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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Do you say that you love the Master
Who laid down his life for you?
Well, what are you doing to prove it?
Convince him that it is true.

Are you living a life of service
That will tell somehow for him?
Are you living for self or for others?
Is your lamp burning bright or dim?

Are you watchful for those in danger?
Do you warn with thoughtful care?
Do you write to the poor and lonely?
Your ripest thoughts do you share?

Are you praying each night and morning
For souls that are lost in sin?
Are you saying to those who question,
"Yes, Jesus will take you in"?

Do you give with unstinted measure
The treasure given to you,
Expressions in gold and in silver
Of interest deep and true?

If you thus work and toil for the Master,
With purposes steadfast and true,
If you give your life to his service,
He will give life eternal to you.—Selected.

**OUR RESPONSIBILITIES.**

By Mrs. Erickson.

If we would be successful in the Master's service, how essential it is that we not only realize our privileges as co-workers with God, but also the responsibilities that rest upon us as we associate with, and minister to, the precious souls for whom Christ died.

The fact that God will hold me responsible not only for all I am able to do naturally, but also for all He might have accomplished through me had I been filled with the Holy Spirit continually, is a very solemn one. As His witness God expects me to be filled with the Spirit in my daily associations with the saved and unsaved; He expects all my business to be transacted in the Spirit, all my social intercourse to be in the Spirit. I am responsible not only for giving out the Gospel, but also for giving it out in the power of the Holy Ghost, and until I have done so I cannot say that my skirts are clear of the blood of those who reject the Word.

As shepherds over the flock of God how essential it is that we see our responsibilities and never venture to minister to the lost under our care without duly waiting on God. Thus they may be fed from His hand and their needs properly met. How great are our responsibilities when it becomes necessary to rebuke or discipline! May we be kept free from bend or bias, prejudice or preference, and act in the love and meekness of Jesus. Surely God requires that even the correcting of a little child be done in the Spirit. When souls fall into sin, or wander away, we cannot leave them alone at the mercy of the enemy. God loves them still and He expects us to love them and though it may be necessary to let them suffer the consequences of their sin, ought not our hearts to yearn over them and our prayers to follow them as though they were our own flesh and blood?

May God teach us to live as He lives, to see as He sees, to appreciate the value of an immortal soul, however unlovely or unpromising its earthly tabernacle of flesh may be. One life may be more valuable in the Master's service or of greater use to the community than another, but when we estimate the value of souls, one is as precious as another. Each has been purchased at the same price, the blood of Jesus. The soul of the weakest babe born into the family is as precious as the soul of the greatest saint. Let us stand for it; let us be true to the trust God has committed to us.
THE INDIA ALLIANCE.

Station Notes.

KHAMGAON.

By Miss E. Krater.

It is now over a month since Miss Yoder left us on her much needed furlough. It was with saddened hearts we bade her the last farewell and the tear stained faces of the girls, and the manner in which they clung to her at the last, showed plainly the deep love they held for her, who had been a mother and friend to them for over seven years.

The girls felt the loss of Miss Yoder keenly, yet they are rallying around dear Miss Hoffman, and in a thousand ways are showing her that they feel she is the one whom God has chosen to fill the vacant place.

We praise the Lord for sending Miss Hoffman back to us and the work. He has restored her to perfect health, and as she has taken charge of the orphanage, with all its various departments of work, we are sure His grace and strength will be sufficient in every time of need.

Before Miss Yoder left she had the satisfaction of seeing the school pass a very successful examination. In September, the government inspector examined the girls. Two whole classes, the third and fourth Marathi grades, passed into the next standard. These classes are taught by two of our own girls. Five girls are now in the high school, two of these are taking the second year’s course. The director of the government schools, in his report, specially mentioned that he was much pleased with the work accomplished by the school during the last year.

After the examination days, we had a very blessed convention; the girls were helped and blessed. Twenty three followed the Lord in baptism. Miss Yoder held a meeting with these girls the night before they were baptized. They gave their experiences, telling how the Lord had led them to give their young hearts to Him. The testimonies were very touching and had the right ring in them. One girl told how she seemed to be weighed down with the burden of her lost condition. She prayed much but no light came, just the realization that she was a lost sinner. One day she opened her heart to one of the other girls, and while they were in prayer together and while they were conscious of the pardoning grace of Jesus Christ, came to her. We are going to tell you about her more fully later.

This month is the month of ingathering. At present the men are busy hauling jawari. This grain comes from the very fields where Miss Yoder taught the native men how to use an American plow. How delighted the girls are over the rich ripe grain, and well may they be, for it is the first fruits of their labors. They have worked well and faithfully in the fields.

The grass is also being brought in from the grass land. It is a sight to see the girls, dressed in their bright colored lugardies, working among the golden sheaves. They throw the grass while a native man stacks it.

Miss Hoffman was wishing for a pitch fork, but I doubt if any more would be accomplished, for the girls work with a will and the hundred thousand bundles will soon be packed and stacked for next year’s use.

The work among the children in the village is very encouraging. We have divided the boys and girls, making two classes. Miss Downs takes the boys, while I have the girls. With the help of a native Bible woman, we hope to make plain to these children, the truth and simplicity of the Gospel as it is in Christ Jesus.

The people of Khamgaon paid marked attention during the last few meetings we held among them. Before the plague broke out, in many places, the women refused us entrance into their homes. One day our native Bible woman and myself went through several streets endeavouring to get into the homes to give out the Word of Life, but we were rudely repulsed and refused entrance. At last we gathered a small audience in one of the streets, but very poor attention was given.

Shortly after, the plague with all its fury broke out in these very quarters. Many were called into eternity. We felt God had sent us with the message of salvation but they refused to hear the truth.

After plague subsided we again visited this same place. Men, women and children crowded around us to hear the Word, and wherever we went they followed. One man remarked that the story of Jesus was true, and he kept very close to us listening eagerly to all that was said. We are praying that utterance may be given us, that we may open our mouths boldly to make known the mystery of the Gospel to these dear people. There are many seeking souls, we are sure, longing to know the salvation of God, through Jesus Christ, His Son.
MISS ELLEN DECKER.
IN MEMORIAM.

THE subject of this sketch was born at New
Concord, N. Y. June 10th, 1859.

Her father was a Presbyterian Minister,
warmedly interested in Missions and only prevented
from going himself to the foreign field by the
ill-health of his wife. Miss Decker has said that
she could not recall the time when she did not
want to go as a missionary, but until about a
year ago the way was closed. After her father's
death she was left to care for her invalid
mother which she did faithfully and lovingly until her
death some four years ago.

Afterwards she entered the Missionary Training
Institute at Nyack where she remained two
years. During this time she was waiting
much on God to know His will for her future.
The great need of India with all its famine
orphans appealed to her and the principle which
governed her life was expressed in the prayer
made at this time, that if it were God's will He
would let her go to the help of the tired workers
if she could only be of service in cleansing
famine sore mouths.

She came to India to help and most faithfully
she did she carry out her purpose. Arriving at
Kaira Orphanage last December she entered
upon her work of caring for the sick among the
four hundred children. What she has been to
us in this branch of the work words cannot
express. The children soon found out her
loving, sympathetic heart and the suffering
ones all felt that they had a friend who would
always listen to the story of their troubles and do
all she could to alleviate them. The fever
season is passing with less sickness among the
children than at any previous year and we feel
it is owing much to the prayers and faithful
efforts of our dear sister. With her work she
carried on the study of the language, in which
she was most persevering and thorough. In the
Home her life was a benediction. She never
seemed to think of herself, and was ever "in
honor preferring another." Her very face reflect-
ed the Christ-life within. God gave her much
light on the Word, and her little readings at
morning prayers and Friday evening meetings
were of great blessing.

Miss Decker was a well-balanced woman,
being deeply spiritual and at the same time very
practical. If there was one trait in her
Christian character more prominent than others
it was her deep humility. But I must not
say more lest I should seem to exalt her while
her one desire would be that the Lord she loved

so well should alone be magnified. On Oct.
27th she left here to attend the Alliance Conven-
tion at Bombay and while there was taken
ill with remittent fever and after ten days of
suffering, most patiently borne, on Saturday
evening of Nov. 14th was called into the
presence of the King.

A wire came the following morning telling of
her departure, and that evening a sorrowful
company of Orphanage girls and Native
Christians with the missionaries assembled for a
memorial service. Our Bro. Hamilton spoke
touchingly of her and her one ambition to spread
the Gospel among the heathen and exhorted
our girls to make that their highest ambition
too.

The solemn silence and tearful eyes told how
deeply the people were impressed and how they
loved her. Her Sunday School Class of little
heathen boys for whom she had manifested so
much interest and love, were present and I
believe her efforts for them will yet bear fruit.
Less than a year in India! Some may say,
"She must have mistaken God's call!" but we
who have shared in her ministry feel it was not
so. "Men live by deeds, not years" and she
did not come in vain. Could she speak to us
now from the Heavenly land she would undoubt-
edly say, "I am so glad God gave me a short
service and the privilege of laying down my life
for some of His needy ones in India." Her
example inspires us on the field to greater
diligence, and God grant that the record of it
may lead some life in the home-land to a conse-
uation to the work she has laid down.

MISS WOODWORTH.

Mr. Moody said, "I consider the student Christian
uprising the greatest religious movement of the
century." Its effect on India is powerful. In 1897,
during the conferences held in that country, one
hundred and twenty-seven students pledged them-
seves to devote their lives to Christian work in
India.

This movement is meeting a great need. It is
perhaps eighteen centuries since the church was
challenged with so remarkable an opportunity for
advance as in India to-day. Such periods in such
countries are rare. "It is a case of race regener-
ation."

It was one of India's own sons, who, touching the
hem of Christianity's garment, said, "None but
Jesus; none but Jesus ever deserved this bright, this
precious diadem, India;" and the Student Volun-
tees for India answer, "Christ shall have it."
REFORMERS AND PROGRESSIONISTS,
A CLEAVAGE IN THE INDIAN
REFORM PARTY.

The reform movements of various kinds that are agitating India are of great interest to Christians, first because they are sadly needed, and secondly because they are the outcome of the Gospel of Christ that has been preached for a century in this land. The latter reason for interest should lead us to more active and persistent endeavours to make Christ known. The former reason, namely the sad need of India for a change in her religious and social life, should lead us to aid wherever we can the movements that have reform as their object.

Probably, as time goes on, the different reform movements will be more clearly marked by cleavages according to fixed principles. Hitherto, for example, the social reform movement among Hindus has comprised conservatives and radicals in one body. A distinct cleavage is now however developing as opinions crystallize. A party of those who are determined to keep reform on national lines, and within the boundaries of the Shastras is taking definite shape. They are assuming as their motto "Indian Progress," and their organ, the Indian Progress of Madras, an ably edited paper, voices the opinion of those who mean to advocate and act according to "national lines," and "lines of least resistance."

We wish we could say that the other party was the party that ignored "lines" and thought only of right. But it does profess less bondage to the past, and less subserviency to custom. It has its motto "Indian Reform" and its able organ is the Indian Social Reformer of Bombay. Perhaps as the cleavage becomes more marked between Reformers and Progressionists, the former may free themselves from the bondage of the latter. It is very desirable that this cleavage between Progressionists and Reformers should take place, in order that there may be a party that will not feel itself trammeled by any obligation to conform to traditions, and can look simply at what is best for removing the evils of the times. The Progressionists are being called "inactionists" "obstructionists" and "reactionists" by those of the more radical party. One cannot favor bandying irritating terms, and we hope the Progressionists will show that these terms do not apply to them, and that they have a definite and resolute intention to work for the good of India. We shall differ with their method, pity their bondage to custom, and regret that they so handicap them-
WHAT ARE WE SENDING UP?

A RICH lady dreamed that she went to heaven and there saw a mansion being built. "For whom is that?" she asked of the guide.

"For your gardener."

"But he lives in a tiny cottage on earth with barely room for his family. He might live better if he did not give so much to the miserable poor folks."

Farther on she saw a very small cottage being built. "And for whom is that?" she asked. "That is for you," was the reply.

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The answer she received was full of meaning.

"The Master-Builder is doing His best with the material sent up."

The she awoke resolving to lay up treasures in heaven.—Selected.

THE HINDU VERSION OF PLAGUE.

By Mr. L. Cutler.

DURING the first week in August of this year, Murtizapur was visited with Cholera. The first victim was this writer but the Lord granted gracious deliverance. Several fatal cases followed. In quick succession came for the first time the much dreaded plague which has been ravaging other parts of the Indian Empire, yea of the whole world. The daily death rate began with 8 or 9, increasing a month later to a higher figure, 14 to 16, but thank God, it has abated considerably. About the same time the scourge made its appearance in Mumbarapur—in the vicinity.

In the month of August the Patel i.e. head of a village had a dream in which the goddess Mureaie—an idol consisting of a pile of loose stones daubed with red paint—appeared to him and enjoined why the shelter she had all these years enjoyed in the shade of the overhanging tamarind tree where she was placed was now denied her. The owner of this so called honoured tree sold it for firewood, probably not so much for its own precarious value, as for the encumbered ground that had thus been secured for cultivation. The dream troubled the Patel. The next day while doing his usual duties, he observed a large crowd down the street and on enquiry found that the reason for this gathering was that a woman belonging to the farmer caste professed to be possessed of the ill-treated goddess Mureaie was dancing in their midst assuming all manner of contortions and jesticulations, crying out for the shelter of the tamarind tree of which she had been deprived and that unless some other similar place of abode should be provided for her, she would increase the plague ten-fold and the same frantic movements that had seized her would possess every one of them.

The Patel made known his dream to the people with the result that the credulous people at once set to work and erected awnings over every uncovered god. Rs. 200 were collected among the people and devoted to the purchase of animals for a three days' sacrifice to appease the offended goddess Mureaie. The use of musical instruments was specially forbidden in this particular sacrifice and no animals other than male buffaloes, goats and sheep would be acceptable.

On the Mumbarapur side was another assembly who on hearing what had a few days before been done by their co-religionists in Murtizapur were influenced to provide a similar covering for a god that in the memory of the oldest inhabitant there was not known to have enjoyed this privilege. My Catechist and I took advantage of this opportunity to hold an open air service and warn these deluded mortals that what they were doing was a sure way of incurring the displeasure of the true and only God and thus having the plague sent in their midst instead of being kept away. For a proof of this we reminded them that this action of theirs, when done in 1899 to propitiate their god and avert the famine had miserably failed and scores of them perished during that visitation. A similar sacrifice which was offered for the same reason on the Murtizapur side was mentioned by us to those people as one explanation of the increased severity of the plague over there.

The persistence of the plague has driven the inhabitants both of Murtizapur and Mumbarapur into non-affected areas in the neighbourhood and even beyond the Bener, of course thereby risking the lives of others.

The Lord is a rightly jealous God and will not allow His glory to be given to another. These ignorant Hindoos and their educated and therefore more responsible brethren who are deliberately sinning against much Gospel light, will yet have to acknowledge here or hereafter that the Lord Jehovah is the true God and Jesus Christ His Son their only Saviour.

"Ring in the valiant man and free, The eager heart and kindlier hand; Ring out the darkness of the land, Ring in the Christ that is to be."
"THY Word is Truth." . . We have been thinking that in the clear white light of God's Truth how little of our lives will bear scrutiny. We make strong professions of faith, we proclaim our doctrines loudly, but how little our lives bear out our profession or doctrine. We do not wish to say that we are hypocrites, for we mean to be true. But take for instance our belief in the power of prayer and compare our lack of prayer with our statements. Again, we say we love the heathen, but so frequently we fail in the manifestation. We do not speak to condemn. It is only the voicing of a cry in our heart that life and word may correspond, and that our lives shall ring true. When we say "true," we do not mean faithful. As a rule the missionaries are more than faithful and they work hard. But we mean truthful. That is, such a true exponent of the Gospel that a heathen cannot say as one recently did, "Sir, the preaching of Christianity is beautiful. But we have yet to see it demonstrated in a Christian's life."

The unwritten history of any mission is after all the true story of its life and soul. We have been thinking how cold facts are, how bare the records seem to one who has been on the inside. Each month we write our little paper and you think we are telling you all about ourselves and that you know us and our work quite well. And we mean that you should, but you do not. It is not our fault, nor yours. It is simply because we cannot write the real essence of things, just as one cannot see a soul, only feel it. Thus it cannot all be known. That which lies back of a very simple statement sometimes has a volume of unwritten history. There are stories of struggle, of love, of sorrow, of faith, of defeat and of victory that are never chronicled by any human hand. But we believe that some one in the other world is completing the record started by Luke, the beloved physician, and that the "Book of the Acts" will be finished only when all God's saints are gathered home.

Another chapter has just been closed. It is hard to write it and our pen falters, yet we do write it in faith—that God has ended the chapter. The one whom the chapter concerns was Miss Ellen C. Decker, one of God's choice ones who has labored with us in India only eleven months. We know some lips will be saying, "Did it pay?" and some will surely believe that it did not pay. But we who have looked on and seen and known, we say, "It did pay!" India, though she little knows it, is richer for that life. The four hundred orphan girls at Kaira know it well. So do the missionaries who came in contact with her singularly beautiful, unselfish life. When we think of her we are reminded of that verse of Scripture which speaks of things that are lovely and true and of good report, things that are pure and just, for she breathed such an atmosphere about her. She thought such things and lived them. It seems as if it must be quite natural for her to live in heaven for she acquired heavenly manners here. May God give us all the same grace of Spirit which so glorified Him in our beloved sister.

The Gaekwar of Baroda who seems to be a man thoroughly in sympathy with many reforms of Hindu social questions, shows disappointing inconsistency in a recent address in which he defends idolatry. He acknowledges its demoralising effects but in the same breath excuses its practice. A Brahman recently told us that they (the Brahmans) countenance idolatry out of pity for the people. "The people cannot comprehend the worship of God without an image," he said, but went on to acknowledge that idolatry is false and degrading. It is a mistaken pity indeed which will keep the souls of men in bondage and debase them or give them a false hope of salvation. The great thing that is lacking with such men as the Gaekwar is not conviction, but courage to act on conviction, for want of which many of India's brightest and best men are living a lie.

The universal excuse for all sorts of existing evils which the missionary constantly meets is, "It is our custom. How can we break away from the customs of our fathers?" We are reminded of the lotos-eaters in Tennyson's poem who say,

"Let us alone, what pleasure can we have
To war with evil? Is there any peace
In ever climbing up the climbing wave?"

Oh, if only men realized that apathy of soul is iniquity in God's sight! Because the fight is hard, men close their ears and eyes and inhale the stupefying perfume of the Indian lotos "custom," nor care that their life, their nation's life, is going out in the dark.
CONVENTION REPORT.

THE convention has come and gone, but we trust its blessings are not so transient; rather, that they will be among the eternal things, imperishable material in the structure of Christian character and life which we are daily building, an holy temple unto the Lord.

The meetings were held in the Assembly Hall of Hunley Lodge. The guests were entertained at the Lodge and at Berachah Home, and some few by friends in the city. From beginning to end God’s presence was manifest; and although Satan seemed bent on disturbing us by much sickness, and by unlooked for discomforts and inconveniences, yet a spirit of cheer and victory prevailed. It was to many a time of confirmation in God’s word, of strengthening against the day of conflict which so closely followed. To all came the blessings of fellowship, the refreshing of meeting with friends and new inspiration to go forward in God’s name.

The business sessions were pleasant and profitable, among the best within the memory of some of the older missionaries. Faces new and old were present, and some faces we were accustomed to seeing were missed, for since the last convention the ranks have been broken and more than one comrade has fallen.

We regretted much that our Superintendent, Mr. Fuller was obliged to be absent from the meetings because of illness. In his enforced absence Mr. Franklin presided at the business sessions. A more detailed report of the convention will be given below.

MORNING MEETINGS.

Reported by Mrs. Duckworth.

The convention was opened Wednesday morning, October 28th, with singing and prayer. In his introductory remarks, Mr. Franklin spoke of his desire to have the convention a “place of rest,” a great refreshing to God and in turn, a great refreshing to us, the reflex of God in rest and refreshing.

Later he followed this up by a talk from Ps. 104: 27,28 on “waiting upon God.” Man is the only being who can consciently wait upon God. In the late famine the brute creation did not suffer so much as humanity. The domestic animals did suffer, but it was on account of their relation to man. “These all wait upon Thee.” And as God gives to them, so will He give to us in due season. It was very wonderful how all through the siege of Pekin, deliverance came in due season to God’s children. Following Scrip-

...and Church History we find that God sent His Son in due time, spiritually, politically, and socially; and so also will His second coming be. Help may not always come when we expect, but God is never behind and what we need in due season He gives. He enlarged upon waiting for guidance, spiritual, mental, and physical strength, wisdom, and the manifestation of God’s presence, and closed by emphasizing our part, that of gathering: all have been sent forth but we must lay hold upon them.

THURSDAY MORNING.—Mr. Erickson spoke from Mark 6:34 on “The Compassion of Jesus.” Missionaries often come short in compassion; perhaps through familiarity we get into a state of indifference, but it is our privilege to have the same sweetness and tenderness that was in Jesus Christ. Seeing this in us is the one thing that will draw sinners to Christ. An illustration from the third chapter of Ezekiel was cited, showing how God dealt with Ezekiel till his censoriousness was changed into compassion.

Mr. Johnson then spoke from Col. 4:12 on prayer, showing (1) Our relation with those for whom we pray, “one of you.” (2) How we should pray, “labouring fervently.” (3) What we should pray for, “that ye may stand perfect etc.” We cannot fulfil the second point without realizing fully in our hearts the first point. He further showed that to pray fervently, we must needs have (1) a sound mind; not double-minded or fearful, II Tim. 1:7: (2) a calm mind: (3) a mind to make prayer our business. Acts 6:4-7.

FRIDAY MORNING.—Mr. Johnson spoke from Ps. 68-20, Revised Version: “God is unto us a God of deliverances.” In order to know Him as such;—(1) We must have the sentence of death in ourselves, II Cor. 1:8-10. (2) We must stand still, Ex. 14:13. (3) “We must fall into the hands of the Lord,” II Sam. 24:14.

Mrs. Erickson then spoke upon the hidden ministry of prayer. It is appreciated by God alone, and we should never be so burdened with work that we cannot be at leisure to answer God’s call to prayer. God’s face should be the first that we look into in the morning.

Mr. King gave an account of his conversion and showed that it is only the power of God that is going to bring our native Christians to the right plane of living. Forgiveness and long-suffering are essentials of Christian living, and living only is that which tells. Mr. Franklin called attention to the need of having truth mixed with grace. (John 1:17.) We are often lopsided and need to cultivate that which we lack. Truth without grace is cold and hard, but Jesus came bringing both. It is unsafe to follow man’s experience without receiving it...
directly from God. In our relations one with
the other and with the Native Christians we
need both head and heart.

SATURDAY MORNING.—Mr. Hamilton spoke
from II. Chron. 14 concerning Asa. There is
nothing like trial to test the human heart. God
wants us always to trust Him. Asa's prayer
is a model one for times of trial. If we are
single hearted, God will never see us put to
shame, but will set mighty forces in motion to
answer His children's prayer. When we are
right with God it is natural to look to Him and
not to man for deliverance, and we will always
come out of trial with spoil if we stand the test.
Asa failed to trust God to remove his enemies
and so lost consciousness of God's approval, and
when sickness came again turned to the arm of
flesh. Failure in one thing leads to failure in
others.

Mr. Moyser followed by saying that Divine
Healing is not a failure, but is a practical doc-
trine and a fundamental one. If it is in the
Atonement no matter how many are against it,
let us gird up our loins and be true to God as
our Healer. Sickness comes through sin and
from the Devil, and Jesus came to destroy the
works of the devil. Let us not be censorious
but courageous and true. Several testified as
to what God had done for them physically and
exhorted to strong conviction and action on
this line.

SUNDAY MORNING.—Mr. Bannister gave a
very profitable exposition of Rom. 12 showing
this to be the practical part of the epistle, a
climax after being led through the experiences
of the first eleven chapters. He enlarged es-
specially upon consecration, showing that it
should be voluntary, hearty, and definite. He
then brought out the effects of consecration in
our lives, as are found in the latter verses of the
chapter. The great principle of a life of con-
secration is embodied in the last verse.

THE EVENING MEETINGS.

Reported by Mrs. Hamilton.

WED. EVE.—The meeting opened by singing
"The Unfailing One." Mrs. Ward of the
Vanguard Mission, led in prayer. Mr. Franklin
then made a few remarks, which were words
of encouragement and help. A testimony
meeting followed and the themes were "being led
of the Spirit," and "waiting on God," which
seemed to be the key-notes of the Convention.
At the opening of the testimony meeting we
sang "He who has led will lead," and a con-
tinuation of this thought was woven like a
thread through all the testimonies. "He hath"
and therefore "will;" every "hitherto" of help is
a "henceforth" of more. Every experience of
the realities of faith, widens the horizon of the
possibilities of faith. Each realized promise is
a stepping-stone to one unrealized. The
principle of arguing from what God has done
to what He will do is found often in Scripture.
"He has given us a South land, let us like
Achsah ask for the upper and nether springs."

THURS. EVE.—Rev. H. R. Calkins led in
prayer followed by a message in song through a
Quartette. We then had the pleasure and
privilege of listening to a soul-stirring address on
our Lord's Second Coming, by Rev. Gillings. He
spoke of the threefold aspect of the kingdom, i.e.,
Regal, Personal and Governmental. The
Scripture lesson was Jno. 14: the Bridal rela-
tion. The circumstances that led to the
utterance of these words, we all knew; Jesus
had said He was going away, so the disciples
were shrouded in sorrow. He not only says
He will come again but is now preparing, not an
ordinary mansion, but "a place," something
special, and then He will come Himself for His
affianced bride. "Even so" as we believe He
died and arose, we believe He will come. We were
chosen in Christ and He must have His bride to
be complete before He comes to rule, so all is
suspended till the consummation. "Ye in me"
is the germ of Ephesians: "In you" of Colossians.
Union with Christ brings salvation but we can
enhance our personal value now and increase our
resemblance to Him and become increasingly
precious. He spoke of the danger of being so over-
whelmed with work that our lamps could not burn
brightly: we need repeated spiritual meals for
strength to grow and to have increased com-
petence. We are on probation now but shall
go up to our spiritual examination bye and bye.
The meeting closed by singing "I shall see the
King in His beauty."

FRI. EVE.—The Scripture lesson was read by
Mr. Phelps. Mr. King led in prayer followed
by a message in song, "He knows," by Mrs.
Turnbull. Mr. Gillings then continued his
subject of the previous evening, on the Lord's
Christ here brings out the unfinished portion of
His own work. Paul saw Christ in His glory
on the way to Damascus though not with the
disciples on earth. Paul's message was not
simply "Christ is risen" as was that of the
other disciples, but he had a new ministry.
Christ was rejected first by crucifixion and the
climax of rejection was in Stephen, one who
served Him in the power of the Spirit. Later,
in Gal. 1, Paul has a gospel and another gospel
which had not been preached. What was it?
He did not go to Peter and John: he had a gospel that they had not—"In other ages not made known" but given by revelation to Paul. Wherein it did differ? First, union: Christ hid with him in God. Second, The beginning of the missionary enterprise or age, now the continuation of Acts 13, "preach this among the Gentiles:" What? Salvation, heaven etc. No, but "my gospel," the gospel of glory—not merely deliverance from sin but the God of all grace calls us to glory now. "The glory Thou hast given me." It is so important to preach the Pauline gospel, for Christ, may rise from the throne any minute and shut the door. We should proclaim it. Our hearts were filled with awe at the nearness of His return.

SAT. EVE.—Meeting opened by singing "How Firm a Foundation" followed by a message in song "Face to Face" by Mrs. Duckworth and Miss Downs. Mr. Franklin then gave a heart-searching talk on the meat-offering, Lev. 2. He spoke of the meat-offering signifying fellowship. In Gen. the types refer to redemption, here to communion, a sweet savour offering, the object to give rest or satisfaction to God. Gen. 8—21 (margin). Fine flour, oil and frankincense are mentioned, all products of the earth. The fine flour, a fit emblem, suggests evenness in Christ's life—grace and truth evenly balanced. Not so with us, we are one thing in the closet alone with God, another with our fellow-beings. He was unchanged by circumstances, nothing clashed. Every grace was balanced. Not so with us, we are one thing in weakness or his elevation of soul, forgetfulness and indifference. His gentleness did not become us out to put larger tools in our hands; they seem too heavy for a revival of this truth in our midst. After all God has done how can we turn back? (Ezra 8:22.) Mr. Franklin then gave us a parting message and a verse for the coming year, "God is able to make all grace abound," that all round verse which seems to cover every need. Does the work seem hard? We had such a nice little shady work in the vineyard, tender grapes and easy weeding but He takes us out to put larger tools in our hands; they seem too heavy and the vines too tall but when He puts forth His sheep He goes before and in each changing future scene He is able to make us abound.

CONVENTION JOTTINGS.

Among friends of other Missions who were present at a part or all of the convention were Misses Hoffman, Abrams and Bacon from Khedgaon, Messrs Norton and Rimmer, Miss Brown, Mrs. Gurr, as well as several Methodists and Vanguard Missionaries residing in or near Bombay, and Mr. Hay who has served with us most helpfully for some months past.

It was decided that Mr. Fuller should go to New Zealand to recruit his health, and Mr. Hay kindly offered to accompany him as he expected to go on furlough himself. When this paper reaches our American readers, Mr. Fuller will probably be in New Zealand.

During the convention, Mr. Armson, Mr. Wark and Miss de Carteret who have been Missionaries in India for some time, also Miss Key who arrived recently from England, became affiliated with our mission. We are very
glad to welcome these new workers, and hope for many days of helpful fellowship.

Some few changes were made in the location of missionaries. Misses McAuley and Wiest are to accompany Mrs. Dutton back to Jalgaon.

Mr. and Mrs. King, Mr. and Mrs. Shelander and Miss Carrie Peter were granted a furlough to begin before the next hot season.

The Sunday afternoon meeting was of special interest. The Lord's supper was administered, and two babies, Joy Johnson and Alice Dinham, were dedicated to God.

WHAT HINDU WOMEN THINK ABOUT THEMSELVES.

By Miss Wiest.

It is not an easy task for a foreigner to find out what Hindu women think of themselves. We are indebted entirely to a Brahman friend who questioned several women of his own caste and brought the results of his questioning to us. He said that from a few of the women he met with rebuff. Being suspicious of his motives they refused to answer at all. To a conservative, orthodox Hindu woman filled with the prejudices of centuries which have shut her up from the world of intelligent thought, there can be no justifiable reason for any questions concerning existing facts and her feelings about them. But some were more ready-minded and some interesting answers were given.

Perhaps the saddest revelation the replies gave was the absence of thought and the lack of comprehension concerning very simple things. Take for instance one question asked, "What things make you happy or give you pleasure?" Only one woman could answer it properly, saying she would like to teach. Was it because the lives of the others were pleasureless? We cannot believe that, for all for the most part seemed quite satisfied with their lot. It was simply apathy of mind. They had never thought enough to have an idea on the subject. Yet such women are the wives of college graduates, of the best and brightest men of India. It is not that there are not within them great possibilities. You have only to look into their faces, often such attractive faces, and meet the clear, child-like gaze of the most beautiful eyes in the world, and you are thoroughly convinced of these possibilities. But they are dormant and need to be aroused. Another answer to the same question was, "Seeing to the affairs of the house-hold and helping the other members of the family—by such things we obtain merit."

The modern Hindu hopes to attain his salvation through merit acquired by his good deeds. This was one woman's idea of pleasure.

As to how they occupied their time, a woman said, "We take rest; sometimes our friends (women friends) come to see us and we talk. If we are able to read (very few are) we read religious books. If not, then we go to listen to others read who can." The religious books which they read are for the most part stories of their gods and goddesses, few delving into anything deeper than that. One of the questions asked was, "Do you ever thirst for knowledge?" A young woman said "yes," but two aged women exclaimed, "What have we to do with knowledge?" From babyhood the women of India are taught that they have no part or right in the treasures of wisdom and knowledge with which God has filled his world. We are glad to state, however, that a reaction from this idea has set in and very slowly the dawn of education for India's girls is breaking.

"Do you think you have a soul?" was another question asked. This required explanation for many of the women did not know what was meant by "soul." But all agreed that they possessed souls, although in Hinduism, no religious rites or ceremonies are accorded to a woman apart from her husband. One woman was quite indignant that any one should doubt as to whether women had souls. "Of course we have," she said: "Do you think we are beasts?" We are glad to see such spirit displayed on the subject for we have known of other Hindu women to believe with an almost hopeless helplessness that they had no souls. The belief in the soul is necessary to the doctrine of transmigration of souls in which men and women are both included. To the query "Does the tho't of your sins ever trouble you?" the following reply was given. "For the sins we have committed in a past existence we suffer now, and those we commit now we shall suffer for in a future life. Therefore we fear sin." The thought of soul-transmigration is woven into all the warp and woof of Hindu life. The greatest hope a woman can entertain is that she may sometime be born a man.

"Do you never feel as though your life were narrow and empty, shut off from much that is desirable?" was asked. An orthodox woman promptly answered, "No!" But other women differed. One said, "Sometimes;" another, "On many occasions we realize our bondage." However they agreed that the lot of the ordinary
woman was not hard. To become a widow—that was terrible indeed, so they all said. "But," added one, "if it is our fate, it will not fail. Then what use to fear?" To the question, "Do you think it is good for little girls to be married and taken from their parents when they are still children?" the common answer was "yes," with the following explanations added. "Until we become accustomed to our new home we feel bad truly, but we would feel so at whatever age we went. It is just as when you are sent to school. And if girls are not married in child-hood they do not easily learn to like their parents-in-law and other new relatives and also they lose the profit of their discipline." How merciless this discipline often is, they did not say. Hindu women have learned to accept such customs as a matter of course, as a law from which there is no repeal. So they close their eyes to the sorrowful side of things and cover the heartaches with laughter and feasting and song. But occasionally the curtain is lifted and we get a glimpse that is awful in its revelation of suffering.

Concerning the lack of liberty of women, they said, "It is right that in some matters women should have like privileges with men. But that girls should be as independent as men is not becoming. If girls were to be given more liberty their behaviour would probably become perverse and forward. Sometimes also, when girls become free they cease to care for their kins-people." The question was asked, "Would you be glad if girls were loved as much as boys and treated accordingly?" To this the answer was, "No; it is not fitting or needful that they should be treated as boys." In some homes little girls are loved as truly as their brothers, but it is not the rule. Hindus take great pride in large families and the joint-family system prevails. "The more kins-people we have with us, the greater is the cause for pride, of course," is what they say.

Recently we have been to see some of these high-caste women with their delicate faces and gentle, courteous manners. It was a zenana party and the room was full of graceful, dusky forms and shy faces, some of them sober, some of them smiling, all with wide-open eager eyes. The soft, subdued colors they wore were in striking contrast to the blazing brilliancy of a similar assembly of Mobammedan women we had witnessed on the day before, and we liked the modest looking Hindu women better than their Mussulman sisters, tho' both companies were intensely interesting. We went away with our souls filled with unutterable longing to see those dark eyes lit up with the light of the

Gospel of Peace. We longed to wash away that one little red dot of heathen paint from each fore-head, and tell them they had been bought from their slavery to caste, custom and idolatry. The time will come when India's women shall be redeemed, when they shall be freed from all bondage by Him who came to undo the works of the devil, to loose us from our sins in His own blood.

FROM OUR STANDPOINT.

BY A BRAHMAN GIRL.

(The following was written in response to the same questions which are discussed in the article "What Hindu Women Think of Themselves," and translated by Miss Lucia Fuller.)

I CAN not write very well, so I would ask that you forgive my mistakes and place sincerely your attention upon my meaning.

We [Brahman women in general] feel great liberty inside our houses, but there is an interdict upon our going out alone, or independently doing as we wish. Do not understand, however, that on this account we are unhappy; because we know that if we younger girls were allowed unbound freedom there would be a liability of mischief through our hands.

Although our love is set upon our parents it does not follow that we do not care for our parents-in-law. It is open to any one that in some things one must feel their rule to be a tyranny; but it should not be understood that even in these things we have cause for great unhappiness. If our husband's people do not live with us, or if we do not act according to their ordering there comes a sense of disgrace. We have no honour among our people, who are certain to think that because we are bad, our parents-in-law do not live with us.

True, it is a dreadful thing to be a widow. But that this is the sin—fruit of some former existence, we firmly believe. Wherefore in this birth we fast, give alms, and do penance in order thus to lay aside merit for our next life. That woman's chief obligation is to worship her husband the* Shastras expressly teach.

To choose one's husband when one is grown up [मोहि पण्डी] according to one's wishes, and then after the wedding to repent, is not so good we think as in littleness and ignorance to be married and learn to regard one's husband as lord (foolish though this may seem): for thus we have nothing to regret. The thought that what is our husband's is ours, and ours his, makes us

* The authorities and sacred writings of the Hindus.
proud and content, and forbids the thought that we lack in anything we should have.

Of late we have seen some girls who were not married till grown-up. These have separated their husbands from their parents and live independently: but in times of need (literally, "times of narrowness") they find they have shut the door of help from their kinsfolk.

To us women boys are dearer than girls, because we know the girls are soon to leave us for others: but the boys stay at home and when they are married increase the family. We have pride in large families. I remember a woman who had eight boys and four girls and when they had all married, the people of the house numbered about forty or forty-five. So large a family is a sign of great good fortune. Our whole tendency is toward living in united families, but of late years very large families have been hard to find.

The Christians are now cultivating ninety-four acres of government land. They have the use of this by simply paying land tax, and this year are reaping excellent crops. There are now ready 150,000 bricks for building wells in different fields to irrigate. —Mehmadabad Annual Report.

The Orphanage at Khamgaon has eighty-four acres of cultivable ground. The industry of weaving is progressing nicely though still somewhat in its initial stages. —From the year's report.

† A Brahman friend assures us that "सोटे पणी means thirteen or fourteen or fifteen with us; not twenty or twenty-five as with you."

Miss Downs and Miss Krater recently passed their first year's examinations very creditably. Others are ready or nearly so to take theirs. Mr. Fuller, Mrs. Ramsey or Mrs. Franklin are the Marathi examiners, and Mr. Andrews and Mr. Hamilton, the Gujerati.

This year in one part of the district the Christians have undergone considerable persecution at the hands of the higher-castes. The house of one of the native workers was set afire. At another time four of the orphan boys were seized by some high-caste men who beat them and stripped them of their clothing without any provocation whatsoever. Several others were roughly treated and we are sorry to say that on account of the persecution the candidates in these villages fear to come out openly for Christ.—Mehmadabad Annual Report.

Cold season and touring season are almost synonymous terms in the missionary vocabulary. The cold season has now set in. We trust many will be out in the districts touring.

Mr. Phelps writes of a deliverance from a cobra which had hung itself on the hat-rack. Truly God's care is minute and unyielding.

Mr. Armson has been stationed at Dholka and Miss Keys at Ahmedabad.

Mrs. Cutler arrived from England November 21st refreshed and well after her furlough.

Mrs. Franklin is again in Bombay with health fully restored. God has given the definite touch which has made her a new creature in body as well as spirit. For this we thank Him.

Look unto Jesus, even through your tears. Tears are telescopes. I have seen farther through my tears than ever I saw through my smiles. We can see Jesus through our tears. He knows what tears are. Jesus wept—Dr. Joseph Parker.

The talents, ours to-day, may be demanded by the Owner to-morrow . . . . . . . . Fidelity, not success, regulates the final reward.—J. R. Macduff.

PRAISE AND PRAYER.

Praise for the blessing in our Annual Convention.
" " " healing of Mrs. Franklin.
" " " healing of many that were sick during convention.

Pray for the Missionaries out preaching this cold season.
" " " definite deliverance from financial strain in reference to Berachah Home.
" " " a deep work of grace in all our orphanages and with our native Christians.
## List of Alliance Missionaries

### Berar
- **Akola**
  - Mr. and Mrs. Wm. Moyster
  - Mr. and Mrs. R. S. M. Stanley
  - Miss M. Veach
- **Amraoti**
  - Mr. and Mrs. C. Erickson
  - Miss E. Case
  - Miss L. Becker
- **Buldana**
- **Chandur**
  - Mr. and Mrs. C. W. Schelander
- **Khamgaon**
  - Miss F. Hoffmnn
  - Miss L. Downs
  - Miss E. Krater
- **Murzizapur**
  - Mr. and Mrs. L. Culler
- **Shegaon**
  - Mr. and Mrs. J. W. Johnson

### Gujarat
- **Viramgam**
  - Mr. and Mrs. A. Duckworth
  - Mr. S. H. Auerheim
- **Sanand**
  - Mr. and Mrs. T. King
  - Miss C. Hilker
  - Miss H. O' Donnell
- **Ahmedabad**
  - Miss J. Fraser
  - Mrs. E. Burman
  - Miss C. McDouggall
  - Miss H. Key
- **Mehmadabad**
  - Mr. and Mrs. L. Turnbull
  - Miss C. Hanes
  - Miss A. Schokolitz
- **Kaira**
  - Miss E. Wells
  - Miss M. Woodworth
  - Miss M. Compton
  - Miss V. Dunham
- **Matar (P.O. Kaira)**
  - Mr. and Mrs. Hamilton

### Khandesh
- **Bhusawal**
  - Mr. and Mrs. R. D. Bannister
- **Chalisgaon**
  - Mr. A. C. Phelps
- **Jalgaon**
  - Mrs. Dutton
  - Miss Z. McAuley
  - Miss M. West
- **Pachora**
  - Mr. and Mrs. Dunham

### Bombay
- **Mrs. Simmons**
- **Mr. and Mrs. Rogers**
- **Miss Holmes**
- **Mr. and Mrs. Ramsey**
- **Mr. and Mrs. Hageberg**
- **Mr. M. B. Fuller**

### Missionaries on Furlough
- Miss A. Yoder
- Mr. A. Johnson
- Mrs. Simmons
- Mr. and Mrs. Rogers
- Miss Holmes
- Mr. and Mrs. Ramsey
- Mr. and Mrs. Hageberg
- Mr. M. B. Fuller

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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.