The

India Alliance.

The Organ of

The Christian and Missionary Alliance
in India.

Contents:

Poem—Whom I Serve. By F. R. Havergal... 133
The Man Christ Jesus. By Wm. Franklin... 133
Station Notes:—Mehmedabad, Khamgaon, Dholka... 134
What does it Mean? By Miss Wiest... 137
Editorials... 138
Mission Questions:—The Appeal of the Decennial Conference

to the Home Churches, Native Helpers... 139
Glimpses From the Field:—Work with the Orphanage Boys,
Incidents in Mission Work, Strange Things... 142
The Lord My Healer. By Zella Z. McAuley... 143
Items... 144

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


Rev. A. B. Simpson ... ... ... President & General Superintendent.
Rev. C. N. Kinney. ... ... ... Rev. John Salmon.
Rev. O. E. Mallory. ... ... ... Rev. M. B. Fuller.
Rev. W. C. Stevens. ... ... ... Rev. O. M. Brown.
Mr. Geo. Montgomery. ... ... ... Mr. Emmons Mockridge.
... ... ... ... ... Mr. Ulysses Lewis.

Rev. A. E. Funk ... ... ... General Secretary & Foreign Superintendent.
Mr. David Crear ... ... ... Treasurer, 690-Eighth Ave., New York.
Rev. J. D. Williams ... ... ... Recording Secretary.
Mrs. A. B. Simpson ... ... ... Superintendent Assignment of Missions.
Rev. Wilbur F. Meminger ... ... Field Superintendent.
Rev. Henry Wilson, D.D. ... ... ... do.
Miss May Agnew ... ... ... Secretary of Organization Department.

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 nonsectarian 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.

Terms of Subscription—In all Countries where the rupee is current Re. 1 2 0 | In England 1s. 6d.
... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ......
Whom I Serve.

F. R. Havergal.

Jesus, Master whom I serve,
Though so feebly and so ill,
Strengthen hand and heart and nerve
All Thy bidding to fulfill;
Open Thou mine eyes to see
All the work Thou hast for me.

Lord, Thou needest not I know,
Service such as I can bring;
Yet I long to prove and show
Full allegiance to my King.
Thou an honor art to me,
Let me be a praise to Thee.

Jesus, Master wilt Thou use
One who owes Thee more than all?
As Thou wilt! I will not choose,
Only let me hear Thy call;
Jesus, let me always be
In Thy service glad and free.

THE MAN CHRIST JESUS.

Wm. Franklin.

In the Old Testament God gives us in types many pictures of Christ in His work for us on the cross as our atonement, and His life for us as our example.

In the meat offering, recorded in the second chapter of Leviticus, there is no blood offered. It is type of the life of the Lord Jesus in His daily walk, offering Himself to the service of man. There is a laying down of our life daily that means more than giving up our life on the cross. The greater part of the meat offering was grain, grain ground into flour, fine flour.

From the Scripture we learn that in all the offerings blood was God's portion, so we learn from Gen. 1 : 29 that grain was given to man as his portion for food. Grain being man's portion, this offering seems to represent to us man's duty to man in his yieldedness to God. It reveals to us how Christ, the perfect man in His life here on earth, was perfectly yielded to God in His service to God. He was always, at all times, man's servant, at man's disposal. It is a lesson to us of what we may be to our fellow men in our service to God.

The grinding of the grain into flour represents the deepest suffering, typical of the sufferings of Christ. In His service to man there was the continued bruising, grinding, pressing and wearing trial. In His busy life He is never too busy to be at the service of the people. We take the first chapter of Mark as an example. He comes from the morning service where He has addressed the people; on the way He casts an evil spirit out of a man, then goes to Peter's house and heals Peter's mother-in-law. In the evening they brought unto Him all that were diseased. He healed them. Not a murmur about the day's work, He does not chide any because they have come while He is so busy, He does not permit one to go away because He is weary. A great while before the dawn of the next day He goes away to a secret place to pray. His disciples go to Him and tell Him that the people are seeking Him. He does not scold them because they have sought Him while in private prayer but He arises and goes with them into other parts to give His life more fully to the service of man.

While in this service on earth He was misunderstood. Some said of His highest service that He was possessed of a devil; others said that He did His service in the power of the devil; He is called a glutton because He goes to a feast; He is classed with sinners because He dares to favor one that is tainted with sin; many who are healed do not return to give thanks; His disciples are so stupid that they do not comprehend His teaching, though He teaches them the same things many times. This is His service for man, though done to God during His sojourn on the earth. No treatment can ever stop Him in His gracious work.

We think that there is a place where our suffering or our patience may cease. In the
daily grind we feel that we may relax to save ourselves. Some are so stupid that we cannot spend our valuable time to teach them; our times of rest and relaxation must not be interfered with. Not so with our Lord. May we be enabled to get the vision of Jesus as our perfect example and in the daily grinding, bruising, pressing ordeal, be at man's service in our devotion to Him, that He spend our valuable time to teach them; our distress is His delight.

Some may say, "O but Jesus was divine and He did not feel these things as we do!" "He was tempted in all points as we are, yet without sin." He felt all these things. There are many passages of Scripture which show to us that Jesus was deeply conscious of all the various kinds of treatment He received from His friends as well as His foes. "Reproach has broken my heart," He says.

The flour of the meat offering must be fine flour. No unevenness or roughness; fit emblem of what Jesus was in His earthly life. "In His life, one day's walk did not contradict another, one hour's service did not clash with another. In Him every grace was perfect, none to excess, none out of place, none wanting. Firm, unmoved, elevated, yet He was the meek one, the gentle one, the humble one. In Him firmness never degenerated into obstinacy, calmness into weakness, or His elevation of soul into the forgetfulness of others. With us it is so different. Even our graces are but a revelation of a greater weakness on some other line. Our very attempts to live and die for Him who loved us only show how unlike Him we are. May God enable us to view the Lord Jesus in His life on the earth so that we shall become like Him! — Jukes."

Some of the missionaries who have been away on the hills have returned to their work and most of the others will return within a few days. We praise God for the rest and renewing of life which they have all had and some have had real touches of God in definite healing. All have been learning in God's school in which there are no vacations. Every day has its lessons and the great Teacher never tires of His pupils or wishes to get away from them. Praise His name, that He "fainteth not neither is weary, He giveth power to the faint and to them that have no might, He increaseth strength."

**Station Notes.**

**MEHMADABAD.**

**Mr. Turnbull.**

THROUGH contact with the people in this district of sixty-one villages one is constantly reminded that as disciples of Christ, "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

There are now quite three hundred Christians in connection with the work here, the majority of whom have been taken into the church during the past two or three years. Just as Mr. Woodward was beginning to see the result of his patient labours among the people, he was called to higher service in the Glory Land. Mrs. Woodward and Miss Hansen stood by the work nobly after he went to be with the Lord but owing to severe physical testing were handicapped in itinerating work among the people.

From time immemorial the Gujerati people have been steeped in heathen darkness and superstition and consequently even after some accept Christ definitely as their Saviour they have to be taught as little children what sin really is and what Christ will do for those who trust Him. The marriage question is one of the hardest to solve, as the people have been brought up with such loose ideas concerning it. Recently a native Christian took his brother's widow as wife (according to Hindu custom) although he was already married and had been forewarned not to do such a thing; as a result he had to be expelled from the church. Another Christian young man, whose wife died of plague not long ago, has recently taken a heathen woman as his wife. The reason such things so contrary to God's will are committed is often because the Christians are pressed into such deeds by their heathen relatives and friends. We feel there is a lack sometimes of a clean-cut separation from their old life and we know it is only our Heavenly Father, who can open their hearts and minds to see that compromise with the world destroys spiritual growth. The converts from heathenism have come into the church so rapidly during the past three years that it has been impossible for Miss Hansen to visit them all, in their different villages fre-
But farther on the way grows brighter. Miss Hansen, Mrs. Turnbull and myself are looking forward to several months of itinerating work during the coming cold season, God willing. Meanwhile we greatly desire that the home friends will stand with us in prayer and faith that God will put a mighty conviction of sin upon the hearts of the people, so that when they hear of Christ in their villages in due time, they may readily receive Him as, “The Lamb of God that taketh away the sin of the world.” And this Christian community of three hundred precious immortal souls,—Oh, let us earnestly look to God that they may get a true conception of sin also, and then that they may receive such a vision of their inheritance in Christ that they will not be satisfied until they know the Holy Spirit is dwelling within to give them power over all that is not of God, and to enable them to so live daily that many others through them will be led to come to the Saviour.

As is well known Gujerat has been undergoing the scourge of famine and plague for some time now, but this has given the workers the privilege of gathering in many orphan children, and in Mehmadabad taluka at present we are endeavouring to care for quite a hundred orphan and half orphan boys and girls, who are supported in their own villages as there is no accommodation for them on the mission compound. The funds given monthly through our superintendent for these children could be well used in another way if the boys and girls here were supported by Christian friends who feel they could do a little more for the Master’s work in India.

These children come in every Saturday morning to be taught the Word and to attend the services on Sunday also. Quite a number are bright Christians and prize their Bibles (when they are fortunate enough to own one) very much with the Holy Spirit—otherwise our work will be in vain.

KHAMGAON, BERAR.

ALICE YODER.

“He shall cover thee with His feathers, and under His wings shalt thou trust.” Psa. 91:4.

This verse was never more real than during our seven weeks experience of camping in the jungles, on account of plague, with more than 200 under our care. We never realized the Lord nearer with His “everlasting arms underneath” than we did in that seven weeks. We just somehow nestled close under those wings that never fail us, and let the Lord cover us...
from the awful heat when the temperature was 105 at times during the day in the coolest place we had, and from the calamity till it be overpast, when one of our dear girls was smitten with plague and died, and another was taken down with it in the room next to our bedroom.

As we gathered for our daily morning prayer, and saw all in their places, and realized that God had carried us safely through another night, our hearts were moved in thankfulness for our Father's tender care and keeping. "Thus far shalt thou come and no farther." Job. 38:11. The wild seas must obey His will. So God stayed the disease. We do not now why it was permitted to come into our midst but we shall when the curtains are lifted and we shall "see Him face to face."

The trial of our faith is still greater trials.

The place where we camped was not by any means our own choice but it seemed the only thing left for us to do was to take that place. When the plague first came to Khamgaon it was the segregation camp, where they had the hospitals for the plague-stricken, and infected ones, and the white spots to our right and left showed what remained of the ashes of the corpses that had been left there by tons, but the high winds had carried most of them away. Do not ask how much of them were blown over our cooking vessels and water jug, because they were purified by fire from the infection. We were quite accustomed to high colored food those windy days.

Bro. Franklin came from Bombay to help us move out and we were so glad and thankful for his service but right in the midst he was called home on account of plague breaking out in their yard.

We put up bamboo huts for the children. During the high winds they had to be tied up more than once a day. We had a tent to keep our wee brown babies in and one tent 12 by 14, was occupied by Miss Krater, the ducks, chickens, turkeys, parrot, and myself. The jungle dogs and cats soon relieved us of the chickens. There were several trees we had hoped for shade from but alas it happened to be the time of the falling of the leaves and there was nothing left but the branches.

Nevertheless our school went right on from six a.m. to twelve. The children learned to keep their books weighted down with stones. We kept up our regular meetings and the singing attracted many from the huts around that otherwise would not have heard. We are now all cleaned up and back again in our houses. We praise God for all the way. At times it was cloudy and there was rain not far away. There are often showers at this season called mango showers. The clouds passed away without rain. We trust God may lay it on your heart to pray that we may not again have plague in the Orphanage.

DHOLKA TRAINING SCHOOL.
H. V. ANDREWS.

"Except the Lord build the house, they labor in vain who build it." This certainly implies that if the building of the house is of the Lord, they shall not labor in vain who build it. The way the Lord has prospered the building of the rooms for the students of the Bible Training School has clearly indicated that this work is His.

It was an easy matter for the missionaries assembled in convention to decide that twenty-five rooms be built at Dholka to accommodate the young men and women preparing for Gospel work, but the providing of the money necessary was not so simple. When we were ready to commence operations we found there was no fund upon which we could draw for this work. Nothing within the range of our thought suggested a solution of the difficulty. But how simple a matter it was with the Lord, the Builder. While in prayer light appeared giving joy and courage. There were on hand Rs. 200 of the Orphanage boys' self-denial money. Would not the boys gladly give this for the building? This had only to be suggested to receive a hearty approval. Then we had Rs. 75 sent to us. This was added to the Rs. 200. With the brick ready, which we had made on our place, this was a good start. We commenced at once and soon saw a few of the students sheltered. Then the money failed and the work ceased, though not for many days. The foreign mail brought a nice sum with which the work was resumed. The next mail brought another substantial donation, and the next one a smaller amount. Lastly a letter from Mrs. Woodward has brought the news, that in answer to her appeal a considerable sum has been given in the Canadian conventions.

After a few rooms were finished, we found that the cost exceeded our estimate, but the Lord knew what the cost would be, and has provided accordingly.

This exhibition of God's provision has been a blessing to us, and has greatly encouraged us in the work. Where a short time ago there was nothing, now we have nineteen nice plain rooms...
in a few months was reading in the third reader. He now gives all his time to sewing and cutting, and we are in hopes he will be able to do European work in a few months. Others of the boys are following hard after him.

The third shop of interest is our shoe shop. Here we have ten boys at work. The shoe shop brings us in considerable money for we take in work from the people in the town and villages.

The next to speak of are our dhobies or laundrymen. They are doing our work (the missionaries) and are doing quite well when we take into consideration that they have no dhobie to teach them.

We have lately begun to make table brick and the boys are doing fairly well. We believe this industry can be carried on with considerable profit, for if we make good brick we can sell them quite readily.

Besides what I have mentioned, we have some brick masons and weavers. Many of the boys work at common labor, carrying brick, clay etc., etc., so we have but very few idle boys.

All who are able to work are busy at something and the way they eat indicates it.

---

WHAT DOES IT MEAN?

Miss Wiest.

WHAT does it mean to study Marathi, day after day, week after week, month after month, staring at the queer, unfamiliar characters that never seem to look natural or restful to the eye; to have Marathi served for breakfast, dinner and supper, to "eat it" all the time between meals, to pore and ponder over its intricacies, (and Marathi is like the catacombs at Rome for its labyrinth of strange constructions and idioms); to learn that every rule has more exceptions than conformities; in fact, to be submerged, body, soul and spirit, as it were, into a sea of strange sounds and signs that seem incomprehensible to the tired learner; —and then finally, when the book-knowledge is really mastered, to unlearn a great deal of it in order to reach the common people by colloquial Marathi,—all this, what does it mean, dear friends at home?

Is it not that the new missionary needs your prayers for the grace of God to meet this need, and that he may not become a parched and fruitless tree during the long prosy days of repressed activities along lines of missionary effort while he studies the language?

"Brethren, pray for us, that utterance may be given."
THE INDIA ALLIANCE.

Editorials.

"The eyes of all wait upon thee; and thou givest them meat in due season" Psal. 145:15.

Waiting on God is as necessary as breathing. God has made His creatures so that this becomes indispensable. In the verse quoted above the lower animals are spoken of as waiting on God for their daily food. They do this instinctively. "They seek their meat from God," is written in another verse. God is to be honored in all His creation; the trees, stars and beasts will give Him the praise due to His name.

Man is the highest of God's creation. It is left for him and him alone to voluntarily wait upon God. If God is to be rightly honored in man, man must voluntarily wait upon God. God has given him an intellect that He might thus be honored in him, in giving to Him.

As it is man's life and being to wait upon God so it is God's life and being to give to man. The man who has not known the blessedness of consciously receiving from God has not yet learned the true way of life. How many are receiving from God daily but do not acknowledge God, do not consciously receive from Him. The blessing thus received misses the true end of glorifying God. How many hearts have been made to rejoice as they have seen the hand of God in the things that they have received from Him. How it has rejoice the heart of God to see His children to consciously receive from Him and to gratefully acknowledge the gift from Him.

"Fight the good fight of faith." I Tim. 6:12.

The Christian warfare is not an imaginary conflict. There are battles just as real to fight and victories far more glorious to win than on any earthly battle field. "We wrestle not against flesh and blood." Nevertheless there is real wrestling—wrestling that calls forth all the energies of the being. The powers of darkness, the stealthy encroachments of sin and the deceitfulness of one's own heart must be met and conquered. "The weapons of our warfare are not carnal." They must be conquered by the Word of God through the power of the blood. Each day brings its conflicts and the days that seem the most quiet and peaceful are the ones that need the most watchfulness and prayer. The temptation is strong at such times to lay aside the armor for a little while and be at ease, then satan comes in like a flood bringing darkness and dismay and the poor heart trembles with doubts and fears. Many are ensnared by the enemy in this way. There is no time to be off our guard, no time to spend grieving over past failures, or dreading the conflicts of coming days. A bold renewal of the fight each day with a firm faith in the Captain of our salvation must win.

Our readers will notice that we have given an epitome, under Mission Questions, of the Appeal of the Decennial Conference held at Madras. There is mention made in that Appeal of the scarcity of workers, and the great number of people that are not reached by the Gospel. Our hearts have been so deeply touched with this fact in our own districts. It is not so much that the people are begging us to come and give them the Gospel as that the fields are open and the people are willing to listen to the Gospel. As we have seen of late the great need around Bombay our hearts have well nigh fainted within us. There are whole districts around Bombay City where there are practically no workers, and if the workers were ready we could place fifty workers immediately. But there are many more needy fields where workers are needed and it seems almost impossible to get hold of many for any one field. We ask all our readers to unite in prayer with us that the Lord of the harvest will send forth laborers into His harvest field. India, in a great measure, seems to be a great harvest field. Very often when we have gone into one part, there have been so many other needy places that we feel that we have done so little.

With this number of the India Alliance closes the first year in its new form. We thank the many friends who have been interested in it. We have received many words of appreciation and commendation from friends far and near. Many of these we have not know intimately. These words have all been made a cheer to us and a help in making the paper more to all. We would gladly reply to each one personally had we the time.

We ask our friends to unite with us afresh in prayer that the paper may be made even a greater blessing the coming year, also for an increased subscription list. To this end we ask all our old subscribers to renew as soon as it is convenient and to help us in getting new
subscribers. We are making a special offer for new subscribers below.

* * *

To increase the circulation of our paper we make the following offer. To any person getting a club of five new subscribers we will give the paper free. That is any one sending us five new names and $2: 50. will have the paper sent to the names sent and receive one extra copy of the paper to be sent to any address he may choose.

Mission Questions.

The Appeal of the Decennial Conference to the Home Churches.

E have felt that our constituency at home would be interested in knowing some of the results of the Conference held in Madras at the close of last year. We herewith append an epitome of its appeal.

A grateful acknowledgement was made of the service rendered during the time of Plague and famine and the attendant results noted; the spread of knowledge among the higher classes, the enlightenment of the lower classes; the patriotic feeling of the people tending to the enlightenment of the people as a whole and the means of social reform in many ways; nearly all the different sects assuming a modified form in their teaching.

All this was acknowledged as a result of Christian Missionary effort and in them was perceived an additional opportunity for the increased activity of the Christian Church.

The movement among the depressed classes has gathered force. Multitudes have entered the Christian Church. Many thousands of orphans have been brought under missionary care. The work of Industrial missions for the economic elevation of the Christian Community has risen into prominence.

Medical missions and Zenana work have helped to remove prejudice and to raise the home life, and have found outside imitators.

The Bible has been translated into all the chief tongues of India, and is being studied far beyond the limits of the Christian Church. Christian literature in the vernaculars and in English is raising the ignorant and influencing the educated.

In all parts of the country nearly 3,000 Missionaries, including ministers, laymen and women are preaching the Gospel. While some 25,000 native Christian preachers, Zenana workers and school teachers are helping to extend and build up the kingdom of Christ.

The Protestant Christian community now numbers about one million. During the last decade it has increased in proportion far larger than that of any other.

With all this the desire after a higher standard of Christian life and knowledge has increased. The doors are opening, the adversaries are decreasing. There is scarcely a part of India that is not now accessible to wise, patient and zealous missionary effort. The command of our Saviour has not changed, "Make disciples of all nations." Nor assuredly has His promise failed us during the past ten years. He has been with us "all the days."

Yet although modern Missionaries have been at work in India for more than a century, the fact remains that the number of foreign Missionaries at present engaged in the work on these lands is not only wholly inadequate to enable them to avail themselves of the opportunities that press upon them but also far below what the resources of the Christian Church can well afford to maintain.

Even if the clear and intelligible statement of the Gospel Message to each inhabitant were all that was aimed at, yet the body of foreign Missionaries and native preachers at present at work would be deplorably inadequate, as it will suffice for the regular visitation of only a small proportion of the inhabitants, and the vast majority of the villages are not regularly visited at all.

It is thought to be anything but an extravagant estimate of the needs of the country, if we ask that there be one male and one female Missionary for every 50,000 of the population, and this would mean the quadrupling of our present number. It is the opinion of sober, thoughtful and zealous men that, in order to carry on thoroughly the work now in hand and to enter the most obviously open doors which God has sent before this Church in India, the Missionary staff in this country should be at least doubled within the next ten years.

But we further affirm that the mere placing of a clear and intelligible statement of the Gospel Message before every inhabitant would be a very inadequate fulfillment of our duty. The messengers of the Churches have to use the influences of the Divine Spirit to remove preju-
dices of ages, to overcome aversion, indifference and inertia, to arrest attention, to win affection for Christ by beneficent deeds, and to impart new ideals of life by unselfish and saintly lives. They have to awaken a truer consciousness of sin, to deepen a sense of responsibility, and to strengthen and encourage those of feeble will till they bring their courage to the point of heroism.

As there is need of a large diversity of gifts, we appeal to those of the most highly educated classes of our native lands who have consecrated their lives to obedience of Christ to consider whether there is not a call to many of them to dedicate their talents to the uplifting of their brethren and sisters in foreign lands. We would appeal to ministers, doctors and nurses, to writers and journalists, to men of organising power and business experience, and to Christian ladies and journalists, to men of organising power and business experience, and to Christian ladies and gentlemen possessed of private pecuniary resources, to ask themselves whether they cannot hear a call of God for this work. At the same time every worker endued with the spirit of love and of a sound mind, and possessing qualities that go to make up the successful minister at home will find here abundant scope for the exercise of all his gifts.

In the name of Christ our Common Lord for the sake of those who, lacking Him, are as sheep without a shepherd, we ask you to listen to our appeal. You under God have sent us forth to India. We count it a privilege to give our lives for this land. For Christ's sake and the Gospel's, strengthen our hands and enable us to press on towards the goal of our great calling—the preaching the Gospel to every creature in this land.

NATIVE HELPERS.

The above term is a good one and is very comprehensive. Every one who will stop to consider the question for a little will see that even if the present force of missionaries could be doubled at once and then doubled again and all that number of missionaries were thoroughly efficient, equipped with natural gifts, disciplined by thorough training and above all filled with the Spirit and with holy zeal for the work, yet they could do only a small part of the work to be done in India. They could lead and direct the work from a much larger number of centers but still they could only lead and direct and do good large shares of the real work themselves while the greater part of it must be done by natives. All native Christians should be helpers, and we are glad that there are in various missions in India some grand specimens of such. Some of these are supported by the missions to which they belong and some are volunteer workers who support themselves in some secular business and help in the work for love of Christ. We do not want to make any comparison between the paid and the unpaid helpers for no such comparison can be made. In the Christian church in India as in every other country there are men and women who are called to give their whole time to preach the Gospel. Their time is too valuable for that most important work, to be used in merely earning money. The Apostle Paul says that it is right and fitting that they who preach the Gospel should live of the Gospel. If God has called such to preach He has called the church to support them whether foreign missionaries or native helpers. When we speak of a self-supporting native church we do not mean a church whose pastor earns his own living, but rather a church who supports its pastor so that he can give himself to the work of the church. We have heard much of unpaid native workers and we believe that every saved man and woman who is not called to give his or her whole time to the work is called to be an unpaid worker, not a preacher or Bible woman but a worker for Christ and a helper of the mission in which his or her lot is cast. Some good men have said, ‘foreign money for foreigners and native money for native helpers.” We do not see that any such line can be drawn. The first convert in a mission may be called at once as Paul was to the ministry before there is any native church to support him and if he become the missionary’s helper there is no reason why he should not be supported, as an evangelist to the heathen, by the home churches who support the missionary or even in part as a shepherd of some small weak flock which is not able to support him wholly. They should be taught from the beginning to do all they can and never to do less than to give the tithe for the Lord’s work, but the tithe in the beginning of a church would not support a pastor. There may be many helpers who can act as local preachers and in S.S. work without pay. There must be such if the church is to grow. But we want it to be clearly understood that the church in India, like the church at home needs both the paid and the unpaid helpers. There are men and women, who have the call of God upon them, the “Woe is me if I preach not the Gospel.” They have turned aside to other work and God has not let them prosper and they have come back to the work ready to receive much
While the work of teaching and preaching to these 500 boys must be done, there are many, many other things to be done and all cannot be teachers and preachers only. My work has been to look after the food and clothes and the sick and suffering. Many are still not over the effects of the famine and their blood seems filled with disease. The consumption cases need great care. Then it is a great work to attend to the sores which so many are subject to, sore heads, sore ears, sore eyes, sore mouths, and bad running ulcers on the body, which must be carefully washed and dressed every day, although the washing and dressing causes much pain, and they often beg to be let alone, but if great care is not taken the sores in the mouths will eat through the cheek causing death, and the eye balls will burst out. Many times I have washed and dressed sores till the relish for food had all left.

This is a very important work, but it is not all. Who can work over these sufferers without a deep desire to know the state of each boy's soul? The work often brought great joy because of the heart to heart talks I was permitted to have with the different ones. Each day brought forth opportunities to talk with some boys and pray with some. During the fever season some days, over 200 boys would have chills and fevers lasting from two to four hours. Many would call for prayer. One boy who knew how to touch God for his body would want me to pray with him but when he knew I was weary and so many others were to be prayed for he would not call me, but many days as I would pass his room I would hear him with his face turned heavenward talking to God. I often stopped and listened and his prayers brought strength and courage to my heart. He never forgot to ask God to bless and strengthen those that had charge, and were sent by God to work for them. Often God met with two or more of us as we prayed and the boys would confess their sins, and their neglect of reading the Word.

One night after I had retired I was called to come quickly to one boy who was very sick. I hurried to him and he said, "I have something to tell you." Then he confessed that
another boy had stolen a piece and asked him to get some sweets for him. He said, "I bought the sweets and he offered me to eat them, but I have been troubled ever since because I bought the sweets with a stolen piece. After we prayed, he looked cheerful and said, "My pain is all gone." Is it not worth while to lose a little sleep in order that sin sick ones may find peace and joy in God?

I would not realize how much had been done in personal work with the boys until I would hear their testimony in the meeting. Whatever work God puts us in is much to do that means direct dealing with souls and much may be accomplished in work that seems so little.

INCIDENTS IN MISSION WORK,
Mrs. E. Burman.

During the past week—the first week in April—the Mohammedans have been commemorating the death of Huson, who was the grand son of Mohammed. He was killed in Siam by Yazid whose father was a great head of Mohammedan religion. Yazid became very powerful and was at one time regarded king of Siam. If you ask a Hindu what means this commotion in the city he will say, "It is Mohorrum." At this feast they make paper representations of the tomb of Huson; these are called, Taboots. Many of them are large and beautiful. On the last day of Mohorrum these Taboots are carried to the river with sorrow and mourning and dipped in the water. For several days the people march through the streets singing songs of lamentation.

There are many idols in this city which the people worship; one stands near the mission house; around it are small images. What a pleasure it is to go to the people living near and give them the words of life.

One evening when we went there we found the people gathered together performing the ceremony of a child marriage. The bride and groom, a little boy and girl, were seated on the ground. The girl was about four or five years of age, and the boy a few years older. They wore ornaments. In India several pairs of bracelets and earrings are worn, by both men and women. After sitting with the people awhile there was opportunity for Miss Fraser to give a Gospel message.

One Sunday morning I started out alone to invite the children to come to Sunday school. Our custom is to make all things ready then go out and invite them. Non-christians wait for the invitation. I had called at the places near by and was leaving to go to a more distant part of the city, with a strong desire in my heart for some bright children to go with me and assist me. As I walked along I saw that a boy and girl were coming with me. The girl however turned off another road, but the little boy kept steadily on and seemed much interested in helping to invite the children. I saw that God had been reading my thoughts and had sent just the right one with me. Only a very small per cent. of the non-christian children who come to the Sunday school can read. One is astonished after coming from the Orphanage where the children are christianized to go to some city and mingle with and try to christianize the children who have not been under the influence of the Gospel. It is then that we begin to appreciate what God has done for the Orphanage children.

One day when we were seating the children for the study of the Word, we noticed that they were moving away from one of the children we were trying to seat with them. Caste-prejudice was the cause. Caste-prejudice is so strong that even the out-castes refuse to sit with certain other. It requires a heart filled with divine love to win them.

STRANGE THINGS.
Miss Seasholtz.

A strange story came to our ears one day, and as the native people came in their excitement to tell us, we at first hardly believed it, for it seemed like one of those stories which was "Too strange to be true," even though we found afterwards it was true.

The story was this: In a village about three miles from here, it rained in a space of about two acres, and with the rain fell a number of small fish. The rain was out of season for India, and the fact that it fell over such a small space of ground was remarkable as well as the accompanying fish. We noticed that with each one who told it, this question was asked, "What does it mean"?

Yes—strange things are coming to pass. Jesus said it would be so in the "Last Days". We availed ourselves of the opportunity to bring the truth of the "Coming of Jesus" home to the people.

The following reasons for believing that the time is near at hand were given them. There shall be—(1) Famines—how well we understand what that means. (2) Plagues and pestilence; they are all around us. (3) Earthquakes—only a few days ago we heard people who had recently felt the shock of an earthquake, talking about
it.—(4) Volcanoes—a picture of the recent eruption of Vesuvius which we brought from Italy, told what that was like, and impressed the people much. (5) The gospel of the kingdom shall be preached for a witness in all the world—Praise God it is being done. (6) Change of seasons—no one understands the strange weather we are having these days. The mornings and evenings are cool and the days hot and scorching. An educated high-caste man told me only yesterday, that this strange weather was the talk and wonder of all their people. He said that men more than fifty years old declared they had never seen or heard of anything like it. In conversation with the same man (a pundit) a few days ago I asked what were some of the most popular subjects among their own people. He said “We all believe that these are strange days, strange things are coming to pass and that the end of the world, or something must be near at hand.” Beloved, when even the heathen declare that something is near at hand and ask, “What does it mean?” Is it not a time for us to rejoice as we say, “Even so come Lord Jesus. Come, quickly.”

THE LORD MY HEALER.
Zella Z. McAuley.

With a deep sense of gratitude to my Heavenly Father for my restoration I write this brief testimony.

I was taken ill the last of March with severe pain at the base of brain. It seemed I would almost lose my mind. I thought it was from hard study, but later symptoms developed small-pox, which I must have taken while out with the Bible woman, among the Natives. When it was discovered I had small-pox I was immediately moved to another room, and one of the dear sisters cared for me for a few days until a nurse arrived, but before this we had united prayer and God touched my body and removed that intense pain. I was thrilled through and through with sensations as of old when I touched the hem of His garment and was made whole. Praise His name! He never changes and still has His same power in India as well as America. It was thought best that I be removed to a Hospital as all were being exposed. I was willing to go in order to save the dear ones in the home and others, and avoid any extra trouble or hindrance to the work, as outsiders would be fearful in coming near. Then it meant much for me to go to the Hospital, after my experience and all Jesus had done for me, but I left it all with Him and He knew I had all faith and confidence in Him as ever before. The nurse went with me. I was made very comfortable during the journey for the Lord was very near to comfort and speak peace to my soul. I remained in hospital four weeks. They were days of opposition and testing. I was called the “faith cure,” and asked what did I come there for, but Praise His name, He gave me such sweet peace and grace through it all, it was wonderful; and caused me to have songs of rejoicing. “In God have I put my trust, I will not be afraid what man can do unto me.” The words from Peter were helpful: “Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ happy are ye.” Oh! How I praise Him for His faithfulness. I never can find words to express my gratitude to my kind Father. I learned what it was to trust Him when left wholly alone, to have Him only to lean on. Oh! it was precious.

There were six other cases in the ward, all had very bad attacks, suppressed and confluent pox. Their eyes were closed for several days. God was so merciful, mine were kept open, also the fever never returned. They all were surprised. I never had any more pain after that touch at the Home.

I had blessed times witnessing for Jesus. There was a young Jewess on the cot next to me. I taught her the Lord’s prayer and to sing several hymns while we were in bed. One was “I will not forget thee, or leave thee.” I often would hear her singing it even in her severe pain. It was a comfort to us both. She had quite a struggle to give up all for Jesus. When I asked her to become His child “Ah,” she said, “my father and mother would not own me longer;” but she came to the place where she yielded and gave herself to Him and was saved; she said she would not be ashamed to confess Him at home, and seemed bright and happy knowing that she was a sinner was now saved by grace. All Praise and Glory to Him who is able to deliver and keep us in all places whithersoever we go. “I remember, O Lord Thy tender mercies and Thy lovingkindnesses, for they have been ever of old,” and Thy faithfulness never fails in the sorest, thickest, darkest night that ever befalls me. Thou art ever near and will never forget to keep me. “Most gladly, therefore will I rather glory in my infirmities that the power of Christ may rest upon me.” “I Praise Him for all, for it has brought me into closer communion with Him.
We heard from Miss Holmes from Marseilles and God had given them a very prosperous voyage with the followship of a nice company of His dear servants returning to the home land for furlough or on account of sickness.

We hope our friends will pray that we may be guided in procuring suitable property for the Industrial work in Gujerat. The way seems to he opening and when God opens no man can shut, and when He shuts no man can open.

There is a most desirable property offered us now which a few months ago there seemed no likelihood of getting. But God in His own way has been working. We tried to get less desirable pieces of land and something hindered in every case. It seemed like the selfishness and unreasonableness of men, but back of it all was God and we believe He has hindered us from buying other property that He might give us on terms which we had not even hoped for.

Much prayer is needed for the work in each of the stations during the rains. Work in the districts, in the distant villages will be almost impossible, so that the work will be confined mostly to the towns where our mission stations are and to the villages near by. Last year in some places the plague began so early that this work was greatly hindered, for the people had to forsake the towns and go out into the fields. There seems no human probability that the plague should be any less these coming months for it has spread more or less all over India. But our hope is that God may so work in the hearts of the people that they shall seek Him and then He will stay it Himself.

Miss Downs is here in the Home and we believe that God has heard the prayer of many in her behalf and has undertaken for her. She too is in the class of which the blessed Holy Spirit is the Teacher and He is teaching and leading her in His own good way.

Since the heavy rains which seemed to be the beginning of the monsoon cleared away, and there have been no further rains, there seems to be considerable uneasiness in the minds of the people and the thoughts of the possibility of a failure of the rains again and the consequent famine or scarcity may well make all classes sober. We pray that the rains may yet come normally even if a little late.

We hope that our friends who love the work and pray for it will pray especially that a strong force of workers may be sent to India in the autumn, especially men. We gladly welcome all the consecrated women whom God has sent and pray for more of them. We have no fear that too many will come for the work needs more of them as soon as they can come, but we need scores of men too. We feel sorry for the young men in America who are losing such a chance for work that angels would covet.

PRAYER AND PRAISE.

Pray that God will send forth workers to India.

" for our Missionaries as they return to their stations after their time of rest at the Hills.

" for our Missionaries studying the Language.

" for our native Christians that they may have a greater sense of their responsibility to their brethren in darkness.

" for the orphans in the Mission, that those training them may have wisdom from God in moulding their lives.

" for about two in and near Bombay very near the kingdom; that we may have wisdom in leading them on to know the Lord.

" for a revival in India.

" for the healing and the complete restoration of Mrs. Franklin.
List of Alliance Missionaries.

BERAR—
AKOLA.
Mr. and Mrs. W. M. Moyer.
Mr. and Mrs. R. S. M. Stanley.
AMRAOTI.
Mr. and Mrs. O. Dinham.
Miss L. Becker.
BULDANA.
Mr. and Mrs. F. Hagberg.
CHANDUR.
Mr. and Mrs. C. W. Schelander.
KHAMGAON.
Miss A. Yoder.
Miss L. Downs.
Miss E. Krater.
MURTIZAPUR.
Mr. L. Cutler.
SHEGAON.
Mr. and Mrs. J. W. Johnson.

KHANDESHER—
BHUSAVAL.
Mr. and Mrs. R. D. Bannister.
CHALISGAON.
Mr. A. C. Phelps.
JALGAON.
Mr. and Mrs. T. E. Dutton.
PACHORA.
Mr. A. Johnson.

GUJERAT—
VIRAMGAM.
Mr. R. J. Bennett.
Mr. Auernheimer.
SANAND.
Mr. and Mrs. T. King.
Miss C. Hilkier.
AHMEDABAD.
Miss J. Fraser.
Mrs. E. Burman.
MEHMADABAD.
Mr. and Mrs. L. Turnbull.
Miss C. Hansen.
KAIRA.
Miss E. Wells.
Miss M. Woodworth.
Miss M. Compton.
Miss V. Dunham.
Miss E. Decker.
MATAR (P.O. Kaira).
Miss C. McDougall.
Miss H. O' Donnell.
Miss A. Searfoltz.
DHOLKA.
Mr. and Mrs. A. Duckworth.
Mr. and Mrs. H. V. Andrews.
Mr. and Mrs. David M'Kee.
Miss C. Peter.
Mr. F. Back.

BOMBAY—
Mr. M. B. Fuller.
Mr. and Mrs. Wm. Franklin.
Miss M. Veach.
Miss K. Knight.
Miss Z. M'Guire.
Miss M. Wiest.

MISSIONARIES ON FURLOUGH:

Mrs. Woodward.
Mr. and Mrs. Hamilton.
Mr. and Mrs. Borup.
Mrs. Cutler.
Mrs. Simmons.
Mr. and Mrs. Erickson.
Mr. and Mrs. Rogers.
Miss Holmes.
Miss Hoffman.
Mr. and Mrs. Ramsey.

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.

PRINTED AT THE "BOMBAY GUARDIAN" MISSION PRESS, KHETWADI MAIN ROAD, BOMBAY.