The India Alliance
The Organ of
The Christian and Missionary Alliance in India.

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

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

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

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

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

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

"Accepted candidates are required, before leaving for the field, to sign an agreement stating that they cordially approve of the principles and practice of the Mission, and heartily desire to carry out the same." Every missionary is committed to a life of faith in God for his personal support, and the Home Board is only pledged to send to the various fields what they receive. No debt is to be incurred.

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

**The India Alliance.**

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

**EDITOR:**—MRS. WM. FRANKLIN. **BUSINESS MANAGER:**—REV. WM. FRANKLIN.

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Our Lives.

ELLA WHEELER WILCOX.

Our lives are songs, God writes the words,
And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.

We must write the music, whatever the song,
Whatever its rhyme or meter;
And if it is sad, we can make it glad,
Or if sweet, we can make it sweeter.

One has a song that is free and strong,
But the music he writes is minor;
And the sad, sad strain is replete with pain,
And the singer becomes a repiner.

And he thinks God gave him a dirge-like lay,
Nor knows that the words are cheery;
And the song seems lonely and solemn—only
Because the music is dreary.

And the song of another has through the words
An undercurrent of sadness;
But he sets it to music of ringing chords,
And makes it a pean of gladness.

So whether our songs are sad or not,
We can give the world more pleasure,
And better ourselves by setting the words
To a glad, triumphant measure.

LESSONS OF COMFORT FROM EZEKIEL'S VISION.

BY MISS DECKER.

OW sweet is the experience when God by His Spirit opens up to our souls portions of His Word that hitherto have been enigmatical and obscure. This has been especially true to the writer concerning the first chapter of Ezekiel, containing the prophet's vision. As God has, in a measure, unfolded the hidden meaning of the wonderful imagery, precious messages have been found, not only for the Hebrew Captives who sat by the rivers of Babylon, far from home and native land, but truths full of comfort for us in the routine of a common everyday life in the twentieth century. If we allow these truths to touch us vitally, they will serve as the wings of a bird to lift us above much that would tend to weigh us down.

The vision opens with the sight of a whirlwind and a great cloud of fire (emblematic of God's judgments,) coming out of the north the direction from whence the hostile forces of the Chaldeans were about to come upon the doomed city of Jerusalem. It is only as the cloud draws nearer that the four forms, symbolic of so much of the power and loving kindness of God, are revealed. Have we not many times dreaded the ominous cloud that appeared on our horizon, some mighty whirlwind that threatened desolation? But out of the very midst of the strange circumstance has there not been a wonderful revealing of God's love and grace? Possibly to-day we may be viewing a threatening trial, and are afraid as we "enter the cloud." Let the manner of God's dealing with His children cheer and comfort our hearts, for sooner or later, as we trust, God will reveal Himself from the midst of the seeming impending evil so that we will say, "It is good for us to be here." We are told that the faces of the Living Creatures, the man, the lion, the ox, and the eagle, "represent the sovereignty, power, intelligence and love which guides the Government of God." Our Heavenly Father has typified in these seemingly grotesque figures, qualities that may convey to our minds, in some faint way, the power and love of God which is to us-ward. Think of the infinite powers and attributes of God symbolized by these Living Creatures, as standing beneath the throne, (verse 26) with wings let down in readiness to obey at any moment a command, in response to a cry of faith from one of His needy children. Oft-times we are in trouble, perplexity or a great need faces us, and we cry to our Father for succour, but there
seen if to be no response, all is silent. Let us look through the eyes of Ezekiel upon the vision,—there may be encouragement for us here. "And they had hands under their wings." We see God's activities, typified by the human hand, are hidden from our sight, but how real nevertheless. He works outside of our consciousness, for God's "path is in the great waters and His footsteps are not known." Not only are God's workings hidden but they are also never resting and never wearied. "They went up and down" they ran and returned, picturing God's ceaseless activity in our behalf. Does not this call for our ceaseless praise? We need never fear a tardy answer to our cry, for when God's "due time" arrives, His purposes are often accomplished with the rapidity of a flash of lightning, (verse 14).

The height of the wheels connected with the Living Creatures we are told was exceeding great so as to be "dreadful." How often are the events of God's providence in our lives beyond our sight and understanding, so mysterious are they. We become, as it were, dizzy at the dreadful height. Is it because we cannot see and understand, that we tremble? What if we poor mortals are short sighted,—"The rings were full of eyes round about them four," picturing "plenitude of intelligent life." Though we cannot see the full purpose of God's mysterious dealings with us, and only a small portion of the arc of the circle is within our view, cannot we rest in the One who views the whole sweep of the circle of events and guides the wheel of our lives with unerring wisdom and love? The chapter closes with a sight of the very throne of God in its beauty and majesty. One object we see gives us peculiar comfort. The bow was round about the throne. God said to Noah, "The bow shall be in the cloud and I will look upon it, that I may remember the everlasting covenant." How precious to know that the symbol of the everlasting covenant is encircling the throne. In all the events we are called to face let us remember this sign of the covenant, a promise that no harm can come to God's covenant people, "though the earth be removed and the mountains be carried into the midst of the sea."

**Station Notes.**

**AKOLA.**

By Mr. Moyser.

OMPARATIVELY speaking there has been very little village work done here the last few months, yet our hands have not been idle. We have had many other things to attend to. One Bible-woman has been working in the town among our Christian people, and visiting as opportunity occurred among the heathen round her home. We trust that we will soon have another worker to go with her, and then they together can more easily go to the heathen women.

Some of our larger boys and the school-master have been going out Sunday mornings and sometimes in the evenings also, to the nearby villages and they have been very well received. In some places an interest has been aroused and a great many intelligent questions asked in regard to the way of salvation. Sometimes the people ask absurd questions and if I am not present, the boys always come to me for an answer so that they can answer the questioner the next time they go there. Some are not always easy to answer and some are too absurd to be answered. It is rather hard, for instance, for a school boy to explain clearly such a question as this:—If God formed us and we are the works of His hands, then He is responsible for all that we do, as the maker of a machine is responsible for the work the machine does.

Our bazaar work was broken up in the hot weather and since the rains have come it has rained nearly every Sunday, but we expect to be at our regular stand in the future, D.V. Many people are reached in this way who would never be reached otherwise. Besides preaching we always distribute a great number of tracts.

The children's class held on Saturday afternoons has been kept up steadily although sometimes the class was held at Santa Barbara and sometimes at Akola. Miss Davis has kept the children very much interested and the average attendance is over twenty. This class is composed of the children of our native Christians. It is really surprising to hear them tell the stories of Adam and Eve, Samson, David, etc., and we believe that much good will be accom-
plished by teaching these children Bible stories and verses.

The church is running along nicely. We are having good meetings and good attendance. Pray much that a conviction for sin and a zeal for the work may fall upon us all here in the station. Beside our regular Sunday and weekly meetings we have a very interesting Bible-class on Thursday evening with an average attendance of thirty. We are now studying the book of Judges. Our people, besides paying all the running expenses of the church and Sunday school are saving money to enlarge the church building. They already have Rupees 300 in the bank. This is money all of which has been given by our native Christians, not by the missionaries or their friends.

Several of our people have left Akola and gone to other places on account of the lack of steady work here. May God be with them and keep them true. The boys in the school are very busy just now getting ready for their yearly government examination, and we trust that a goodly number will pass successfully. The boys have been kept at work three or four hours every day either in the field or in the vegetable garden, digging and planting trees, etc. Our two fields are planted with cotton and pulse and we hope to get a fairly good crop, although the rains came so very late. The work on the well had to be stopped on account of so much rain-water running into the well, but we hope to be able to finish it the next hot season. We also hope to get more land and by it make the orphanage self-supporting.

The work in the industrial work-shop is getting along very nicely under the supervision of Bro. Stanley. The boys are progressing very well in their different trades and we have great hopes for them. The industrial question is an important one and needs to be dealt with wisely. It involves an outlay of capital beside for building purposes, it means a great deal to equip all these boys with carpenter, blacksmith and engineering tools. Besides the boys who are learning tailoring or dress-making must have sewing machines and the boys who wish to become farmers must have land, ploughs, cultivators, etc., to practice on, and all this means money. But our God is able for all this and our eyes are unto Him. What a help these young men trained in different trades will be to the future church of God in India.

We have started an evening class for the study of English and twenty-four names are enrolled upon the book. The class is taught by one of our boys who is attending the government Anglo-Vernacular school. The boys work very hard in this class.

English will be such a help to them in so many different ways. The teacher of this class will make an excellent teacher and preacher. When we look at this boy we are led to exclaim, "What hath God wrought!" He has been changed from a ragged, unkempt famine-subject to a teacher of English and a preacher of righteousness. Surely our God takes the weak and despised from the mire and clay and sets them upon a rock to confound the mighty.

We have very little sickness in the school. At present only three or four are having fever. May we continually abide under the shadow of His wings and He will keep us from the power of the evil one. Our daily prayer is that the Lord will raise up many of these young men who shall be filled with a zeal for the salvation of the heathen around us who are daily dying by the thousands without a knowledge of God or His Christ.

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PACHORA.

To the greater portion of the readers of the India Alliance the name Pachora will have no more significance than that it is one of the outstations of the Alliance Mission.

It would seem therefore that a short description of the place, its people, and the joys and difficulties which confront us every day, would be of interest to some, and with the help of God more than a passing interest—one which will lead to more earnest waiting upon God for those who have the privilege of carrying the glad tidings to those who are sitting in darkness.

Pachora is a small village about 200 miles from Bombay towards Central India. To the commercial world it is of very small importance save for several cotton-ginning mills, which in the season provide work for many souls. These are indeed very necessary, but it is with a totally different object that we are here. The mills provide for the requirements of the body, but the greatest necessity—the Bread of life, we are endeavouring to give them.

The people are very much the same as one will find in any part of the Marathi speaking country. Their ways of living, their idols, etc. are all the same, and their need of the Gospel as great. It is in this little corner of the vineyard that the Master has placed us as lights in the darkness.

Let us now deal with some facts in connection with the work here. The preacher of the Gospel must be ready to meet with all kinds of receptions from the people. In going to a village one does not have his audience to order.
Sometimes on entering a village the people will shrink away into their houses upon seeing us, while others who remain will hardly pass the time of day. One morning not so long ago the catechist and I went out. The village we intended visiting was a fair distance off. On entering the place we sought the place of meeting, but as a school was being held there we thought we would seek another part. Around the corner a few people were sitting, so I sat down on a cart and tried to get into conversation, but the man I was speaking to might have been dumb for all the answer I got from him, and at last he went away into his house. We sang a hymn, but as no one came we crossed the river and found some men who would listen and had a quiet time with them. We are thankful however to say that we do not find such apathy in all the villages. In some quarters the people congregate and listen well. As it was in the days when our Saviour was upon earth so is it now—“The common people heard Him gladly.” By the common people here we mean those of low caste. These as a rule are the ones who will listen to the message. Literally speaking we do not find the people crying out for the Gospel. In many cases they say that they don't want the Gospel. “They love darkness rather than light because their deeds are evil.” This being the case, does it not appeal to our hearts? Many are sitting in gross darkness because they have heard the word so often and have hardened their hearts.

How precious is the Word of God to our heart and His command is not for nought. Let us sow, and water by prayer, and doubtless we shall come again with rejoicing bringing sheaves to lay at our Saviour's feet.—J. H.

AHMEDABAD.

BY MISS FRASER.

“Hitherto hath the Lord helped us.” He is still helping us, praise His dear name. Since the rains have come, the village people are very busy farming. Our native worker was out in the villages this week and brought back the word that the people are busy plowing, sowing, their fields and transplanting rice. We are looking forward hoping to have a good time touring during the coming cold season. We are led especially now to pray that the dear missionaries may have an opportunity to get out into the villages to preach the everlasting gospel, and that we may not be hindered by sickness or any-

"ALL WE."

BY J. W. JOHNSON.

"All we are wrong and that book is right." This was an honest confession of an old man a few days ago in a village five miles from our station. He had sat quietly for two hours hearing our arguments from Scripture which we were putting forth to refute their degrading conceptions of God and man's proud and perilous opinion of himself in every nation. When we invited confession on the part of any who desired to speak, the old man said, "I am sure He who made that book made me. The Christian's God is true. All we are wrong."
On hearing this their village religious teacher demanded an explanation of whom he meant when he said “All we.” The old man replied, “I, you and all we Hindus.” This enraged the religious teacher who tried to turn the old man away by threats; but the old man requested that we read some more from the Christian’s Bible. Opening at Rom. 1: 20-32 we read and made them understand the sense thereof. The old man emphasized each verse by saying, “All we are wrong, that book is true.” This was too much for their false teacher through whom the devil was trying to hold the ground, so he said to the old man’s neighbours, “The old man has not been right in his head since he first heard the Christian’s religion some time ago in a Market.” They threatened the old man again and again. We left the village after dark in the rain and the last voice we heard was the old man contending with his neighbours that “All we are wrong.”

In another village a few days ago our little company of listeners was disturbed by a call to a council in which their caste people were trying to decide how much to charge a woman for the cleansing (?) ceremony. They all had known her adultery and thefts for three years but she was never regarded defiled even by her husband. Three months ago she was caught stealing by the police and sent to prison. After the term of her sentence expired she returned to her village and was met with the cry “Defiled! Defiled!” How? By stealing? No! Then by what? By falling into the English government prison! The fine for receiving her back into caste consisted of giving a great feast (in which whiskey and fighting were the principal part), to the people of ten neighbouring villages each of whom contributed a handful of fresh cow dung which they threw on the woman’s body. Here I must drop my pen for the description of the whole affair is too vile to be written.

The people from the above village come to our house occasionally to the Sunday services.

We had a baptismal service on the 5th inst. in the presence of twenty Hindoos among whom were several of the Bible class members. They want baptism but have been threatened by their caste people. The man we baptized has been attending our Sunday services at our house for two years. His people have tried by bribes, threats etc., to persuade him to recant but at present writing he is standing fire. Pray for him and for us that we may always be found steadfast, unmovable, abounding in the work of the Lord for as much as we know that our labour is not in vain in the Lord.

The Gaikwar of Baroda is undoubtedly the most enlightened and progressive ruler of a Native State in India. He has promulgated the draft of a law to discourage early marriages. It prescribes 14 as the age limit for the marriage of girls, and 18 as the age limit for the marriage of boys, except under certain circumstances. But those persons may marry their children at an earlier age who claim, (a) that the postponement of marriage would involve religious disabilities, or (b) that the intended bride or bridegroom will have no chance of marriage for twelve years, if the proposed marriage is not allowed, or (c) that the parent or guardian cannot expect to live till the girl or boy reaches the prescribed age-limit, or (d) that other important reasons exist. Those who made any of the above claims may apply to any magistrate for a license to marry children. Then the magistrate shall invite three assessors from the applicants’ community to consider with him the application. If the assessors favor the application but the magistrate disapproves, the case is to be referred to the higher district magistrate. If a marriage is performed under the prescribed limit without a license, the parties are to be fined Rs. 100, but the marriage will be considered legal.

A Native ruler can introduce such a law with far greater advantage than the British Government, because it is known that he does not introduce it in disregard of the Hindu religion, which complaint would be sure to be made against such action by the British Government.—The Baptist Missionary Review.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make—
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel bow weak, we rise how full of power!
Why therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overcome with care;
That we should ever weak or heartless be,
Anxious or troubled when with us is prayer,
And joy, and strength, and courage are with Thee?
God has entrusted our short sightedness and our finite conception of things judge otherwise than God? If God is not discouraged with you and the task of transforming you from a sinful, selfish being into the glorious likeness of His Son, why should you be? It is true you fail often, your progress seems slow and your lessons learned with difficulty, but if your life is committed to Him, then remember, dear Soul, He affirms positively that “He shall not fail,” that what is given to Him, He shall keep “against that day,” that the work He has begun shall be complete “at that day”—the glad day of His appearing. Learn to look away from the barrenness and failure of your own soul to the steadfast, eternal strength of the Almighty One. Make your failures stepping-stones. Set your ideal as high as God’s and then “Have faith in God!”

Neither need we be discouraged with the souls God has entrusted to our care. The Great Shepherd of the sheep will not suffer the loss of one, howsoever crooked, or sick, or infirm. He will bring all safely to the fold and sometime He will present them faultless before the Presence of His glory with exceeding joy. We may be sharing the travail of His soul now for these foolish disappointing sheep, but we shall also share in His satisfaction. For to-day our business is to feed the flock of God of which the Lord has made us overseers, not as being lords over God’s heritage but as examples to the flock. The temptation to be lordly will come to us unawares in a land like this where the people are children indeed in knowledge and righteousness, but love and humility are God’s preventives. He would have us be priests “who can have compassion on the ignorant and unlearned and on them who are out of the way.” Jesus is still saying, “Feed my sheep.”

The Bombay Auxiliary of the British and Foreign Bible Society reports 116,487 Scriptures sold in the Bombay Presidency during the past year. In Bombay city alone the sales reached 54,157. When one realizes that this means so many copies of Christian Scriptures placed in the hands of heathen and Mohammedans, and that God’s own word is the mightiest evangelizing power one may bring to bear on a people, then the possible results of these sales are a great encouragement. Some one has truly said that the Bible is a missionary that never takes a furlough. It is a silent but active agency which has brought light to hundreds of darkened hearts without the missionary’s preaching. There are now many intelligent men in India who by the reading of the Scriptures have become convinced of the truth of Christianity. But they do not openly confess it, for the great lack in the Indian character is courage of conviction.

Next to the Bible itself we believe that the preaching of the Word by the native evangelist and missionary is the second greatest agency for promulgating gospel truth. Schools are good but education ought always to be secondary to the preaching of the Gospel. The danger is that educated heathenism will be content with mere outward reform and settle down to a self-satisfaction harder to move and therefore more deplorable than the former ignorance. A mission school without the Bible defeats its own ends. The Bible and the preaching of it are God’s chosen weapons to overthrow sin and falsehood everywhere. It is the Spirit’s sword.

Some of our friends at home are still having to discuss the theme, “Do Missions Pay?” In view of the happy results of a century of modern missions, such a question seems utterly out of date to us. Yet it is sadly true that such discussions are needed at home. We would like to transport to India for a little while the doubters of the fruitfulness of missions, and show them a few pictures, life pictures, of “before and after.” We are sure they would be more effective than any advertisements. If they could contrast the conditions of even twenty-five years ago with present conditions, if they could compare the bright faced, happy boys and girls of the mission schools and orphanages with the heathen children of the same grade from which they were taken, if they could see transformed lives and homes as the missionary sees them, and a hundred other things that denote the change which the Gospel has wrought, the antedated question, “Do Missions Pay?” would die on their lips.

But we are more amazed to find in India itself those who say missions are a failure. A discus-
Mission Questions.

THE MINISTRY, ITS PRESENT NEED.

By Mr. Andrews.

The great need of the present hour throughout this vast mission field, is generally, if not everywhere acknowledged to be that of mentally trained and spiritually equipped native men and women, to proclaim the Gospel in the many places where, as yet, there is no knowledge of a Redeemer, and also to shepherd the little flocks already gathered. This subject occupied a very prominent place at the last Decennial conference. From its report we quote the following: "The raising up of an indigenous ministry of evangelists and pastors, is of supreme importance in the evangelization of India. Hence this subject should have our first and constant and wisest attention. The foreigner can do but little, comparatively, in the complete evangelization of any country. It rests with the indigenous worker. Here is our main hope. The climax of our work is in raising up evangelists, to gather out a church pastored by men from its own people."

There are several points in favor of the native preacher. He knows his own people, their way of thinking, and how to meet them. They know him, and will express their minds freely to him, where they will not to a foreigner. He has in all probability, been under the same circumstances as they, and can help them out. He knows by experience something of the depths of heathenism He is in his native climate and does not need to be in constant fear of exposure to the sun etc. The evangelistic work must be done largely by the people themselves. Hence the urgent need of a strong force of trained men.

The fields about us are so white to harvest and there is every reason to believe that a great harvest could be reaped in a very short time if there were labourers to do it. The words of Christ are very forcible and emphatic on the subject. By calling attention to the shepherdless scattered sheep, the greatness of the harvest and the scarcity of laborers, He seeks to inspire in their hearts the compassion that fills His own. Then follows the command to pray that laborers be sent. Two very sad facts here stand out before us. First the Lord of the harvest receives not that for which a great price has been paid. Second, multitudes live and die in darkness because those who have the light, seek their own comfort and enter not the harvest field.

The importance of training, Christ has illustrated by keeping His twelve disciples with Him throughout nearly the whole of His ministry.

To meet this need of qualified men a training school or theological class has been established in all of the older missions, and missionaries have been set apart for this work. This "school of the prophets" is one of the oldest institutions recorded on the pages of history, dating as far back at least as the days of Samuel. The need of schools of this nature has not lessened with the lapse of centuries. Mental and spiritual preparation is regarded essential in Christian lands where all are more or less familiar with Christian teaching. How much more necessary is it in this land where those who present themselves as candidates for Bible teaching have been cradled in idolatry and in many cases but recently converted from all that idolatry stands for. While there have been prophets and preachers of renown who have come from no established school of training, yet these have been decided exceptions. We cannot rightly expect to see the needed force of men and women without considerable expenditure of labor and money in preparing them for this, of all callings the most sublime.

In the face of all this what is my duty? What does God require of me? The command to pray for laborers for the harvest certainly is binding upon all. The necessary means for the support of those in training must be provided by those who are able. Oh that those who can would do their part in answering this prayer for laborers by providing the money so needed Why should people be so ready to support a
A GLIMPSE OF VILLAGE LIFE.

By Mrs. Hamilton.

Our district contains eighty-two towns and villages. The first one of these we visited after our return was Nyacka. Add a to Nyack and you will not forget to pray for one at least of these needy villages. As the news spread of our return to this district, village after village was represented, not to make fashionable calls for many came at daybreak, and it was a time of great rejoicing. We could do little for days but greet them. How we love these simple village people! I will try and give you a little glimpse into their lives and environments. Life is so varied, it is hard to focus on any one thing that applies to all. The houses are generally built of mud, usually low, as very few are dignified with more than one story. The roofs are covered with tiles and to economize in room the fuel is often kept on tap. Space is limited so the houses usually adjoin leaving a few lanes which form the only thoroughfares of the village. As a rule there is one door, the only means of egress and ventilation. The windows, when they occur, are mere openings in the wall, devoid of glass or shutter. The smoke of their fires fills the house owing to the absence of chimneys. Myriads of flies swarm everywhere. Other forms of insect life also occur as we become aware when visiting the people from house to house. Oriental life is appreciated after the rush and plunge headlong of the homeland. We enjoy the little shops with their ragged awnings and medieval quaintness. Here bargaining is a game and one needs to beware of haste. Under a little ragged awning of sackcloth supported by two sticks is seated a vendor selling mellons. His faded costume and the shadows cast upon the mellons present all the colors of the rainbow in six feet square! He seems as contented as a king. How simple is life in the Orient, but the lethargy that steals over the bodies is typical of the lethargy of soul among this people. "What a soul awakening is needed! We are beginning a new chapter. There has been supernatural working and manifestation of the Spirit's power, but we need, oh so much more! We praise God for the precious fruit He has given and now what more can we do than offer our lives afresh to be used in bringing these simple village people to Christ. May they too get a glimpse of that lovely face that dazzled out all else in our lives! At times they have seemed on the verge of Pentecostal blessings. A few fasted and prayed that out from them might flow rivers of Living Water but it was not fully realized. By faith we hear the sound of abundance of rain; the out look was never so bright nor the opportunities so glorious; yet this does not mean that you may relax your efforts or cease your prevailing prayer for these people. We look forward to a real campaign this coming cool season and we expect Him to do greater things even than in the past.

HERE AND THERE.

While at Mt. Abu, Mrs. King sent us the following:-

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever." . . Perhaps because I have been reading a book on Jerusalem and partly because the beautiful mountains are round about us here, this verse has been much in my mind and has been a blessing to me. We are now 4,500 feet above sea-level. These mountains, now almost covered with green, illustrate the blessed truth that God is round about His people to care for them, to protect them and save them. One feels that there is majesty and strength and shelter in these high hills, and is it not also true of our God in an infinitely larger measure?

It is of the Lord's lovingkindness that in this tropical land there are these hill-stations where many a weary one is rested in body and refreshed in spirit. Mt. Abu is not a first-class hill-station. It is a Sanitarium for the army and a resort for military officers. There are also a number of bungalows. To us it has been a place of renewal of strength and God has taught us new lessons of His love and care.

There is one place on Mt. Abu which has been perhaps above all others during the months past of the hot season, a Bethel of Souls. We shall never know on this side of heaven what this "Training Home for Christian Soldiers" has been to many brave soldier lads who have spent, some two, others three months there in
Bible-study and training, that they may be approved of God, workmen that need not to be ashamed, rightly dividing the word of truth. They go out stronger in God and His word to meet the very real temptations which come to them. This is a blessed work, and we praise God for those who are giving their all for the sake of uplifting these soldier-lads, and saving them."

Mrs. Shelander writes of a pleasant sojourn at Chicalda during the hot season and then gives the following incident of God's care on one of their outings:

"We started off early one morning in a bullock-tonga, Mr. and Mrs. Bannister with their baby and I with mine. Half way down the mountain we stopped at the Dak-bungalow to rest during the heat of the day, and continued our journey in the afternoon. Towards evening great storm clouds gathered and it became so dark that we could see nothing except when the lightning flashed. We still had five miles to go, and no light of any sort. To make matters worse, it had been bazaar day at Ellichpur and we met hundreds of carts. We ran into one and finally got to the place where we could go no farther without a light but we had no means of obtaining one. We waited and prayed and I kept calling out continually to keep other carts from running into us. At last in front of us a light appeared on another cart and some one held it out so as to give us light. So with thankful hearts we proceeded on our way. After a while we learned that it was the mission cart which had gone ahead of us that day and my ayah was on it. She had heard and recognized my voice and held out the light for us. When we arrived at Ellichpur and told our experience, we were told that the lantern had come along by mistake, that it should have been left with a coolie. But we knew it was no mistake, that our Father had arranged it all. Our little experience made us realize what it would mean to go through life without the light of God's truth. We long to be made a blessing to the multitudes around us who are walking in such darkness."

A visiting missionary in Gujerat recently had the pleasure of seeing a wedding of two of the Kaira Orphanage girls with two young men from the mission farm which is under Mr. King's direction. She writes about it:

"At the sounding of a gong at about five o'clock in the afternoon the girls of the orphanage gathered in the school-room with the missionaries and guests. In a few moments the bridal party came marching in, the older girls who serve as helpers in the school singing the wedding march. The brides were dressed in pretty pink sardies, while the grooms were immaculate in new turbans, scarfs, etc. It was a very bashful wedding party that seated themselves on the rug before us. After some remarks Mr. King performed the ceremony, the timid couples responding with their part in scarcely audible voices. As soon as the marriage was complete, each bride and groom and the missionaries also were decorated with wreaths of flowers hung about their necks. Then came the rice-throwing. A generous panful was supplied and a merry-time ensued. No one within reach of the bridal party escaped a good pelting. Soon afterwards dinner was served. One dish was given to each newly wedded couple and they ate for the first time together. Perhaps you do not know that the people of India always sit on the floor and eat with their fingers. We had to taste the dinner in many a little lass's dish for courtesy's sake.

The next day when the brides left the orphanage which had been so long their home, a large company of the girls marched with them down the road, singing as they went, and thus started them to their new homes and new life with a song which we trust need not ever be hushed from their hearts."

To the traveller in Gujerat in the early part of August a pretty sight appears. There are great stretches of green plain thickly dotted with trees and hedges, with half of the fields under water looking like so many little lakes. As far as one can see they stretch away and the horizon line lies low. These are some of the rice-fields of India. It is hard to realize that only a little while ago it was a dry, barren waste. The rains have converted it into a garden. Gujerat used to be called the garden of India before the famines marred it so. One is reminded of that scripture—"In the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." It is just as true in the spiritual realm. God can bring living streams of water into the most barren heart, and that heart become a source of blessing and refreshing to many others.

Our Saviour has given a commandment to preach the Gospel even to the ends of the earth. He will provide for the fulfilment of His own purpose. Let us only obey.—Allen Gardiner."
WITH THE LITTLE PEOPLE.

By Miss Seasholtz.

In the latter part of June, Mr. and Mrs. King went to the hills for a much needed rest and the Lord planned for me to go and help at their station during their absence.

Last year while in America I had the privilege of spending a few months at the Institute at Nyack and taking some instruction from Miss Coles and Miss Schluenen in the Kindergarten class. Consequently one of the most interesting features of my stay of a month at Sanand was the starting of a kindergarten class with the little tots. About eighteen of the sixty orphans were too small to go to school and large

arranging exercises of showing the right hand. This was great fun. When this was finished we went through some of the simplest exercises of showing the right hand and the left, then raising and lowering each, of standing and then sitting together. After this we marched around the compound which the children thought great fun. When this was finished we went through with a few more exercises and then sang and were dismissed.

As we had no suitable song in Gujerati we made up a simple little song. Then we thought it would be nice to have some flags, so sent to the bazaar for coloured paper. The native worker who by this time had become interested in watching the little ones, went out and gathered some bamboos to serve as handles for the flags. One evening a few of the older girls gathered to make the flags. They entered in heartily to the task of making them and we soon had more than were needed. They were very simple, but the many bright, gay colours pleased the children.

We wished to get them on far enough to teach them to weave mats, cut paper, etc. but because of my brief stay this was not possible. The kindergarten was one of the pleasant events of the day for the children. A few times when it rained so that we could not have our class, for our kindergarten room was just off the veranda, the little tots came and pleadingly said, "Auntie please don't forget to come to play with us to-morrow."

The older girls also wanted a class but as they were in school and did their own sewing and cooking there was no time for it. Mrs. King thought she would take up the class and go on

with it when I left.

I believe kindergartening is something that the native people will like because they are so fond of colours all mixed up together. I taught a native woman who lived with me to weave mats and she became so interested that she wanted to give up nearly everything else for her weaving.

I have thought of using it as a means of getting the native women to come in from the villages. While having a class with them in mat-weaving we can teach them Bible-lessons. In this way I believe God will take even the little kindergartening learned while in the homeland and use it for His glory.

SNAKE WORSHIP.

By Mr. Leonard Cutler.

Agpanchmi is the name of an annual Hindu festival celebrated usually about the latter end of the month of July for three days. The term means Snake worship, and is derived from a Mahratti word nag meaning a serpent and panchmi five i., worship of the Cobra on the fifth day (Hindu Era). The following explains the circumstances under which I came to learn the manner in which this festival is observed. I happened to be at work in my garden at midday, when I noticed a company of women coming in a direction passing the front of the Mission House, and stop a few yards away. Each woman carried on her head a bundle covered with a bright colored, nicely-designed handkerchief which I afterwards ascertained to consist of a small vessel of milk and another of the same size of water, a brass tray of turmeric, red paint, popped corn, molasses, dhal or pulse, frankincense and pieces of cocoanut. These women were dressed in new, gaily coloured garments. The first part of their proceedings, (which I may here explain are different for each of the three days of the celebration), was for the devotees to scatter in all directions in the attitude of searching for something. They were looking about for stones; and as none could be found of the size they wanted, they availed themselves of the broken stones on the road way, which they deposited near the hole leading into an ant-hill, round which they had gathered. The natives labour under the impression that snakes are to be found in all such places. I have often disproved this by destroying these ant-hills and unearthing nothing but ants. Water which is largely used in all Hindu ceremonies is poured by the worshippers on
these stones and around the ant-hill. The stones are then smeared with turmeric and daubed with red paint, turning them into an idol. No stone or collection of stones can, in the eyes of these deluded people, become an idol or god without this red paint. Frankincense is next burned on smoking cowdung cakes previously made and brought by them for the purpose. A cocoanut is broken in the presence of the idol and the assembly bow down before it in worship. Attention is now turned to the supposed serpentine inhabitant of the ant-hill. Milk, popped corn, molasses, pulse, and cocoanut etc. are in turn dropped into the hole of the ant-hill as an offering to the snake. The women then proceed to paint their faces and arms from the elbows to the tips of the fingers with turmeric, and imprint on each other’s foreheads a finger-mark with the red paint. This red paint is contained in little circular tin-cases, the lids of which are fixed with mirrors. If, on examining her forehead the mirror reveals to any woman an unsatisfactory finger mark, the woman herself corrects the impression by using more or less paint as required. They then join hands and dance in a circle round the double object of their devotions, singing the lewd songs of Krishna—the popular incarnation of Vice. This calls to mind the historic incident of Israel’s irreverent gyrations around the golden calf. A fast permitting no food beyond an unlimited supply of popped corn with water is observed on this day.

The second day’s proceedings commence with the manufacture of a clay god named Booolooobha. He is made in the likeness of a man and is filled with goat’s and cow’s manure which is kept burning by a slow underlying fire, the smoke issuing from a tobacco pipe placed between his lips. The presents offered to this deity consist of flour-made representations of a lime, an egg and a snake (Cobra—de—Capello). Five sets of each of these representations are offered by such of the worshippers as can afford the cost, or less according to his means. The exercises with turmeric etc., concluding with a circular dance as on the first day are here repeated from 4 p.m. to sun set.

The making of a clay god, going by the name of Gowree and containing the same materials as were put into the composition of the god Booolooobha, introduces the ceremonies reserved for the third and last day. The offerings and exercises of the second day are again repeated in connection with this godess. The worship of Gowree is one of choice but no one dare refuse his homage to Booolooobha, for these images of Gowree and Booolooobha are borne to the nearest running stream, or, in its absence to a pool, and there drowned, thus ending the series of heathen abominations.

In the district of Murtizapur only is a temple erected in honour of this snake-god in the village of Kowta. From the roadside is visible to the non-Hindu, who is refused admission into the temple precincts, an altar on which is set up the figure of a Cobra with expanded hood. A weekly fair is held at this particular temple on Mondays, attended by worshippers presumably from all parts of the Empire. For obvious reasons this large concourse of people is allowed by the local Governmental Authorities to stay in the place overnight. A Hindoo firmly believes that if bitten by a snake, he has to take a stone, place it on his head in the name of this god (Soopenata Bowan), and betake himself with all possible speed to this temple, irrespective of the distance travelled by the individual, the moment he reaches the bounds of the village, in which this temple is situated, the weariness of his journey is supposed to disappear; and, under the alleged inspiration of the snake-god, he runs like an exhausted sportsman and presents himself before his peculiar deity. Here a dialogue takes place somewhat in the manner of the ancient Delphic oracle. The god questions the victim as to the kind of snake that bit him; and the answer to this question enables the god to decide the nature of the offering to be made, the priests of course enjoying the benefit of the presents.

That this superstitious delusion is not shared by the more educated Brahmans is illustrated among other cases by that of a Brahman doctor’s wife, who preferred immediate medical treatment by her husband for the wound to hurrying off at the ringing or touching a stone to her head, to the reputed temple at Kowta. While, on the other hand, the superior education of the Hindu deity graduate releases him from such deleterious superstitions, it utterly fails on the other hand to keep him from falling a pitiful prey to pessimism, atheism, or other godless isms prevailing in this country. This achievement is due to no power short of the glorious Gospel of Lord Jesus Christ, which it is our great hope to tell out among India’s benighted millions.

I am a missionary, heart and soul. God has an only Son, and He was a missionary and a physician. A poor imitation of Him I am, or wish to be. In this service I hope to live, and in it I wish to die. —David Livingstone.
Items.

EVERY church should support two pastors, one for the thousands at home, the other for the millions abroad.—J. CHAMBERLAIN.

Five hundred and eighty nine million articles were carried by the Indian Post Office last year, being an increase of 12 per cent. on the previous twelve months.

Miss Seasholtz has again returned to Madras after a visit to Madrasbad to take up the work in the villages round Pudukot, where she and Misses McDougal and O'Donnell have gone to study during the remainder of the season.

He who faithfully prays at home does much for foreign missions as the man on the road for the nearest way to the heart of a Hindu. Missionaries is by way of the throne of God.—Evelyn Bock.

On July 29th a little girl arrived at Amravati, and Mrs. Turnbill and Misses Bannister and Mrs. Franklin's have been delivering out in these parts. In one of the villages near by several of our foremost missionaries have been kept from fever during the rainy season. The Christians say they are doing a philanthropic work in taking so many homeless children of India under their care. Were it even so, would it not be better to see them all come from those thousands of homeless children of India possesses a moral fibre necessary to produce a race capable of a stable self-government and united to protect it. Comparing the India of to-day with the India I recollect thirty years ago, I can safely say that there is a higher respect for truth, that our public services are vastly more free from corruption, that there is a much healthier public opinion, and while many causes are operating to produce this all-round better tone, the improvement must, I think, be mainly attributed to the gradual introduction through various channels of the Bible standard into the India mind. It is one of the most encouraging signs of to-day that some of our foremost Indian public men are taking a fine stand on the side of right, and are putting forth efforts to arouse the national conscience to national sins.”—Sir Andrew Wingate.

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PRAISE AND PRAYER.

Praise for God's keeping power.

" that so many of our missionaries have been kept from fever during the rains.

" for Mrs. Franklin's healing, that she is able to measure to be at her work again.

" that Miss O'Donnell after a long time of testing is back to her field of labour again.

" several who had fever have been quickly delivered.

" for the abundance of rain in all our Districts.

" with Mr. and Mrs. Turnbull and Mr. and Mrs. Dinham, for a daughter in their family.

Pray for the many Hindu children hearing the Gospel in the Sunday schools.

" that the Gospels and books sold and the tracts distributed may be used of God to the salvation of many.

" that the India Alliance may fulfill its Mission.

" the hearts of Mr. and Mrs. Bannister may be comforted in the loss of their baby.

" for Mr. and Mrs. Johnson and their family in a time of sickness and trial.

" that we may have wisdom in teaching the converts.

" for Miss Woodworth who has been tested in many ways for the past two months.

" for deliverance from the testing in coming.
List of Alliance Missionaries.

BERAR—

AKOLA.
Mr. and Mrs. Wm. Moyser.
Mr. and Mrs. R. S. M. Stanley.
Miss M. Veach.

AMRAOTI.
Mr. and Mrs. O. Dinham.
Miss L. Becker.

BULDANA.

CHANDUR.
Mr. and Mrs. C. W. Schelander.

MURFITZAPUR.
Mr. L. Cutler.

SHEGAON.
Mr. and Mrs. J. W. Johnson.

KHANDESH—

BHUSAIVAL.
Mr. and Mrs. R. D. Bannister.

CHALISGAON.
Mr. A. C. Phelps.

JALGAON.
Mr. and Mrs. T. E. Dutton.

PACHORA.
Supplied by Mr. Hay.

GUJERAT—

VIRAMCAM.
Mr. R. J. Bennett.
Mr. Auernheimer.

SANAND.
Mr. and Mrs. T. King.
Miss C. Hiller.

AHMEDABAD.
Miss J. Fraser. Mrs. E. Burman.
Miss C. McDougall.
Miss H. O’Donnell.

MEHMADABAD.
Mr. and Mrs. L. Turnbull.
Miss C. Hansen.
Miss A. Seasholtz.

KAIIRA.
Miss E. Wells. Miss M. Woodworth.
Miss M. Compton. Miss V. Dunham.
Miss E. Decker.

MATAR (P.O. Kaiira).
Mr. and Mrs. Hamilton.

DHOLKA.
Mr. and Mrs. A. Duckworth.
Mr. and Mrs. H. V. Andrews.
Mr. and Mrs. David McKee.
Miss C. Peter. Mr. F. Back.

BOMBAY—

MR. M. B. FULLER.
Mr. and Mrs. Wm. Franklin.
Miss K. Knight.
Miss Z. McAuley. Miss M. Wiest.

MISSIONARIES ON FURLough:

Mrs. Woodward.
Mr. A. Johnson.
Mrs. Cutler.

Mrs. Simmons.
Mr. and Mrs. Erickson.
Mr. and Mrs. Rogers.
Miss Holmes.

Miss Hoffman.
Mr. and Mrs. Ramsey.
Mr. and Mrs. Hagberg.

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
before the three o’clock Friday meeting in the Gospel Tabernacle.