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

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

EDITOR:—Miss M. Wiest.
ASST. EDITOR:—Miss L. Fuller.

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

American subscriptions can be sent to Mr. V. I. Mayrey, 690-8th Ave, New York.
Out of myself, dear Lord,
O lift me up!

No more I trust myself in life's dim maze,
Sufficient to myself, in all its devious ways;
I trust no more, but humbly at Thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self,
O lift me up!

I faint; the road winds upward all the way;
Each night but ends another weary day
Give me Thy strength, and may I be so blest,
As on "the heights" to find the longed for rest.

Out of my selfish self,
O lift me up!

To live for others, and in living so
To bear a blessing where so e'er I go;
To give the sunshine and the clouds conceal,
O let them but the silver sides reveal.

Note.—The editor will be glad if any one can supply to her the remaining verses of the above poem and the writer's name.
Ed.

CHRIST WITHIN
(By a Contributor)

"Christ in you, the hope of glory." (see Col. 1: 26-28).

In these few verses Paul tells us that the mystery which hath been hid from all the ages and generations hath now been made manifest to the saints, which is "Christ in you the hope of glory." Christ in whom all the fulness of the Godhead dwells, takes His abode in our hearts. This being so, what a privileged people we are!

We read of the many, many blessings which we have in Christ, but unless Christ dwells in us, we cannot enjoy them nor can we honour Him as we should.

How different it makes our lives when Christ occupies them wholly! He satisfies our longing hearts as no one else ever can, He shares our joys and our sorrows.

Christ dwells in our hearts by faith and lives His life through us by the operation of the Holy Spirit. When He was on earth He lived to glorify the Father and it was His meat to do the Father's will. As He dwells in us this same experience will be ours, for He gives us of the same Spirit, thus we are able to say with Paul, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Paul also longed that Christ should be formed in his spiritual children. "My little children, of whom I am again in travail until Christ be formed in you."—(R.V.)

Paul had once travailed in birth for these children, but he is now in travail again,—what for?—that Christ may be formed in them. Have we this longing for God's weak ones, or do we despair that they will ever be what God wants them to be. When they fall, do we go to God on their behalf with the same intensity and desire which we should for their salvation? God wants us to co-work with Him until we and they come into the unity of the faith and of the knowledge of the Son of God into a perfect man, into the measure of the stature of the fulness of Christ, in whom all the fulness of the Godhead dwells.
WHILE it was my privilege to be in the "Homeland," there was always a longing to be back in India helping those who were so burdened because of lack of workers. When the time of departure drew nigh, one longed that he might quickly pass over the intervening space of water, water! But it was the old story of learning to be patient and taking the usual way by boat, putting up with all the inconveniences that attend such a voyage.

It was a joyous day to all when we sighted land, and soon afterwards steamed into the harbor of Bombay. As the black faces began to appear before us, as their owners scrambled up the steamer's sides and we heard them talk, that which had been lying dormant within us for over a year, began to awake; namely our tongues began to loosen, and as the people heard us talking in their own language, we heard them say "Oh! they are "Padri Sahibs" (missionaries).

How rejoiced we were to realize that we were again back in the 'land of our adoption!' As we wended our way through the crowded streets and saw the utter darkness portrayed on many faces as they gathered around their heathen temples, our hearts went up to God in prayer that He would give us strength to work and pray for the conversion of these lost souls as never before.

After a few days waiting in Bombay I started for our up-country station where the Lord had permitted me to work for some time previous to going home on furlough. I was met at the station by our dear friends, and co-laborers, Mr. and Mrs. Fletcher. We were indeed glad to meet again and to talk over the encouraging account of the past year's work. As our appetites where somewhat keen, we made haste to the bungalow to partake of the 'fatted calf' that had been prepared in our honor, namely—a duck.

In a few days we started out on tour, going from village to village giving out the Bread of Life. Our tents were pitched under beautiful mammoth fruit trees on the bank of a river, or what should have been a river. One could almost fancy he was at home, out for a holiday, but the delusion is soon dispelled as strange, discordant sounds strike one's ears and one suddenly wakes up to the fact that one is in India. There is no water in the river, except where a hole has been dug and a little dirty water oozes up through the sand. After we have had our lunch we wander towards the place from whence came those strange sounds, and find that they were caused by the Hindu musicians—if one may call them such—to call the people to worship. We tried to preach but it was difficult as the people's minds were so occupied with their heathen worship. They did not care to listen. We sold a few Gospels, then went home praying that the light from these books might penetrate some darkened heart. Truly we are only sowing the seed, but we are told not to be weary, "for in due season we shall reap if we faint not." Will you dear readers unite with us in prayer that the seed sown at this time may soon bear much fruit.

It is good to have the privilege of being out among the people once more, but one's heart is saddened to see the utter, utter darkness into which these people have fallen. It seems greater to us after being in the Homeland than it ever did before. Yet in some places the Gospel rays are beginning to penetrate into some benighted hearts.

In many of the villages the people are not strangers to the sound of the Gospel, but they want nothing to do with it. This season we have had many listeners among the women. In one village a woman listened at the open window for nearly an hour. Our hearts went up to God in prayer that some seed might fall and take root in her heart.

God seems to bless His children especially during the touring season, although the work is hard. Rising at four in the morning and driving for miles in a springless cart is not always pleasing to the flesh. The mornings are often cold, and as we sit huddled up in our blankets, visions of the comfortable bed we have just rolled out of, come up before us.

Yet by the time we have reached the village and the sun is just peeping over the hills, how we long for the time to come when the light of the Sun of Righteousness will begin to shine in the hearts of these people who are hidden away among these hills.

Truly this is a land where the king of darkness rules, but we have faith to believe his power is on the wane. The heat has become too great for tent-life and has driven us in to our station; but the work does not stop, as there are many villages that can be reached from here.

The enemy is hard at work trying to hinder in every possible way. One day last week our two catechists, while visiting a village near by,
were driven out and beaten by the head-men. Their books were taken from them and torn to pieces. May we not expect such treatment from Satan's followers (for many are well taught by him)? Yet from such treatment we take courage and labor on. Was not the Master so treated and should we His disciples expect to escape such trials? Pray that as we again go to this village with the Gospel message, some may receive His word.

Only a day or two after the above transpired two of the villagers met the catechists in the market-place here in Châlisgâon and said they were sorry for the part they had taken in driving them out.

We feel that the time is not far off when many here in Châlisgâon will decide for Christ. Some have even said they were convinced of the truth, but lacked courage to confess it. Will you not unite with us in prayer that they may have strength openly to come over on the side of Christ.

TOURING IN CHANDUR COUNTY

BY MARTHA RAMSEY

WHEN asked for some touring items for the India Alliance, the first thought was that there would be, of necessity, such a similarity between our experiences and those of others who would be writing; that it would seem like needlessly multiplying words. But another thought is always with us, that, if real praying people at home could understand better the conditions under which the missionary is laboring, they would more intelligently pray and prevail, for that is what is most needed. And if these lines will help rouse some one to take hold for Chandur district in this way, they will have accomplished their object.

Please dear reader, do not shrink from any burden God may seek to put upon you by thinking, if not saying it, that the requests for prayer are mere repetitions of the missionary, and not to be heeded longer than while the paper is in your hand. We are in crisis times in India, and God is working, but friends, as we often said while with you two years ago, there is not the power to bring forth the souls who are under conviction, in some cases deep conviction.

We were touched by the remark a few days ago that the Father had told His blessed Son to "ask" for His "inheritance." He has asked and we are simply to receive it for Him, and that not by struggling and desiring, but by bringing to the heathen the Life of Christ with all that means in heart and life and message day by day, and hour by hour. This thought lighted up God's plan anew, and one day afterwards another gleam of light came through a very common-place illustration. I was threading the bobbin of the sewing machine and it seemed very simple. Then my mind went back to the first time I threaded it. How I tugged, and twisted to get the thread into the notch and it wouldn't go, because I didn't know how to make it do so. But now having learnt, it was so easy. Of course we want no short cut that is not of God, and we are willing to labor and tug and toil as long as we are in the body; but we do have little visions of what God could do and wants to do through you, dear ones, and us, united in living this Christ-Life. Thus we shall receive the Son's inheritance, as it were, with Him. The remark about the inheritance was emphasized by the question, who ever worked for his inheritance? Of course this inheritance is contested, but the suit is won, and the Heir is the All-Mighty Son of God.

While among the villages, we sometimes found ourselves unconsciously comparing this year with the first time we toured. We could not but be grateful and praiseful for all that God had done in the intervening years. He has spared our lives, supplied our needs, strengthened us, delivered and comforted us in times of sore trial affecting spirit, soul and body; and He has let us see a little of His power in saving souls. When we started out in November 1893, four of us, we had almost no knowledge of the people and the country, and such a tiny, wee bit of the language that we often smile as we think how each one had to circumnavigate and wend his way out and in, backwards and forwards, through his limited stock of Marâthi phrases, trying to give the people what we believed God had sent us to give them. As we did this the stock grew, and since then we have come across some who in those days, got their first thought of the true God. Well, this year we feel a closer relationship with the people, we know the country some and the language too. And let me whisper here, that if we had any secret, romantic notions about missionary life and labor, as we drove about over the rough roads in hired, springless bullock carts cushioned with hay; or about
the mere pitifulness of the "heathen in his blindness bowing down to wood and stone," these have all disappeared long ago never to return. Still we have need to pray, "Oh Lord baptize us into their needs." Idolatry is hideous in God's sight, and it deadens the conscience and blinds them to their real condition.

The years of seed sowing have told, and many an interesting audience have we seen, as the people sat on and on even when it was time for both them and us to go. As our oldest worker often says, "It is not as it used to be; they want to hear now and they know too that we are trying to make Christians of them." We met some of those who had been with us during the famine. One woman came as soon as she saw us, and calling us by the name by which she knew us in those dreadful days, she asked for a Gospel that her son might read about the "Lord" of whom we had told her. Another woman was surprised that we didn't recognize her, and said she had been with us fifteen months in the famine and meant to come back should another one ever come!

We were at the same annual fair we visited that first year. On one day at noon, the police estimated that there were about 25,000 people present, all of them to worship a snake. As we walked up and down selling Gospels and explaining their message, we could have thought the crowds just the same we had seen there in other years; but no, for plague, pestilence and famine had done their work; and many, who once listened just as these, are in eternity. This thought gave added incentive to be faithful and earnest in telling them of the love of God, the same old message as in years gone by, for we knew that many would never hear it again. Some of the women in the villages were glad to call their neighbors to their homes to hear, and here and there we found some who were willing to pray for pardon and come for healing too. Our Bible women themselves were famine girls, and we daily praise God for His grace in saving them and calling them to the work.

At the beginning of the cold season God graciously met us all, missionaries and workers, and we recognized as never before that God was with us.

We remember too, when there were no Christians to care for in the station while we were out, but now we are glad to have it a necessity to come in over Sunday to minister to the little flock at home; so we three, Mr. Carner, my husband and myself, took turns in coming in for this purpose.

We have merely touched the subject and may the Lord help you to read between the lines, and may He help us to be simple, humble and true for His own glory.

TOURING IN AHMEDABAD DISTRICT

It is now over three months since Mrs. Burman and I have come out on tour. We have been so busy and the time has passed so quickly, that it does not seem possible that we have been here so long. We have truly enjoyed this touring season. It is such a pleasure to be with the people and to go to the villages, that we wish we could stay three months more. Our tent is pitched in a delightful place and is very central.

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Christians. They love to come for prayer. We often have blessed times together and they go away comforted and encouraged. Two of our young men that are baptized, whose relatives seemed bent on having them married to heathen girls, came here the other day and told us that the elder brother was just about ready to have one of them married. The people were gathered together for the wedding, but the brother became so very sick that they all had to go home. These Christian boys were extremely happy and said triumphantly, that God had heard prayer and delivered them. We rejoiced with them and had a little prayer and praise meeting together.

While at our annual convention this year, the Lord gave us this promise, "Behold I will do a new thing." Sometime before coming out on tour the Lord gave me these promises for this place. "I will even make a way in the wilderness and rivers in the desert to drink to my people, my chosen. This people have I formed for myself, they shall show forth my praise." We have been greatly encouraged by these precious promises, and know that God has His chosen ones in all these dark, heathen villages around us: we pray to be faithful.

I was much blessed in reading the article in the February INDIA ALLIANCE entitled "Interces- sory Foreign Missionaries."

I was struck especially with the part which says, "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, and some have fallen away. He may succeed in fighting his way to the very presence of God and receive blessings unspeakable, but in the 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. Individual heathen can be prayed for by name and thus saved. The believing prayer of one humble intercessor at home can bring about a revival in the foreign field and save thousands."

Dear ones in the homeland, we missionaries feel as never before the great need of your prayers for us and for the heathen. In these last days the great powers of darkness are on every side and the enemy who has had these villages in his grip for thousands of years, is not going to give them up easily; but, praise God, Jesus has conquered Satan, and we are praying that ere long many of those who are now worshipping 'idols,' will bow in true worship of our Lord and Saviour Jesus Christ.

AN ORPHAN BOY'S LETTER, No. II
(Translated by Mr. Andrews)

In India and other countries there are asylums for orphans and helpless people. One of these is the Dholkā boys' orphanage in which over three hundred boys are sheltered, but how, from where, and for what reason all these boys are thus together is more than I am prepared to relate. This I know that it is due to the mercy of God. I myself am one of these objects of mercy.

My brother and I becoming separated from my mother during the famine of 1900 started for Ahmedābād. After a time we arrived at the Jamalpur gate of the city. There we found people collected in large numbers as if a fair were being held. At first I thought there must be a theatre or something of that nature in the neighbourhood. So thinking, we went to see and found that corn was being sold and given away to famine people. I enquired as to who could be so good as to give away so much grain, and was informed that it was the work of missionaries.

There also I found that about thirty children were being sheltered and fed. Our road lay past this place into the city. Although we had some food and money, yet we were not happy as these children seemed to be. While we stood thinking, a boy called out, "Do you wish to come in?" So we entered the place and were allowed to remain. From that time the grace of God toward me is very visible. The boys there were memorizing the "golden texts," and for repeating the quarter's texts received a present, so I determined to memorize them too. This was my first real joy and blessing.

Afterward I was taken to Dholkā and here I have continued studying the Bible and have received several presents. After a time the Lord very clearly changed my heart and saved me. This is the greatest of all blessings, the gift of eternal life,—blessing for this life and for that to come. Now I know surely that should the Lord come, I shall go with joy to meet Him.

God continues to bless me more and more and I know that God will yet do for me. All this joy and blessing that I have, the Lord has given me.

Now God is preparing me for His service, and I trust a service that shall prove faithful. All this is the result of His grace toward me.

Yours in Christian fellowship,

ALYA ABRAHAM.

Dholkā, Gujarāt.
Editorials

"Ye brought that which was torn and the lame and the sick."—Mal. 1: 13, b.

O we not make such an offering to God when we "BEHOLD, bring to Him only what a spent energies, feeble WEARINESS!" ambitions, wearied efforts, having first exhausted our natures in our own selfish pursuits. If our lives are broken, our hopes disappointed, we sometimes turn to God's service as a somewhat meritorious task. True, he keeps on working, but it is the monotonous grind of a machine,—so much work to so many revolutions of the wheel. Let us beware lest the "black smoke" of discouragement poison and paralyze us, as opium slays its victims with a slow stealth which gains its power so insidiously, that none can tell just at what moment the soul becomes an irrecoverable prey.

Look at the Gospel vocabulary for a moment and see such words as these:—Life! Hope! Faith! Love! Liberty! Power! Joy! and so on throughout the list. Do these picture a languid, heavy soul struggling with the burden of existence as an impossible load? Or do they not make us think of Easter mornings, of exuberant, buoyant, thrilling life with all its endless potentialities? That is what Jesus meant when He said, "I am come that they might have life, and that they might have it MORE ABUNDANTLY!" He recognized that man's natural state is one of deterioration, a gradual life-long dying, a succumbing to the enemy's power. He came to infuse into man's being a counteracting force, the power of His own indissoluble life. Oh, that the church might awake to apprehend this and put on strength! Oh that she would put on her beautiful garments with gladness of soul! Then what mighty works would shew forth themselves within her!

Every friend of missions in India must welcome the movement in the THE NATIONAL Indian Christian Church MISSIONARY SOCIETY which has so splendidly taken form in the organization of a National Missionary Society. It is a sign of life which we rejoice to see. When a church wakes up to its responsibility to perishing souls, it is a good guarantee of its future growth spiritually as well as in temporal affairs. No true missionary will regret that the child he has helped to bring forth and

The writer has seen that a tendency to numbness of soul is a danger among missionaries. It may be the languid life of the east or the poisonous mental and physical atmosphere so constantly breathed which numbs the faculties. But there is a more insidious enemy still. Discouragement creeps in with its enervating influence and before he is aware the worker has become like a dead person so far as heart and life and hope are concerned. True, he keeps on working, but it is the monotonous grind of a machine,—so much work to so many revolutions of the wheel. Let us beware lest the "black smoke" of discouragement poison and paralyze us, as opium slays its victims with a slow stealth which gains its power so insidiously, that none can tell just at what moment the soul becomes an irrecoverable prey.

There is a teaching of the "crucified-life" which so emphasizes death that it leaves no place for life,—glorious, upspringing, resurrection life. It is truth that we must pass through death unto life, but it should be a brief passage, one step only on a long road. Death is sometimes beautiful in its quiet repose, but who wishes to linger in its benumbing presence, and does not choose rather to step out again into the sunshine and the healthy activities of life? There are Christians who never lay aside their grave-clothes; beautiful they may be, but very impracticable for the great ends of life. The voice is muffled, the hands are hampered and the feet stumble. Oh, for ringing voices that cheer, strong hands that lift up, whose very touch communicates vitality, and feet that are swift to the rescue of perishing ones!
nourish is growing into manhood, and while the day when the foreign missionary will not be needed is still distant, we yet rejoice exceedingly to see this first step towards independent, responsible action. One of the weaknesses of a large proportion of the individual Indian Christians is their dependence on the missionary in almost every matter, small or great. It is to be hoped that this new movement will help to infuse a new spirit of self-respect and self-reliance which will make the church, as a whole and in its constituent parts also, stronger in judgement and execution and ready to assume the responsibilities which belong to it.

The missionary will welcome this cooperation from his Indian brothers in the great object of his life,—the evangelization of India. Too often he has lacked the inspiration of hearty concern on the part of the Indian church itself. Instead of inspiration, frequently he has had to pull the load alone, his Indian yokefellow often being an added drag. If the new movement is to be a success, the individual Christian must wake up and manifest his life and enthusiasm first in his immediate surroundings. He who has not the sinner at his door on his heart, will scarcely have any real concern for those in a neighbouring province. There is often a sentimental, outward zeal which passes off for real Christian compassion, but the spurious sort does not wear well. "By their fruits ye shall know them."

There is published in Poona entirely under the supervision of Indian Christian gentlemen, an excellent little Anglo-vernacular paper called the Christian Citizen. We recommend it to our missionaries as helpful to the Indian Christians under their care, as well as to the missionary himself, because it expresses the thoughts and sentiments of the Indian Christians from their own viewpoint. The little magazine gives no uncertain sound as to its attitude toward higher criticism, etc. It stands for a positive gospel taught with the positiveness of an apostle Paul. Through the kindness of the manager, a sample copy has been sent to each of our missionaries, and we hope this gentle hint may induce them to subscribe, and thus encourage the efforts of our Indian brethren to supply a Christian magazine to our Indian Christian community. The Dnyanodaya has lost its place with many because it has ceased to stand unequivocally for the simple truths of the gospel and the unquestioned authority of the Holy Scriptures. In passing we would also mention the Christian Patriot, a weekly paper published in Madras, as an excellent journal for English-speaking Indians.
Another fact, scarcely less painfully urgent to open-eyed observers in India, is this, that the young educated men of the Christian Churches throughout the land are less and less willing to serve under existing Missions. There is no difficulty in finding men of the class commonly employed as colporteurs and catechists of the lowest grade; but I am seriously mistaken if the young men who are fitted for leadership are not hanging back all over the country from North to South and from East to West. This is no new feature in Indian mission life. It has been on the hearts of missionaries for many years; but it is of the utmost importance to notice that the state of affairs tends to get worse rather than better; that, while a few continue to become missionaries, the vast majority refuse altogether to enter the service. Many plans have been suggested and tried during the past twenty years, but so far as the present writer's knowledge goes, no plan has yet been found whereby the attitude of the young educated Christian towards mission work can be changed.

The rise of national feeling throughout India and of the desire to prove the capacity of Indians as such is one of the most remarkable features of the public life of our day. It would also be unwise to overlook the fact that this passion, and the convictions that gather round it are quite as strong within the Christian Church as outside it. Nor will any thoughtful man be astonished to find that this is true; for, apart from its purely spiritual and moral influence, Christianity produces nothing more marked than that extraordinary heightening of personal respect and personal responsibility which necessarily follow on the assumption of the intellectual and moral freedom which Christ bids all His followers inherit. Christianity stimulates personality. If it be true that no other religion can humble a man as Christianity does, it is quite as true that no other raises him to such a height of chastened personal dignity and serious responsibility.

To the present writer at least the exalted patriotism and glowing national feeling which most educated Indian Christians show is a thing heartily to rejoice over, a characteristic to be appreciated, cherished and strengthened.

Is there not in this new passion for national unity and self-help, for national life and action, a driving force which may be utilized for the highest ends? Will not a National Missionary Society, formed governed and manned by Indians, and supported by Indian Churches, appeal to the young Indian Christian as no other form of Christian activity will? It is not Christian work as such, but the present organization of Missionary Societies in India that they object to. Will not their enthusiasm rise, if they are summoned in the name of Christ to unite for prayer, self-sacrifice and work under their natural leaders, and for their own land? Will not the hope of occupying for Christ these great unoccupied fields throughout India be to the churches of India a trumpet summons which they will not be able to neglect?

We believe that such a Society as we have sketched will take the Indian Churches by storm and will lead to such an outburst of missionary enthusiasm as we have never yet seen. Many young men who have never dreamed of entering the existing Societies will be ready to give up lucrative positions in order to win the honour of being pioneers in this noblest of crusades. That with their own money and with their own men they should fight to win the unoccupied fields of their own land for Christ, will prove an uplifting and energizing hope. We believe the scheme will also win the full sympathy of the vast majority of European missionaries and that they will rejoicingly open the churches to allow the representatives of the new Society to appeal for funds. Then, if both these ends are secured, the enthusiasm of young Indian Christians and the co-operation of European missionaries, the success of the new movement comes within sight.

There is a further result which seems likely to arise, if the movement proves successful. There can be no question that a great deal of the criticism at present directed against Missionary Societies by Indian Christians is reasonable, while there can be as little doubt that a very great deal is unreasonable and arises from ignorance and bad feeling. If the National Missionary Society becomes a living working body, producing real fruit for Christ, then two things will follow:—the older Missionary Societies will gradually come to see the wisdom of modifying certain lines of policy, so as to meet reasonable criticism, while on the other hand Indian Christians will learn from painful experience that much which they have blamed European missionaries for is inevitable and happens quite as readily under Indian as under European management. If these two results follow, we shall have the great joy of seeing young Christians entering the service of the older Missions gladly and freely, co-operating harmoniously with foreign
missionaries. We make this prophecy all the more readily because, while we realise the seriousness of the present situation, we believe the causes of the difficulty are altogether removeable. What is required is some practical experiment, such as the proposed Society, in order to enable the parties involved to understand each other.

But even if the Indian churches can be made enthusiastic over the scheme, and if European missionaries give their hearty approval, there remains the question, Is it practicable? There is first the difficulty of organization: is it possible to form a National Society where the Churches are so divided by creed, by distance, by language and by culture? Is not the denominational difficulty by itself sufficient to wreck the scheme? And will it not be impossible to co-ordinate the agricultural churches of East Bengal or Travancore with the educated churches of our cities? Is there grit enough in Indian Christians to enable them to suffer, to spend, to stoop, to undergo all the thankless labour, disappointment, carp

The denominational difficulty has been solved by the China Inland Mission; missionaries belonging to many denominations work under the Society, but men of the same denomination are put together in one centre, and their converts naturally join the Church to which the missionaries are attached. The experience of the C. I. M. ought to make it quite possible to arrange a plan which will work in India. As to the question, whether Indian Christians have the steadiness, the endurance and the courage needed for learning new languages, encountering strange obstacles, working on in darkness and disappointment through long years of weary waiting,—no one can tell what they will do, until they have been tried. We believe, however, that wherever Christians manfully lay hold of the missionary problem in the name of Christ, they will be sustained in unexpected ways, like the fire in the Pilgrim's Progress, which continues to burn in spite of the quantities of water constantly dashed upon it. The brave work which South Sea Christians have done along the coast of New Guinea under the L.M.S. is in itself enough to give one courage; and nearer home we have the case of the Tinnevelly Missionary Society, under which Indian Christians have gone out, have successfully mastered a new language and are now using it to preach to the people.

For several months past a proposal to found an organization of the kind we have sketched has been before the leading men of the Churches of India, and during Christmas week The National Missionary Society of India was actually organized at Serampore. A company of representative Indians from all parts of the country met there and discussed the leading details of the constitution and working of the proposed Society. The utmost unanimity and enthusiasm marked the proceedings, and men were impressed with the fact that God was working through them to great ends. It is proposed to vest the management of the Society in the Council, which is to be a large body of men elected as representatives of the various provinces. Every member of this body will be an Indian. But the Council, owing to the number of its members and the wide distances that separate them one from another, can hardly ever expect to meet. Consequently the actual working of the Society will have to be directed by a smaller body located in one of the Presidency towns. This body will be called the Executive Committee and the bulk of its members will be chosen by the Council and will be Indians. In order that the new Society may always command the most skilful guidance and the most experienced council obtainable in India, an Advisory Board, consisting entirely of experienced European missionaries, will be appointed, to stand behind the Committee and give advice when consulted. The Advisory Board will, in turn, choose three of its own members, who will become members of the Executive Committee. Thus the organization will be Indian throughout and will be under Indian control, yet it will have the advantage of European advice, and the European element in the Executive will secure harmonious-co-operation with existing Missions.

Although the whole scheme is now for the first time made public in the newspapers, it has been before the leaders of the Indian Community and also a large number of missionaries for several months. The extraordinary enthusiasm and thankfulness which the proposal has evoked both in the North and in the South give us ground for hoping that the National Missionary Society is destined in
the will of God to be an immeasurable blessing to the Church of India and a mighty instrument for the advancement of the Kingdom of Christ. It has been born amid much much prayer; let prayer continue.

The vigour of any organism can be maintained only so long as it exercises its functions: so the Church of Christ dies, unless it preach the Gospel to all the world. The welfare of the Church of Christ in India is necessarily directly proportioned to its faith and zeal in missionary effort. May this new movement lead to the greatest things for India and the Indian Church!—The Harvest Field.

THE GIRLS’ ARPANRATRA
By Alice L. Yoder

It is a year ago this February since I returned to my work here in Khámgáon. There were many needs, but one of the greatest was a building for worship. For ten years we, with the orphanage girls and little flock of Christians, have worshipped on a veranda. When the hot season is on it is almost impossible on account of the hot winds to keep a light burning in the evening service, and as to the day service, do not ask about the heat! In the rainy season it is frequently flooded. We have often had to stop in the middle of a service and get out, as our native people sit on the ground and instead of a plush cushion their seat was a bed of water. In the cold season it is often chilly work to sit still for an hour or more on an open veranda.

While I was in America a year ago, a lady asked me what sort of place we had to worship in. After learning, she said it was laid on her heart to work for a chapel. When I got back the children asked why we could not have a house to worship in. I told them I believed we should have one soon, as some money was coming for it from America, but it was not enough yet. I also told them what sacrifices were being made to give it. So they asked what they should do: they too wanted to give. Of course I told them they must think it out for themselves.

They began to search the Scriptures (a good place to go for suggestions), and to gather together in groups, and they planned and planned. Then they called a meeting and asked us to come in. They were very happy because they had found something to give. They could not give money, for orphan girls do not possess a pie (a sixth of a cent); so they said, "We will do without meat for three months, and then you can give us the money it would cost." We began to calculate. When they learned that the meat for the three months would amount to only eighteen rupees (six dollars), for they have meat only twice a month; many said, "Oh what a little to give for God's House!" Then we prayed for guidance and separated.

Then the children began to read how the Jews offered at the time of the building of the Tabernacle. Another meeting was held by the children and again we united but could not all agree what each should do. I wish you could have heard all the suggestions that came out of those eager, generous little hearts. Finally I said we would appoint a meeting which we would call Arpanratra (offering night). No one should speak to the other, but each should do what she felt God wished her to do.

As Offering-night drew near there seemed a really heavenly atmosphere in the school because so many little hearts were dealing with God. It reached to the missionaries. God began to say to them, "Offer." But what had we to offer? Then the Lord reminded one of that "wedge of gold" which lay in her trunk. "But how can I give that? It was my dear mother's wedding ring, I want to keep that always." But by evening it was out, and a pledge of fifty rupees besides, with five rupees in cash.

The great day (July 3rd, 1905) came at last. All day long what a searching and dealing with God, and then came the evening. The service began early. Exodus 35: 20-31 and 2 Corinthians 9: 6-7 were read and a short talk made. After several hymns and prayer, the offering began. To our great surprise nearly every child that came in had a parcel. One by one they laid their treasures on the table in front of us. But that soon overflowed and began to drop on the floor. We got another table and that too piled up.

The question may be asked as to where these orphan girls got these things. Some brought one of their lugadis—the native dress. It is a long piece of cloth varying from seven to ten yards according to the size of the girl. It is wound gracefully about the body and the end carried over the head, and in this way forms both the dress and the head-dress. The girls get but two lugadis a year so it was no small sacrifice to give up one.

Other girls brought the little things they had gathered ever since they have been here.
in the orphanage, some perhaps received from missionaries for good behaviour or as Christmas presents. This all was brought to be sold to help build the house of God.

It was most touching to see the very little ones bring their earthly all. One wee thing brought the doll she had recently received from America. As she laid it down she said, "I give it to Jesus." Another had from one of the missionaries received a wee tin trunk which she prized above all she had ever had because it had a lock and key, and in it she could lock up what was her very own. It was her alabaster box of ointment. As she put it down she said, "Here is my box. I give it to the Lord," and at the end of the meeting she brought the key. That seemed the hardest to give up. We so often forget to give the key.

The meeting went on for several hours,—the most quiet children's service we ever witnessed. Last of all some felt that they had done so little, "because their hearts were stirred." (Exodus 35: 21), that eighty-six girls offered themselves to help the work in any way they could, by carrying water, stones, bricks, mortar or mud; and best of all several offered themselves wholly for God's work in India. One of the missionaries who was much in need of dentistry sacrificed fifty rupees and waited.

The offering in cash was twenty-eight rupees and ninety-nine cents; the offering of the children brought one hundred and twenty-nine rupees and forty-four cents; the total offering amounted to three hundred and fifty dollars. It was one of the best meetings I ever attended. Do you think the brown girls of India are worth praying for? Then PRAY!

GUJARAT AND KATHIAWAR MISSIONARY CONFERENCE

By Walter M. Turnbull

On February 7th about fifty missionaries from the different mission bodies labouring in Gujarat met at Baroda for the fourth bi-annual Conference. It was felt by all that the presence and power of the Spirit was more manifest than in any previous meeting of the Conference.

The principal interest centered around three papers which were read by the senior missionaries from three different missions.

Rev. M. B. Fuller read a paper on "The Revival in India." He laid special emphasis on the need of first having ourselves revived and then teaching the awfulness of sin that the native Church might be stirred to gladly do their utmost to save their friends and relatives from sin's bondage. When the sinfulness of sin is realized the rest will follow naturally,—praying, giving, going. Besides the teaching about sin there must be the conviction of the Spirit. Attention was drawn to the National Missionary Society for India which proposes to use Indian men and money for the evangelization of unreached parts of this land. This Society was considered an important factor in the bringing about of a widespread revival.

Rev. Robins of the Methodist Episcopal Mission treated the subject "How to spread the Revival among Non-Christians." His key words were "wrestle" and "hustle." Mr. Robins was celebrating the 33rd anniversary of his reaching Asia, on the day of the Conference. Yet he was as full of fire and zeal as the youngest recruit. The glowing message and call to action of this old veteran caused many a heart to burn with greater desire for the spreading of the Gospel.

Dr. Taylor of the Irish Presbyterian Mission gave a very interesting account of the martyrdom of four Dominican friars at Thana, early in the 18th century. The story of the courage and devotion of these men was most inspiring. It is to be hoped that the paper may be printed so that a larger number may enjoy it.

Several times during the meeting, the spirit of prayer came upon those present and in oneness of heart earnest prayers were offered for the Gujarati field. There was no uncertain sound about the testimony of each speaker to the value of the blood of Christ. All united in emphasizing the need of preaching only the simple Gospel as it was delivered to the saints. It was felt that a great awakening was in store for Gujarat and Kathiawar and there is no doubt but that this Conference brought it somewhat nearer.

It was a great pleasure to the members of the Conference to see present Mrs. Frere of the New York Christian Herald. All missions are indebted to the Herald for its valuable aid in orphanage work and the members were therefore glad of the opportunity of welcoming a Herald representative. The Conference took the opportunity of officially expressing its appreciation of the efforts of Dr. Klopsch and the
A number of the missionaries found time to visit the splendid boys' and girls' orphanages of the Methodist Episcopal Mission in Baroda. The new School of Theology of the same mission was opened two days later by Bishop Robinson and some visitors were able to stay over for the services connected with this ceremony. These meetings seemed to bring to a climax the feelings of unity and hearty Christian fellowship which had been already strengthened in the Conference session. As one expressed it.—"Old barriers are burned away and we are all one in Christ Jesus."

"A LITTLE CHILD SHALL LEAD THEM"

"In Kottapalle, Markapur Taluk, I had baptised several families, who had heard first about Christ from a little girl eight years old, who had been brought up by Christian relatives. When she came back to her village, her parents set the evening meal before her, rice and the meat of a fallen buffalo. The child refused to touch this food, because she had been taught that it was a sin to eat carrion. This set her father thinking and he became an inquirer, and others followed. Shortly after their baptism a fire broke out and destroyed the whole palem. With a sad heart I visited that place, because I feared that they would attribute their misfortune to their change of religion. But they all came to prayers, and when I spoke about their loss, a man got up and said, "We have done away with the old idols, and have accepted a new religion. God wanted to make everything new, even the houses, because in the old ones we had worshipped idols; in our new ones we will worship Christ only." How glad these words made me! After the service I hesitated, whether I should take up a collection. I knew this people always lived on the verge of starvation, and had not yet rebuilt their burnt-down houses. Then one man came up to me and placed a rupee in my hands, saying, "When my house burnt down, I lost all I had. When, after the fire, I removed the debris from the place where my house once stood, I found this one rupee,—the only thing which I saved out of the fire. Then I promised to give it to the Lord, as this would be the best way to start out fresh in my work and house-keeping."—Am. Ev. Lutheran Mission Report.

Herald staff.

R. AND MRS. TURNBULL with little Muriel sailed for America via Kobe, Japan on February 28th. They will land at Vancouver in which city is Mr. Turnbull's home.

Mr. and Mrs. Johnson with their four children, Mrs. Back with her two children, and Miss Hansen, who will first visit her home in Norway, sailed for America on March 13th, by the S. S. "Camberwell" from which they will tranship at Antwerp, reaching New York (D.V.) some time in the latter half of April.

Miss Knight left Bombay on March 7th for Kairâ where she intends to stay a few weeks in the girls' orphanage in order to get more practice in speaking Gujarâti. She is missed in Bombay.

Miss Wiest is temporarily at Shegâon, the going home of Mr. and Mrs. Johnson to America having left Miss Ashwood alone in the station.

"The camel stealthily approached a boy whose turban was hanging down his back, and proceeded to swallow said turban a yard at a time. When the boy attempted to rescue his property, the accused backed away and played tug-of-war. Turban was produced as evidence, and in the judge's opinion, from certain indisputable signs of violence upon it, said turban had, for considerable of its length, been concealed about or in the person of the accused. He was found guilty and put in chains, pending sentence."—Extract from a Gujarat Missionary's letter.

Since Mrs. Back's departure for America, Miss Gardner has joined the orphanage staff at Kairâ, and Mr. and Mrs. McKee are with Mr. Back.

THE 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.

Miss Knitt left Bombay on March 7th for Kairâ where she intends to stay a few weeks in the girls' orphanage in order to get more practice in speaking Gujarâti. She is missed in Bombay.

Miss Wiest is temporarily at Shegâon, the going home of Mr. and Mrs. Johnson to America having left Miss Ashwood alone in the station.
List of Alliance Missionaries.

BERAR—

Akola. Mr. and Mrs. W. M. Moyser
         Mr. and Mrs. R. S. M. Stanley
         Miss M. Veach, Miss A. Little
         Mr. S. H. Auerheimer
         Mr. and Mrs. P. C. Moodie
         Mr. O. Lapp

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

Buldana. Mr. and Mrs. C. Eicher
         Miss M. Patten

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

Daryapur. Mr. and Mrs. J. P. Rogers

Khamgaon. Miss A. Yoder,
         Miss E. Krater, Miss L. Downs
         Miss M. Millham
         Miss H. C. Bushfield

Malkapur. Mr. and Mrs. P. Hagberg
         (P. O. Bulduna.)

Murtizapur. Mr. and Mrs. L. Cutler

Shegaon. Miss E. Ashwood
         Miss M. Wiest

KHANDESH—

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

Chalisgaon. Mr. A. C. Phelps
         Mr. and Mrs. W. Fletcher

Jalgaon. Mr. & Mrs. C. W. Schelander
         Miss C. Rutherford

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

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         Miss M. Barr

Bakrol. Mr. W. M. Turnbull
         (P. O. Ahmedabad.)

Dholka. Mr. and Mrs. H. V. Andrews
         Mr. and Mrs. J. Read
         Miss M. Ballentyn
         Miss A. White, Miss C. Peter

Kaira. Miss E. Wells
         Miss A. Seasholtz, Miss C. Hilker
         Miss V. Dunham

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

Mehmedabad. Mr. F. H. Back
         Miss L. Gardner

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

Sanand. Mr. R. J. Bennett

Viramgam. Mr. and Mrs. A. Duckworth

KATHIARWAR—

Porbandar. Mr. S. Armstrong
         Mr. R. G. Greengrass

BOMBAY—

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         Miss K. Knight, Miss E. Morris
         Miss L. Fuller
         (P. O. Kedgao.) Mr. and Mrs. Wm. Franklin

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Mrs. Simmons
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Mrs. F. H. Back
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