The India Alliance.

The Organ of
The Christian and Missionary Alliance
in India.

Contents:

Poem: "Be all at Rest my Soul!" Freda H. Allen ........ 61
Poor in Spirit: Charles Grandison Finney ........ 61
Station Notes: Buldāna, Jalgāon, Daryāpur ........ 61
In Memoriam, Cora Hansen ........ 64
What God is Doing! ........ 65
Editorials ........ 66
Convention Report ........ 67
Blinded, Earl R. Carner ........ 71
Religious Mendicants, The Sattiaswarthamani ....... 72
Items ........ 72

SPECIAL DAY FOR PRAYER, LAST FRIDAY OF EACH MONTH.
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 fulness 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.

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

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

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

Donations for the general fund or for special purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. M. B. Fuller, Berachah, Grant Road, Bombay. Unless otherwise designated, donations will be put in the general fund.
"Be all at Rest, my Soul!"

By Freda H. Allen

"Be all at rest, my soul". Oh! blessed secret
Of the true life that glorifies thy Lord;
Not always doth the busiest soul best serve Him,
But he who resteth on His faithful word.

"Be all at rest!" For rest is highest service;
To the still heart God doth His secrets tell;
Thus shalt thou learn to wait, and watch, and labour,
Strengthened to bear since Christ in thee doth dwell.

"Be all at rest!" for rest alone becometh
The soul that casts on Him its every care;
"Be all at rest!" so shall thy life proclaim Him
A God who worketh and who heareth prayer.

"Be all at rest!" so shalt thou be an answer
To those who question, “Who is God, and where?”
For God is rest and where He dwells is stillness,
And they who dwell in Him that rest shall share.

POOR IN SPIRIT.

O be poor in spirit is to be in a highly spiritual state. In my intercourse with Christians I have often been struck with the sad mistake made in respect to what is a spiritual frame. Certain highly wrought pleasurable emotions are often regarded as the highest spiritual states, whereas other states, which can exist only under a high degree of the Spirit’s influence, are, nevertheless, not so regarded at all. Is this state in which a man sees himself all empty and naught, shut up to God to make him as He pleases, as clay in the hands of the potter; when he feels thus, and lies crucified and dead as to the least idea of self-dependence, is this a state of weak and low spirituality? Nay, verily. Scarcely can there be a state of higher spirituality than this. This state of spiritual poverty is a very healthful state of mind. It is healthful to be laid in the dust, to be emptied and stripped, and made naked and bare: to be laid in the dust and kept there. Of a man who is kept in such a state I have great hopes.

—Charles Grandison Finney.

Station Notes

BULDANA

By William Franklin

Our work for the past year has been confined to a small portion of the District. There are over three hundred villages in the Taluka. We have visited but twenty-one of these, and most of these twenty-one, once each week. In all the villages which have been visited weekly there are some persons interested.

One of these places was opened last August as an out-station with a catechist and his wife in charge to work in that village and the surrounding villages. The people of the village where the catechist lives have given earnest heed to the Gospel. During the season when it rained too hard for the people to get out in the fields to work, they were in the house of our catechist so much that he and his wife had scarcely time to prepare their food or eat it; they were telling the Gospel from morning until night. Since then the women have said to our Bible-woman, “We have no time to listen to you in our homes now, but if you will come in the fields and tell us the story, we will listen while we work.” She has gone and the women have listened while weeding in the fields. Two other towns are asking for workers to be placed there to tell them the Gospel.
We have baptised one man. There are four or five more very hopeful cases.

We have purchased two sites in the town of Buldānā, with houses for the workers to live in. We have built a school-house on the plot of ground we bought last year. We hold our Church services in this place for the present. We have rebuilt one of the other houses making room for two workers instead of one.

We have maintained Bible classes for catechists and Bible women throughout the year except two weeks in May. Sometimes we have had as many as four classes each day.

We have had a monthly all day of prayer for the workers and Christians.

Last year we had but one Christian worker, and one other Christian who attended the Bible classes. This constituted our Christian community. During the year we have had as many as nine in the Bible classes, seven of whom were catechists and Bible-women. Our Christian community increased to fourteen. Last year we held all our meetings in the front room of the bungalow; the attendance with household servants was six. This year we are holding our services in a house built in the town; the attendance has often exceeded fifty. One family has just moved away. This has reduced the workers' force to six and the Christian community to eleven.

Last January we were deeply tempted through Mrs. Franklin's illness to return home. The Lord used Mr. Moodie to get our eyes turned Godward and Mrs. Franklin was again delivered. She has been able to carry on work during most of the year in teaching the Bible to women who cannot read, teaching in the Sunday school and carrying on a sewing class for women and one for children. She has not attempted to get out in the villages.

In February Miss Barr came to the station to live with us. She has pursued the study of the language faithfully, and has been very helpful in getting children into the Sunday school, and in directing the teaching of them. She has also been able to take the children's sewing class, thus relieving Mrs. Franklin. She is now beginning to go out with the Bible-woman in the village.

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Go with the spiritual life, the higher volition
and action.

With the great girdle of God go and
encompass the earth!

Not for the gain of the gold, for the getting,
the hoarding, the having.

But for the joy of the deed—but for the
duty to do it

--- Clough.

VISITING EXPERIENCES

By Charlotte Rutherford

I DO not think there is any part of the Lord's work more interesting than visiting amongst our Indian women. But it is not the encouragement we receive that makes it interesting; for we receive very little.

We usually set out at 2-30 p.m. Often we have to walk half an hour before anyone will allow us to sit down and talk with them. One day we were dragging ourselves along wearily, for nobody seemed to want us. Then we noticed two bright looking girls standing in a doorway, and asked them if we might sing and tell them a story. They hesitated a moment, and then one said, "We should like it, but my mother-in-law is in the house, and if she knows she will beat me." So with disappointed hearts, we turned away. We went into one of the little by-streets to see if we could be more successful there. One woman bade us sit and talk with her and her friends. She spread a rug on the ground, and we gladly sat down. We had hardly got through the first hymn, when she abruptly interrupted us and told us to be off; so we had obediently to take our departure.

Farther on we found a more congenial company, who listened very well to Annabāi, our Bible woman, as she told them the plain truths of the Gospel. This sent us home with lighter hearts.

One day Annabāi and I found ready listeners. We soon had twenty or more people around us, who were as attentive as we could have desired. Annabāi, while telling them the story of Adam and Eve, described Satan's appearance in the form of a serpent. This attracted a woman who was passing by at the time, and she stopped to listen. Finally she ventured the remark that a snake has legs, but that they are within its body instead of without. The majority of our audience agreed with her. They had quite a heated debate on the subject. These people think nothing of interrupting one in the midst of one's address, to ask all sorts of ridiculous questions.

Some women weeding in a cotton field gave us a cordial invitation to come and speak with them. We gladly availed ourselves of the opportunity, though they did not stop working while we preached to them; on they went, looking up occasionally to give a nod of assent.
Lately, we have been working amongst the \textit{Kanbi} (farmer) caste. At one place there is an interesting character in the person of an old lady. The manner in which she called her neighbours together to hear us was most amusing. Several children joined the company uninvited. The old woman immediately arose, and taking each child, inquired to what caste he belonged. If the caste was idolatry others bow before the idol worshiping. Over the head of that day, heard for the first time the Gospel story. She was terribly frightened at my appearance, her eyes fairly glared at me, and she screamed for me to go away. She said to me, “The Gospel is a free gift for you and for all who will believe and accept it.”

\textbf{INCIDENTS IN THE WORK}

\textbf{AT DARYAPUR}

\textbf{BY CARRIE BATES ROGERS}

\textbf{ONE} morning I went alone to a near village. After two or three refusals from the people to allow me to enter their homes, or sit outside near them, I sat down by the roadside, and quite a number of men, women and children gathered around me and listened to the Gospel story. Afterwards I went up a hill to a cluster of houses, and seeing a woman in her doorway I asked her if I could come into her vāda (yard) and tell her a sweet story. She was terribly frightened at my appearance, her eyes fairly glared at me, and she screamed for me to go away. The more I tried to conciliate her, the more enraged and frightened she became, and called loudly to some men near by to come and protect her. She said to me, “I am a decent woman alone in this house, and why do you come here?” She used most abusive language. I was
compelled to make a speedy retreat. None of the women in the near houses would allow me to enter their yards. Since that time some of us have had several good times in that village. There is one place in particular where an elderly woman always asks me to sit in front of her house and talk to large companies of people who gather around. I have prayed that somehow the other woman may yet be led to hear the Gospel, for she evidently thought I was a man, having probably never seen a white woman before.

We are situated where we see more than ever before the awfulness of idolatry. It seems sometimes as if the people had gone mad. They rush around after a horrible little image, which is carried with the greatest care, and spend almost whole nights in the streets, sometimes in a pouring rain.

A man living near us was out with his little four-year-old daughter one rainy night, and the child took cold and died the next day. We suppose she had cramp. Two of us visited the home yesterday, and the poor mother looked as if she would never smile again. It was a joy to tell her that her dear little girl was happy with Jesus. She could not understand much we said, as she speaks Hindustani, which we have not learned; but we ask the Lord to enlighten her sad heart.

There is a family living at one side of our house, where the women never go out except in a closely covered cart. There is a high brick wall between us. When we have service in our front yard, one of the women sometimes climbs up a ladder and peers over to see what is going on, taking pains not to have her face seen; then she removes the ladder from the wall that her husband may not know she has used it.

Our work as a whole is encouraging, while some refuse to listen, many invite us to their homes and seem interested. I have had to go alone to the women part of the time, but am thankful I do not need to do so now. Miss Enright, a dear young missionary, has rendered efficient service as an independent worker for the last three months, but feels led to return to her former field of labour. She is not for the Lord has taken her. Yes, praise God it was He, the loving and the true One. He had need of her so He came down and called her to go away with Him.

Mrs. Searle had been in India one year and eleven months. The first few months were spent in Miss Orlebar’s work at Coonoor, and the last year and three months with us in our mission home at Kaira, Gujarát. Since with us, her life has perhaps been linked with mine more than with anyone else in the home, so I feel that God would have me write these lines. Her sunny, bright ways and her strong faith in God made her from the first day she entered our home a blessing to all of us, and especially to me, for it was she whom the Lord let be

IN MEMORIAM

By Cora Hansen

IN LOVING MEMORY OF MRS. KATE SEARLE WHO WENT HOME TO BE WITH THE LORD FROM KAIRA, GUJARAT, INDIA, NOV. 12TH, 1905.

Mrs. Searle took fever while at the Mahadabad convention on Thursday afternoon Nov. 2nd, and Miss Compton took her home the same evening. She was not at all seriously ill until the middle of the next week, when her heart began to grow very weak. All this time she was very cheerful and patient. During the night on Wednesday she grew very weak and cried out audibly, “Oh Lord, how can I stand it any longer?” Then she said it seemed that the Lord Himself came and stood by her side and said, “Child, it is enough.” She thought it meant healing but God meant something higher.

She is not, for the Lord has taken her. Yes, praise God it was He, the loving and the true One. He had need of her so He came down and called her to go away with Him.
with me during the days of small-pox. For six weeks we shared one another's joys and trials. All through this time she was very bright and cheerful and full of faith and love;—not once did I hear a word of murmuring pass her lips, and I know my life is richer and better because of her close walk with God.

After having been out of quarantine only one week a call came for her to go to Sanand where two of Mr. and Mrs. King's children were ill with small-pox. Again she went forward in the same spirit of love and self-sacrifice, and I am sure if Mr. and Mrs. King were here to day they would tell of the great blessing she was made to them at that time of sorrow and bereavement.

She was very happy in the work here among the girls. Although she was not able to talk a great deal her life was a great blessing. She loved the little girls of her Sunday School class especially, and some time ago she told me that she had written down the names of all the unsaved ones in order that she might pray for them by name every day. Has she ceased from doing this now? No, indeed! Is not the Lord Jesus Himself interceding at the right hand of the Father and is she not one with Him?

She passed away Sunday morning at 5 o'clock, Miss Compton whom she loved so dearly took care of her to the last and loving hands laid her to rest in the Kaira Church cemetery in the beautiful moonlit Sabbath evening, where her body will rest until "the trump of God shall sound, and the dead in Christ shall rise first, and we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Thes. iv. 16-17.

"Sound an anthem in your sorrows, Build a fortress of your fears, Throw a halo round your trials, Weave a rainbow of your tears. Praise the Lord it won't be long Till we see His tender loving smile. Brothers, shout! lift up your heads! Praise the Lord! it is a little while."

WHAT GOD IS DOING!

NOT only afar off now, but in our very midst, God is showing us His glorious power. We quote from several brief letters received this week that our readers may rejoice and pray with us. The work is only begun. Let us be steadfast in prayer.

Mrs. Hamilton wrote on Nov. 9th:—"Sunday evening the break came and we saw the first anguish of soul over sins that we have seen in India and it was music to our ears. The confessions, soul anguish and restitution continued until yesterday, then came sweet peace to all who had been so broken, and most of them were. Things were brought to light that we never dreamed of. We stayed one whole day in the church with them. To-morrow the convention begins and we are very burdened for it."... This break of which Mrs. Hamilton writes is the result of months of earnest prayer and of a time of sifting among the Indian Christians. The convention spoken of was an assembly of the Gujerati native-helpers a few days later than our annual mission-conference. Of this convention Mrs. Turnbull writes:

"It is blessed to see God working. People are actually breaking down and calling on God to save them. They aren't preaching and giving Bible-readings to the people, but just waiting on God and HE is speaking to the people. Most of the time we sat on the floor and waited with the native people in prayer. Then one would get up and confess and another would break out praying, and we knew it was the Holy Spirit's working. Some of Mr. Hamilton's workers are greatly changed and I believe have received the Spirit."

Of this same convention Mrs. Back writes,—"Praise God! the heavens are opened upon us. The Spirit has come into our midst. The workers and their wives are confessing and getting right with God and man. They begin to pray but get so overcome with a sense of their sins that they just weep and weep. Others pray for the Spirit, confessing how fruitless their lives have been. Oh it seems too good to be true, but it is true, Hallelujah! Hallelujah to God and to Him who was slain! Oh it just surprises us to see what a vision the dear people are getting of that cruel cross, and how they are beginning to realize that it was their sins that nailed our blessed Lord upon it. Now we believe God will cause this to spread in the villages. Pray!"...

At Kaira, in our large Gujerati girls' orphanage, the same blessed work is going on. Mrs. Burman writes:—"The Lord is working so at Kaira that they have stopped the school and the industrial work and are holding three meetings a day."
“Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.”

The first lesson of the abiding life which God has to teach us is its negative side—“without Me ye can do nothing.” Most of us learn this only through the experience of repeated failure. It is only when we see our barrenness that we lose confidence in the flesh. It is a surprise to most of us to find that in spite of gifts or strength upon which we have consciously or unconsciously reckoned, we are still fruitless branches. Some of us have even a great show of foliage, but there are no grapes. The awakening to this fact is often humiliating, but it is a wholesome humiliation, for it turns us back to the cause and the remedy. Sometimes it takes God a long time to make us realize that we are only clay vessels, and He cannot trust us with very much of His power and glory until we do recognize this.

Once having learned not to expect fruit from the natural life within us, we shall be ready to repudiate it and have that other glorious Life as a substitute. Jesus is the Life. Life is not something we may have apart from Him: we must have Him! “Abide in Me, and I in you.” It is not so that we can lay in a supply to last for a month, a week, or even a day; it is ABIDE! Here we find one of the chief causes for barrenness—we do not abide. We get disconnected. We do not let Christ abide in us. If we did there would be spontaneous fruit-bearing, not our fruit, but the product of His glorious life within us. Sometimes people ask, “How can I know if I am abiding?” There are these two tests given us:—first, fruitfulness, much fruitfulness; second, answers to prayer (Jno. 15: 5, 7.) There is another result of this abiding life, namely, fellowship. We shall be on friendly terms with Jesus and the Father. The condition is simple,—“keep My commandments.” John tells us His commandments are not grievous. Jesus assures us that His yoke is easy, His burden light. Shall we meet His conditions? It will bring glory to Him, not to us.

God has come very near to us during this past brief month. We have felt His presence in so real a way that it seemed almost tangible to the physical senses. He has come in clouds indeed, but clouds bright with the glory of the eternal world. Although we have wept, yet joy is uppermost, for we realize that God is in our midst. He has hushed our hearts by taking from us two of the little ones of whom it is written, “Of such is the kingdom of heaven,” little Faith Woodward and Anna Eicher; and also one of the missionaries, Mrs. Kate Searle, who had endeared herself to all by her bright, sunshiny ways. We are glad for the short while she has been with us and shall miss her whole-hearted, loving service. In spite of tears, the glory has sifted through the clouds and there is a psalm of praise in our midst instead of the voice of mourning. We praise Him who doeth all things well.

At our convention God came to us with searching, cleansing power which with all the humiliation of uncovered failures in life and heart, yet filled us with joy for His faithfulness and for the work of purifying which He did within us. Our convention was scarcely over when the revival broke out among our Indian Christians in Gujrat, and it is still going on as we have never before seen it in our mission. Along with blessing has come trial and suffering. Beside the three who have been taken from us, many others have been dangerously ill and some slightly ill. God has spared these to us, bringing some back from the very gates of death, but we feel that through this great wave of trial God is speaking to us definitely and calling us to wait before Him to learn His will, and having learned it, to stand in it. Friday, Nov. 24th, was spent as a day of fasting and prayer. Our attitude should be, “Speak, Lord, for thy servant heareth.”

One of the happy events of this month was the marriage of our superintendent Mr. M. B. Fuller with Miss Fannie L. Hoffman. The wedding took place on the morning of the eighteenth of November in the Grant Road Methodist Church (Bombay) in the presence of a few of our missionaries. The ceremony was followed by a simple wedding breakfast in Berachah Home. The whole mission body join in hearty good wishes to Mr. and Mrs. Fuller, anticipating for both of them much added usefulness and happiness in their united ministry. May God give the blessing which maketh rich and addeth no sorrow.
CONVENTION REPORT

THE Lord is in His holy temple; let all the earth keep silence before Him. . . . It was with something of such a hush upon our hearts that our convention began. God brought us to our faces at once by His mysterious providence, and the spirit of prayer did not leave us. We feel that prayer was the channel of the blessings which came to us. At least a few kept vigil night after night and food was left untasted many hours. God did stoop very near and began a great work in our midst which is still going on, and which we believe God will finish. Most of the devotional meetings are reported below. Children’s meetings were held almost daily, although the company of little ones was smaller than last year, many being unable to be present.

On one afternoon we had the pleasure of hearing Mr. Douglas Green of the British and Foreign Bible Society, address us. Mr. Green told us in his interesting way, the origin and work of the society which is indeed deserving of the heartiest co-operation from every missionary . . . Mr. James Taylor’s presence in our midst for a few days was also much appreciated, for he brought God with him.

The afternoons were largely devoted to business. Almost every night a little party of missionaries drove over to Kairà to visit our large girls’ orphanage and enjoy the kind hospitality of the ladies there. At Mehmada-bâd itself every thing possible was done for our comfort and convenience. In every respect all regard this convention as the best we have ever had in India, although there was less direct teaching than ever before. The Spirit of God Himself wrought in our midst so that we felt we needed but few words from man.

MORNING MEETINGS

(Reported by Alice White)

The Lord again brought us together in His appointed place to meet in convention and to meet Him in a new way. At the very beginning we were brought face to face with God through His claiming one of His little ones for Himself. We had barely arrived and exchanged greetings when the rumour reached our ears that little Faith Woodward was seriously hurt by a fall.

Her mother seemed to realize, at once, that God was calling her home, and with the peace that only God can give relinquished the desire to hold the little life that was so dear to her mother heart. For a short time little Faith seemed to rest easier and said, “Mamma, I am better.” So with this hope in the mind of all, that the Lord was yet to spare her to the praise of His glory, our first session opened at 2-30 p.m., Oct. 25, and all knelt in thanksgiving, when one who lives so in touch with the Lord as to have His mind revealed to him, arose in the midst and said: “I have been praying much about this child and God has shown me that this sickness is unto death. Rejoice that she will be with her Saviour and let us pray for the parents.” Almost immediately the news came that God had called her to be with Himself.

The morning sessions of the convention began Thursday, Oct. 26. Mr. Ramsey in the first message, taken from 1 Kings 6: 7, said that God is building a temple and we are now in the quarry getting chiseled into the right shape to be put in our appointed places. The material is altogether, but it must be separated; corners chiseled off so that we fit very close to each other, for there will be no cracks in God’s building. There must not only be love to God but love to one another. There is the plumb-line of God’s love to determine our fitness for the place. It is always our Father in heaven that is dealing with us. Let us look beyond and see Him!

Sometimes He may use our Christian brothers and friends to perfect that which concerneth us. There must be unfeigned love among the brethren, and this means more than confession before God; it means restitution and renewed fellowship; not only a heart emptied of malice, envy, etc., but a heart truly filled with love.

Mr. Andrew Johnson spoke from Gen. 1: 28—12: 1.—“God says, “get away from cities and high towers and let me speak to thee.” How necessary that we get away from our surroundings and let God talk to us; then God is behind our message.

It is only God that can accomplish anything in this dark land. God says, “I will bless you”; only believe and obey. Abram believed and partially obeyed. Abram went down into Egypt and the result was a lie. The humiliation of it was a part of Abram’s sanctification. We all have to go through a school of sanctification and one part of that school teaches us to have no confidence in the flesh. Some have to be deeply humiliated to learn this lesson.

Friday Morning.—After a season of song
and prayer Mr. Erickson spoke to us. His subject was taken from 1, Sam. 15,—“The Opportunity of a Life Time.”

The Amalekites went out of their way to harass God’s people. God’s command was utterly to destroy them which was only partially fulfilled. Saul reserved what could give him pleasure. There are epochs and crises in all lives and this was the crisis in Saul’s life.

Lessons for us: Have we spared Agag? Disobedience in anything is Agag. Is Agag living with us in the form of the “old man?” God has declared war against him and decreed that he should die. (Rom. 7:6). He was crucified; it was a finished work. In Him we were crucified and are now seated with Christ in the heavens in God’s purpose. “Come out and be ye separate.” Christ steadfastly obeyed: Saul only until his desire was crossed. The Amalekites must die! If they stay near our abode they will surely affect us.

Mrs. Ramsey followed Mr. Erickson with a message from Mark 3:1-8. Let us forget all probable surroundings and see only the man with the withered hand and Jesus. The Lord called him out from the midst and commanded him, saying, “Stretch forth thine hand.” We ought to be so occupied with the presence of Jesus and His commands that we lose sight of the nearest or farthest, and that we will comply without any struggle or any reserve in our minds, but only hear the Master’s voice.

Then from Exod. 8:5 again comes the command from God: “Stretch forth thine hand.” We are surrounded by the Egyptians, but God will make a way.” God commands, act!

Mrs. Cutler then gave a short message from Jno. 12:3-6. Mary ought to have sold the ointment and given to the poor according to our thoughts but, “God’s thoughts are not our thoughts.” In 1 Sam. 9:16 Saul was anointed king over Israel, but in 16:3 David anointed unto the Lord. So we are to minister unto Him: it may be in communion, it may be in service. His desire is that He may have the first place in our hearts.

Saturday Morning.—Again the notes of praise were heard indicating the time for meeting together again in His presence; after prayer and a message in song: “None of self and All of Thee” by Mrs. Turnbull, Mr. J. Johnson gave a Bibletalk on “The Blessing.” He said, We have all come here to be blessed. Let us look at this from cause to effect. (1) What the blessing really is, Eph. 1:4. (2) What the characteristic of the blessing is Eph. 1:3. It is spiritual. (3) What the essential is—Eph. 1:4. Be filled with the spirit. (4) Where the place of blessing is—it is in the heavens. We are raised up to the throne of God in Spirit. It is decreed that we should be blessed. We have to appropriate spiritual blessings and maintain our position. What the condition is:—(1) Confession. In Gen. 32:24-27 we find that the blessing was a birthright. Jacob stole the blessing. Are we trying to steal a blessing? God wrestled with him; God wrestles with us individually; He will touch the hollow of our thigh or the thing that hinders until we acknowledge our name and nature. Then He will bless us.

Sunday Morning.—The services for Sunday were opened by a short prelude of singing followed with prayer. Then an earnest message in song and testimony was given by Miss Leonard. This testimony was followed by many others. Mr. Fuller then gave the address of the morning from Ps. 65:2 on prayer, showing the sinner’s need of prayer, and God’s willingness to answer. There is no place out of God’s reach if we pray. Amos 5:4. God’s challenge!—“Seek ye me.” 1 Jno. 5:14,—our confidence. Jno. 5:15 We know. Eph. 3:16-17 God’s ability and willingness. He is in us to work out His desires, and as He lives in us His desires are our desires. Be rooted and grounded in love. The fruit in our outward life will be in proportion to the life below the surface. We must be rooted and grounded. The purpose of prayer:—(1) to be conformed to Christ. (2) To do the will of God. Ye have not because ye ask not, or because ye ask amiss. Rom. 8:26. The Spirit helps our infirmities.

Sunday afternoon. The meeting opened as usual with song service followed by prayer. After a few testimonies of God’s personal dealings, Mr. J. Johnson spoke from Jas. 5:11 on “God’s Workings.” Mr. Franklin gave the next message from Gal. 1:15, 16 on “God’s Call,” and Mr. Fuller gave another short address on prayer.

We then had the opportunity of again unitedly partaking of the Lord’s supper, and our hearts were filled with thanksgiving for His sacrifice and filled with the hope of His coming soon. The meeting was adjourned after a short dedication service for little Ethel Duckworth and Allan Wark.

Monday Morning.—The meeting opened by song service and prayer. We then listened to a message through Mr. Andrew Johnson from Rev. 13:2-4 on “My Beast.” Secular and
THE INDIA ALLIANCE.

religious papers have joined in a beautiful chorus,—beautiful to some, saying peace, peace when there is no peace. The beast is everywhere in politics, in society, and religion. We each have a beast, and his origin is in the human nature and his seat in the heart. Have you recognized him, and what have you done with him? He can be overcome by the blood of the lamb and the word of our testimony. He shall not have dominion over us.

This address was followed by prayer and a short address by Mr. J. Johnson from Lev. 9: 24, on "Strange Incense." Several personal testimonies were given and as each one looked at himself as God sees him there were many visible breakings down in all parts of the room. There was a great time of heart searching and burning away of the dross which lasted until 1 p.m. when all adjourned for a short time.

Tuesday Morning.—All came together again in song service. After prayer Mr. Fuller started a song full of praise to God for what He had wrought in our midst, for the missionaries realized how short they had come of the glory of God.

He then spoke from Num. 6: 24. The countenance the indicator. The sun is always the same but a cloud may come in between. A very small speck of mud on a telescope will impair its usefulness. Mr. Fuller then spoke at length from Jer. 15: 10-16.

Again we had another prolonged testimony meeting in which the spirit carried on the work already begun.

Wednesday Morning.—The spirit led all to get down on their faces before God and pour out their hearts before Him asking pardon for mistakes made and again renewing their committals unto Him. One after another the voices ascended to the throne in billows of self-abnegation and desires for the entire control of the Holy Spirit for the future. The entire morning was spent in this way.

Thursday Morning.—After an evening of special prayer for the way Heaven had been opened to each one we had a service of song and prayer followed by a short message from Eph. 5: 17 on God's will to heal.

This was followed by an anointing service. Many felt the need of a definite touch from the Lord for their bodies, so the front seats were filled and Mr. Fuller and Mr. Moodie in the name of Jesus laid on their hands and anointed with oil that by the grace of God and the finished work of Jesus these dear ones might be made whole and receive all He had for them. After this many were anointed for service. Some of the senior missionaries wished to be separated in a still deeper way and endowed with the Spirit for a complete service, and some of the younger missionaries were set apart for the new work that they were about to enter upon.

The last to be anointed were Mr. Moodie and Mr. Fuller, and all felt unworthy to lay their hands upon the head of the latter, who had spent his life so faithfully in the Master's service in India. But they realized they had no part in it, but looked beyond the poor instruments and saw Jesus only. This service lasted several hours, but at last all separated, many feeling that they had realized the blessing for which they had come, and that in the future it would be Christ, who should live through them and in whose power many would be led to believe on His Name. All praised God for the best of all conventions that they had ever attended.

Evening Meetings

(Reported by Kate Knight)

Wednesday evening was spontaneously chiefly given up to prayer. We were indeed afflicted as a body, and felt it deeply. No one but God could keep our dear bereaved ones in the comfort He had manifestly bestowed upon them through the day, and no one but God could gently melt us together in those hours which would have been sad indeed but for the fellowship of His love. How much He softened us and prepared us for blessing through the home-going of little Faith we may never know, but it was the first great factor in a never-to-be-forgotten convention.

Thursday evening Mr. Fuller having given us as a key-note of expectation that God would do a "new thing" at this convention, urged that we take courage, and keep on, and seek Him, the Lord Himself. This certainly was the Lord's message to us, as it has proved to be exactly the thing needed.

Friday evening Mr. Taylor of Landour, North India, who is a missionary to soldiers, spoke to us most earnestly on the subject of being in the place of obedience, using chiefly 1 Kings 13. Among other things, he said the position of obedience brings blessing which work cannot. A man in the will of God has holy boldness against all evil. Even an idolatrous king bent before this man of God, who lost all resentment and prayed for the king. He also committed God. Obedience leads to power more than prayer does. But obedience does not free from temptation. This man met it. We should not commit God—before the heathen if we are not ourselves right with
God. This man was true, he even refused the king’s bounty, but the devil would not give him up. The man by sitting down under the oak seemed to make a halt out of the will of God, which led to the sad results given in the chapter. Even a lion and a donkey can agree over a dead man, so Satan has no controversy over those spiritually dead, but when one is in the will of God there will be struggle. Is there anything in our lives out of His will? We should not ask man about what we ought to ask God about.

The messages of Saturday evening brought out the thoughts of sincerity and freedom in spiritual life, that it should be flowing, not choked up; that we cannot be more than conquerors until we make an unconditional surrender; that tempest, volcano, earth-quake, etc., only reveal God’s power, not God. He is revealed only through His Son; that we should prove God by meeting the conditions of His promises; that we must commit ourselves if we would receive blessing; that we lack earnestness in seeking God’s fulness, and that we do not commit God because we are afraid, and so are living the child-life instead of that of full-grown souls.

On this evening and on those preceding it our musical friends sang to us some very searching things about God. Then the Lord gave Mr. Moodie courage and love to give us a very uncomfortable talk, part of which was as follows:—New things never come except through new aspirations. We are brimful of glorious truths, but the world is throwing these things in our teeth and saying, “We’ll have none of these, you don’t live them.” God will give us something to do on a low plane if we won’t come up to a high one. Our work is not what God wants; He wants us: we need to nestle close to Him and get acquainted with Him or we shall be mutual strangers. Careless and wrong talk goes on in influence which we can never stop. We can’t make it all right by “putting it under the blood.” The evil results and influence of a wrong act or speech go on after the thing itself has been pardoned. This a dreadful and solemn thought. The new thing we want is Jesus. He is in clouds waiting to reveal Himself. We are leading poor, empty lives. It is not trusting God always to be asking Him to reveal Himself. God wants to make us confidential children.

These words the Spirit used to cut through some of our dull hearts, and from that time until 2-30 in the morning the meeting was such as some of us had never before witnessed. Weeping and confessing and praying filled the house without any confusion. It was a time of searching of hearts and laying down of lives. Men and women wept as children, and some painful failures and sins were that night transferred from burdened souls to the place of God’s forgetfulness. We could scarcely bear to leave the room so surcharged with the Spirit of the holy, loving God. Surely His cleansing is mighty!

Monday evening Mr. Moodie again spoke to us after this manner:—

Eph. 5: 1, 2. Be ye followers of God as dear children, and walk in love. 8th verse, Walk as children of light. 15th verse, “Walk circumspectly.” In the previous chapter we are told to put off the old man with his lying, evil speaking, etc. These are the things that destroy unity and grieve the Holy Spirit. Then we are told to be kind and tender-hearted to one another. Chapter 5 says we are to be followers of God as children, not as servants. Servants are always gossiping and talking about their master’s business; children don’t do that. They climb up in their father’s lap and nestle there. God’s attributes are like the alphabet of a language, Jesus is the language. Sanctification is one-half nestling close to God, and the other half obedience. God is love, we are His children, therefore we love.

We are to walk as children of light; not carrying light, for we are light; it lives in us. We are not to show forth the gospel but to be it. God will not read our reports as to what we have done, but as to what we were when we did it. Sanctification is not abstract, but Jesus Himself. God wants Jesus to live out His life in us. Actively, sanctification is denying self, passively, it is Jesus dwelling within.

We are to walk circumspectly (guardedly). If we are to be light, the life must be true to the core. There is no real power except Jesus, He is power.

Tuesday and Wednesday evenings were given chiefly to testimonies, many of which rang with praise for blessing received during the Convention. The chief blessing to some of us, however, was not that of satisfaction, but an intense hunger after God, inwrought by the Spirit, which if not quenched surely means a deeper filling than we have ever yet known.

"Maranatha."
WILL the reader come with us while we look at a sad picture seen on a recent holiday in India, the land of the blazing sun. We are sitting in a native rest-house in a small village. Near by is a Hindu temple, crowded with worshippers of Vitobâ, one of the incarnations of Krishnâ.

As we talk to a little company of men who are not engaged in idol worship, the noise of drums and cymbals is filling the air about us. This noise is accompanied with singing and comes from the idol temple mentioned above, into which men and women pass to offer flowers and sweet-meats to the gods. At the entrance stand two sádus or gurus, (holy (?) men), Around the eyes of one of them are streaks of dirty paint. The other also has paint and ashes on his face. They have long, matted hair and their scant clothing is unclean—not to say filthy. And these are the priests! They stand here to bless the people who go in and out of the temple. One spreads a loose garment at his feet, perhaps that the people may walk over it and receive the good that its virtue-imparting qualities may bestow! The other has in his hand a kind of wand made of peacock feathers. This he waves over the people’s heads. One or the other, now and again, lays his hand on the head of a child in its mother’s arms, or on that of a grown person. This is the priest’s blessing. Both are smiling benignly and the while are incidentally begging—for the gods! The court of the temple is nearly full of worshippers; but we may not enter to look at them for our feet are unholy—being covered with leather, and besides we are aliens. So we sit in the châwâdi (rest-house) and tell a little handful of men about the God who created all things and whose heart is so moved with love that He gave His only Son that we might have a real guru (teacher) and Saviour.

And now the din has increased. The people are filing out of the temple, headed by the musicians with beating of drums and clanging of cymbals. They sing the praises of the gods they worship, and those in the multitude who know the words join in the singing. Others only move their lips as if they would like to help if they could. They keep time with the music by striking the fingers of one hand into the palm of the other. But back of the musicians and before the main body of the procession are—the gods! One or two are hauled in a little wagon, a very crude one, such as a father at home might make as a plaything for his child. And the gods look like two fantastic dolls. Their heads bob up and down and back and forth as the wagon is drawn along the stony road. The others are in a palanquin carried on men’s shoulders. Both palanquin and wagon are accompanied by individuals with peacock feathers used as fans to keep evil spirits (or, maybe, the flies), away from the gods! The crowd follows on behind—a crowd in which are gray-headed men and women and wondering children, with all the intervening ages. As the wagon bumps over the stones one of the gods (perhaps the other too) is displaced and loses his balance. He must be re-adjusted by one of the men, the one with the fan, I think. No one seems perturbed by this. They still follow, and still sing and keep time with apparently no thought that such a helpless god is unworthy of adoration.

And this is a little glimpse of heathenism! Tears start as we behold the sad, sad reality. Our voices choke as we ask the men near us—men not in the procession—if they think that this is God. They shake their heads negatively but seem to wonder that we should be so moved. And our sorrow is increased by the thought that they so little understand. The crowd moves on to another temple some distance away. There the heathen rites are continued, and longing, restless souls try to satisfy the longing and fill the void within by various forms of worship. The evening before they sacrificed goats and cattle and sprinkled the blood in their homes, with some crude, faint idea that it would atone for sin. The servants of the living God have been among them to-day, telling them of—the Lamb slain from the foundation of the world, and of blood more precious than that of bulls and goats. But only a few have heard or have cared to hear. The darkness is so dense! Their minds so blind! Oh, reader, do you pray that the Spirit of the living God may open these blind eyes? Do you plead for the missionary, who is charging the very citadel of Satan by coming to such a land as this? If you do, you equally share in his victory. If you do not, you are partly responsible for his possible defeat. Pray, oh pray!
RELIGIOUS MENDICANTS

The following is a quotation from a Hindu paper, the Sattiarthamani:

"We cannot too vigorously deplore the false piety and sense of religious merit which feeds fifty-two lacs (5,200,000) of these lazy, worthless fellows in the land to-day. For, be it remembered, that in addition to the millions of priests and temple attendants who legitimately live upon the offerings of the people, the host of roaming, pestiferous, and morally rotten sadhus, which is nearly two per cent. of the population, lives entirely and sumptuously upon the poverty of the land. Even supposing that the support of each of these unproductive beings costs only 40 rupees a year, in the feeding of the whole army of them the people assume annually a burden of about twenty-one crores of rupees (14 million sterling), a sum which does infinite harm and not a whit of good to recipients or to givers, and a sum which, if used to irrigate the land or to build good school, would bring unspeakable blessings to the poor people of the land. It would support annually, for instance, 2,080,000 primary schools, educating some 60,000,000 children—about fifteen times as many children as are found in all Indian schools to-day and nearly all the children of school-going age in the country.

"We should not complain if this enormous charity of the people were wisely directed, or if these sanyasis were in any way worthy of support. But no one claims that one in a hundred of them is worthy of help; it is only the offering of a foolish superstition and of a selfish hallucination that thereby one acquires merit for the future world! We are glad to see that Hindus themselves are beginning to rouse themselves to antagonize this stupendous folly."

MANAGER'S NOTICE.

Subscribers will please take notice that the date of the expiration of their subscription is marked on the label alongside of the address on the wrapper: the same will also be recognized as a receipt.

In case of renewals, or correction of any error in the date or address, the date and the number above it should always be mentioned as well as the address.

India Alliance papers marked 'Sample Copy' on the wrapper are being sent to friends by our missionaries who will be glad if their friends will subscribe.

THE PRAYER OF TWO YEARS

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things."

The prayer of two years has been answered and Beracha Home is sold. In its place a house has been rented which, though not far away, is in a much quieter location and in many ways far better suited to our purpose as a mission headquarters.

Mr. and Mrs. Eicher, who for nearly two years have so patiently filled a very trying post in Bombay, have at last received the desire of their hearts in being transferred up-country. They are now in Buldānā, Berar. May God bless them very much in their new place of service.

Mr. and Mrs. Franklin have gone for a year to assist in that great work begun years ago by the Lord through His dear servant Pandit Ramābāi in Kedgāon. We shall miss them much, but the Master's work is all one and we cannot grudge them to any part of it when He calls. The wonderful spiritual revival which began about five months ago in Kedgāon continues and widens and deepens until it has become a great river touching many parts of India.

The revival in our own mission spreads and kindles from station to station. News comes of God's mighty working in Amrāoti, Chandur and Akolā. There is a "sound of a going in the tops of the mulberry trees," and news comes nearly every day of some new mission or new place where the purifying, empowering Fire of God's Spirit has descended on His people. Oh may He go on till dear old India, this Valley of Dry Bones, this Despair of us all, is aflame from north to south and from east to west with the light and the Glory of His Great Name!

The cold season has commenced and the boys in the Dholka orphanage have not enough clothes and blankets to keep them warm. Indian friends who have old quilts or blankets to give away would find their gifts greatly appreciated by the boys, who are at present really suffering from the cold. 'The need is a very real one. There are over three hundred boys and 'two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.'
# List of Alliance Missionaries

## BERAR—

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<tr>
<th>City</th>
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<tbody>
<tr>
<td>Akola</td>
<td>Mr. and Mrs. W. M. Moyser</td>
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<td>Mr. and Mrs. R. S. M. Stanley</td>
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<td>Miss M. Veach</td>
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<td>Mr. S. H. Auerheim</td>
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<td>Mr. and Mrs. P. C. Moodie</td>
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<td>Miss M. Barr</td>
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<td>Chandur</td>
<td>Mr. and Mrs. W. Ramsey</td>
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<td>Mr. E. R. Carner</td>
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<td>Daryapur</td>
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<td>Miss M. Millham</td>
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<td>Malkapur</td>
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<td>Murtizapur</td>
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<td>Shegaon</td>
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<td>Miss E. Ashwood</td>
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## GUJARAT—

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<td>Ahmedabad</td>
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<td>Sabarmati</td>
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## KATHIAWAR—

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## BOMBAY—

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<td>Mr. and Mrs. O. Dinaham</td>
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<td>Mr. &amp; Mrs. C. W. Schelander</td>
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