, nor by power, but by my Spirit," and these words, have been made very real to us the last few months. We have been very short of workers and the teaching and preaching in the district have most all together been done by our native workers who are themselves very young in their Christian life and experience. But God has blessed their efforts and answered prayer and the blessed Holy Spirit has quietly been doing the work in the hearts of the people. Men and women have turned to God from idols to serve the living and true God, and we believe as far as they have light, to wait for His Son from heaven. We long for the time when we shall be able to go out and in among these dear babes in Christ and teach them the precious Word of God. Almost all our Christians are from the Dhonds or Hindoo out-castes, but among the 120 persons that were baptized two months ago were nine persons from the Coli caste. They have had to stand much from their heathen neighbours who were very angry because they became Christians. They threatened them that they would burn their houses and put them out of town. And finally the house of one of them was set on fire one night when the man was away from home, and his wife alone was sleeping in the house. We are not surprised at this. The devil does not willingly give up those who from childhood have been so faithful in his service.

One part of our work I wish to bring before you, and that is the education of the children of our Native Christians. We are helping about eighty half-orphans and sending them to school but the need of those with parents is just as great. For three years we have had famine and scarcity and our Native Christians, who are very poor at the best, are not able to send their children to school, but when they are old enough to work then they have to work earn a living. Thus they remain in ignorance which will be a great draw-back to our work in the future. Many of the parents have themselves
just come out of heathen darkness and do not see this need as we do, and a little help and encouragement from us will do much. My heart was very much touched a few days ago when Runshord Dungar, a bright boy of twelve or thirteen years of age, came to me crying. His father and mother are Christians but very poor and the father is almost blind, so the supporting of the family rests with the mother and this boy. I have been helping this family for some months past and had the boy go to the Government school in his village. But I have had to stop what little help I had been giving and the grief of this boy was very real because he could not go to school any longer. I told him to put his trust only in God and ask Him for help so that he might be able to go to school. He said he would and I believe that God will answer his prayers. Clothes and books, which are very cheap and the small sum of eight cents a week or thirty cents a month would enable such boys and girls to go to school. We expect the future evangelists and Bible women from these children. Educated, saved, and filled with the Holy Spirit, what a power they will be for Christ in this dark land! Helping these dear ones now may mean thousands of souls won for Christ and his kingdom in the future.

CHANDUR, BERAR.

MR. DINHAM.

In the early part of February, Mr. and Mrs. Ramsey left the above Station to take up work in Bombay for a few months, before leaving India on furlough. And from that time until the middle of October it was my joy and privilege to labour in Chandur and in the surrounding villages. During those months I visited about fifty different villages, many of them over and over again, holding in all nearly 300 Gospel meetings. The Catechist was generally with me at these meetings, or otherwise out in another direction proclaiming the same glad news. Shawantibai, the Bible-woman, has also held a large number of meetings amongst the women in the villages near at hand. I have had meetings with the Christians for prayer and Bible-reading and exhortation almost every day, and have met with the Native workers from time to time for special prayer. We conducted a Sunday school in the Chapel, with an average attendance of ten adults and forty children. We have also held a Sunday evening service with an average attendance of twelve. We sold about 300 Marathi Gospels, and a good number of other books.

We distributed several thousands of tracts and booklets in bazaars and other places. Two or three have confessed Christ, but have not stood sufficiently true to warrant baptism. While on tour in February last, we attended a large bazaar in a village situated about twenty miles from Chandur. We set our books in order, and a large crowd gathered around and began to act very roughly, howling if we attempted to speak, showing a desire to haul the books over, but no desire to purchase. They further showed their displeasure at our presence by knocking off my hat, and by pushing. Then I walked through the bazaar asking the Lord to give us victory, and an opportunity of telling out the Gospel to those dark souls. I returned to the place where the Native worker was seated with his books and began a quiet conversation with an individual who happened to be sitting close beside me. The crowd soon began to come around again, but this time was much quieter and seemed quite interested in our talk, taking in the Gospel message without knowing it.

They then began to purchase our books, and we sold more there than we had in any one place during the trip. On another occasion we entered a village where the people had always before refused to listen to the message. But this time we got a good crowd of men who listened splendidly, showing a decided interest by way of asking several very reasonable questions concerning the religion of Jesus Christ. These people often ask after Mr. Ramsey, at the same time referring to his labour of love.

Our attention was specially directed to a village close by Chandur, where one of the Christian girls from Kliamgaon had returned to live with her husband. She stood very true for some time, and we made it our business to get over as often as possible and give her cheer, also taking every opportunity of preaching the Gospel. I note one month in particular we visited and preached in her village no less than eighteen times. The message I believe often pricked their hearts, but I fear they stiffened their necks, and hardened their hearts. They began to treat her very unkindly, till at last she ran off and left her husband. She is now back again at Kliamgaon under Miss Yoder's care. Her presence in the village and the preaching of the Word must have had its effect; and I believe the seed sown there will yet spring up and bring forth fruit unto eternal life. Many have come to the bangalow for help; they have been dealt with about their souls, ere receiving the temporal help they asked for; and in some cases they have become quite interested in the story, and
prayed with us for help and light in spiritual things.

BHUSAWAL, KHANDESH.
Mr. Bannister.

Our work in Bhusawal, both European and Native, has recently been passing through rather trying experiences, from which it has scarcely yet recovered. Still our all glorious Lord lives and reigns, and will soon give a mighty shower of blessing in the place of testing and trial.

The European population here is almost entirely composed of Railway people, and consequently is rather shifting. This has especially been brought home to us lately, by the Railway Company promoting and transferring a lot of our people, and among them the husband of our organist, who besides being organist has been a great help in the Sunday school ever since the Church was started. Many of the Christians, too, have been transferred, so that our little flock has been much scattered. May God make them all light-bearers in the different places where they have gone, and may He anoint us anew for the work of gathering together a new band of those who will become true followers of Jesus, from among the many new people here.

Our Sunday school has suffered much from these transfers, the number of scholars on our books decreasing from over sixty to forty, and some of these latter are new ones come in the place of some who have gone. We trust God will give us grace to so implant His truth in these young hearts, during the time they are under our care, that they may be brought to know Jesus, and may go forth from us as Christians to spread the knowledge of the truth everywhere. God has given us a new teacher in the place of the one who has gone. Our hearts cry to God for the conversion of every one of our older scholars.

Our Native work has been passing through totally different, and much more grievous, trials. Satan, in his two-fold character of “roaring lion” and “Angel of light,” has been sadly at work among our little flock. Our two Catechists have both turned out to be quite unfit to be preachers and teachers of God’s word, and have had to be dismissed. Others, of whom we had hoped better things, have yielded to temptation and fallen into sin. We trust, however, this is just the darkness before the dawn, and that this onslaught of Satan means that great blessing is just ahead. In the midst of the darkness there have been gleams of light. The drops, pre-cursors of coming showers, have been permitted to fall, and we trust the showers of blessing may soon be here. God will not allow the prayers of His people for the work in Bhusawal to go long unanswered, but will speedily send such an answer as shall gladden all our hearts. He has blessed us, and brought many souls to His feet here before, and He will do so again. Pray with us for a mighty outpouring of His Spirit upon work and workers, and for a real conviction of sin to be manifest among all the people.

AN UNPLEASANT EXPERIENCE.
C. H. Schelander.

NAZIRABAD is a village about four miles from Jalgaon. In it are a great number of Mahomedans who think they honour God by persecuting the infidels as they call Christians. The missionaries from Jalgaon have from time to time visited this village but have always had more or less of a rough reception. So it was not with the pleasantest anticipations that we set out one market day with our bullock cart and a box of books for Nazirabad. As soon as we arrived, a fellow called out from a whisky shop, “The missionaries have come,” and in five minutes we had a mob around us of Mahomedans and low caste Hindus. We opened our book box and tried to sell books for about half an hour, but the mob became more and more insolent, throwing old rags and dung and trying to steal the books. No policeman was in sight so we did not know what to do as it was impossible to stay and to go would mean a shower of dirt and stones. But we soon saw that we must go, so we hitched up our cart and started off slowly. Down came the dirt and stones and the shout of the mob could have been heard at least a mile away. We had gone scarcely twenty yards when a policeman in uniform came running to meet us and of course in an instant the cowardly mob dispersed. We did not think of going back to the market place, but the police insisted that we should and promised there should be no more trouble. We procured from the headman of the village two men to stay near the cart and he himself stayed near us. So we got a good place and had a fine time selling Gospels and other literature without any insult whatever. In two hours we sold one hundred and three Gospels, among them twenty-five in Urdu, the language used by Mahomedans. We went home too exhausted to sleep any that night but rejoicing in our hearts that the wrath of men had resulted only in the spread of God’s Word.
EDitorials.

OD, "who is inwardly working the all things according to the counsel of His will." In these days of man’s exaltation and the seeming triumph of evil, it does not appear to the natural man that all things are being inwardly worked by God. But the heart at rest in God knows it is so. In the outside world things are not happening nor is man shaping the course of events, though he may exalt himself against God as though he could do what God cannot. It is God who is inwardly working all things according to the counsel of His will. How much more is it true in the lives and experiences of God’s children! Much that we cannot understand now we can leave to our Father who in the secrets of His will is inwardly working. Our hearts may be grieving over some dreadful failure as it seems to us and to those around us. But listen! Can you not hear the inward working of God? If you cannot hear it just now, trust that you will understand it sometime, now or hereafter. In the hour when you had to be true to your conscience and go through the test when it seemed as though God did not stand by you, and those with whom you had had sweet converse could not understand you and said unkind things about you, rest, wait. God is inwardly working all things. Fear not; when all is revealed you will praise Him for bending everything to the counsel of His own precious will.

A most interesting book has been sent us from England entitled, "Back to Pentecost; or, The Present Need for a Fresh Baptism of the Holy Ghost." It seems to meet in a Scriptural way and with remarkable freedom from man’s surmisings, the question that is confronting Christian workers everywhere, namely, why so few results from much work? The first chapter deals with Scriptural Christianity in forty propositions. If every believer had a practical understanding of his calling in Christ Jesus as set forth in this chapter, the railings of sceptics would soon cease. The second chapter deals with the meaning of Pentecost. We quote a little. "To sum up, then, the lessons of that wonderful day, we find that the men who then believed in Christ became so fully possessed and controlled by the Holy Spirit that their inner life was transfigured, their hearts were purged from worldliness, and they displayed supernatural powers by the operation in them of the same Spirit.

Thus the Church of Christ became the sphere where the Divine power and love were manifested. Therein we see in their brightest luster the union of gifts and graces in believers.

Then the author deals fairly with gifts of healing, prophecy, tongues and visions, gives the meaning of Pentecost as illustrated in the history of the New Testament churches and contrasts the past and the present. "The gifts are lost, and so to a great extent is the grace and love." "It may be said by some that the gospel succeeds to-day apart from such miraculous phenomena, and that therefore they are not needed. But we think that the conviction of most godly men will be that the comparative lack of great results from the gospel preaching of the present day is one of the most painful signs of the times. In Apostolic days there was little preaching comparatively, but gigantic results: now herculean labours in preaching: sermons by the thousand and little result. And there is certainly nothing associated with gospel preaching which unmistakably challenges public attention and compels men to decide whether they will acknowledge God’s hand and receive His message, because so manifestly proved to be of Divine origin. The Divine credentials are wanting." "Ye that are the Lord’s remembrancers, take ye no rest, and give Him no rest till He restore the lost power and glory of Pentecostal days!" Our hearts respond with a deep longing that this may be. For He is able who has promised.

It has been the custom of the Mission Societies in India to unite in a conference once in ten years. The fourth such conference has just been held in Madras. A great deal of work was done to arrange everything systematically so that the greatest amount of ground possible might be covered, and we trust much has been gained towards the more effectual spread of the Gospel in India. Several of our missionaries expected to attend as delegates. Dear Mrs. Fuller was promoted to a higher service, Mr. Fuller was ill, and all others except Mr. Moyser were unable to attend on account of sickness or pressure of work. Our readers will find his report in this number of the India Alliance. It will give an idea of what is upon the hearts of the great army of your co-labourers in India and also may show you something of what has been accomplished in the face of great difficulties. Especially we would call your attention to the fact that this great body of “sent ones” plead with you to equip and send forth many more labourers into this needy field. May you in it hear God’s call and respond, “here am I, send me, or let me send some-one else.”
THE INDIA ALLIANCE.

Mission Questions

THE MADRAS DECENNIAL
CONFERENCE.

WM. MOYSER.

The fourth All Indian Decennial Conference has come and gone but we believe that its influence will remain and be felt in the lives of those whose privilege it was to attend its different sessions. Nearly 250 delegates, representing about fifty different Missionary Societies, were present, coming from all quarters of India, from the Punjab to Ceylon and Aden. Besides there were many visiting Missionaries, among whom were such men as Mr. Maurice Gregory, Prof. Hallowes of Cambridge, and Dr. Torrey of the Bible Institute, Chicago. Dr. Torrey held meetings for several days previous to the Conference and very much good was done. Men were brought face to face with God, His Word and His work, and were made to realize their own nothingness and at the same time God's almighty power which is manifested through the indwelling of the Holy Spirit. The Conference was to have opened on Thursday morning the 18th, by the Rev. Dr. Miller (Madrass Christian College) but on account of illness he was unable to be present. Therefore the venerable Dr. Murdock spoke a few words of welcome and greeted the Conference in the name of the Madras Christians. Then the address was given by the Right Rev. Henry Whitehead, Bishop of Madras. He gave a brief history of Christianity in India, and also outlined in a few words the reasons for the rapid growth of Christianity. The points of his argument were as follows:—

1st. The superior moral discipline of the Christian Church.
2nd. Care of children and freedom from caste prejudices and restraints.
4th. A higher and equal standard of education for men and women.
5th. The power of the Gospel to reform the hearts and lives of its believers.

In regard to the mass movements of the lower castes in some parts of India towards Christianity he stated that for fifty years or more the higher castes had had their chance and had as a whole rejected the Gospel which is the power of God unto salvation; that it was the common people who heard Jesus gladly; that we should ever keep before us the thought that the soul of the lowest Pariah is just as precious in God's sight as the highest Brahman and so we should embrace the opportunity of leading these downtrodden people to the Christ of God who can make men and women of them after God's own heart. He also dwelt at length on the spirit of unity that should permeate all Christian bodies who are working for the coming of Christ's kingdom in India.

The first two days of the Conference, viz. Friday and Saturday were spent in Committee work. The Conference was divided into eight committees who had to deal with the following subjects:

1st. The Native Church, 2nd. English Work, 3rd. Education, 4th. Industrial Work, 5th. Medical Work, 6th. Industrial Work, 7th. Comity, 8th. Literature. These subjects were dealt with at length by their different Committees and then were brought into the general Conference for correction and adoption.

Each morning during the Conference, prayer meetings were held in four different places from 7:30 to 8:30. These meetings were addressed by prominent Christian workers such as Prof. Hallowes and Dr. Torrey. The latter addressed the meetings in turn and was made a great blessing. We shall not have space to deal with the work of each Committee separately or even with the different sessions of the Conference but we will try to place before you a few of the prominent points that were brought out and particularly emphasized.

1st. What the Church of Christ needs is a converted and Spirit-filled Mission Agency and all Missionary bodies should ever keep in view the great truth that he who has not by the new birth entered into a new life, is entirely out of place in the ministry of the Gospel.

2nd. An effort on the part of Missionaries should be made to persuade all Christians to forsake all positions which compel them to work on Sunday; and also that a petition should be sent to the Imperial Government to re-enact a Sunday law for Indian Christians so that it may at least be a "dies non" in business, a day on which employers may abstain from labor without breaking their contracts or endangering in any way their pecuniary rights, a day on which courts and public offices shall be closed.

3rd. That any person observing caste, thus breaking the law of Christ, shall in no case hold
any office in connection with the church of Christ.

4th. Suitable rules should be drawn up and enforced upon Mission workers who are in debt, that this reproach be put away from among us.

5th. The Conference recommends the regular reduction of grants of Mission money made to churches of long standing; in this way self-support will be inculcated.

6th. The desire that many more Missionaries should be set free from other work for the direct preaching of the Gospel among the villages and smaller towns, was very strongly manifested and an earnest petition was framed to send to the home Church asking it to send out more missionaries, one at least to every 50,000 persons.

7th. On account of the desireability of co-operation in all branches of education, and the probable large increase of expenditure in the near future, the Conference was of opinion that a united Mission Training School and a joint Theological College was very necessary.

8th. In reference to Christian education, the Conference recommended that fees be charged for the education of Christian pupils and that the responsibility of paying fees for such education be urged upon parents.

9th. Industrial work was well brought to the front. The Conference recognizing that social progress and the material well-being of the Christian community is a matter of the deepest importance to all Missions, and that the provision of efficient Industrial training is a matter of great importance, urges all Mission Boards to give it a place and support in their work and that manual training should be instituted as soon as possible in the Mission Schools. The subject of peasant settlement was very warmly and ably discussed and many interesting illustrations were brought forward both for and against these settlements. The settlements that have been tried in the Punjab seemed on the whole to have been a complete failure, while those in Gujerat have succeeded very well indeed. Some contended very earnestly that the land should be owned in the name of the Mission, showing where it had not been bought in the name of the Mission, when a pinch came the owners sold the land and so it was lost to the Mission forever. On the contrary it was shown that making men their own masters imparted a spirit of independence and self-reliance.

10th. The Conference deeply deplored the disastrous moral and physical results of the opium and liquor traffics, and a good many members pledged themselves to renewed efforts for the eradication of these evils. This was a much debated subject. It seemed to us as if a goodly number were afraid to go to the root of the matter, and were sawing off the branches instead of cutting at the roots of these evils.

11th. The question of receiving and transferring Mission workers was very well discussed and a few rules for guidance were laid down, viz.

A. No worker should be received into another Mission as an agent without reference to the Mission of which he was formerly a member and the receipt of a certificate of good character.

B. In case he had contracted obligations for his education and training, these obligations must be discharged in his new position.

C. The Conference recommends that no one who belongs or has belonged to a Church, with full rights and privileges of membership, should be received into the fellowship of a sister Mission without reference to the official representation of the former or to the Mission with which the applicant is or has been connected.

D. It is desirable in the interest of Church discipline and harmony that excommunicated persons, under discipline in any church, shall not be received into the membership of any other Church until the bar has been removed by the Church which exercised the discipline.

E. It is desirable that Missions working near each other should communicate with each other, with a view to obtaining as much uniformity in pay and status as the circumstances and conditions of the various societies will admit.

F. It was very strongly felt that all Mission workers should act as colporteurs, and make the selling of Scripture or other books an integral part of each Mission agent’s work, and that a suitable depot for the sale of books should be opened as soon as convenient in all parts of the field.

12th. Women’s work. The Convener of Committee was Miss M. Rose Greenfield, of Z.M.M., Ludhiana, who opened the meeting with a very spirited address setting forth women’s work in all the different branches such as School, Industrial, Evangelistic, and Medical. The question of baptizing women who reside in Zenanas was a difficult one to settle, but it was a unanimous feeling that no one should be baptized in secret. It was felt that the Saviour’s commands should be lovingly put before them and then leave them to act according to the dictates of their own consciences, although it involves forsaking all for Christ’s sake.
Touring Notes.

GOD’S CARE.

Mr. Hagberg.

After seven days touring below the mountains, I have just come home. Last Sunday it commenced raining and in the night it rained hard. On Monday the servants wanted to go home but as I had hoped to stay out until Christmas, I did not want to go back so soon. In the night there was another heavier downpour and my tent was so wet I felt that I was in an ice-house. As there was every appearance of more rain I determined to start home but before starting definitely prayed that God would be pleased to withhold the rain while on the way. To pull through five miles of deep mud on a very rough road with a loaded cart was no easy thing, but God heard prayer and I reached home safely yesterday. Last night we had a heavier rain than before and to-day a cold drizzling rain. Yesterday we had a heavier rain while on the way. To pull me and I believe will still keep me. As I travelled homeward yesterday, considering the beautiful chorus, “I have proved God answers prayer, glory to His name.” This rain means a great loss to the crops which are mostly cut down, and if it continues the grain will be spoiled. The hand of the Lord is surely stretched out still over rebellious India. The headman in the village where I camped said the second day I was there as I began to speak; “We have heard enough now. Take your tent and go away.” I quietly walked off to another place in the village and found a few who listened very intelligently. Two days afterwards in the evening the people called me to come and speak to them again and when I left they asked me not to go away so soon and seemed very friendly. About five years ago Mr. Schelander and I visited these villages and they have not heard the Gospel since. Once in five years! I can only pray that the blessed seed sown may bring forth fruit.

“In Perils by the Heathen.”

J. W. Johnson.

A cook promised to meet me at a certain camping place, but failing to keep his promise, I was left in the jungle to do my own cooking, and as my ability in this line is limited, I soon grew tired of my food and started for home in search of a better cook. The horse that carried me home was a borrowed one and on returning it, I discovered that several members of its owner’s family were lepers and they had used and handled the old cloth saddle on which I had ridden. The cook starts from home to my relief, but indulges a little too freely in whiskey, goes to sleep in the hired cart, and the driver, not knowing the roads, wanders around in the jungle all night. I hired an ox-cart to move my goods to another village. The careless driver turns the cart upside down and cripples the cook and native preacher. At another time the same driver allowed the bulls to run down a steep bank; I leaped out, escaping all injuries but a skinned knee-cap, but the driver narrowly escaped being killed by the bed of the cart, which turned upside down upon him.

Every family has its Oriental grinding stone. Two women usually sit at the stone and sing as they grind the family flour. The old saying “that there are tricks in all trades,” was proven anew to me by a village grinding woman. My flour giving out I engaged a poor widow to double the usual wages, to grind three large measures of good wheat for me. She made excuses for grinding it only at night, as well as pray for the widow and wisdom for myself, I took the adulterated flour and in the presence of twenty or thirty of her neighbours, made her a present of it, after preaching the Gospel to her. She showed no signs of shame for her stealing, but took the meal with a self-satisfied grin. Afterwards the native preacher said to me, “why did you give the meal to her? You are certainly mistaken if you think she will be convicted and ashamed of her stealing by your kindness and preaching.”
I replied that I had obeyed the Lord and the conviction of her theft was the Lord's, not my work. He thought I ought to have scolded and talked with her until she showed some signs of shame, but I have long since learned that thieves in India are not moved by such means.

One marvels at times at the milk-man's ability to water the milk even while one is sitting near by to watch, and also at his earnestness as he declares that the mixture of water and milk is the quality of the animal's product. Again one might think that while one is paying for water in his milk, he would be favoured with pure water, but this is not always the case, as I have proven several times lately.

"The things which happened unto me have fallen out rather unto the furtherance of the gospel." The people judge the European's religion by his capacity to endure the Indian's manners of life. Many inconveniences and disappointments are harder to endure than fiery persecution and our attitude towards them as missionaries convinces the people of our earnestness better than our preaching does.

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**IT PAYS TO OBEY GOD.**

A. JOHNSON.

We started out October 28th, on our first tour of the season, visiting a corner of the district which had been neglected since the famine. We had intended to stay out until the Akola convention, but were caught in a rain, and had to come home sooner. We had a very blessed time while out, especially the last day. It had rained all night and was still threatening, and our first thought was to break camp at once and go home as quickly as possible. But the Spirit seemed to whisper to us to go to some villages to preach the Gospel, and He would take care of us, and the rain. Knowing that His advice is always the best, we started for the villages. We had a big crowd and splendid attention in the first village, and when through, we thought we had done quite enough for a rainy day. But the Spirit seemed to say, "go to another village." On inquiry we found that the road to the next village was very bad, and as we had never received a fair hearing in that village before, we thought it scarcely worth the while to go there in such weather. But the Spirit still seemed to say, "go," and it was finally decided to send the gardi back to camp and I would go on foot to the village. My feet got quite heavy with mud before I got there. On reaching the village I found a few men sitting near the chowry, but on seeing me two or three of them got up and walked off. I said to myself, "it is the same cold reception," but sat down near the chowry. In a little while I saw groups of men coming from different directions, as if they had been summoned, and soon the chowry was filled and there was a big crowd on the outside. But what was better still they had all come to listen. There were some questions asked but not foolish ones. I had great liberty in giving out the messages, and came away praising God that the Gospel message had received at least one fair hearing in that town. I walked a good distance towards the camp before I noticed that my feet were unusually heavy with mud. After breakfast, about one o'clock the sky still being threatening, we broke camp and started for home, distant ten miles. We had not gone far, when it looked as if we were going to have a downpour at once. We lifted our hearts to God in prayer that He would bring us safely home, as the roads were already bad. Besides we had a dangerous river to cross. Well at times the black clouds seemed almost to touch our heads, but scarcely a drop fell to the ground until half an hour after we had reached home, when a steady downpour set in. We lay down in our warm beds, thanking God that we were not out in the rain. God does lead and care for His servants, and it is safe to obey the Holy Spirit.

A Christmas service was held with the church at Akola at which an offering was made to the Lord for His work. The offering amounted to Rupees eighty-five, fifteen of which was contributed by the Boys in the Orphanage. Truly out of their poverty their abundance was manifest.

God ever sends food from Heaven to His down-hearted servants if they will only take it; and therefore, if they continue faint and low, it is their own fault for not seeing and using the provision laid beside them, the table spread in the wilderness.—McLaren.

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**REQUESTS FOR PRAYER.**

*Pray* for the support of orphans.

"the Bombay house.

"work in the districts.

"wisdom in various phases of work in Gujerat.

"that we may learn all that God is seeking to teach us.

*Praise* for returned and new missionaries.

"upholding in times of deep trial and testing.
A HEART-GLIMPSE.
Miss Woodworth.

A FEW days ago in conversation with one of our Native Christian women I got a little glimpse into some of the heathen hearts around us which I had never had before. This woman herself was a heathen only three years ago, but was driven by the famine to one of our mission stations where she heard about God and, believing, was saved. Her life since has been most consistent and although unable to read and slow in committing to memory, yet she has shown a great desire to learn from the Word and is very faithful in living up to the light received. When she has to be reproved for anything, (which is rarely) she makes a determination that she never will do that thing again. I had wondered a little at her steadfastness and consistency with the light received, but she told me the other evening that from a child she had a spirit of worship and an especial reverence for everything considered sacred. This God-given longing for Himself, had, for the want of light, been obliged to run in a wrong channel and she had tried to satisfy it by diligence in worshiping her idols and holding in reverence the Hindu Gurus and other men reputed holy. She had a desire for forgiveness of sin yet scarcely any conception of what it was. There were only one or two things which she knew it was sinful to do and from these she carefully refrained. But with all her sincerity and efforts she found no peace and only after the True Light had found an entrance into her heart was there rest. Her words made me think. I see clearer how God has His own among the blinded ones about us and how there are hungry hearts groping for the light which we alone can give, for "Faith cometh by hearing." Shall we not be more faithful in our efforts to give these the word of life? "For there is none other name under heaven given among men, whereby we must be saved."

HARRIET MALLORY FULLER;
A TRIBUTE.

WE have much to be thankful for that dear India has had the blessing of eight years of a beautiful life devoted to its service. While we cannot understand why God should have needed Mrs. Fuller with Him at the close of those eight years more than we needed her here, we can look back and praise God for what He was pleased to accom-
Item

Mr. and Mrs. Schelander are happy in the possession of a fine baby boy, born December 18th. His name is Frederick William.

The first party of missionaries arrived December 5. It consisted of Mr. and Mrs. Stanley, Mr. and Mrs. Dutton, Miss Scovill, Miss Decker, Miss Compton and Mr. Auerheimer.

The second party of missionaries arrived January 5, consisting of Mr. Back, Misses Seasholtz, Knight, Dunham, Weist and McAuley. Of these the first two are returning while the others are new missionaries. We praise God for this much needed help.

One of the recent converts in Bombay was very ill for several days. We finally called him to the house and we prayed with him. He got up, walked six miles on an errand for us and had no more pain.

Mr. and Mrs. Dutton went back to their station, Jalgaon, and are now out touring. Mrs. Stanley has gone to Akola, hoping to get out in the district before the hot weather. Mr. Stanley is helping in the office work in Bombay for a while, then will go to Akola to take charge of the Industrial Shop.

Mr. Auerheimer went to Viramgam to be with Mr. Bennett. So Gujarath gets all the new missionaries and Berar is still left to plead. And while we are glad for three for Gujarath, we can only exclaim, what are they in a field where thousands are ready to be gathered in! Where are the young men in our Institute that they have no open ears to the cry of India's millions?

Some of our missionaries who have been out touring have had a most uncomfortable time on account of rain, and have had to come in for a little while. The crops have been greatly damaged and the people's hearts are falling them through fear. The rains have been so unusual that no one was prepared for them and much of the grain was cut but not garnered.

Mr. Fuller, Mr. Turnbull and Mr. McKeel are slowly recovering from severe illnesses. Mr. Fuller and Mr. Turnbull had relapses which proved more serious than the first attacks. Mrs. Burman is at her studies again. Miss O'Donnell is not well and will probably have to go away for a time of rest. It is a time for the friends at home to hold the ropes firmly and steadily.

One encouraging feature in the Marathi field is the increasing desire for the Word of God. More Scripture portions have been sold this year, especially in some parts of the field, than in any previous year. We are seeing the cloud no bigger than a man's hand which will yet break into a shower of repentance and faith in Jesus. Yes, among the proud Marathi people we shall soon see a break. Pray on; God has a people here to set His name upon.

On the evening of the day that the missionaries arrived, Mr. Franklin had the joy of baptism ten people in the fountain in front of Berachah Home. Five had been Christians some time and five were recent converts, first-fruit of work here in Bombay since our return. A large crowd gathered outside to witness the baptism and for over an hour Mr. Franklin and his workers preached the Gospel to them. Our workers tell us that the news of the baptism spread among the people and many have been here since to inquire the way of salvation.

Miss Decker and Compton have gone to Kaira and are busy studying Gujarath, while each has found her corner to fill in the work. Miss Compton has some sewing-classes among the girls and Miss Decker is helping in the hospital work. Already they have lightened many a burden of the overtaxed workers. They write that the girls in the Orphanage seemed glad to see them and some of them fasted one day and prayed that the missionaries might soon get the language so as to explain the Scriptures to them.

On Tuesday, December 9, Mr. Duckworth and Miss Scovill were united in marriage at Berachah Home. As Miss Scovill had been in the work in Bombay for several years she had many friends who gathered to welcome her back and extend congratulations. A few hours were spent in singing, prayer, and social intercourse, and all felt that Jesus was a guest at this wedding as well as the one at Cana of Galilee. Mrs. Duckworth was soon called upon to realize the force of her marriage vow to "love and cherish in sickness and health," for Mr. Duckworth was taken with very high fever in a few days. He was not able to be about again until Christmas day.

Mr. J. W. Johnson writes of a blacksmith in a village in his district. He says: "He has been reading the Bible for fifteen years. He has been faithfully dealt with and we felt that we were giving him his last warning. He has disciples to whom he reads the New Testament every Sunday but he carefully omits all that does not agree with his ideas of its meaning. He said his disciples had been taught the true baptism with the Holy Spirit and that according to the New Testament one was not now required to take water baptism. One of his disciples tried to prove to me by the Bible that Peter was a true Christian and retained his caste; that even after Christ died he went back to his fishing which showed he was not required to forsake caste; and that Nicodemus was an high caste man but retained his caste position by living a secret disciple's life." Is not this the same as higher criticism in the home land, adapted by Satan to meet the needs of the people of this land?
List of Alliance Missionaries.

BERAR—
AKOLA.
Mr. and Mrs. Moyser.
Mr. and Mrs. Stanley.

AMRAOTI.
Mr. and Mrs. Dinham.
Miss Becker. Miss Holmes.

BULDA NA.
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—
BHUSSAWAL.
Mr. and Mrs. Bannister.

CHALISGAON.
Mr. and Mrs. Phelps.

JALGAON.
Mr. and Mrs. Dutton.

PACHORA.
Mr. A. Johnson.

GUJERAT—
VIRAMGAM.
Mr. Bennett.
Mr. Auernheimer.

SANAND.
Mr. and Mrs. King.
Miss Hikker.

AHMEDABAD.
Miss Fraser. Mrs. Burman.

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

KAIRA.
Miss Wells. Miss Woodworth.
Miss Compton.
Miss Decker.

MATAR (P.O. Kaira).
Miss McDougall.
Miss O' Donnell.

DHOLKA.
Mr. and Mrs. 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,
Mrs. Simmons.

Mr. and Mrs. Smalley,
Miss Seasholtz,
Mr. Back,
Mr. and Mrs. Erickson.

Mr. and Mrs. Cockburn,
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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