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 heartily approve of the principles and practice of the Mission, and heartily desire to carry on the same."

Every missionary is committed to a life of faith in God for his personal support, and the Home Board is solely 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.

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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Some of our Orphans.
Intimacy.

By Maltrie D. Babcock.

No distant Lord have I, loving afar to be;
Made flesh for me, He cannot rest until He rests in me.

Brother in joy or pain, bone of my bone was He;
Now,—intimacy closer still—He dwells Himself in me.

I need no journey far this dearest friend to see;
Companionship is always mine; He makes His home
with me.

I envy not the twelve; nearer to me is He;
The life He once lived here on earth He lives again
in me.

Ascended now to God, my witness there to be,
His witness here am I, because His Spirit dwells in
me.

O glorious Son of God! Incarnate Deity!
I shall forever be with Thee, because Thou art with me.

One's ability to love always measures his
capacity for suffering; they who love little suffer
little; but He who loves with His whole soul must
suffer correspondingly so long as evil has power
to blight the object of His affections. No one
suffers like God. If our souls grasp this truth,
we feel all through the Bible His great
Heart
dwelling up with sorrow, and pause as we realize
God is weeping between the lines. Often He
hides His grief from our unsympathetic gaze,
but sometimes it bursts out in a wall of anguish—
"How shall I give Thee up, Ephraim? . . . Mine
heart is turned within me, my compassions are
kindled together, . . . I will not return to destroy
Ephraim, for I am God and not man."

"Oh that my people would hearken unto me.
"Oh Jerusalem, Jerusalem, . . . how often would I have
gathered thy children together, even as a hen
gathereth her chickens under her wings, and ye
would not," 
"The Spirit Himself maketh intercession for us with groanings that cannot be uttered."

Suffering without love is like machinery work-
ing without oil. Only love makes one willing to
suffer, while at the same time it greatly
intensifies the pain. Two things are true of
God's sacrifice of His Son for us,—if He had
loved us less He could not and would not
have endured the agony of such a sacrifice, if
He had loved Him less the sacrifice would not
have been so great. But both being true, He
suffered all that even God could bear.

Have you ever followed God in holy silence as
He reared the altar on which to slay His Son,
and seen Him raise up the stones one by one,
and felt that His Heart was breaking? He chose
the Roman period when death must be by
crucifixion. He placed in the rulers' seats
wicked Herod and cowardly Pilate. He gave
the high priest's office to the desperate Caiaphas,
and appointed Judas one of the twelve. And
when the altar was built and the sacrifice laid
thereon, no voice came as to Abraham of old,
"Lay not thine hand upon the lad."
No one piti
ed God in this His hour of extreme agony when
He offered up His dear Lamb. And the
gentle Spirit Who had given birth to this Holy
Child, who had filled and led and anointed Him
all His life, now carried Him to the cross, and
the Trinity of love suffered there together.
Heaven mourned that day, and only the wicked
rejoiced. There will come a time to heaven when all its sorrow shall be past, so there will to earth, but the time is not yet. Let it bring to our hearts the comfort of sympathy to know how our Father suffers. Bye-and-bye "God will wipe away tears from off all faces," but until then He will "weep with those that weep." Cannot you and I live to give Him joy instead of sorrow?

"Maranatha."

Station Notes.

CHANDUR, BERAR.

W. RAMSEY.

On our return to Chandur from furlough in January last we found that some of our dear native Christians had removed to other places through lack of employment; and others, we are sorry to say, had wandered far from God and his people. It almost seemed like beginning the work all over again, but God was with us, encouraging and blessing.

We are glad to report that some of these wanderers have returned and we have got in touch with one or two other families, by letter, that have not yet repented or come back to us. We can only trust that God will yet bring them back to Himself.

The most encouraging branch of our work at present is the village schools. In Chandur we have a Sunday-school with an attendance of thirty to forty children each week, and about a dozen adults. Each morning through the week, except Saturday, a school of the same sort is held alternately in one of the surrounding villages within a radius of three miles, so that one day in the week the children of each of these villages have a "Sunday" school, and in one or two cases we have a larger attendance of adults than children, at the schools.

Owing to our having no bullocks and cart, we are unable to reach as many of these villages as we should like, but trust the Lord may soon supply this need of His work, so that we may be able to go farther afield, and also do better work than we can when reaching the villages weary and tired with the long walk.

Only about 13 inches of rain having fallen in this district, people are beginning to be anxious about the crops. Last week in a bazaar my book-seller was told that as we were to blame for the scarcity of rain they would not buy our books. It is occasionally by some ignorant prejudice like this that the work is put to a standstill for a time in some places, but God is working, and we shall yet see many of these people brought to His feet and singing His praises. Hallelujah!

We are so glad that dear Mr. and Mrs. Schelander, who so faithfully held the station in our absence were able to have their much needed furlough, and trust that they will return from the home-land refreshed and strengthened for this great, needy field.

BHUSAVAL.

BY R. D. BANNISTER.

Since writing last of our work here, God has been working with us, and giving us many reasons for praising Him. He has been giving much blessing both in the European and Native work. We had the joy of baptizing two young native women on the 4th of July, both of whom for a long time had been desiring to become Christians and seemed really in earnest. They are attending the meetings and evidently are trying to faithfully follow Jesus, their newly found Saviour and Friend. Two others were asking for baptism, but not being fully satisfied with them, we have let them remain until we shall feel more certain that they desire to serve the Lord with their whole hearts. Quite a number more have expressed their desire to become Christians, and are waiting opportunities for further instruction. One of them, a poor woman suffering from serious, internal, complicated diseases, was healed in answer to prayer. She was in great pain, her whole body every little while becoming quite stiff with it. A doctor had been attending her, but he had little hope of her life, and after tetanus set in, he said she would not last much longer. But apart from weakness, she is quite well again, and says sometimes, "I am the Lord's." She cried last evening because she was not as yet strong enough to come to the meeting. We hope to baptize her soon along with several others who are seeking Christ.

The attendance at our Marathi service on Sundays has now increased to about forty, and about twenty-five come to the Marathi prayer-meeting on Wednesday evenings, sometimes many now. We have started to conduct a Marathi Christian Endeavour meeting regularly
each week, and although its beginnings are small, there is every prospect of it becoming a real help to our young people and to the work in general.

We have also a regular preaching service each week in the house of an Armenian friend in the town, where many hear the glad tidings of salvation through a Crucified and Risen Redeemer. We have taken a house in the town for a time, to house our Sunday School there during the wet weather, and we expect also to hold services in it from time to time. Our town Sunday School has a good regular attendance, and is conducted by our Bible-woman and her father. These two also go out for preaching and visiting twice every day, the father without any pay, and God has been blessing their work.

Just now the awful fruits of the Pandharpur gathering are lavishly used, the station is so great, that although disinfectants are bringing back the cholera with twice every day, the father without any pay, and God has been blessing their work.

Bhusawal has just now a number of Christians among the officials, for whom we praise God, viz., Assistant Collector, Māmlatdar, Jemadar of Police, and Station Master, all Christian men, and nearly all working for their Lord and Master. Pray for us, that under such favourable circumstances, God may give greater and greater blessing in the work, and that numbers may be encouraged to come out on the side of Christ. In our English work the meetings have been keeping up in attendance and interest; the believers we feel are growing in the knowledge of Christ, and now and then our hearts are rejoiced by seeing one definitely accept Christ. May God increase their numbers, and so baptize us all with His Spirit that it may not only be "now and then" but always!

Our work here has been greatly in need of a mission bungalow, as the rented half bungalow we live in is not suited to the growing needs of the work, besides being out of the way, so that we are not easily "get-at-able" by the people. Feeling this, and the need of having our own property in this large station, we recently started a building fund to obtain the wherewithal to put up a bungalow. We are thankful to say, God has blessed this effort, so that we already have over 1,000 rupees given and promised by the people of Bhusawal, and we believe there is more to follow from local donors. Still, as we shall need some six or seven thousand rupees altogether, we shall be glad for the prayers of those interested in the work, that the whole amount may be sent in. And if God should lay it upon the hearts of any of His stewards to send us a donation for this purpose, without diminishing their ordinary contribution to missions, we will very gladly and thankfully receive them. Such donations should be sent to R. D. Bannis-ter, Bhusawal, Khandesh, India.

MEHMADABAD.

By MR. L. F. TURNBULL.

Since returning to Mehmadabad from the Hills the first of the month, it has been a real joy to go out and meet our Christian people again in their villages. In a village called Aplacha there is a plain, little brick church where the Christians from the surrounding villages gather together every Sunday for worship. On Sunday July 24th I found myself among the people once again, but the joy was mixed with sadness as many familiar faces were missing owing to the ravages of plague in their midst this year. As I went from house to house visiting the people, I found that very few homes had been left untouched by plague. In one home both parents had died and left two little children to the care of relatives. In another house the wife, son and daughter had died leaving the old father alone. The old man in conversing with me said, "Well, Salib, if I had been ready, I believe the Lord would have taken me also, I have asked Him to forgive all my sins and I hope He will take me soon." It is hard to understand why God should take away so many of the truest Christians from the little flock here, but He knows best and we leave it all to Him without questions. After holding a service with the people it was time
to return home as a little party were at the bungalow awaiting baptism in the evening.

Those who were waiting for baptism were of India's lowest class of people—they are called out-castes and as yet we have but few converts among them, but they are among our truest Christians. There were five in the party: one was an old woman who had been led into the Light by her son who gives every evidence of being born again. The other four persons were all led to believe on Christ through the life and teaching of a Christian man who had been of their own caste. It is a grand thing to have people brought to Christ through other native Christians' straight and good life. Before going to the river for the baptism we had a service with the candidates in the bungalow, and it was touching and encouraging to see with what joy and understanding they expressed their hope in Christ. They told us that their only hope for forgiveness of sin was in the shed blood of Christ. It was a very rainy afternoon but these dear people said, "Salib, let it rain as hard as it may, still we want to be baptized." We were very glad to see this earnest spirit, and accompanied them a few minutes later to the river where we had a precious baptismal service. We parted with them there, and saw four of the party start off in the pouring rain for their village seven miles distant.

We hope for more baptisms throughout the taluka this year as our native workers are doing good work among the people, and in many instances there is a deep interest shown in the gospel message.

SCHOOL-WORK IN JALGAON, KHANDESH.

By Mrs. Dutton.

Passing along the street one morning, we noticed a little boy standing outside of a school building with a book in his hand. Supposing he was there for punishment, we asked him what he had done. "Nothing," said the little fellow, "I am a sweeper by caste." This was a sufficient explanation. We remarked as we went on, "What a brave little man you are! You certainly deserve to have some one's love and interest."

Government provides schools free to all, but caste debars many a worthy child from getting an education. Unless low caste children exercise an unusual amount of courage, and bravely take any seat allotted to them—it may be on the verandah, reciting their lessons through the open window—they will probably go through life without knowing even how to write their own names.

Jalgaon has hundreds of bright eyed, intelligent little boys and girls, many of them running about clad in nature's costume, their faces dirty and their hair matted and filthy. The thoughts would come unbidden, "Your poor little street-Arabs! Your hearts are tender and your faith childlike. Why not divide our time between you and your grown up, and sin-hardened country-men and parents? You will learn more readily, and retain more easily what you learn, than they."

With this conviction, word was sent to the children to say that, a teacher had arrived, and tomorrow school would begin. Twenty-five names were enrolled, after a good deal of persuasion.

Not long after this, however, the plague again visited us, our school had to be closed, and was not reopened until the following year. What an amount of work and patience was needed to bring these little scholars together again! They found more delight in being free and having some fun in the open air, than in being shut up in a school room all day. The teacher had hard work to gather the handful he had, and so we tried our own success. One little fellow assured us that he was coming, but just then, he was obliged to go down town to bring opium with which to put the baby to sleep. In another place, they had to go and beg in order to have something to eat. In a third, they were all coming without doubt, but not to-day, though they could not exactly tell why. Among the parents, some objected to sending their children to a school taught by a Christian, while, with others it made little difference. The matter lay between the choice of the children, and our tact in getting them there. Notwithstanding all this, enough children came to start our Day School again; but we had more difficulties still. The room we had rented a little in advance was rented to another person for a certain time, and we were supposed to wait till that time had expired. The teacher expected his pay whether he taught or waited, so we asked that our money should be refunded. We soon had promise of another room, but when ready to occupy it we were told that one year's rent was to be paid in advance, which we could not do. The only thing that now remained, was to take a room which was much too large for our purpose, and the rent twice as high as either of the others, or, give up the idea of a school for the present. But the Lord gave no liberty to drop the matter, and
He has supplied our every need.

The children had done well for three months, and it was a pleasure to hear them sing hymns and repeat verses from the Bible. But the teacher had now gotten into trouble, and if the school should be closed till another one could be found, we would have the same difficulties in starting the children. So, committing all to the Lord, we gave the key to a servant, told him to open the school room, and in some way entertain the children till we should return. Feeling sure that a Mohammedan teacher could be more easily obtained than a Hindu, because not so particular about caste, we went to the Head Master of the Mohammedan school, and asked if he could recommend any of his friends as teacher for a few days. After a little explanation he sent for one of his oldest pupils and said, "This boy has passed the Fifth Standard, and often teaches here when one of the regular teachers is absent. You may have him if you like." An amused smile passed over the children's faces as the pupil-teacher walked in, and on being asked if they knew him they all nodded in the affirmative. It was soon evident that an older person than he was required, if the children were to learn anything. In the evening a Christian woman, who lives in Jalgaon, and who has a good certificate as teacher, said, "If you wish, I will teach for a few weeks." "But I understood you to say you would only teach under a superior teacher." "So I did, but I am willing to teach till you can find a suitable man." The next morning Marthabai began her work, and we thanked God that we did not need to close the school, or employ a heathen teacher except for that one day.

We now thought it would be interesting and profitable to turn our Sunday morning services into a Sunday school held in the school room, and as a good many of the children were present the first Sunday we were quite encouraged. Many outsiders stood about the doors and windows, and listened to the singing and prayer. But this created great suspicion, and on Monday morning ten of our boys were missing. We were told they had gone to the Government school. On finding that those who continued to come were not turned into Christians at once, several of these boys returned, and our Sunday school is going on unmolested.

The object is not only to teach these children to read and write in their own language, but they are daily taught the Word of God, for when Jesus comes "to make up His jewels," He is as likely to find them among little children as anywhere else.

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**AMRAOTI.**

**By Mr. C. Erickson.**

Although we have no baptisms to report for the last few months, there are some candidates and inquirers. The Lord has been with us and answered prayer in many ways. We have seen His power manifested in healing without resorting to the ordinary means, proving again the power of the Word and God's willingness to verify His promise.

We have hardly recovered from the sad effect of the flood that washed away our houses during the last monsoon. To avoid another like disaster, we applied for a plot on higher ground in exchange for the one we had; but the municipal authorities did not favour our proposition. They found many objections to our plan. As a result it took four months before the matter could be decided. We had a good case, and through the kindly disposition of the Government officer, we were not only able to secure the plot of ground for the village, but other valuable property also.

Through the kindness of friends in America, we have built eight houses to replace those which were washed away by the flood. We still need about sixty Rupees for tiles and timber on the last two houses.

We trust some progress has been made spiritually among our people. The enemy has tried hard to wipe out our little church, but through the grace of God and answered prayer, his purposes have been thwarted. Some of our people are learning to have definite dealing with God. Recently Ramlal gave the following testimony in the prayer-meeting. He said:

"I was out of money and had nothing in the house to eat, but did not like to ask for an advance. I prayed about the matter and felt it was all right. As I was going into the city after prayer, I saw a rupee just before me on the road. I picked it up and walked on, but something told me to go back, so I went back to the place where I had found the rupee, and to my surprise I found four annas more. I took this as an answer to prayer and the money was sufficient to supply my needs for that month and I praised the Lord."

At another time while preaching and selling books, he got into trouble. A man came up and demanded the money which his son had given for a gospel the day before. He was very angry and threatened to beat Ramlal, if he should come into the village to sell books, or preach again. He has been beaten before for selling books. As he is lame and can only get about by means
of two sticks he is quite helpless if people are disposed to treat him unkindly. At this time he got on his knees before a large crowd and began to pray for the angry man who had threatened to beat him. The people said:

"You must not beat this man." See, he prays for you. If you beat him God will punish you."

Ramlal prayed much about the matter, but said nothing to the other workers. The next morning he went back to the village and started to sing and preach in front of the house where the man lived who threatened to beat him. He was all alone, but soon had a crowd. The first one to appear was the man in the house. Instead of giving the beating, he asked Ramlal’s pardon, and returned the money he had demanded the day before, and even bought other gospels. This shows the power of the Gospel when accompanied by real prayer. We long for more of that spirit among our people.

We trust we shall soon be able to see the people in Berar accept the Gospel as we hear they are doing in other parts of India.

AKOLA.

By Mrs. Carrie Rogers.

In the fall of 1889 at the request of dear Mrs. Fuller, I started a weekly Friday afternoon meeting for women and girls. From the beginning the Lord has been with us in a very real way. Our motto, or golden text, as we began, was: "Therefore all things whatsoever ye do, do all to the glory of God." 1 Cor. x. 31.

From that time these meetings have been a regular institution in Akola, having been taken charge of by various missionaries, and once for more than a year by Arnubai, one of our Christian women. One season we had meetings for women on Tuesdays as well as Fridays. The Tuesday ones were for systematic Bible study for those who could read and write.

At present the Friday meeting is divided, as some of our Christians live two miles from Akola, where one department of our boys’ orphanage is. Mrs. Moyer has charge of the women’s services there, and I of those held in our church in Akola. Some women who are not Christians come in, and often we have had a goodly number. Mrs. Moyer reports encouraging times with the women in her services, and I can say the same of those in mine. Some of these women have married from our girl’s orphanage, and are somewhat educated; others cannot read or write; but all need the special prayers of our readers that they may truly be shining lights for God in their homes, and amongst their neighbours.

Some are having a good influence. One young married woman testified last Friday that she always realized a lack of blessing, and that things went wrong when she passed a day without reading her Bible. Last year when the missionaries were away for a few weeks, she of her own accord gathered the women together each Friday, and held a service with them. I am sorry to say the most of our women are not so faithful, and some of them fall into grievous sins at times. But God is teaching us to have patience and trust as we try to teach them to rely upon Him to keep them from evil.

If you could realize the evils and temptations that surround the most of them on every side, and the evils they encounter, you would, naturally speaking, wonder that they do as well as they do. May your hearts be led out in prevailing prayer for each one of our Christian people. Pray for us that we may be so enabled to hold up Christ by our lives and words, that they shall get deeper into Him, and others be brought to Him.

We have a dear Christian woman, whose husband has been a terrible backslider for several years; but she has been true to God and has tried to bring up her children in the fear of Him. Their oldest child Manuvel (Emmanuel), twelve years old, but small for his age, was always a great comfort and help to her.

I have known him from babyhood and have never known anything against him. He would say to his mother, when she was grieving over the wrong-doing and unkindness of his father: "Never mind mamma; you have me." He used to come to our children’s meetings, bringing his two little brothers, and caring for them so tenderly: he was always interested in the Bible lesson, learned portions of Scripture by heart, would answer questions promptly and intelligently, and sometimes even led the singing.

He used to gather his heathen neighbours together, sing Gospel hymns to them and teach them the words; he even taught one woman to read.

He was frail and very subject to fever, but on Saturday, July 30th felt very well. He sang for the people in the evening, and even read from the Bible to them; which he had not done previously. Before retiring at night, he prayed very earnestly for each member of the family, and especially that his father might be brought back to the Lord: he also prayed that the neighbours might become Christians. At the close of his prayer he said, "O Lord, I am
THE INDIA ALLIANCE.

VACATION NOTES.

TWO months have slipped by since the summer vacation ended, but the blessings received in the more bracing atmosphere of the hills, in quiet communion with God, and in fellowship with others of God’s children, linger with us still. We trust that some impressions made shall never be effaced. All work was not dropped during our stay at the Hills. The student-missionaries continued their studies for the most part. Others used the time to “catch up” with a long delayed correspondence, while still others occupied themselves with further preparation for their work on the plains, where the drain is so continual, that there is little time for quiet, deep study of the Word.

The missionaries who remained on the plains testify to God’s blessing and His keeping power during the intense heat, while from the little groups gathered at various Rest Homes have come many notes of praise and thanksgiving for help received.

Among the pleasant things in connection with our visit to Coonoor, was the meeting with Miss Wilson-Carmichael, the author of “Things As They Are.” Miss Carmichael is just like her book, straightforward, unaffected, and spiritual. Just as one’s interest does not flag in her writing, so one is equally fascinated by her talk. She has something to tell, and she tells it, and hearts are impressed by it.

Contact with missionaries of other Societies was not the least of our blessings. It was helpful to hear of others’ work, others’ difficulties and triumphs, and to realize too, that God has His faithful witnesses scattered here and there throughout this dark land. South India is an older mission field than the part in which we labour, and more of the fruits of missionary effort are to be seen there.

The people also, of South India, differ from our northern natives. It was to us almost like coming into a new country to see the different dress, and manners, as well as to hear an utterly strange tongue. While to our ears it was a barbarous sounding language, it has one beautiful feature which I will tell you. The gender of nouns is determined entirely by the sex just as in English, and not as in Marathi and Gujarati, for in those languages the gender is as uncertain as April weather in America.

Beside the large Tamil population, there is a tribe of very curious Hill people in the Nilgiri mountains who are reputed to be very rich. There seemed to us to be more vegetation in South India, and more undulation of the land surface, at least along the western side. The hills and mountains seemed differently shaped too, and the palm tree flourishes.

Now we have all returned to our stations. Because of the backwardness of the rains, the outlook is not encouraging. The people are beginning to fear seriously for the young crops. The weather is very trying, just the sort for discomfort and to breed disease. But in the name of our God we have set up our banners for another year’s fight against sin in a heathen land.

THE PRESENT DAY RELIGIOUS TREND IN INDIA.

“For centuries Hinduism has depended on the authority of an infallibly inspired Scripture and on tradition and custom, interpreted and administered by a hierarchy of priests. But as education and a changing social order which rests on the sole and satisfactory basis of reason and experience are weakening the nature of tradition and custom, so these forces, accelerated by the influence of Christian teaching, are rapidly undermining the authority of tradition and custom in religion too. Everything in the new environment shews to thinking Hindus that traditional polytheism, idolatry and caste are evils which must be given up.”

Rev. R. A. Hume.
RECOLLECTIONS OF NEW ZEALAND.

Mr. Fuller.

I have been asked to write something of my late visit to Australia and New Zealand, and I take pleasure in doing so. I was absent from India a little more than eight months, over five of which I spent in New Zealand, more than two on the ocean, and less than one in Australia. It had been decided by the mission that I should go first for a good rest and then for some deputation work.

With Mr. Hay, who had been helping us in two stations for several months, I left Bombay November 13th, very weak from the effects of chills and fever, and by him was most kindly and faithfully cared for on the long voyage. We reached Melbourne December 6th, and stayed ten days in the home of Dr. Bevan, pastor of the leading congregational church. While there, I was free from fever, but not strong enough for much work, speaking only twice in the ten days. I shall not forget the kindness received there nor the many good people I had the privilege of meeting.

Mr. Hay had very kindly invited me to his home in Oamaru, New Zealand; so we next sailed for Dunedin and from there by train to Oamaru, arriving two days before Christmas. This is a beautiful town of about 5,000 inhabitants, a port for coasting steamers, and a fairly busy place. The fresh sea air was very invigorating. Here at Mr. Hay's home I spent a restful ten weeks, and received continual kindness from his parents and brothers and many kind people of the community. I had some fever and chills till January 10th, after which time I gained very rapidly, and by the middle of February felt able to work. I spoke in most of the churches of the place the last three Sundays of February, and in some of the C. E. meetings.

It is impossible to speak of all the pastors of churches and other earnest people who encouraged me, and arranged meetings for me to speak on India as a mission field, for I should have to speak of many by name, and to omit any would be difficult. Suffice it to say that I found the hospitality of the good people of New Zealand of a very warm and generous type, and was royally cared for, and found friends in every place, whom I shall not soon forget.

The four Sundays in March were spent in Dunedin, a beautiful city in the South, which seemed like a real bit of Scotland. It's name is another form of Edinburgh; and one can not but love its staunch, true people. As one pastor (himself not a Scotchman) said, they have a conscience that can be appealed to. The Sundays were full of services, with good audiences in nearly every church, and very marked attention. The evenings of the week were in good measure filled in with Y.M.C.A., Y.W.C.A., and C.E. meetings, and Church prayer meetings. There were open doors which it was impossible to enter because the time was so short. There is reason to believe that solid work was done: that the great work of missions in India, the work of preparing India for the Coming of Christ, will feel the effects of the working of the Spirit of God in the hearts of His people; and in the hearts of some who were not yet His people, but will be by His Grace.

I much enjoyed a special meeting of Missionary Volunteers, where about fifteen earnest young men and women gathered for a practical consideration of various questions concerning preparation and training for the foreign fields. I did not see one unpromising one among them. Some are young and have several years for preparation, others are mature, and proved as valuable workers at home. I spoke in all churches for all India and all missions; and hope that the work of all the churches was helped in some measure, and that some missionaries may go forth to the various fields as the result of the sixteen weeks spent among the churches of New Zealand.

In Dunedin I was royally entertained as guest in a home where many of God's people have found a place of fellowship and prayer: and this was true in each of the four great centres in New Zealand.

At Christ Church I spent three busy Sundays; the mornings and evenings in the churches, and the afternoons in the Sunday Schools, with some midweek meetings. Here also I met the same kindness from pastors and others. Then came three Sundays at Wellington, the capital of the Colony, with a similar arrangement of meetings and the privilege of speaking to the monthly meeting of the city's ministers. Here I received the hospitality of a good man whom I met in Bombay years ago.

From here I went on to Auckland, one of the most beautiful cities I have seen, and the farthest north of the places I visited: the semi-tropical climate was delightful for one who has been long in the Tropics. The two islands have a great range of climate, from the bleak cold of Invercargill and the Bluff in the south, to sunny Auckland near the north. My plan of
travel was a very fortunate one for me; for I was in Dunedin in March, which corresponds to September at home, and then kept running north from the cold: so that I found May in Auckland little if any colder than Dunedin was in March. I had three full Sundays here, with noon-day and evening meetings during the week, so that time was well filled up. Here again I was the guest of an earnest Christian man and his wife who were guests at our home in Bombay eighteen months before.

From Auckland I went to visit the "Wonderland of the World," Rotorua, a region of hot lakes, boiling springs and geysers. Here is the noon-day land of the World," Rotorua, a region of hot geyser known. It shoots a vast column of mud and water to the whole crater, which has an area of 1½ acres, and then rises only 600 or 800 feet high.

I sailed from Auckland May 30th with many pleasant memories, and left behind many of God's true people whom it had been my privilege to meet. I reached Sydney June 4th, and spent three Sundays there, on the first of which I had no appointments as I had been too late in writing ahead for arrangements to be made. I had plenty of work the last week however, and met some good people. Sydney has a wonderful harbour, and is surrounded by beautiful suburbs. It is also semi-tropical and has a lovely climate in the cooler parts of the year.

From Sydney I sailed June 20th, and had one day in Melbourne, where I met dear Mr. Ward of Madras, who had arranged meetings for me in the afternoon and evening. After leaving Melbourne, the machinery of the steamer gave out, and on the way to Freemantle we lost four days by stopping for repairs and slow running. There the machinery was put in order, and we had a pleasant voyage, reaching Bombay July 18th.

I was happy indeed to be home again, and in the work. It seemed to me that I should never want to leave India again, especially when ill. It is so natural to hope that a change of climate may do much, but that is after all a natural means, and is not like a supernatural touch in one's body. But praise God for His Goodness that follows us even in our failures, and that though we believe not, He abideth faithful. He cannot deny Himself. I ask anew for the prayers of all the friends at home and in other fields that we may see such blessing in the work as we have never yet seen. We need much prayer to break through the strongholds of Satan in some of our stations. The missionaries can preach and work, but there needs to be an army of faithful hearts at home who share with them the work of prevailing prayer.

We wanted to make a tour of our villages before the heat became intense, and succeeded, with the exception of three which were too far away. We were accompanied by Umadas (a native catechist) and his wife. Sometimes we were travelling two or three days at a time, eating our food under trees or in abandoned police stations as occasion served us. At times the air seemed like the breath of a hot oven when we travelled all day, but it did not hurt us in the least. We went out and returned with great joy. At times we were compelled to rest, as our bullocks would sit down in the deep sand and refuse to go for awhile. Once we lost our way in a prairie-like, barren part of our district and wandered about in the fields, as the trees were so deceiving, mirage-like, near, but when we reached the spot, far away. One day we travelled around in a circle over the ridges in the rice-fields. When night came on, it seemed as if we would have to sleep under the open canopy of heaven, not a very pleasant prospect enhanced by the possibility of thieves or stray animals visiting us. We sang in Gujarati. "Is there any one can help us? . . . Yes, there is One," and soon after that we found our way out to the road. Our wanderings were not in vain but for a purpose. We found a little orphan girl about five years of age, homeless and friendless. Little Davelie (meaning "goddess" in Gujarati) was hungry for a touch of love and clung to us as a child to its mother. She had never been in a cart, and covered her face from fear of the bullocks because they frightened her so. After several hours delay amid dangers etc., we saw a light in the distance and knew we had reached our camp. It was touching to hear the little homeless one ask as she peeped out from under my arm, if we had reached our home, using the

Glimpses from the Field.

A LITTLE WAIF FOUND.
By Mrs. Hamilton.

We
inclusive pronoun "our." We threw away her rags, her only possessions, and wrapped her in a shawl. No doubt her diet had been a mixture not unlike swill, and it pained us to see how hungry she was. The famine with all its horrors is over, but here and there we are again reminded of those painful days. Her parents had starved during that time. But let us follow little Davelie into her new home. We took her to the Kaira Orphanage where there are about 400 girls, and 50 of her age and size, whom we call the class of "Little Red Riding Hoods." She soon became a favourite, so changed was her sweet little face after she had been washed and clothed. At present there are 165 unsupported girls. Let us trust and pray more for these dear lambs.

After our trip around the villages we felt God leading us aside for a few days of rest where the cool breezes blow. We have enjoyed the roar of the ocean, also the waving palms which stand like sentinels to guide the passing traveller. It is almost like the home climate there as we seemed outside the pale of malaria. However every rose has its thorn, and as it was cool there the plague had not abated as in our Taluka, and it was not long before we discovered the rats were dying of it inside. We could not stay a month as the plague necessitated our speedy return. While there we visited an old fort; on its summit is a sacred mountain (Therma). We passed several quaint little villages along the way. I am sure you would be interested in visiting these homes—little, low, one-story dwellings, circular in shape, minus windows, and only one door so low you must stoop to enter, without tables, chairs, or pictures, and to economize in space and money, animals too find their abode in them. Notwithstanding they are so ignorant, and a people far from civilization, some form of worship is observed, if nothing more than a stone painted and decked with flags or flowers; occasionally a sacred tree is worshipped.

We pass on from these simple village people grooping in their ignorance to the mountain which we climb, for this is the object of our visit. The fort supposed to be many hundreds of years old, was built as a refuge from the enemy. The ruins are interesting. We look far below and see the ocean dashing in wild turbulence, foaming its billows over the fringe of the shore of India. In another direction we see a cluster of white houses, a Parsee settlement. They burn their sacred fires on the altar, and the elements, earth, fire, and water are a medium through which they worship God. Poor, dark India! When will the Sun of Righteousness arise on the horizon and dispel this darkness?

Glimpses of Missionary Life.

By Miss Rutherford.

It has often come to me, when thinking of the many little trials in the domestic life and outdoor life of a missionary, "Can a missionary become indifferent or be inspired by his surroundings?" Think what a long chapter of grievances could be recorded in a week against the cook and servants generally; for instance, some valuable article broken, the many untruths told, neglected duties, maybe the dhobi has been unfortunate enough to burn or tear some wearing apparel, and detained it on that account; or a host of other things. These do not constitute all the trials within the bungalow, but are only some of them.

Let us look at some without. First the weather has a tendency to depress one, making the work an effort; or there is the dreaded fever which racks one's body. Last of all are the Christless, careless, indifferent people amongst whom we work. They care nothing for the love and labour spent on them. They are contented with their idolatrous practices, and licentious living.

A more idolatrous people never lived, than live in Chhopa. In going through the place one day, we saw an array of idols on the balcony of a temple and as we stood and looked upon these hideous things, we thought, "How can man set his affections on such things?" The next time we passed this place, they had been removed. Man had picked up his gods and moved them to his own particular place. It was amusing in one sense, but not in another, not when we thought of Him, who said, "Thou shalt have none other gods before Me." On another occasion, while bazaaring, a large procession passed by, headed by a band, with some carrying banners. But the centre of attraction was a gorgeously decorated chair in which was a small idol. This concern was borne by four men. When asked the cause of all this commotion, they said they were taking their idol to the River Tapti to bathe it. Their folly was pointed out to them by God's servant, who told them that we do not need to wash our God, but that He washed us, not with water, but by the precious blood of His Son. More was said to them, but they were too absorbed in the work in hand to heed the message.

The whole place is full of idols. Near the house was a Mohammadan Mosque. The dust on the window sill outside was evidently regarded by men, women, and even little children as
sacred, so much so, that they could not pass by without taking some on their fingers, and applying it to their brow. But some would even do more than this. They would kneel at the outside step. It was indeed touching to see poor ignorant mothers sending their little ones to bow at this step and to go through the performance. At the foot of trees, or on the road-side, idols are to be seen; and when you think, how rooted and grounded in idolatry these people are, and that they care not for the Gospel, which is preached to them, it is enough to make missionaries say, “Our work and labour of love seems all in vain.” It all does appear in vain. But when we think of Him, Who has hidden us go forth, and Who will not reward us according to our success, but according to our faithfulness to our charge, it does inspire us and urge us on in spite of all the discouragements. Yes trials within and without are found in the life of every missionary. But—

“If all were easy, if all were bright,
Where would the cross be, where would be the fight?
But in the hard place, God gives to you,
Chances of proving, that you are true.”

The evangelist needs all the training that it is possible for a man to have. “Look at Moody,” says one who wishes to dodge the training. “I decline to look at Moody; I’m looking at you.” We have been cursed by a thousand small evangelists who think Moody never had any training, and who try to imitate him.

“The most attractive thing of this day would be a Christian church obeying the teachings of Jesus Christ. It would not have empty pews.”

“We must find out which way God is going, and then devote ourselves to getting things out of the way for Him.”

“For me, any Gospel that does not bring me power to sin no more is no Gospel at all.”

“The divine dynamic is communicated to the surrendered life.”—Extracts from Campbell Morgan.

A Hindu, who lived a long distance from any missionary and who had never been inside a Christian church, was led to believe in Christ by reading the Gospels. Finding a command to eat and drink in memory of our Lord’s death, and knowing nothing of church order and ritual, he was accustomed to take a little rice, saying, “This I do in remembrance of Christ,” then, drinking a little water, he would say, “I drink this because Christ died for me.” Thus in his solitude, this disciple was taught of the Spirit, and his inner life was nourished without the help that comes from the communion of Saints.”—Sri.

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WEDDINGS.

BY MRS. L. F. TURNBULL.

If the people at home could only know all that the missionary has to do to arrange for those of his flock who are to be married, I think they would often be inclined to sigh as well as to smile.

In the first place there are those boys who have been married when very young, and since that time, when all the wedding arrangements were made according to heathen customs, these boys have become Christians and do not want to conform to any heathen rites. But perhaps the girl has never left her idols, and as the time comes when the boy is old enough to have his wife, difficulties arise and the temptations to conform to the heathen ways are many and strong. Sometimes the parents of the girl are not willing to let her come to her Christian husband, but nearly always with more or less persuasion from the missionary, and a new set of clothes i.e., a shirt, jacket and sardie of brightest colours from her husband-to-be, she can be gotten. Sometimes she is ready and willing to give up her heathen ways, and sometimes she is brought in months before the wedding and taught by the missionary. The last few weeks we have had four or five young men stand at our doors and beg us to help them get their wives. We are doing the best we can for the poor fellows, who are tired of doing their own cooking, and there will be two weddings in our bungalow this week.

Then there is another class of Christian young men who have never been married and who come to us wife-seeking. If we can find nice Christian girls for them, it is a happy matter. When the two meet for the first time to arrange affairs, embarrassment seems to be the chief characteristic of each; she generally turns her face to the wall or covers it with her sardie (a long cloth the women drape about themselves), and he sits painfully quiet, dreading now and then to peep at her. I say this is the general case: sometimes a boy and girl are not so bound by their embarrassment and they begin chatting very quickly. The missionary often sits in the same room with them and urges on the first conversation, but sometimes the boy himself summons courage and begins to talk. We are always ready to rejoice with any Christian young couple who want to begin life together, and live different and separate from their old ways. Because what we so much need among our village people are more, true Christian homes where the heathen people can see there is a God of peace ruling.
Emptied Himself!" [Phil. 2:7. R.V.] These are marvellous words. They are an epitome of the life of Jesus Christ. Let us see what were some of the steps of this emptying. We tread on holy ground when we attempt to look into the secrets of that mysterious Life.—First: He forsook the glory which was His natural right, which He had always enjoyed with His Father; He left His place of authority and power,—for what? Just to become a man! Just to forever link His divinity with a sinful, depraved humanity! He might have chosen to take on Him the nature of angels. Why, out of all His glorious creation, did He choose that which had most disappointed and grieved Him, that which had dishonoured and hated Him, and He who was absolutely holy was made "in the likeness of sinful flesh?" Why? That He might exalt this fallen humanity to the very throne of Heaven; that He might make mankind a partaker of His divinity, even as He partook of their humanity. Therefore was the Eternal Word "made flesh" to dwell among us.

And the second step? He took the form of a servant. He might have come as a King. He might have come as a great One among men. But He came as one of the earth's poor. He came to serve. He came to be humiliated, despised, misunderstood. He came to a life of hardship, of arduous toil, of drained vitality for the sake of a thankless multitude. He poured out His soul and was utterly spent for them.

But there was a greater step than this. Men had lived and toiled and suffered before. They have done so since. The difference lies elsewhere, viz., in His self-renunciation. It was the absolute surrender of Himself to the will and power of Another which made His life unique. From the beginning of the ages there had been a plan made, a path ordained for Him to walk in, and He came to follow it. "The Son of Man goeth, even as it is written of Him." He walked that path, but how? Disclaiming every natural or inherent power, He lived by Another's Life, Another's will, Another's working, and for Another's glory. Notice in the Gospel according to John how frequently such phrases as these cross His lips:—"I can do nothing of Myself;"

The Father dwelling in Me, doeth His work;" (R.V.) "I seek not Mine own will, but the will of Him that sent Me;" "I seek not My own glory."—One might almost say that when He forsook the throne of Heaven, He forsook His deity also, if that were possible, so utterly dependent did He become on His Father.

The cross was the goal of that earthly life, and He went straight toward it, never swerving, never faltering, often speaking of it, often praying over it, but not once shrinking. "For this cause came I unto this hour." Thus the goal of His life was reached, and "He became obedient unto death, even the death of the cross." Not even this step was taken in His own strength, for it is written that "through the eternal Spirit He offered Himself." Oh, that we might learn that no true sacrifice is made to God except through the Spirit.

What does all this mean to us? Is it any indication of our calling? Have we no part in the cup which He drank? The Apostle Peter says,—"Even hereunto were ye called that ye should follow in His steps." Jesus Himself invites us in no uncertain terms. "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me." This is the road to that intimate communion which Jesus enjoyed with His Father. It throws all the responsibility of our lives upon God. We lay down our lives to live in absolute dependence on Him. And just here is the stone of stumbling to so many of us. We are independent creatures, sufficient unto ourselves. But if we once pass by this, we shall learn the truth of the line we sing sometimes, "My freedom is Thy grand control."

We would call the attention of our readers to the article under "Mission Questions" as of value in giving an idea of the problems which are confronting the church of India to-day. We have no desire to criticize the article, nor to endorse it in detail, but we think it aptly describes questions of vital interest to the church. An Indian gentleman said to us recently, "You western people regard everything from a utilitarian standpoint, even religion. We Indians are not so. We love religion for religion's sake. We are essentially a religious people. But it is more the mystical than the practical side of religion which we prefer, the contemplative, rather than the active." This being true it should not be surprising if the Eastern Christianity develops a different expression from the Western.
The question of denominationalism is also an important one, and we cannot but feel that it will be well for the Indian church to know as little as possible of sectarianism. Should there ever be any necessity for divisions or sects, they should at least be of natural growth and not of foreign introduction and forced growth. However we are inclined to believe that they are a needless encumbrance. Unity was the Lord's design, and unity, in spite of all present existing differences of opinion in the church, is the church's ultimate end. Then why not train the young Indian church into such paths as far as possible, teaching them the *harmony* of creeds rather than the differences. In time they will formulate their own creed from their own viewpoint of God's Word, and this will thrive better than the exotic plant of our western thoughts and ideals.

During this month there has been a joint meeting of the Marathi and Gujarati Councils at which much business of importance was transacted. Among other things it was decided to resume the *India Alliance*, issuing a double number in August to make up for the omitted July number, and thus complete a volume at the end of a year. We are very glad to greet our friends again after our temporary suspension. Will you not help us celebrate the beginning of a new volume by obtaining some new subscribers? If our subscription list were long enough to guarantee our printers' bill, that would do away with further suspensions. Will you not help to give us a "New Year surprise"?

While we rejoice in the reappearance of the *India Alliance*, we regret much that Mrs. Franklin who has edited it in such a capable way heretofore, is unable to resume the editorship on account of ill-health. We are sure our readers will miss the thoughtful messages from her pen which have appeared from month to month. However we beg you will be lenient with the new and less-skilled editor who attempts in some measure to fill her place for a time.

The Council also decided on several changes in the location of various missionaries, to find out which we direct our readers to the "Items," and to the schedule of missionary location on the cover. Changes are one of the "all things" of missionary life. Some one must be shifted here or there; some one must be ready to fill the odd corners, to stand in the gap; some must be moved to make room for others, and somebody must take the disappointing places. It is well if the missionary has that joyful spirit of ready acquiescence which realizes a higher Will and a higher appointment than merely that of the Mission Council. The will of God is always sweet to the humble heart, and such a heart realizes the truth of Madame Guyon's words,

"While place we seek or place we shun,  
The soul finds happiness in none;  
But with my God to guide my way,  
'Tis equal joy to go or stay."

We take the following from the *Bombay Guardian* of July 30th:—On the approach of the rainy season it was hoped the locusts which were in many parts of the Presidency would be destroyed. But this hope has failed. The coming week is expected to see the hatching of swarms of "hoppers," and every effort will be made to destroy the creatures in the wingless stage. If this is not done a famine will probably result. But Government has endeavoured to be beforehand, and under expert advice, light bamboo frames with a bag attached have been designed for use over grass, bushy, or open lands, and in sizes suitable for one or two men to use. The hoppers once caught in the bag can readily be crushed. The monsoon current continues weak, and in some districts more rain is urgently needed. So the outlook is not without causes for anxiety.

We are giving our readers a picture of some of our orphans. We want each one of them to be an appeal to you to help in prayer and money for their support and training. We have about 1,200 of these in our orphanages. I am sure as you look into their faces you will think some of them as sweet and lovely as some of the children at home. They need a father and mother. Will not you be one to help them?

It takes about $75,000.00 per year to support these. This seems a large sum in the aggregate, but it is only five cents each day for each of them. We wish for the sake of the blessing that would come to the givers, that each person who reads this might have a share in the support of these children. We, as far as possible, have some account of the orphans in each issue of the "India Alliance." God has in a wonderful way provided for these in the past. We believe that He will not fail in the days to come. We would like you to have a share in trusting with us for them. May not the Master be saying to some of you as He did to Peter: "If you love Me, feed My lambs,"
ABOUT INDIAN WOMEN.
Extract from an article in "The Zenaana"
by Sir Andrew Wingate.

"The effects of the suppression of the two
revolting atrocities of wife-burning and
daughter-strangling or poisoning, are not
far to seek. Instead of dead women and girls,
there stands to-day a great and increasing army
of nearly 26,000,000 widows in India. And
19,000 are under the age of five years, and over
115,000 less than ten years old. 115,000
children, who have never seen a husband, or let
us hope they never have, and yet doomed to a
life, at the best, of servitude and despair, in so
far as they belong to the higher ranks of society,
but in too many cases of cruelty and shame.
Because the women and girls can no longer be
but in too
their womanhood, they must be
raised
their womanhood finished?

"If you have not already read Miss Wilson-
Carmichael's book, Things as they are in South
India, I respectfully ask you to get the book and
read it and then read it again. Some things
which she describes, are, I venture to think,
better in some other parts of our great Empire,
but I seek earnest attention to this book because,
as did William Carey, so now Miss Carmichael
raises her voice in horror and loud protest
against the evil rampant in India to-day, namely,
the delivery of female children to the temples, to
be married to the idol or to be adopted by temple
or dancing women, in other words, delivered to
the unutterable lust of men.

"In India, as I have visited schools or
orphanages, or churches, filled with numbers of
children growing up under Christian influences,
I have slowly come to the conclusion that the
great pioneer missionaries were right when they
turned from the adult population, and devoted
their strength to the children.

"Once more let us pass on. Sir John Strachey
told us that India's voice is silent. But to day
a younger generation is beginning to speak, and
the words will take root in a rising generation.
In December of last year, the Hon. Mr. Justice
Chandawarkar pleaded against the horrible cus-
tom of child marriage. He pointed out how
they were being aroused by the census statistics
to the widespread evil of infant marriage,
especially little girls wedded to old men. But
he found the child-widow a more difficult ques-
tion, and he did not hesitate to tell his Hindu
countrymen that unless they protect and honour
their womanhood, they must be content to
hear that they are not fit company for the
superior races.

Mission Questions.

THE ADAPTATION OF WESTERN
CHRISTIANITY TO INDIA.*
BY THE REV. B. LUCAS.

Does our Western form of Christianity need adap-
tation for its best success and highest usefulness in
India?

I WOULD call special attention in
the first place to the terms in which
the subject which has been allotted
to me has been stated. The un-
known friend who is responsible for
the wording has rendered me a very
great service by so stating the ques-
tion that an affirmative answer is
the only possible one. Who he is I do not
know, but I have very little doubt that he is in
the true apostolic succession, for, after the
manner of the chief of the apostles, "being
crafty he has caught you with guile." Once
admit that Christianity has different forms, due
to environment and gradual development, all of
which is implied in the expression, "Western
form of Christianity," and it inevitably follows
that its introduction into a different environ-
ment, and its subjection to other formative
influences, will necessarily result in either
extinction or adaptation. If we believe that its
vitality precludes extinction, we must conclude
that it prefigures adaptation.

That Christianity has various forms, however,
is an admission which we are bound to make,
for does not the New Testament itself open with
a Gospel according to Matthew, Mark, Luke,
and John? That is, we have not four Gospels,
as we are in the habit of saying, but one Gospel
in different forms, according to the different
conceptions of the four Evangelists. Similarly
with the Christianity contained in the Epistles.
It is Christianity according to Paul, Peter,
James, and John. The system of Christian
doctrine may be one, but the form in which it is
manifested is varied. If this is true as regards
Christian thought and doctrine it is equally true
as regards Christian life and conduct, as exhib-
ited in the New Testament. The application
of Christian belief to life and conduct is varied.
The Hebrew convert puts an emphasis on one
aspect, while the Greek convert puts an em-

* A Paper read at the Kodaikanal S. I. M. A. Con-
ference, May, 1904.
phasis on another. There is the realism of James, and the idealism of John. There are diversities of gifts, but the same Spirit; there are diversities of ministries, but the same Lord; and there are diversities of workings, but the same God who worketh all things in all.

If this is true of the Christianity of the New Testament, it is more emphatically so of the Christian life and thought of the centuries succeeding that of the apostles. The empire of Christ in its victorious advance in the West has swept away the Greek, the Roman, and the Teuton, but in the interpretation of its thought and the expression of its life each has been a rich contributor. How much poorer would our Western Christianity have been but for the rich contributions to the true interpretation of its life and thought which came from Greek and Roman and Teutonic sources! There is no need to dwell upon this point, for it is obvious to every student of history. I simply refer to it to emphasise the fact that our Western Christianity is a form of Christianity which has taken its shape and colour from its environment, and to enforce the suggestion that what has taken place in the West may be expected to take place in the East. The empire of Christ is bigger than our conception of it, and we do well to remember that it has been distinctly foretold that the kings of the earth shall bring their treasures into it. If the conception of Christianity has been enriched by the thought and life of the West, is it not reasonable to expect that it will be still further enriched when the kings of the East bring their gold and frankincense and myrrh, and lay them at the feet of Christ?

The fact of God's working which history records confirms the theory of God's working which faith suggests. History tells us that God has made use of the varied types of mind and life which the West evolved to interpret the nature of the Kingdom of Heaven which Christ established. Our faith in God's providential dealing with the various races of mankind suggests that their training and development have some great purpose in view. The Hebrew has not been the only chosen nation, though it may have been the only nation which was conscious of its election. While Palestine was preparing the scenery and evolving the characters for the world's great drama, Greece was formulating the language in which the thought of God could find a worthy expression. While the Jewish seer was giving expression to the world's longing for the coming of the Great King, the Roman was making straight in the desert a highway for His conquering legions. And each nation had been specially chosen for its allotted task, and duly trained for its performance.

We do well to remember that there is nothing parochial in the providence of God, but that just as the whole world participates in His salvation so each nation has a part in the fulfillment of His purposes. However limited may have been the view of the ordinary Jew, the vision of their prophets was world-wide, and they beheld the nations of the earth as instruments ready to the hand of Jehovah for the accomplishment of His Divine purposes. Similarly in the New Testament, while the Hebrew convert is parochial in his conception of Christianity, the emancipated slave of Judaism, Paul, the true seer of the Christian faith, allows his vision a wider sweep, and declares the unveiling of that mystery of the ages, namely that the nations of the earth, and not merely the Jew, have been all along fellow-heirs with the Jew, fellow-members of the same body, and fellow-partakers of the same promise in Christ Jesus. Though the inclusion of the Gentiles in the sweep of God's gracious purpose had hitherto been what Paul calls a mystery, or secret, which in other generations had not been made known, yet to him it was no new departure, but a part of the deep and far-reaching providence of God. If any confirmation of the Apostle's argument were needed it is to be found in the great fact which the history of the Christian Church reveals, that the Gentile and not the Jew has been the great interpreter and exponent of this gracious purpose of God. In the light which history reveals of God's providence, is it reasonable to suppose that there has been an election of the Jew only and not of the Gentile as well? Is it likely in view of the great part which the Gentile has taken in the interpretation of God's gracious purpose for the race that he would be left untrained and uneducated? Was all God's effort spent on fitting the Jew to be the recipient of the oracles of God, and none on the Gentile to be their interpreter and propagator? Was the development of Greek thought and Roman law and Gothic chivalry and chaste and chaste meaninglessness? Fact and theory alike point out that God's election is not an election to privilege but to work, and that the fulfillment of His deep and all embracing purpose of redemption necessitates the contribution and co-operation of every race. This has proved true in the West, and it will prove true in the East. India and China have not been omitted from God's plan; their education has not been without meaning; the type of thought and ideal of life which they have evolved is not worthless; the part which has been assigned them in the interpretation of Christian
thought and life is no insignificant one. The religion of Jesus Christ, just because it is universal in its character, needs for its full interpretation the contribution of every nation. In the light of considerations like these the question with which we are here concerned is not a purely academic discussion as to whether our Western form of Christianity does or does not need adapting for its success in India; for if what I have stated is true, the adaptation will most assuredly come, whatever we may think or wish notwithstanding. The success of Christianity in India will mean an Eastern form of Christianity, in which the highest Hindu thought and the noblest type of Hindu life will have been the moulding forces. Nor again is the question one of attempting to adapt our Western form of Christianity so that it may meet what we conceive to be the needs of the case. Nothing, in my opinion, could be more futile, for we can no more conceive the needs of the case than we can turn ourselves into Hindus, even though we assert a Brahman ancestry in a previous birth. Our conception will still be Western and foreign. The adaptation must come from within and not from without. It is the work which awaits the Eastern Church, and for which the providence of God has been preparing the Hindu. The sole question with which we are concerned is the proper attitude we are to assume, so that instead of hindering we may forward the movement we foresee. Such being my conception of the real question before us, I would offer a few suggestions and hazard a few predictions.

In the first place I think our attitude should be one of buoyant hopefulness and glad anticipation. If we believe that God has been preparing this essentially religious people to fulfil their part in the great work of the world’s redemption, if we believe in the universality of the religion of Jesus Christ, then the future should fill us with intense hopefulness. The mind of India which opened with so much promise has stagnated for centuries. Its religious life which ages ago throbbed with so vigorous a vitality has been suffering from an arrested development, which has issued in a dwarfed mind and stunted manhood. No race in the world has shown so much promise, and no race has so falsified the high anticipations it raised. You cannot separate belief and life, and as long as India believes that her golden age is in the past, the present kindles no enthusiasm within her breast and the future opens out no vision of greatness to her soul. Believing that she has already attained and is already made perfect, she has no inducement to press forward to the mark of her high calling of God in Christ Jesus. It is a new faith and a new hope that India needs ere she will be able to take her rightful place as a religious teacher of the nations. Christianity, however, which reconstituted the decadent West, and revived the moribund nations of Europe, has come to India, and already there is a stirring among the dry bones. Up to the present, however, with but very few exceptions, it has but affected the lowest strata of Hindu society. This is no reproach to Christianity, but its glory. It is no mistake of policy, as some would have us believe, but the very providence of God, than which there can be no higher policy. The reproach is to the leaders of Hindu society who cannot discern the signs of the time, and who in the Christ of God can as yet see no beauty that they should desire Him. The mistake in policy is on the part of the leaders who see the absolute necessity for reform, but fail to see that in Christianity alone is the dynamic needed for the task. The fact remains, however, that the mind of India has not yet responded, nor the heart of India yet opened, to the influence of Jesus of Nazareth. The reason is not far to seek, and it is itself a hopeful augury for the future. The Hindu is essentially patriotic, but his patriotism is religious and not political. Politically there has never been a Hindu nation, but religiously there has never ceased to be one, in spite of every political change. The pride and love and devotion which other races have expended on their fatherland the Hindus has expended on his religion. In this respect he resembles the Jew, the other great religious teacher amongst the nations of the world, whose faith has survived the greatest political vicissitudes the world has ever seen. To the Hindu, however, Christianity is the religion of the foreigner and conqueror. To embrace it is to turn his back on the inheritance of his fathers, to prove unfaithful to the high trust which has been committed to his charge. Let India but once see in Christianity the fulfilment of her religious aspirations, the satisfaction of her spiritual needs, and she will respond with a loyalty and whole-hearted devotion for which her past history has been an age-long preparation. India is waiting for her own great apostle, to whom Hinduism has been the schoolmaster which has led him to Christ, and in the fulness of time he or they will assuredly arise.

In the second place we must realise that we are proclaimers of facts, not propagators of theories. What India needs is not our Western theories but our Eastern facts upon
which our theories have been based, I am quite aware of the difficulty of separating the two and yet remaining an effective missionary. I refer, however, to mental attitude rather than to practical work. To preach Christ at all implies a theory of the person of Christ which is essential to any preaching worthy of the name. To tell men of salvation implies a soteriology in which a man believes with all his heart and soul, or his message will sound but as an empty tale. All this is true, and yet it is not the theory of the person of Christ but the personality of Christ which captivates the soul. It is not our elaborate treatises on the atonement, or our carefully-drawn-up plans of salvation, but the love of God in the dying face of the Christ which brings the two and yet remaining an effective mis-

You will not be surprised if I say, in the third place, Let us be prepared for—I might almost say, Let us pray for, and I would certainly say, Let us welcome—a little genuine heresy. How much we owe to the heretics of the West it would be difficult to say. It would be quite as difficult to state how much of the orthodoxy of to-day was the heresy of yesterday. Be that as it may, if Christianity is to take a real hold of the mind and heart of India, it is certain to give rise to new heresies and reproduce old ones. I am inclined to think that one of the signs of the slight hold Christianity has as yet taken of the intellect of India is the utter absence of any genuine heresy. I should personally hail as one of the most hopeful signs of the time the birth of some indigenous Christian sect, and I am afraid I should be tempted to persecute it in the hope of increasing its usefulness. Some little time ago, in my own district, we thought we had evolved a genuine heresy, and we rejoiced as much over it as a mother over her firstborn. We did our best to nourish it and protect it from the assaults of the orthodox, but not having much depth of earth it has rather dwindled in strength than increased in stature. Still, it was a sign of the times, and a hopeful augury for the future. It showed the possibility of the Hindu looking at Christianity with his own eyes and evolving a belief by the power of his own mind. It was at least a sign of life and thought-movement. It indicated independent thinking and a departure from the beaten track. Its chief attraction to me was that it saw in Christianity, not a foreign religion, but a fulfilment of the faith and hope of the sect of Hindus to which the converts belonged. The heresy was genuine and indigenous, but, unfortunately, it was founded upon ignorance of facts and supported by fiction. We must not, however, be dishearten-

Hindu. We much prefer the Christian Hindu. Of far greater importance, however, than food and clothing is belief and conduct. "The life is more than meat and the body than raiment." Let the clothing of the Hindu mind be as free as that of the body, and the food of his soul as liberal and diverse as that of his body. As long as he braces himself with truth let him have his turban of salvation instead of a girdle; as long as righteousness covers his breast it is of little consequence whether he prefers chain mail to a breastplate; if wherever he goes he prepares the way for the Gospel of peace his sandals will be better than boots; a turban of salvation will suit him better than a helmet; and a scimitar of faith will be more effective in his hands than a sword.

In speaking thus I do not wish for a moment to disparage or belittle the rich inheritance which has been handed down to us in the West, nor do I advocate the abandonment of our own conceptions of Christian thought and life. These are for us our inheritance, which we despise to our loss, and our staff of life, which we relinquish at our peril. At the same time we do well to remember the words of one of our Western Fathers, "The Lord hath yet more light and truth to break forth from His Word." Christianity is much greater than our conception of it, and the face of Christ has a richer beauty than any Western canvas has yet reproduced. I claim that India should be allowed to see Christ for herself, and have the fullest liberty to record in her own way the impressions she receives. By far the majority of missionaries have done their best to prevent the Indian Christian from becoming an Anglicised
they will do as much good in the East as they did in the West. To be of any use, however, they must be genuine products of the soil and not imported exotics.

Again, we must be prepared to welcome the Indian Christian who acknowledges neither John Baptist nor John Wesley; to whom Episcopacy is nothing, nor Independency; who follows neither Luther nor Calvin, but does follow Christ and is filled with His Spirit. Personally I think we are more prepared to welcome such men than the Indian Church is prepared to produce them. At the same time we may well ask ourselves whether we are doing as much as we might to prepare the way for their arrival.

We often tell ourselves that there is no need to perpetuate in the East those divisions of the Church of Christ which arose in the West under conditions which have passed away, and in an environment which was of the West, western. I should be prepared to acquit the missionary body as a whole of any desire to consciously propagate mere sectarianism. We must not forget, however, that the future of the Indian Church is in our hands, and is being unconsciously moulded according to our patterns. It is difficult to see how, under present conditions, it can be otherwise. Organisations we must have; these with which we are familiar we naturally introduce. I must say, however, that personally I should like to see our Indian Churches, as they become self-supporting, becoming less denominational and more catholic in their constitution. I believe in a denominationalism when it denotes a reality, but when it is merely a name the time for its departure is at hand. Our Christian unity is more important than our denominational differences, and the catholicity of the Indian Church is of more consequence than the perpetuation of our sectarian names. The little variety in Church Organisation which we have introduced as the result of our connection with various denominations at Home will do good rather than harm, and the merciful law of the survival of the fittest will work out its own benign effect. I should, however, like to see a Federation of all the Protestant Churches of India which should give emphasis to the fact that the word Christian is more important than any adjective which qualifies it. Then I think we should be prepared to welcome and encourage the Christian Sanyasi, or unattached Christian Evangelist. This is a type of worker which India ought to have produced, and doubtless will produce, when the time is ripe for it. Some years ago some of us thought we had discovered such a man, and we gave him every encourage-

ment. Perhaps we gave him too much, or more probably the conditions were not favourable, for he was not the success we hoped. There can be no doubt, however, that the Christian Sanyasi has an important place to fill in the evangelisation of India. In welcoming him when he comes be sure you have the real genuine article, for unattached workers are frequently nothing more than detached workers whose antecedents are, to say the least, suspicious. In examining the claims of the Christian Sanyasi take care to examine the noun, for the adjective can take care of itself. Beware lest the man who professes to live on faith merely lives on credulity. There is no reason, however, why the Indian Church should not produce and support its own Sanyasis. The only reason why she has not done so as yet is that there are none to support. The Church that can produce one will have secured a triumph of which she may well be proud.

In spite of the warning against prophesying, I am inclined to venture on a few predictions as to the particular form of Christianity which India is likely to evolve. The future is the outcome of the past, and the theory of evolution shows us that the higher is already prefigured in the lower type. Without going into particulars, therefore, it is, I think, possible to indicate the directions at least in which the Indian mind is likely to move in moulding a form of Christianity of its own. The task is less difficult if we believe, as I certainly do, that India has not been overlooked by or left out of the scope of Divine providence. The religious thought and life of India is of too distinct and definite a type to be meaningless; it has been too long in its evolution to be useless. If it be true "that nothing moves with aimless feet," then the Indian type of mind, and the Indian ideal of life, in spite of all their vagaries and grotesque manifestations, possess elements of permanent value for the race. My prediction, therefore, consists in merely pointing out a few of these more prominent characteristics, and indicating the fact rather than the nature of the influence they are likely to exert in moulding the Christian thought and life of India.

The first and most prominent characteristic of the religious thought of India, which, in fact, dominates and colours all the others, is its pantheism. It is the warp of the Hindu mind, across which every system-weaver has shot the woof of his particular system, and apart from which no Hindu system was possible. In speaking of the pantheism of the Hindu mind, however, the accent in my judgment must be placed on the second and not on the first syllable.
The Hindu mind, that is, is pantheistic not
pantheistic. This is by no means a distinction
without a difference. The mind of the Hindu is
essentially spiritual and not materialistic. If
the choice lies between Monism and Theism,
the Hindu mind would unhesitatingly choose
Theism. Mrs. Besant the materialist was
practically unknown and absolutely uninfluential
in India, whereas Mrs. Besant the theosophist
is venerated in every province, and wields a
powerful influence over the Indian mind. Hindu
speculation has always been more concerned
with the nature of God than with the constitution
of the Universe. Its starting-point is God and
not the Universe; it arrives at its systems by
the deductive rather than the inductive process.
Its supreme indifference to the great fact of evil
is due to its sublime belief that it is incompatible
with the nature of God. Having fearlessly
asserted its belief in the existence of the one,
it has boldly denied the reality of the other.
India has held to this faith in the face of all the
individual and national evils to which from age
to age it has been subject. W and Famine,
Disease and Death have exacted their awful
tribute of blood and tears in every generation,
but they have been unable to dispossess the
Hindu of his faith. Is it conceivable that a
faith which has thus survived every attack
which the stern realities of life have made upon
it possesses no elements of truth which are of
permanent value to mankind? Is it reasonable
to suppose that the type of mind which has
thus been evolved at so much cost has no mean-
ning and no message for the world? For myself
I am content to believe that, in the providence
of God, a part has been reserved for the Hindu
in the fuller and richer conception of the nature
of God which the theology of the future will
unfold. When India once sees the glory of God
in the face of Jesus Christ she will recognise the
unknown God whom she has unknowingly
worshipped, but the personality of the Father
will transform her barren pantheism into a
theism throbbing with vigorous life and glowing
with a passionate enthusiasm. The type of
mind, however, which her pantheistic upbringin
has produced will undoubtedly influence the
expression of her theistic belief, and she will
place a much stronger emphasis on the immanence
of God than we are accustomed to in the West.
Similarly she will give her own answer to the
problem of evil, and, while not denying its
actual, she will emphasise the negative and
evanescent character of its existence. In a word,
she will relinquish her pantheism, in which All
is god, and god is All, for a theism in which God
is all and in all,

Again, the belief in transmigration is too
much interwoven into the texture of Hindu
thinking to be without its influence in shaping
the theology of India. It may be quite true that
the belief in transmigration is found amongst
races of very low intellectual attainment, but it is
not the belief, but the application of the belief
to the problems of living, which is of importance
in our estimate of mental types. It is the
answers to the problems of life which the Hindu
finds in the doctrine which have left their mark
on the Hindu type of mind. It has furnished
him with an explanation of the inequality of life;
it has shown him a just connection between sin
and suffering. The answer to the problems may
be applicable to our conceptions of them, but we
must remember that they were not drawn up
for us, nor formulated to suit our view of the
case. The important point to remember is that
the Hindu faced the problems, and from the
imperfect data with which he was provided
formulated answers which have held their sway
over and yielded a satisfaction to the mind of
India through the centuries. The law of heredi-
dity has revealed a solidarity of the race of
which the Hindu was ignorant, and the Cross
of Christ has thrown a new light on the problem
of suffering and the mystery of pain which has
never dawned on the Hindu mind. The old-
world problem, therefore, which faced the Hindu,
presents a different aspect to the Western mind,
and we have given our own answers or partial
answers. The Hindu has yet to face the altered
problem. When he does he will give his own
answer fitted to suit his new conception. In
his treatment of the problem of sin and
suffering, the Hindu looked at it from the
standpoint of law and not of grace, of justice
and not of mercy. He perceived the working
of a law by which virtue was rewarded and vice
punished, but, inasmuch as in the ordinary span
of human life only the partial application of the
law was visible, he prolonged the life at both
ends, and thus accounted for the suffering
which was inflicted, though apparently not
desired, and provided for the suffering which
was deserved, but apparently not inflicted.
Here, again, we must remember the imperfect
data with which he was provided. He left out
of his consideration of suffering the vicarious
element, and he omitted from his conception of
the Divine nature the characteristic of mercy.
The Hindu has yet to learn that there is a
suffering which is both vicarious and remedial,
and that in the depths of the Divine nature
both justice and mercy have an equal and
harmonious place. When these facts of the
Christian revelation have duly penetrated his

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mind, he will reconstruct his theory both of the life that now is and of the life that is to come. I do not think, however, that his eschatology is likely to follow Western lines. I will, indeed, venture to predict that the light which the East is likely to shed on this dark problem will partake more of the rosy hue of a hopeful dawn, than the darker tints of the West which fore-shadow the close of day and the advent of a night of gloom.

If the mind of India has evolved a thought and belief which are peculiarly her own, the heart of India has cherished an ideal of the religious life which is equally individualistic. Consequently if we may anticipate an Eastern type of theology we may also anticipate an Eastern idea of Christian living. It is well to bear this in mind in our eagerness to introduce those multitudinous organisations which are peculiar to our Church life in the West. The Hindu is far more of a Mary than a Martha, and we from the West are particularly liable to complain that we are left to serve alone. It was fortunate, I imagine, for Lazarus that he had a Martha at the head of his house, or he and his guests would have fared badly. It was unfortunate, however, that Martha did not realise that "they also serve who only stand and wait." The ideal would no doubt be a combination of the two sisters, but the ideal is difficult to find, which probably accounts for the absence of a wife in the home at Bethany. Lazarus was probably an ideal brother, but I very much doubt whether he would have made an ideal husband, and I have a shrewd suspicion that the maidens of Judæa thought the same. The true lesson which the home at Bethany teaches us, however, is that comparisons are invidious, and that in the service of the Master the practical and the contemplative type of character have both a good part which should not be taken away from them. It is, perhaps, fortunate for India that in view of her coming Guest she has enlisted the services of the Marthas of the West. Little preparation would have been made for His due reception if we had not been anxious and troubled about many things. Let us not, however, repeat the mistake of Martha by ignoring the good part in the entertainment which falls to our sister's lot, and, above all, let us not seek to draw her from her place at the Master's feet to perform tasks for which she is utterly unfitted. Mary would have made a helpless Martha, and Martha a most fidgety Mary; yet there were few houses which offered such a perfect welcome as the home at Bethany, where the activity of Martha and the receptivity of Mary both alike ministered to their common Lord. The Hindu ideal of the religious life is the contemplative, as contrasted with the more active and philanthropic life of the West. The virtues he most admires are the passive ones rather than the more strenuous ones which have secured our homage in the West. He will look with admiring wonder at the practical applications of religious belief with which the West abounds, but it is the visions and ecstasies of mysticism which captivate his soul. We may expect, therefore, that the Christian Hindu will place the emphasis more on the inner than the outer life, and that the contemplations of the soul will have far more attraction for him than the activities of the spirit. He will be more interested in perceiving the vision of the ideal than in seeking to realise it. It is his good part which must not be taken from him. Christianity provides for both the contemplative and the active side of life, and while we in the West have had our good part in the interpretation of Christianity as it affects the active, we have perhaps failed to appreciate or unfold the rich treasures of our faith as it affects the passive life. It was well, perhaps, that Mary should realise that the kitchen was as essential as the drawing-room for the fitting entertainment of the Lord, but it was equally advisable that Martha should realise that the one thing that was really needful was the entertainment and not the feast. In that entertainment each sister had a part, and each chose the one for which she was most fitted. India, too, has her part in the reception of the Master—a part for which she has been specially prepared, and which we may confidently expect she will fittingly sustain. Like Mary, sitting at the feet of Jesus, she will see visions and dream dreams which will enrich and purify her life, and which she will doubtless impart to the busy bustling West at those odd moments when the many things with which she is cumbered and anxious allow her a few minutes of much needed quietness and calm.

It is quite possible that in dealing with the subject allotted to me, I may have aroused some fears and disappointed some expectations. There may be a few, I trust only a few, who may think that I have cast some doubt upon the success of Christianity in India, and anticipated a faith which is more heathen than Christian. I can only say that if such an impression has been produced it is the exact opposite of my intention and of my belief. No one who looks at Hindu religious thought and feeling with that sympathy and reverence which every religious effort on man's part ought instinctively to produce can
fail to see aspirations and longings which reveal a deep and intensely earnest religious nature. And no one who has any belief in the revelation which has come to us in Jesus Christ can fail to see that India's acceptance of Jesus Christ is certain, because He, and He alone, has satisfied India's need. The personality of Jesus Christ, however, is one thing, and our imperfect representation of Him is another. None of us would claim that in our feelings and actions we represent the Christ whose name we bear; and yet amongst Christians there are both deeds and feelings which are truly Christ-like, and which He Himself would acknowledge. We realise, however, that, strive as we may, He towers above us final?

ings

India's need. The personality of Jesus Christ, a representation of Him is another. None of us would claim that in our feelings and actions we of our little systems, and summed up His life and work in our crude generalisations, how soon do we find that our systems were but sepulchres, and our generalisations but grave-clothes. The dawn of a new day brings us the tidings of those who have paid an early visit to the tomb, that the Lord is no longer there, and the emptiness of our systems and the careful laying aside of our worn-out creeds confirm the truth of the report. At the time, like Mary, we have thought that some one has robbed us of our Lord, forgetting that our mission is to proclaim a risen Christ, whom no sepulchre can contain, and whose freedom no bonds can restrain. It is for this reason that I have laid emphasis on the fact that our mission is to preach Christ and Him crucified, leaving India to construct for herself her own theology. India has a religion of her own and a religious philosophy of her own, and an infinite capacity for system-building, but India has no Christ, and no knowledge of the Christ of God. It is the lack in India's knowledge which we have to supply; it is the omissions from her religious conceptions which we have to furnish. The affirmations of Christianity are more potent than its negations; and if we lay the right emphasis on the former we may safely disregard the latter. I have no fear of the final result of the contact of Christianity and Hinduism. I have no expectation of a Christianised Hinduism, and therefore I have no dread of a Hindu Christianity. If you think of it, the word Hindu is essentially an adjective, never really substantive. It can never in reality, like a noun, stand alone, but, like an adjective, it always demands a something upon which it can depend. We may call the people of India Hindus, but on examination we shall find that the term does not apply to a race or a people, but means a collection of adjacent races distinct and separate. The mere fact that they live adjacent to one another is all that the word Hindu implies, and therefore the word is an adjective and not a substantive. We may speak of the religion of India as Hinduism, but on examination we shall find that the "ism" is neither substantially a single religion nor a definite system of philosophy. The term covers alike the crude beliefs of the aboriginal and the cultured creed of the Brahman; it embraces the most opposite schools of philosophy. It denotes all and everything that has found a home in this great and diverse continent. It is an adjective denoting time and place, not a substantive denoting an essential unity. It is without doubt a strong adjective, giving a definite tone and colour to every noun with which it is associated, but it cannot stand alone, and therefore it can never be a substantive. Hindu Christianity, therefore, will never be a faith which is substantially Hindu with a Christian colouring; it will be substantially Christian with a Hindu colouring. Christianity will be the noun, and Hindu the adjective which qualifies the noun.—The Harvest Field.

Surrender.

BY DR. ELDER CUMMING.

Commit thy soul to Me, the Faithful One; 
Roll on Me now the burden of thy care; 
Thou hast found pardon through My dying Son; 
Now shall thy soul find peace and comfort there; 
Commit thy soul to Me, 
I know Thee, Lord, whom I have trusted now; 
And am persuaded Thou canst keep the whole 
I have committed; Thou hast heard my vow; 
Thou dost accept: O keep my trusting soul! 
I know thou keepest me!

Kept by the power of God I upon my heart 
Inscribed henceforth shall be this golden word, 
Which means that Christ and I shall never part, 
Kept to salvation by the mighty Lord, 
Never to part.

The Lord thy keeper then! 'tis writ for thee 
By night and day—way worn and feeble sheep, 
Without, within, He shall thy guardian be, 
And even to endless ages He shall keep 
Thy wondering heart!
A TRIP TO OUR GUJERAT STATIONS.

BY W. FRANKLIN.

SINCE our return to India, now over two years ago, we have planned to go to Gujerat and visit our stations there. We were called up there on business matters recently, so had in this way an opportunity to see something of the work. While of the same Mission, systems of working vary in the different fields, and it is interesting to see the work of others.

We left Bombay at night and reached Ahmedabad in the morning, where we had to wait four hours for the train to Dholka; so we drove over to the Mission Bungalow and found the ladies there fresh and bright. Miss Fraser, who is really in charge, was all aglow with the news of five having been baptised the Sunday before. We rejoiced with her in this the fruit of the work there in Ahmedabad and the surrounding villages. Miss Fraser and the other ladies in the station are doing a real work in the preaching of the word to many in the large city of Ahmedabad and its surrounding villages. The converts at this time were from some villages where there has been a good work of grace. There is still much hope for a greater outpouring of the spirit among the people, and Miss Fraser hopes before long to get a piece of ground out near these villages for a bungalow and a church. She has a nucleus for such an organisation now.

The joy there was mixed with much sadness. One of the young men from the training school, who had been married a little over a year, lost his wife while we were there. She had been in our Kaira orphanage and seemed like one of the family. They loved each other as very few natives do and the young man's heart seemed crushed.

We went from Ahmedabad to Dholka, where we have our boys' orphanage with nearly 400 boys. It was boys everywhere; boys in the shop, boys in the school, boys in the house, boys on the road, boys in the city, boys in the compound. They have been rescued from lives that are beyond any description, morally, physically, and spiritually. We have had the greatest number of conversions here of any school in our work. Many of the boys are learning trades, and some of them have left the orphanage and are now in training for Christian work. These boys are put in separate quarters when they begin the study of the Word to fit themselves for evangelistic work, and are under the direction of Mr. and Mrs. Andrews. Some boys have left the training school and have gone out in the work as catechists, with their wives as Bible-women.

From Dholka we drove across country some 18 miles to Kaira, calling at Matar on the way. At Matar we found Mrs. Hamilton (Mr. Hamilton being at Dholka on business), and Mrs. Turnbull. This was Muriel Turnbull's first birthday, and she and her mother had come over to spend the day with Mrs. Hamilton. We arrived just as they were finishing their breakfast, but in a very short time Mrs. Hamilton had something ready for us, and we enjoyed our breakfast after our long ride. Matar was opened as a Mission Station while we were at home in America, and this was our first visit here. We were delighted to see the way God had blessed the faithful preaching of the Word. There is no institutional work here, but our brother and sister have been the means of a good number turning to the Lord. They have a nice little church building, the gift of friends in America, and a cozy little home that is used wholly for the Lord. Many of their Christians live in villages at some distance from the bungalow, and many of them come to the church only once each month, but special arrangements are made for that day, to make it a day with God.

After a noonday rest and prayer together, we drove over to Kaira about three miles from Matar. We found our sisters there in prayer, so did not disturb them, but remained outside in the spirit of waiting on God, till they were free to come to the door. We visited this station in 1898 when Miss Smiley, who is now with the Lord, had the work there. Then we had about 70 girls in the orphanage, and thought that a large work. How God has wrought! Now we have in this same orphanage 350 girls. It has meant much to house and clothe and care for this number, but we found everything in splendid order. We think it the most orderly institution we were ever in: everything going like clock work, every one happy, no friction, all praising the Lord. They use a system here that Mrs. Franklin thought out years ago when we had the boys' orphanage in Akola: that of having separate rooms with from 15 to 18 children in each room, and a matron in charge. In this case it is working admirably. We visited the industrial work and came to the weaving room just as they had finished their day's work and had closed with prayer. When the girls saw us coming, though all ready for their supper, they returned to their looms and when we arrived were in their places—working hard,
delighted to give us an exhibition of their work. We thanked them, saying it was a favour to watch them weave, as we had never before seen the flying shuttle worked by hand. They replied that we had conferred a favour on them by visiting their workshop. Nearly one half of all the girls are professing Christians, or about two thirds of those who are of age to understand. For a moment we pictured to ourselves what they would have been out in Hinduism and saw—what a difference! Eternity will reveal that difference when their lives and influences are all summed up. Are they worth saving? Think of all the money spent, the lives laid down, the many trials endured in the training of them? We said, as we looked down the ages and into eternity, Yes, a thousand times Yes!

There had been two deaths the week before from a very near approach to cholera. God did not let it spread, and the girls were nearly all in a good state of health, while those who were in the hospital were able to be about. We were shown a well that was dug some time ago, and partly built up with brick when the work had to be suspended for lack of funds. There are doubt many at home who would like to give the amount needed to finish this well ($150.00) and thus provide the school with better water.

Miss Wells, who has been in charge here for many years, is now at home, and we hope many of our friends will meet her. Miss Hansen is faithfully carrying on the work in her absence, with an efficient staff of other missionaries.

We were driven from here to Mehmedabad to take the train for Bombay. This is the station of Mr. and Mrs. Turnbull, Mr. Walter Turnbull and Miss Seasholtz. We did not have much time with them, but learned that they had baptised five persons here very recently. The Turnbull brothers are working on the language. Mr. Louis Turnbull, the senior, is faithfully doing what he can to preach the Word in the surrounding villages with a force of native workers. He hopes soon to pass his final examination in Gujarati, and thus be more free for the work. We have the largest number of native Christians in this place of any of our stations. There are times when our friends here find that all their wisdom is taxed to the uttermost in carrying on the work, but God has proved sufficient for their need.

We commend all these places, and the workers in each, to the prayerful interest of our readers.

HE last month has seen some important happenings within the circle of our Mission, most of them of a pleasant nature. We have been getting adjusted for another year's work, and some necessary changes have been made owing to various conditions.

First of all we must record the coming of a small son into the family of Mr. and Mrs. Eischer on June 16th. His name is Elmore, and his little sister Anna thinks him a very fine baby brother. So do all of us, and we welcome him.

On July 20th a similar pleasure was granted to our Brother and Sister Duckworth. It was a little girl this time, who has been named Ethel Clare. We need all to thank God together for these two added blessings and for His goodness to the parents in their time of need.

Miss Zella McAuley has been transferred from Jalgaon to Khamangaon for the sake of the better opportunity of acquiring the language afforded among the orphan girls there. We wish her success.

Mr. and Mrs. Wark, Mrs. DeCarteret and Mr. Arm son were received into the Mission as full members, their six months' probation having expired. We are very glad to welcome them into full and, we trust, permanent fellowship with us.

Mr. and Mrs. Wark are to be stationed at Mulka pur just as soon as a house can be obtained for residence. Mulka pur is a station formerly occupied by our Mission, but for some years past unoccupied by any missionaries. It is on the main-line of the G. I. P. Railway, and also in the line with our other Marathi stations.

As soon as Buldana is vacated by Mr. and Mrs. Wark, Mr. and Mrs. Franklin expect to go there to occupy it. Mr. Franklin will continue his training class there. Mrs. Franklin is still in a frail condition. We trust the change of climate will be beneficial to her.

The present incumbent of the editorial chair of the India Alliance is Miss M. Wiest, with Miss Lucia Fuller as assistant. This is a temporary arrangement, to last only until the annual convention in November.

Several new missionaries were accepted on probation; Mr., Miss Ballantine of Tasmania, Mr. and Mrs. Fletcher and Miss Rutherford of Australia, and Mr. and Mrs. Read.
Miss Rutherford has been stationed at Jalgaon. She, as well as Mr. and Mrs. Fletcher, has been in India for some time. Mr. and Mrs. Read will probably be stationed at Dholka. This is uncertain however.

Mr. and Mrs. Fletcher have been stationed at Chalisgaon to take the place of Mr. Phelps, who is to sail for America on August 15th on furlough. Mr. Auernheimer, who has also been at Chalisgaon, has been transferred to Akola.

Miss Carrie Peter has been transferred from Dholka to Mehrnadabad to join Mr. and Mrs. Turnbull and Miss Seasholtz in their work. At our last hearing Miss Peter was much improved in health by her prolonged stay at Simla.

Miss Compton also is in much better health. Mrs. McKee has been very ill, but is improving now. Little Jean Ramsey also has been very ill. Will the friends please remember to pray for these?

Mr. and Mrs. Dinham were granted a furlough, although the date of departure is not yet decided. They expect to await the return of Mr. Andrew Johnson from America, and will then proceed to Australia, Mr. Dinham's home.

Mr. and Mrs. King and family are also hoping to go on furlough soon. We trust their hope will be speedily granted. They have served a long term in India and deserve a rest.

Mr. and Mrs. Eicher will remain in Bombay in charge of the House there for the present.

Miss Minnie Davis will sail for America to attend the Missionary Training Institute at Nyack, on August 15th. Miss Davis has been a helper in the Akola Orphanage. She will take with her little Ennice Bach who, we understand, is far from well. It is hoped the change of climate will restore her to normal health.

Mr. and Mrs. Franklin have gone to Poona for a few weeks' rest before removing to Buldana. Miss Hansen took a brief rest with Mrs. Hamilton at Matar.

Miss Becker and Mrs. Bannister have both successfully passed their examinations in the first year's course, recently. We congratulate them. To learn these Indian languages is not play.

The mission bungalow at Shegaon is being repaired. Such things move slowly in India. Meanwhile Mr. and Mrs. Johnson with their family are staying in Akola, and Miss Ashwood is with the ladies at Jalgaon.

In Chopda, in order to get rid of the plague of locusts, Government has been offering four annas a seer (eight cents for two lbs) for them, so we have heard.

Cholera is very bad in many places, and is being spread by the pilgrims returning from Pandharpur. A train passing through Jalgaon the other day carried nine dead men who had died while on their return journey.

A new Marathi Hymnal has recently been published by Mr. Gunpatrao Navalkar of Bombay. This new song book is highly recommended by many prominent Indian Christians and Europeans. It contains many English favourites translated into easy, simple Marathi.

It is said that a certain upper caste of Hindus is striving to receive low-caste people into their pale, in order to prevent the Christians from getting hold of them.

On the principle of reserving the best until the last, we have now to announce the welcome news of our dear Superintendent's return from his furlough in New Zealand and Australia. Mr. Fuller landed in Bombay on July 18th. He seems to be in splendid health. We are exceedingly glad to have him back among us, for we have missed his genial presence and wise counsels on many occasions. Mr. Fuller is now making a tour of all the mission-stations in both the Gujarati and Marathi fields.

**PRAISE AND PRAYER.**

_Praise for God's guidance and grace in important matters._

" " the general health of the missionaries.  
" " spiritual blessings received at the hills by many ;  
" " Baptisms.  
" Mr. Fuller's return, in health.  

_Pray for The India Alliance, that God may use it for His glory._

" " the missionaries' children that they may be kept in body and spirit in this evil land.  
" that a famine may be averted if it shall please God to do so.  
" for the Native Christians that they may live their faith in Christ.  
" " the missionaries, that they may teach God's Word with power and skill.  
" " the preaching of the Gospel in near Villages during the rainy season.  
" " Jean Ramsey's complete recovery.  
" " Mrs. Turnbull's healing.

This verse was found written on the fly-leaf of Michael Bruce's Bible, after his death :—

" 'Tis very vain of me to boast  
How small a price this Bible cost ;  
The Day of Judgment will make clear,  
'Twas very cheap, or very dear."
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.
MR. S. H. AUERNHEIMER.

AMRAOITI.
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.
MISS Z. MCCAULAY.

MURTIZAPUR.
MR. AND MRS. L. CUTLER.

SHEGAON.
MR. AND MRS. J. W. JOHNSON.
MISS E. ASHWOOD.

KHANDESH—

BHUSAVAL.
MR. AND MRS. R. D. BANNISTER.

CHALISGAON.
MR. A. C. PHELPS.
MR. AND MRS. FLETCHER.

JALGAON.
MRS. M. DUTTON.
MISS M. WIEST.
MISS C. RUTHERFORD.

PACHORA.
MR. AND MRS. O. DINHAM.

GUJERAT—

VIRAMCAM.
MR. AND MRS. A. DUCKWORTH.
MR. R. G. GREENGRASS.

SANAND.
MR. AND MRS. T. KING.
MISS C. HILKER.
MISS H. O'CONNELL.

AHMEDABAD.
MISS J. FRASER.
MRS. E. BURMAN.
MISS C. MCDONAGH.

MEHMADABAD.
MR. AND MRS. L. TURNBULL.
MR. W. TURNBULL.
MISS A. SEASHOLTZ.
MISS C. PETER.

KAIRA.
MR. AND MRS. S. HAMILTON.

MISS C. HANSEN.
MISS L. HERR.
MISS M. COMPTON.
MISS V. DUNHAM.

DHOLKA.
MR. AND MRS. H. V. ANDREWS.
MR. AND MRS. DAVID McKEE.
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.
MR. M. B. FULLER.

MISSIONARIES ON FURLOUGH:

MISS A. YODER.
MISS E. WELLS.

MR. A. JOHNSON.
MRS. SIMMONS.
MISS M. WOODWORTH.

MISS L. J. HOLMES.
MR. AND MRS. P. HAGBERG.
MR. & MRS. C. W. SCHOLLANDER.

There is held in all our stations every Friday evening a workers' meeting whose object is to pray for the work and the workers. Allowing for the difference of time between Bombay and New York, this meeting comes five hours before the three o'clock Friday meeting in the Gospel Tabernacle.

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