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

Contents:

Poem: He Careth for you. E. B. Miner. ........................................ 85.
God-Planted Trees. Mrs. L. De Carteret. ..................................... 85.
Station Notes:—Jalgaon, Kaira, Amraoti. .................................. 86.
Christmas in Baddana. William Franklin. .................................. 89.
Editorials. .................................................................................. 90.
Mission Questions:—Paul; a Missionary. F. B. Meyer .................. 91.
Christmas at Mehmaddabad. Walter Turnbull ............................... 92.
Christmas at Jalgaon. The Editor. ............................................. 93.
Christmas in Dholka Orphanage. Mrs. Back. ................................. 93.
Christmas in Akola. William Moyser. ......................................... 94.
Christmas in India. Mrs. L. Duckworth. .................................... 95.
Christmas at Kaira Orphanage. Carolene Hilker. ......................... 95.
Famine in Gujerat. Marcus B. Fuller. .......................................... 96.
Items. ......................................................................................... 96.

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The Alliance is unsectarian and its special object is the evangelization of neglected fields, and it seeks to unite Christians of all evangelical denominations in its work.

The teaching of the Alliance is often spoken of as the Four-Fold Gospel, which means the Gospel or good tidings of Jesus Christ as Saviour, Sanctifier, Healer and Coming King.

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

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"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.

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The India Alliance.

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

EDITOR:—MISS M. WIEST.
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He Carefully for You.

REV. E. B. MINER.

Yes, leave it to Him;
The lilies all do,
And they grow—
The grasses are clothed
And the ravens are fed
From His store;
But you who are loved,
And guarded, and led,
How much more
Will be clothe you, feed you, and give you His care!

Then leave it with Him, He is everywhere,
Ample store.

Yes, leave it with Him.
'Tis more dear to His heart
You will know.
Than the lilies in bloom,
Or the flowers that start
'Neath the snow;
Whatever the need, if you seek it in prayer,
You can leave it with Him—for you are His care,
You, you know.
—Selected.

GOD-PLANTED TREES.

MRS. DE CARTERET.

N Ps. 104: 16 we read, "The trees of the Lord are full of sap." Without sap the tree dies, it becomes useless for shelter, shade or fruit-bearing. The "sap" is the life of the tree. In Rom. 8: 9, 10 etc., see what effect the spirit (or sap) has in our lives; yet one permitted sin will grieve the Spirit of God, and if forgiveness is not obtained, the "sap" is cut off and we become as dead trees, and useless for His service. Trees "full of sap" are life-giving, joy-bringing. Spirit-filled trees which the Lord hath planted (Numbers 24: 6), infer the best soil, and the best position for our best spiritual growth. God has not promised to "plant" us where we shall be sheltered from storms. Sometimes we are inclined to think if we were in such and such a one’s position, we should be better able to glorify God. If we but let the thought take root in our hearts that we are planted just in our present position by the Lord what a strength it would become to us! The storms that beat about our heads would make us more like the cedar trees which send their roots down and lay hold upon the rock. And our Rock is Christ Jesus.

The olive tree has no outward beauty, but its oil is used for the smoothing of joints and flesh, for nourishing and sustaining the body and for illuminating darkness. These three things are the three things, for which we as Christians have received all "sap," beauty, and strength, that we may convey to other people, light, nourishment and joy, and be used in the world as a lubricating, soothing influence for the glory of Him who has "planted" us in towns and villages as witnesses for Himself—in His stead.

In Jer. 17: 7, the child of God is compared to a tree placed in such favourable circumstances that even amidst drought it shall be
green and flourishing and yield fruit. This condition belongs to him "whose hope the Lord is." Some one has said, "The devil can close us round with walls of granite, but it is beyond his power to roof us in." He cannot cut the telegraph wire of prayer. How much encouragement has been given us to place all our difficulties in God's hands. "I would have you without carefulness." Yet we fret and worry and so stunt our spiritual growth, and above all, grieve our Heavenly Father by our lack of faith and patience.

Let us place the Almighty God between us and our difficulties, for with God all things are possible. As the pores in each leaf open up to receive and retain the dew as it falls, that it in its turn may help to swell the flower and fruit to perfection, so may we open up our whole beings for the working of His Holy Spirit, that we shall be "trees of righteousness" bearing fruit, that He may be abundantly glorified in all our lives.

Station Notes.

JALGAON.

PETER HAGBERG.

On our arrival in Bombay we learned that Buldana our former station was occupied and we were to go to Jalgaon. On our coming here we received a hearty welcome from dear sisters Wiest and Rutherford. On coming to a new place where one is a stranger to everybody, it takes some time to get acquainted with the people, surroundings, etc. It was unusually hot for the season, and being very busy in settling down I soon began to feel feverish; however in His strength I went out daily in the town with the catechist to preach Christ to this people. I soon found out there was not the kind reception of the Gospel-messenger as at our former station. The opposition to the Gospel was mostly from the students of the English school who sometimes at the close of our preaching would yell and shriek and also instigate smaller boys to throw stones after us. However this was not always the case. Once during the first week we were here, we went to the place of the weekly bazaar and spoke to a large crowd who listened very attentively for over two hours. I spoke first for over half an hour. Being feverish in my body I felt as if I would drop down. The catechist followed for about three quarters of an hour. The people still standing quietly I spoke again and then the catechist followed.

Very seldom have I felt the presence of the Spirit so near and real during my work in India as at these evening hours. In the gatherings we frequently find a good many Brahmins listening with great interest. A good many are deeply convinced of the truth, but lack the courage to step out openly. There is especially one case I trust you will remember in earnest, believing prayer. It is the case of a man who is a Hospital assistant, but being quite sick for the last year or two, is not in active service. He has for years heard the Word, and while in a place called Chopda in another part of this province, was faithfully preached to and prayed for by dear brother Fletcher. He is fully convinced of the truth. Being too weak to read himself he desires us to visit him and read out of the Bible and pray for him. He understands and speaks English very well. He says his mind becomes somewhat at rest especially when we kneel and pray for him. The great question with him as with many others seems to be the relatives and family ties. He has an old father, wife and six children and he says "What will become of them if I openly become a Christian?"

We pray and believe that the burden of sin may soon be too heavy for him and he shall openly decide for Christ.

We have a day school with an average of twelve scholars. An Indian Christian woman is teacher and the children are progressing very favourably especially in reciting Bible verses and singing Christian hymns. On Sunday we have a S. School. Seeing the hundreds of little ones who never attend this I planned to start a S. School in another part of the town. So I went one Sunday morning to the Mahar quarter, (where the low caste people live) to gather together a class. There came running together at once about a dozen or more boys. I started to sing a hymn with a native tune that they all seemed to know. A few helped me to sing, others would laugh; some would jump up and run away. The mothers standing at some distance would call out and begin to abuse and swear at their children. After I had been able to teach a few of them a little Bible verse and sing a hymn, I started for home, but it was rather difficult thing to get away. Suddenly I was surrounded by over a score demanding cards or booklets from me. Some pulled at my coat from behind, some at my sleeves.
OTHERS stood right in front of us while others yelled and screamed as if they had got hold of a lunatic. I can assure you it gives one’s “Sanib dignity,” if one has any, a great blow to be treated like that. The lower caste people generally have some respect for the missionary because he is a European; but it seems to be out of the question at this place. However I managed to walk right on praising God for victory in my soul in not being the least irritated after this treatment. I hope (D.V.) to make another trial with better success after the touring season.

While in the home land last year we planned to start for India in good season so as to get ready for the district work in the middle of November. If there is any mission work the enemy seems to especially hate, it is the work among the village people and he therefore tries his utmost to hinder the same. For carrying on district work three things are quite necessary. A tent to live in, a bullock cart to ride in, and a pair of bullocks. Our tent came in good season and a little later we got the bullocks. Having in vain been waiting for the bullock tonga for a fortnight, we decided to secure a second-hand native cart and started out eight miles north from the station. To travel on these uneven and difficult country roads in a shaky native cart with three little children is anything but pleasant for flesh and blood; still when we do it for Jesus’ sake we find that his yoke is delightful. Arriving at our camping place at 6 p.m. we found there were no shady trees and the river was about half a mile away. There being no wells we had to proceed three miles further. We got our tent pitched and a cup of coffee ready at 10 p.m., tired but happy.

We found the people in most villages very friendly and receptive for the Gospel. The women especially seemed eager to listen to the sweet story of old. Having stayed here one week we moved seven miles to another village, where we found a more suitable and clean place to camp under some shady mango trees. Having to travel in the middle of the day the little ones felt quite feverish when we arrived here; but our never failing Physician was present, heard our prayer and healed. Praise His name! The following day the skies were covered with dark clouds and it seemed as if we were to have a heavy downpour of rain. We cried to the Lord who has the elements in his hand, to scatter the clouds, and though there were quite heavy showers only a few miles from us we had only a few drops. We found the people here also friendly and especially the women, who listen with great interest and engaged Mrs. Hagberg to call again. One woman said while hearing about the Saviour’s love for them, “It is stirring in my mind when I listen to this story.” There are some who really seem to seek for the truth. I trust you dear friends will with us stand in prayer and faith for these. During the Christmas week we went home to the station, leaving our tent and necessary outfit here in charge of an Indian Christian family. The second night after we had left, the tent was attacked by thieves; but the Lord protected our things so that nothing was taken away and there were no more attacks. After having spent Christmas together with the dear ones at the station and the little flock of Indian Christians, we returned to our camp on the 30th of Dec. Our bullock driver who lives in Berar, got a telegram that his mother was dangerously ill, so he had to go to see her. The following day our cook became sick and left for Jalgaon. That left us out here in the jungle without the two necessary servants; still we will not let these things make us downcast and return to the station, confident that the Lord will carry us through. Owing to the shortage of rain last season the crops in this district have partly failed. We have to pay four times the usual price for fodder and even at such price find it sometimes very difficult to get any. But the Lord has supplied all our needs so far and we are confident he will do it in the future also. Praise his dear name. Both in the district and at Jalgaon the people speak very kindly about dear Mr. Dutton who is now in Glory, and Mrs. Dutton who is in the Homeland. The kind reception we enjoy in the district is no doubt the result of their faithful and patient labor of love for this people. I am confident you dear friends in the Homeland will keep on praying and believing that God may use us to lead out the ones who are convinced of the truth.

"RETROSPECTIVE." KAIRA.
MARY COMPTON.

"I the Lord do keep it, I will water it every moment lest any hurt it, I will keep it night and day " and "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Very real, has God made His Holy Word of promise, to us, His children.

Looking backward, over the year just closing, we acknowledge with full hearts God’s great goodness to us all along the way, and our hearts are full of praises to Him for His tender
mercies to us, both as missionaries individually, and as an orphanage.

He has done for us temporarily, spiritually, and physically, beyond anything we asked or thought, both in the bungalow and the compound, and we can say with the Psalmist, "Blessed be the Lord, who daily loadeth us with benefits. Truly the Lord is our Shepherd, and we have not wanted."

Temporally—He has, in answer to prayer, met us, supplied our every need, throughout the year. We have just lately been able to lay in a supply of grain, sufficient to last the girls a year. We have not wanted.

Physically—God has certainly heard our cry, for there has been much less illness this year. We have a fine hospital connected with the Orphanage and an excellent nurse in Miss Hilker. But she is, as are we all, thankful that God, for, as the famine draws nearer, the question of food becomes more and more real as the prices continue to rise. God alone knows what the outcome of these scarcities will mean to more than one poor family, during the months before us.

More than for all else, we praise our loving heavenly Father for the spiritual blessings of the year. There has been no great demonstration, but the Spirit has been steadily and surely working, and we rejoice in the fact that over one hundred of our dear girls have asked for baptism, and are now on probation. They are divided into classes for instruction, until such time as it seems fit to administer the ordinance.

Beside this, God has heard our prayer, supplying a long-felt need by sending Miss Seasholtz to us to conduct special training classes. Of these there are at present two. The first is composed of some twenty of the older girls, who feel called of God for His Service and who by their faithfulness are proving the verity of their call.

The second class of some thirty odd is of those younger in the way, but we trust that in His own time, God will lead many of these to go forth as heralds of the truth. Our infant department grows apace. We have now seven little boys and eight little girls, little Anundi (Joy) a sunny-faced, sweet baby of eight months, being the youngest.

The Christmas season, just passed, was a joyous event and while, owing to the severe illness of dear Miss Hansen, there was a hush over all, God gave us a happy day, and everything passed off nicely. The girls did themselves and their trainers great credit in every way. Their happy faces, and joyous expressions of delight more than repaid the effort made.

So, as we look back over a prosperous year and recall all God's marvelous doings, and as we look forward, into the year before us, we confidently know that, "He who has led, will lead," and putting our hands confidingly into His, cast our burdens upon Him, and "lean hard."

AMRAOTI.
CARL ERICKSON.

During the last month or two we have lived among the people in the District. Our presence brings no terror to these humble villagers for they have seen us come and go for the last eleven years and they know our message. When we first made our appearance, many used to run away and those who had grass to sell in the bazaar would also run off with their bundles and make themselves scarce. These things have changed, because they know we pay for our grass. Many regard us with favour, and look upon us as their benefactors. As I came into a certain village this morning and told the people I expected to remain five or six days, one man said, "You are going to bestow a great favour upon us."

I am sure many would be glad to change and become Christians, if they were as free to do so as our friends are in Christian countries. Christianity is exerting a powerful influence on the Hindu minds and has made wonderful progress during the last decade, yet we must not underestimate the power of Hinduism, as dominated by caste. The difficulty of breaking away from caste is very great and often means severe persecution. A man may be permitted to advocate reform and even condemn the religious customs of his forefathers and yet remain safe; but let him break away and be baptized publicly, and he will find all the power of caste set against him. It is like a lion awakened from his slumber.

A few months ago, a fairly well educated Mahar came and asked for baptism. He had been an inquirer for some time. His people are not specially poor. They own houses, fields and cattle, yet when they saw he was determined to become a Christian, they took everything away from him. He was baptized and began to witness for Jesus.

Before his baptism, he came to our house to be taught. After listening to our Gospel story, the cook, who belongs to the same caste, took
him privately into the cook-house and preached against us. Some of these Hindu cooks do us a great deal of harm in this way. Fortunately the man had too much truth to be side-tracked.

Our friend Shankar had a wife and child living in Kamptee. It seemed a simple matter to go and bring her to Amraoti. We went and saw the woman and relatives. She seemed quite pleased and promised to come. The boy was delighted to see his father. He came on with us to the station and the mother was to follow. She came, but the caste people began to suspect something and they also made their appearance. They began to abuse Shankar for becoming a Christian and some of the women tore the child from us. The wife, either through fear or bribery also refused to come. About two hundred people gathered and had it not been for the police and Sargent Inspector, they might have given us a severe beating. Therefore, in becoming a Christian, this man has lost his wife and child and seemingly all the property he is entitled to.

We have had a number of inquirers this year in the District. I stay longer in one place than in former years and take more time to follow up any interesting case. Sometimes a man comes to the tent and says he wants to become a Christian. The missionary is pleased and in his simplicity suspects no wrong motive, but very often the man may only come for a blanket or a good coat.

They are not all like this and one has to learn to be patient even with those who are false.

My magic lantern has attracted many. The pictures always interest, not only the young but also men and women. From these pictures we preach the gospel. We need more pictures and shall be glad if some one will give us good views of the life of Christ, and others.

We have opened one station in the District, and would like to establish a number of centres, but where are the workers? Some of those who have been baptized recently, give promise of becoming useful workers, but they require time for training.

During the last six months we have sold 615 Gospels, 7 New Testaments and 6 Bibles.

The work in the Station goes on as usual. The other day, just before leaving, a man came to see me. He has heard the Gospel for years and we have prayed much for him.

As I left, he said he would become a Christian soon. Here and there we find the few who desire to break away from the awful power of darkness. Pray that the captives may be set free.
A FRIEND gave the key-note for our meditations this month, in a letter she wrote, thus: "I want this year a deeper fellowship with God without straining for it." That is just the point. Fellowship implies perfect ease. When the souls of two persons are in touch with each other, there can be no strained feeling in their relations. Neither one is conscious of making an effort to have fellowship. It is natural, spontaneous, not a made thing. But there must be a basis for fellowship, and the question for us to consider is what this basis is. The human is to us the revelation of the divine. We can learn best from the things we know. Comparison and contrast are approved methods of obtaining knowledge.

A sinner can never have fellowship with God, for God is holy, and sin and holiness are repelling poles. But the sinner may come to God and be cleansed by the blood of atonement, thus forming the primary basis of fellowship. The man who says he will make himself righteous, refuses God's terms and thus bars himself from all possibility of fellowship. He is in a state of rebellion as great as the persistent sinner's. God can treat such a man only as a rebel. For His Son's sake, yea, for His own great love's sake, the execution of the rebel's sentence is delayed, thus giving him a chance to repent.

Faith is essential to fellowship. Friends must believe in one another. Do we know that no one trusts us so much as God does? Else why did He give us so many gifts, such great powers and call us to fill so large a place in His world? We say our gifts are few, our place small. Is it true? We have the gifts of life, of opportunity, of time, of sense; the power of helping and loving and praying, and beside all these and many more which we hold in common, we have many special individual gifts. Then too, God has made us the stewards of the world's salvation and He places unlimited divine powers at our disposal for the fulfilling of this ministry. Truly God has trusted us. Then what of our faith in Him? Faith must be mutual. Shall we trust Him Who is perfect in all His ways, less than He trusts us? Shall we let the gifts He has given be a care to us, or trust them to His almighty keeping to be used to the best advantage?

Fellowship grows rapidly in the soil of humility. The lesser one should have a teachable spirit and put himself under the instruction and guidance of the greater. We sometimes think it impossible to have true fellowship where one is so great a benefactor, and so infinitely above the other in character. But God never flaunts His benefactions in our faces, and He seeks our fellowship because He loves us. Love yearns for a response. God does not want employed servants from among men. He wants co-operating friends.

We are accustomed to regard concordance of desires or tastes as essential to fellowship. Ordinarily this is true. God can have no fellowship with us in worldly pursuits; therefore it behooves us to find our delights in heavenly pursuits. But this is not natural to us. Concordance of desires will grow from our contact with God. The new nature He has given us will best be developed in His presence and fellowship, so that contrary to the human law our "points of contact" with God are the results of fellowship rather than the cause. He Himself makes us fit, trains us for the more intimate fellowship which is to be ours when we sit as a Bride on His throne, by the daily contact now. As the weaker is always dominated and directed by the stronger nature, so we will find our whole life taking the stamp and trend of the life of God. It will become easy to work in God's way. The delight which God has in His glorious physical creation evidenced by His minute design and care, will be ours; His delight in the sons of men will be ours; His sorrows over a "prodigal world" we shall share; we shall be God's "friends" in the high sense which He meant that word to convey.

Fellowship can be broken. It needs only one to effect this. One may wrong the other. Happy relations may be re-established by sincere confession of wrong and a return to righteousness. God is not like man. Man often finds it difficult to again pick up the threads of a broken friendship. God forgets, blots out the repented wrong, and resumes relations just so far as men will permit. Man usually waits until the offender seeks his face. God seeks the offender, eagerly offering to be reconciled. . . . Fellowship is not a whimsical thing governed by our feelings. It is an attitude of the mind and heart of one soul towards another meeting a similar attitude from that soul, "Beloved if our heart
condemn us, God is greater than our heart." The condemnation does not proceed from Him. Dismiss it therefore with all its causes, and enjoy that unto which you have been called,—fellowship with the Father and with His Son, Jesus Christ.

We have special cause for thanksgiving to God this month for blessings received. While others have been falling around us through the scourgé of small-pox we have been delivered. Miss Hanson has just recovered from this disease, and Mrs. Burman has passed the critical stage and is doing well. Others who have been ill with fever have also recovered. But while we rejoice in these recoveries, others sorely need our sympathy and prayers. Mrs. Robin Cutler, formerly of the Vanguard Mission, passed away by small-pox on January 16th. A few days previous to her death, Mrs. Scarf of the Penal Mission at Dharangaon, after being in India only two and a-half months, was called home to God by the same messenger. Let us remember the bereaved ones who are familiar friends of our own mission and have stood with us in similar hours of trial.

**Mission Questions.**

"PAUL: A MISSIONARY."

F. B. MEYER.

HE life-work of Paul is a startling plea for missions. He may be justly penned the prince of Christian workers, and the man of the greatest power of all whom the Church has numbered in her ranks. He must have had great physical power, so as to be able to endure the herculean labours and incessant privations to which he was exposed; uncommon intellectual power, able to hold its own with the giants of the world of thought; great emotional power, for he was a man of many tears; and extraordinary spiritual power, which charged his soul, as electricity a Leyden jar. Certainly he was a chosen and a choice vessel.

Where was his life-work centred? It is a matter of considerable interest to know. In war our bravest and most experienced general would be despatched to occupy the key to the whole position, the hinge upon which the entire campaign must turn, and we should be able to put our finger on that all-important point by the knowledge that there the great leader was to be found. And wherever we find Paul, there, we may be sure, was the supreme point of interest and importance for the whole Church of Christ.

We can imagine that on his arrival in Jerusalem, after his conversion, a conference would take place amongst the leaders of the Church, as to where they should locate this strange new convert. The question would be whether they should keep him at home with them in Jerusalem, or send him forth to break up new and unattempted lands.

Surely the unanimous verdict of human wisdom would be that he should be kept at home. Listen to some of the speeches that might have been made.

The first speaker: "I think that we should do our utmost to strengthen the base of our operations. It is all-important that the Church should be right at her centre—at her heart. We shall do our best for the extremities by doing our best for the heart. Don't, on any account, let Saul go. We have lost much through the persecutions which he set on foot: let him do his best to repair the breaches, and to fill the place of the martyr Stephen."

The second: "I have another argument to the same effect. It seems to me that an inferior man will be quite good enough for pioneer work among the ruder tribes, and the sunken masses of heathen cities. But at Jerusalem you need culture and accomplishments—a man who knows the Jews and can meet them on their own ground, one who is acquainted with rabbinical literature, and will command the respect of the learned. You see, none of our present leaders, though they are good men, make any pretensions to education; indeed, they are unlearned and ignorant men. It really seems as if the Lord has sent this man, trained at the feet of Gamaliel, to supply their lack of service."

The third: "There is another consideration which occurs to me. Every one in Jerusalem knows this man. He has held the highest positions in our state, and has been universally respected for his zeal. His hatred of Christianity has been a proverb. If, now, you send him away, all this will be lost on the people who have never known his past history. But if you keep him here, it cannot but have a marked effect. Men will be compelled to believe in the power of our ascended Lord when they see the difference between
the fiery persecutor and the meek disciple. By all means, therefore, keep him at home.

The fourth: "I wish to add one word to those already spoken. I have had some conversation with Saul himself, and I gather that he would prefer to stay here, and he thinks that he will be able to reach many of his former associates" (Acts xxiii. 18-20).

And so they might put it to the vote, and carry it unanimously that Saul should be appointed to some office in the home Church. And whilst they were thus debating and discussing, he was praying in the temple, asking for guidance, seeking the will of his Lord. And suddenly there broke upon him the authoritative summons, which left no room for dispute: "Depart, for I will send thee far hence unto the Gentiles." And so from that moment, without pause or rest, through successive missionary journeys, and until he offered his life upon the altar of the cause he loved so well, he spent himself for this end.

That scene admits us to the secret sources of his life. If we commend him for his unparalleled exertions in spreading the Gospel of Jesus, he hushes us by saying: "Though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me." If we persuade him to rest, he rebukes us by a look, or by an impetuous outburst: "Woe is unto me if I preach not the Gospel!"

Is not this an enviable man? Do we not feel that he was right? Do we not long to have something of the same zeal burning in our hearts? Shall we not resolve to take any means to acquire the missionary passion which swept him from land to land, scattering the seeds of that mighty harvest, which is now waving throughout Christendom?

(To be Continued.)

CHRISTMAS AT MEHMEDEBAHAD.
WALTER TURBULL.

It was laid on our hearts this Christmas season to make a special day for the Christian people and have them all gather together at Mehmedabad. We wished to give them all a Christmas dinner and therefore sent out word that they should come in on Saturday, and be prepared to remain over until the following day, for the special service.

Early on Saturday the people began to arrive and the compound was soon filled with more than the number of invited guests. Our invitations were not treated as was that of "a certain man" in the Gospel narrative, for instead of making excuses they left their "parcels of land," and brought along with them their "yokes of oxen," their wives, and of course all their lovely little children. Our workers had been busy preparing the food, which consisted of rice and pulse, but it was late in the afternoon before all was ready. The pots of food were large, but their bottoms soon came in sight as the helpers attacked them with basket and hoe, after the manner of labourers on a relief work.

When each guest had a smoking pile of grain on the large leaf before him which answered for a plate, grace was sung, and all fell to in a manner that sufficiently expressed their appreciation of our efforts.

In the evening all gathered in the church to hear the old story of Bethlehem and Calvary which we were able to make clearer to their minds, on this occasion, by views from a Magic Lantern. The majority of the people had never seen such pictures before and they listened carefully to the explanations especially to the account of what happened on that first and greatest of all Christmas days.

On the following morning the regular Sabbath service was entirely given up to testimonies and a large number took part. Some felt constrained to make confession of wrong done during the year and to ask forgiveness of their Christian brethren.

But the crowning event of the whole occasion was when twenty-one men and boys and one woman went down to the Watrah river to follow the Saviour in the ordinance of baptism.

Quite a number of persons had been waiting for some time under probation, but we now felt sure that this number had really accepted the Saviour and were ready to enter into the full significance of the step they were taking. One man had been desiring for several years to take his stand for Christ, but there were no other Christians in his town and he was afraid to make an open confession. We pitched our tent near his home this touring season and held meetings among his people. He was thus encouraged to step out boldly and fear God rather than man. As he seemed quite ready, he was baptized with the others on Christmas day. His life since has been worthy though he has had to endure some persecution. As I write this letter he has come to our tent to tell us that his friends and relatives are softening and he expects to see several of them follow his example and accept Christ.
CHRISTMAS IN JALGAON.

The Editor.

At Jalgaon our Christmas celebration extended over three days. On Saturday Mr. and Mrs. Hagberg gave a dinner to all of our Indian Christians and servants. We sat on the floor in our dining room which Miss Rutherford had prettily decorated with kindergarden papers and nymp-tree leaves, besides a painted banner inscribed "Welcome Home." This last was for Mr. and Mrs. Hagberg, the children and myself, who had all been away from home on the Lord's business, and returned only for the holidays. We had Christmas candles too, only we forgot to light them. I am sure every one enjoyed the feast. After dinner we gave our Christmas gifts to our guests, consisting of clothing, books and money.

On Sunday morning we gathered together to worship the Lord for His great gift. In the afternoon we again assembled, this time at the school-house to hear the children recite their well-learned scripture portions and sing their Christmas songs. They did themselves and their careful trainer, Miss Rutherford, credit indeed. The service was held out-doors, as the tiny, low-roofed school-room could not possibly contain us all, although it had been nicely decorated with glossy mango-leaves, fresh white and blue wash, gay-coloured papers, and a banner with a scripture text on it, all Miss Rutherford's doings, although the children had helped gladly. At the close of the programme we had a gift-giving time. Many of the children have never had a whole garment in their lives before. They are very poor. Each boy received a new blue coat and some marbles, and each girl a blue sari (Indian girl's dress) and a wee china doll. The toys had been sent from Australia. Cards too were distributed. Then the oldest girl, Tulsa, presented me with a gift from the school, a most surprising ending. They had given of their poverty because they regard me as their "school-mother" since Mrs. Dutton's departure; for the school is the fruit of her labours, and if the ins and outs were told, they were not easy labours either, you would see.

Miss Rutherford and I also called on a leper family and left some practical reminders of Christmas day with them, to their delighted surprise. Many others came and went at the bungalow to receive of Mr. and Mrs. Hagberg's bounty.

On Monday, we of the bungalow were invited to our catechist's house for dinner, a truly Indian meal. As all the company except myself enjoy Indian foods, it was very agreeable. I enjoyed the novelty at least, and for the first time ate entirely with my fingers. After dinner we had music. One played on a quaint Indian stringed instrument and others sang plaintive Indian tunes. It was an interesting picture. The dim lights left dark shadows on the mud walls and in the corners, but lit up the bright faces in the fore-ground, and brought out the beauty of the gay silk-bordered saris which the women wore. We went home in the star-light, glad for the fellowship with our eastern brothers and sisters which the first long-ago Christmas made possible.

CHRISTMAS IN DHOLKA ORPHANAGE.

Mrs. W. Back.

"And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people."

As we looked into the bright, happy faces of the boys on Christmas day, our hearts did rejoice that the "Good Tidings" are for all people. We have been asked to tell of our Christmas here, so we will begin with the early morning, as there was quite a stir among the boys long before break of day. About half past five, some of us were surprised by hearing about 100 little boys just outside our window, singing heartily.

"On a Christmas morning, The angels sang for joy."

At nine o'clock we all gathered into the school-room. The older boys had taken much interest the day before in decorating the room, and in this they had manifested real taste.

Mr. "Back opened the exercises with singing, followed by prayer and the reading of the word. The first on the programme was a recitation, "Like us," by five boys. Then all joined in the familiar song, "Saviour like a shepherd lead us." Next came scripture recitations by ten little boys. This was followed by song, recitations, etc, until the programme was completed.

The boys spent the afternoon reading, singing and playing games, etc. At half-past five the bell rang and the boys were not slow in gathering for the Christmas dinner. Friends in the homeland might have considered the meal rather a simple one to be called a "Christmas dinner," but it was a real treat for the boys and they partook of the feast with light and happy hearts. And so the day closed, we trust with blessing to all. Will those who read this, unite in prayer with us that the coming year may be one of special blessing?
CHRISTMAS IN AKOLA.

WILLIAM MOYER.

According to our usual custom we decided to hold extra meetings with our people during Christmas week. But instead of taking charge of the meetings myself, I felt strongly led to ask Mr. Fuller and Mr. Franklin to come and take entire charge of all the meetings. They both decided to come and they have been made a great blessing to a great many here. We felt that it was not the Lord's will to have a Christmas tree this year and seeing that we were having nothing for the people, we decided we would not send out cards or Christmas remembrances, and that in our own home also we would not exchange the customary gifts.

Mr. Fuller and Mr. Franklin arrived on Saturday evening and both were ready for the service the next morning. We were awakened early Sunday morning by a class of our English speaking boys singing English carols. It sounded so good, especially when we thought that only a few years ago they were ignorant children bowing down to gods of wood and stone.

Mr. Franklin had the morning meeting. His theme was most naturally the birth of Jesus, God's great gift of love to the children of men, and then he spoke searchingly on the need of a new birth. At the close of his address the Pastor (the writer) spoke for a few moments of God's blessing upon the little church during the past year. Then a table was placed in front of the pulpit, and an opportunity was given them to express their gratitude by a free-will offering. Our dear boys had saved Rupees 48 by eating dry bread one evening a week throughout the year. Rupees 30 of this amount was brought forward by two small boys chosen for this purpose, and then the offering began to flow in. Fond parents instead of coming forward begged was done. We told the people we wanted only what they gave gladly, for the Lord loveth a cheerful giver. At the end of about twenty minutes we had a large pile of silver and copper upon the table, which, when counted amounted to Rupees 170 (fifty-six dollars and sixty-six cents) a grand and marvelous offering from a poor people, notwithstanding they had given very generously during the past year. May the Lord return them a hundred-fold spiritually.

In the afternoon Mr. Fuller spoke on the text, "His name shall be called Jesus, for He shall save His people from their sins." Meetings were held three times a day in Akola, and three evening services were held during the week out at Santa Barbara, for those who could not very well attend the evening meetings at Akola. The interest in the meetings continued throughout the week. Mr. Franklin gave such wonderful talks on the new birth, the power of Jesus to keep, and the signs of the new life, while Mr. Fuller's talks on clean hands, hearts, lives, touching all their relations to one another, socially, morally, spiritually, will not soon be forgotten.

On Saturday our evening service commenced at eight o'clock with a magic-lantern talk, showing the different aspects of the work, of the people of India, and finally of the life of Christ and the story of the Prodigal Son. Then Mr. Franklin gave a Bible study at the close of which bread and tea were distributed to every man, woman and child in the house. The company numbered more than two hundred. Our people always look forward to this time when the missionaries and people eat bread and drink tea together. After every one had heartily partaken Mr. Fuller continued the meeting until after midnight. The New Year was welcomed in by a hymn composed and sung by the boys, after which a general time of hand-shaking took place, and the people returned to their homes to rest.

Sunday was the great day of the feast. It was understood that Mr. Fuller and Mr. Franklin should each give addresses, leaving about half an hour to the people for testimony. Mr. Franklin spoke first and then the people were given a chance to tell what God had done and what He was doing for them, Once again we saw that a meeting cannot be run according to hard and fast rules. The people took hold so readily and earnestly that there was no time left for Mr. Fuller to speak. Many confessed their failures. Some confessed their sins, and with tears besought the rest to remember them in their prayers, that the Lord would give victory over their besetting sins, and enable them to walk closer to the pattern than ever in the past.

Mr. Fuller dedicated three babes and then we all gathered around the Lord's table for communion. Some new missionaries just arrived, gathered for the first time with the older missionaries and our dear Indian Christians around the Lord's table, and there we realized
that we are all one in Christ Jesus. Our hearts were knit more closely to this dear people, and we praise the Lord for the privilege of being an under-shepherd over one of His small flocks, trusting and praying that many more shall speedily be brought to Him whom to know aright is life eternal. Pray much for the work here in Akola.

A CHRISTMAS IN INDIA.

MRS. LYDIA DUCKWORTH.

CHRISTMAS is the day of all the year on the mission compound, and is looked forward to by the Indian Christians with very eager and expectant hearts. A Hindu or Mohammedan's year is made up of numerous holidays or "great days" so we endeavour not to disappoint the expectations of those who have left all these idolatrous festivities for the sake of Him who was born on Christmas day.

This year we had our celebration on Christmas Eve. The drawing room was mysteriously closed up part of the day and all very significantly given "leave of absence." At five o'clock we of the bungalow were called by our native evangelist and his wife to dine in their little home. Of course we dined in true native style, namely, on the floor and using nature's own device for knives and forks. We were garlanded with flowers and then served with something which looked much like vermicelli and which had been in preparation for the occasion for about two weeks. Now it was ready and served with quantities of sugar and ghee much to the detriment of our digestive organs. However, we finished with a rice and curry which was unanimously pronounced to be excellent.

Soon after, the Christians marched into the bungalow singing. In one corner was a ladder trimmed with branches of trees and made to look quite like a real Christmas tree. Its fruit, consisting of Bibles, warm clothes and bags of native sweet-meats, was soon distributed and then we all together enjoyed a Christmas Eve frolic.

The next day we had our Christmas service and were refreshed in Spirit by the remembrance of our Saviour's advent into this dark world, and our hearts went out in pity to those who know nothing of the true meaning of Christmas Day. May the day speedily come when we may gather from all quarters of this large district a band to celebrate with glad hearts our Saviour's birth!

CHRISTMAS DAY AT KAIRA ORPHANAGE.

CAROLENE HILKER.

VERY busy were the days of preparation for Christmas at Kaira Orphanage. There were so many things to be thought of for our 410 girls. There were clothes to be made for each child, as they all received a new suit consisting of jacket, sardi and skirt.

Dolls were sent by kind friends at home for all our little girlies, and our little boys, seven in number, were made glad with little toy-wagons.

In the midst of our preparation dear Miss Hansen was stricken down with small-pox, but God from the very first gave us such sweet unity in prayer that we had the assurance that God had heard and undertaken for us. We do praise Him for the assurance He gave us that in His keeping we and all our girls were safe. The day on which we celebrated Christmas, (Dec. 24th) dawned bright and fair. Very early our girls were astir about their various duties, all anxious to get through early. By noon, everything was in readiness. Our tree looked as nice as any tree at home, although it is true it required some planning to make it so.

At 2-30 the bell rang for the girls to gather, the little girls coming in first. How we wish that you might have seen the happy faces as they saw the tree laden with bright Kinder-garten papers, bags of sweets, and dollies in bright dresses.

Our Christmas exercises were very simple, each section of girls reciting a part of the life of Christ from His birth to His coming again. This was interspersed with Christmas hymns. After this they all received their gifts and a bag of Indian sweets. At six o'clock we all gathered for dinner, we having our dinner with the girls, Indian fashion. First there were Lardwa, sweet balls of which the girls are very fond. It is the custom in India to eat the sweets first. After this we had rice and pulse which is called dhal. Lastly we had guavas, a fruit which grows abundantly in Gujerat.

Thus our Christmas passed full of peace and good-will to all, our hearts full of praise to Him who giveth us richly all things to enjoy.

One note of thanks we wish to add for His glory. All the sweets and extra things needed for the Christmas treat were supplied through the gifts of some kind friends. These gifts just covered the expenses, no more and no less. Surely God foresees and supplies our every need.
FAMINE IN GUJERAT.

Marcus B. Fuller.

IT is evident that the conflicting reports concerning the prospects of famine in Gujerat, have perplexed the people at home. There was a prospect of severe famine extending over a vast area; then abundant rains fell in some districts and the news went forth that all danger of famine was past. But in a considerable section of Gujerat there was but a little rain, and in a few weeks the fields were dry again and the seed grain which had been sowed, was lost, and it soon became plain that famine was upon us.

Some articles sent home were not at first published and some perhaps not at all, because it was feared that the needs were overstated. But who who were on the field saw that with no rain and all hope of sowing past, it was but a matter of a few weeks till famine would be upon us. It is now here and Government has declared famine in one county where we have a good many Christians. The adjoining county where we have the largest number of Christians is about as bad off, and I expect famine will be declared there very soon. It is right that Government should delay such a famine declaration as long as possible, for it is but the work of a few days for Government to start relief works. But it takes nearly three months for the news to go home and money to be collected and sent to India. So before the extreme suffering comes it is the duty of missionaries to write home for help.

The prospect is very dark except as we look upward. After the other famine our people began to get together the necessary outfits for farming, bullocks, carts, plows and other farming implements, and these are not yet all paid for, and now there is danger of losing these. We have dug wells so that some of them can irrigate fields to raise fodder for their cattle; but they need money for food for themselves while doing the work, until the crops can grow. If they go to the famine relief works their cattle will be left to starve. We can give them work excavating tanks to provide against future famines, and making bricks and digging more wells for the same purpose; but that requires money to feed them and their cattle. Every rupee could be used in furnishing work which will improve the mission farm and other property and it is better to help them by giving them profitable work while they are able to work than to wait till they are too weak to work and then feed them. I think all friends of missions will see this. Whatever can be done which is of permanent value to the people and to the mission in providing against future famines and increasing power to care for orphans and in other ways carry on our work, is the best form of famine relief. A few thousand rupees sent during the next three months would mean much in saving from the worse suffering which will come a little later. A little help has already come for which we are very thankful and pray for much more.

Items.

Among our blessings this month, is the arrival of a party of missionaries from America, including one returned missionary, Miss L. J. Holmes, and five new young ladies, Misses White, Fraser, Barr, Millham and Leonard.

Miss White and Miss Fraser have been stationed at Ahmedabad, and Miss Leonard at Mehdavad, these three having chosen the Gujerati field. Miss Barr and Miss Millham are yet in Bombay and have begun the study of Marathi.

Mr. and Mrs. Moodie have removed to Akola where they are studying Marathi. Miss Ballentine who arrived last month has gone to Ahmedabad to study the Gujerati language.

Mrs. Stanley, Mr. Moyer, Mr. Wark and Mrs. Hamilton have all had fever in a more or less degree during the past month, but all have recovered, Mrs. Turnbull has had two severe attacks of Indian sore eyes from which she is now getting better. Little Joy Johnson is better.

Mrs. Franklin has been seriously ill again with a repetition of last year’s trouble. Mr. and Mrs. Franklin are seeking definitely from God to know what His will in the matter may be. If Mrs. Franklin does not soon recover, it will necessitate their return to America.

Manager’s Notice.

Subscribers will please take notice that the date of the expiration of your subscription is marked on the label along side of the address on wrapper; the same you will also recognize as your receipt.

In case of renewals, or correction of any error in connection with date or address, always mention date and the number above it as well as your address.

India Alliance papers marked ‘Sample Copy’ on the wrapper are being sent to friends by the missionaries and they will be glad if the friends will subscribe.
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Miss M. Veach.
Mr. and Mrs. J. P. Rogers.
Mr. S. H. Auernheimer.
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Mr. and Mrs. O. Dinham.
Mr. & Mrs. C. W. Schlander.

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

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