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

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Christian & Missionary Alliance.

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The India Alliance.

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

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God's Will.

Madame Guyon.

Thou sweet, beloved will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In thee I hide me, and am still.

O, Will, that willest good alone,
Lead Thou the way, Thou guidest best;
A little child, I follow on,
And, trusting, lean upon Thy breast.

Thy beautiful, sweet will, my God,
Holds fast in its sublime embrace
My captive will, a gladsome bird,
Prisoned in such a realm of grace.

Within this place of certain good
Love evermore expands her wings,
Or nesting in Thy perfect choice,
Abides content with what it brings.

Oh, lightest burden, sweetest yoke!
It lifts, it bears my happy soul,
It giveth wings to this poor heart,
My freedom is Thy grand control.

Upon God's will I lay me down,
As child upon its mother's breast;
No silken couch, nor softest bed,
Could ever give me such deep rest.

My wonderful, grand will, my God,
With triumph now I make it mine;
And faith shall cry a joyous "Yes!"
To every dear command of Thine.

THE IDEAL LIFE.

THOUGHTS FROM HENRY DRUMMOND.

If there is anything which the Bible emphasizes it is that the Christian must have a definite aim and model for his life. Now the question is: what is the true plan of the Christian life? The key to the ideal life as given in the Bible is the doing of God's Will. One man will tell you the end of life is to be true. Another will tell you it is to deny self. Another will say it is to keep the ten commandments. A fourth will point you to the Beatitudes. One will tell you it is to do good, another that it is to get good, another that it is to be good. But the end of life is in none of these things. It is more than all, and it includes them all. The end of life is not to deny self, nor to be true, not to keep the ten commandments—it is simply to do God's will. It is not to get good nor be good nor even to do good—it is just what God wills, whether that be working or waiting, or winning or losing, or suffering or recovering, or living or dying.

Let us search the Bible to find this ideal life. The first thing the ideal man wants is a reason for his being alive at all. He must account for his existence. What is he here for? And the Bible answer is: "I come to do thy will, O God." The question that we Christians should put to ourselves is this: Are we working out our common every-day life on the great lines of God's will? The world's idea of an ideal life is expressed in the words: "I come to push my way," "Not my way, not my will, but Thine be done,"—this is the Christian's.

Secondly, the ideal man, or rather the man who tries to live up to an ideal, needs sustenance. After he has got life, you must give him food. Now, what food shall you give him? Shall you feed him with knowledge, or with riches, or with honour, or with beauty, or with power, or truth? No, there is a rarer luxury than that, so rare, that few have ever more than tasted it, so rich that they who have will never live on other fare again. It is this: "My meat is to do the will of Him that sent Me."
The next thing the ideal man needs is society. Here again the Bible has its own answer to give: "Whosoever shall do the will of My Father which is in Heaven, the same is my brother and sister and mother." What is the language of the ideal man to be? "Thy will be done." The ideal man has no deeper prayer than this. He wants to get into the great current of Will, which flows silently out of Eternity, and swiftly back to Eternity again. His only chance of happiness, of usefulness, of work, is to join the living rill of his will to that. He who makes this the prayer of his life will know that of all prayer it is the most truly blessed, the most manly in the spirit of Him who sought not His own will, but the will of Him that sent Him.

"Lord Jesus, as Thou wilt! If among thorns I go, still sometimes here and there let a few roses blow, No! Thou on earth along the thorny path hast gone, then lead me after Thee my Lord: Thy will be done."

The ideal man should also exchange prayer for praise sometimes. And who does not remember in the Psalms the song of the ideal man?—"Thy Statutes have been my Song in the House of my pilgrimage." The ideal man also needs education, teaching. He must take his place with the other disciples at his Master's feet. What does he want from the great Teacher? Teach me wisdom! No, wisdom is not enough. Teach me what is Truth? No, not even that. Teach me how to do good, how to love, how to trust? No, there is a deeper want than all. "Teach me to do Thy will." Next the ideal Promise: "If we ask anything according to His will, He heareth us, and we know that we have the petitions that we desired from Him." This gives the true basis of prayer as well. One thing more the model man may ever wish to have. "We can imagine him wondering, as he thinks of the unspeakable beauty of this life, of its angelic purity, of its divine glory, of its Christ-like unselfishness, of its heavenly peace, how long this life can last. It may seem too bright and beautiful, for all things fair have soon to come to an end. But God, in the riches of His forethought, has rounded off this corner of his life with a great far-reaching text, which looks above the circumstance of time, and projects his life into the vast eternity beyond,—"He that doeth the will of God abideth for ever."—The Christian Patriot.

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Station Notes.

PACHORA.
Mr. Dinham.

INCE returning from Bombay we have held in Pachora and the surrounding villages a goodly number of open-air meetings, at which the general interest and attendance have been good. The people of the middle-class seem to be most accessible about here at present.

The Mahar (a low-caste) people have shown a very hostile spirit since one of their number displayed very definite signs of becoming a Christian. Although this man has practically gone back to them, still the leaders of that caste seem afraid that he and perhaps some others may make a definite stand for Christ, if they show any other than an angry and hateful spirit towards us and the Gospel. Their children have not been allowed to come to the bungalow as formerly, and I believe have been threatened with severe punishment if they dare to do so. But since our return we have visited them several times, and at first we received a very cold reception. They would hardly speak to us, and when they did speak, it was only to show us how very undesirable our presence and words were to them. But when we went to them the time before last they showed us the friendliness of former days, and fully forty of them listened with seeming deep interest to the same old story of Love. We were delighted with this change in their manner, and are encouraged to look forward with great hopes for the future of some of these precious souls.

At a village close by we had an excellent meeting with a good crowd of people known as the Bhis. They are a notorious people, and are often very indifferent to the message, but on this occasion we found them exceedingly interested in all that we had to tell. The meeting lasted fully two hours or more. Their many questions concerning the "Way" gave us an excellent opportunity of making the Gospel message clear and plain to them.

Some little high-caste children come to the bungalow each week, affording us opportunities to tell them of Jesus, and also to teach them verses of scripture. I fear some of these dear children have to disobey their parents to
get here. I am sure that all who read these lines and love the Lord, will join with us in prayer, that these dear parents may not only be willing to have their children come, but that they themselves may also come and hear of a Saviour’s Love.

There is an old blind man living about half a mile from our house, who seems very interested, and always gives us a welcome when we go to his home, which is fairly often. My last visit was a very happy one, as I believe that the message went home to his heart with more power than usual. He told me that he did believe, but to confess that in his home would mean that he would be cast out; and he asked me in very pathetic tones, who would care for him, a poor old blind man, if he were cast out of house and home? I endeavoured to get him to look off to the blind man’s Friend, and as I left him my heart went out to God in prayer that He would lead this dear one into the Light.

We went to a village one morning and found some high-caste men sitting in a group together. We started a conversation with them, but they soon told us plainly that they did not wish to hear. However we persevered, and ere long they were quietly listening to the message of love, and although they maintained their “don’t-want” attitude, still they had to admit the truth of our message.

Several men in Pachora, neighbours mostly, go often to our native-worker’s house, and he reports very lengthy and interesting talks with them upon the things of God; but as yet, none are showing any real desire to come to Jesus.

Dear readers, Pachora needs your prayers. The people in Pachora itself are as a whole, careless and indifferent. There are the few exceptions for whom we praise God. But we are longing for the time to come when some of these hard hearts shall be touched and broken by the love of Christ. There are some who constantly turn a deaf ear to our cry, they do not want this man Jesus to reign over them; they “love darkness rather than light, because their deeds are evil,” and when we venture to talk with them, they quickly give us very definitely to understand, that they have no desire whatever to hear about Jesus. God has been exceedingly gracious in sparing our precious child to us. Our dear little Alice has been very sick; in fact one night she was so sick, that we believe that if we had had to depend upon man she would not have been with us to-day; but God heard our cry and wondrously delivered her, and she is not only with us to-day, but also well and happy, for which we praise the Lord.

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KAIRA.

MISS HANSEN.

It is now five months since Miss Wells and Miss Woodworth left Kaira orphanage for a much needed rest in the homeland. It was with fear and trembling that we took up the work here, realizing the great responsibility of having so many precious lives committed to our care, and also feeling our own weakness and insufficiency for such a work. But being convinced that it was the Lord’s will for us, we did not dare to draw back. Our sisters often said before they left, “We will hold you up in prayer and will ask others to pray for you, and God will never fail you.” We are sure that they have been doing this, and God has answered prayer and has poured blessings upon us. We have so many things for which to thank Him.

First of all, we are so thankful that He protected us from plague again this year. Last winter it was raging in the villages all around us and hundreds of people died of it, but it did not come nigh unto us. Then again we praise Him for answering our prayer on behalf of our sick girls. When the rains first broke many of our girls became very ill, some with a severe form of diarrhoea almost like cholera. Others were taken with very high fever. We cried unto God and He heard us and staid the disease. We lost only two girls, both of whom died very suddenly. One was sick twelve hours, and the other only about five hours.

An additional cause for praise is the way God has supplied the needs of our large family. Only once in those five months have we been tested financially. Month by month the money has come in to meet every need. We would be glad for some extra money to finish a well that was begun last year, and also for money to carry on the industrial part of the work. We believe God will put it upon the hearts of some of His children to provide this money soon.

Nine of our older girls have been married and have left the orphanage since we came here. Seven of these married young men from Dhokla, some of whom are members of Mr. Andrew’s training class. We hope they will soon go out to give out the Word to the people around them. Others were in the industrial department at Dhokla. One has gone to live on Mr. King’s farm, and one married a Christian man from the Mehmadabad taluka and has gone to live in his village home. Others will be leaving in the same way soon. These, with a few girls who have died, brought the number of our orphans here down to 372, but last week thirty more were
added, so now we again have 402, including six baby boys. The last number of children were sent here from Sanand, where they, with another twenty-five girls who will be kept at Mehmabad for the present, have been faithfully cared for by Mrs. King. As she needed to be set free for other work, and as it will soon be time for the Kings to go home on furlough, she could not have the care of the children any longer.

Miss High, who has been with us for some years, and has been a faithful helper in the orphanage, will soon leave us to take up another line of work in one of our stations. Miss Hilker has come here to take her place in caring for the sick girls.

Misses Dunham, Compton and Herr are busy studying the Gujarati language, besides each having a part in the work and doing much to lighten the burden. God is giving us unity and sweet fellowship in the work, and He Himself is working with us. About half of our girls have been baptized and most of these are living true Christian lives and are a real help and blessing in the work. Our hearts are full of praise and thanksgiving to God when we think of how much these young, bright lives will mean to God's work in the future. Many of our other girls are very small yet, and there are still many without Christ, and who do not seem to realize the need of a clean heart. Pray for these, dear readers, that they may soon be brought into the fold.

AHMEDABAD.
MISS FRASER.

"Let us not be weary in well doing, for in due season we shall reap if we faint not."—Mrs. Burman and I are beginning to see the fruit of last touring season. One young man who accepted the Gospel at that time, since then has been giving a bright testimony as to what the Lord has done for Him. He meets opposition in his home, yet he is following on and says that he is so happy ever since he has given up worshipping idols, and he has such peace in his heart since he has accepted Christ for His Saviour.

Just lately four other young men have come to Jesus and have been baptized. While we were out touring one of them was very sick and we had little hope of his ever getting better. He seemed to have a tumor and his whole body was swollen. We continued to visit him and prayed with him. It was not long before we saw that God was answering prayer, as the tumor disappeared, and now he looks so strong and is perfectly well. He is very happy and says that he knows the Lord has healed him. He is completely transformed. Instead of the former frown, his face wears a bright smile. I really have never before seen such a transformation in a person. Jesus is just the same wonder-working Jesus as when he was on earth.

On the 24th of July, Mr. Back baptized seven persons at this station. The first was dear little Rachel Woodward. Our hearts were touched as we watched her going down into the water and thought of what her life may mean to India if Jesus tarries. Four of the number were the bright young men whom we have mentioned above. We believe that they will be a great blessing to their own people in their villages.

While we were out in the district, one high-caste man also gave his heart to the Lord. Since that time he is having to endure much persecution, and all the caste people in his village are opposing him. We believe that he is proving true and will yet be a bright and shining light for Jesus. There are two others of whom we think that they are not far from the kingdom, but they fear to come out boldly on account of persecution. Oh, what a dreadful thing this caste is! We wish our readers would pray for this man who has come out so boldly, that he may come out more than conqueror through Christ.

When I visited two villages about a week ago I received such a kind reception from the people and was much refreshed by seeing the way in which they drank in the word. Some of them said, "How can we know the true way without a teacher?" We have one good native worker, but we need more. We have started a school in a large village where there are some Christians. I had an old house repaired and it answers nicely for a school-room. At first twenty boys attended. The native worker's wife teaches them, and I am much pleased to see how quickly the boys are learning. But now since the rains have come their parents have taken about half the number out of the school to work in the fields. I am so sorry for this, especially as about one rupee or thirty-three cents would keep them in school for a month. If this school is carried on for one year according to government rules, and the boys pass their examinations creditably, we can obtain a government grant which will help us somewhat. "So I am hoping to carry on the school, as there is great need in the villages for schools for the low-caste children. The high-caste people do not allow the low-caste children to go to the government schools.
Our city work is very interesting and there is much to be done. We have openings to visit the homes of the high-caste people as never before. We have access also to some Parsees and Mohammedans. As we see the great need, we often feel, "what are we among so many?" But we take courage and believe that God is going to do great things for the people of this ancient city, as well as for all the surrounding villages of the district. "Blessed are ye that sow beside all waters." "The tears of the sower and the songs of the reaper Shall mingle together in joy by and by."

FAMILY WORSHIP IN THE MISSION HOME.
Mr. Carner.

REAL family worship implies more than the mere coming together of a household and going through a prescribed form of service. It may be so conducted as to make it a task to be gone through with at a stated time each day, or it may be entered into with delight, and be a season of refreshing and strengthening for the service of God throughout the rest of the day. It is a blessed means of grace when rightly understood and appreciated. Sometimes, when our hearts are heavy and we are assailed with "manifold temptations," an hour spent in songs of praise, the study of a chapter from God's Word, and a season of prayer around the family altar, will marvellously change our outlook and send us on our way rejoicing.

In the homeland we had the preached sermon, the prayer-meeting and other public services, where the inspiration and help from many kindred spirits were more to us than we then realized. Now we are removed from many of these blessings and yet our hearts need God just as much as ever. So we must make the most of the advantages we do have. And as we bring our Bibles and hymn-books and take our places in the little "home circle" (sometimes there are hardly enough to form a circle), God means that it shall be a time of sweetness and blessing to our souls.

We should never look upon it as a task but rather as a wonderful privilege. If we ever feel tempted to set aside this blessed service, or to go through it quickly, let us "stir our minds" with the remembrance that God is the most beautiful and most lovable Character we have ever known and we are going to spend this time with Him. He loves to have us come, and if we remember this we can never come without receiving a blessing. And this is not all. We are blessed to be made a blessing. From day to day we have the needs of our own stations to pray for; the mail often brings us news of some burdened heart, some sick one in another mission home; letters and papers from the homeland bring us the needs there; and so we have abundant opportunity to have a part in the ministry of intercession. How precious the thought that distance from friends and needy ones need not hinder our helping them by prayer. The world grows wonderfully small as we come into God's presence and tarry at

"The place than all besides more sweet, The precious, blood-bought mercy-seat."

And this is what family worship in the mission home, or in any home, should be,—a waiting at the feet of Jesus. Whatever form of service we may adopt for this hour, we should make it real worship—"in spirit and in truth."

May we venture a few suggestions, some of which may be helpful to those who read these lines?

1. Family worship should be conducted without ceremony; a stereotyped manner of conducting it robs it of freshness and power.

2. It should be family worship, i.e. one person should not do all the reading and speaking and praying. One may take the lead but all should be allowed to share with him. "Then they that feared the Lord spake often one to another. Mal. iv:16."

May we not here appropriate this scripture and the blessing of God with it?

3. A hymn of praise is splendid medicine for tired, lonely missionaries and unless there is a real hindrance the hour of family worship should not be without it. Nothing relieves the tension of over-wrought nerves like a spirit of praise. Sometimes we do not "feel" like singing, but with the singing comes the blessing and the "melody in our hearts." "David said often," I will sing unto the Lord." May we not do so too?

4. The study of God's Word is an important part of family-worship. This should be systematic but not laborious. The study of consecutive chapters and books is generally profitable, but sometimes we may set aside the regular lesson for some special one. This study may be made very refreshing and at the same time add largely to our knowledge of God's Word.

5. We have already alluded to the prayer part of the service. Let us keep so in touch with God that we shall always feel that we have requests to make known unto Him. "He prayeth best who loveth best," and he loveth best whom "the love of Christ constraineth."

Into all this service let us enter gladly and with thanksgiving,—"heartily as unto the Lord."

THE INDIA ALLIANCE.
Editorials.

ALL that Gethsemane meant to the Lord Jesus on that night before the day which was to see the consummation of the previous months of self-abnegation and suffering, it is probable that the human mind will never fathom. Just what causes produced the terrible agony of soul which He suffered, just what the cup He wished to pass away was, these we may not certainly affirm. One thing however is certain, that it was a terrible spiritual conflict between the powers of hell and the soul of Christ, as though Satan, on the very eve of the accomplishment of the purpose for which Christ came into the world, was seeking to defeat and destroy Him.

* * *

We believe that to every child of God there come similar experiences, like in kind, if not in degree. Satan knows the crisis times of our lives; he knows the hour which God designs for some great spiritual triumph, and he does his best to thwart God's purpose. He will destroy us by despair if he can, making us hopeless of the issue of our Calvary to which God may be calling us. He will crush us with grief; or he will even make a physical attack to gain his wretched ends; he will taunt us with our failures; he will mock our faith until we are ready to perish before we reach the goal.

* * *

Gethsemane is the place of secret agony; Calvary the place of public shame. But victory in the lonely darkness of the Garden meant victory in the later hour, when all the world looked on only to mock and deride, and even God forsook. That was the last agony. His cup could contain nothing more bitter than that. He knew when the end had come, and He cried, "It is finished!" We too will know when the sacrifice is complete, when Satan has done his worst, and our souls pass out forever from his power through the gateway of death. But the gateway leads to life, glorious, abundant life beyond the cross and the tomb, where all that belonged to Satan, still lies.

* * *

Do you remember how Christ said, "The Prince of this world cometh, and hath nothing in me"? It was true of Christ, but of what other soul is it true until he has passed through Calvary? Satan finds much in us to claim as his own. Shall we let him retain his foothold? Shall we give him an inch of ground in the sanctuary of our hearts? Or shall we too, through the eternal Spirit offer ourselves to God, so that all which belongs to Satan may perish on the cross he designs for our destruction, but which will prove indeed our triumph as it did for Jesus Christ!

* * *

Recently a little group of missionaries were discussing over the tea-table, a matter worthy of wider and more thoughtful consideration. The conversation was concerning our attitude to the unoccupied fields from which repeated calls for teaching have come, and also toward the long occupied fields where the Gospel has been rejected. Does it not seem almost criminal to refuse an invitation from willing souls, in order to stay on preaching to unwilling hearers? Is it not only policy, but scriptural also, to go where the harvest is ready for reaping? Is it not the truest wisdom to concentrate our forces where the people are ready to hear and accept our message?

* * *

One missionary tells us of such a neglected opportunity in another field. The people were ready, but the mission was not, being fully occupied with other, unyielding soil. The years went by and the hearts of the people became hardened again. They took up with a new form of heathenism and entrenched themselves behind it, and now the thousands who a while before were begging for Christian teachers, are mocking the efforts of the missionaries which were at last directed to them,—when it was apparently too late!

* * *

What does the Bible teach concerning this subject? What example do we find in the early Christian church? When both the twelve and the seventy went forth, their instructions were, "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 'Even the very dust of your city which cleaveth on us, we do wipe off against you.'" Paul when persecuted in one city, fled to another. He responded to the Macedonian call, although it necessitated the laying aside of previously made plans of his own. He was an itinerant missionary. We realize that there are difficulties for the modern foreign missionary in the way of this method, which Paul had not to encounter. Yet there is much in it to recommend it to us, and difficulties can very largely be overcome.
Certainly there is another side to this question as well. There is the husbandman's patience, the long waiting for the precious fruit of the earth, the toiling on in the rain and wind and heat in faith of the harvest. But the husbandman should be a skillful tiller and sower. He must know how to take advantage of the hour. He must know the proper time to scatter our energies over hitherto unfruitful soil, or to concentrate them where the need is urgent and pressing, as we hear it is in Gujarat, and among certain districts of the Marathi field, particularly the hill tribes.

On later thought we have feared that possibly the meaning of the editorial in the July-August number with reference to the article under "Mission Questions," might be misconstrued into saying that India did not require a practical religion. Far be it from us to say such a thing. India has theories in abundance now. What she needs is a religion so practical that it may save her from her sins. Our reference was merely to the outward forms and expression of Christianity. Christianity is essentially the same the world over. Yet even the earliest teachers varied in their expression of it. Paul and John and James saw things from very opposite yet harmonious standpoints. May it not fall out so with regard to the Church in the East and the Church in the West?

Hearing recently of the illness of two or three little ones belonging to missionary families, our heart was moved especially to bring them before the friends in the home-land for prayer. From the very outset the missionary baby has a struggle for life because of the unfriendly climate. Added to this are the difficulties of being brought up in heathen surroundings, in isolated, lonely towns and cities far away from the advantages of schools and English society except in rare cases, the early separation from their parents to get a necessary education for their future life-work, the oftentimes great struggle of the parents to provide a suitable education, all these and many other things ought to be a sufficient call to prayer in behalf of the missionary family. The comfort and cheer these little ones bring into the hearts of weary, toiling parents, the influence which is exerted on a heathen community by a truly Christian home are not easily to be estimated. We only know that we cannot spare the babies from the mission field, with their sunny prattle and winsomeness, and their promise of good things to come. But they very much need your prayers.

One of the missionaries has proposed a way of observing our monthly All-Day of Prayer which commends itself to us as both practicable and profitable. It is, that missionaries residing in such stations as are near together, should observe the day in company. Our districts are naturally divided into groups including all but two or three of the stations. The stations in these groups are within easy reach of each other, so that an All-Day meeting would be a very simple matter. Such an arrangement would be certain to result in a more careful and regular observance of the day of prayer, as well as bringing the matters of each station into a place of common interest, and general mission matters into a unity of faith and prayer not to be had otherwise. We do not see why such an arrangement cannot at once be effected.

The Annual Convention of the Christian and Missionary Alliance in India will be held at Mehmadabad in Gujarat, beginning on November 3rd. This is the first time a joint convention has been arranged for in Gujarat, and it will be a pleasant change, affording an opportunity to the missionaries from the Marathi field to see something of the Gujarati work from which we hear such encouraging reports from time to time. The announcement of this convention should bring us all into a spirit of preparation. Let our expectation of blessing be large, remembering what one has said, "More than God has for thee, thou canst not imagine; less than He has, thou must not tolerate!"

Some errors occurred in the last issue of the India Alliance which we desire to correct. By an oversight, a part of Mr. Lucas' article was omitted. We insert the omitted part under Mission Questions of this month. The other mistake was in connection with the last editorial which was made to say that it takes $75,000 to support 1,200 orphans for a year at the rate of five cents per day each. What the writer meant to say was that about $25,000 is required each year.
Mission Questions.

THE GROUNDS OF MISSIONARY APPEAL.

THE LORD BISHOP OF MADRAS.

There are two grounds of appeal on behalf of Christian Missions. The first arises from the fundamental needs of humanity itself and was the first ground on which an effective missionary appeal was ever based. It has sometimes been a comfort to me when going about in England and speaking to audiences not always large and enthusiastic to think that the first missionary appeal was a short one; it was made to one man and he was asleep, to Paul in vision by the man of Macedonia who said, “Come over and help us.” The appeal to the heart of Paul on the ground of the needs of Macedonia itself, the needs of humanity, to any one who believes in Jesus Christ and has any faith in his Gospel, comes with an irresistible force that he cannot evade. When we believe with Paul that the Gospel is the power of God unto salvation to every one that believeth, and that there is none other name under Heaven whereby man can be saved but by the Name of Christ, then the cry from humanity, “Come over and help us,” comes with irresistible force as a matter of course. There are great moral and spiritual needs of humanity, and there is but one thing that can supply them, and that is the Gospel of Jesus Christ. I venture to think that the direct force of this appeal has been somewhat blunted and dulled to the great body of Christian laity at the beginning of this century by two causes. The first is that I do not think people generally understand what salvation in the Bible sense really means. There is perhaps somewhat of a reaction against the way in which missionary work has been advocated in previous generations. At the present moment the missionary appeal does not come home to the mind of the laity, even the religious laity, as we should expect it to come home. One reason is that it is generally supposed that the work of the Missionary affects the future life but has no bearing on the present. Men’s minds are generally fixed on the practical work of the world as they see it around them. Men do not realise the direct and necessary bearing of missionary work on the present life of the world in which they live. And yet what is it that we mean when we speak of being saved, that the Gospel is the power of God unto salvation, or that there is no other name under Heaven by which men may be saved? When we come to the heart of the matter we mean that Jesus is the one being in the world that can save from selfishness. This is the great need of the present age of the future. Man will be happy in the life beyond the grave just in proportion to the unselfishness of his character. Men, nations, families cannot be happy just because the human heart is naturally selfish. The one thing needed in India is not greater civilisation, not better methods of administration, or new forms of Government, but greater unselfishness pervading all classes. And we do maintain that the one force in the world now and ever that can save a man from selfishness is the Gospel of Christ. There is no other power, let men say what they choose. Is it knowledge, comfort, growth of luxury, better law? Look at the old Roman Empire. Where would you find greater advance in civilisation, the majesty of Law more magnificently represented, and Literature and Art more advanced? And yet where would you find a more utter lack of unselfishness? We cannot point to any nations in the history of the world where civilisation alone has done anything to cure the selfishness of the human heart. Is there any form of religion that has been able to do it? Look at India. There is the creed of Buddhism. It inculcates kindness and yet its fundamental principles destroy the very roots of unselfish love. The main object set before the Buddhist as the end of life is not the development of love, but the annihilation of his personality and the escape from his own misery. Is this power in Muhammadanism? Its idea of God is a being of arbitrary power and not of love. What is there in such a conception to impress upon man the idea of unselfishness and love? Look at their idea of Paradise as a place of selfish indulgence to the individual. What is there in that to cure the selfishness of the human heart? Then look at the place which Muhammadanism has assigned to woman for a practical demonstration of the effect of that creed. History has abundantly proved that whatever element of truth there may be in that powerful and widespread creed, there is nothing in it, and cannot be, that will cure the selfishness of the human heart. Take Hinduism. We may well ask, What is it? Take the Protean status which it assumes in this country, and is there any form of it that wages unceasing war
THE INDIA ALLIANCE.

against selfishness? I remember a well-known Bengali writer saying that the only cause of Hinduism was caste and certainly that is the one characteristic institution which is common to all forms of Hinduism and accurately represents the spirit that pervades it; and yet in caste you see human selfishness incarnate. I once addressed a large audience of Bengali students at some length on the brotherhood of man in such a way as to lead them to believe I referred to the treatment of natives by Europeans. Each statement I made was greeted with loud applause. Then I said: "All that I have said refers to the way in which you Brahmans treat the Pariahs." The rest of what I had to say was received in silence. There are very earnest strivings after truth in the literature of the ancient Hindus; there have been men who have risen above their creed and set examples that Christians might do well to follow; but in Hinduism as a system there is nothing that waxes war against selfishness.

But when we come to the Gospel of Christ, which says that God is love, and that that love sent His only-begotten Son to suffer and die for a race that had rebelled against Him, then we have the one force that is able to save men from their sin and selfishness. It is said that Christians are selfish, but when so it is in spite of their creed and the example of Christ. If a Hindu is selfish it is because of his caste. If a Mohammedan treats woman cruelly it is because of his creed. If a Buddhist suppresses in his own breast impulses of affection and passes into a cold nothingness, that is because of his creed. But if a Christian is selfish he is selfish in spite of his creed, and against the pleading of the Holy Spirit in his soul. If unselfishness is the one thing that the human race needs, and if salvation consists essentially in deliverance from selfishness, then it is true that there is none other name given whereby man may be saved but the Name of Christ that reveals the love of God as coming from the very bosom of the Father.

The second ground on which the missionary appeal may be made is that the missionary work is a necessity of the Church life. We appeal to the laity to help us in our work. Souls are perishing; they need your help; they need the Gospel of Christ. Help us with your money, labour, and prayers. Here is the Gospel of Christ, the one thing that can meet the needs of men. Help it with all your power because you need to do so for yourself. And we must remember that for the Church its missionary work is the very essence of its life. If the Church is not missionary, if the clergy and the laity are not missionary, it only means that they are not Christians at all. We cannot say this too often nor repeat it too frequently, that if we ask the laity to help on the work of Missions we ask it not only for the souls that need it in foreign lands, but for the sake of the laity themselves. If the Church has not the mind of Christ and cannot look upon the world with the eyes of her Master, if she cannot regard the spread of the Gospel of Christ as the great work which her Master has given her to do, and as the one thing that kindles her enthusiasm and rouses the best energies of her nature, she is none of His.

It is a thing profoundly shocking to hear a person who professes to be a Christian and to have faith in Christ, who repeats the Christian creed and attends Christian services, say in cold blood, "I take no interest in Missions." And one can only sadly say, "If you take no interest in the spread of Christ's Kingdom, then you have no part in Christ's work in the world." Just so far as the Church can respond to the last command of our Lord and Saviour Jesus Christ, and realise that she is the army of the living God, founded and bound together as one great Society, one great Church, not to do her own will but the will of Him that sent her, so far will the Church live, grow, and prosper and in her own life feel that she is led by the Spirit of God. We meet here, then, not only to plead for those who need our help but to express our profound conviction that the work of Christ and His Kingdom is the supreme work of the Christian Church.

CONCLUSION OF DR. LUCAS' ARTICLE ON THE ADAPTATION OF WESTERN CHRISTIANITY TO INDIA.

Omitted by mistake in our last issue.

If any of you are disappointed in that I have given no help towards the adaptation of our Western form of Christianity to meet the needs of the Hindu, I can only say that you expected the impossible and wished for the undesirable. The Englishman, no more than the Ethiopian, can change his skin, and the domiciled European is the European still. Moreover, if the Hindu who poses as a European cuts a sorry figure, the European who poses as a Hindu cuts an even sorrier. We are of the West, Western; and what we have seen and heard, of that we are to bear witness. It is our Western faith which has brought us to India, and it is our Western faith which will sustain us here. Mrs. Besant may make what claims she will to a Brahman ancestry in a previous birth, but it is patent to everyone that it is the faith and hope and
love which are associated with her Christian lineage which alone sustain her in what must be a heart-breaking task. I have met with nothing more pathetic than Mrs. Besant's recent appeal to her Hindu audience in Madras. It throbbled with the truest Christian feeling, and glowed with a missionary enthusiasm. But to what an audience it was addressed, and what a response it is likely to receive! She has the faith which could remove mountains, but unfortunately it is divorced from the only power which can raise the dead. It is not by forsaking our Western faith for Eastern credulity that we shall accomplish India's regeneration or brace ourselves for the herculean task which awaits us. The bread of life on which we have been brought up is the food which will best sustain us in our work. It is the Englishman who puts the emphasis in his life on true manhood, who, while retaining his characteristic type of English manhood, is sympathetic and appreciative of the Indian types which surround him, who does the best work for India, and wins the warmest place in the regard of the true Hindu. In the same way it is the Western Christian who puts the emphasis in his life and work on Christianity, and who, while retaining the Western characteristics for his own religious life, is sympathetic with and appreciative of the Indian type of religious thought and feeling, who will best serve the interests of the Kingdom of Christ in this land.—The Harvest Field.

GLEANINGS FROM AKOLA.

Mr. Moyser.

We are glad to report that our fields are all sown, and we have good prospects for a large crop. The crops are already nearly a foot high, and all look strong and flourishing. This is an important item in our orphanage work, as we expect to clear the support of ten or more boys this year. We supported that number last year, and have an extra field this year. Last year the price of cotton was about twice its normal rate, on account of the high cotton market of the United States.

Both of our wells have filled up with water and the garden and trees are doing beautifully. We have planted a number of fruit trees this year, and we hope they will be a source of income to the school in the near future.

This year has been one of our best in regard to the health of the school. Although cholera has been and is very prevalent in the city, yet, praise God, not one of our boys have been taken from us. Four of the boys had a severe attack some weeks ago, but the Lord not only spared them all, but raised them up in answer to prayer. Our matron's little boy had a close call while we were in Bombay. He was taken down with cholera, but the parents called the other missionaries to pray for him, and he was at once relieved.

We have sent our adopted daughter Minnie to Nyack in America for a few years of Bible training at the Institute, and trust she will return to us filled with the Spirit and with power for service among her own people here in this land.

Mr. Fuller was here for a few days, and he gave our people a couple of searching addresses last Wednesday and Thursday evenings. Our people were delighted to have him in their midst again. He is looked up to as the father of the Mission, and he is loved as much as a real father. We are glad to report that there is a real good spirit in our meetings. We are looking forward with much pleasure to touring with Mr. Johnson in the coming cold season, and trust in God that some souls shall not only hear about our Christ, but shall accept Him as their personal Saviour.

MISSIONARIES' CHILDREN.

Mrs. Andrews.

The very first thing to confront the little ones is the trying climate. Because of the fierce tropical sun, they are, comparatively speaking, little prisoners the greater part of the time. When, in the morning and evening, they are allowed to go out, if the sun is shining, they must be carefully guarded from this; and they must be constantly looked after, because of the fear of snakes, etc. I am sure we can all give most precious experiences of God's care over our little ones. Many times have we realized His care and protection. They are safe when sheltered in His bosom.

The children are not exempt from our dreadful fevers either. How our hearts, as parents, have been yearning with sorrow, as we have seen our little ones almost consumed by this burning fever. And fever is not all. India is simply infested with disease of almost every kind. There are many lonely little graves to tell the sad story of the dread diseases of India.

Our children are exposed to still another disease, more to be dreaded than fever, cholera, small pox etc. It is the disease all about us that attacks the soul, rather than the body. It is the power and sinfulness of heathenism. This must, to some extent, come into our very
homes, because of the necessity of keeping some servants.

In this connection, we find there are two extremes we must guard against. We can not but condemn the one extreme, that is, of allowing the children to mingle freely with the natives; nor can we recommend that of entirely denying our children all association with them. Oh, how our missionary homes in this heathen land need to be homes of faith and love, where our children are so well nourished in the things of the Lord that they shall grow to be stalwart little soldiers of the cross, even in the face of heathenism.

Their education, too, is a very important consideration. We may put the wide, wide ocean between us and them, and this is what sooner or later has to be done. But we all shrink from doing this while they are little and so much need the father and mother's training and care.

We have a few good schools in the hill stations, where many now send their children for a few years before sending them home. But the thing that appeals to us most is to have them taught in our own native language. Nor does it always end away their idols of wood and stone. More of the heathen home to the Gospel.

We believe the word of the Psalmist: "Children are a heritage of the Lord," It applies to missionary children just as much as to others. The missionary home, with every member consecrated to God and His service, cannot but be a powerful influence for good in a heathen land, where home in the truest sense is unknown. To the heathen their home is simply a place where they cook their food and sleep. To them home has no sweet, holy associations.

The heathen look upon children as a blessing. They believe it assures man an entrance to heaven. So even to the heathen, our homes, if childless, are not ideal homes. So to begin with we and the dear people about us can agree on one point; i.e. that "Children are a heritage of the Lord."

Let me quote from Mrs. Lee of Calcutta, the mother of a large family, and one of God's most honoured missionaries. In speaking of her six children who were swept from them in that awful Darjeeling disaster of five years ago she said: "I have many things to regret, but how I thank God now that I never felt we had one too many; nor did I ever tire of their noise, or of doing for them. I am glad that several years ago I wrote these lines: 'The highest honour God has ever bestowed upon me in this life is that of motherhood and the privilege of living for the children He has given me. Next is the honour of being a missionary of the Cross, and the privilege of living for the women and children of Bengal.'"

The home is not only a place of training for the children, but it trains and develops the parents as well. In the primitive Church, the state of the household, of the bishop, elder or-deacon was considered. Failure to rule his own home debarred him from the office. The experiences in one's own home, with the little ones, are an admirable training and fitting for dealing with these babes in Christ, as they leave their idols and turn to the true and living God.

Properly trained children are not only a blessing in the home, but a blessing to the people about us as well. Born, cradled and trained in a missionary atmosphere, they naturally grow up to be little missionaries. They realize from infancy that the mother lives, not only for them, but for the women and children about them also.

One of the principal amusements of our own children is having a make-believe meeting in the native language. Nor does it always end in play. Many times have we found the older ones, four and six years of age, telling the heathen about Jesus, begging them to throw away their idols of wood and stone. More than once our baby Ruth has opened the door of a heathen home to the Gospel.

Children born and brought up in the country, know the people, their customs and thought, much better than we who have come here later in life. Our natural conclusion, and I believe a correct one, is that they will be, and are, our best missionaries. Their training for the work is a long one, beginning in their infancy.

As we look at our precious little band of missionary children in India, twenty-eight in number, our hearts praise God; and we believe He will use them now, and still more in the future.

"WORTHY OF ONLY A SMILE."

NEWSPAPERS eager to seize upon anything to the discredit of missions and missionaries are giving great weight to an estimate of a Japanese student at Yale, expressed in a paper in Japan, as to the low grade of intellectual ability of students in the theological classes at Yale in comparison with those in other professional studies. This young foreigner notes a wide difference. The doctors
and lawyers "are young men of fine appearance," but among the young ministers "beggar-like faces are in the majority," and the feeblest of these "go as foreign missionaries."

The New York Sun couples with this ex cathedra utterance the statement of a young minister who has abandoned the sacred calling because of "the relatively low moral and intellectual standard of the students and graduates of theological seminaries," assumes that the case is made out, and proceeds to inquire why it is so. The two judgments, in its opinion, cannot be "set aside as malicious and unfairly prejudiced," for is not one given from the inside and the other from the outside of a theological seminary? And is not the foreigner a Christian? What motive could either have for misrepresentation?

The youthful Japanese critic, who has probably been in this country several months, quite long enough to entitle him to a mature opinion on all phases of American life and thought, goes further and expresses the utmost contempt for foreign missionaries. Their "erudition, their ideals, their purposes" are for the most part "worthy of only a smile," and they are "vulgar fellows, ignorant and without brains."

Contempt for foreign missions and foreign missionaries has been expressed before by travellers who did not take the trouble to visit the missionaries or make the acquaintance of the missionaries, and this wise man from the East is not saying novel things. He may have reasons for his contempt of missionaries. Perhaps they have not appreciated him as highly as he thinks they ought. They may have failed to recognize his claims for place and power, and so have earned his dislike.

We should ordinarily pass such attacks on the ministry and the missionaries as the silly utterances of callow youths, who having personal grievances comfort themselves with a wild and sweeping onslaught. We notice this particular case because of the serious consideration given it by a popular journal, and because it is a fair example of much that is published on the subject. It needs no refutation beyond what is carries on its own face. If the character and influence of the Christian ministry at home and abroad could be damaged by the personal pique of a couple of students they would not be worth a defence.

The logic of the editorial from which we have quoted might, without involving greater absurdity, be turned against the profession of journalism, and it might be said that the poorest and feeblest of college graduates find their way to the tripod of the daily journal. But this would be "worthy of only a smile."—World-Wide Missions.

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**Items.**

ISS BECKER is enjoying a vacation in Ootacamund, Nilgiri Hills, South India, only eight miles from Coonoor where so many of our missionaries spent the last hot season.

"The agricultural outlook in the eastern talukas of the Poona district is gloomy in the extreme. In some parts eighty per cent. of the crops are still unsown, so that unless heavy rain fails in the course of the next fortnight, the situation can scarcely be saved. Government has already issued the first famine circular. Abst omen!" The Advocate of India for August 23rd.

The plague is raging in Viramgam, and the people are fleeing at the rate of nearly 300 a day. The former population of 20,000 is already reduced one-half. There have been no converts since our work began there. Pray that the hearts of the people may be softened through this scourge, and that our missionaries there may not only themselves be upheld, but that they may preach the Gospel as never before.

Cholera continues very bad in many places. The Hand of God is heavy on the land.

Mr. and Mrs. Wark are to go to Jalgaon, Khandesh, instead of to Mulkapur, Berar, as before announced.

Mrs. Turnbull has been very dangerously ill with typhoid, but in answer to prayer the fever has broken in midcourse, and she is steadily improving. Is anything too hard for the Lord? Pray that her complete recovery may be speedy and without back set from first to last.

**PRAISE AND PRAYER.**

*Praise for Jean Ramsey's recovery.*

""" • healing of several of the missionaries from fever.

""" • that so many of our missionaries are free for getting among the people with the Gospel.

""" • for Mrs. Turnbull's improved condition.

**Pray that the Missionaries may be kept from fever during the rainy season.**

""" • God may temper the scourgé of plague and cholera, if it be His Will.

for recently baptised converts.

""" • enquirers who are under conviction.

""" • wisdom for the missionaries in dealing with enquirers.
List of Alliance Missionaries.

**BERAR—**

AKOLA.
MR. AND MRS. Wm. Moyer.
MR. AND MRS. R. S. M. Stanley.
MISS M. Veach.
MR. AND MRS. J. P. Rogers.
MR. S. H. Auernheimer.

AMRAOTI.
MR. AND MRS. C. Erickson.
MISS L. Becker.

BULDANA.
MR. AND MRS. M. J. Wark.

CHANDUR.
MR. AND MRS. W. Ramsey.
MR. E. R. Carner.

KHANJGON.
MISS F. Hoffman. MISS L. Downs.
MISS E. Krater. MISS Z. McAuley.

MURTIZAPUR.
MR. AND MRS. L. Cutler.

SHEGAON.
MR. AND MRS. J. W. Johnson.
MISS E. Ashwood.

KHANDESH—

BHUSAWAL.
MR. AND MRS. R. D. Bannister.

CHALISGAON.
MR. AND MRS. Fletcher.

JALGAON.
MRS. M. Dutton.
MISS M. Wiest. MISS C. Rutherford.

PACHORA.
MR. AND MRS. O. Dinham.

**GUJERAT—**

VIRAMCAML.
MR. AND MRS. A. Duckworth.
MR. R. G. Greengrass.

SANAND.
MR. AND MRS. T. King.
MISS C. Hilker.
MISS H. O'Donnell.

AHMEDABAD.
MISS J. Fraser. MRS. E. Burman.
MISS C. McDougall.

MEHMADABAD.
MR. AND MRS. L. Turnbull.
MR. W. Turnbull.
MISS A. Seasholte. MISS C. Peter.

KAIRA.
MR. AND MRS. S. Hamilton.

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

DHOHLKA.
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. Gardiner.

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. C. Phelps.

MR. A. Johnson.
MRS. Simmons.
MISS M. Woodworth.

MISS L. J. Holmes.
MR. AND MRS. P. Hagberg.
MR. & MRS. C. W. Schelander.

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.