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The Alliance is unsectarian and its special object is the evangelization of neglected fields; 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 sickness.”—and the pre-millennial coming of Christ.

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THE INDIA ALLIANCE.

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

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**THE INDIA ALLIANCE.**

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**Jean Hard.**

Child of my love, lean hard; for thou hast learned The helplessness of human strength, thy need of mine. Fear not to lay thy heavy load On Me; I shall not fail, for I have borne The burden of the world on Calvary; Lean all on Me. Thy sins are not enough; I crave to bear an added load—thy doubts, Thy fears, thy griefs, thy deep perplexities— And who so strong to bear them all as I?

For thee I wept in dark Gethsemane, For thee I bore the thorn-crown and the cross. Thou hast no grief of human birth, my child, But through my broken heart hast passed to thee.

Lean hard on Me: The lonely way and steep Shall lead thee safely o'er the heights sublime. The morning breaks! And with the dawn appear The pearly gates of New Jerusalem.

—Lena Griswold Browne.

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**THE LOVE OF THE FATHER.**

By William C. Stevens.

**For God so loved the world, that He gave His only begotten Son to die were “ungodly,” “sinners,” “enemies” (Rom. 5: 6, 8, 10). As “ungodly” we lacked all quality and life of God, a moral negation of God. As “sinners” we were in active transgression against God’s known will. As “enemies” we hated and antagonized Him in our hearts, even if we professed to love Him. This is the unregenerate state of man. Yet God loved, the Father “so loved.” The measure of His love expressed in the giving of His Son cannot be exceeded, it cannot be added to. The cross is intended to leave no question ever possible as to God’s love for all men. No matter how God may seem to be pitiless toward the unregenerate, no matter in what thick darkness He may seem to hide His face from His child, “In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him” (1 Jno. 4: 9). He will eclipse every other evidence of God’s love that we might dote upon, until our confidence of His love is forever established on this primal manifestation alone.

Then He gave His Son on the cross to be the reconciliation of these ungodly sinners and enemies. “God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them” (2 Cor. 5: 19). Reconciliation is in no sense our work; neither is it in any sense a work at all incomplete, awaiting action on our part. God is “not imputing their trespasses unto them,” Transgressions against His law have all been expiated by the dying Son. The Father is demanding nothing further for reconciliation, only entreat- ing, “Be ye reconciled” (v. 20). The good pleasure of God towards His incarnate Son falls upon us. We are “accepted in the Beloved;” we are reconciled through Him. This good pleasure of God awaits every penitent sinner, and his penitence is not a part of the reconciliation, but only a necessary sentiment to bring the sinner to meet God in the reconciliation through Jesus Christ.

“But have eternal life.” This is the positive side. The Father’s love does not merely
move Him to such an offering, to make good our way to escape from hell and of acceptance with Him, but it moves Him to give us the positive, supreme boon of His life. This is the characteristic of regeneration, the birth into divine life. Everlasting life is not everlasting existence. That all human beings will experience. But everlasting life is God's own eternal life. Justification especially refers to the preceding, the negative part of our salvation. It means safety from divine wrath, from hell. But its very object in the divine mind is birth into the eternal life and kingdom of God. While logically, an interval might intervene in which one might not know His Father through a new heart, yet it is doubtful if God suffers such an interval. The Father quickens a soul together with Jesus. This would seem that the act of laying penitent, trustful hands upon God's Lamb as our sin-bearer brings back immediate regenerating touch.—From "Triumphs of the Cross."

Then the hot season was upon us. Mr. and Mrs. Hagberg sought the doubtful coolness of Buldana for the hot months, while Miss Rutherford and I established ourselves at home to hold the fort. I had just returned to Jalgaon after a winter in Bombay.

Things went beautifully for one week. We took turns in going out visiting with the bright, little Bible woman, Annabai, devoting the rest of our time to study of the language. Let me describe an afternoon's work for you, or may be, two afternoons. One day we went to a near-by Mussalman home where a few days before, we had been invited to come. An old woman, fat and genial, welcomed us warmly and called all the other women of the household together to hear us speak. Questions were first in order. The usual first inquiries are, "Where is your husband and how many children have you?" to which my negative reply always calls forth much astonishment and unappreciated compassion for me from the women. To Annabai they say, "Does your husband allow you to go about thus? Is he not angry?"

Finally, disposing of questions, we began to sing and the audience quieted down. Then Annabai graphically told the story of the prodigal son in the Hindustani tongue. In the midst of the narrative the old lady broke in abruptly;—"Stop, stop!" she cried. "Do you not see I am weeping? I cannot listen to any more." And truly she was weeping; two-streams of tears trickled down over her plump cheeks. She wished the story discontinued, but Annabai did not heed her protestations, for the other women were eagerly interested. So the old lady, vigorously mopping her face with her sari arose and left the room. When the tale was finished she re-entered and told us the cause of her emotion. "See," she said, "I am a childless widow, and I live here on my brother's charity. Ah, your story was sad. It made me cry." We told her it had a joyful ending which somewhat satisfied her. We rose to go, receiving a cordial invitation to return and this parting injunction to me,—"Missi Sâhib, if you will only quickly go and get a husband, it will be far better; then you will truly prosper."

We then went to a Brahman Mârwâri quarter and tried to enter into conversation with the women whose only answer was snickerings and rude jests among themselves. The children gathered thick and fast, little, wily, brown youngsters innocent of clothing except for the inevitable bangle or silver zone about

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Station Notes.

JALGAON.

By The Editor.

Once more the wheel has turned round, bringing the beginning of a new chapter to Jalgaon, and the duty of reporting the closing scenes of the old chapter to the readers of the India Alliance. The closing scenes! They are at least varied, and it would be an almost unpleasant variety were it not that we consider the controlling Hand above all natural or human agencies. The last two years it has fallen to the lot of Jalgaon-station to see changes, and the last six months are in line with the other eighteen in this respect. In view of this there is perhaps less to tell of villages visited, homes entered, meetings held, etc., than our sister-stations tell. But let us begin at the beginning.

Our last report was in the midst of the touring season and Mr. Hagberg wrote hopefully of good times in the villages. Soon after this the touring was cut short by the illness of the children, all of whom came down with measles. Mr. Hagberg was able to pay only a few brief visits to outside towns after that, and also to preach in the town of Jalgaon itself.
their protruding stomachs. Then the men also came and began to jeer and mock and make insulting remarks. It is on such occasions one finds out the habitual vulgarity of the heathen mind. Seeing that it was useless to make further efforts there at that time, we discreetly withdrew, but not quietly however, for a volley of hoots and coarse laughter, and saucy, wriggling children followed after. We were glad to escape.

Another day we went to the Rangāri (Dyer) people, but all the women suddenly disappeared into the dark recesses of their homes and we could get no response from them. So we journeyed on with the children episode being repeated, to a Sonār-vādā (goldsmith quarter), where a group of women sat gossiping. "May we talk with you awhile?" we asked. "We have a fine story to tell." They knew us and our errand and said, "We are busy; go to some one else." Their business was not evident. "We will sing for you," we said, and without waiting for permission, we began. They listened well, for they like singing. Then we began abruptly on the explanation of the gospel song. They were interested in spite of themselves and for a time we had a quiet audience. A sādū (religious mendicant) came along and tried to annoy us, but we silenced him. Then a poor, half-clothed old woman, soured with life's experiences, began to rail and talk bitterly of God. Soon some men joined the group and incited the old lady to further jeering remarks at our expense, so that we found it better to go on and seek other hearers.

We came to a group, but the man of the house refused to let his women folk listen to us. Again we tramped on with little success. Finally, however, a little knot of listeners gathered about us, and we were just nicely started, when the woman before whose house we were standing implored us to leave, as her husband was seen coming and he would be very angry at our presence. We went across the road and began once more with a straggling, constantly shifting audience. It was truly "seed by the wayside." . . . . We visited one more place that day, a Brahman-vādā, where our hearts were refreshed by attentive, respectful hearers. "The story you tell is very sweet," the women said. Even the men were quiet and attentive.

We reached home at seven o'clock, tired and hungry, I to find Miss Rutherford lying ill on the couch, Annabāī to find her husband also ill with fever. That was the end of our beautiful week. Here came the interruption to all our work, the upsetting of all our plans and hopes for the season. Shall we say it was not well? Ah no! There are things which are greater than work and hopes and plans;—the working out of God's will in the soul, the working in of faith and love and patience and surrender (and God has many agencies)—these are more, and God has permitted it all. That day was the 14th of April. All the long days following it until the latter half of June both Ratnakar and Miss Rutherford were in the grip of fever, and Ratnakar especially was very near the other shore. Both were very ill. We all left Jalgaon to seek better climates for the sick ones; and it is only a few days since we returned, all of us in health and very grateful to God for His care during the long months of trial.

We are scarcely settled yet, making a new home for ourselves, for Mr. and Mrs. Hagberg have been transferred to their old station, and we only are left at present. Ratnakar is single-handed to work among the men, but we are three for the women, though two of us are still unskilful with the language. We expect Mr. and Mrs. Schelander by and by.

The first day of my arrival home, as I was walking along the road, I saw a woman in a field near by wailing over her cow which was dying,—dying of starvation she told me. The half-crazed creature kept throwing pebbles and sticks at the poor animal to vent her anger. Then she went to the edge of a dry well and cursed it. Probably the cow was her only means of support.
his heart was set on worldly things.

To-day we began our visiting afresh in the town and we found ready listeners at two or three places. Thus once more we have taken up the seed-sower's place. God grant that it may soon be exchanged, not only by us in Jalgion, but by all sowers in India, for the reaper's scythe and the glad song of the harvest-home.

AMRAOTI.
BY CARL ERIKSON.

The long-looked for rain has come at last. In a few days a wonderful change has taken place: the whole country seems full of new life; the people go about with an air of satisfaction, and even the price of grain has come down.

If the people would respond as readily to the gospel message as the parched earth after months of drought to the early rains, one would see a great change in their life and habits.

This is not the case, however, in Berar, for spiritually it is very barren, and one must still look upward for the showers.

During the hot months of April and May one has not felt very ambitious to push the work, especially when quite alone. The missionary may take a vacation and go to the hills, but not so with the enemy; he is always busy, and especially so, when one is away from one's station.

Once in a while, when one feels very encouraged at the interest manifested among the young boys and girls of the flock, suddenly the parents of some very interested child make a contract to marry it into some heathen family. The father may have been a Christian for some years, but his heart is not right with the Lord and a tempting offer of money comes for his daughter; the temptation is too great, and the bargain is made: the girl runs away to the orphanage for protection, but being under age, the father has the law on his side; so she is forced back and beaten into submission.

Such things ought not to occur among those who have once left heathenism, but one finds they do happen occasionally and it only shows the power of darkness. The whole force of heathenism is levelled against the few who have come out, and its power is something tremendous.

We have had many things to discourage us in the work at Amraotii the last year or two, yet there are some bright examples of the power of prayer and the working of the Spirit.

Recently Mr. Khan-Singh, our native pastor, was very ill. For a month his life was despaired of, being very aged, circumstances were against his recovery. His two grand children were ill at the same time, and the best medical aid was secured for them, but they both died. Three or four doctors came and left their medicines for Mr. Khan-Singh too and his daughter, being a doctor herself, was not slow to prescribe. We prayed much for him at the time, and when I called on him the other day, I found him quite well and expecting to be with us in church on next Sunday. He has told me he was too weak to prevent the doctors being called, but that he touched none of their remedies and sought the Lord alone; and so, as God has promised, faith was honoured, and He Himself has been glorified.

This, it seems to me, is "Divine Healing" as the Word of God teaches it, and it is refreshing to find a few in the Indian Church out here, who will absolutely trust the Lord in illness and give Him all the praise for their recovery. There is a tendency in these days to make no clear distinction between the purely natural and the unmistakably supernatural, so that one is glad when one finds a good understanding of these things among our Indian brethren.

We solicit for the work the prayers of all who are interested in this part of the Master's great, needy field.

OUR FIRST FRUIT IN BULDANA.
BY WILLIAM FRANKLIN.

JULY nineth marks an epoch in our work in Buldana. On that day was baptized the first fruit of our work here.

Our hearts have been filled with joy as we have seen Chowria grow in the grace and knowledge of our Lord Jesus Christ. Six months ago he asked us for a book in his native language, Tamil. The book with us is the Bible. Chowria was somewhat disappointed when he learned it was a Protestant Bible. He was a Romanist and accustomed to the prayer-book and had learned to reverence it. He began to read his Bible and grew to love it.

He was brought to a conviction of sin, then to the conviction of Christ and expressed his
How God Healed Champa
By Mrs. William Franklin

Champa is a little girl four years and a half old who came to us with her parents about three months ago. Her father is our Christian teacher here in Buldānā. Nine or ten months before coming here, Champa was very ill. First she had measles; then as small-pox was prevalent she was vaccinated, and before recovering from that she was stricken with plague. Only the best of care from the missionaries where she was then living saved her life, but she was a physical wreck. She had been in the hospital and under doctors' care most of the time until she came here, but nothing seemed to avail to restore her health. She was a mere skeleton and so weak that she could scarcely walk. She could not retain even the lightest nourishment, and had severe headaches. These attacks were most severe at the new and full moon, and from many things we were led to agree with her father in his decision that it was all the work of Satan. We ourselves prepared her food, but she could not retain even soda water.

One day when she had been especially bad all day and was so exhausted that it seemed her breath might stop at any minute we gathered the Indian Christians and, at the request of her parents, anointed her and prayed for her healing. The testing lasted for a few days, then she began to eat well and to gain strength, and we believe God healed her from the hour we prayed. But Satan was determined to see what he could do to frighten us and especially her parents, who had never known before about trusting God for the body. So at the next phase of the moon Champa was very ill indeed with fever. One night her parents and uncle were up with her all night, praying and singing, but quite prepared to see her pass away any moment. In the morning they brought her to us. She was burning with fever and vomiting frequently, her eyes were sunken, and she was wild and delirious. We gathered and rebuked the fever and all the workings of Satan in that poor suffering little body. In a short time she became quiet and slept, retained nourishment, and finally freely perspired. She slept quietly all that night, and the next day had a very little fever, but after that none at all. She has been perfectly well ever since.

It is difficult to describe the change, so radical has it been. She is now gaining in flesh and seems perfectly healthy, and acts like a child. She often tells the school children that none of them are as plump as she is, and she is not afraid to tell anyone that God made her well without medicine. It has been a great witness to our people that Jesus is the same wonder-working One as of old, and has been an incentive to their faith. Truly the Lord our God in the midst is mighty, and we are sure He rejoices to see the promise fulfilled, "they shall lay hands on the sick and they shall recover." All praise be to Him who is faithful and true.

The Education of Hindu Women

The Arya Patrika announces that Mr. Justice Sarada Charan Mitter of the Calcutta High Court has prepared a scheme of education for girls which will soon be placed before the Government of Bengal for consideration.

Taking twelve to be the average marriageable age of Hindu girls, Mr. Justice Mitter proposes that "from 5 to 7 the training should be in the ordinary method, kindergarten, elementary reading, writing and drawing. We have during this period to train young Hindu minds, and there is almost no difference between classes and sexes. The period between 8 and 12 years requires special training. Girls need not be taught a second language except a little Sanskrit. They should, however, have training in (1) Indian History and Geography, (2) Elementary Arithmetic, (3) Drawing, (4) Domestic hygiene and sanitation, (5) Cooking, (6) Knitting. These subjects are to be studied practically, being divided into four progressive standards. Lastly, the courses of study for the few, who are to receive a high education, must be regulated with an eye to the university standard, as soon as the elementary stage from 5 to 7 years is over."—Christian Patriot.
Editorials.

“A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things.”

He heart of man is a treasure-box in which man keeps such things as he values, “good treasure” or “evil.” He can bring forth nothing except what is within. If his heart is full of kindly, generous thoughts, these will out; if his soul is occupied with high and noble things, these as truly will give character to his speech; if criticism, malice, evil surmisings, and similar thoughts have a place in his treasure-box, they will find their way out as surely as the others. Perhaps in the average Christian’s life the percentage of really evil thoughts is small, but instead, the heart is overloaded with vain imaginations, trifling, frivolous things, small cares and worries, things which are purely earthly, and thus there is little space left for the “things which are lovely and true and of good report,”—the “heavenly things.”

Another snare is gossiping about—”the Work.” There is a profitable talking over the problems, the joys, the disappointments of our work, but there is also that which resolves itself into fruitless, idle gossip, often hurtful to speaker and listener, and alas! how many times prejudicial to some one else, perhaps to a fellow worker, or a native Christian. If we are harbouring thoughts of this kind, how can we pray that familiar, yet always heart-searching prayer, “Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer.” Can we offer to God what we know to be unacceptable?

Christians very often find it difficult to speak with one another about spiritual things, many excuses being given such as “reticence,” “deep waters are still,” etc. We read in God’s Word that “they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon his name.” If God takes the pains to record the fellowship of His saints, surely it is because He delights in it and wishes such fellowship to exist. Is not one reason for this frequent lack on the part of Christians that their hearts are surcharged with the cares and pleasures of this life, and consequently such thoughts are continually uppermost in their minds and furnish the bulk of their conversation, while the better, purer thoughts lie hidden in the deep corners of the heart, so buried that they never reach the surface, so few perhaps, that they are lost in the multitude of common things. If the heart is running over with good treasure it will be manifest. Talking of heavenly things will be spontaneous and natural, not strained and difficult, as is often the case.

The inspiration and benefit derived from conversation concerning spiritual things should not be lightly estimated. While it is true that if God shuts us up where fellowship with others is impossible, He Himself will recompense, it is equally true that this fellowship is a most helpful means of grace. Knowledge, courage and faith grow by it. Let us not cut ourselves off from it by any self-imposed barriers. Let us remember at the same time, however, that helpful talking does not mean dispute or heated arguments. It is well to pray the song-singer’s prayer, “Set a watch, O Lord, before my mouth; keep the door of my lips.” It is better still to go to the root of the matter and obey the “preacher’s” injunction, “Keep thy heart with all diligence, for out of it are the issues of life.” The source of the fountain must be sweet and there will be no difficulty as to the outflow.

It is well to remember one more thing,—that “in a multitude of words there wanteth not sin.” Incessant chattering is not good any more than the silence of a recluse is good. But the soul needs some silent times. Words should count for something when said, and they will not count for good unless there are quiet, thoughtful hours back of them, hours spent in the Great Presence. Well may James exclaim, “If any man offend not in word the same is a perfect man, and able also to bridle the whole body.”

There is the “sound of a going” in Gujrat; the missionaries there are beginning to say, “This place is too strait for us; make us room that we may dwell.” The idea is to push on to the yet unoccupied fields to the north, a true Alliance principle which should not be forgotten. We say, “Amen! Go!—and tell
this people—" What we long to hear still more, however, is the sound of "the rushing, mighty wind" of Pentecost. Thank God it has begun in Assam and stirring reports come weekly of the working of the Spirit among saints and sinners. But we long to see the dry bones here move, gather together and be clothed with flesh to march on a mighty, living host. Let us be on our knees until we see it. Let us not allow a weight of discouragement, or pressing duties, or a spirit of lethargy to keep us from prevailing intercession. The move must come in the church first. Then shall we see "sinners converted!"

The Harvest Field for the month of May contains a helpful article on "Missionary Study of Hinduism" by Mr. J. N. Farquhar. Mr. Farquhar thinks that such study should be a part of every missionary's equipment and that it should be included in the study course with the language. It is necessary to be familiar with Hindu ideas and habits of thought in order to present the Gospel to the Hindu himself in a way which will meet his difficulties and objections. Missionaries through ignorance of their subject, sometimes make random statements concerning Hinduism, which because of their inaccuracy excite resentment and antagonism on the part of their hearers. Familiarity with essential Hinduism will enable the preacher of the Gospel more skillfully and tactfully to adapt his message to his audience, and will also lead to a wise restraint in making uncalled-for and bitter attacks against the evils of Hinduism. We are not here to fight Hinduism, but to proclaim a living message which shall by its own merits recommend itself to those whom Hinduism has not helped or saved. While many missionaries might find the course of study suggested by Mr. Farquhar too extensive, yet they should not fail to inform themselves along these lines as much as possible. Mr. Farquhar's article can now be had in pamphlet form for one anna from the Y.M.C.A., 86 College St., Calcutta.

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They are not fitted to teach beyond the simple story of God's love manifested in the life and death and resurrection of Jesus, and it is best that they keep to their work as witnesses. The blind man could not discuss the question whether Jesus had broken the Sabbath, but he could witness "one thing I know: whereas I was blind, now I see," and such witnessing is needed in India to-day more than subtle discussions about religion.

But of course we want such men to become teachers and preachers as well as witnesses, and so the question is how to train them to teach and to preach without hurting their power as witnesses, or chilling their fervor. If set to a long course of study without constant opportunities for witnessing, the danger is that while they grow in knowledge they will lose in simplicity and power as has so often been the case in the home lands, where zeal and intensity and the constraining love of Christ have lessened and been well nigh lost during the years of studying for the ministry.

In our own mission we are pursuing the plan of taking young men who have had a fair amount of secular study, say from the fifth standard upward to matriculation according to their age and previous opportunities for study, and putting them one or two or more in the care of missionaries with whom they can go out to preach so that as they become familiar with the simple truths they can begin to teach them to others. They go on with a course of study for eight years having to pass annual examinations. They have to study from two to four hours daily to pass these examinations well, so that their time is well filled up. In general they go out for the work morning and evening and study in the middle of the day. In the touring seasons they will do more preaching and less study; and in the rainy season they will be hindered by the weather from going out so much, and so will be able to study more. We do not call them preachers for the first four years, but exhorters or witnesses, and for the next four years they are student preachers, and then we expect that they will be capable of directing their own studies and that they will be well equipped evangelists or pastors. As they go on in their studies they are put out in charge of circles of from six to ten villages which they visit every week, spending both mornings and evenings in the larger ones. By having a well arranged course of study, they are learning new things and teaching them to others, which is the best way of fixing in mind and making real in experience what they have learned.

If they are within reach of the station they are to come in one day in the week and review the last week's work and have the next week's work outlined so they can study it with advantage and profit.

They have a regular course of Bible study covering the whole Bible and beside that an outline of Christian doctrines and catechism, and later on, a systematic theology, Church history and other good books, histories of missions, books on Hinduism, and a good many books on secular subjects according to the previous training. The plan is to keep men growing, for it often happens that a man is brighter and more capable when he leaves school than he is ten years after, just because he has not kept up the habit of study, and has been saying the same old things over and over in the same old way till the people have ceased to listen; and he has to be sent on again and again to new fields because he has lost his hold of the people.

The salaries of these men are increased year by year by a small increment on condition that they pass the annual examinations. If a man's usefulness has increased his salary is also increased, and we want them to keep fresh and to grow till they are old.

The Gospel is old yet ever new and there needs to be fresh material and fresh illustrations to put the old facts in a thousand fresh and beautiful settings, so that Spurgeon and Finney and McLaren, could preach the Gospel to the same people for a generation without running out of material or driving away their congregations by monotony. We may not have many Spurgeons or Finneys or McLarens but we believe that God will raise up some in India who are in every way their equals, and He will raise up many good men of smaller calibre. We mean to have all these gathered at centres for a month or more each year before the annual examinations for a special review of the year's work, and for courses of lectures and Bible studies as samples, so that they can learn the best methods of Bible study.

We wish all our friends to pray for the young men and women in training. I have spoken especially of the training of the men, but the women are trained in a similar way so far as possible.
"OUR ENEMIES THEMSELVES BEING JUDGES."

THE Government of H. H. the Maharaja of Mysore having shown some disposition to reopen the question of the civil disabilities of converts to Christianity, the native Press of the Province, both English and vernacular, has been betraying many signs of alarm and indignation. Much that has been written is abusive in the extreme, and utterly unworthy of notice, but we are glad to reproduce the following testimonies to the variety and persistence which our unfriendly critics have observed in missionary enterprise. It may cheer some who are inclined to be despondent to know how their efforts appear to onlookers who are, at any rate, not prejudiced in their favour.

The first extract which we print, making some necessary alterations in the peculiar mode of spelling adopted by our contemporary, is from The Mysore Herald, an English paper published in the City of Mysore.

"The Christian Missionaries have an aggressive propaganda before them. They have a unique organisation for the attainment of their object. They have English and Vernacular schools all over India, and the education that they impart is partly secular but mostly evangelistic. They leave no stone unturned to shake the very foundations of the belief of the students in their own faith. They try to substitute the Christian faith in their (sic) stead by all the means in their power. Girls and women constitute the stronghold of conservatism among the Hindus and Muhammadans. The Missionaries have their own Zenana Missions to storm this stronghold. In addition to this, they have their own preachers who are handsomely paid to do the work of conversion. They have their own male and female Orphanages. In addition to this, they have their own Press, and English and Vernacular journals. The support that they get from the Christian community enables them to sell their journals for a normal (sic) cost, and these journals indulge in running down our National Institutions and glorifying the Institutions of the Christian community. They have the support of a large number of high officers, who fill very influential positions not only in the Government of India, but also in Native States. They have a kind of moral control over almost every Resident and Political Agent in Native States. This is not at all. They open hospitals and dispensaries everywhere. All this they do in the name of humanity. But this humanity is Christianity in disguise."

The next is from a vernacular paper published in the same City, The Mysore Star. Apart from its delusion respecting the allowances made to missionaries, this journal also seems to have formed a fair estimate of our efforts.

"For the advancement of this religion lakhs of missionaries, each in receipt of a salary of hundreds of thousands of rupees, are prosecuting their work in every part of the land. They issue newspapers, they establish colleges, they found schools, they go from house to house as if concerned for the welfare of the people and offer good advice, they stand up and preach at fairs and markets, they gather together fair and beautiful girls and all the young men, and hold "Salvation" meetings, playing fiddles and tambourines and singing in the midst of crowds of people, they distribute books of all sizes at low prices or for nothing, they found orphanages; it is not improper to say that in all these their chief aim is to attract the followers of other religions."—The Harvest Field.

FIRST IMPRESSIONS OF INDIA.
ELSIE M. LEONARD.

A day break on the sixth of January last, we entered Bombay harbour.

As we looked upon the city at a distance, it was with awed hearts that we realized we were on the threshold of a new life. But the joy and deep peace, with the consciousness of being in the will of God, quieted all forebodings. We knew that He who said "go," also added, "Lo, I am with you always."

Our hearts were filled with singing, which found vent as we slowly moved in with the tide. As we had a sight of the land of sufferings, we also had a glimpse of the future glory—the coming of our compassionate Lord ending all sadness, sorrow, and suffering. These were our first impressions.

On land, one of the first things that impress one is the trees in their dusty, but green dresses. We had a pre-conceived notion that all nature in India is dry and seared on account of the intense heat of the sun; so this sight was a pleasant surprise. We find, when we come into the country or at least this part of it, that
the trees and thorn bush hedges with which India abounds, are about all the green nature affords us for the best part of the year.

When we have rains, then for a few months grass covers the ground. Otherwise the earth is parched and heat-cracked, scarcely anything thriving in it but thorny bushes and trees. All seem to speak of barrenness, drought, and desolation. However, we have been taught spiritual lessons from the depths of the tree roots.

I think the next thing that proved a blessing to us was the homeliness of our stations; for we did not expect to find many comforts, that is the ordinary comforts of life.

Had we not stopped at other parts, the people and the city would probably have impressed us more. But we had seen strange sights, had been much interested in different peoples, therefore were prepared somewhat for India. However, the surging, half-clad masses had an attraction for us.

When one has been divinely called to a certain field, somehow one at once feels "at home", and soon recognizes these people as a part of one's self, truly one's own lost brothers and sisters.

One of the noticeable things is the marks of idolatry on the foreheads of many. The red and white paint indicating the god worshipped. How precious that we bear the marks of the Lord Jesus, and not of the devil, as do these idolatrous people.

Then another sight of interest, was that of some old men whose hair, moustach and whiskers were dyed a brick-red colour. Upon asking the reason they so disfigured themselves, we learned that they had succeeded in making a pilgrimage to Mecca and were now considered very holy. Poor, old, deluded souls! They go so far to seek peace and — "there is no peace."

Oh! if only they realized their help was in One who was near by! — but they "will have none of Him."

There are signs of idolatry all about us. Little temples, dedicated to the gods, may be seen standing alone in the fields, where both high and low caste people worship. Then it is common to see small temples in or near the homes. In our walk not long since, we saw a clean mud hut. As we drew near the gate or entrance our eyes were attracted to ropes, which were fastened almost in a square from tree to tree and on which hung an abundance of ill-shaped, stuffed, toy horses. Underneath was a small mound on which was a temple, while about it were more of these same toy horses. On inquiry we found that the god they worshipped had been especially fond of horses and these were for him to ride on in the other world. It is also common to see a line strung up from the trees to the top of the houses, or from tree to tree, to which are tied cocoanuts, leaves, and other things to appease the gods and keep off the evil spirits. A white flag is often seen floating from some tree near their homes.

Still another heathenish custom is that of tying a black string about the neck of a beast to keep off the evil spirits. And if a child is sick, this is often done to it for the same purpose. These people look upon sickness as the work of evil spirits. It is a funny sight to see a camel with a black string about each front leg, and sometimes its neck too.

Another thing that has intensely interested us, and given us a love for the women, has been a little insight into their manifold sufferings. But what can we do? On account of the caste system, and through fear of their husbands and relatives they will not often expose the cruel treatment they receive, and therefore reject the help proffered.

First there are their physical sufferings, which are far beyond anything one can imagine. In India, it is only too true that "the sins of the parents are visited upon the children unto the third and fourth generation." Many, to-day, are suffering from painful and vile diseases. The ugly, deep, open sores (from which ooze a thick grainy matter) if not healed, cause the loss of limbs and arms, or eat into vital parts and cause death. Poor people, — they do not know how to care for themselves. Then there are skin diseases, fevers, boils in abundance, frequent epidemics; and consumption is a most prevalent disease. These are just a few of the many diseases that cause intense, physical pain: such suffering as few in our homelands ever endure.

Then, too, we might speak of their oppression. I am sure God alone can see it as it is, for much is done in secret. However, we will speak of one case that came to our notice recently, while two of us were out driving. Just ahead of us was an English sāhib's gārdī (cart) which suddenly came to a standstill, causing us to stop also. The sāhib, (gentleman) together with his body-guard, alighted and captured an angry man and a sobbing woman. The man had been caught in the act of beating his barebacked wife, from whom he had torn her sārdī. Instead of making complaints
against her brutal husband, she begged for his liberty, full well knowing that if she did not plead for him, he would, on being released, beat her twice as hard, if not quite kill her. He was released—probably to finish the whipping when he had her alone.

Then, too, the poor women must labour in the fields and do all kinds of heavy work, leaving them little, or no time for needed rest. Is it any wonder that many prefer death to life, and that sometimes women take the despised girl baby in their arms and try to end all by jumping into a large open well?

The one thing that causes them, and us, much suffering is the lack of proper sanitary arrangements. Often while out for a walk to improve our health, we are met with foul smells on all sides. Especially is this so in the evenings. Is it much wonder that we missionaries are often laid aside for weeks and months with fever? Is it any wonder that we plead with you in the different homelands to pray that we may live for Him in India and not die? Often it is a fight to live—for very much is against us. God grant that there may be many to lay hold for us and with us in prayer during the fever season which is almost upon us, as well as at all times. We realize that we are on the devil's territory. And he endeavours to make it hard for us, as he knows we are here in the Master's service.

One is often impressed with the old look upon the children's faces, for, poor things! the most of them know little of true child life, especially the girls. Married in babyhood or childhood, with no love for their husbands, and no pleasant home-life, their lot is most often a hard one.

I am sorry to say that one thing that has impressed us sadly has been the coldness and lukewarmness of many professing Christians, and the hardness of heart of those who have heard and rejected the light.

There is also a very bright side to the worker's life in India. When we think of the hundreds and thousands of children who have been gathered in during the famines, who, being constantly under Christian teaching, have, many of them, given their young hearts to the Lord, and are living earnestly for Him, our hearts leap for joy.

Among the older ones there are not a few, who, like ourselves, have heard God's call, and have given ready obedience to the same, and are preparing for future service among their own people.

Having mentioned the unfaithful, we would also speak a word for the many true Christians who are letting their lights shine for God in these dark corners of the earth.

So while there are many discouraging things in the missionary's life, there are also very many pleasant and encouraging things. And even though a new missionary, and many things look dark and sad I would not be anywhere else, realizing, that He who has sent, is able to bring me off more than conqueror in this dark land of India, for "there hath not failed one word of all His good promise which He promised."

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URDU IN INDIA.

The other day our attention was called to the utterances of a public speaker in Madras who remarked that English was rapidly developing into the lingua franca of India. We now learn that Mr. Sheikh Abdul Kawder, of the Lahore Observer, reading a paper before the East India Association Rooms, London, on the future of Urdu, claimed for his language that honour.

As regards Hindustani—for Urdu is but the literary form of Hindustani, we must admit that it has a future of its own. It is at present spoken by far the largest number of people in India and outside India it is understood if not actually studied by the Mohammedan nations of Asia and Africa. It must long continue to be the military language of India. It has like English the power of adaptability. It is fine to the ear. But the one great drawback is the difficulty of its characters for writing purposes. This hinders the growth of that language, otherwise it might very well have been substituted as the vernacular of the greater portion of India. We can not imagine how Hindi can grow to be a common language of India, although some would be inclined to give it that position. The Nagari character is likewise cumbersome and unsuitable for writing purposes. The language that is best suited for easy writing is sure to find great favour.

The sphere of the various vernaculars is by their nature very limited, but within their sphere they may show large improvement. The Bengali and Marathi are in fact, doing so. These vernaculars can never be put down. They will persist and be the peasant language and the language of the home in every household. The argument must hold good with the greater force in India. —Madras Standard.
MISS Grace Enright, a missionary of three or four years’ experience, on application to our mission to become one of us, has been invited to spend six months with Mr. and Mrs. Rogers at Daryapur, the usual preliminary term for applicants on the field. We trust Miss Enright will feel at home among us and that we may prove a mutual blessing.

Miss McAuley has recently passed her first examination in the language and may soon join our missionaries in Bhusawal to help in the two-fold (English and Marathi) work there.

A new bungalow for the missionaries at Bhusawal is to be built at once. This is a long-felt need. Half the money necessary has already been subscribed by the English residents of the place. Repairs are also to be made on some property taken over from the Free Church of Scotland.

A visitor at the mission house one day, seeing a large sea-shell lying on the table, informed the missionary, that if ground up and mixed with milk, it would make an excellent cough-remedy for babies. Remedies in India are extremely resourceful if not efficacious.

We should be praying now for our coming annual convention in October. Receiving blessing is not a question of God’s readiness but of ours. “Therefore will the Lord wait that He may be gracious unto you.”—That is, wait until you are ready for His graciousness.

Mr. Hagberg has been able to rent a room in Malkapur which he will make his head-quarters while working in the district. It is inconvenient to be residing so far away as Buldana. Prayer should be made that as soon as possible a site may be obtained for the building of a new bungalow.

Indian women, at least in Western India, have begun to realise that the graceful folds of their native garments are more classical than the tight-fitting and ever-changing dress of their European sisters, and that the Indian sari ensures a welcome into “society” in England which English dress may not secure. Women’s dress varies in different provinces; and a modification was certainly necessary in some parts. If women in wealthy and educated circles will only adhere to their national or provincial dress, agreeing to slight changes where necessary for modesty, their less favoured sisters will doubtless gladly follow their example. But there could hardly be a more graceful or useful garment than the Marathi sari as worn by Christian women, and the same is true of women’s dress in other parts of India.—Bombay Guardian.

Mr. and Mrs. Back have been transferred from Dholka to Mehmadabad to carry on the work of our large Christian community there. Miss Gardner accompanies them.

Mr. and Mrs. Turnbull are going from Mehmadabad to Sānand to take charge of the district work of that needy tālūkā. Miss Peter goes with them to help in the women’s work, and with them also, for the present, will be Mr. Walter Turnbull and Mr. Armson, who hope soon to open a new station in Kathiwār, the large peninsular province west of Gujarāt.

Mr. and Mrs. Andrews are to have charge of the boys’ orphanage in Dholka, with Miss Ballentyne from Ahmedabad to help in the school hospital while pursuing her studies. Mr. and Mrs. Read have also gone there from Sānand to take up the work of the tālūkā as fast as they are able.

Miss O’Donnell and Miss Herr have gone from their respective stations to open up a new one, Sākmārti, where they are living in true pioneer fashion. They seem to take great pleasure in the inconveniences of their yet unfurnished house, and write with such delight of having to sit on the floor and eat with their fingers that older missionaries in settled stations, remembering their own first days, almost envy them their chance for a little hardship and the overwhelmingly counterbalancing joy of beginning a new work.

“That the power of Christ may rest upon me; therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ’s sake: for when I am weak, then am I strong.”—Paul the Apostle.

Since the last issue of the India Alliance, much rain has fallen in Bombay, and a good amount though less in many other parts, including Berar and Gujarāt. Although nowhere has the rainfall approached the normal, it has been enough to save the crops, and after the threatened failure of the monsoon has everywhere occasioned great relief. If the farmers in the districts which failed last year can only be provided with sufficient seed grain at this time, the outlook for the coming harvest is a very good one so far as can now be foreseen.

“The Lord is good: His mercy is everlasting.”
List of Alliance Missionaries.

**BERAR—**

**Akola.**
Mr. and Mrs. Wm. Moysor
Mr. and Mrs. R. S. M. Stanley
Miss M. Veach
Mr. S. H. Auernheimer
Mr. and Mrs. P. C. Moodie

**Amraoti.**
Mr. and Mrs. C. Erickson
Miss L. J. Holmes

**Buldana.**
Mr. and Mrs. Wm. Franklin
Miss M. Bark
Mr. and Mrs. P. Hagberg

**Chandur.**
Mr. and Mrs. W. Ramsey
Mr. E. R. Carner

**Daryapur.**
Mr. and Mrs. J. P. Rogers
Miss G. Enright

**Khamgaon.**
Miss A. Yoder, Miss F. Hoffman
Miss E. Krater, Miss L. Downes
Miss M. Millham

**Malkapur.**
Mr. and Mrs. P. Hagberg
(P. O. Buldana.)

**Murtizapur.**
Mr. and Mrs. L. Cutler

**Shegaon.**
Mr. and Mrs. J. W. Johnson
Miss E. Ashwood

**KHANDESH—**

**Bhusawal.**
Mr. and Mrs. R. D. Bannister
Miss L. Becker, Miss Z. McCauley

**Chalisgaon.**
Mr. and Mrs. W. Fletcher

**Jalgaon.**
Miss M. Weist
Miss C. Rutherford

**Pachora.**
Mr. A. Johnson
Mr. and Mrs. M. J. Wark

**GUJARAT—**

**Ahmedabad.**
Miss J. Fraser, Miss A. Fraser
Miss A. White

**Bakrol.**
Mr. R. J. Bennett
(P. O. Sanand.)

**Dholka.**
Mr. and Mrs. H. V. Andrews
Mr. and Mrs. J. Read
Miss M. Ballentyne

**Kaira.**
Miss C. Hansen, Miss C. Hilker
Miss A. Seasholtz, Mrs. Searle
Miss M. Compton, Miss V. Dunham

**Matar.**
Mr. and Mrs. S. P. Hamilton
(P. O. Kaira.) Mrs. E. Burman

**Mehmabad.**
Mr. and Mrs. F. H. Back
Miss L. Gardner, Miss E. Leonard

**Sabarmati.**
Miss H. O'Donnell, Miss L. Herr

**Sanand.**
Mr. and Mrs. L. F. Turnbull
Mrs. C. Peter
Mr. W. Turnbull, Mr. S. Armson

**Virangam.**
Mr. and Mrs. A. Duckworth
Mr. R. G. Greengrass

**BOMBAY—**

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

**ON FURLOUGH:**

Miss E. Wells
Mr. A. C. Phelps
Mr. and Mrs. T. King

Mrs. M. Dutton
Mrs. Simmons
Miss M. Woodworth

Miss C. McDougall
Mr. and Mrs. O. Dinham
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.