The India Alliance.

Contents:

- Form: A New Leaf. Kathleen R. Wheeler. ... ... ... ... 73
- Sons of Light. Mrs. Katharine Brodie ... ... ... ... 73
- Station Notes: Chandur, Mehnadabad, Dholka... ... ... 74
- The Letter Box. ... ... ... ... ... ... ... ... 76
- Editorials. ... ... ... ... ... ... ... ... 78
- Mission Questions: General Features of the Annual Reports. ... 79
- Wallie: A little Indian Famine Child. Selected. ... ... 81
- "Who is to Blame?" William Franklin. ... ... ... 82
- More about the Mehnadabad Work. Carrie H. Peter. ... 83

SPECIAL DAY FOR PRAYER, LAST FRIDAY OF EACH MONTH.
Christian & Missionary Alliance.


Rev. A. B. Simpson ... ... PRESIDENT & GENERAL SUPERINTENDENT.
Rev. C. N. Kinney. ... REV. JOHN SALMON.
Rev. G. E. Mallory. ... REV. M. E. FULLER.
Rev. W. C. Stevens. ... REV. G. M. BROWN.
Ms. Geo. Montgomery. ... MR. EMMONS MOCKRIDGE.
Mr. A. D. Jackson. ... MR. ULYSSES LEWIS.
Ms. John McAlpine. ...

REv. A. E. Funk ... ... GENERAL SECRETARY & FOREIGN SUPERINTENDENT.
Mr. David Crear ... ... TREASURER. 690-Eighth Ave., New York.
Rev. J. D. Williams ... ... RECORDING SECRETARY.
Mrs. A. B. Simpson ... ... SUPERINTENDENT ASSIGNMENT OF MISSIONARIES.
Rev. Henry Wilson, D.D. ... FIELD SUPERINTENDENT.
Rev. Henry Kenning ... ... HOME SECRETARY.

HEADQUARTERS FOR INDIA—Beraachah Home, Grant Road, Bombay.

CABLE ADDRESS—Parousia, Bombay.

M. B. Fuller, SUPERINTENDENT FOR INDIA, BOMBAY.

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 of good tidings of Jesus Christ as Saviour, Sanctifier, Healer and Coming King.

Pardon through simple faith in the blood of Jesus Christ.—Sanctification and fullness of life through the indwelling Christ Himself in the believer by the Holy Spirit.—Healing and health for the body of the believer by simple faith in Jesus who "Himself took our infirmities and bore our sicknesses;"—and the pre-millennial coming of Christ.

The financial basis of the Alliance is shown in the following article from the Constitution.

"The Alliance will require of all its laborers a spirit of absolute reliance upon God alone for support, guaranteeing no fixed salary to any missionary after reaching his or her field, but providing them such moderate allowances for their actual expenses and needs as the funds provided from the voluntary gifts of God's people shall enable us to supply from time to time."

"Accepted candidates are required, before leaving for the field, to sign an agreement stating that they cordially approve of the principles and practice of the Mission, and heartily desire to carry out the same."

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

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

The India Alliance.

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

EDITOR:—Miss M. Wirst. BUSINESS MANAGER:—Mr. C. Eicher.

ASST. EDITOR:—Miss L. Fuller.

Terms of Subscription: In all Countries where the rupee is current Re. 1 2 0 In England 10.6d. in advance. Single Copies ... ... ... ... Re. 0 2 0 In America 50 cents.

All payments in India to be sent to the Business Manager.

American subscriptions can be sent to Mr. V. I. Jeffrey, 690-8th Ave., New York.
He came to my desk with a quivering lip—

The lesson was done—

"Dear teacher, I want a new leaf," he said,

I have spoiled this one."

In place of the leaf so stained and blotted

I gave him a new one, all unspotted,

And into his sad eyes smiled—

"Do better now, my child."

I went to the throne with a quivering soul—

The old year was done—

"Dear Father, hast Thou a new leaf for me?

I have spoiled this one."

He took the old leaf, stained and blotted,

And gave me a new one, all unspotted,

And into my sad heart smiled—

"Do better now, my child."

"SONS OF LIGHT."

Extract from an address by Mrs. Brodie.

In Philippians ii: 14, 15, it is written,

"Do all things without murmuring and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world."

O! the murmurings and disputings in these days! How the Body of Christ is being rent by murmurings and disputings. Why is it that our Lord's prayer for unity in St. John, seventeenth chapter, is not yet answered? The reason is that the crooked serpent is preventing unity by injecting his suggestions through murmurings and disputings. If only each member of Christ would see in the other the rays of His presence! If only there were the recognition of God's will in each other, and that the very shortcomings of Christians constitute an appeal to members of the Body of Christ to come together in protective love in order to help one another! In some parts of the Mission Field we hear of death in conversions, and on the other hand we know that behind the scenes there are jealousies, factions, fightings, disputings: the result being that in some cases, there are children of God on sick beds weeping over failures because of these very factions and strifes. O, the lack of forbearing love!

I heard a conversation in London lately about some dear people of whom it was said, "They are so sweet." The rejoinder was made, "It would be better if they were more salt." What a relief it would be if there were less talk about "sweetness." In other words, less sentimentality, more wholesome practicality. Then there would be more preservation from the corruption of the flesh.

We read in Lev. ii: 11-13, "No meat offering which ye shall offer unto the Lord shall be made with leaven: ye shall burn no leaven," nothing which ferments—"nor any honey, as an offering unto the Lord. Every oblation of thy meat offering shalt thou season with salt: with all thine oblations thou shalt offer salt." "Have salt in yourselves, and be at peace with one another." (Mark ix: 50.) Sometimes these "sweet" Christians are those who easily become sour when slighted by friends or are unnoticed! They do not have the secret of abiding peace. When Jesus satisfies your heart, you will learn to live without human admiration and you will learn to "do all things without murmurings and disputings." You will live in another region, out of self, unto Christ.
Station Notes.

CHANDUR.

WILLIAM RAMSEY.

It may be that some of our dear friends in the homeland may think that because a missionary comes out to a foreign land to preach the Gospel, he therefore will have no hindrances and will have nothing to do but go ahead and preach as soon as he knows the language sufficiently. Many of our missionaries know by experience that this is not so but that our unwearyed adversary is ever on the watch, if not entirely to prevent, at least to hinder as much as possible, the proclamation of the Gospel in these dark lands. Since our Convention in November we in this station are having very real experiences of his power to hinder the work and harass the workers. We left the Convention and returned to our station with the one desire in our hearts to see God work in these villages, and His Name glorified in the salvation of souls.

After considerable difficulty in getting suitable bullocks Mr. Carner and myself started out in an old ox-cart without springs, hitherto used only for carting baggage, tents, etc., and camped at a small village where considerable interest had been shown in days past. We left Mrs. Ramsey at home to care for the station work and also do what she could among the hundreds of farmers who were daily coming to the mills and market with their cotton. We are trusting soon to have suitable tent-accommodation so that she can be out with us.

Although his crops were not yet off the ground a friendly farmer very kindly gave us permission to enter his field and camp in a shady grove by his well, the only nice place in the vicinity.

We had been there only a few days having services each morning and evening with considerable interest being manifested among the people, when suddenly, on Sunday afternoon the cry of “fire” was heard and people ran in from the fields where they were at the harvest-work.

The origin of the fire is not known but the man who so kindly allowed us to camp in his field was the only sufferer, his house and a considerable quantity of the cotton which he had stored waiting an opportunity to take to the market, being burned up. Of course the story was at once circulated that it was because of his kindness to us who came to overturn their religion, and our work was closed in that place for the time being. The same evening Mr. Carner was brought low with a severe attack of malarial fever and had to be taken home where he is still under Mrs. Ramsey’s care.

Next week I went out alone and we moved our camp to a large village, farther from home but containing a post-office, so that I could be re-called if necessary. The first day or two some little interest was shown but on bazaar (market) day, while selling books, a young man bought a Gospel, quietly tore it in two, set fire to it in the midst of the crowd, causing such a commotion that we had to close up our sale of books. We then started to preach, and, in spite of some opposition, had a good hearing. Next day I returned to Chandur as Mr. Carner continued weak, and the constant attention required made it impossible for Mrs. Ramsey to nurse him and look after the work as well.

This morning our native Bible woman came in crying and saying that her box had been broken open during the night and nearly a month’s salary of her own and her husband’s been stolen.

Will not our dear readers in the homeland pray earnestly that during the short season in which it is possible to be out in these villages, these and other hindrances of like sort may be speedily overcome and all our dear missionaries kept free to do the work to which God has called us and to which we have given our lives. Praise God we are “more than conquerors in all things through Him that loveth us.” “Ye also helping together by prayer.” “Co-Workers together with Him.”

MEHMADABAD.

LOUIS F. TURNBULL.

“Say not ye, there are yet four months and then cometh harvest. Behold I say unto you, Lift up your eyes and look unto the fields; for they are white already to harvest.”

This familiar passage of the Word, which has stirred the hearts of so many of God’s children and has awakened in them a deep desire to give the Gospel to those in heathen darkness, has been a source of real blessing to us of late. For some months we have been looking to God for a manifestation of His saving power among the people in this district. Our hearts have hungered to see the lives of the Christians deepened and a conviction of sin in the hearts
of many who are acquainted with the Gospel story. God is answering prayer although not in just the way we expected. During the last few weeks the sinfulness of several people who we thought were sincere Christians, has come to light. At first we did not recognize any answer to prayer in this trial as it seemed that the Christians, instead of becoming more like Christ, were losing spiritually. But our Heavenly Father has made it very plain that those who are not His true disciples must be separated from the church before He can work freely in our midst and bring other precious souls to Himself.

For the last week we have been out among the people in a part of the district where as yet very few have accepted Christ. Our tent is pitched near the village of Sadra where one of the more experienced Indian helpers has been working since the first of the year. With Sadra as a center we are able to reach at least twelve villages on horseback without difficulty and have already had some seasons of real blessing among the villagers. We are very thankful for the young Indian men God has raised up these last few years to give out the Word among those poor benighted people. It was very noticeable how much more receptive they are in the villages where the catechists are labouring. One of the first services we held since coming to Sadra was in a large town about five miles distant where a catechist went to work quite recently. He seems to have won the respect and affection of the humbler people already. As soon as we reached the section of the town where he is living we were given a most hearty welcome. Although it was early in the morning quite a number left their work and listened attentively to what we had to say. After the service more than one pressed us to stay and have a cup of tea, asked if the horses needed fodder and in every way made us feel that we were welcome.

Here in Sadra the Lord is working in the hearts of several men. The evening meetings have been well attended; we have been very conscious of the Lord's presence in these services and believe a number will soon definitely accept Him. Last night we had a most precious time teaching the people of Jesus and His wondrous love. When they heard of our arrival they gathered quickly in the catechist's house and waited for the service to commence. The house, like all the houses of the poorer classes in Gujerat, is very plain and simple in structure, the walls being made of mud, the roof of sticks covered over with tiles, while a roughly made door left open during the day, answers for a window and is closed at night to keep out thieves. We sang several hymns together and after prayer told them the old, old story as simply as possible. As we looked into their eager faces our hearts went out to God that He would enlighten their minds so that they could grasp what it means to accept Jesus as their Saviour. As the Indian catechist has been faithful in presenting the Gospel to them, quite a number have a fair conception of the plan of salvation. After I finished speaking several asked questions about different points not quite clear to them. Finally one young man spoke up and said, "Sahib, we will be Christians. God helping us we will serve Him even if the people do persecute us." Four other young men testified in a similar strain. As we walked back to the tent a few minutes later we felt it was indeed a great privilege to tell the people of Jesus in this dark, dark land.

All told there are nearly fifty candidates for baptism at present. We hope to baptize several of this number in the near future.

The work among the village orphan children is going forward with real blessing. As most of the home friends know, these children live in their own villages, attend the Government schools during the week, coming to the bungalow every Saturday for Bible teaching. They receive their weekly allowance at this time and after the Sunday morning services trudge back to their homes again. Sixty boys and girls are being cared for in this way, while as many more are being taught by our own Christian teachers. These latter children are not supported by the mission, but by their own families.

The twenty-five little orphan girls on the mission compound, under Miss Peter's care, continue to enjoy the Lord's favour. We have reason to believe that several of them are truly born from above. They have been much impressed of late through the death of one of their little companions. Our sister in addition to her work among these children is able to spend much time among the villages in the district, and is being much used of God in her work among them.

We trust all the home friends will continue to uphold us in prayer that God may have continual right of way in our hearts and in the hearts of the people.

India Alliance papers, marked Sample Copy on wrapper, are being sent to friends by the missionaries and they would be very glad if the friends would subscribe.
DHALKA.
FRANK H. BACK.

The year at Dholka began quite favourably and our hearts were as full of hope as in any year of the history of the orphanage. The spiritual condition of many of the boys was not what we desired it should be and we began to endeavour to lead them out to know the Lord in a deeper sense than they had yet known him.

In December the funds in the orphanage began to decrease and very little money came in. We saw in all this the Hand of the Lord and felt that he was dealing with the boys. Taking this view of it we began to teach them that the way to have our needs supplied was to do the Lord's will and to walk humbly before him. The Lord gave us many messages to this end, and helped us to lead many of the boys into a closer place with Himself. Many of them became more fully established and more earnest in their devotions to the Lord. The Lord blessed us in many ways, and enriched us in the knowledge of spiritual things.

Soon after this the Lord began to send in money and the needs of the orphanage were supplied.

This experience proved a good object lesson to us all, and was a source of much blessing. Soon after this Mr. Archibald of the Children's Special Service Mission came and held a few meetings with the boys, in which meetings the Lord was present in power. Some others who had grown cold were reclaimed and some boys who had not yet turned to the Lord were brought into the fold and became followers of the meek and lowly Jesus.

In April we baptised forty-four boys and they were added to the list of those who were in the fold. They have not all held the place that we would like to see them hold, but God is working among them and we trust for a better spiritual condition in the future.

The health of the boys during the year has been better than for some years. We had no deaths during the year. To God be all the praise and glory.

We now have 135 baptised boys in the orphanage. This is not as large as the number was, but some have gone into the training class and others have gone to the Industrial Farm, while some others have gone to their villages.

We have at present 330 boys. We have had some additions to our number on account of the present drought.

Our hearts are full of praise for His loving watch-care over us, and for His provision for all our needs.

THE LETTER BOX.

Extracts from personal letters written by missionaries on tour.

Nov. 25th. Miss Downs writes from Antraj:—

"Well, here we are out under the mango trees. We have such a nice place to camp, as we are not far from the village. Antraj is quite a large place and the people are kind and obliging. We have no trouble getting what is to be had in the village. The patel was here to see us yesterday. He seems quite pleased that we are here. Yesterday Mrs. Rogers and I went to a village about five miles away. We had a blessed time! The people were glad to see us and large crowds gathered to hear the Gospel. One dear, old man seemed just hungry for the truth and he asked question after question. He had heard the Gospel before at Khamgaon during the famine. Pray for him, for I believe he is near the kingdom... How I love this kind of work! I am so glad we are out, I long to be a help to these dear people."

Dec. 6th. Mrs. Rogers writes:—"We are having many varied experiences on tour. We never know how the people are going to receive us at any place. Sometimes they seem so glad to hear the Word, and again refuse to listen. We sow the seed and trust results with God. ... We have such terrible roads. Often we have to get out of the tongs and hold on to the outside to keep it from from tipping over. I drive much of the time. I wish we could have a snap-shot of our procession as we move from one camp to another."

Miss Krater says:—"We are all well and the Lord is helping us to lean hard on Him for we are so inexperienced, but dear Mrs. Rogers is so patient with her untutored co-workers. We are selling many Gospels. Will you pray that God may move the people to buy them, so that His Word may be spread among these villagers."

Dec. 3rd. Mr. A. Johnson and Mr. Fletcher are touring together. Mr. Johnson writes:—"The Lord is blessing us very much in the work. We started out Nov. 19th, and have visited up to date nineteen towns and..."
Mr. Fletcher:—"We have been out a fortnight. . . . At our first camp we had a blessed time, especially in one town where a number of the head-men are friendly to Christianity. One can see the different look on their faces to other Hindus. They have real Gospel meetings in their own way, reading the Bible and singing Christian hymns, etc. But they are afraid to come out and confess Jesus, as they are watched from all sides. We spent much time in prayer for them and with them . . . Our next camping place (where we now are) is Nagardevla. It is a large town and we have preached in it nearly every evening, visiting two or three villages in the vicinity in the morning. Some days the work is harder than others, and we come home tired, but thankful."

The above letters are all from the Marathi field. The following were received from the Gujarati side.

Nov. 25th. Miss O'Donnell writes:—"We (Mrs. Burman, Sabbath, Allah and myself) came out here last Friday and pitched our tent under several large banyan trees just a little distant from Adalaj. We are right on the bank of a talav, but there is not much water in it. On the other side is a large well and we get lovely water from it. Since coming here we have held two large meetings in Adalaj, about 200 people attending each of them, all high-caste. The Muki has been very kind to us. He comes to our meetings and when he thinks the people do not understand us very well, he explains to them. We have had our meetings at the aakarti thus far. On Sunday morning we went to two villages north of us, Tarapur and Uvarsid. We had good meetings in both places, between 150 and 200 people attending each. At the last place, Uvarsid, we had our meeting in the Government school-house. The school was filled with high-caste men, Brahms, Grassiers, etc. It made me tremble a little to get up and talk before them, but after I got started, I did not mind it, and the Lord helped me, giving me real freedom in the language. On Monday we visited two other villages and had lovely meetings . . . The Lord is with us and I believe He is going to give us many souls . . . Oh, I am so glad that I could get out touring this year. I was so afraid something would come up to hinder me as in other years. I am so glad too that we have Allah and Sabbath with us. I don't know what we would do without them. Mrs. Burman makes me take charge of the meetings because she says I can speak better than she, and it is all so new to me, that I am very glad to have Allah and Sabbath to help me out."

Dec. 10th. Mrs. Hamilton writes:—"Received the book, 'Things as They Are,' and have just devoured it. It has done me so much good and given me a deeper longing to work among caste-people. We had a crowd of fifty to-day. I never had a more touching nor impressive meeting than on last evening. I gave them the vision of the pit, but could not go on fully, it was so real. Praise God, that as we feel these things so deeply, they do take hold of hearts . . . We are at Daroda. Muka tells the story of salvation now, often with tears, and stirs the people more than any worker we have. He misses every question in all his examinations, but he knows God, and we will support him now and take him into the work. We have a little boy to cook for us."

PRAYER AND PRAISE.

Praise for the recovery of sick ones.

\[ \text{"""" kind reception of touring missionaries.} \]
\[ \text{"""" provision for many to go touring.} \]
\[ \text{"""" inquirers in many places.} \]
\[ \text{"""" growth in spiritual life of many Christians.} \]

Pray for the conversion of two educated men under conviction.

\[ \text{"""" many souls convinced of the truth, but lacking courage to confess Christ.} \]
\[ \text{"""" complete recovery of the sick.} \]
\[ \text{"""" little joy Johnson especially.} \]
\[ \text{"""" day-schools and Sunday Schools in our missionaries' care.} \]

There are a number of missionaries on tour in larger or smaller parties. All speak encouragingly of open doors and hungry hearts.
Editorials.

"One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal,"—R.V.

GAIN we are beginning a New Year, and in many hearts there must be the question, "Does the New Year bring with it a new life for me?" For they are few to whom a real or shadowy sense of failure does not come, and we look back on the past with at least a measure of sorrow and humiliation. For such our text has a message of warning and hope and cheer.

Let us begin at the end of our verse—the goal! What the goal is makes a great deal of difference to the manner in which we strive to reach it. If it is unworthy it will not call forth our best efforts, but if it be high and holy it will inspire us and ennoble us even as we think of it. Let us not be content with low ideals. Let us aim high! We should be sure that selfish ambition is not at the root of our striving. Many people seek God's gifts for their own comfort or for their own exaltation. To please God is the true end of all our endeavours. This leads us to the first clause of our verse, "One thing I do—" that is, concentration. Divided aims bring failure. Perhaps last year, our hearts had set their affections on too many things. This year let us learn simplicity and singleness. The will of God is not an unattainable mystery, but the normal, wholesome and happy rule of life for every soul born from above. It is hardly a law; rather, freedom from the law of sordid, earthly things which hinder our souls from soaring upward.

Next, let us consider the essential thing (of which our text speaks) which must preface all our attempts to do. "Forgetting the things which are behind" is the secret of much victory. More people are crippled for life's battles through memories than we sometimes realize. As we write, we think of one who is robbing her life of all sweetness and fruitfulness by the memory of past bitterness. Sometimes the memory of sorrow weakens the soul. Often it is the memory of failure that discourages us and paralyzes our efforts. We ourselves are largely responsible for the measure of influence these memories have upon us, for too often we nurse and cherish the very thing which thus hinders all our progress. We will not see God's love in the sorrow; we prefer to see our own bleeding hearts. We will not forget the instrument of our bitterness, ignoring the fact that God's permission was back of the instrument. We will not take our failures to the cleansing blood, leaving them there to serve as warnings indeed, but never as weights! It is because we do not trust the love of God enough that we live on in these gloomy places. God's love is first forgiving; but it is more than that—it is redeeming. He can redeem our souls from all their past, if we are only willing to forget it for Him. Let us not deceive ourselves by a pretended willingness.

There are other things to be forgotten to which I think Paul directly referred when he wrote our text. In the beginning of the chapter (Phil. 3) he spoke of several things which had once been very dear to him and in which he had gloried. But Paul had learned as we must, that our very strong points, the things on which we count ourselves invincible, the things which almost unconsciously perhaps, we are reckoning to ourselves as righteousness, these things proceed only from the natural man and are often the greatest snares to us. Paul turned his back on that past which once appeared so brilliant and commendable. He knew that looking back to what he had left would cause him to fail of his goal. He recognized that even though we have great gifts, if left to ourselves we will only misuse them, and that it is better to count them loss. Sometimes God has to let us fail in our strong points to keep us from spiritual pride, that most subtle of all sins. Then the valley of humiliation proves to be our salvation, and when we come out of it willing to forget our former strength and glory, God can pour through us His life and power, making us real channels of blessing.

There is a danger too with some people that they will live on the strength of past blessing. God has given them an experience at one time, and they let that bound their horizon. Failing to develop they lose even that, and not realizing that their blessing has leaked out or dried up, they are living a narrow, meagre life, while they continue a loud profession. May God give us all anointed eyes to see where we stand. The daily living of a Spirit-filled life is not the result of one act of infilling for all time, but the result of a daily inflow. If we are among those who have failed, let us remember that through
all the ages, God has been willing to give man another chance, to let him begin over again from the point of failure. The smoking flax will He not quench, nor break the bruised reed. He began anew with the human race in Seth, in Noah, in Abraham, in David, in Christ, the Man from heaven. The story of individual cases reveals the same loving patience on God's part. So let us take heart, and may our confidence be expressed in the lines of one who knew these things and conquered:

"Thou wilt show me, mighty Father,
Side by side through time's long twilight
Press we to the dawning day.

Side by side we know not whither,
But with Whom we know full well;
Side by side henceforth, forever
With Thee, velled Immanuel!"

Mission Questions.

GENERAL FEATURES OF THE ANNUAL REPORTS.

THE EDITOR.

We have been reading over some of the yearly reports of the stations, which were read at the recent convention, and so as not to tire the readers with needless repetitions or statistics, as all reports must necessarily be somewhat similar, we have tried to pick out the representative phases of the work and present them with comments in a general and condensed form. Occasionally we quote directly from the reports as given.

SCHOOLS.

In almost every station, much has been made of Sunday school work. One cannot help seeing that often in this way a hold is gained on the parents which no other way would accomplish. Aside from that, the children are to be the coming generation of adults, and if they learn Christian truths and Christian principles now, it will mean much to the future growth of the Church in India. We have not said, "to the success of the Church," for the Gospel's success is not measured by the numbers it reaches, but by the results it effects in those it does reach, a truth we often forget. Yet no doubt it will make a marked difference along this line also.

A man suddenly removed from rank heathenism cannot be expected to attain at once the excellency of life and conduct as one familiar with these things from childhood should. Concerning Sunday schools, Mr. Ramsey writes as follows:—"For several months a system of 'Sunday' schools has been in operation, one being held each day in some one of the surrounding villages. The attendance of children at these schools has been very encouraging and numbers are increasing. A considerable number of adults often attend, and in some villages even women attend."

This plan has been adopted by many of the missionaries. Mrs. Dinham used a slightly different method, and we think some others also. On certain different days in the week she invited children of separate castes to a meeting held at the bungalow, the Mahars on one day, the Marathas on another, etc. The attendance was sometimes as high as forty or forty-five. These meetings are conducted after the manner of Sunday schools. Day schools for secular teaching have also been opened in some stations, and of course the Gospel forms a part of the daily instruction.

GENERAL ATTITUDE OF THE PEOPLE.

Most of the reports indicate that the people on the whole are much more open than before. Where once the missionaries were stoned and reviled, now they are kindly received, and get interested hearers. However, opposition has been marked in a few places. Mr. Erickson tells of underhanded methods employed against him at Amraoti by the high-caste people, but God defeated the plans of the enemy. This quiet, secret opposition is often difficult to meet, as one must necessarily work against it in the dark. We ourselves recall an instance during the past year. An intelligent, educated young Brahman came to us a few times to inquire about the Gospel. His friends came to know of this and he suddenly ceased coming, missing an appointment and making no explanation. A casual remark from another Brahman led us to believe that he had been hindered by his caste-friends, particularly through this man's agency who pretended to be friendly to the Gospel, and urged us to teach it to the people, though he himself wanted none of it.

Mrs. Erickson writes, "One woman who expressed her desire to be baptized was stolen away by relatives and friends." This is not altogether uncommon in India. The simplest and kindest manner of dealing with would be Christians is secretly to carry them away to some distant village where all possible com-
munication with Christians is cut off. Another method is the locked door of an inner compartment of a Hindu home. Sometimes a drug is administered in the food, and when next the inquirer is met, he is a stupefied, almost imbecile creature, or maybe a raving maniac. Once in while the candidate suddenly dies and the little heap of ashes at the burning ghat tells no tales. Neither does caste. Caste is a perfect system of Freemasonry. Masonry had its birth in the East. There is yet another way of keeping back the candidate, more subtle than all, for it blast the soul with terrible sin.

In Gujarat large districts full of people are open for work. Even high-caste people in some instances are pressing the missionaries to come, while in the Marathi field it is still the low-castes who are most easily reached. It seems to be a time when God is calling us to lengthen our cords and stretch forth, but we can only do this if God's stewards at home are faithful, some with money, and some with themselves. The present force of workers is inadequate for the open doors. Especially are men needed to push the pioneer work, opening new stations, etc., while in every already occupied station there is ample work. Homes of all castes have been entered, some for the first time this last year.

**Village-Work.**

The village work is especially important and interesting. Mr. Ramsey alone regularly reaches about twenty-three villages a month. Mr. Andrews with his students and Mr. Bennett reach about thirty villages regularly as well as some others at longer intervals. They have a "Gospel-camel" by means of which they go from village to village. Mr. Hamilton and Mr. Turnbull are working large talukhas with the assistance of their Indian helpers. In fact most of all the stations are centres of organized efforts (or what we trust will soon be such) to evangelize thoroughly their surrounding villages. For this work touring outfits are necessary, and these it is the privilege of the Christians at home to supply. The missionary can walk to the near villages, but not to the distant ones, nor can he return home at night for food and shelter, so he carries both with him.

Mr. Hamilton, as well as many others, finds night meetings most satisfactory for reaching the men. He says, "The old saying that 'The early bird gets the worm' is not true when applied to village preaching. The reasons are obvious. In the morning the people are generally astir and occupied with their work, and even though you find an audience, there is more or less interruption, and less impression is made. In the evening from eight to ten o'clock after the people have eaten, they are perfectly free and enjoy listening to the Gospel. At one place we held meetings for three weeks in succession and the Holy Spirit's presence was very manifest. At the close of those meetings, twenty-seven candidates gave in their names."

The magic-lantern missionary finds that he often has a great advantage over the day-light preacher. The wonderful pictures draw, and people are not so afraid to listen under the friendly cover of the darkness. A good magic-lantern outfit is a great help to the touring missionary.

**Orphanages and Training Schools.**

For the orphanages it has been a varied year, a cup of mingled prosperity and trial, but surely both are blessings from the same loving Hand. Sometimes the treasury was very low and the children learned something of self-denial and how to give thanks for their little. But God did not suffer the trial to be too long or too great, and He has supplied. We wish to remind our friends, however, of the extra pressure to which the orphanages in Gujarat will be submitted by the present famine. Nor have all the present inmates of these homes, supporters.

Some from among the orphan boys and girls have grown to be young men and women, and many of these have been married and started Christian homes. New children have come into the orphanages to take their places. A few have gone to the Presence of the King who loved them and gave Himself for them. Many conversions have resulted from the preaching and living of the Word by the missionaries. Some children are doing well in the schools, while others find themselves better fitted for the work-shops. Some have chosen to be preachers or Bible-women and are under training, or have already passed through the Training School. Concerning this branch of the work Mr. Andrews writes, "Nov. 1st, 1903, we had in the Bible School seven married men and three single men. Of these not one is at present with us. Owing to the urgent need for workers these have gone out after merely getting started to study, but they are expected to continue study as able. Eight of these are workers in our own Mission. At present we have in the school six married and twenty-three single students (not including the women who form a separate class). With three exceptions our present students have all come to us from the orphanage (Dhokla), and five of the six married women are from Kaira orphanage. So we are
now enjoying some of the fruit of the famine and hard orphanage labour.

INDUSTRIAL WORK.

This properly belongs under the heading of orphanage work, but we give it a separate heading as it is in some cases distinct from orphanages, though originally fed from them. The industrial work seems on a better footing than ever before. The farm at Bakrol is providing homes and employment for a number of young men and women, and already we have quite a large nucleus of a Christian village there. The farm at Santa Barbara, Akola, is yielding a good crop as well as the fields under cultivation at Khamgaon, in connection with the orphanage. When we were at Kaira we saw the girls weaving their own saris for the coming year, as well as the cloth for their jackets. Articles showing good workmanship are turned out from the boys' workshops. Much more could be accomplished if there were more funds. One needs a working capital for any such enterprise. The results are not simply in money—that is the least part—but that young men and women are trained to be self-supporting and self-respecting thereby giving them a chance to live honestly among a people where unless they have skill of some sort, they stand little chance of making their way because they are Christians.

CHRISTIANS.

There have been a number of baptisms during the year and many more candidates who are still being proved. Inquirers are of many sorts. Mr. Cutler put it very tersely in his report, thus: "Three whole-hearted inquirers, and several half-hearted." If a skilful pen were to write a description of those who come and go to the missionary, with all their strange questions, their crude ideas, etc., it would make an interesting tale.

Almost every station has a little tale to tell about the discipline of Christians, one of the hardest tasks that falls to the missionary's lot. It needs such love, such wisdom, and it brings such disappointments and heartaches, for among the true there are always counterfeits, and even those who are sincere sometimes fall into grievous wrong. We quote from Mr. Johnson's report as a sample:—"In the beginning of the year we had a little flock of Christians, six of whom were caught in sin and dealt with according to the measure of grace we were able to take from the Lord. Two of these six transgressors were brought back to the Lord and showed the fruits of repentance. There remain only two of the original eight. Four went out from us because they were not of us. Two have moved to other stations, and are reported as in good standing."

On the other hand we have to note the comfort and inspiration which some of our Indian brothers and sisters are to us, and we give hearty thanks for all such. The spirit of self-sacrifice in giving among some of them might well put to shame some of God's children in Christian lands. Most of these give out of great poverty. Several reports speak most encouragingly of the development of the spiritual life of the Christians. Some of the saints in India know what real persecution is, as you and I have never known it.

There have been some losses by death. Perhaps we should not call them "losses," for are they not more safely kept than these left to us? In places, the plague has been to many the open door to life in the heavenly world. Here, some sheep have strayed beyond our reach, some are feeble and sickly and need much shepherding. We, the under shepherds, gladly take up our appointed tasks, guarding the little flock, seeking the "other sheep" who have never known the comfort and protection of the fold, and bringing strayed ones home again. We wait for the coming of the Chief Shepherd, and in our hearts a voice is saying, "Yet a little while, how short, how short! and He will come."

WALLIE; A LITTLE INDIAN FAMINE CHILD.

It was during the terrible Indian famine, and little naked, starving orphans were swarming by the dozens about the mission school begging to be taken in. But the school was full—running over—even those in it had only a little rice every day; but still they were not starving. At nights when the door was shut the starving dogs were on the outside. And, oh, once, outside with the dogs, was poor little Wallie, only four years old. No father or mother, no sister or brother! The pitiful black, naked skeleton would peep in through the door every night, the deep black eyes, so wistful, but cheery even in spite of it all, would ask:

"Anyone stand for Wallie? Yet?" That meant that away over in a country called Canada there were kind men and women, who would sometimes write to the mission teachers, and say, "Here is 15 dollars, take in a little orphan and feed him, and take care of him, and I will send you 15 dollars more next year." Every day Wallie hoped that the some one would stand for
her. But every night, the mission reached, the reply was—"No, dear, no one stands for you yet."

Wallie would slip off again in the darkness, and the teacher would turn to another teacher, and say, "I can't stand it; I must take her in!"

"But we can't, dear," the other would say, "You know we have not enough rice for those we have now." Night after night would come and go, still the child kept creeping up.

"Anyone stand for Wallie?" The tone was so cheery at times, then wistful, and the little ribs stood out higher under the black skin, while the little arms and legs were like curling-sticks, and the big black eyes sunk in the thin skeleton face, shone like stars.

"No, dear," the teachers would say sadly, "no one stands for you yet." Again the little figure was swallowed in the pitiless dark, and the teacher wrung her hands. "I cannot stand this, I cannot. If that child comes to-morrow night I must take her. I don't care what the rules are, I simply must. I know the Lord will feed her if I do, and the dogs will get her if I don't. I can't stand it, I must."

For the dogs did get them, you know. The dogs were starving just as the children were, and many a little one was found asleep by the roadside with a hand or foot gnawed off. "Anyone to stand for Wallie?" The face was thinner, if possible, and the black eyes brighter. The sympathetic teacher, after two hours of prayer, had decided:

"Yes, dear, come in. Jesus will stand for you!"

So in Wallie danced, and was taken at once to the bathroom. The dirty little body was washed, and the matted hair combed and Wallie slept that night, content that somebody stood for her, and that the dogs were on the outside.

In the morning she saw lots and lots of children clean and tidy, sitting in rows on the floor, each with his mug of rice. Only Wallie's mug was empty.

"Children," said the teacher, "we have found no one to stand for Wallie yet. Jesus will send someone soon, we know; but she has no rice at all in her mug yet. Till He sends someone, will you each give her a little of yours? You have only a little yourselves, I know, but can you each spare her a pinch?"

Up one line and down another Wallie's mug passed, and when it came back to her it was full and brimming over.

At this same time, away over in Canada a W. C. T. U. evangelist, with a little bow of white ribbon on her dress was holding meetings, telling people how Jesus loved them, and begging them to love Him.

One evening, after a meeting, when a good many men, old and young, had stood up to say they wanted to follow Jesus, the lady's host said to her:

"Well, you have reached those men, but you have had no effect on Nellie yet."

"Don't be too sure. You can't always tell, you know."

"I can in this case—that girl is as hard as a stone." After 11 o'clock that night, when everybody seemed to be in bed, the W. C. T. U. evangelist was aroused by a faint tap.

She slipped out of bed, and quietly opened the door. There stood Nellie, in her dressing gown.

"Mrs ——, would you mind coming into my room a few moments?"

"I knew at once by her face that it was all right with her," said Mrs ——, "and how gladly I went."

"Mrs ——, said Nellie, her face all alight, "can you tell me something to do for Jesus? I love Him so I must do something."

"What would you like to do, dear? Think!"

"Well, I have a 10 dollar note here. I intended it for a new coat, but I want now to give it for Him. If I put 5 dollars to it would that feed a little orphan in India?"

"It would, dear. It would feed one for a whole year!"

"Then take it, and send it for me, will you?"

It went, and was used for Wallie.

"And do you know?" said the W. C. T. U. evangelist, in telling this true story, at a tea-table in Montreal, "we learned afterwards that Nellie brought her gift just on the very day that that teacher at —— took little Wallie in from the dark and the dogs, and washed her, and prayed to the Lord to send someone to stand for her!"—Selected.

"WHO IS TO BLAME?"

WM. FRANKLIN.

On two occasions of late I have had to face the question, "Who is to blame?" On the first occasion I was preaching and the people seemed to be grasping the message when a man interrupted me. He said, "I would like to ask you one question. You say that there is salvation only in Jesus. We people are hearing, but you have only just come here, and our forefathers for generations have
not heard this message. What will become of them? If they have died and gone to hell, who is to blame?" I had to be true to the Word of God and tell him that we were to blame, that we had been so slow to come and tell them the message of salvation; that Jesus had said to us we should go into all the world and tell all creatures and that we had not done so. We had not been ready to obey. I had to confess that God would require their blood at our hands because we had been slow to give them the bread of life.

The other time I was not preaching, but there was a little handful of people seated around a fire warming themselves. It was on an occasion of this kind that Peter denied Christ. How many times in India have we, while seated around a fire, in the same way, testified of Christ. Among those seated at this time was a blind man, a Sadu of the people living there. He had exclaimed many times while we were talking; "What a sweet message that is; tell us more." He would stop us to ask a question and as we answered it, he would say, "That is evidence. Tell us more." He was a teacher of his own religion. I have been to the place when he has been engaged in worship, but he would not be disturbed, even for a sahib, so I have had to wait till he had finished. Then he has come and I have told him the message of salvation. I have often had to be interrupted by his telling of their gods and their accomplishments. I have then told of the difference between the true and the false. Then he has said with great force, "Evidence." While telling him one day about the Lord he interrupted me and said to me, "If this is true, why has the truth been hid from us all these years and we permitted to go on in ignorance? Why has God not permitted us to know of this before?" What dear friends, could I say? Could I blame God as he had inferred? Could I blame them for not opening their hearts to hear the truth? If I had done either, it would have been just to exculpate myself and the Christian church from fault. This I could not do. I ask you, I pass the question on. My own heart has bowed before God in shame that I have been so slow in obeying. "Who is to blame?"

In the last month's issue of the India Alliance, Mr. Fuller wrote of the famine in Gujerat. Hearts were stirred because of the physical condition of the people. I do not want to detract from that. But are we any less guiltless if we let these people starve for the bread of life? In the home lands there is plenty and to spare. In many places there are so many meetings that people run from one to the other and get confused in their Christian experience. Many of the younger disciples are confused because of the variety of teaching. Here there are thousands that have never heard the Way of Life. If we let these starve in this condition while there is such an abundance of meetings on every side at home, who is to blame? Will not the young men and maidens rise and say, "The Lord helping me I will do what I can to remove this blot from the Christian church by going to tell the story." Will not the older ones say, "I will give of the abundance which the Lord has given me to send those willing to go, that I may do what I can to remove the awful responsibility which the people in other lands are placing upon us?" Will not those who are too old to come and have not the means to send others, say, "I will take time to pray the Lord of the harvest to send forth labourers, that the responsibility will not rest on me. I want to be free from the blood of these people when the Lord comes."

Laying all differences of theories aside, can we look God in the face and say that we are free from the blood of all men? What an awful responsibility is laid upon us that we are sending souls to hell, by withholding the Word of life from them. This is the charge that these reasonable, thinking people have laid upon us. What an awful thought to carry through eternity that we might have saved some of these people, and we did not! With the abundance of young people at home, the great amount of money, so much, that new methods are being devised continually to spend it in pleasure and ease and luxury, what shall we answer God when these people know and cry out to God, asking: "Who is to blame?"

MORE ABOUT THE MEHMADABAD WORK.

CARRIE H. PETER.

DEAR READERS:—It is a long time since I have written anything for you to read, but with praise and thankfulness I want to let you know that my whole heart is in this work, and in it for God. Since back in Mehmadabad I have had better health, and while there is plenty of work, I cannot but rejoice that the Lord counts me worthy to be one of the number here.

Many of you know that there are a large number of Christians here, as well as a goodly number who are only candidates, and to deal
with them all means much. It is like the case of a mother with a large family of children. If even one goes astray it is her greatest sorrow. So we have joy and sorrow often mingled. But God gives more grace, and we press on, seeking with Him for souls. In this station we have about twenty-four little girls for whom I am responsible. Their bodies must be looked after — clothed, fed, etc., their schooling must be cared for.

Lately the Lord has removed two from our midst, both of them without much warning. The first was ill with fever only five days. She was not a very bright girl and passed away without any assuring word by which we could feel that she entered into rest. The other was a bright, good little girl. In the beginning of the week when she was giving each girl her work for the week, she remarked, "I have not been sick since I came here." She always entered into her work in such a whole-hearted way that she was a great joy to us all. But fever asks no permissions. On Sunday at three p.m. she had a slight chill and then some fever. On Monday morning she was a corpse. The last words any one heard her say were, "Take me, take!" When I talked with her she said, "I do pray," and she seemed so peaceful, nor did she have any pain. Little did I think that so soon she would not be with us. I feel that the Lord is speaking to the girls through this. Pray that they will not rest until they all find peace in Him.

At present I am in a village called Verusol-sunder, a place which reminds me of Sodom and Gomorrah, and where it almost seems as though hell were in the midst of it. For several months God has laid this place on my heart, and I should have been here before if I had had a means of getting here. Recently a sister gave me ten rupees, and I bought an ache, a two-wheeled, springless cart drawn by one bullock. It is more than our Lord had when He traveled from village to village, and I go joyfully, scarcely finding time to think of how it looks to ride in such a "rig" as it may well be called. The people say to me, "Will you ride in that? why not get a nice carriage and horse?" I pass the question to you — Why not? We have many calls for money in this place, and we praise God that He does send much. One-wheel broke when coming home, because the bullock was not used to the ache. I hope to have my own bullock some day, as it is very inconvenient to hire one at times, and sometimes the work is hindered because no bullock can be had.

In the village named we have a small mud Church built by the Native Christians and some help from America. But here, too, is a great work of the evil one and I cannot give you half an idea of what it means for the Christians to battle against it. We feel that we need double power to continue loving and yet deal straightly with sin. But we trust we shall have some very precious fruit here, to last through all eternity.

We have another very real reason for praising God. It is that all we workers feel a happy fellowship in the Spirit with one another, and unity is a power. Our takaha is large, and we necessarily work in different places at the same time. Mr. Turnbull and Mr. Walter Turnbull work in one part, I in another, and Mrs. Turnbull tarry by the stuff; that is, she cares for the station work which is quite a heavy burden, and prays for us who are out. This is such a help to us when we are alone in dark places.

In this warfare you too may have a share, that we by your prayers may be kept from fainting or failing. When we think of Jesus' coming and that out of this very darkness snow-white souls will come with Him, we feel indeed new life in our own souls.

Plague has been bad and has taken many from our villages. When we walk through these villages and see the locked doors or the broken down houses where whole families have died, it makes us sad to think that so many have gone without knowing Christ. In the village I have named, they tell me that about four hundred have died. Plague increases the poverty of the people, as so much property is destroyed. Some of them have very little beside what they get from us from time to time.

It gives us joy to see how well the people listen to the Word. One old woman of sixty years, who had plague developing twelve bubos, but who recovered, has given us all joy, for she not only listens attentively, but even comes to see us in the low-caste quarters to ask further questions about the Gospel. Pray that the seed will grow and the true Light shine in her heart soon.

Miss Ballentyne arrived in Bombay from Australia Dec. 16th. We extend her a hearty welcome.

There has been more or less sickness during the last month. Mr. Bannister is better and is about his work, but has not completely recovered. Mr. Carner has been very ill, but is well again, though still lacking in strength. Little Joy Johnson was still seriously ill at our last hearing. Miss Gardner has not yet recovered though she has improved somewhat.
List of Alliance Missionaries.

BERAR—

AKOLA.
Mr. and Mrs. W. M. Moyser.
Mr. and Mrs. R. S. M. Stanley.
Miss M. Veach.
Mr. and Mrs. J. P. Rogers.
Mr. S. H. Auernheimer.
Mr. and Mrs. P. C. Moodie.
AMRAOTI.
Mr. and Mrs. C. Erickson
Miss L. Becker.
BULDANA.
Mr. and Mrs. W. Franklin.
CHANDUR.
Mr. and Mrs. W. Ramsey.
Mr. E. R. Carney.
KHAMCAON.
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. Bamwister.
CHALISGAON.
Mr. and Mrs. W. Fletcher.
JALGAON.
Miss M. Wiest. Miss C. Rutherford.
Mr. and Mrs. P. Håberg.
PACHORA.
Mr. A. Johnson.
Mr. and Mrs. J. Wark.

GUJERAT—

AHMEDABAD.
Miss J. Fraser. Mrs. E. Burman.
Miss C. McDougall.
DHALKA.
Mr. and Mrs. H. V. Andrews.
Mr. and Mrs. John Read.
Mr. and Mrs. F. Back.
Mr. R. J. Bennett. Mr. S. Armstrong.
Miss L. Gardner. Miss L. Herr.
KAIRA.
Mr. and Mrs. S. Hamilton.
MISS C. Hansen.
Miss A. Seasholtz.
Miss M. Compton. Miss V. Durnam.
Miss C. Hilker. Mrs. Searle.
MEHMADEDABAD.
Mr. and Mrs. L. Turnbull.
Mr. W. Turnbull.
Miss C. Peter.
SANAND.
Mr. and Mrs. T. King.
Miss H. O'Donnell.
VIRAMGAM.
Mr. and Mrs. A. Duckworth.
Mr. R. G. Greengrass.

BOMBAY—

Mr. M. B. Fuller.
Miss K. Knight.
Miss E. Morris. Miss L. Fuller.
Mr. and Mrs. C. Eicher.
Mrs. L. J. de Carteret.

MISSIONARIES ON FURLough:

Miss A. Yoder.
Miss E. Wells.
Mr. A. C. Phelps.
Mrs. M. Dutton.
Mrs. Simmons.
Miss M. Woodworth.
Miss L. J. Holmes.
Mr. and Mrs. O. Dinnam.
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.