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

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

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The affairs of the Mission in the field are administered by the Superintendent and a Council, composed of nine members of the Mission elected at the Annual Convention.

The Alliance is unsectarian and its special object is the evangelization of neglected fields: 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 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.

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 will seek to deepen the interest and stimulate the prayers of all who may read it, by showing the encouragements as well as difficulties of the work.

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**Intercession**

Oh, for a passionate passion for souls!
Oh, for a pity that yearns!
Oh, for a love that loves unto death!
Oh, for a fire that burns!
Oh, for the pure prayer power that prevails,
That pours itself out for the lost;
Victorious prayer in the Conquerer's name.
Oh, for a Pentecost!

Infinite Saviour, in mighty compassion
Take Thy poor child to-night;
That which she hath not in tenderness give her,
Teach her to pray and to fight.
Cost what it may of self-crucifixion
So that Thy will be done;
Cost what it may of loneliness after
So only souls be won!

Jesus, my Saviour, beyond telling rare
The jewel I ask of Thee,
So much it meaneth, this talisman, prayer,—
Wilt Thou not give it to me?

Thou art speaking now.—Dost Thou give to me
A choice, as in olden time?
Dear Lord wilt Thou put the end of the rope
That pulleth God's prayer-bell chime
Into my hand, with Thine eulogizing,
That nothing may be of me?
When it soundeth above, our Father will know
It is rung, O Beloved, by Thee.”

—Selected.

**BELIEVING GOD**

*By George Muller*

Just in the proportion in which we believe that God will do just what He has said, is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities, or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the Word of God, because faith needs nothing of the kind. Faith rests on the naked Word of God. When we take Him at His Word the heart is at peace.

God delights to exercise our faith, first, for blessing in our own souls, then for blessing in the Church at large, and also for those without. But this exercise we shrink from instead of welcoming.

When trials come we should say, “My heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards.” Trial is the food of faith. Oh, let us leave ourselves in the hands of our heavenly Father! It is the joy of His heart to do good to all His children.

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we may by them acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty, and a righteous God, but we shall find how gracious He is, how gentle, how kind, how beautiful He is—in a word, what a lovely Being is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children.

Now the nearer we come to this in our inmost souls, the more ready are we to leave ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, “I will wait and see what good God will do me by it,” assured He will do it. Thus we shall bear an honourable testimony before the world, and thus shall we strengthen the hands of others.

“According to your faith be it unto you.” “Faith cometh by hearing, and hearing by the word of God.” “All things are possible to him that believeth.” “He that believeth on Him shall not be confounded.”
Station Notes

CHANDUR
By William Ramsey

While we knew God had greatly blessed us in our convention at Mehmadabad, some of us felt there was yet lack of a definite manifestation of the power for service, and that we could not go out to the villages without a clearer manifestation of the power and presence of the Holy Spirit in our own lives as well as in those of our native-workers.

A few of the missionaries from surrounding stations therefore agreed to meet at Chandur further to wait upon God and see if He would not be pleased to "do a new thing" for us. This gathering also broke up without any further outward manifestation of His power than a softening, mellowing influence in our hearts and a strong conviction that we should soon see His working.

Some of the missionaries returned to their stations to assemble their native-workers and other Christians who could attend, to wait still longer upon God.

After a few days of waiting upon God, hearing that the Holy Spirit had come upon the gathering at Amrati in deep conviction of sin and transformation of lives, I went there and invited Mr. Erickson and four of his workers to return with me to Chandur next morning.

They came and we commenced our meeting at 9 a.m. on Thursday, Nov. 23rd. In the morning meeting nothing special occurred but in the afternoon of the same day, suddenly, there was an outbreak of confession of sin, restoration and making right of wrongs—some of them of long standing, making up of quarrels and then witnessing to joy, peace and conscious presence of the Lord.

Two Christians who had been baptised in Akola years ago but had gone back, lived among the heathen and so hardened themselves that their case seemed almost hopeless, were convicted of their sin, broke down in agony and found peace and restoration. Through His grace none of those present at that little meeting were left out.

Next morning one who had been saved years ago from the awful sin of opium and been a witness for God among his people, but had again yielded and been brought under the curse, was restored and brought into blessing. Our helpers seem to have learned that what could not be accomplished by years of teaching and ordinary preaching, could be accomplished in one short hour by the power of the Holy Ghost, and we are thankful for the lesson.

Though the work done in these hearts was very definite and real yet we see much more to be desired and at times the enemy seems to come in like a flood so that much prayer and waiting upon God are needed if the ground is to be maintained.

We are now looking to God expecting that the testimony of these witnesses may bear fruit among the heathen to the salvation of souls, and that some who have been intellectually convinced of the sin and folly of idolatry through the preaching of these dear people, may have courage openly to renounce it and confess Jesus as their Saviour.

Pray that the work may continue and increase in power and blessing till Jesus comes.

PRAYER AND BLESSING AT KAIRA
By Mary Compton

"Ask and receive that your joy may be full,"
"The effectual fervent prayer of the righteous... availeth much."

Praise God for His wonderful goodness to the children of men! Dear Miss Decker, now in glory, Miss Woodworth in the homeland, and the late Mrs. Searle, with others, had long desired and prayed that God would pour out of His Spirit upon our girls at Kaira. Little did we realize the depths of sorrow and trial which would be the means in God's hand of making all this real. But He, who knows all from the beginning, and who has made us know that if we would have His best we must count and pay the cost, has in His love and wisdom sent us the bitter-sweet,—the "rod and staff." Our hearts bound with joy and thanksgiving as we contemplate all that God has done among us during these past weeks.

Some two months ago God put it on our hearts to lay aside all work and study in the orphanage here, in order to wait upon Him for the outpouring of His Spirit upon us. His leading we gladly followed, and for many a day there was little else thought of save our
need before God. All day long, from as early
as five o'clock in the morning, and earlier
sometimes, until late into the night we waited
in prayer for many days.

We rejoiced greatly as we saw our dear girls
abandoning themselves to God and His search-
ing. Deep was the conviction, and melting
the weeping, as one after another acknowledg-
ed her sins and asked forgiveness. While the
general meetings were in progress some would
become so convinced that they were obliged
to go out and make things right, only to
return radiantly happy. Except to the discern-
ing ear the meetings would have seemed utter
confusion, for while many were at one time
praying aloud, some were crying and some
were laughing or singing. We, as mis-

So earnestly for the salvation of
aries, had no part only as
their care. One day one rose in the meeting,
and only one raised her hand. Just think,
"Oh please pray for my girls. I asked them
to-day how many of them know they are saved
and only one raised her hand. Just think,
mamma, only one, only one!" and she broke down
and wept bitterly. Will not God hear her
prayers and many other such? We are having
special meetings for the matrons so
that the matrons are so burdened, and work
so earnestly for the salvation of the girls in
their care. One day one rose in the meeting,
and with tears running down her face said,
"Oh please pray for my girls. I asked them
to-day how many of them know they are saved
and only one raised her hand. Just think,
mamma, only one, only one!" and she broke down
and wept bitterly. Will not God hear her
prayers and many other such? We are having
special meetings for the matrons so
that they may come together to present their needs to
God. These are seasons when the Father
especially blesses, and we believe that He will
give many the desires of their hearts.

At our annual convention we received the
message, "Behold He cometh with clouds," and as the days go by we begin to under-
stand its meaning better. There have been
clouds, heavy clouds,—"But God." The ill-
ess and death of our dear sister Mrs. Searle
was a great sorrow, but on the other hand God
has rejoiced our hearts with the gracious out-
pouring of His Spirit which has meant
souls eternally saved and many believers
quickened into new action. Then my own
recent severe illness (I was thrice brought down
to death’s door) was more than paid for by
the manifestation of God’s life-giving power,
and the rich blessing to us all which followed
after the heavy strain of watching and
suspense. And now we have another joy in
the return of our dear sister, Miss Wells, from
America. Her coming brings great gladness
to the whole school, and we rejoice together
with full hearts.

Surely, "God hath done great things for us
whereof we are glad." However there is yet
much land to be possessed, and many souls
still unsaved. Pray for us that God may not
be hindered in the completion of what He
has begun. The enemy is doubly busy now,
and will do all in His power to turn aside the
girls’ minds from the one thing most needful.
But—"the Lord our God in the midst of us is
mighty."

MURTIZAPUR: WORK AMONG THE
WOMEN

BY ANNIE C. CUTLER

NOTHING very special to write about!
No glowing "Report"! Only a brief
reference to one part of the daily work,
there being in the writer’s heart the desire that
the readers of the Alliance may unite with her
in praise to God for His precious enablings in
His quiet service here during the past six
months, and also be further encouraged to
continue in prevailing prayer. One is fully
convinced that very much of that which is
accomplished is the result of the faithful,
perservering prayers and intercession of many
of God’s dear children.

Returning with our two little ones in July,
it was with a grateful heart that once again
the opportunity of visiting the women lay
before one. Direct work among them had had
to be suspended for some time. Inspired with
fresh courage and hope it was re-started and
one found that the Lord had gone before and
prepared in a new way for the teaching of His
Word. On the first visit to two near villages,
people of various castes themselves express-
ed the desire to be visited and taught weekly;
in the town on the left of us, from the first two
houses visited, came the same request; then
on the right of us in Murtizapur town itself,
among three different sets of people, the same
thing was experienced. Thus in a short time
the work for every afternoon in the week
(Friday excepted) was arranged, seven gather-
ings in all, those in the houses exclusively for
women. The others usually are composed
of men as well as women, of the lower castes.
Being the rainy season, it will be understood that only the classes held under shelter could be attended, but it is a cause for which to praise God that at the end of this year 1905 they are still in existence with many interested "learners." The two villages have had to be dropped, the tonga (cart) being now right out in the district, but entrance has been effected into another high caste home in the town and belief entertained that other such doors will soon be opened. The opposing forces which have to be met and overcome even in "keeping up" this little amount of work are too many to commence enumerating them, and if mentioned might not be appreciated save by "mother" workers in like circumstances; still we know the great adversary is the same the wide world over and does not easily relinquish his grip of men and things; but praise God, Jesus is Victor and the new year finds one rejoicing in Him and going forth abounding in hope by the power of the Holy Ghost that very soon there will be a glorious ingathering into the True Fold from among the multitudes of lost sheep in heathen darkness. To Him be all the glory!

EXPERIENCES IN VERÁVAL.

By R. J. BENNETT

THE peninsular province of Káthiáwar which lies to the west of Gujarát is divided into ten divisions and 188 states, varying in size from an area of 3,283 square miles and a population of 395,428 down to a small portion containing five villages. These states are graded 1st, 2nd, 3rd class, etc. according to their size and income and are governed by Rajput and Mohammedan rajahs or native chiefs. The rajahs of the three highest grade states are allowed to be the sole rulers if they are competent; but otherwise an English official is put in the place of the incompetent rajah till the eldest son is qualified to take it. This has been done in several states and in such cases great improvements have been made, especially in the chief towns, and very little opposition to Christianity is met with in these places.

Káthiáwar has a population of 2,300,000. There are 4,369 towns and villages, the area being 20,559 square miles. The extent from north to south is 175 miles and 200 from east to west. Káthiáwar in some respects is like a foreign country. Duty has to be paid on all goods, and a European or foreigner cannot reside in a first class state without a passport from the rajah who can refuse to give it if he so desires.

It was in this new and almost untouched field that our council decided to open mission work, sending Messes. Turnbull and Armson to Porbandar and Mr. Greengrass and myself to Verával, a town in a first class state.

After three attempts a house was secured, and on our final arrival Oct. 11th, the authorities, on finding we had no passport, talked very strongly of notifying us to quit the town. That took us by surprise, as we were not aware that it was necessary to have one. However, we dropped a note to the Dewan the Rajah's chief officer, and then calmly and prayerfully awaited events. After twenty-eight days we were informed: "His Highness the Nawáb Sáhib refuses to give you permission to settle in Verával." That was indeed a set-down, but we had the assurance that God was working out His own plan and would allow nothing to interfere with it; and that if it was His will for us to stay He would make the way clear.

The news soon went round that we were living in the town, and remembering Mohamet's method of making converts at the point of the sword, they thought we were going to compel people to become Christians and punish those who refused. But they soon found that we were going to act in quite the opposite way. Nevertheless there was quite a stir made over the two Sahibs living in the town and nothing would convince them but that something serious was going to happen and that the quicker they got rid of us, the better. They said, "If these two Sahibs are allowed to stay here we all shall be defiled." So they did what they could to have us turned out of the house, but it being rented for six months, they knew the landlord could not turn us out till the end of that term. Their only chance now was to work through the Dewan and get him to execute the Rajah's wishes. Consequently the Dewan, with his staff, came to Verával (Jan. 9th) and summoned me before him and then ordered me to leave as soon as possible. In the talk that followed, he said he was not opposed to missions himself, but that the Rajah's orders should be carried out.

A few years ago a certain missionary came to Verával to start mission work and after being here awhile, was compelled to leave
THE INDIA ALLIANCE.

WORK AT MUKTI
BY WILLIAM FRANKLIN

The work of Pandita Ramabai, called Mukti, has been brought to the attention of the world through the recent revival. We came here in response to a call from God to teach His Word. This has given us an opportunity to see the work from the inside. Since the revival there has been much criticism from those who have viewed it from the outside. Reports of fanaticism and wild-fire have been circulated. This is not to be marvelled at. Every work of God is criticised. We would like to give our readers a brief view of the revival and its results.

The revival began last June, although from the first of last year a prayer circle, whose numbers were continually increasing, was formed to pray for an outpouring of the Spirit upon India. One morning about three o'clock as some of the girls were praying, one of them cried out that she was burning up. Her companion saw her as in a flame of fire, and started to get water to extinguish the fire, but God seemed to warn her not to quench the Holy Spirit. She continued in prayer, others were awakened and joined in it, and the Spirit was poured out. This was the beginning of a wonderful work. Since then the Holy Spirit has carried on His work with various manifestations. Some have received what they themselves call the baptism of fire. No one has taught them of this, it is their own experience and named by themselves, for there seems to be first a burning up of sin and the self-life, then the abiding presence of God in the heart like a consuming fire, accompanied by great joy and an intense love for God and souls.

But the most wonderful of all has been the spirit of prayer which has been poured out upon them. Requests for prayer from other lands, and also from various missionaries for individuals and communities in this land, have been sent to them, and they truly intercede with God. From the beginning they began to pray simultaneously. As the spirit of prayer came upon them, each would cry out to God for the special object laid upon her heart. From a distance it sounds like the roaring of many waters or the rolling of thunder. This has been much criticised, but it has been so spontaneous and so evidently the work of the Spirit, that no one has felt free to stop it. When it has been attempted, it has quenched

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Editorials

If one stops to consider, he cannot but be struck with the tone of many of the prayers we commonly hear in both large and small assemblies of God’s children. A thoughtful stranger to our ideas of God and our relation to Him, would judge from many prayers that God is a capricious despot who must be conciliated, from whom benefits may be extracted by sufficient coaxing or persuasion or through a finely presented argument of the needs and merits of the case in hand, or by much speaking. The thought that the suppliant was dealing with a loving Father whose delight is to give good gifts, would scarcely enter the listener’s mind. This is particularly true in prayers offered for special objects, and many people mistake this sort of prayer for the prevailing, agonizing prayer spoken of in Scripture, not realizing how far removed they are from the Scriptural ideal.

In the first place we need to realize that no words of ours are necessary to conciliate God’s favour, nor could any be efficacious. All that is needful has been done by Jesus Christ. God is reconciled. His favour is now directed toward every suppliant who comes in Jesus’ name. Because of that name our request comes into consideration before God. When we go to God in any other way, it is like a stranger, ragged and wretched, who approaches one for help and asks of him many favours to which he has not the slightest claim. He is rebuffed continually although he pleads his cause most eloquently. Finally he bethinks himself of a letter in his pocket from the friend of the one whom he seeks to make his benefactor. It is a simple message, merely a request that for the friend’s sake, this stranger shall be helped. And lo! the whole aspect of the case is changed. Because a friend has asked it, the man gets his desire. Thus in spiritual things, the only ground of all prayer is the merit of Jesus Christ. But we may not use His name unlawfully. Only those who are blood-washed have the right to use it. Any other one who uses it is as a forger.

When we come into the shelter of the cross we become the children of God and He becomes our Father. But we must ever bear in mind that the cross is the ground of our relationship. As children we may treat God as our Parent; as loving, obedient children we may expect to receive benefits from His hand. But surely we should not think that we need ever to coax God. Such prayer is the result of an anxious, distrustful mind. Especially in seeking temporal blessings for ourselves, our prayers should be direct, simple and of few words. The beautiful simplicity of the prayers recorded in God’s Word should impress us and teach us a like manner of approach to God. The emergencies which are constantly springing up in our lives and which to many seem to be a call to special effort and strenuousness in prayer might so often be met and passed happily by on the strength of the daily prayer life with God. A prayer-life is essential to victory in the time of emergency. We cannot hope for much if we are spasmodic, praying by jets and spurts as particular need arises. We know this, but we often fail to realize it.

The agonizing prayer spoken of in the Scripture, seems to the writer to be, not urging God, as is so commonly understood, but caring about things as God cares about them, and the consequent, spontaneous outpouring of the soul because it cares. It is being imbued with the compassion of Jesus; it is entering into fellowship with Him in His conception of things and His feelings about them. Only loving hearts can pray such prayers, for only love can truly suffer for others, and this sort of prayer means suffering. Such prayers are often wordless; when they are spoken it is more as though God were speaking; indeed He is speaking by His Spirit within us, and that is why such prayers are fruitful. Such prayers are not one weaker person trying to influence another strong one. It is rather a strong and mighty One taking a little weakling with Him into the battlefield, allowing him to share in the conflict, Himself supplying the power, gaining the victory too, but sharing the glory.

“The glory which Thou gavest Me I have given them.”

Is there much glory in being a servant of men? Is there a halo about the cross on which we surrender our lives? Yet is not this the first part of that legacy of glory? Will we share it? It is not the glory of this world, but a heavenly lustre which is inward, rather than outward. Yet others too will see it. Shall we be like Him, satisfied to endure travail of soul because by it men and women
Seems, one of the men edictory, love cement rough edges how will we be willing ang, views of truth holy temple unto anything Jesus, will be saved and Christ formed in them? In from each there in view of these things we may well exclaim know it. He only can teach us, but all may be pray! to unite the various divisions of the Church into bemoaning our inability. The movements both at home and abroad from the essential doctrines of Christianity? One cannot but wonder sometimes if the many views of truth now seemingly so often contradictory, will not some day be harmonized into a perfect whole by the Master-hand, like the many colored pieces of a mosaic. Perhaps from each there will need to be some corners or rough edges chiselled off. Meanwhile shall not love cement us together, and where the gap seems wider, let there be a more liberal supply of this heavenly filling, until the whole building, fitly framed together, growth into an holy temple unto the Lord. “By this shall all men know that ye are my disciples, if ye have love one to another.”

MY GOAL!

MY GOAL!

MY GOAL!

MY GOAL!

MY GOAL!

BY F. BROOK.

My goal is God Himself, not joy, nor peace, Nor even blessing, but Himself, my God; 'Tis His to lead me there, not mine, but His,— “At any cost, dear Lord, by any road.” So faith bounds forward to its goal in God, And love can trust her Lord to meet her there; Upheld by Him, my soul is following hard Till God hath full fulfilled my deepest prayer. No matter if the way be sometimes dark, No matter tho' the cost be of-times great, He knoweth how I best shall reach the mark, The way that leads to Him must needs be strait. One thing I know, I cannot say Him nay; One thing I do, I press towards my Lord; My God my glory here, from day to day, And in the glory there my great Reward.
are no restrictions as to the number who can be intercessors, to the place of their residences, or to the variety, sweep and completeness of the results accomplished.

**Necessity for Intercessory Missionaries.**

That mission field which has the largest number of missionaries (faithful intercessors), whose names are not in the published lists will always be the most successfully harvested. This is so,

(a) Because of the nature of missionary activity.

Ephesians 6: 10-20 reveals the facts clearly, concisely and completely, showing that we are not primarily overcoming the prejudices and superstitions of men, but "principalities, powers, world-rulers of this darkness, spiritual hosts of wickedness in the heavenly" which are various grades of rulers organized into invisible kingdoms of darkness. In Daniel 10 some of these principalities are mentioned by name: "Prince of Greece," "Prince of Persia," "Kings of Persia," etc., while Christ calls the head of all these kingdoms the "Prince of the World." Other forces are revealed in "the horses and chariots of fire round about Elisha" and the "twelve legions of angels" mentioned by Jesus. Thus revelation shows missionary activity to be a spiritual war between the forces of Christ and those of Satan, not man trying to reform and civilize man. This war is waged for the possession of living men and through the medium of living men. Christ seeks men to be "members of his body" while Satan "enters" the hearts of men so that each works out his purposes through the men who submit to him. It follows that man must go in person, as Jesus came to the world in person, to do the work made possible by prayer.

(b) Because prayer based on God's Word is the only weapon man can use to touch the invisible foe.

We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual Prince of China only by way of the place "above where Christ is" ever living to make intercession. An inspection of Ephesians 6 shows that the end of putting on the armour of God is to pray for all the saints, but especially for Paul who represents his missionary successors. This armour is not for selfish protection but to enable us to "stand," and like Moses, Aaron, and Hur, by supplication give victory to those fighting Amalek. Jesus did not call upon the twelve legions of angels but upon his disciples, and that they should watch with him in prayer while he fought the invisible foe, and in this has shown the way for all who "fight the fight of faith." Even now it is by intercession that he continues the war.

(c) Because the missionary on the field cannot alone do his work.

When the intercessors' hands fall Amalek prevails on the mission field to-day. The enemy is strong. Jesus refuses to bow down to Satan, but the heathen bow and worship, therefore the blackness of darkness broods over those lands, a stifling, choking power of death. There, a Christian is like a diver at the bottom of the sea.

In Christian countries prayer is continually offered for the pastor and for every detail of the work of the church, special meetings are held to pray for a revival. In open-air meetings, while one is speaking, others are praying. Exactly in the same way one or two missionaries alone among thousands or millions need other persons to pray definitely while they work or speak. Only the need is more urgent, as there are more deaths "on the firing line" than in the quiet of the home.

The body of Christ does not consist of each one of us individually, but of all together, and if a missionary is left without sufficient aid in prayer, he suffers, limps, stumbles. Some have even fallen away. He may succeed in fighting his way to the very presence of God and receive blessings unspeakable, but meanwhile the heathen perish and God tells us that their blood is to be required at the hands of those who did not do their part. (Ezekiel 33: 1-6.)

**What Can Be Done.**

A host of intercessors can be speedily enlisted for this war.

Enough missionaries and money can be found really to accomplish our task.

Suitable men can be sent as missionaries and the unsuitable can be prevented from making the mistake of going. Such mistakes have in the past cost many lives and thousands of dollars. They can be prevented by the Lord of the harvest only when he is asked to do so. Even Christ himself prayed all night before he chose the first twelve missionaries. (It is a significant fact that there is no distinct command for man to send forth missionaries. That work was done by Christ himself and then by his Spirit when he chose Paul and Barnabas. When they tried to choose fellow workers they quarreled over the choice. The command is to Pray.)

Many urgent questions of general missionary policy can be solved only through much prayer. Individual heathen can be prayed-for by
name and thus saved.

A native ministry can be raised up and maintained.

Revivals can continually spring up on the foreign fields.

Fresh fillings of the Holy Spirit can be given to over-burdened missionaries.

The health and strength of missionaries can be maintained under the severe strain of their physical and social surroundings.

Lonely missionaries, those without many friends, can be cheered and helped until their usefulness is many times multiplied.

Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that as far as man can see results he was able to do more for the heathen toiling as an intercessor in America than while he was among the heathen without intercessors pleading for him.

**How to Do the Work.**

Decide deliberately that this intercession is to be a regular binding duty.

Select fixed days, hours, times, and make them take precedence, as far as possible, of all other engagements.

Begin humbly, letting experience enlarge and guide.

Wait on the Lord of the harvest for directions as to what part of the field you are to belong to.

Learn the names of all missionaries of all connections in your field and pray for them by name.

Do not pity the missionary or condole with him, but give him your sympathetic help.

Write to the missionaries you are praying for, asking pointedly what their difficulties and needs are. Tell them you do not want something bright and newsy, but something dark and discouraging, and that when they are worn out you want them to drop you a postal telling you that, so that you can pray them strong again.

Pray for every need or condition that you can learn about.

Form the habit of letting God impress upon you the things to pray for. He will do it.

Not many words are needed, but much time must be spent in "waiting" upon him, the very silence calling for his will to be done. Silence enables one to draw very near to God. "We know not how to pray as we ought" and we must let "the Spirit himself make intercession."

Study and practice the art of praying until you are expert in it. The Bible furnishes its laws and examples which can be worked out by patient practice only just like any other art.

**Warnings.**

Many, many times you will be tempted to give it all up as useless, for every possible form of deception will be among Satan's "wiles" to stop your intercession; for if he can stop each one his victory is assured, and there are alarmingly few intercessors.

Be ready, patiently to toil on without apparent results; time is required for them to show. Many a labourer has worked for years without seeing the results that overjoyed his successors; cannot you do the same?

Woe be to anyone who tries to become an intercessory missionary while the Lord is calling him to go in person. In Matthew 7:23 Christ calls such a one that work iniquity or lawlessness," for although they had been eminently successful workers in the church, what they did was not "the will" of God for them.

**General Truths.**

Indirect Work.—Every Christian should do some work as an intercessory missionary, but there are some at home whom the Lord calls to give their daily toil for the salvation of the nations. Many are needed who by teaching, writing, and exhorting shall arouse Christians to a sense of their responsibility for the death of those who perish, not because they are sinners, but because the salvation prepared for them by Christ has never been offered them by men. In the work here suggested house to house visitation among church members has been proved most effective in arousing them to their privileges in the foreign fields. A caution is here needed, for such work is only indirect, and most jealous, prayerful care is needed to prevent it from displacing the direct work of intercession. Any work that is visible so appeals to our pride that it is more attractive than is the lonely toil of intercession.

Rejected.—It is generally considered that God has not called one to the foreign work because age, health, family relations, rejection by a mission board or other outward circumstances prevent him from going abroad. Such circumstances have no bearing whatever on the question as to whether the Lord wants you to work directly for the salvation of the heathen. God is waiting for you to take your place in the vital, difficult and blessed work of joining Christ in interceding before him. It is not an evidence of obedience quietly to drift along at
ease, letting the far-away, unseen multitudes perish for the lack of your prayers. Some labourers must not go to the mission fields.

Substitutes.—When a draft is made for war service only a limited number of men is called out, and a “substitute” has to be one of those not drafted in his own name. But in this spiritual war every citizen of Heaven is drafted, and no substitutes are possible because there are none left undrafted. Victory is impossible unless those at home meet and rout the invisible foe. It is unjust to send a man into the deadly blackness of heathenism without giving your life in intercession for him while he gives his life for the heathen. We must “lay down our lives for the brethren.” (1 John 3:16).

Candidates.—Beware of ever urging any one to go as a missionary. The Holy Spirit only can do that with safety. We should rather urge that one set his will as flint that he is going to “do the will of my Father in heaven,” and that he then pray, “Lord, send forth labourers,” and if the Lord really wants him in foreign fields it is only a matter of time when it will be made so plain that there will be no room for doubt.

Rewards.—There is a peculiar supplementary reward given for all missionary work. It is in addition to the honours of faithful labour, and is determined not by what is done, but by what is “left.” For every comfort of friend that you have in order to do this work you will receive one hundred fold (10,000 per cent.) of the comfort, rest, and satisfaction that they could afford. This is indescribably true of both missionary and intercessor, and is the kind of “joy set before him” that enabled Jesus to “endure.” The missionary leaves by taking ship, the intercessor leaves by shutting the door of his closet.

Attendance on church meetings and conventions becomes a selfish indulgence of religious feelings when it leads to the neglect of the hard work God wants you to do. Men are dying in agony while you are enjoying a “beautiful” service, and while God is calling you to forget your very existence in watching and praying with groanings that cannot be uttered.

The unspeakable riches in Christ are discovered by the missionary, whether he is among the heathen preaching to them, or in the home-land interceding for them. These things are not mere matters of intellectual theory, but they have been proven in experience. They should become your experience also, for they are a following in the footsteps of Christ Jesus.—Union Gospel News.

CHRISTMAS AT DHOLKA

BY ALICE WHITE

“SUFFER the little children to come unto me and forbid them not for of such is the Kingdom of heaven.” This was said in olden days to the little Eastern children. Sometimes I think that we do not realize that this meant the little children of other climes as well as our own homelands. The Lord has given me about eighty little bright-eyed, brown-skinned children to bring into the fold. My care of the children includes both physical and spiritual welfare and on account of the scarcity of workers at Dholkà I soon found plenty to keep me busy after coming here.

The first cases that came under my special supervision were those of two little blind boys. Bâjîee was so weak he could hardly stand, and for several weeks he made his home in the day-time on the sunny side of my porch, dressed in some warm clothing of my own. While the other children considered him very fortunate to have some of the “Miss Sahib’s” clothes on, he cut but a sorry figure. He looked much like a disfigured paper doll, a child would cut out, with straight protruding ears, and mere outlines were eyes should have been. He is indeed a peculiarly sad little picture as he is led across the compound, with his blind companion, will soon be sent to a blind school where they will learn to read of Him they already love.

Every day we meet together to sing His praises and learn a little more about Him, and one after another of the little ones lift their hearts in prayer to Him who hears even the faintest whisper of His children. This is followed by a walk across the fields where we gather the wild yellow flowers, and the children’s merry voices and songs make the plains pleasant.

As they come in from their walk they raise the flowers over their heads and herald their advance by songs. Yesterday we had a race: two little boys participating at a time, until all the line had run down.

One day every week we provide them with a little treat costing a few annas only, and Wednesdays and Saturdays, we give them
the luxury of a good bath in this dry and dusty land. They can bathe as much as they like other times, but must do so at these times.

During our continued meetings soon after convention, it seemed as though a little child was to lead. The first to show any demonstration was one of the little boys. He seemed to be entirely unconscious of his surroundings, falling on his face in audible prayer, then throwing his head back, still praying: finally he broke into sobs which lasted until the close of the meeting. But the Lord withdraws the blessing if man’s eyes become fastened on the instrument, and for a time we fear all eyes were directed towards it rather than Him.

The Lord has done wonderful things for us whereof we are glad. Many confessions have been made and great restitution has been going on for several weeks, stolen articles returned, payments made, and forgiveness asked. While many have sought for helps, many have wrestled alone and the Conqueror has conquered.

The drawing near of the Christmas season brought with it a desire to receive the Infant King and bow at His feet with the wise men in true worship. The preceding day was made joyful with outpourings of some of the boys’ hearts and restitutions being made; it gladdened the hearts that were trying to make it a merry time for all.

Prayer had been offered for some time that the Lord would permit this to be a particularly bright Christmas, and beneficial to all spiritually, so that they might know the loving care and love of the Father.

Before the holidays we had been praying that each might receive a blanket, which prayer was blessedly answered, and gave us confidence to ask for more. We asked that each might receive a small gift. The answer to this prayer came in the form of a handkerchief each for the large boys, and a kite for each of the very small ones.

Some had also previously fasted that they might have New Testaments, and we were able to obtain them so cheaply, that not only those who had served for them received, but all that could make use of them.

Christmas day dawned bright and warmer than usual, and all were served to tea, (a Christmas luxury) early in the morning. The day was spent in games of all kinds, and very much the boys enjoyed playing Duck-on-the-rock and Pussy-wants-a-corner with the “Miss Sâhibs”; indeed if the Miss Sâhibs stopped playing all stopped.

A large booth decorated and roofed with branches had been built outside of the orphanage precincts in which the Christmas meals were to be eaten. After the usual breakfast was over native sweets were distributed. These are to be had for only a few pennies. It does seem hard to have to deprive those under our care of every luxury and only be able to give enough to eke out an existence without even the necessary comforts, but whose fault is it? It is because someone has not obeyed God’s voice and many have to suffer thereby. Some one has not been faithful in prayer or faithful in giving!

The Christmas dinner consisted of India’s boasted dish, curry and rice, and was partaken of with a great deal of relish, the boys all saying, “This is very good.” Then followed the treat of the day! A place above the school-room was thrown open and disclosed two large Christmas trees. Many had never seen one before. The trees were very prettily decorated with chains of coloured paper, pop corn; and native tinsel, and also the gifts already mentioned. This service was opened by song and prayer followed by the rendering of two songs by the boys who were themselves the authors. Afterwards we listened to an outline of the year's Sunday school lessons by the authors. Afterwards we listened to an outline of the year's Sunday school lessons by the authors. Afterwards we listened to an outline of the year's Sunday school lessons by the authors. Afterwards we listened to an outline of the year's Sunday school lessons by the authors.
(Continued from Page 89.)

the Spirit's working. This is often accompanied by a violent shaking or trembling of their bodies, and some times for hours at a time they are insensible to their surroundings. We realize that there is much imitation of the real on the part of some who desire to make a "fair show after the flesh." They desire to be or seem spiritual, and so put on from the outside what God has wrought for others from the inside.

It is impossible to measure the results of the work, so far reaching have they been. In many places for which they have prayed, revivals have sprung up, usually characterized by the same manifestations of the Spirit as here. Bands have gone from here to different places and God has worked marvellously. The immediate results in Mukti have been many changed lives, a quickening of the spiritual life of the workers, both European and native, a remarkable spirit of prayer, a love for God's Word, and a desire to preach the Gospel. More than seven hundred go out preaching in turn, about fifty every day, to the surrounding villages. This same number forms the prayer bands, who in turn send half a day in prayer before going out to preach. We have never been in a place where there is so much Scripture study and prayer.

The revival in India has so far touched only the Christian community except in a few isolated cases. We have also noticed that it has chiefly affected those rescued from famine a few years ago. May not this indicate that they have been prayed for more than others by their supporters at home? God is now fitting them to be a blessing to others. But God is now laying it upon the hearts of His children to pray that now the Church is quickened and prepared for service, the non-Christian communities may be turned to Christ. Will you join in prayer, and have a share in this great work?

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 of 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.

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HE missionary party which arrived last month have been assigned to their various stations. Mr. and Mrs. Scheller are at Jalgaon; Miss Wells has returned to her beloved orphanage at Kaina; Mr. Phelps has gone to his old post at Châligão; and Miss Patten will study Marâthî at Buldâna, where she has been stationed in place of Miss Barr who has gone to Ahmedâbâd to take up the study of Gujarâtî.

Mr. Oscar Lapp arrived on January 25th, looking refreshingly well and fit. He is to be assigned to Akolâ, where he will devote himself to the study of Marâthî.

We are very happy to welcome Miss Helen Bushfield and Miss Annie Little to our work. They came from the Christian Workers' mission in the North of India which has lately been disbanded, but which was for several years in friendly affiliation with the Alliance movement at home. They have been in India three and a half years and have a command of the Hindustânî language which will stand them in good stead among the many Mohammedans and Hindustânî-speaking peoples in Berar. Miss Bushfield will be in Khâmgâon and Miss Little in Akolâ.

We are glad to be able to say that Mrs. Buck seems completely recovered from her long illness. She was beautifully and almost instantaneously healed when seemingly almost past hope. We hope our readers will soon have an account from Mrs. Buck's own pen of her joyous restoration to health. The others for whom prayer was asked in our last issue were at last reports well again. To God be our praise and thanks.

Prayer, much, much prayer, is asked that the religious revival which has so wonderfully begun in the Indian Church may go on without break or drag. It has many critics, honest and dishonest, and our arch-enemy fights it exceedingly, which is to be expected. The wise counsel of Gamaliel seems at this time fitting to those who sincerely doubt the divine origin and nature of this work which seems to those who see it, unmistakably of God: "If this work be of men, it will come to naught: but if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God."

Oh who can stretch himself in ease; Before the world's most glorious deeds In indolence can bow? When martyrs, saints and heroes call Do after him unceasing call, O Idler, what are thou!

—From the Chemnitz.
## List of Alliance Missionaries

### BERAR—

<table>
<thead>
<tr>
<th>Location</th>
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<tbody>
<tr>
<td>Akola</td>
<td>Mr. and Miss. Wm. Moyser, Mr. and Mrs. R. S. M. Stanley, Miss M. Veach, Mr. S. H. Auernheimer, Mr. and Mrs. P. C. Moodie, Mr. O. Lapp</td>
</tr>
<tr>
<td>Amraoti</td>
<td>Mr. and Mrs. C. Erickson, Miss L. J. Holmes, Mr. and Mrs. C. Eicher, Miss M. Patten</td>
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<td>Buldana</td>
<td>Mr. and Mrs. W. Ramsey, Mr. E. Carner</td>
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<tr>
<td>Daryapur</td>
<td>Mr. and Mrs. J. P. Rogers</td>
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<tr>
<td>Khamgaon</td>
<td>Miss A. Yoder, Miss E. Krater, Miss L. Downs, Miss M. Millham</td>
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<tr>
<td>Malkapur</td>
<td>Mr. and Mrs. P. Hagberg (P. O. Buldana)</td>
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<td>Murtizapur</td>
<td>Mr. and Mrs. L. Cutler</td>
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<tr>
<td>Shegaon</td>
<td>Mr. and Mrs. J. W. Johnson, Miss E. Ashwood</td>
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### GUJARAT—

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<tr>
<td>Ahmedabad</td>
<td>Miss J. Fraser, Miss A. Fraser, Miss A. White, Miss M. Barr</td>
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<td>Bakrol</td>
<td>Mr. W. Turnbull (P. O. Sanand)</td>
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<tr>
<td>Dholka</td>
<td>Mr. and Mrs. H. V. Andrews, Mr. and Mrs. J. Read, Miss M. Ballentyne</td>
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<td>Kaira</td>
<td>Miss C. Hansen, Miss E. Wells, Miss A. Seasholtz, Miss C. Hilker, Miss M. Compton, Miss V. Dunham</td>
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<td>Matar</td>
<td>Mr. and Mrs. S. P. Hamilton (P. O. Kair) Mrs. E. Burman</td>
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<td>Mehmadabad</td>
<td>Mr. and Mrs. E. F. Back, Miss L. Gardner, Miss E. Leonard, Mr. R. G. Greengrass</td>
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<tr>
<td>Sabarmati</td>
<td>Miss H. O'Donnell, Miss L. Herr</td>
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<tr>
<td>Sanand</td>
<td>Mr. and Mrs. L. F. Turnbull, Miss C. Peter, Mr. R. J. Bennett</td>
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<td>Viramgam</td>
<td>Mr. and Mrs. A. Duckworth</td>
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### KHANDESH—

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<tr>
<td>Bhusawal</td>
<td>Mr. and Mrs. R. D. Bannister, Miss L. Becker, Miss Z. McAuley</td>
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<td>Chalisgaon</td>
<td>Mr. A. C. Phelps, Mr. and Mrs. W. Fletcher</td>
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<td>Jalgaon</td>
<td>Mr. &amp; Mrs. C. W. Schelander, Miss M. Wiest, Miss C. Rutherford</td>
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<tr>
<td>Pachora</td>
<td>Mr. A. Johnson, Mr. and Mrs. M. J. Wark</td>
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### KATHIAWAR—

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<tr>
<td>Porbandar</td>
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### BOMBAY—

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<tr>
<td>Bombay</td>
<td>Mr. and Mrs. M. B. Fuller, Miss K. Knight, Miss E. Morris, Miss L. Fuller (P.O. Kedgdon) Mr. and Mrs. Wm. Franklin</td>
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### ON FURLOUGH:

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<tr>
<td>Mr. and Mrs. T. King, Mrs. Simmons, Miss C. McDougall, Mrs. M. Dutton, Miss M. Woodworth, Mr. and Mrs. O. Dinham</td>
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