The
India Alliance.

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The Christian and Missionary Alliance
in India.

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SPECIAL DAY FOR PRAYER, LAST FRIDAY OF EACH MONTH.
The India Alliance.

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

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The Waiting Time.

Anna L. Dreyer.

Oft the furnace of affliction
Seems to be of seven-fold heat;
Floods of trouble, waves of sorrow
Fain would sweep us off our feet.
But the waiting time—how slowly
Pass its moments one by one!
Hands can scarcely keep from doing,
Feet impatient to be gone.

In the seven-fold heated furnace,
In the trouble and the grief,
How the very state of suffering
Seem to bring the heart relief
But the waiting time—how slowly
Pass its tortuous moments by
Till our hands in trustful stillness,
Peacefully in God's do lie.

Oh, the furnace has its lesson,
As it glows with seven-fold heat,
And the floods of grief and trouble
Bring us down to Jesus' feet.
But the waiting—how blessed
Just in God to calmly rest,
Knowing slowly His appointments,
Are for us the very best.

Silent.

Psalm 62.
Mrs. Rogers.

Oh, much there is in this wonderful Psalm, for the one who desires to know God in His fulness, who is willing to wait upon Him, (v. 1.)
The margin has it, "Is silent."
We are so apt to be noisy and full of words, even in our "would-be" quiet times with Him. The marginal rendering of Zeph. 3: 17 is most helpful; instead of, "He will rest in His love," it is "He will be silent in His love," which seems to indicate that God will be so filled with love for His children that He can find no words to express it. Such overwhelming love. We doubtless have all had experiences when our emotions, whether of love, joy or sorrow, were far too deep for utterance. In meeting some loved one after a long absence, how we have choked up. We could not say much; but just sit to enjoy the precious presence. Have you ever noticed the sweetness of simply being near one with whom your spirit blended, and how you did not feel obliged to carry on conversations? So should be our relationship with our heavenly Father. We should seek frequent seasons of quiet with Him, when we do not even voice words in prayer, but are simply silent before Him, and let His presence indwell us, and fit us afresh for the duties of life. However, as we go on in this life, our experience will extend to v. 6 where we find the statement, "I shall not be moved." Not even a little, Hallelujah! How are we to get there? By remembering v. 5, "My soul, wait thou only upon God, for my expectation is from Him." How apt we are to have our expectation from our surroundings, fellowship with Christians, much emotional joy with the Lord, being able to see fruit in our work, having others appreciate us, and give us places of prominence, etc., but if we will definitely take from God, that our expectation shall be only from Him, that we shall not be unduly elated nor depressed by circumstances, but trust Him to keep us in the "secret place," waiting upon Him at all times, (v. 7) then we can pour out our soul before Him. I never shall forget, it seems to me, our last watch night service. As we waited upon Him, I asked for a special New Year's text that should be an inspiration and help in again commencing life and work in India. The 5th verse was given me, "My soul, wait thou upon God, for my expectation is from Him." Let us take Him definitely that nothing in ourselves, or our surroundings shall take us out of this attitude of waiting upon God, and having all our expectation from Him. Let us not have our minds made up as to how we should be led and guided, what position in the work we should have, how people should treat us, what they should say of us, but committing our way thoroughly to Him, not only in bulk,
but in every little detail, trust Him to use us for His glory. Then shall we realize as in verses 11 and 12 that power and mercy belong to Him, that our lives and work are safe in His hands, and that not one thing shall come to us out of His order. Amen and amen.

Station Notes.

TOURING IN AKOTE.

MRS. STANLEY.

GLANCE backward over the past few months of labour in Akote taluka sets me wondering, when will the people of Berar have a chance to hear the Gospel?

When my husband and myself returned from our furlough in 1902, the taluka of Akote was given me as my special field of labour. I gladly accepted it as my heart had been there for some years past, and I had already spent at least part of three seasons in district work among the villages and towns of that district, especially before the famine of '97, spending in that year, about 4 months there. Akote taluka is very large, containing 268 villages and large towns. It is a section containing much wealth on account of the soil being deep and fertile.

About 20 years ago Mr. Fuller lived and laboured there in a town of the same name. He faithfully preached the Gospel in all the large towns, going into the bazaars and chaudies (rest houses), and also sold many portions of Scripture. He was, also, privileged to suffer persecution for the sake of Christ.

When we first came to India in 1892, Mr. Franklin and Mr. J. W. Johnson were led to go to Akote to take up the work there while studying the language; but not being able to find a suitable house to live in, they were both soon stricken down with fever and were obliged to leave the place. The water is very poor there and much fever is the result.

About 8 years ago my husband and myself toured for a short time in the beginning of the hot season, visiting the larger towns, preaching and selling books in the bazaars. We were much encouraged and blessed in our own souls by the attentive listening of the people as well as their readiness to buy the portions of Scripture offered to them.

The next year we started early in the cool season and spent about 4 months there. We were then a goodly company consisting of Mr. and Mrs. Cutler, Mr. Stanley, a catechist, a Bible woman, and myself. During that season we covered about half the taluka, preaching in all the villages, large and small, besides in all the bazaars that came in our way, selling many hundreds of Gospels and tracts. We all felt sure that the Lord had made a beginning at evangelizing the taluka, but then came the dreadless famine and our village and touring work was stopped. The year after the first famine of 98—99, we again started for Akote taluka. This time Mrs. Rogers, then Miss Bates, and a native helper were my companions. This time we worked in a hitherto untouched part of the taluka. Since then no work at all had been done in any part of this large taluka up to the time of our return from furlough in 1902, when Mr. Stanley and myself started out, this time going to the section we had visited 6 years before. But we were not permitted to stay as long as we had intended on account of financial difficulties. District touring costs money, the bullocks and drivers alone costing from $10 to $15 per month. It was with sad hearts that we returned to our station a month before we had planned to, but God knew all about it and this thought comforted us.

This past cool season it really seemed that the way for me to go there was closed for want of some one to accompany me. My heart burned within me as I saw no way open for me till I felt that I must go even if alone; and as I began preparations for going, Miss Veach felt called to go with me. We started in the beginning of January, and when I began preparations for going, Miss Veach felt called to go with me. We started in the beginning of January, and the enemy also started to resist us by making our journey far from promising. In fording the Poorna River we stuck in a mud bank in the midst of the river and it took sometime for our poor tired bullocks to pull us out. On reaching the further side we had to get out and help pull the gardi up the unusually steep bank. Further on, we turned over in the dark, but praise God, no one was hurt, only our gardi being slightly damaged. On reaching our first camping-place we found that the gardi preceding us with tents, etc, had upset in the same place on the road and some of the few comforts we had brought with us, as table, etc., had been broken; but our hearts were too full of thanks to God that neither we nor our animals had been injured that we could not grumble at the loss of a few comforts. From that place as a center, we visited 26 villages, preaching to them and selling 100 Gospels. Each day as we returned to our tent about noon, the town people and children began to come to the tent. This was kept up nearly all
day so that we had hardly time to eat or rest.

We camped in this town 7 years ago, and then sold a number of Scripture portions. Since then no one had been there with the Gospel, but God had been working and the people had no courage to persecute.

From there we went 10 miles further inland where 7 years ago we were anything but welcomed, being stoned and having our books torn into pieces and thrown in our faces; the name of Christ was reviled and blasphemed, especially by the high castes. No one will wonder that it was with many prayers and trembling hearts that we two women now entered that city on a campaign for God. But we knew He was with us and that gave us courage; we were ready for anything. How surprised and humbled we were when we reached there to find that even the leaders of the persecution 7 years ago, came to our tent as friends and inquirers and invited us to preach in the high caste quarters!

Friends, God had His agents, other than us, during the 7 years that had elapsed since we were there—famine and plague—working to bring this about. He is opening the blind eyes and unstopping the deaf ears in His own way; then He sends us along to proclaim the glad tidings of salvation. “O God, how great is Thy love to the children of men.”

In this place we stayed 3 weeks, visiting besides this, 20 of the surrounding villages, and sold many Gospels and some New Testaments.

While there Mrs. Rogers and Miss Becker joined us; this was a great joy and comfort to us. From there we went to another large town 10 miles away. Here Mr. Stanley and I camped 8 years ago and sold many Scripture portions to both Hindoos and Mohammedans. Here we were welcomed and well remembered, spending now a fortnight of great blessing to our own souls, and, as we believe, to others. We had expected to stay at least a month, but were again hindered; this time, by climactic difficulties and had to return home. We sold 300 Gospels and other Scripture portions, also some New Testaments, and having preached in between 50 and 60 villages and town and in some large bazaars,

As yet, one-quarter of the taluka has not been touched by the Gospel messenger. Pray that the Lord will raise up native helpers, saved and sanctified, to help in the work of evangelization in making the God of salvation known to the people. The field already seems white to harvest.

Pray, also, that He may use the printed Word scattered to bring the true Light to many hungry souls. And pray for us that we may be kept in health and filled with Himself for this great service.

**BULDANA, BERAR.**

**MRS. WARK.**

**ANY** of the friends who have been interested in Buldana will be glad to hear of the warm welcome we have received during the past ten weeks, and will join with us in praise to God for opening up the way which promised to be difficult. The new **memsahib** going about the village seemed to arouse a great deal of curiosity among the women, so when she asked if she might call upon some of them, she was heartily answered in the affirmative. The next day a group of women gathered around her and at once proceeded to find out who she was and why she came to them. “Has your marriage become? Does your husband beat you? Will he not scold you for wandering about in the village alone?” Then, being satisfied on all these points, they were prepared to listen to a hymn, and the story of Jesus. It was evidently a new thing to all of them, and four women appeared particularly touched by the thought of His love to them now, and being ready to forgive their sins now. One said she would ask Him to save her there and then. Time and time again during the first weeks they asked to be told more. Then an interruption came. One man would not allow his women to sit down and listen, and others found they also would not be able to listen to the Gospel; but last week an invitation was received to go to them again. So I trust they may learn more about Jesus, and truly turn to serve the living God.

Further up the village live two simple-minded, elderly women of the Khoonbi (farmer) caste, both of whose hearts seem to have been touched by hearing of the heavenly rest for the redeemed;—A—bai and G—bai. The first day A—bai was told about Jesus, she listened so attentively, now and then clasping her hands and giving a reverent numskar (bow) as she heard of his bearing her sins, and finally she said very gently, “The Lord Jesus sent you to me today.” She appears to love to hear about Him, and her friend G—bai also affirms she does trust Him to save her. “But I cannot see Him in my heart as yet,” she added. “Will He really shew Himself to me?” Please pray earnestly that God’s spirit may enlighten these women’s darkness.

It has been very encouraging to see the effect of practical sympathy with one who was apparently as dull as the earth she worked in—another Khoonbi woman. The first time she was visited he did not pretend to understand a word,
except what related to her little son who was suffering from a dreadful skin disease. She was visited regularly and gradually her face grew brighter as the hymns were sung, and she heard of Jesus' love to little children; and now her little boy is getting better. She declares it is by the name of Jesus he is recovering. She and her old mother listen as intelligently as more well informed women, and if a neighbour comes in while we are there, they repeat to her what they have heard of Jesus.

Now that the curiosity about us is wearing off, some who appeared interested are beginning to be a little indifferent, and others again seem frightened to listen to the Gospel. But on the whole there is a most friendly attitude toward us throughout the village except perhaps among the Brahmins, who now that they know we are missionaries, seem determined to keep us away from their caste. The women of only three Brahmin houses have dared to be friendly and even they would listen to only a very little of the gospel.

We feel we need your prayers and in this you can help greatly.

DHOLKA ORPHANAGE.

DEAR FRIENDS, With greetings in the Lord, we gladly write you what he has done for us in the months gone by.

About eight months ago the Lord placed us in charge of the orphanage again. We had taken charge during the Hot Season while Mr. and Mrs. Duckworth were away for a rest. This was only temporarily but in August the council stationed us here permanently. Since then we have endeavoured to put ourselves in the Lord's hands to be used for his glory in whatever way He thought best.

There were at that time about 450 boys in the orphanage. This large number did not seem so appalling as it would, had we never had large numbers to deal with. When we turned the orphanage over to Mr. Andrews in 1901, there were about 400 boys. Experience had taught us that God was able for it all. We knew that we were unable for such a work but our trust was in God and He has given wisdom day by day for the work. "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." This precious verse has come to us many times and we have proved that it is true. God has given wisdom from above, the wisdom that is pure, peaceable, gentle, and easy to be entreated.

During the past six months we have experienced some financial trials in the work, but our God has delivered us out of them all. In December, the funds on hand became so low that it became necessary to look to the Lord day by day for means. With 450 mouths to feed this is not always an easy task. We had been near the bottom of the purse for some days but Father had day after day supplied the needs.

One morning I went to the safe and found that the money in the bag was insufficient for the day's needs. I closed the safe and putting out the servant who was waiting for orders, I went to Him who cares for the orphans and hears their cries, and asked Him what we should do. He reminded me that there had been a little surplus laid away for some months and also that we had received a five dollar note some days before, from a friend in America. These we took and had sufficient for the day. The days following brought supplies for the needs thereof.

These financial trials have brought blessings to the boys and to ourselves. It was necessary to show the boys that they were doing many things that were displeasing to the Lord, and that they must forsake these sins in order to be blessed of the Lord and have their needs supplied. After much prayer and consideration Mrs. Back and I believed it was the Lord's will to close the schools and to have the boys grind their own flour. We did according to our convictions and for some days the boys had to work very hard, and for some days there was not much variety of food; neither did it fully satisfy their hunger, and the boys began to see that God was dealing with their souls.

We began a series of meetings and soon many boys who had grown cold, came back to Father's house and others who had never come to the Lord, were convicted of their sins and saved. In February Rev. Mr. Archibald held a few meetings with the boys and quite a large number were saved.

The last two months have been days of drawing nearer to the Lord. Some of the boys are becoming grounded deeper in the truths of the Word. Occasionally some of them come to inquire the meaning of some passage of Scripture which they do not fully understand. Nearly every Sunday service witnesses a few turning to the Lord.

Seventeen of our oldest boys have entered Mr. Andrews' Bible class, and are preparing to work in the Master's service. May the Lord bless them and use them much for his glory.

May those who read these lines be led to pray much for us, and for those entrusted to our care.
A LITTLE ABOUT MARATHI.

Miss Becker.

Only those who attack the Marathi language realize what it is, and what it means to acquire it. It is a beautiful and expressive language, but is correspondingly difficult to learn. After you have committed to memory sixteen vowels and forty-eight consonants, you may be pardoned for supposing that you have really learned the Marathi alphabet. But alas! it is a vain hope. There are yet to learn twelve vowel abbreviations and about one hundred and thirty-one principal compound letters or consonants. But it is indeed encouraging to know that these two hundred and seven characters make Marathi spelling very simple. However, this is not all. The inflections are at first a surprise to the student. The noun has eight cases. The verb has four different methods of agreement, and seventeen tenses, besides numerous verbal compounds.

The student of Marathi needs to be patient, simple, child-like. He needs humility to be willing to learn from high or low. All self-confidence and pride must go. He must be willing to make blunders, and to be corrected by anyone. This same spirit is needed to enter the Kingdom of God, and to receive life more abundant. The study of Marathi is a very good training school for missionary labour. It is not easy to realize the difficulties and temptations which beset the path of a missionary with such a language to face. And after we have mastered enough of the language to make ourselves understood, and can understand a little of what the people say to us, the task seems almost hopeless when we realize the conception these dear people have of God, of sin, and of the hereafter.

DHOLKA BIBLE TRAINING SCHOOL.

Mr. Andrews.

As we look back over the work of a little more than a year in the Training School, we can truly say, "There failed not any good thing which the Lord promised." Not once has He failed us.

About a year ago we wrote to our friends of the need of houses for our students. God touched hearts and many gave, and we were able in a short time to house them.

About the same time we also mentioned the urgent need of a house for ourselves. Some how this did not meet with as hearty a response as the students' houses did, and it was with natural discouragements that the foundation was begun. If you had seen the foundation put in you might think we were like the foolish man who built on the sand, as we have sand to a depth of thirty feet. The other mission house here is also built on the sand and has stood through the rain of five seasons, so we believe ours will too. Most graciously has God met at every step. The money to carry on the building has come from various sources. Home friends, our own missionaries, and the native church, all have had a part in it. We are now living in the part of the house that is finished, and the work moves slowly on towards completion. Many times it has seemed the work would have to stop, but some heart, just at that time, has been touched to give, and thus the work has moved on. We believe that, He who has thus far supplied, will supply until all has been completed.

But blessing in finances is not all we have to praise God for. We can see steady progress among the students intellectually and spiritually. We believe God has put some very precious material into our hands to be trained for His service.

Recently four men, with their wives, went out from us to give the Word to their own people. Our prayers follow them, and we trust yours will too, that they may be kept faithful and undefiled. They have fierce temptations to meet as they go out to live among their own people again, and we need to be instant in prayer for them. These who have gone out will continue their Bible study, coming up yearly before an examining committee to be examined.

Most of those in the class at present are younger, and will likely finish the course before going out into the work permanently.

At present we have thirty-two students. Most of them are pursuing their secular studies with the theological course. There are a few who have left off their secular studies and devote half the day to work in the near villages.

Many of our students are supported and daily prayed for by individuals in the home land. We have quite a number who have not yet been assigned to any one. These have recently entered from the orphanage, and others are wanting to come. Long we have prayed that, the Lord of the harvest would send forth labourers into the harvest, and now we believe He is answering. These young men are rising up and asking to be taught that they may go and teach others. We shall be glad to assign a student to any one willing to support and pray for him.
Editorials.

HOU son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. (Mar., Sum or number.) Ezekiel 43:10.

Before speaking this verse to the prophet, God had taken him aside and given him a vision of the temple as it will be in the future glory of Israel, the glory of it, the ordinances of the priests and the altar. Then gives him the commission to go forth to the people and tell them. They too are to get a glimpse, if not in vision, as the prophet did, yet in word picture as the prophet would give it to them in detail.

The people were to see the temple, glory and the ordinances, they were to compare all this with their own lives and their sinfulness. Seeing the comparison they would be ashamed of their sins. We find in the preceeding verse that this was to be illumined by God dwelling in their midst. This again was preceded by their putting evil away from them.

There are many lessons for us to learn in this. As Gospepilers, we are to get the vision so clearly from Him, that there will be no mistake in giving out the message. I have wondered much of late, if we, as gospellers, were not much to blame in a way for the slowness of the people to believe. Even in the midst of much service for the Master, our hands filled to overflowing with His service, seemingly not knowing how to lay any part of it down, weary with the work, oftentimes so weary that anything would be a relief, even death itself would seem sweet to the dreadful weariness that has come over us in a very enervating climate and the heavy pressure of the work.

We have not waited before Him to get the vision of His work and His Word so clearly before us that we can give out the Word in His perfect picture, that the people could understand it. We have had power with the same message before, it may hap, but now it may be clouded by our thoughts or expressions and it thus proves that we needed to wait before Him to get the vision of Him for His work. The people from our representation of Him have failed to see Him in clearness of vision and have not been able to make the comparison called for in this verse.

Sometimes we have wanted to give them the vision of their sin in our own way. They may get a measure of what the sin means, but if we had given them the vision of Him and let them make the comparison from His standpoint, might there not have been a deeper conviction of sin? It is when God is exalted, when He is sanctified in us before their eyes, that the heathen shall know He is God. May God so give us the vision that it shall tarry and that we shall see it so clearly, that the vision we give of Him to the people shall be Himself and they shall put away sin and God shall dwell among them that they may make their own comparisons and see and know.

Mrs. Franklin is again laid aside from her editorial work. She had gone away for the hot season to a quiet seaside place where we hoped she might be away from the heat, as the heat affects her so. It was cooler where she was than at Bombay. She was brought here quite prostrate. We have to report that she is much better. We ask all our readers to unite with us in prayer for her entire recovery. A great many have felt that we should go to the home land. We feel that God led us back to this land and we want Him and not circumstances to lead us home. We can say with the Psalmist “our feet have well nigh slipped” but God has been so true and held us when we could not hold ourselves.

BUSINESS MANAGER'S NOTICE TO SUBSCRIBERS.

With this number of the India Alliance will close the two years of its present publication. We desire to thank our readers for the many words of commendation that we have received as to its helpfulness and for the prayer that has accompanied the remittances that have been sent. We have been running behind financially for some time and we feel that on account of lack of funds for the present we will have to suspend the publication for a short time. We wish to assure our subscribers that we will allow them the full twelve numbers of their subscription. In the meantime we ask your prayers for the paper. Some are in arrears for their subscription, and it would be a greatly appreciated help if all could send in their subscriptions at once.
Mission Questions.

THREE OBJECTIONS.
(Concluded.)

From "Things As They Are."

The second objection is, "Why break up families by insisting on baptism as a sine qua non of discipleship?" And again we answer, Because we believe our Master tells us to. He said, "Baptising them in the Name of the Son, and of the Holy Ghost." What right have we, His servants, to stop short of full obedience? Did He not know the conditions of high-caste Hindu life in India when He gave this command? Was He ignorant of the breaking up of families which obedience to it would involve?

Luke 10: 6, Luke 12: 53. Are truly awful verses: no one knows better than the missionary how awful they are. There are times when we can hardly bear the pain caused by the sight of this division. But are we more tender than the Tender One? Is our sympathy truer than His? Can we look up into His eyes and say, "It costs them too much, Lord; it costs us too much, fully to obey Thee in this?" But granted the command holds, why should not the baptised convert return home and live there? Because he is not wanted there, as a Christian. The high-caste woman who said to us, "I cannot live here and break my Caste; if I break it I must go," spoke the truth. Keeping Caste includes within itself the observance of certain customs which by their very nature are idolatrous. Breaking Caste means breaking through these customs; and one who habitually disregarded and disobeyed rules, considered binding and authoritative by all the rest of the household, would not be tolerated in an orthodox Hindu home. It is not a question of persecution, or death, or of wanting or not wanting to be there; it is a question of not being wanted there, unless, indeed, she will compromise. Compromise is the one open door back into the old home, and God only knows what it costs when the choice is made and that one door is shut. This ever recurring reiteration of the power and the bondage of Caste may seem almost wearisome, but the word, and what lies behind it, is the one great answer to a thousand questions, and so it comes again and again. Everywhere all over India Caste is, to every orthodox Hindu, part of his very self. Get his Caste out of him? Can you? You would have to drain him of his life-blood first.

The third objection divides into two halves. The first half is, "Why do you not go to the Christians?" To which we answer, we do, and for exactly the same reason as that which we have given twice before, because our Master told us to do so. Our marching orders are three-fold, one order concerning each form of service touched by the three objections. The third order touches this, "Teaching them to observe all things whatsoever I have commanded you." So we go, and try to teach them the all things; and some of them learn them, and go to teach others, and so the message of a full Gospel spreads, and the Bride gets ready for the Bridegroom.

The second half of this last objection is "Why not do easier work? There are so many who are more accessible, why not go to them?" And there does seem to be point in the suggestion that if there are open doors, it might be better to enter into them, rather than keep on knocking at closed ones. We do seek to enter the so-called open doors. We never find they are so very wide open when it is known that we bring nothing tangible with us. Spiritual things are not considered anything by most. But real conversion anywhere costs. By conversion we mean something more than reformation; that raises fewer storms. The kind of work, however, which more than any other seems to fascinate friends at home is what is known as the "mass movement." This movement, or rather the visible result thereof, is often diluted upon most rapturously. I quote from a Winter Visitor: "Christian churches counted by the thousand, their members by the million; whole districts are Christian, entire communities are transformed." And we look at one another, and ask each other, "Where?" But to that question certain would answer joyously, "Here!" There are missions in India where the avowed policy is to baptise people "at the outset, not on evidence of what is popularly called conversion. . . . We baptise them 'unto' the baptism of the Holy Spirit, and not because we have reason to believe that they have received the Spirit's baptism,"—we quote a leader in the movement, and he goes on to say, if it is insisted "that we should wait until this change (conversion) is effected before baptising them, we reply that in most cases we should have to wait for a long time, and often see the poor creatures die without the change."

Of course every effort is made by revival services
and camp meetings to bring these baptised Christians to a true knowledge of Christ, and it is considered that this policy yields more fruit than the other, which puts conversion first and baptism second. It is certainly richer in "results," for among the depressed classes and certain of the middle Castes, among whom alone the scheme can be carried out, there is no doubt that many are found ready to embrace Christianity, as the phrase goes, sometimes genuinely feeling it is the true religion, and desiring to understand it, sometimes for what they can get. It must be admitted—for we want to state the case fairly—that a mass movement gives one a splendid chance to preach Christ, and teach His Gospel day by day. And the power in it does lay hold of some; we have earnest men and women working and winning others to-day, fruit of the mass movement of many years ago. But on the whole, we fear it, and do not encourage it here. The dead weight of heathenism is heavy enough, but when you pile on the top of that the incubus of a dead Christianity—for a nominal thing is dead—then you are terribly weighted down and handicapped, as you try to go forward to break up new ground. So, though we sympathise with everything that tends towards life and light in India, and rejoice with our brothers who bind sheaves, believing that though all is not genuine corn, some is, yet we feel compelled to give ourselves mainly to work of a character which, by its very nature, can never be popular, and possibly never successful from a statistical point of view, never, till the King comes, Whose Coming is our hope.

PRAISE AND PRAYER.

Praise for the supply of our needs.
" the healing of several who have had fever.
" the many that have been privileged to get away to hills away from the extreme heat of the plains.
" His sustaining grace and power for those who have had to remain during the hot season by the stuff.

Pray for the Missionaries as they return from the Hills, they may come in greater power for His service.
" the New converts.
" the catechists and Bible Woman, especially the new catechists that have gone out from the Training School.
" those in training for Christian work.
" the Missionaries that they may be kept in health during the rains.
" the complete restoration of Mrs. Franklin.
" that the India Alliance, if in God's appointment may be continued.

SOME INDIA FIGURES.

Mr. Franklin,

FROM the reports of the American Board we learn that in the year 1893 the number of their native helpers in India was 2,600; this increased last year to 3,500. The number of churches in 1893 was 430; this had increased last year to 525. In the year 1893 the native christians gave $92,700.00; last year they gave $167,500.00. It is refreshing to see that their gifts grow in larger proportion than their numbers. This may designate a deeper consecration to God.

The latest statistics of India give the Indian Christian population to be 2,923,349. These are divided in denominations as follows:

- Abyssinian, 9; Anglican, 453,699; Armenian, 1,053; Baptist, 221,040; Calvinist, 98; Congregationalist, 37,574; Greek, 656; Indefinite beliefs, 1,057; Lutheran and allied denominations 155,450; Methodist, 79,907; Minor denominations, 22,699; Presbyterian, 54,294; Quaker, 1,309; Roman Catholic, 1,202,159; Salvationist, 18,960; Syrian, 57,327; Denomination, not returned 104,785.

We are glad to note that, while there are a great number of denominations which are confusing to the people, there has been a union of two of the Churches of Scotland within the past few years. Now there comes a plan to unite all the Presbyterian churches under one presbytery. Again in the South part of India there is the desire to unite all the Calvinist bodies, such as the Congregationalist and the Baptist and the Presbyterian in one large union body. We do believe these are signs of unity that we may gladly welcome in this land of confusion and mysticism.

We copy below from the "Christian Patriot" a comparison of the forces of darkness and light at work in India in an intellectual, moral, and spiritual way.

Forces of Darkness.

30 centuries of Hinduism.
288,000,000 population.
246,000,000 unable to read or write.
40,000,000 women secluded in zenanas.
27,000,000 widows.
6,000,000 under fourteen.
2,503,000 wives under ten.
235,000 widows under fourteen.
14,000 widows under four.
50,000,000 outcasts (pariahs).

Forces of Light.

100 years of Protestant Christianity.
50 years of enlightened British rule.
25,000 miles of railroad.
25,000 miles of irrigating canals.
50,000 miles of macadamized roads.
5,000,000 students in 150,000 schools.
39,000 university students.
122 hospitals, 164 dispensaries 184 physicians 65 leper asylums.
84 translations of the Bible.
18,000 Protestant missionaries.
391 branches of Y.M.C.A. and Y.W.C.A.
397 Societies of Christian Endeavour.
2,923,349 Christians, Protestant and Catholic.

From this will be seen that the progress made has been at great odds with the workers of darkness.

Quoting from the "India Witness," we see the great need of a much larger force of workers in this land. The statistics given below apply to cities with over 100,000 population. There are thousands of villages that have never heard the name of Jesus.

<table>
<thead>
<tr>
<th>CITIES</th>
<th>Population</th>
<th>Missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calcutta</td>
<td>844,604</td>
<td>10</td>
</tr>
<tr>
<td>Bombay</td>
<td>770,543</td>
<td>7</td>
</tr>
<tr>
<td>Madras</td>
<td>509,397</td>
<td>6</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>448,466</td>
<td>6</td>
</tr>
<tr>
<td>Lucknow</td>
<td>263,951</td>
<td>14</td>
</tr>
<tr>
<td>Benares</td>
<td>203,095</td>
<td>14</td>
</tr>
<tr>
<td>Delhi</td>
<td>208,385</td>
<td>31</td>
</tr>
<tr>
<td>Mandalay</td>
<td>182,498</td>
<td>7</td>
</tr>
<tr>
<td>Cawnpur</td>
<td>197,000</td>
<td>10</td>
</tr>
<tr>
<td>Bangalore</td>
<td>159,039</td>
<td>24</td>
</tr>
<tr>
<td>Rangoon</td>
<td>232,326</td>
<td>38</td>
</tr>
<tr>
<td>Lahore</td>
<td>120,958</td>
<td>22</td>
</tr>
<tr>
<td>Allahabad</td>
<td>175,748</td>
<td>23</td>
</tr>
<tr>
<td>Agra</td>
<td>188,300</td>
<td>28</td>
</tr>
<tr>
<td>Patna</td>
<td>135,172</td>
<td>2</td>
</tr>
<tr>
<td>Poona</td>
<td>111,385</td>
<td>80</td>
</tr>
<tr>
<td>Jaipur</td>
<td>139,550</td>
<td>3</td>
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<tr>
<td>Ahmedabad</td>
<td>180,683</td>
<td>14</td>
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<tr>
<td>Amritsar</td>
<td>162,548</td>
<td>25</td>
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<tr>
<td>Bareilly</td>
<td>117,433</td>
<td>6</td>
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<tr>
<td>Meerut</td>
<td>118,642</td>
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<tr>
<td>Srinagar</td>
<td>122,536</td>
<td>12</td>
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<tr>
<td>Nagpur</td>
<td>124,599</td>
<td>16</td>
</tr>
<tr>
<td>Baroda</td>
<td>103,782</td>
<td>6</td>
</tr>
<tr>
<td>Surat</td>
<td>118,364</td>
<td>5</td>
</tr>
<tr>
<td>Karachi</td>
<td>105,407</td>
<td>8</td>
</tr>
<tr>
<td>Gwalior</td>
<td>104,683</td>
<td>3</td>
</tr>
</tbody>
</table>

It is safe to say that three quarters of those engaged in Mission work in large centers are engaged in educational work or institutional work, which means that they do very little of definite direct evangelistic work. By looking this list over it will be seen that in many places, there are 100,000 people to one Missionary. Taking out the number that do other than evangelistic work, it would make in many places 300,000 people to one missionary that does definite evangelistic work.

We do thank God for those who are in all branches of the Lord's work. We see however from these figures how necessary it is to pray the Lord of the harvest that He thrust forth laborers into the harvest.

A HARD STRUGGLE.

Mr. Dinham.

ONE morning early in March, a low-caste man came to the bungalow. Although his manner was very strange, yet as he told me that he was desirous of finding and knowing the True God, he seemed exceedingly earnest. In language as simple as possible, I told him the way of salvation. He asked me many questions; some were sensible, others were just the opposite. Sometimes he spoke so strangely that I could not understand what he meant; yet with all his strangeness he seemed to be in search of the truth. So on dismissing him that day, I told him to come again on the morrow. He came, and continued coming daily for about two weeks, his case becoming more interesting each day, and he himself seemingly more interested. He then began to talk about Christ to his caste people, saying that He was his God and Saviour; that their gods of wood and stone were unable to do anything for them. The people then began to threaten his wife, that if she did not leave him at once, and take her child with her, that she would have to share her husband's fate and be put out of caste. Heeding their words she came to the bungalow where he had come as usual, and told him that she intended leaving him, and was going to take their little girl and live with her sister in a village some distance away. She went, and it was not long before her sister and husband came to the bungalow and quarrelled with him, blaming us for having separated husband and wife. That night he went to his home, where his mother and brother were also living, but the people gave him such a hard time of it, that when he came the next day, he said he would not go into the Mahawarwada again; but I told him he must go, as his old mother was lying ill at the time. Accordingly he went again in the evening, but the people would not let him stay unless he promised them that he would not go to the Mission house.
again. This he steadfastly refused to do, so the next morning we found him sleeping on our verandah. As they had turned him out, I felt that I could do no less than give him a place to cook his food and sleep at night. He felt it very much to have to cook for himself, and we had to watch him, or he would go without, rather than cook. All the time he was with us, his relatives and friends came daily, and many times a day, and tried, by threats and promises intermingled, to get him not only to go away with them, but to promise not to come to the bungalow again. They coaxed him away one day, and several of them overpowered him and poured liquor down his throat until he was reeling drunk. This they did with the hope that I would turn him off when he returned in this state. Some of his relatives threatened his life and ours, declaring that they would make pieces of him. They spat at him and cursed him, saying that he was the first one to disgrace them by becoming a Christian. Every day we spent some time reading to him, praying with him, and instructing him. What he felt more than anything else was the loss of his wife and child; and he tried over and over again to induce me to take the matter into court and force them to come to him. But we told him as he had broken caste that we could not force them, but that we could win them back to him by prayer. By this time it had become almost dangerous for him to go into the village, but he had to go in from time to time for necessary things. At these times the people would crowd around him, treat him roughly, and torment him with cutting remarks and curses. Their curses used to trouble him considerably as he is a very superstitious man. Notwithstanding all his weaknesses, which were very apparent in many ways, we had and still have very great hopes for him; but for the present our hopes are dimmed. One morning after a bold stand for about a month, he came and told me that he could not bear the persecution, and separation from his wife and child, any longer; that he was going back into caste, I talked with him for over an hour, but he now seemed firm in his decision to return, so there was nothing for us to do but to let him go. But he has not gone from our prayers, and I am sure that our home friends will unite with us in praying for this precious soul. During his stay with us we had many very blessed opportunities of putting the Gospel before his relatives and friends in a plain and telling manner. And we are hoping that not only he, but many of these, may yet be brought out of their darkness into His light, out of themselves into Christ.

IT is now about six months since I first came to Dholka. Having spent several months in a famine orphanage in Northern India, the various phases of orphanage work were not new to me, consequently there was less difficulty in adapting myself to the surroundings at Dholka. Though the differences between the languages of Northern India and “Gujarati” are considerable, yet the manners and customs of the people are much alike, (i.e.) those of the Hindu part of the population.

Since leaving the North, and coming to Dholka, the Lord has greatly blessed and encouraged me; health has been fairly good, and inner life deepened and strengthened. Of course the time has been largely taken up with the study of the language; having made some little progress in “Hindustani,” and being pretty well climatized, the language did not come nearly so hard as to a new beginner, though I find some things very perplexing, and am likely to do so for some considerable time to come. Still I trust prayer, patience, and perseverance will enable me to overcome them.

I think Dholka a very good place for a student; the many meetings held with the boys—bible-readings, sermons etc., beside the opportunities for conversing, offer facilities not enjoyed in stations where there is no orphanage. I have found these meetings indeed a help and inspiration, the preaching service on Sunday evening in particular. I have been enabled week by week to more intelligently follow the preacher, so blessing to my own soul has increased proportionately. Many of our services here have been marked by really wonderful manifestations of the Divine presence. I know we sometimes unconsciously and perhaps unintentionally exaggerate meetings where the power of God has been markedly manifest.

But the interest and attention with which the boys have listened to the word, I might say the eagerness and avidity with which they have drunk in the message, their ready response to the invitation at the close of a meeting, their ringing testimony and fervent prayers, have given us many an occasion of lifting up hearts full of praise and thanksgiving to our heavenly Father. On two occasions, in particular, it took some hours to deal individually with boys under conviction of sin who were seeking the Lord—their intense earnestness left us no room to doubt the reality of their conviction and desire to get salvation. There has also been a corres-
ponding deepening of spiritual life amongst the saved boys.

A few weeks ago I essayed to take my first Sunday-school class; there had been a growing desire in this direction for some time, but nervousness and a fear of failure held me back. At last with much inward trepidation, I took my place before a class of boys; at first I was somewhat embarrassed, and knew hardly how to begin, but the Lord graciously helped me, enabling me to expound the lesson, though brokenly, I believe, just a little to the edification of the class, and my own great joy. For some weeks past the heat has been steadily increasing, and now summer has fairly set in. Pray that all may be safely kept during this trying season, that the heat will give us abundant opportunities of proving in the deepest spiritual sense the truth of the beautiful figure in Isaiah, that to those who trust Him, He is indeed the "shadow of a great rock in a weary land."

"YE ARE MY WITNESSES SAITH THE LORD." IS. XLIII: 10.

R. J. BENNETT.

WITNESSING for God is the greatest and most noble work under heaven. It requires all the preparation and qualification possible. It is an excellent thing to have a college training and a good knowledge of the Bible but those who will accomplish the most and rise the highest in the estimation of heaven are those who have found their way into the heart of God and have become the most like Him. The most successful witness bearers are those who are entirely emptied of self and filled with a passion for souls. There are more discouragements met with in witnessing for God in a heathen land than otherwise. But somehow I think the Master pays special attention to those who are witnessing for Him before the heathen. I have often told the story of the cross but never in my life did the Lord Jesus become so real as when I spoke about Him to these people. At first it was rather discouraging on account of not being able to speak the language very well. But though the message was delivered in a feeble way the Holy Spirit applied it to the hearts of the people. Many of them were convicted and two high caste men seemed to be fully persuaded to accept the gospel, and quite a number were anxious to know the right way to serve God and the true way to heaven. I don't know to what extent the Holy Spirit operated upon the hearts of the people but I know that God wonderfully manifested Himself to my own soul making the hardest work become the greatest pleasure.

I feel that if we are going to be used to any great extent in making ready a people prepared for the Lord, we must work more on apostolic lines. How little the apostles depended upon their own resources, how fervently the Holy Spirit was sought after and given no rest until obtained, and what great results followed! The same results would be to-day if the Holy Spirit was as much relied upon and as fervently sought after as He was then. Many, nowadays, have a mechanical way of working for God and whether they have the Holy Ghost or not they can make the work boom. They are always on the rush and very seldom take time to pray or to consult God about the work. But what a great disappointment they will meet with when they see the fire burning up their work and themselves barely escaping. Physically weak and frail parents beget weak and frail children. So it is in a spiritual sense. Those who neglect their spiritual life and hold very little communion with God cannot be otherwise than weak and sickly and if they should be the means of doing any good work it will be so superficial and transcient that it will dishonour God rather than glorify Him. I fear a great deal of our work will be thrown out as chaff and stubble on account of it not being mixed with faith and prayer and having the seal of God upon it. "Now then we are ambassadors for Christ." If it is really a fact that we are called to represent the Lord Jesus to the heathen and that they will judge of Him according to what they see of Him in our lives, how close to Him we ought to live! How much like Him we ought to be! Me thinks if tears are shed and regrets are made in heaven, our greatest sorrow and regret will be that we did not strive enough to be transformed into the likeness and image of Jesus that a true representation might have been given instead of a false. O fellow workers, co-workers with God, called as Abraham of old to walk before Him and be perfect, let it be indelibly printed upon our minds that the most effective method possible for man to save souls and to glorify God and to establish His kingdom on earth, is to hold secret communion and fellowship with our great Friend and Brother, the Lord Jesus Christ, which requires more grace and divine energy than preaching the gospel or doing any other kind of work, and that to neglect this duty may mean the eternal loss of many souls.
PREVAILING PRAYER.
MRS. HAMILTON.

As we come to wait on God in the ministry of intercession, we see our utter weakness perhaps even more than in service, and the need of abandonment to Him. In what seemed so easy at first, we especially need the Holy Spirit to help our infirmities. Soul-force counts for nothing in the prayer of faith; it is a hindrance. The longer we pray for anything except in a living appropriating faith, the harder to prevail; it must be present tense. But when we think that faith is the best that God can do, the link that joins the infinite resources of God to the cipher, man, then surely there is no limit to what we can do through the prayer of faith. The disciples understood the importance and power of it, and gave themselves to the ministry of prayer and the Word. We reverse and transpose the order, and find it often hard to believe that we can do more by prevailing prayer than by all our other service, or messages. How often we pray just enough to maintain our own spiritual life, and barely that and forget that the highest part of work given to us is intercession for others! It brings us into harmony with God, and makes us realize our absolute dependence until we find it harder, as we go on, to do even the most trivial things apart from Him and His strength. While breathing and living in the atmosphere of prayer for others, there is less friction, and we find it easy to drink in the abundant life. May He who prayed whole nights and often with strong crying, tears, and supplications, give us the same earnestness and fervency of soul. Strange that we should need a pressing argument and invitation to come boldly to the throne of grace and breathe the very air of Heaven! Infrequent and cold prayer is a sure index to declension in the work of the Spirit in the soul! The pulse is getting spiritually feeble. Could we for a moment see ourselves as God sees us, journeying to our heavenly goal retarded and hindered by the forces of evil, we would fully realize our need of more prayer. We are to grow in dependence on Him. Pressure and calls to prayer drive us from the giddy heights of self-confidence. God often clouds our sky to make us persevere in prayer.

There are stones of hindrance in every life: lack of earnestness, and communion with God, also unbelief: these dry up the fountain of prayer, and are a fruitful source of limiting God.

Items.

RS. JOHNSON and children and Mrs. King and children are at Mahabaleswar. Mr. Johnson is holding the fort at Shegaon and Mr. King is continuing to make his rounds in Gujerat in behalf of the Industrial Work. Mrs. Bannister is at Igatpuri and Mr. Bannister occasionally finds time to leave the work at Bhusawal and run down to this little retreat. Mr. and Mrs. Duckworth are at Berachah Home.

Mr. and Mrs. Moyser have gone to Landour. On their way thence they visited all the Gujerat stations, beginning at Mehmadabad and leaving for Landour from Viramgam.

Theethul has afforded a pleasant retreat for those who desired a short rest. Miss Morris spent a week there very pleasantly and now Mr. and Mrs. Hamilton are enjoying its sea breezes.

We are sure all will especially remember Miss Hoffman in prayer as she carries on the work of the orphanage quite alone this hot season. Her large family causes many demands for an abundance of strength and wisdom.

We are pleased to note that during the past month Miss Dunham and Mr. Duckworth have passed their first examination in Gujerat.

Mr. and Mrs. Andrews have moved into their nice new bungalow, which is now nearly completed. Money for this was sent from different sources and all during the process of construction, as the need was, so was the supply.

Mr. Franklin has again had the privilege of burying in baptism a man brought from darkness to light. Mr. Hamilton has baptised twenty-one.

A number more of our missionaries have recently sought the coolness and restful quiet of the mountains. Among them, Mrs. Back and children and Miss Gardner and Mrs. Stanley are at Simla, Mr. Phelps at Coonoor, and Mrs. Ramsey and little Jean and Miss Kraterare at Chikalda.

After the exceptionally cool "cold season" this year, we are hearing in contrast an exceptionally hot "hot season." At Jacobabad the thermometer has registered 123° "in the shade, and at many of our mission stations it has reached 115°. At present all are interested in watching the signs of the monsoon. There has been slight rain in many parts of the country and at Belgaum they have had heavy rain. The monsoon has already burst at Colombo and the outlook is favourable for an early monsoon here.
List of Alliance Missionaries.

BERAR—

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

AMRAOTI.
Mr. and Mrs. C. Erickson.
Miss L. Becker.

BULDANA.
Mr. and Mrs. M. J. Wark.

CHANDUR.
Mr. and Mrs. W. Ramsey.
Mr. E. R. Carner.

KHAMGAON.
Miss F. Hoffman. Miss L. Downs.
Miss E. Krater.

MURTIZAPUR.
Mr. and Mrs. L. Cutler.

SHEGAON.
Mr. and Mrs. J. W. Johnson.
Miss E. Ashwood.

KHANDESH—

BHUSAWAL.
Mr. and Mrs. R. D. Bannister.

CHALISAON.
Mr. A. C. Phelps.
Mr. S. H. Auernheimer.

JALGAON.
Mrs. M. Dutton. Miss Z. McAuley.
Miss M. West.

PACHORA.
Mr. and Mrs. O. Dinham.

GUJERAT—

VIRAMGAM.
Mr. and Mrs. A. Duckworth.
Mr. R. G. Greengrass.

SANAND.
Mr. and Mrs. T. King.
Miss C. Hilkert.
Miss H. O'Donnell.

AHMEDABAD.
Miss J. Fraser. Mrs. E. Burman.
Miss C. McDougall.

MEHMADABAD.
Mr. and Mrs. L. Turnbull.
Mr. W. Turnbull.
Miss A. Seasholtz.

KAIRA.
Mr. and Mrs. S. Hamilton.

Miss C. Hansen.
Miss L. Herr.
Miss M. Compton. Miss V. Dunham.

DHALKA.
Mr. and Mrs. H. V. Andrews.
Mr. and Mrs. David McKee.
Miss C. Peter. Mr. and Mrs. F. Back.
Mr. R. J. Bennett. Mr. S. Armson
Miss L. Gardner.

BOMBAY—

Mr. and Mrs. Wm. Franklin.
Miss K. Knight.
Miss E. Morris. Miss L. Fuller.
Mr. and Mrs. C. Eicher.
Mrs. L. J. de Carteret.
Miss S. M. Sorensen.

MISSIONARIES ON FURLough :—

Rev. M. B. Fuller.
Miss A. Yoder.
Miss E. Wells.

Mr. A. Johnson.
Mrs. Simmons.
Miss M. Woodworth.

Miss L. J. Holmes.
Mr. and Mrs. P. Haggard.
Mr. & Mrs. C. W. Schrlander.

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.