The India Alliance.

The Organ of

The Christian and Missionary Alliance

in India.

Contents:

Poem.—God’s Answer. Selected. ............... 37
Suffering with Christ. Mrs. Rhoda Z. Martin. ............... 37
Station Notes:—Chaligaon, Murtizapur. ............... 38
An Unexpected Visit. Miss Ashwood. ............... 40
Gujarat and Kathiawar Conference. Mr. Turnbull. ............... 41
Editorials. .................. 42
The Bible in India. Rev. George H. Rouse, D.D. ............... 43
Needy Fields. Mr. Fuller. .................. 46
The Bible Women’s Sabha. Miss Fuller. .................. 48
Items. .................. 48
Christian & Missionary Alliance.

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The affairs of the Mission in the field are administered by the Superintendent and a Council, composed of nine members of the Mission elected at the Annual Convention.
The Alliance is unsectarian and its special object is the evangelization of neglected fields, and it seeks to unite Christians of all evangelical denominations in its work.
The teaching of the Alliance is often spoken of as the Four-Fold Gospel, which means the Gospel or good tidings of Jesus Christ as Saviour, Sanctifier, Healer and Coming King.

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."

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Every missionary is committed to a life of faith in God for his personal support, and the Home Board is only pledged to send to the various fields what they receive. No debt is to be incurred.

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

The India Alliance.

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

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God's Answer.

I said, "I will walk in the fields." God said, "Nay, walk in the town."
I said, "There are no flowers there." He said, "No flowers, but a crown."
I said, "But the fogs are thick,
And clouds are veiling the sun."
He answered, "But hearts are sick,
And souls in the dark undone."

I said, "But the skies are black,
There is nothing but noise and din."
And He wept as He led me back,
"There is more," he said, "there is sin."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose thou to-night,
If I must miss thee, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To follow the steps of your guide."

SUFFERING WITH CHRIST.
MRS. RHODA Z. MARTIN.
(Specially Contributed.)

"That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."
(Phil. 3: 10.)

Every child of God knows what a sweet and precious thing it is to be blessed and to feel God's approving smiles resting upon him. Taking God's children as a whole, they do not refuse to be blessed, but rather are eager to receive the blessings. Too many however have a very narrow idea as to what God's greatest blessing to them can be. They have in mind a feeling of great ecstasy, that will lift them as it were out of the body, and great emotional demonstration or feeling. These are all good in their places, and will be the experience of God's children more or less, but His greatest blessings often come in such disguise, that His people do not recognize them as such, but murmur and complain, thinking their lot hard, because of having to stand in some hard testing place where they meet much opposition and persecution and trials of many kinds.

Beloved, do you not know that to stand in such places and suffer for Jesus' sake is one of the highest privilege that can come to God's children? To think that He gives us the privilege of knowing Him in His sufferings as well as in His joys! Ah, in His sufferings we get a better view of the Christ as He really was, and is, than we can ever get in the fellowship of His blessings, for it pleased the Father to make the Captain of our salvation "perfect," through this avenue.

When all goes smoothly friends may seem to be fast and friendship stayed, but if some great trial comes to one of those friends, as the other stands by him in the fellowship of his sufferings, how that friendship takes deep root in the hearts of the participators! It grows in adversity as it never could otherwise. Just so in knowing "the fellowship of His sufferings;" as His little ones suffer with Him it brings them into closer touch with Him than all emotional blessings ever could
The apostle Paul knew this. He says, "That I may know Him," and he realizes the fact that to know Him best is to know "the fellowship of His sufferings."

Oh, beloved! Though the heart may sting and bleed and seem to break, what joy to be a partaker of Christ's sufferings! Shall we then shrink the hard disciples at the time of His agony in Gethsemane. "What! Could ye not watch with me one hour?" We may not be called to lay down our life's blood, but there is a place for each one of God's children to know in some degree the "fellowship of His sufferings."

More than this, every one who finds his place in the Lord's body will learn to know something of this fellowship. "Whether one member suffers, all the members suffer with it." Paul says, "I, Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the affliction of Christ in my flesh for His body's sake, which is the church." Christ is the head of this body, and therefore we can not but feel in a measure His sufferings, and the more closely one is connected with Him, the more keenly will he feel these sufferings, and yet what joy it brings to the soul! How it establishes heavenly friendship between Christ and that one who enters with Him into His sufferings!

The apostle Paul knew much of this suffering, and after enduring much his heart still cried, "That I may know Him . . . . and the fellowship of His sufferings." He wanted to know Him yet more. He says, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Again in various places he speaks of enduring a great fight of afflictions, stripes, imprisonments, hungerings, fastings, cold, perils among false brethren and many other things, but he counted it joy.

Shall we not count it joy to suffer not merely for, but with Christ? Shall we not "count all things but loss" that we may "win Christ?" Shall we not even count the feelings of great ecstasy and emotional blessing loss to know Him in a deeper sense? The better we know Him the more like Him we shall be. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." (2 Cor. 3:18).
A son of Mr. Cutler. 

Since our return from the summer vacation, our work has been more or less confined to the two towns, Murtizapur and Mumbarapur, the former on the East of the Mission house, the latter on the West. This time last year God's visitation by Plague was in these places, and hundreds were summoned unprepared into His Presence who has said 'Prepare to meet thy God.'

In moving amongst these people during the last few months, one who is observant cannot help but see that the visitation has to a great extent made a somewhat deep impression on a certain class of people in regard to the Truth they hear so often, while others are more hardened. I have been very much impressed with a few, out of the class called Ascetics. In several of our open-air services, we have had one or two Ascetics sitting or standing, wrapped in close attention to what was being said. I say close attention, because they have met us a few days after and spoken about what they had heard.

One said he was taking the name of Jesus and had let go the others, to see what effect it would have upon his life. The message he listened to one night was Acts iv. 12. Another, one morning going his usual rounds from door to door, receiving whatever alms the people gave him, saw some persons collected in the centre of the road and came to have a look. He was so absorbed in what was being explained,
that he closed his eyes for some little time, as if in deep meditation, and on opening them turned to some of the crowd, saying, "This is what I want, it is true and good, and if I could only experience what has been told us, I would not have to beg my bread from door to door. I would leave this miserable custom." I saw that the man was deeply impressed. It makes the missionary fully realize, when such cases come before him, the awful power the enemy has upon the lives of these heathen people.

We have also visited just a few near villages and found some of the people very accessible. The hearers were really interested and impressed with the Truths explained to them. I say impressed, because some have expressed their feelings in language favourable to the Truth they have heard.

In one village three miles from here, the Patel (head man of the village), quite a young man, is under conviction, for he said to me the other day "I am weighing the matter." In this man's village even the women come and listen.

In another village two miles north of us, a high caste man tried to disturb our meeting by saying something which I did not quite catch; but an Ascetic who was in the crowd answered him, with the result that a hot dispute ensued between these two and a few others. I kept quiet, but some turned to me and said, "This is the outcome of preaching Christ."

Last month Mr. Fuller visited us, and went out preaching with us into Murtizapur town. I took him into the street where the people are wont to give trouble. Well! I was surprised, for when Mr. Fuller began to speak, the people listened with intense interest to the things of Jesus as they were poured forth. The refutation of Hinduism played no part in the preaching. Christ was lifted up, by a sanctified tongue in the Power of the Spirit, hence the intense interest shown.

"If you are stirred in spirit for the souls of the perishing around you that they may be saved, and for the work of God that it may be revived, make rest satisfied that you 'have the petitions' that you 'desired of Him.' (1 John v. 15). Jesus has passed His Word, that on doing this you shall obtain the desires of your heart; for He says, 'If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you' (John xv. 7, also John xvi. 23-24). If, then, there be no great revival of God's work, no great awakening and conversion of perishing souls, may it not be because this sin lieth at our door, that we have not used the Blood of Jesus as our all-prevailing plea in prayer? Oh! let us no longer employ that 'precious blood' so sparingly in our pleadings for revival, but let us urge it as our only and our constant plea, and 'prove God herewith, whether He will not open to us the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it.' (Mal. iii. 10)."

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**AN UNEXPECTED VISIT.**

**Miss Ashwood.**

The other day while having our usual morning worship after breakfast, we noticed a group of men and women standing at the gate. They seemed to be about to come in but hesitated, probably feeling timid. Finally, however, summoning their courage, they came to the door and said they had come to see us and to look at our bungalow. On the previous day, seeing them working at road-mending near by, one of our number invited them to come and see us and they were now responding to the invitation. It is the work of the men to dig the morum and lay it evenly on the road, but the women carry the heavy basketfuls.

We asked them to come in and told them how glad we were to see them. They were soon seated on the floor according to their custom, and we began to chat with them and tell them the old, old story of Jesus and His love. We also showed them a Sunday-School lesson picture-scroll on the life of Christ, and they were very attentive. I wish you could have seen them; it was quite a study to watch their faces. There were several interesting-looking elderly women in the group. One seldom sees so much intelligence and vivacity in old faces in India, especially among the lower-castes.

Mrs. Dutton being out, and as our own limited knowledge of Marathi would not allow us to tell them all we wished to, I called my Bible-woman, Girajbai, (who was then busy cooking her breakfast) to come and speak to them, which she did. While she was talking, an old man with a rather striking face came in. He seemed to be one they very much respected, for they all made way to give him the best place.

He listened very attentively and now and then would stop Girajbai to ask questions. When she had finished talking he said that her words were sweet and asked her to go and see them and tell them more. They sat very quietly and listened for about half an hour. Before they went away the women asked us to show the old man the pictures which we had shown to them, which we gladly did, and then they rose to go, saying it was their dinner time.
We invited them to come again and they promised to do so.

We could not help noticing the marked contrast between the bright young face of Girajibai and these hardened, sin-seamed faces before us. The girl put her whole heart into her words, and an earnest light shone out from her eyes. Hers was a Christian face; theirs were heathen. Truly, "if any man be in Christ Jesus, he is a new creature."

I am sure, if the friends who have given of their substance to the Lord to help to keep some of India's orphans, could have heard Girajibai (who has been brought up in our Khambaoor orphanage), their hearts would have rejoiced, and they would have felt repaid for all they have given. It made our hearts glad to hear her give out the gospel, and we also praised the Lord for sending the people to us. One of the women said she had heard the gospel before, but most of them heard it then for the first time.

Dear friends, pray with us that the seed sown will bring forth fruit, and they may have courage to confess Christ. There are many who believe in their hearts but are afraid to take a stand for Christ.

GUJERAT & KATHIAWAR MISSIONARY CONFERENCE.

Sir. Walter Turnbull.

On Tuesday, August 30th, about fifty-five Gujerati-speaking missionaries assembled at Nadiad, a M. E. Mission Station near Mehmmedabad, to organize a Conference that should embrace all workers in the Gujerati language area. A preliminary meeting had been held at Ahmedabad in April, when a committee had been appointed to frame a constitution.

At the recent meeting five Societies were represented. The Irish Presbyterian, Dunker Brethren and Methodist Episcopal Missions each sent a good contingent; the Vanguard Mission sent one member, and many from our own Mission were present. Two meetings were held in the large and homelike church. The first commenced at eleven, with Rev. W. E. Robbins in the chair. Three very interesting and useful papers were read by Rev. G. W. Park, who was the host of the Conference at Nadiad; Rev. W. B. Stover of Bulsar, and Rev. T. F. King of the Alliance. The constitution was then drawn up and a representative Executive Committee chosen.

After luncheon the workshops and orphanage buildings were inspected. The carpentering, blacksmithing, and tinsmithing departments were found to be well supplied with the best American tools and machinery, while the weaving room had all the latest appliances. It is Mr. Park's aim so to train his boys that they may be able to use the latest tools properly, and thus become first-class artisans, capable of earning the highest wages.

In the afternoon devotional meeting, Rev. H. R. Scott of Surat gave a helpful sermon from the text, "Casting all your cares upon Him for He careth for you." A season of prayer followed in which many burdens were rolled over upon the Lord. Throughout the day a spirit of harmony and sweet fellowship was a marked feature of the business deliberations and spiritual exercises, but this was especially so in the season of prayer, when every petition was felt to be the united expression of all, and every heart was lifted to the common Father.

Before the Conference closed Rev. J. Shilliday of Surat supplied some striking statistics about the unoccupied districts of Gujerat, and showed most clearly that there is a great work yet to be done in this part of India. Large sections of the country, with populations reaching into the hundreds of thousands, have not a single missionary or even native worker. He made a strong plea for co-operation on the part of all societies labouring in this field, especially in the matter of taking up new work in the future. His remarks were heartily endorsed by members of the different societies present, and a strong committee was appointed to deliberate over the matter.

The Senior missionaries of each Society were elected to form a Famine Committee, to collect information from all parts of Gujerat regarding the impending distress, and to make an appeal to the home-lands on behalf of the missionary body as a whole.

The Conference is certainly a step in the right direction, and is sure to prove a boon to the Master's work in this portion of the vineyard. In these meetings common difficulties are discussed, social ties are formed, improved methods of work are learned, and the Saviour's prayer is fulfilled,—"That they all may be one."

If we would reassure our restless hearts that our future is in the hands of God we have but to scan our past. Can any man that is not altogether blind look over the way he has traversed without surprise and awe as he sees it marked everywhere by mysterious footprints of the living God? We thought we were going a way of our own, and all the time we have been on the King's highway.---J. E. McKendry.
Editorials.

My meat is to do the will of Him that sent me, and to finish His work." . . . "I must work the works of Him that sent me." . . . When Jesus said these and other similar sayings, He was recognizing a great truth which we too often fail to recognize, namely, that the work is not ours, but God's. We are only agents and co-workers, but the work itself belongs to Him, with all its planning, all its responsibilities, all its issues. Too often we take these burdens on our own shoulders, and the work does not prosper as it should. It becomes too heavy for us, and instead of finding it our meat and drink to do God's will, we find it an insufferable task. He would have the fulfilling of His commissions to mean life and strength, that which nourishes our spirits, not that which bows down the head, and crushes the heart.

Another phase of the same truth concerns the work of grace in our own hearts. How often we fret over this, forgetting that "we are His workmanship," instead of restfully leaving to Him the fulfilling of our desires after holiness, so infinitely more His desire. A surrendered will, a trustful heart,—this is all we need to see to. Then let us not be like children who plant seed in the ground and daily dig it up to watch its growth. But let us leave ourselves once for all in the Father's hands, remembering that "it is God Who in His kindness is at work within us."

We have been on the verge of a severe famine, due to scarcity of rain. It seemed inevitable. But special prayer was made, either that God would send rain, or provide means of relieving the distressed. God heard prayer and sent most unusual and abundant rains in almost all, if not all the affected districts. It surely seems like a miracle, especially because the rain came from the eastern coast instead of the south-west, the quarter from which it would be naturally expected at this season. Although this rain comes too late to save some of the early crops, it will however prevent the severe distress anticipated, and the later crops will probably prosper. We praise God for His mercy. He still sends His rain on the just and the unjust.

Mr. Fuller has concluded his tour of the various mission-stations, leaving encouragement and blessing behind him. As the keynote for our efforts at evangelism during the coming season, Mr. Fuller gave us "concentration." He advised that the touring be done in companies, and that prolonged efforts be made in certain picked places, rather than to make more extended and necessarily more hasty tours. To preach the gospel thoroughly in one place, so that the people would get more than a passing interest, and more than a very shallow apprehension of the truth, would take from a month to six weeks of daily morning and evening preaching, followed up by definite personal work. When we think of the amount of labour and influence brought to bear on people at home before they can be persuaded to action, can we expect more from people so immersed in heathenism as these? We should rather expect it to require a hundred-fold more labour and influence.

Last month we spoke about the advisability of pressing forward and taking new positions in the work of the mission. We endeavoured to show the danger of neglecting openings which promise to be fruitful for the sake of already occupied, but apparently barren fields. This month we should like to look at the other side of the question, and speak a little about our relation to these same unpromising places. In the first place, if God directed us to these places, as we believe, then we have no right to abandon them without a distinct leading to do so. To leave seems in a measure to be acknowledging defeat. To give up a work because it is difficult is cowardly. To say that our work will never bear fruit is to deny God's explicit Word. To believe any labour is in vain is to doubt God and forsake our strongest position, that is, the position of faith.

In our former discussion we hinted at difficulties which the missionaries of the early church had not to encounter. In comparing results to-day with results then, we must take into consideration that the sermon at Pentecost was preached to a prepared people who knew and worshipped the true God, not to an idolatrous heathen race. The preachers and the hearers were one in their habits of life and thought. There was no great barrier of opposing religious training, race, and customs. They had not the language difficulty (removed indeed by a miracle), nor an unfriendly climate. The apostles of old, with the exception of Paul, were missionaries to their own people.
As to Paul, he too was no stranger to the language and customs of the people to whom he went. Aside from religion he was one of them, and could enter into their company freely. He found an introduction through the Jewish constituency of almost every city. There was no caste barrier such as meets the foreign missionary in India. We might mention other things, but this will suffice to show that the work of the modern missionary is not on just the same basis as that of the early church. In spite of the difficulties mentioned, it is surprising to see how much itinerating the modern missionary accomplishes. He could do much more if there were more ample funds to put into execution his plans and desires. Touring requires money. Oxen, carts, tongs, tents and camping outfit cannot be had for a song, and touring must be done by means of these. There are no friendly Aquilas and Priscillas and Lydias to open their doors to the missionary in India. Caste sees to that!

* * *

The multitude of the people met with in India are far the most part, not cultured Romans or educated Greeks. They are ignorant, degraded, barely civilized beings whose chief thoughts are bent to sinning or to filling their mouths with food. Religion, except in the concrete form of an idol, is an insolvable mystery to them. It takes almost years, one might say, for the gospel-message to penetrate their darkened minds. After it has penetrated, some time is required to induce action. Sin has a tenacious hold.

* * *

There is another important point to be mentioned. We are never clear from the blood of any man until we have preached the gospel as Paul did, “in demonstration of the Spirit and power.” Only such preaching frees us from our obligation to these people. Our preaching should be a savour of life unto life or of death unto death. It ought never to leave people on the same ground on which it finds them. It is the work of the Spirit of Truth to convict men of sin. If we fail to preach in His power, there will be no conviction. There may be mental persuasion, but that is not conviction. Let us see to it, that in this respect we lack not.

* * *

In almost every mission there has been just this same experience of long and apparently fruitless toiling, but in the fulness of time there has come a harvest. Therefore let us take heart, dear friends, and let us not be weary in well-doing, be it giving, or praying, or preaching, for “in due season we shall reap if we faint not.”

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**THE BIBLE IN INDIA.**

REV. GEORGE H. ROUSE, D.D.

Copied from the Missionary Review.

**FOUR short words, but how much is in them!** India—a “country” we call it, and think, perhaps, that it is simply a country like France or Germany, with one people and one language; but really it is as much a continent as Europe is, with many peoples and many languages. A card has been prepared which gives an outline of India on a map of Europe. In this card Kashmir is on the Arctic Circle and Ceylon on Greece; Karachi is in Ireland, Calcutta near Moscow, and Rangoon near the Caspian Sea. An outline of India on the map of America would show Kashmir at Winnipeg and Ceylon at Mexico; Karachi in the west of Dakota, Calcutta at Washington, and the coast-line of Burma running many hundreds of miles south of Nantucket. India is as large as all Europe outside of Russia; its population is somewhat about as dense, and it has as many languages as are spoken in Europe. If we include the languages of the various hill tribes in India, the number is far larger than those spoken in Europe. The population of India by the last census was about 300,000,000 (three hundred millions). Leaving out of consideration for the present the languages of the hill tribes, those spoken on the plains of India may be divided into two main classes: the Sanscritic languages of the north and the Dravidian languages of the south of India. Sanscrit, as is well known, is a language somewhat akin to Greek in its inflections and in its phraseology. It has long ceased to be a spoken language, and is important only as being the sacred language of the Hindus and the basis of the North Indian languages. The most important of the spoken languages of India is Hindi. This is spoken throughout the Gangetic Valley, except in Lower Bengal, and also in Rajputana and the Central Provinces. When the Mohammedans invaded India this was the center of their authority. They therefore had to learn the language of the people; but while adopting its grammatical structure, they introduced a large number of their own Persian words, including many Arabic words which had been adopted in Persian. This mongrel dialect was called “Urdu,” and as it was the language spoken by the conquerors, it gradually developed into one of the most polished of Indian languages, and its literature is probably more extensive than that of any other tongue in India.
In some respects it has become a sort of lingua franca of Northern India. It is specially the language of the towns in northwest India, while Hindi, in one or other of its dialects, is spoken in the country districts; it is also the special language of educated Mohammedans. As Hindi and Urdu have practically the same grammatical structure, and differ only in phraseology, the two merge into one another, and the common people speak something which is neither pure Hindi nor pure Urdu, and is sometimes called Hindustani, though by some the term "Hindustani" is regarded as a synonym for Urdu. It is difficult, for this reason, to say how many people speak one language as compared with the other; but we may safely say that Hindi, in one or other of its dialects, and Urdu are, between them, spoken by fully ninety million people. In its composite character and its general hardness, Urdu reminds one of English.

The next most important language of India is Bengali, spoken in the fertile and thickly populated country of Lower Bengal, the Delta of the Ganges and the country to the north and east of it, of which Calcutta is the chief city. Bengali is, in its phraseology, as near the mother tongue (Sanscrit) as any other language, if not more so. A large number of pure Sanscrit words are in constant use in Bengali—even many compound words. Forty million persons speak Bengali, of whom about half are Hindus and half Mohammedans.

In the east of Bengal the Assamese language is spoken by one and two millions, and to the south Oriya is spoken by nine millions. These languages are so akin to Bengali that sermons delivered in one language will be understood by people speaking one of the others, yet so different that separate versions of the Bible are needed in each. On the slopes of the Himalayas to the north of Bengal lies the country of Nepal, an independent state, but so friendly that it furnishes some of the best troops in the British Indian army—the Goorkhas. For fear of annexation, no Europeans are allowed to cross the boundary of Nepal, but the Bible can go there. The language of the people is akin to Hindi and Bengali, and active work is carried on by the Church of Scotland Mission among the numerous Nepalis who live in British territory.

On the northwest, beyond the Hindi-speaking population, lies the Punjab, and the Punjabi language, akin to Hindi, is spoken by seventeen million people. South of it is the small country of Sindh, where two and a half million people speak the Sindhi language. To the southeast of Sindh, on the shores of the Arabian Sea, lies Guzrat, and the Guzrati language is spoken by ten million. South of this comes Marathi, the chief language of the Bombay Presidency, which is spoken by eighteen million.

All the languages thus far enumerated are more or less Sanscritic. Coming now to South India, we have as the most northerly language Telugu—sometimes called the Italian of India. This is spoken by twenty million people on the coast of the Bay of Bengal, south of the Oriya district, and inland in the native state, called the Nizam's Dominions. South of the Telugu district comes that in which Tamil is spoken by fifteen million, reaching down to Cape Comorin, the southernmost point of India. On the western coast, below the Marathi-speaking district of Bombay, two other languages are spoken—Canarese by ten and Malayalam by five million. All these South-Indian languages are called Dravidian; they belong to the same family of languages, with altogether distinct characteristics from the languages of Northern India. To the east of the Bay of Bengal lies Burma. The chief language spoken there is Burmese, the vernacular of five million; but various dialects of Karen and Shan languages are also spoken in Burma, so distinct as to require a separate religious literature, including, of course, separate Bibles. Ceylon is not part of British India, but a separate colony; it is, however, naturally so connected with India that we may include it in our present survey. The Singalese language is Sanscritic, and is spoken by about one or two million. As we have already said, besides these important languages of the plains, there are a great many hill languages, into all of which the Bible, or portions of it, need to be translated, if these tribes are to be evangelized.

So much for the "country" India. It will be seen how large the country is in its area, and in the vastness of its population, and what a babel of languages it contains. Now for the further subject, "The Bible in India." If we speak of "The Bible in America," we refer to what is simply a matter of distribution, and this would relate almost exclusively to the English Bible. If that Bible needs revision, the only difficulty in the way is to select the best scholars to do the work out of scores of suitable men. "The Bible in Europe" is also simply a matter of distribution; the Bibles would need to be in many different languages, it is true, but these Bibles are all in existence, and have been for centuries. But "the Bible in India" has meant for the last hundred years a large work of preparation; and the men to do it have been
merely the ones and the twos who could with great difficulty be spared for the work out of the mere handful of missionaries on the field. Moreover, they have almost all been foreigners, who had to spend many years in the study of the language they worked in before they could commence their labour; and that language is a heathen language, with no words to express the distinctions of Christian teaching, and sometimes without even a word for "God" which is at all suitable. Not only so, but all these languages are more or less in a state of flux, being year by year considerably modified by the influences of Western thought and the increasing spread of the English language. In regard to the languages of the hill tribes, missionaries have found no grammar or dictionary existing for any of them, but have been forced to pick up the language as best they could, and then put it in shape themselves, before they could even begin the work of translating the Bible or preparing a Christian literature.

Be it remembered also that the translation of the Bible is no easy matter. When we translate any other book we may add, omit, or alter the matter as we deem fit, so as to represent the teaching of the book in the way best suited to the people for whose benefit, and in whose language, we are translating the book. "Pilgrim's Progress" in Chinese, it is said, has pictures representing Christian as a Chinaman, with his pigtail. Quite right; and the wise translator, in putting any Western book in the language of the Eastern people, will put the pigtail into the letterpress as well as into the picture; that is, he will adapt his matter to the people for whom he is writing. We have put "Pilgrim's Progress" simply as an instance of a book to be translated, but as a matter of fact it is remarkable how readily this immortal book bears literal translation into other languages; this fact struck the writer when revising the translation of "Pilgrim's Progress" into Bengali; yet even this book should be adapted to a certain extent. But we can not do this with the Bible; that sacred book, the authoritative declaration of God's will, and of the way of salvation, must be rendered as literally as possible. On the other hand, we must not be so literal as to be unintelligible. And it is also extremely desirable that every translation of the Bible should be as far as possible idiomatic and sweet in sound, so as to reach the hearts of the readers or hearers. How to meet these more or less irreconcilable requirements, and to make a version at once literal, intelligible, and idiomatic, is a most difficult work. Every first attempt is sure to need revision, and that more than once. The Bengali version, for instance, has had four clearly marked recensions, and the fifth revision is now proceeding. The first Tamil translation of the Bible was completed as long ago as 1725, and still it is felt that the Tamil version is not altogether satisfactory. It is a cause for great thankfulness that the construction of Hebrew, and to a large extent also of New Testament Greek, is so simple that a literal translation generally brings with it a simple construction.

What has been accomplished in the way of Bible translation in India during the last century? According to the report of the British and Foreign Bible Society, the whole Bible has been translated into nineteen Indian languages, the New Testament into nine other languages, and Scripture portions into eighteen more.

One of the chief aims of the Serampore missionaries was to produce the Bible, or portions of it, into all the languages of India, and it is astonishing how much they are able to accomplish in this line. But their versions were necessarily very imperfect, and so often they were altogether unaccompanied with the living voice. God's plan is that the two should go together; and for the most part Bible translation in India has proceeded on this principle. Translations have been made only in the languages of those among whom missionaries are at work.

The whole Bible has been translated into almost, if not quite, all the main languages of India, and revised in many of them. One of the hill languages, spoken by rather less than two hundred thousand persons, the Khassi, has its Bible, owing to the fact that the Welsh Presbyterians have a very successful mission among this people. Other hill languages have the New Testament or one or two Gospels. Many different branches of the Church of Christ have taken their part in this work of providing for the people of India the Bible which all sections of the Church alike reverence.

In all parts of India the distribution of the Bible is being carried on by agents of missionary societies and by colporteurs. We may safely say that fully half a million copies of the Bible or of Scripture portions are being distributed every year in India. We have had many instances of these scattered portions of the Word of God leading men to believe in Christ and become members of the Christian Church. We also have not infrequently heard of men who never joined the church, but remained in their Hindu homes, who, through a Gospel which had been received, were led to see that the Jesus therein revealed was the only one Saviour,
gave up idolatry, and told the people of their village that they trusted only in the Saviour of whom the Book had told them. For every case of this kind of which we accidentally hear, we believe there are many people of whom we never hear who in quiet villages live and die with a simple hope in Christ alone, unknown to any professing Christian on earth, but who will be met with in heaven. It is not very unusual to meet with people living in Hindu homes who read the Bible daily, and regard it as the most precious book they have. The Bible is doing a great work in India, and its influence is growing year by year among those who are not professedly Christians. The importance of supplying the Bible for Christians of every tongue is self-evident; and there are no Christians in India who have not a portion of Scripture, and hardly any who have not the Bible, or at least the New Testament, in their own language.

NEEDY FIELDS.

Mr. Fuller.

I.—UNOCCUPIED FIELDS.

WHEN the friends of Missions read of the immense areas in India unoccupied by missionaries, it is hard for them to get an intelligent idea of the need, for the numbers are so great that one is bewildered by them. India has hundreds of native states, having a population of from a few thousand to eight millions each, besides the large provinces in British territory. In the Bengal Presidency there are thirty districts and subdistricts with no Protestant missionary. One of these has over 7,000,000 people; twelve have upwards of 500,000 and fourteen have from 300,000 to 500,000.

Thirty-five provinces averaging 1,500,000 people each, or about 52,000,000 in all, have over 1,000 non-Christians for every Christian. Twelve districts with a total population of 17,220,000 have only 94 mission workers, foreign and native, male and female: an average of 183,000 for every worker. All the missions now in India are only touching a small part of the population, and the above figures give some idea of the great unoccupied areas all over the country. Strictly speaking it would be difficult to find any considerable territory that is fully occupied. In certain small areas there is more or less overlapping, which is deeply to be regretted; but in general there is need of more workers effectually to work the fields already occupied. I give below some most interesting statistics lately given in the "Bombay Guardian" concerning unoccupied fields bordering on Gujarat by Rev. J. Shilliday of the Irish Presbyterian Mission.

"Kathiawar with its 193 Native States has a total area of 22,442 square miles, and hence is considerably larger than some European kingdoms, like Switzerland and Denmark, Holland and Belgium. In its 4,215 towns and villages there is a population of almost two and a-half millions. Christian work in the whole of that Province is only being carried on at three or four centres by the Irish Presbyterian Mission. There are many towns with over 10,000 inhabitants that would make excellent centres of work—such as Jamnagar and Junagadh. Porbandar and Palitana, Veraval and Vankaner, Dhoraji and Drangadhra, most of them capitals of States, and all having direct communication by rail.

"Or take the Palanpur Agency, bordering on Rajputana, with its 12 Native States, embracing an area of 8,000 square miles, and containing a population of nearly half a million in 1,101 towns and villages—except at Deesa, where the Irish Presbyterian Mission has occasionally a European Missionary, but at present only a Native Christian Agent; no work is being done, so far as I know.

"Or take the Kadi Division of the Baroda State in North Gujarat, with its 3,158 square miles, its 1,262 towns and villages, and its population of almost a million, and how many Christian workers are there in it? So far as I know there is only one Native Christian and his wife at Mehsana. This Division contains some of the most historic sites in Gujarat, but Kadi, Pattan, and Sidhpur, Visnagar, Vadanagar and many others all await the coming of the Christian missionary.

"What I have said of the above places holds true of other parts of the country, of places like the Mahi and Rewa Kantha Agencies, which contains 121 States, large and small, covering an area of 8,500 square miles with a population of some 850,000, inhabiting 4,550 towns and villages, and Christian work is only being done at four or five points over this wide extent of country.

"Again Cutch with an area of 7,616 square miles and a population of 488,024 has one solitary Christian worker who holds aloft the flag of the Kingdom. As regards the southern end of Gujarat where also we have Native States, it is pleasing to know that our friends of the Dunker Mission are arranging to begin work shortly in Dharmapur, Bansda and the Dangs."

II.—UNFRUITFUL FIELDS.

In Berar where we have seven stations there are still several counties, having over 100,000 people each, which are waiting for some one to
come with the Gospel. If the present force of missionaries and native agents could be multiplied tenfold there would still be room and work enough for all without any overlapping. In our own mission almost every station needs additional missionaries to do the work; and we are in a dilemma whether to take up new fields as new missionaries come, or to strengthen the forces in the stations already opened. Some of the stations have not shown much fruit as yet, and the question has been raised whether any of them should be abandoned.

Some have said that the people have had the Gospel, and have not accepted it. But there are few if any individuals who have heard the Gospel even once a year. In the larger stations, the missionaries and native agents could be multiplied tenfold there would still be room and work enough for all without any overlapping.

Akola is the center of the work in the Marathi field because work had been done there for nearly ten years before the Alliance took it up. Fruit has come where work had been done to prepare for it, and I know of no station where there is any ground for discouragement. “We shall reap if we faint not.” “I had fainted unless I had believed to see the Goodness of the Lord in the land of the living.” Why should we abandon those who are beginning to “see men as trees walking?” They will see clearly a little later, and to see them come out fully for Christ will be worth all it will have cost.

Doubtless if we had had more spiritual power the harvest would have come sooner; but if this is the lack it would not be remedied by leaving work begun, and going to begin over in a new place. The remedy for that must be in the missionaries and not in the people. And we hope that these hard fields may be especially held up before God in prayer by the friends of the work. The outpouring of the Holy Spirit upon both the missionaries and the people will come in answer to believing and importunate prayer. There is a dead weight of heathenism, the World, the Flesh and the Devil which must be lifted and broken by the power of united prayer. And we beg all friends of the work to unite in definite seasons of prayer for this. All-nights and half-nights, all-days and half-days of prayer in the Holy Spirit will break down all barriers, and God will show His power.

The faith that breaks down in one field would probably break down in another. But God has not sent us here to fail or to try experiments, but to gather out a people for His Name; and we believe that He has His chosen ones in every station, and by His Grace we shall find them and help them to rise above all obstacles and confess Christ openly. Pray, pray, pray, and “say to this mountain be thou removed and be thou cast into the sea, and doubt not in your hearts but believe that the things that you say shall come to pass, and God shall do it.” God has seriously undertaken this work, and He will not fail nor be discouraged till it is done.

There are but two things to be done to insure success, and they are to “trust and obey.” Pray for workers for the unoccupied fields and for workers to strengthen the stations already occupied, and for the outpouring of the Spirit on workers and people alike. God will give the increase, and we shall reap if we faint
not. Paul says, “Therefore seeing we have this ministry, as we have received mercy, we faint not;” and again after recounting difficulties he says, “for which cause we faint not.” 2 Cor. iv. 1 & 16. We need the faith and patience which refuse to faint.

THE BIBLE-WOMEN'S SABHA.
MISS FULLER.

The Annual Bombay Sabha (Conference) of Bible-women was held in the Wesleyan Chapel from Monday, August 22nd, to Saturday, August 27th. Each day began with a devotional service led by an Indian Christian or missionary lady; immediately after came a period of Bible Study, followed, after a short recess at noon when tea and fruits were served, by another and rather longer session.

On the first three days studies of those Old Testament saints, who are most prominently types of Christ, were presented by men who are well known in the Indian Christian community of Bombay. The studies were sometimes very original, and always thoughtful, carefully prepared and suggestive. The remaining two days were given respectively to a very earnest discussion of our personal relation to Jesus Christ and the Holy Spirit. The speakers were all women and markedly in accord—Indian Christians and missionaries alike—concerning the importance of knowing and doing God's Will, and the essentiality of a filling by the Holy Spirit.

On Friday afternoon there was a very interesting business meeting, and on Saturday afternoon a most delightful social in the Church Missionary Society's Hall. Mrs. Ashton, wife of Hon. Mr. Justice Ashton, presented the four prizes won by Bible-women in the examination on Monday morning. There was also a simple musical programme with some beautiful singing by the American Mission Blind School: but the part that pleased me best was meeting the women themselves, such charming women, many of them. Some of them I had known as girls, but now they were grown to responsible womanhood: some were spectacled teachers, some sedate Bible-women, and others were married and had babies which they showed off with a deporting pride that was very pretty. And so the Sabha ended.

The attendance this year everyone agreed was noticeably less than in former years, and on the whole, the Sabha was rather disappointing. There seemed very little response upon the faces of the audience to the warm earnestness of the speakers. There was the same polite, listless look of forced attention that one gets used to at Home. With the exception of a few keen, eager faces, there was shown very little comprehension or interest. What the Indian Church needs is Life; more of that abounding, eternal Life with which our Lord suffered to give us: the Life that is in turn life-giving and can never relapse into a selfish, dormant forgetfulness of the purpose for which we were all redeemed.

THE INDIA ALLIANCE.

PRAYER AND PRAISE.

Praise for the abundant rain.
“" " " recovery of sick ones.
Pray " " " needs supplied.
" " " coming convention.
" " " plague-stricken towns and cities.
" " " funds to relieve those distressed by the partial failure of the crops.
" " " need for Bible women and catechists to be supplied by worthy Christians.
" " that the missionaries need not be hindered from touring by any cause, either financial or of sickness.

Items.

Mr. and Mrs. Johnson have returned to Shegaon after some months’ absence while their bungalow was being repaired. Miss Ashwood, who has been temporarily at Jalgaon, has rejoined the Johnsons at Shegaon.

Mr. and Mrs. Franklin have removed from Bombay to Buldana, according to the decision of the Council, and Mr. and Mrs. Wark are now located in Jalgaon.

Mr. Greengrass has been making a tour of the mission stations in order to become acquainted with the various phases of the work.

On August 27th a son was born to Mr. and Mrs. Bannister of Bulswal. Mrs. Bannister has since then contracted fever and has been most critically ill. In answer to prayer, God gave new life when she was in a dying state. It was a marked touch of the Lord’s hand. She is now progressing nicely, being able to walk about a little.

Mr. Greengrass, Mr. Auernheimer and Mr. Carner enjoyed some pleasant hours together in Chandur recently. These three were students in the Nyack Missionary Training Institute at one time, though they reached India in separate years.

Our last report from Mrs. Turnbull speaks of steady and speedy improvement, to which we trust there will be no interruption.

Mr. and Mrs. McKee have withdrawn from our Mission to join the Mission which has been supporting them, and which has an established work of its own in North India.

Mrs. Dutton expects to return to America shortly for an extended stay. She hopes to return to India after a few years.
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.

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

BULDAWA.
Mr. and Mrs. Wm. Franklin.

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

KHAMGAON.
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.

JALCAON.
Mrs. M. Dutton,
Miss M. Wiesri, Miss C. Rutherford,
Mr. and Mrs. M. J. Wark.

PACHORA.
Mr. and Mrs. O. Dinhin.

GUJERAT—

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

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

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

MEHMADABAD.
Mr. and Mrs. L. Turnbull.
Mr. W. Turnbull.
Miss A. Seasholtz, Miss C. Peter.

KAIRA.
Mr. and Mrs. S. Hamilton.

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

DHOLKA.
Mr. and Mrs. H. V. Andrews.
Mr. and Mrs. Read.
Mr. and Mrs. F. Back.
Mr. R. J. Bennett, Mr. S. Armson.
Miss L. Gardner.

BOMBAY—

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. F. Hagberg.
Mr. & Mrs. C. W. Schlenker.

There is held at 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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