The India Alliance

The Organ of

The Christian and Missionary Alliance

in India

Contents:

Poem: Not Knowing Whither ........................................ 1
Sons of God, William Franklin ........................................ 1
Station Notes: Dholkâ, Malkâpur ........................................ 2
The Opening of the First Out-station in Amraoti Taluka, Carl Erickson ........................................ 4
The 200th Anniversary of Indian Missions, J. Pengwein Jones ........................................ 5
Editorials ................................................................. 6
Mission Questions: The Obtaining of Missionaries, C. N. B. Muston ........................................ 7
First Impressions of India, E. Mildred Patten ........................................ 8
Tonga and Character Building, The Editor ........................................ 9
"Liberty," The Editor .................................................. 10
Our Trip to Bakrol, Margaret Ballentynke ........................................ 11
A Book Reviewed, Emma S. Franklin ........................................ 12

SPECIAL DAY FOR PRAYER, LAST FRIDAY OF EACH MONTH.
HEADQUARTERS—690 EIGHTH AVE., NEW YORK. CABLE ADDRESS—PAROUSIA, NEW YORK.
REV. A. B. SIMPSON ... ... ... President & General Superintendent.
REV. C. N. KINNEY. ... ... ... Vice-President.
REV. O. E. MALLORY. ... ... ... Vice-President.
REV. W. C. STEVENS. ... ... ... Vice-President.
MR. GEO. MONTGOMERY. ... ... ... Vice-President.
MR. A. D. JACKSON. ... ... ... Vice-President.
MR. JOHN MCGAHIE. ... ... ... Vice-President.
REV. A. E. FUNK. ... ... ... Secretary.
MR. DAVID CREAR ... ... ... Treasurer.
REV. J. D. WILLIAMS ... ... ... Recording Secretary.
MRS. A. B. SIMPSON ... ... ... Recording Secretary.
REV. HENRY WILSON, D.D. ... ... ... Recording Secretary.
REV. HENRY KENNING ... ... ... Recording Secretary.

HEADQUARTERS FOR INDIA—ALLIANCE MISSION, GOWALIA TANK ROAD, BOMBAY.
CABLE ADDRESS—PAROUSIA, BOMBAY.
M. B. FULLER.—Superintendent for India, Bombay.
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, Alliance Mission, Gowalia Tank 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.
EDITOR:—MISS M. WIEST.
BUSINESS MANAGER:—MR. C. EICHER.
ASST. EDITOR:—MISS L. FULLER.

Term of Subscription

<table>
<thead>
<tr>
<th>Country</th>
<th>In all Countries where the rupee is current</th>
<th>In England</th>
<th>In America</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Re. 1 2 0</td>
<td>1s. 6d.</td>
<td>50 cents.</td>
</tr>
<tr>
<td></td>
<td>Single Copies</td>
<td>Re. 0 2 0</td>
<td></td>
</tr>
</tbody>
</table>

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

American subscriptions can be sent to Mr. V. I. Jeffrey, 690-8th Ave., New York.
"Not Knowing Whither"

A call from God! a dim and untried way,
A faith that does not reason nor delay;
A soul that in the darkness can obey—
Not knowing whither.

A path we cannot see or understand,
Yet faith can sing, "My times are in Thy hand,"
And tread the barren waste or burning sand—
Not knowing whither.

No murmur if the way be rough and drear,
No wonder if the way be far or near;
A step that journeys on without a fear—
Not knowing whither.

God give us faith, that evermore shall fill
Our hearts with sweet obedience to Thy will;
That we may follow, hoping, trusting still—
Not knowing whither.

—Triumphs of Faith

SONS OF GOD
BY WILLIAM FRANKLIN

"Behold what manner of love the Father hath
bestowed upon us, that we should be called children
of God, and such we are." 1 Jno. 3:1. R.V.

O we know it? Do we accept it? Do we
walk in it? Wonderful love! Wonderful
relation! Wonderful grace! Shall we ever fathom it? Let us
read it and re-read it till it fills our
vision, yea, all our being, till we are
overcome with His wonderful love to us.

Of late we have been overcome with His
love to ourselves in our personal life, to those
about us and to the work He has committed
to us.

We have felt so unworthy of His love, and
this relation He has placed us in. The sense
of our unworthiness has been the means of the
deeper revelation of His love to us. The
deeper we have gone out of self, the greater
has been the manifestation of Himself to our
hearts. We have seen the greater privileges
which we have as sons. He has delivered us
from fear, from bondage into the liberty of
sons.

As we have beheld His love to those about
us, our hearts have been made to praise Him.
So many, who only a very short time ago
were living, at the very best, a very low grade
of the Christian life, have been exalted to the
place of intercession for others. They have
seen their privileges in Christ Jesus, by faith
have taken their place and now walk with
Him as His children in love. First their
conduct to one another is different. "In
honour preferring one another" is a daily
practice. There is fervour in the work of the
Lord. There is a pouring out of the life for
His name's sake. In the context of the verse
quoted it is stated, "We know if He shall be
manifested we shall be like Him, for we shall
see Him as He is." This, in the love of God,
is also a present power in our lives, for we
read, "Every one who hath this hope set on
Him, purified himself even as He is pure" (R.V.).
Seeing Jesus now is to become like Him here,
"We are changed by beholding."

How we need steadfastly to set our faces, that
in our daily walk we may manifest the spirit of
sons, in order that we may please the Father, who
has loved us in such a manner. How hungry
His heart becomes for us; not for our work
or our talk or our service, or our prayer, or
our worship as such, but just for ourselves.
He longs to have us love Him in the same
manner as He has loved us, just because of
Himself, not merely because of what He gives
us or because He blesses us. He longs for our
fellowship. He has made us children that He
may enjoy us. Shall we disappoint Him, or
shall we say, "Father, because of thy great
love I want to nestle in thy heart, to be
with thee in fellowship and to bestow my
love on thee." Some are afraid that in such
a life, service might be lacking and the world
would go to ruin. But fellowship with Him
produces likeness, which will enable us to do far more in His service in a very short time. It will give Him an opportunity to work and show His power.

In the work of God in these latter days we need more than ever the very spirit of Jesus, "quick scent in the fear of the Lord" or in the understanding of the will of God. There are so many things presented to the child of God these days, things that have every appearance of light and of God's power and working. It is according to the word—"Satan appearing as an angel of light" to "if it were possible deceive the very elect." We are taught in the Word that we should not be ignorant of his devices. God in His love to us as His children has forewarned us. We need not be led astray if we will but keep close to Him, free from all fear. We are continually coming to crises in our lives. Our only safety is in Him. There are many things, good in themselves, but they are not Himself. Because they are good, many are being turned away from Him. We need afresh to look to Him and choose Him, then let Him be all the goodness. He desires to be in us and then work through us.

How great is His love to the children of men!

Station Notes

DHOLKA NOTES

BY WALTER M. TURNBULL

Mr. Armson and the writer have been left in charge of Dholka, temporarily, while Mr. and Mrs. Andrews and family have gone for a rest that was long over-due. For the past two months we have been enjoying the real "Indian summer" with its heat, glare and dust-storms, but at the time of writing everything is cool and fresh, as a result of the first showers of the monsoon. The long summer only adds to our appreciation of the rains and helps us to understand more fully the depth of meaning in such passages as,—"there shall be showers of blessing," and "I will pour water on him that is thirsty, and floods upon the dry ground." Our first rain came very suddenly, after a day of great heat. The boys were all sleeping in the open air as usual and the first few drops were the signal for a wild rush to the dormitories. But they soon returned to revel in the cool showers, for the feeling of spring was in the air,—that same something which causes the American boy to turn hand-springs on the first bare patch of grass he can find.

After several years of famine and partial failure of the crops, it is a pleasure to write that the prospects for this year are excellent. The missionary will be the first to rejoice if the present expectations are fulfilled. Already the high prices of grain, occasioned by the famine in Rajputana, are being reduced. This means much to those in charge of orphanages, who are too often in the same predicament as a certain old woman who lived in a shoe.

All through the heat the students of Nyack-in-Jungle, (Dholka Training School) have stuck to their studies in a way that is highly commendable. Some time ago an eight years' course was drafted which includes all the Bible, several helpful books on the philosophy of the Christian religion, the Lord's coming, etc., Church History, and the examination and exposure of the Mohammedan and Hindu religions. All the evangelists are expected to take up this course, either at Dholka, or at the station to which they are appointed. After passing one or two examinations all are engaged in preaching the Gospel part of their time, and the majority leave the training school to take up an out-station and study only in their spare time.

At present there are six young men taking up the third year's studies. In the second year there are twenty-five regular students besides eight evangelists who have come in from their appointed stations to prepare for the coming examination.

In the orphanage most of the boys of the sixth and seventh grades have been formed into a class to take up the first year's work. There are over ninety of these, and while it can hardly be hoped that all will become evangelists, yet much is expected from them, for they nearly all were admitted while young and thus have received a good education and have been instructed in the Scriptures almost from infancy. Some are now looking forward to entering the Lord's work and many more will certainly volunteer if we are faithful in praying the "Lord of the harvest that he will thrust forth labourers into his harvest." In this most important part of the work all who will may have a share.
FROM MALKAPUR
BY Peter C. Hagberg

As nothing has been written in the India Alliance (New Series) about Malkapur Station, a brief history of the same may be of interest. Mission work at this place was first started by Mr. and Mrs. Myser in '96. In the spring of next year they were sent to take charge of the orphanage at Akola and I with my family, joined by Mr. Schelander, were sent to Malkapur. The first famine was just raging when we came there and we soon found our hands pretty full with caring for the starving. We made many friends during that time who still remember us and the "story" we then told them. One man who was then in our relief-work, told me a few months ago in the presence of his people, that when three years ago he was so sick with the plague that all thought he would die, he prayed to the God which the missionary preached about and He made him well.

After the famine was over we started out in the district remaining until New-year '98, when the Buldan Station became vacant. No worker being available to fill the vacancy, and as the mission owned a good house there, whereas at Malkapur we had to live in a very unsuitable rented house, it was decided we should go to Buldan. The Malkapur district reaches within three miles of Buldan, so we continued touring in that district and had the privilege and joy of preaching to hundreds who never before had heard the Gospel story. Since we moved, there has been no permanent mission work done at Malkapur up to this year, the reasons being shortage of workers and no proper house to live in. As the Lord has graciously increased our force during these last years the one obstacle now is a house to live in.

After returning from furlough nineteen months ago the Lord laid the spiritual needs of the people of Malkapur definitely on our hearts, and, as no house was available there, it was decided a year ago that we should rent a house here (at Buldan), and from this place work in the Malkapur district. Meanwhile we have been trying to secure a site for a mission-house in Malkapur town and earnestly looking to God to help us and then to supply the means for building the house.

Now a little about the work for the past months. During last rainy season (July to October) I spent a good deal of the time preaching and teaching the Gospel in the town of Malkapur, and there were several who manifested a deep interest in the living Word. Shortly after our yearly convention in November I started out in the district together with my two native helpers. In the middle of January I was joined by Mr. Eicher and we had a blessed time together until the last week in February. In most of the villages we visited, the people had not heard anything about the true Saviour since Mr. Schelander and I were there eight years ago. With the exception of one or two villages where the opposing Brahmin influence was quite strong, the people were very friendly and many listened with eager interest.

At one camping place there came an old man of the Kolli (fisher) caste. He had heard us preach about Christ in his village two days before and came to hear more. As we explained to him the story of Christ, why He came into this world, how He suffered, died, rose again and is now interceding for us, the old man repeatedly nodded his head, saying, "What a wonderful story." Before leaving he said "Shall I not hear any more about this for a whole year when you come around again?"

It was getting a little dark. An acquaintance from his own village passed by and asked him sternly to come along home. So the old man rose and after making his respectful "Salams" said he would come back next morning. But he did not turn up and circumstances compelled us to move our tent that day to another village about eight miles from there.

We still remember this old man in prayer, that the seed sown may bear fruit. At another camping place there was a man of the carpenter caste who came several times at about 9 p.m. to our tent, always bringing one or two others with him. They listened sometimes till a very late hour in the night. He agreed that what we said was true and good; but when it touched the caste question that seemed to be the stumbling block for becoming a Christian. We remember this man also in our prayers and ask the readers of these lines to unite with us for these.

The villages of both these men are quite distant from here and also from the Malkapur Government road. We do earnestly pray that God may speedily give us many faithful and spiritually minded native workers to evangelize these villages. We have in our district no less than 370 villages with a total population of about 150,000 souls, beside 15,000 at Malkapur town itself. If we allot
ro villages to each worker, it would require thirty seven native workers and at least three or four foreign missionaries in this district alone. From this the reader may see that the evangelization of this district has barely begun.

"Then saith He to his disciples, The harvest indeed is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest to send (thrust) forth labourers into his harvest."

THE OPENING OF THE FIRST OUT-STATION IN AMRAOTI TALUKA
By Carl Erickson

IN the famine of 1897, the Mâhârs in Bhâtkuli became much interested in the Gospel. It came about from the following little incident.

During the moonsoon of that year, I made a great effort to bring them some American corn. I set out one afternoon with two cart loads, but the hired gârdi stuck in deep mud outside of the city wall and the cart man refused to go further.

Bhâtkuli is about fourteen miles from Amraotí and it now seemed hopeless to attempt to drag my own gârdi such a distance on a rainy day. However, I took the four sacks from the cartman and put them on my own gârdi that was already loaded and set out again.

How we managed to drag the gârdi through fields and ditches, I need not describe here, but we reached the place in the evening and the people had their first taste of American corn.

The people were deeply touched with this kind act. My sacks of corn spoke louder than any sermon I had ever preached there. I was told afterwards that many were ready to become Christians; but as we had no preacher to send there, we could do nothing more for them at that time.

When the next famine came on a few years later, a number from this place were baptised and became Christians. Some went back into caste again when they had to meet persecution, but a few remained and have stood out against their own caste people thus far. One Christian told a lie once in order to get water on the road and, as a result, broke his leg. This was a lesson to him and he has stood against much opposition.

Persecution of various kinds was resorted to. The water question has been a very serious one. Once they were compelled to work for the Pâtél without pay. The matter came to the notice of the Supt. of Police. The result was, that the head-clerk of the village was discharged and the well in the bâzâr was placed for the use of our Christians.

I tried to rent a house but no one was willing to give his house to a Christian. However, last touring season, I felt the time had come to take a forward step, house or no house.

We spent ten days there and preached in every corner of the village. The whole place was deeply stirred up. We also succeeded in renting a house. This we felt was in answer to prayer. The contract was made on Government paper and one month's rent paid in advance. I also secured a plot of ground from the Deputy Commissioner.

The way now seemed open, and Thâthiabâ Makasari, an elderly man with a large family, was sent there to begin work. When they arrived, the owner of the house refused to let them in, saying the people had threatened to put him out of caste if he rented to Christians.

Rather than strive for an old house, I sent word for them to come back. He stuck it out however and slept out-side in the open by his boxes with his wife and five children, and refused to leave the village.

I followed a few days later and found them in this condition. I got into the house without great difficulty and when the owner came to see me later on, he found us in full possession of the place. He was very pleasant and professed great friendship.

The next step was to start building our new house. The lumber and bamboos were on hand and the frame went up quickly; but it took much longer to get the mud walls up.

The water question was a difficult one. As long as I stayed, we could get plenty, but when I left, the people refused to give to the teacher. To settle this, I built a temporary well on the bank of the river, but even here we found trouble. The caste people threw mud and cow dung into it while our people were away. Later on the refuse bred a lot of worms. They strained the water through a cloth, but even then there seemed to be "death in the pot." They then discovered that some one had thrown dead rats into the well. This was repeated a number of times.—These are some of the petty, under-handed means used to annoy our Christians and to intimidate those interested in the Gospel; but the day of their liberty is not far off.

Our house was finished and by the first of May the teacher moved into it with his family. Since then interesting reports have been given
THE TWO-HUNDREDTH ANNIVERSARY
OF INDIAN MISSIONS

By J. Pengwern Jones

MONDAY, the 9th of July will be the 200th Anniversary of Indian Missions. It was on the 9th day of July, 1706, that the ship which brought Ziegenbalg and Plotschan, the two Pioneer Missionaries to India, reached the harbour of Tranquebar! but so great was the opposition to their landing by the authorities that they had to remain on the ship for two or three days, as boatmen were not allowed to take them to shore. It was the captain of another ship lying alongside that had pity on them, and brought them over to his own ship, and had them rowed over to the land. There was no one to welcome them, and though they had credentials from Frederick IV, King of Denmark who had sent them out and had undertaken to support them, the Governor of the Danish East India Company was so opposed to them, that he put every obstacle that he could in their way. The two missionaries were even imprisoned for some time. Oh what a difference to-day! When missionaries land in India, they have Agents to look after their luggage, and kind friends or fellow-missionaries to welcome them, and they are taken to a comfortable boarding house or to the home of some kind friend who is willing to entertain them. Truly "our lines have fallen in pleasant places."

The Danish East India Company had had chaplains to minister to the Danes and Germans in the employment of the Company for many years previously, but they did absolutely nothing for the propagation of the Gospel among the people of India.

Dr. Lütken, one of the court chaplains of King Frederick IV., had the privilege first of all of suggesting to the King the duty of attending to the souls of His Majesty's Indian subjects, and to King Frederick IV. the honour belongs of having sent out the first missionaries to India.

Ziegenbalg was only allowed to labour for twelve years and a-half, but what an amount of service was crowded into those brief years! Oh, for similar missionaries to-day! How unworthy we are to be successors of such mighty men. This is what Dr. Duff wrote about him some fifty years ago: "Certainly Ziegenbalg was a great missionary, considering that he was the first; inferior to none, scarcely second to any that followed him. Less shining than Schwartz, he had probably more of spiritual unction and power, and simple-minded zeal and devotedness and practical wisdom. How affecting to think of the wonderful labours of such men."

Plutschan, the companion of Ziegenbalg, on account of the health of his family had to leave India.

My object in writing is to ask whether we are going to allow this 200th Anniversary of such an important event to pass by without acknowledging God for the wonderful way that He has carried on His Kingdom in India these two centuries?

In towns perhaps all the Missions can unite together and hold one great gathering on the Monday night, but in the moffusil a service for all the Christians to praise God for the way He has blessed His work these two hundred years would be very appropriate and profitable. In some stations and in all schools, service for the children would be an excellent way of celebrating such an important Anniversary.

May the dawn of the third century of Indian missions see the fulfilment of God's promise to pour His Spirit abundantly on this great land. Let us rejoice that God is doing this in some parts of the Empire, and that there are such clear signs that God is about to bless the whole country.
It is undoubtedly true that many of God's children are led into error simply because they do not know and understand their Bibles. They are standing in the wisdom of men. They read what this one and that one says, but they fail to find out what God says. When heresy meets them they do not recognize that it is heresy because they do not fully know the truth. Almost all heresy has some truth mixed with it and those who are not able to take the precious from the vile are soon deceived and led away by this appearance of right. There is but one safeguard against the rapidly multiplying evils in these last days of the age and that is, to know the Word of God for ourselves in its length and breadth. It should be our meat and drink, our meditation night and day, the law of our conduct always. God has given us but one revelation which will not be superceded by any other. He will not give to any soul one bit of revelation contrary to the written Word. It alone is the criterion by which every thought and action, every doctrine and teaching of man must be judged. There is no room for personal revelations contrary to this Book, though many would have it so and thus are "led away of their own lusts and enticed." In these perilous days we cannot raise too often the warning cry to stick to the written Word of God.

Many who agree with this are yet unconsciously getting into error through a wrong method of studying the Word of God. The fact is, they do not study it. They mutilate it, wrenching scriptures from their setting, building up doctrines upon isolated passages, giving fanciful meanings to plain, unmistakable words, interpreting any scripture according to the idea of the moment. This cannot result in real good. We need to get first of all, a bird's eye view of the scope of Scripture, an outline of its fundamental doctrines and teaching, and gradually fill in the outline. We need to see it from the standpoint of God and a great universe, not in the narrow light of our own experiences, or even the experiences of many. We forget sometimes that God is dealing with worlds and ages, not with just a handful of men in one little lapse of time, though it makes His care no less minute to realize this; rather, more glorious and wonderful.

The summer vacation is over and the rains are bringing freshness and life to the dry, parched earth. It is the Indian spring-time, and to see the transformation which just a few days has made seems marvellous. It is a picture to us of God's working—a few showers from the spiritual clouds so heavy above us can bring a like transformation to barren souls. It seems indeed as though in these days the clouds containing the spiritual rain we are needing are not wanting, but in many places there is an unprepared atmosphere and the blessing does not fall. We see others watered and refreshed while we remain dry and empty. Is not the true atmosphere for receiving heaven's rains, prayer? Without a true outgoing of soul, a real putting forth of desire, will we ever receive more than mere drops? The clouds contain abundant supplies but between them and us is the hot atmosphere created by our pride or personal ambitions, the cares of this world, the rush and worry of work, worldliness, self-assertiveness, or maybe indifference. May God stir us up to lively desire and expectation so that a time of plenty shall follow where now there is dearth and famine.

We call attention to the article which has been sent us, entitled "The 200th Anniversary of Indian Missions." Although it will reach most of our readers too late for them to unite with us in India in celebrating the actual day, it will not be too late for any to offer thanksgiving to God. Two hundred years seems a long time, but the Gospel chariot is moving more swiftly than when it first started on its course. The way is being cleared of obstacles and God is compressing the work of centuries into years, and of years into months, typical of that day not so very far off when "a nation shall be born in a day" and India shall bow at the feet of the Lord of the whole earth. Looking backward brings us some encouragement, but looking forward to the things which must shortly come to pass gives us far greater encouragement. Even now the cry is being raised "The Bridegroom cometh," for one of the sweetest phases of the revival has been the oft-repeated intimation to many by visions and dreams and unmistakable voices that the coming of the Lord is at hand.
Mission Questions

THE OBTAINING OF MISSIONARIES

By C. N. B. Muston

No one who takes an interest in the welfare of Foreign Missions can have failed to notice that during the last few years many Missions have had to contend in an increasing degree with a lack both of means and of men and women such as are required in this great field. This is the more remarkable in view of the fact that just before the occurrence of this halt, if it may be so called, there was a great impulse given to interest in Foreign Missions, and it was confidently hoped that there would be a worldwide advance, instead of difficulty in maintaining the ground already occupied.

We know that whenever there are signs of progress in connection with the Lord's work Satan puts forth fresh efforts to hinder. No doubt this is the case in regard to the matter we are considering, but the special point of enquiry should be, How is he hindering the work? Where is the weak place which he has seized, and in which he is seeking to entrench himself? As a partial answer to these questions, it may be well to look at the means which are ordinarily employed to obtain recruits for the noble army of missionaries.

These means fall under three heads, viz.: 1. The giving of information respecting the needs and encouragements of the work. 2. The making of appeals to Christians to offer themselves for service in the foreign field. 3. Prayer to God to send forth labourers. The first is in keeping with the Lord's command, to "look on the fields, for they are white already to harvest." The third is also in keeping with His own express command. There remains then only the second, and it is here that one cause of failure appears to be.

It is a noteworthy fact that in the Scriptures we find no appeals made to individuals to offer themselves for foreign missionary work. Nor is any sanction to be found there for the making of such appeals. Taking the case of Paul, the great leader of the missionary army, we find that he was appointed to foreign mission work against his own desire (Acts xxii. 17-21). And it was while the Church at Antioch was ministering to the Lord, not as it was appealing to men, that the Holy Ghost announced that the hour had come for him to enter upon the work (Acts xiii. 2). His after conduct and his writings bear testimony to the strength which these facts gave to his spirit.

Among ourselves young men and women go to a missionary meeting, and there meet with well-meant but mistaken reproaches for staying at home, and fervid appeals to at once give up everything and go into the foreign field. Being at the age when the emotions are strong and the judgment still undeveloped, they yield to the pressure, and in due course they are accepted and sent out. Now the real test begins. Deprived of the sympathy and admiration of their fellow-Christians, and of all the stir of meeting after meeting, and set down in places where helps are few, and obstacles and discouragements abound, they first cool, and then either faint and give up altogether, or else relapse into a mechanical routine which is entirely barren as to spiritual results. Having really gone out at the bidding of men, and not at the bidding of the Lord, their enthusiasm and faith die out when the human stimulus and support are no longer received. Yet these young believers are not so much to blame in the matter as those who, knowing the actual conditions of missionary life, practically force them into it, instead of leaving it to the Lord to send them or not, as He sees fit.

The evil also tells severely upon the question of pecuniary support. The Lord will unfailingly meet the needs of the missionaries whom He has sent out, but He is in no way bound to undertake for those whom He has not sent. The latter receive money which the Lord meant for the former only, with the result that all are straitened, and that instead of more missionaries being wanted, there is talk of reducing the number already in the field. Missionary enthusiasm is thereby weakened, and the cause flags in every department.

All this comes from God's people allowing the adversary to entice them into the specious practice of themselves telling men and women that they ought to go into the mission field, instead of leaving it to the Lord to tell them so, if He wishes them to go. How can we tell what is the Lord's purpose for anyone? We may think he or she ought to be a foreign missionary, but the Lord's plan for them may be something quite different. Let us give up
arrogating to ourselves the Lord's prerogative of choosing and sending whom He will (Mark iii. 13, 14), and let us rather give ourselves to obeying His own command TO PRAY TO Him to THRUST FORTH labourers into His harvest.

This is ever Satan's great aim—to keep us from prayer. He will often let us alone while we are preaching, but he never ceases his distractions when we seek to pray in earnest, and he is never more in earnest than when we pray with all our hearts for more harvest labourers. Let these very considerations lead us more than ever to pray for such. Thus will the adversary's machinations be frustrated, and the sheaves be gathered in.

To prevent any possibility of misunderstanding it may be added that in what has been written above no exception is taken to the kindly and earnest urging of young believers to consider the needs of the foreign field, and to ask the Lord if He would have them go out to it. Such counsel is not only permissible, but commendable. It differs as widely as possible, however, from the scolding of Christians because they are still at home, and the telling of them that they ought to go out to the foreign field at once. It is this usurpation of the Lord's prerogatives which is condemned, because of the dishonour which it casts upon Him, the disobedience to His command which it displays, and the very serious damage which it inflicts upon His cause. We may rightly bid men think and pray, but the Lord alone has the right to bid them go.—Darkness and Light.

FIRST IMPRESSIONS OF INDIA
BY E. MILDERED PATTEN

ON confiding to a fellow missionary that I had been asked to write my impressions of India, I was told that a new missionary's first impressions were quite the opposite of later impressions, so I beg not to be judged in the years or even months to come by these first impressions.

Before landing, I made the discovery that new missionaries were expected to express surprise at nearly everything they saw, and to open their eyes wide with amazement as new scenes burst upon their unsophisticated gaze. As I was the only infant missionary in the party and it devolved upon me alone to express the degree of surprise befitting a new missionary I tried hard not to disappoint my fellow travelers. The oriental scenes in Italy, and the various ports at which we cast anchor along the way prepared us somewhat for the newness of things in India, but on stepping foot on the land of our adoption things were seen from a different viewpoint. What had hitherto amused and entertained me, now touched my heart with compassion born of God-given love for these lost souls. How I did plead with God during the entire journey, to give me love for the people, because from my contact with Eastern life and habits before landing, it seemed as if the least degree of love for them must of necessity come from God. But "He giveth more grace," and I had not reached my destination in Bombay before my heart was filled with love for them, and day by day He gives the overflow.

My first view of the power of God's grace in the lives of the heathen came at Ramabai's mission at Khedgaon, where I spent a few days soon after landing. God has been pouring out His Spirit upon this mission in a mighty revival. While in the presence of those hundreds of girls pouring out their souls to God in spontaneous prayer, with no confusion or distraction, a hush fell upon my soul and I received a fresh revelation of the marvellous grace of God.

First we see India as a mass of heathenism, and we cry out, "Who is sufficient for these things?" "What are we among so many?"

Then as we become accustomed to conditions, the mass shapes itself into groups, each having its own distinct peculiarities. We see the lofty Brahman, wrestling from the people their rights or depriving them altogether.

The kaleidoscope changes, and we see the direct contrast,—the poorer element, bound by the iron chains of caste, the unchangeable customs and superstitions of their forefathers, and the sway of the invincible Brahman. Again the scene changes, and before us stands an array of women, so-called, whom God created to stand side by side with man, and be his helper, but what a difference! Beaten, oppressed, literally made beasts of burden, and subject to the cruel caprice of the husband who should be her protector, she is considered soul-less and irresponsible. What a contrast to our independent, happy American womanhood!

And still another scene bursts upon our vision, and we see before us a host of little girls, and certain ornaments worn by them tell us the sad story,—they are India's thousands of child wives. O the pity of it! The din and clatter of wedding music (?) is on the streets as we write, but it brings only, anguish
of heart, as we realize that what is the embodiment of all that is glad and joyous in Christian lands, in this dark land speaks only of the premature snatching away of happy childhood, and the imposition of burdens and responsibilities of full-grown womanhood. We feel like doing something desperate to break their bonds, but we remember that the Gospel which we are here to represent is the only remedy; so we press on a little more diligently with the study of the language, that we may the sooner carry the glad tidings of liberty in Christ to some of these poor oppressed beings, our sisters.

But a final scene comes to our view bringing balm to our wounded hearts,—a happy family circle, the wife equal with the husband, and the baby girl, once a thing to be despised and possibly destroyed, now the pride and delight of the fond parents’ hearts. They are members of our Christian community. We exclaim with grateful heart, “What hath God wrought!”

Kipling knew what he was talking about when he expressed the utter impossibility of “hustling the East,” and the inadvisability of even attempting it. So we try to lay aside our “American rush” and move slowly. Sometimes we are tempted to put our hand “on the ark” and attempt to push things, then the Spirit whispers to us that our only business here is to be an empty channel, through which God can live His own life.

The half nude condition of the people speaks to us of the spiritual nakedness with which they will appear before the Judge, unless they put on the robe of Christ’s righteousness, and we realize that to us has been entrusted the privilege of revealing to them the wonders of God’s grace.

India is truly a land of contradictions. We see in the same person education and enlightenment on the one hand, and on the other a clinging to the primitive ideas and customs of their ancestors. But “the foundation of God standeth sure,” He has jewels to be mined from the dark depths of dense heathenism in India. For this we labour and for this we pray, that when our Lord shall come for His own, some of these also may meet Him in the air, and that “when He shall appear, we shall not be ashamed before Him at His coming.”

“Of His fullness have all we received.”...
“Freely ye have received, freely give.”

TONGA AND CHARACTER BUILDING
By the Editor

SOME women have a genius for mechanics, but I am not one of them; therefore if I have failed to comprehend the intricacies of the Akolâ workshop as its worthy Superintendent conducted me through and explained lucidly enough, and if I fail to present it to the reader in a vivid manner, it is not his fault, nor mine either in point of attention. But I have enough comprehension of the problems of life which are being solved in that busy spot, to appreciate the value of it and to long to make others appreciate it also, and then to help. There are two ways of helping which the fertility of your own brain will readily suggest. One is a purely spiritual method, the other a practical one, more or less dependent on spiritual forces after all. I need not further enlighten you.

A workshop is not a drawing room. Its furniture is meant for use, not for ornament. It is not arranged with ideas of symmetry but with ideas of utility and convenience. And thus I found it. We went first into the painter’s shop where was an excellent sample of the work done. A tongâ, beautifully finished, was ready for shipping; I have not seen a better polished vehicle in India than this handsome cart, made by our boys.

Then there was the repair shop. Here I found carts and an old sewing-machine waiting to be mended, sent in by people in the town who are learning the merits of the Christian shop where work is done honestly and thoroughly.

Next came the smithy and iron workers division where I found the boys at work boring holes into the long, iron rails which are to make the framework of a roof for a building in the city. We saw one complete set of these iron rafters riveted together. Iron fence posts were also being made, and at the anvil beside the merry little fire fanned into life by an American mechanical bellows, was a boy shaping a bar of steel into a tool.

I was shown other machinery of various sorts also, and their uses were explained to me. However, the chief thing I can remember about them is that the machinery on hand is wholly inadequate for the work, and that with better equipment the industries might go on with much more satisfaction and profit. But the wherewithal is lacking. I could not help wishing that I had some capital to invest. It would be lending to the Lord and He would
pay both interest and dividends. There is a little saw-mill there, but the saw is too thick and wastes too much material in a district where lumber is so expensive. Fuel too for the little engine is very dear. So most of the sawing is done by hand. You would laugh to see two men spend days in sawing one good sized log into boards. Labour is cheap, and the East is slow and deliberate.

We mounted the stair-way and came to the carpenter-shop. The building is old and scarcely safe. The shop needs a new home and there is a nice plot of ground awaiting the new building of which the manager dreams and for which he prays. In the carpenter shop there were three tongás in process of construction. The Christian workshop tongás are in demand because of the superior workmanship shown in them. Lately an order has been received from a town several hours distant by rail where there is a proper tongá factory. The gentleman requiring the tongá has seen one built by our mission shop and will take no other although he will have to pay a higher price.

The drawing and designing class was at work in one corner of the shop. In another the upholsterer was busy making cushions, etc. for the tongá seats. Two neatly made, strong cots stood ready for their purchasers. Downstairs was the bicycle repair shop where bicycles are also sold and the profits go to help support other departments.

The workshop is a mission industry to train boys to be self-reliant and self-supporting. Unless Christian lads in India are superior workmen they find it hard to get employment among their own people who will always favour a Hindu. These boys are getting a superior training which will give them a chance in life. They live in the orphanage, and thus have the advantage of a Christian home. They learn to do honest work, a thing which a Hindu workman seldom, if ever does. Each one of these lads ought to be a living testimony to Christianity and its power in the secular walks of life. Many have an idea that only the catechist or preacher can preach the Gospel to the people, but this is not true. Christian character in any vocation is the strongest witness to the Gospel's power. Therefore these thirty-seven boys enrolled on the workshop books ought to be much on your hearts that you may pray earnestly for them. These boys will help to make the future Christian community of India.

In the whole of the last three years, the manager tells me, less than $225 has been received from outside sources as a gift for the industrial work. The foreman's salary is paid from mission funds. Otherwise, the shop is self-supporting. The boys are paid for their work. Waste due to apprentices' mistakes has had to be met. Lack of proper equipment has impeded the work and made it more expensive. Yet it has gone steadily on. The missionary manager of this shop throws his whole heart into it, and we should cooperate with him in every possible way, for this is an important division of missionary labour.

—"LIBERTY"

By the Editor

We have another short chapter to add to the tale of "Liberty," the woman who professed deliverance from demon-possession.

For a time, Liberty's faith seemed bright and clear and as she toured in the villages with her husband who is a sort of roving timer, she continually testified to the village women of her deliverance and of the vision she had seen, so that the news spread abroad and her case became well-known. About this time Jalgàon was visited by several native theatre companies who stirred up the people into enmity against the Christians until those who had before been ready listeners to the Gospel became haters of it and of those who tell it. Among those whose minds were embittered were Liberty's husband and other relatives, and they immediately started a bitter persecution against Liberty. Her husband beat her severely and she was so illused that in terror she gave up her faith and I think, has again come under the power of the demon. She became very ill, finally, and then the Christians were sent for that they might help her. They visited her several times and she promised to be true to God if He would spare her life. Her life was spared, but contrary to her promise, Liberty avoids all contact with the Christians and is going on with her old heathen life. The theatre companies have succeeded in turning nearly the whole town against the Christians so that it is almost impossible to get a hearing for the sweet old story of the cross. Pray for this stronghold of sin where sometimes it seems indeed that Satan's seat is. And pray for Liberty.
OUR TRIP TO BAKROL
By Margaret Ballentyne

MORNING, cool, fresh and clear as we start in our two-wheeled ox-cart from the fascinatingly interesting, ancient, Mohammedan city of Ahmedabad, the domes and minarets of its hundred mosques standing out in dark relief against the day-dawning. Our destination is the mission farm at Bakrol, where Miss White and myself are filling the gap made for a few days by the absence of Mr. and Mrs. Read. We journey on to the music of our bullock-bells beneath the wide spreading branches of the beautiful trees for which Gujarät is famed. In some places for a mile or two they meet overhead forming a lovely vista of softly tinted green arches. Soon we come to the calm, peaceful waters of the Sabarmati River. As we have journeyed on the sun has risen in the heavens, and delicious to the eyes appear the beds of rushes and luxuriant green crops on the banks of the river.

Crossing the river we soon arrive at the Christian settlement where twenty-eight boys and several married people have been dwelling for three years or more. On the one side are rows of two-roomed cottages for the married couples and their families, and on the opposite side about fifty feet away are the cottages for the boys. Between these rows the bullocks used on the farm are kept at night for safety.

Despite the time of year (hot season in India) for some unaccountable reason the breezes were delightfully cool during the day and even cold at night. As far as the eye can reach the ground is studded with low trees, cactus hedges, and green waving grain and grass. Provided the needful capital and good rains, there should be a good financial future before this farm. Mr. and Mrs. Read are very enthusiastic about the future, at the same time realising how definitely we must look to God for all necessary supplies. "Hallelujah," the Bank of Phil 4:19 has still unlimited capital to draw on. When it is known that of the twenty-eight boys there, only two are supported, and also remembering that they are only learning farming, it will be readily seen that the need for prayer regarding financial supplies is a very real one. Some of the boys' houses look as though, if they are not strengthened ere the monsoon breaks, a repetition of last year's catastrophe may occur and they, or at any rate part of them, subside into the humblest of positions on the ground.

In the mission-estate at Bakrol are 300 acres of land, it being large and fertile enough to fulfil the purpose for which it was taken up, viz., to provide a means of earning a permanent livelihood for the bigger boys (and also orphan girls as their wives) whose abilities lie in that direction. The importance of the success of this mission farm will be understood if one bears in mind the fact that in Dholka which lies about sixteen miles to the east, there are 325 boys all of whom have not the ability to become preachers and some of whom have an inclination for this, the most healthy of lives.

Not being well versed in the Gujarathi language we did not feel capable of doing much in the way of holding meetings, but trusting in God for guidance and strength, felt that we must for Christ's sake do what we could. We held prayer-meetings on Saturday and Sunday evenings in which the people willingly took part; Sunday morning at 8 a.m. Sunday-school in which the International Sunday-school Lessons are used. The lesson sheets were eagerly accepted on Saturday evening that the lesson might be studied. Those who could not have them on account of the supply being insufficient appeared much disappointed. Monday afternoon a short time before our departure we had a meeting for the women. The meetings were attended by almost all the women and the spirit of all the meetings was sympathetic and reverent. Being closely surrounded by heathen villages what an opportunity these people have of witnessing for Jesus, but they are only frail, weak, very human men and women like ourselves, as we are without "being filled by the Spirit," hence the need of prayer for spiritual blessing is even more than that for financial and temporal. The longer one lives in India the more one realises the truth of the words "Not by might nor by power, but—by my Spirit, saith the Lord of Hosts." Nothing but prayer will ever win these dear, dark ones to the Master's feet, and nothing but prayer will keep them ever following in His footsteps humbly day by day. Sometimes, amongst the higher castes one meets those who are living pure, kindly upright lives, whose belief is so much like the glorious Gospel and yet missing the very essence of it all—faith in the Cross of Calvary, looking upon the death of Jesus as only that of a good man dying in the cause of goodness and truth.
We journeyed home on Monday evening beneath the dark purple Indian sky gemmed with countless millions of stars shining as they do only in the tropics, glad and happy that the Master had allowed us to do some little thing for Him, thanking Him as we passed once more through the streets crowded with those whom we knew to be idol-worshippers that not so much on what we say as on how we live and pray depends the coming of the Holy Ghost Revival in every village and town in India; for which we are pleading.

A BOOK REVIEWED
BY EMMA S. FRANKLIN

A BOOK, designed to help those who are seeking to know the Lord for the body, has come to our notice. It is entitled, "For Soul and Body," and is by Harriet S. Bainbridge of England. The author seems to be keeping step with the Spirit in anticipating what we have already witnessed in the Revival in this land, "that the coming Revival of the work of God may mean widespread healing of the bodies, as well as of the souls of men." "Verily, God is waiting to manifest more copiously within us His divine life of love, knowledge, health, when we are willing to let Him enlarge us; i.e., when we are willing to make room in all our being for more of the heavenly life, the eternal life our Lord Jesus came down to earth to impart to the children of men." Those who are especially waiting upon God for the Revival, are deeply impressed that God is ready to restore to His people the gifts which ought never to have been lost, among them the gift of healing, provided He can find those who, regardless of cost, will step up and let His will be wrought through them. We believe He will find ready ones, and that we shall yet see God as of old confirming the Word with signs and miracles.

What divine healing is not and what it is, is made very clear at the beginning of these heart to heart talks. It is "not a mechanical out-put of power, but a beneficent living force, exercised by 'the living One,' in the mind, body, and flesh of illuminated believers." The ground of divine healing is also made clear to be the Word of God spoken to listening hearts by the Holy Spirit. "Himself took our infirmities and bare our diseases." Whosoever heareth and believeth this testimony which God hath borne concerning His Son is caused by the Spirit to see Jesus as the Divine Healer who hath purchased with His own blood the right to set His believing children free, both in soul and body." "God's children need to let the Spirit move them to see their bodily infirmities crucified in the body of Christ on the cross; just as He has caused them to see their sins, 'in His body upon the tree.'

A life and walk in the Spirit is emphasized as the essential condition of receiving life in the body. "Receive the Spirit Himself, and faithfully follow His leadings. This is the way to receive divine healing of your maladies, and also every other spiritual gift, for in Christ Jesus is every spiritual blessing stored, and the Holy Spirit leads all who follow His promptings to the person of the living Christ." "Apart from Jesus, who is the true vine, we are unable to receive divine healing in our bodies, or the inflow of His peace into our souls. United to Him, and abiding in Him, we are caused to receive the inflow of His new risen life into every part of our being."

The remainder of the book may be summed up as devoted to the development of this one thought in its various phases, that divine life depends on a walk in the Spirit so as to believe with a living faith, so as to be able clearly to see Jesus as the object of faith, so as to know the wiles of the devil and be able to resist them. Kept hearts, kept minds, kept mouths, are necessary in order to have kept bodies. "Whatsoever we each sow, that do we also reap in the entire range of our being—body, mind and spirit. Whosoever has reached a spiritual understanding of his nature and being, is very careful not to sow to his flesh, because he electeth to reap the harvest of a holy and healthy life, a glorious harvest which can be reaped only by men and women who diligently sow to the Spirit."

The chapter on the wiles of the devil is especially helpful. One of his wiles "is his successful effort in beguiling Christian people to consent to live in the past, or at least to visit it frequently, so that they may be induced to centre their thoughts, not on a present Saviour, but on past trials and difficulties, past unkindnesses received—which fosters the habit of self-pity—past sins, past sicknesses, and sorrows. Deliverance on this point is a matter of supreme importance to every one who chooseth to live the overcoming life."

We are sure our friends will find many helpful suggestions in this little book, not only for the body but for spiritual life. It has evidently been written by one who has proved God and learned to know the secret of the life more abundantly.
**List of Alliance Missionaries.**

### BERAR—

<table>
<thead>
<tr>
<th>Location</th>
<th>Missionaries</th>
</tr>
</thead>
</table>
| Akola    | Mr. and Mrs. Wm. Moyser  
           | Mr. and Mrs. R. S. M. Stanley  
           | Miss M. Veach, Miss A. Little  
           | Mr. S. H. Auernheimer  
           | 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  
           | Mrs. R. D. Bannister |
| Daryapur | Mr. and Mrs. J. P. Rogers |
| Khamgaon | Miss A. Yoder,  
           | Miss E. Krater, Miss L. Downing  
           | Miss M. Millham  
           | Miss H. C. Bushfield |
| Malkapur (P. O. Buldana.) | Mr. and Mrs. P. Hagberg |
| Martizapur | Mr. and Mrs. L. Cutler |
| Shegaon  | Miss E. Ashwood  
           | Miss M. Wiest |

### GUJARAT—

<table>
<thead>
<tr>
<th>Location</th>
<th>Missionaries</th>
</tr>
</thead>
</table>
| Ahmedabad | Miss J. Fraser, Miss A. Fraser  
           | Miss M. Barr |
| Bakrol   | Mr. and Mrs. J. Read  
           | (P. O. Ahmedabad) |
| Dholka   | Mr. and Mrs. H. V. Andrews  
           | Mr. W. M. Turnbull  
           | Mr. S. Armson  
           | Miss M. Ballentyne  
           | Miss A. White |
| Kaira    | Miss E. Wells  
           | Miss A. Skasholtz, Miss C. Hilker  
           | Miss V. Dunham  
           | Miss L. Gardner |
| Matar    | Mr. and Mrs. S. P. Hamilton  
           | (P. O. Kairi.)  
           | Mrs. E. Burman |
| Mehsadbad | Mr. F. H. Back  
           | Mr. and Mrs. McKee |
| Sabarmati | Miss H. O'Donnell |
| Sanand   | Mr. and Mrs. R. J. Bennett |
| Virmagam | Mr. and Mrs. A. Duckworth  
           | Miss C. Peter |

### KATHIAWAR—

<table>
<thead>
<tr>
<th>Location</th>
<th>Missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Porbandar</td>
<td>Mr. R. G. Greengrass</td>
</tr>
</tbody>
</table>

### BOMBAY—

<table>
<thead>
<tr>
<th>Location</th>
<th>Missionaries</th>
</tr>
</thead>
</table>
| Mr. and Mrs. M. B. Fuller  
           | Miss K. Knight, Miss E. Morris  
           | Miss L. Fuller  
           | (P. O. Kedgdon.)  
           | Mr. and Mrs. Wm. Franklin |

### ON FURLOUGH:—

<table>
<thead>
<tr>
<th>Missionaries</th>
</tr>
</thead>
</table>
| Mrs. M. Dutton  
               | Miss M. Woodworth |
| Mr. and Mrs. J. W. Johnson  
               | Miss M. Compton |
| Miss C. Hansen  
               | Mr. and Mrs. L. F. Turnbull  
               | Mrs. F. H. Back |
| Mrs. Simmons  
               | Miss C. McDougall  
               | Mr. and Mrs. O. Dinham  
               | Miss E. Leonard |

"BOMBAY GUARDIAN" MISSION PRESS, KHETWADI MAIN ROAD, BOMBAY.