The India Alliance

The Organ of
The Christian and Missionary Alliance
in India

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

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

The Alliance is unsectarian and its special object is the evangelization of neglected fields: it seeks to unite Christians of all evangelical denominations in its work.

The teaching of the Alliance is often spoken of as the Four-Fold Gospel, which means the Gospel or good tidings of Jesus Christ as Saviour, Sanctifier, Healer and Coming King.

Pardon through simple faith in the blood of Jesus Christ—Sanctification and fulness of life through the indwelling Christ Himself in the believer by the Holy Spirit—Healing and health for the body of the believer by simple faith in Jesus who “Himself took our infirmities and bore 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, Gwalia 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.

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He has placed within us
A longing to behold Him,
His glorious face to see
To gaze forever on Him,
And like Himself to be.

A longing for that day,
When He shall come from heaven
To take His saints away.

A longing not for glory,
Nor seat upon His throne;
But a pure and earnest longing
To take His saints away.

A longing to be near Him
Within that city bright,
Where suns no more are needed,
For He is all the light.

ESUS gave the above commission
to His Ambassadors. But that we might be equal
to the occasion, "Tarry ye," said He, "until ye be endued with power from on high." This tarrying does not refer to the equipment that one may acquire through various courses of studies, and learning how to sermonize rhetorically; but to that which the first disciples did (Acts 1), which was to wait upon God in prayer till God met them and filled them with His Holy Spirit.

Back of Peter's famous sermon which resulted in such a great multitude being converted, were ten days of prayer. The glorious results that continued in after days was due to the fact that they "continued steadfastly in prayer." Lest they be hindered in this one thing by even so good a cause as caring for widows they appointed others to that work and continued to pray. It is necessary to pray not only while waiting for power to be given but continually, watchfully, in order that we may be at our best for God and the souls for whom we are labouring. Paul taught that in "everything" we should by prayer make known our needs to God (Phil. 4:6). We have examples also in such men as George Muller, Finney, Spurgeon, Moody, and Hudson Taylor. These men were used much of God because they prayed much.

Fellow Labourer, let us give more time to prayer and see if God's blessing will not be greater upon us and our work.
Station Notes

DHOLKA ORPHANAGE AND BIBLE SCHOOL
BY HOWARD V. ANDREWS

THE scarcity of Dholkâ news on the pages of the India Alliance does not necessarily indicate that there has been nothing worth reporting, but rather that we have had no time to write, for there is always more work than we can find time or strength for. The past month has been noted more perhaps for examinations than anything else, but what is more interesting to pupils and teachers than these periodical events?

The first examination concerned fifteen of our Bible students and eight native preachers who had been here for a few weeks. The examination was on the second year's course which consists of Acts, I and II Corinthians, I and II Thessalonians, I and II Timothy and Titus; also a book on comparative religions, one on Christian doctrine and a part of Church history. Nearly all of our training school students are now in the third year.

The next examination was the "All India Sunday School" examination on the international Sunday school lessons for the first six months of the year. About one hundred and twenty sat in one or other of the four divisions. There were sixty-five in the senior class alone and twelve in the teachers' division. As yet we know the results of only the senior division: only three out of the sixty-five have failed; five will get a first class certificate.

Quite a number of the orphanage boys are taking the regular Bible course of study along with their secular studies, and we hope soon to have a large class ready for the first year's examination. Some very satisfactory progress has been made in secular studies so that we now have a large number of boys in the high standards. A number of orphanage boys have gone to the farm at Bâkrol, and others coming to manhood have commenced to do for themselves as teachers of other boys or in some other such occupation.

While we cannot report a great spiritual movement such as we have desired to see, yet God is with us and we have much to praise Him for. He has not forgotten this little flock, and we feel sure there will yet be blessing in Dholkâ that shall call forth great praise and thanksgiving, and shall glorify God. Unite with us in prayer and faith that it may soon be even so.

We are now about to enlarge one of our buildings to make it large enough for a church. So far we have had no church building here, but have met for worship in the building that serves as school room, dining room, and whatever other purpose may be required. Our Christian people are giving toward it, but the boys as a rule have nothing to give so have offered to fast, that by so doing money may be saved to help on the cause. We have long hoped for a building we could call God's house, for we feel it will mean much to all to meet in a place set apart solely for the worship of God.

PACHORA
BY ANNIE C. WARK

DEAR FRIENDS AT HOME,—This is not a glowing account of wondrous doings at Pachora, such as you may long to hear, but just a personal letter to thank you for upholding us before the throne of grace; and to beg you to continue much in prayer for us and the work in this part.

Were we to look only to the apparent results of one's work, there would be little encouragement: years of work, yet no converts, no church, and as yet, even no signs of many wishing to leave the old life of bondage for freedom in Christ Jesus. But our eyes are unto the Lord, and it is because we know He bade us go forth, that He is going before, and that we are fighting under His orders, that we are strengthened to continue day by day.

Wherever we go, among high or low caste there are broken hearts and sorrowful lives, held so tightly by Satan in chains of caste, custom, and sin. It is the greatest joy and privilege to tell of Jesus who can meet their need, knowing the Holy Spirit is bearing witness to the truth though Satan is ever ready to snatch away the good seed.
One afternoon we had walked through several streets, but every door seemed closed against us: heat, mud, smells and snarling dogs making things seem even less cheerful than usual. Finally a young Brahmin widow invited us into her house where gathered the young wives and women servants to see the fun they expected us to furnish, meantime a poor old widow making talking difficult by grinding at the mill. After duly answering all questions as to marriage, number of sons, etc., etc., way opened to give the Gospel. They had never heard before, and do you think they were very interested and received it with joy? Apparently not. Some smiled superciliously, some giggled, and perhaps the young widow was the only one who paid much attention, as she heard of One who loved her, and would cleanse away all sin without painful penances and fasts. Quickly she answered, “If He loves me why has He made me thus—a widow, life spilt?” (A widow is despised, hated and spurned.)—“It can’t be true; it is not true!” Yes, Satan had come too, and he told her that.

Comparatively few high-caste women care to listen to the Gospel, and when they do, Satan is always there, but how we exult in the fact that he is overcome by the blood of the Lamb, and many and many a time is he put to flight. There are several high-caste women who would be glad to have us visit them, but they will not have the subject of religion mentioned.

It might appear easier to deal with the lower caste women, but come with us to a gathering of these. Over a dozen are listening to the story of the Cross. “Upon Him was laid the iniquity of us all.”—Two or three seem touched. “A sweet stovy,” say they. “Will you not take Him then as your Saviour?” What response? “Chhe! how can we leave our gods!” They feel Satan holds them tight.

Come then to the lowest caste. Filthy in surrounding, degraded in mind, surely these will feel their need of Jesus. Dozens of half-clothed and naked children dance round clamouring, yelping and begging, women scream at them and dogs bark. Listen! “Fill our stomachs, give us money and clothes, and then we will listen to your story. Go! the evening is coming on.”

Oh friends, Satan meets and resists the Gospel everywhere. Even the lowest he holds most tightly. Truly we wrestle not against flesh and blood; but against “principalities and powers.” But do not be discouraged and call this “a barren field.” “All power” is given unto our Lord Jesus, and His is, and will be, the victory. Will you not take courage and “labour in prayer?” Satan would put upon us a deep, deep weariness, not only physical, but “Let us not be weary in well doing,” for the promise is, “In due season we shall reap if we faint not,” and then you will rejoice with us. “They overcame him by the blood of the Lamb and by the word of their testimony.”

MATAR

BY BLANCHE HAMILTON

EIGHT months have elapsed since the revival in this station. The intervening months have not been devoid of blessing. There has been a steady growth and deepening in the lives of nearly all who were truly quickened then. Could we take the spiritual temperature of the infant church here now, we feel sure it would no longer be counted lukewarm. There is still a spirit of expectancy. Two or three times the tide of earnestness in prayer has risen to revival height and seemed about to break forth in floods. There have been precious tokens. We see some who before were living selfish lives, now changed and longing to enter into “His sufferings” for this prodigal world.

The Bible-school has been a source of blessing this month. We see the danger there is of holding the truth in the wisdom of men. We have breathed a prayer many times that God would avert this, for nothing hardens more than to hold truth merely with the intellect and not experience in it the life.

Last Sunday morning a scene worthy of description took place at a pond not far away. Mr. Hamilton, the catechists and school-boys, accompanied by a small, mixed company from the surrounding villages gathered together for a baptismal service followed by the Lord’s supper. There were only seven to be baptized, the number of perfection, although small. We have seen large numbers baptized in India, but never have we witnessed a scene which seemed more quiet and sacred than this, due not only to the smallness of the company, but to the volume of prayer which had ascended previously. All felt impressed that here was fruit which should remain and on which God’s seal rested.

Each separate candidate has an interesting story. One woman who had married a
Christian man some years ago, became possessed with a demon before her conversion. One night she took her baby and jumped into a well. What actuated her to do this is a mystery, but she kept herself and little Peter afloat until rescued. The neighbours persuaded her husband to resort to heathen incantations as a means of driving out the demon, but all proved of no avail. He afterwards became ashamed of his conduct and moved away to a distant village. Then the revival began and prayer was offered for him. He came soon afterward to ask forgiveness of us and made things right with God also. He then brought his wife and she was gloriously converted. She gave joyful and glowing testimonies. Her earthly path has not been an easy one since that time, as she has to part with all three of her children, but in Christ she has her "exceeding joy." We have not language to express the sweetness of the Holy Spirit's presence hovering over the meeting as this woman received baptism.

Another of the seven was a young man who seemed fated to be a life-long invalid. We wrote of him in our last report. Having to pass his cot daily and see him surely wasting away deeply stirred our hearts to prayer. He was both healed and saved and now walks several miles to Sunday services. How often we have thought of the time when he will see the Lord face to face and read life's story to see more clearly why he was exalted from anguish, despair and poverty—a true specimen of wicked humanity—to the palace and presence of the King! Can we say Jesus is not a reality now? He was surely present in that home that day of the change and He has remained there, we know by the transformed life.

A man and his wife were also baptized. Their hearts were much mellowed by sorrow, having just lost their only child the day before, it being the last of four.

Not the least promising of all, though the youngest, was a dear little lad who is supported by our Winnipeg friends. He was married to a six-year-old girl, but a short time ago she died of plague and as his father did not wish to spend another large sum of money to remarry him, he was given to us instead.

We have not space to tell the story of the other two out of the seven, who expect to be preachers of the Word. This service was followed by the Lord's supper during which all hearts were more firmly knit together while all drank from one Fountain.

"Ask ye of the Lord rain, in the time of the latter rain; so the Lord shall make bright clouds and give them showers of rain." Zech. 10:1.

SABARMATI
BY HATTIE E. O'DONNELL

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

To the missionary engaged in evangelistic work, whose duty and privilege it is to go from village to village proclaiming the "unsearchable riches" of the Gospel of Christ, the hot season (especially the months of May and June) is a time when very little village work can be done; and thus is a call to the missionary to "come apart and rest awhile."

The hot season therefore, which follows the busy touring season, affords the missionary a seasonable vacation, which (if pocket-book permits) is frequently spent in recruiting the health at some one of the many pleasant hill stations. We feel grateful indeed for these beautiful retreats.

However, for various reasons, all of the missionaries are not afforded this opportunity yearly. Some have their little "flocks" to feed and care for; others are called to "tarry by the stuff," etc. During the past hot season the writer, being alone in her station, has been one of the latter class.

A short account of the season may be interesting to our Home readers. On the 5th of April our touring was brought to a close all too soon by the smashing of one of our cart-wheels. Twice before we had had break-downs, but had succeeded in going on—until our third break-down which was final; then the cart had to be taken to the repair-shop and left there for over a month.

No sooner was touring season at a close than the training class at Dholkâ became open for our workers to go and complete their yearly course of Scripture study there. Our three workers and their wives, being very enthusiastic in their studies, felt very grateful for the opportunity afforded them, and soon afterwards were all off to Dholkâ to prepare for their second year's examination.

Workers all gone, and as yet no Christians—our little station was a very quiet place...
Indeed, our family being composed of my Bible-woman, the cook and his wife and myself.

The two months which followed—which I feel sure were fore-ordained of God—were to me very precious as well as profitable ones. The morning hours were set apart for the study of the Word and for a time of waiting upon Him.

Some one has said, "Whoever desires to joy in God, let him throw away himself, and his own ends, and betake himself to intercession as if it were his trade, for joy is the especial privilege of coming face to face with our God— the living God—and interceding with Him for the work He has given us.

"The bolts which hold back the windows of heaven are always on the human and never on the Divine side." We are expecting God to do great things for us. The bolts have been drawn back a little. Prayer alone can pull then quite back. It is ours to see the windows flung open, and such a blessing poured out, as we shall not be able to receive.

The hot season besides being a time for rest is also a time when most of us like to do some "brushing-up" in the language, devoting an hour or more each day to the reading of such vernacular literature as will be helpful to us in our work. Another hour is spent daily in teaching our Bible-woman the Scripture.

Thus the day passes—all too quickly—and we do not get through with nearly all of the reading and studying we had planned to do. Often at the close of the day we go out for a walk, taking our Bible-woman along, and visit some near-by village. Here we sit down at the door of some one of the little mud houses, and soon a crowd of men, women and children is gathered about us. If it is a bright, moonlight night, they sit and listen to us as long as we wish to remain and talk to them. In little meetings of this kind we feel we get better acquainted with the people than we can in large gatherings.

Finally the two quiet, happy months were ended and letters came from our workers saying, "Pray much for us—our examinations are coming off soon." One wrote,—"Pray very, very much for me, for I am so afraid my wife will pass and I won't."

A few days later a band of happy workers returned to us. "All passed!" was the first word of greeting, and then came a long description of their hard study and their examination, what subjects were hard and what were easy—and all the rest of it, just like a lot of excited school children.

Since returning they have been out to a number of villages and have met with much opposition. Twice their meetings have been broken up and they have been ordered out of the village.

We have noticed since coming to this English station that the people in the near-by villages are much harder than those in faraway villages. The reason of it is that they have come in contact with English people whose lives are anything but a good example to them. They say to us sometimes, "Why do you come to us with a new religion which is not any better than our own? For you Sahib Lok (people) drink and smoke and break the Sabbath far more than we do." We explain to them that those who do such things are not Christians. They think all "Sahib Lok" are Christians, and thus our work is greatly injured.

Rains have been plentiful this year and a good harvest is expected. This, you may think, may tend to soften the hearts of the people, but not so—it seems to make them harder. When there is no rain they say, "There is no God for if there were He would have mercy on us." When rains come and God sends a plentiful harvest then they harden their hearts like Pharaoh of old.

But God is able and our faith is in Him.

We plead with you to pray for us.

EXTRACTS FROM MADAME GUYON'S AUTOBIOGRAPHY

Thy love, O my God, flowed in me like a delicious oil, and burned as a fire which was going to devour in an instant all that was left of self. I was suddenly so altered that I was hardly to be known either by myself or others. I found no longer those troublesome faults or reluctances. They all disappeared, being consumed like chaff in a great fire.

The manner in which he corrects his chosen must be felt or it is impossible to conceive how dreadful it is; and in my attempt to explain it, I shall be unintelligible except to experienced souls. It is an internal burning, a secret fire, sent from God to purge away the fault, giving extreme pain until this purification is effected.

(Concluded on page 36.)
Editorials

Those who are following through the papers the reports of the revival movement in India cannot but be struck with the likeness of many things in the revival to apostolic times and events, and the records frequently read like a continuation of the Acts of the Apostles. Some of the gifts which have been scarcely heard of in the church for many centuries, are now being given by the Holy Ghost to simple, unlearned members of the body of Christ and communities being stirred and transformed by the wonderful grace of God. Healings, the gift of tongues, visions and dreams, discernment of spirits, the power to prophecy and to pray the prayer of faith, all have a place in the present revival.

There are also many strange things hard to be understood which have proved a stumbling block to some. May it not be well to remind ourselves of the unusual and often incomprehensible actions which God required of His prophets in olden days. God is not confined to conventional modes of working, modes which are often only “the traditions of the elders.” When Israel’s Messiah came, His coming was not according to their preconceived ideas, and even John, the fearless, faith-filled herald of Jesus wavered and was puzzled. Jesus sent him an answer which in its application is equally suited to the situation to-day. “John, the works of God are being done; those oppressed by sin and sickness are being healed; lives are being transformed. Blessed is he who is not stumbled by the methods used. If the kingdom is gained in a manner strange and unlooked for by you, yet trust Me, John.” . . . No doubt strange scenes were witnessed on the Day of Pentecost so that onlookers said, “These men are full of new wine.” We shall do well if we take the stand of Gamaliel concerning those phases of the work which we cannot understand: — “If this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.”

It is a noticeable fact that only once during His earthly ministry did Jesus grant to His disciples a vision of His glory, a look into the unseen world. The narration of the transfiguration has many lessons for us. — Even in that sacred hour there was one disciple who did not lose sight of himself, and his thought was to perpetuate his pleasurable emotions. He did not hesitate to intrude himself into a conversation which one would think would have engaged his silent and rapt attention. Then God spoke in solemn rebuke:— “This is my beloved Son: hear ye Him.” Did Peter understand all the significance of that simple sentence? Do we understand? Is not much of our worship and our praying filled with self-obstruction? Is it not rather our delight than His to which we look? Does not our motive often savour of the flesh and our prayer become a sort of spiritual selfishness? That which was meant to lead us out of ourselves too often we prostitute to mere selfish enjoyment. To hear God speak and to fulfill His word, this is meat and drink to the soul. The glory of the mountain top may depart, but the Christ does not depart, and He will lead from the heights to the valleys below, peoples with multitudes of sinful men and women needing a ministry of faith and love.

Visions and revelations have their rightful place, but they have their dangers too. The temptation to spiritual pride is one of the subtlest. Even such a giant in Christian character as Paul, needed a “thorn in the flesh” to save him from undue exaltation over the abundance of the revelations granted him. There is the danger, too, of substituting such things for the real bread of God, the written Word; and there is always the danger that Satan may come as an angel of light and deceive the soul that attaches too much importance to inner visions and ecstasies. The things of this nature which God does vouchsafe to give to His people are intended to quicken faith and love, to warn or to encourage and to lead ever nearer and nearer to the true Light of the World, Jesus.

Miracles, such as were common in the early church ought never to have become uncommon. They themselves are not the source of life in the church, but the outflow from the presence of the true source, the Lord of Life, honoured and believed on by the church. Miracles had a double purpose. They were to promote the comfort and happiness of the church itself, but
still more they were designed as a sign, as a mode of attestation to the truth of the Gospel, to unbelievers. The same need may not exist in Christian lands to-day, but it certainly does exist in heathen lands. The restoration of supernatural gifts to the church in the various great mission-fields would shorten and simplify evangelization immeasurably.

Is there not a special significance attached to the present revival? Is it not, along with other events, "the fig-tree putting forth her green leaves," indicating to the watchful heart that the world's summer-time is drawing nigh, that the earth's true king is at the doors? The hour of the consummation of the church's "blessed hope," the day of vindication of Jesus Christ and those who believe on Him is not now a thing of distant promise, but a film of the skirts of the latter rain, which for the "latter rain" for which the great Husbandman waits is even now beginning to fall. Let us expect Him to "pour water" on the thirsty souls about us, on our own thirsty souls, yea, veritable "floods upon the dry ground," until we are borne by the gracious waters above the petty trivialities of earth, until a complete cleansing and renovation takes place, and the inundated valley of our lives becomes fruitful and beautiful. The Husbandman will not fail to reap His pleasant fruits. He but waits the ripening of the great field before He thrusts in His sickle to gather His own to Himself. "Let us not sleep as do others" but let our hearts wake to the cry which the watchman even now proclaims, "The Bridegroom cometh!"

Joseph

"Little children, keep yourselves from idols."

With a thousand gods surrounded:—
Painted on the rainbow walls,
Sitting sculptured at the gateway,
Standing grandly in the halls;
Frowning from the frescoed ceiling,
Traced on tesselated floors,
Piled about the palace pillars,
Seated guardians at the doors:—

Can he walk unscathed among them?
Will he stand erect for aye?
Yes! for on his heart is graven
Name of other God than they.
So, Lord, when life's myriad idols
Come with each sweet subtlety,
May they find my heart like Joseph's,
Find it taken up with Thee!—

_The Life of Faith._

Mission Questions

THE NATIONAL MISSIONARY SOCIETY
OF INDIA

A paper read at the Bombay Missionary Conference, by Rev. Sumantrao V. Karmarkar.

On July 9th (viz., next week,) we shall pass the two hundredth mile stone of the Protestant Missions in India. That at this juncture a National Missionary Society should be organised is a significant fact. But progress is the natural law of this world.

Browning the seer has called,
"Progress, man's distinctive mark alone,
Not God's, and not the beast's: God is, they are;\nMan partly is and wholly hopes to be.
God's gift was that man should conceive of truth
And yearn to gain it, catching at mistake
As midway help till he reach fact indeed."

If we take a retrospect view of the past two centuries we shall be amazed at the remarkable changes that have taken place in this land. Through direct and indirect Christian missionary influences the religions of the country are fast decaying. However, the present generation of Indians are endeavouring strenuously to cover their decayed condition by a film of Christian ideas. The thicker the dews fall on decaying timber, the faster the timber rots; similarly if the dews of Christianity begin to fall thick and fast the decaying religions as well as social evils will completely rot.

Pause for a moment and behold the condition of this country two hundred years ago. Let the panorama of the wicked custom of Suttee, the throwing of babes into sacred rivers, the abusive treatment of depressed classes, the disgraceful conduct of one race towards another, the maltreatment of woman, the barbarous condition of the masses, the persecution of the missionaries and converts pass before your eyes. And now look at the present day condition:—The depressed classes are challenging the Brahmin priests, and steadfastly yet rapidly overthrowing their oppressive yoke; education has gradually yet firmly taken hold of the masses; the Bengali and the Mahratta, standing side by side are celebrating Shivâji's day;
the infirm, the blind and the lepers are being housed in comfortable asylums, the Indian woman is finding her place in society; missionaries and Indian Christians instead of being obnoxious are respected and entertained in non-Christian homes. If Ziegenbalg rises from his grave to-day and beholds this marvellous transformation will he not think that he is in the wrong country?

However, Christian brethren, changes have brought with them new problems, which are just as difficult to solve as the old ones were to the missionaries of the past.

The perplexing question to-day is how to meet modernised Vedantism. The great influx from educated classes into the camp of German pantheists is retarding the progress of Christianity in India. The old Hindu idea of Vedantism is being altered to suit the modern conditions. The Hindu pantheistic leaders are urging the masses to give up asceticism and better their homes to meet the modern requirements.

Another difficulty is how to change the religious apathy of the present generation. Its enthusiasm towards political aggrandizement is growing at a rapid pace. "We have no time to ponder over religious questions." "We must solve such burning questions as relate to our social evils and political status." Such expressions are now being constantly heard on the streets.

There is still another arduous task before us. How are we going to curb the growing dislike of the foreigner and foreign made goods? The child is rapidly coming to age; it has begun to foster a national spirit; its aspirations are growing higher and higher day by day. It is now taking up the old cry of the growing child when it asks its parents to remove its breeches and put him in trousers. If the parent will not heed this cry, the child will try and put on according to its insufficient knowledge loose and baggy trousers and thus put the parents to shame. They will then feel that they should have heeded the voice of their child and given him the right size and cut.

Christian brethren, the intense restless condition of India is apparent. New conditions have brought on new difficulties. How are we to meet them?

There is only one key that can solve these perplexing questions; and that is to present Jesus Christ more vigorously than in the past; to emphasise His pure teachings, His atoning power and His holy life. Let each missionary and Christian worker weave the copy of Christ into the life-threads of Hindus, Mohammedans, Parsis and other nationalities. Mere education and industrial training will never be sufficient unless the Christian weaver works the beautiful pattern of Christ's life into his web. As Christ solved the old problems for His co-workers in the years rolled by, so will He disentangle the existing ones.

The tongues of fire are visible in different parts of India to-day. The Holy Spirit is kindling the hearts of Christian workers for renewed co-operation and sacrifice. The Indian Christians themselves are now being stirred to do their part in the evangelisation of India. The Holy Spirit is fanning the smouldering fire into flame by inspiring their hearts for greater missionary zeal. At the threshold of the third missionary era the beacon fires are being lighted by the new movement, the National Missionary Society of India. It is now the duty of every Christian worker to spread the fire into every Indian Church.

The true sentiment expressed by European missionaries and Christian friends that "India must be evangelised by the Indians themselves", is now on the point of realisation. It is hoped that those who have voiced these sentiments will do their utmost to accomplish this end.

The idea of an Indian missionary society is not a new one. In different parts of India missionaries and Indian Christians have already started, on a small scale, such societies. The National idea, I presume, originated in the minds of some of the Y.M.C.A. leaders, who went about inquiring of the leading Indian Christian and European missionaries as to its feasibility and necessity. Having received favourable responses they asked the three well known Indian Christian leaders—Sir Haranam Sing, Mr. Kåli Charan Bannerji and the late lamented Dr. Sathianadan—to send an appeal to the missionaries and native Christians of India, Burma and Ceylon. In this appeal they strongly emphasised the importance of evangelising these countries, especially the unoccupied fields, by the native Christians themselves. In reply to this circular letter, leading Christians all over India, Burma and Ceylon expressed their sympathy and willingness to co-operate in the new movement. European missionaries belonging to the Church Missionary Society, United Free Church, Baptist, Reformed Church, Congregational, Wesleyan, Methodist Episcopal, and other bodies, cordially approved of this plan. The time seemed, therefore, ripe to launch the scheme.
THE SUMMER HOLIDAYS WERE LIMITED THIS YEAR BECAUSE THE HIGH SCHOOL HAD BEEN CLOSED FOUR MONTHS IN THE COLD WEATHER ON ACCOUNT OF PLAGUE BEING SO VIRULENT IN THE CITY. WHEN THE HOLIDAYS CAME THREE OF OUR VERY BEST CHRISTIAN BOYS TOLD ME THAT THEY WISHED VERY MUCH TO MAKE A TOUR IN THE VILLAGES FOR A COUPLE OF WEEKS TO PREACH AND SELL GOSPELS. PERMISSION WAS GRANTED AND THE BOYS STARTED OFF WITH GLAD HEARTS. ABOUT A DOZEN TOWNS AND BAZAARS WERE REACHED AND ABOUT TWO HUNDRED GOSPEL PORTIONS SOLD, SOME TO BE CARRIED TO TOWNS NEARLY FIFTY MILES FROM AKOLÀ.

THE BOYS TOOK WITH THEM BREAD ENOUGH TO LAST FOR A FEW DAYS. WHEN THAT WAS EXHAUSTED THEY BOUGHT FLOUR AND MADE THEIR BREAD WHENEVER THEY HAD OPPORTUNITY. THEY SEEMED TO ENJOY THE TRIP VERY MUCH ALTHOUGH THEY HAD VARIED EXPERIENCES OF PLEASURE AND DISCOMFORT.

ONE NIGHT THEY CAME TO A PLACE TO STAY OVERNIGHT, SOON FINDING THAT THE PEOPLE WERE BITTERLY OPPOSED TO THEM. IT WAS SATURDAY EVENING. ONE BOY TOLD ME THAT THEY SPENT ALL SUNDAY IN PRAYER FOR GOD TO OPEN UP THE WAY TO PREACH HIS WORD FREELY AMONG THESE PEOPLE. GOD HEARD THEIR PRAYER AND THE NEXT DAY THEY SPENT VERY PLEASANTLY WITH THE PEOPLE, SELLING ABOUT FORTY SCRIPTURE-PORTIONS WHERE THEY SCARCELY EXPECTED TO SELL ONE COPY.

THESE SAME THREE BOYS HAVE AN EARNEST DESIRE TO BECOME MISSION WORKERS AS SOON AS THEY MATRICULATE. THEY ARE GOOD, ACTIVE, FAITHFUL BOYS AND WE HOPE A GOOD MANY OTHERS WILL FOLLOW AS THESE ARE GOING. WE HAVE OVER A DOZEN WHO DESIRE TO BECOME WORKERS WHEN THEIR EDUCATION IS COMPLETED. PLEASE PRAY MUCH FOR THESE THAT THEY MAY REACH OUT FOR ALL GOD HAS FOR THEM.

HE WHO STAYS HIS MIND ON AN EVER-PRESENT, EVER-ENERGETIC GOD, WILL NOT FRET HIMSELF BECAUSE OF EVIL-DOERS.

—LIVINGSTONE
A MUHAMMADAN VILLAGER'S FAITH

By Dr. Weitbrecht

India contains, roughly speaking, sixty million Muhammadans, of whom at least five-sixths are agriculturists. Very many of these are extremely ignorant of their own religion, and mingle indifferently with Hindus at the festivals and shrines of both religions. But a considerable minority are zealous for their faith, and are instructed in it with some care by the village maulawis, who correspond, in a manner, to our clergy, except that they know nothing of ordination or of an exclusive clerical status.

Instruction is, however, not only oral. A good deal is done, at any rate in the Panjâb, by the pen, and among the village maulawis there are men of good theological education, who have given to their rural flocks both religious primers for the faithful, and more advanced works, such as translations of commentaries on the Qurán and Muhammadan law, likewise religious legends in verse, and mystical works of the Sufi school. Among the latter the Qâfýâs (rhymed verses) of Bulle Shah are known and read outside the Panjâb, though they, like the other works mentioned, are in Panjâbî, a provincial dialect, not regarded by Indian Muslims generally as a suitable vehicle of literature. It is interesting to note that the language used by these writers is one of those cases in which Islam has set its mark on the Aryan tongues of India. The chief example of this is, of course, Urdu, in which we find Western Hindi transfused with Persian and Arabic, so as to form a fresh language, with a polished literature of its own. But the same thing has happened with other languages, though in a less degree. As at one extremity in Eastern Bengal we find Musalmâni Bengâli, a distinct speech used by many millions, so in the Panjâb, north and west of Amritsar, the Hindu Panjâbî of the central parts gives way to the Musalmâni Panjâbî of Siálkot, Firozpur, and other districts. The displacement of vocabulary is, of course, principally in religious words and idioms, but it reaches to some extent the speech of common life, and it contains its own peculiar corruptions of Arabic words such as masît of masjid (mosque). In prosecuting missionary work, too, it has been found needful to publish catechisms, tracts, hymn books, stories, as well as most of the prayer books, the Gospels, Acts, and portions of the Old Testament in this dialect as well as in Hindu Panjâbî, and these are widely read.

One of the most widely used religious primers written in Musalmâni Panjâbî is known as Pakki Roi (well-baked bread). It gives a fair idea of the better side of faith and practice among Muhammadan villagers in India generally.

This little manual well illustrates the character of Muhammadan piety. As doctrine, it is a simple faith in the great outlines of natural religion, very like that of the devout Israelite, but without the expectation of a sinless though sin-bearing Messiah, the King and Priest, as well as Prophet. As practice, also, its essential outlines are few and simple, yet even so the outward and ceremonial element is inextricably tied up with the inner and permanent. Hence even the brief and beautiful directions as to food (46) practically leave the Muslim with the idea that, if he abstains from wine and swine's observance of judgment, mercy, and faith is a secondary matter. For the relief of a burdened conscience, or the hunger and thirst of a devout soul after righteousness, the faith offers miniatue of a ceremonial law of which the complicated directions about namaz (prayer), brought down in this catechism to the level of the rustic worshipper, give a very faint idea. No wonder that the devout Muslim of higher culture often seeks relief in the impalpable pantheistic gropings of Sufism.

Pakki Roi does not give any historical teaching beyond the reference to the Prophets, the Khalîfas, and the ancestors of Muhammad. It does not even state (though it implies) that "God created the heavens and the earth." It is a strictly practical manual of faith and duty. At the same time, it is frankly sectarian, in the Muslim sense. The author wishes to train up his disciples in the faith of Imâm A'zâm, the first of the four great orthodox teachers, but he gives to the three others the same benedictions and titles of respect. He is also a Sunni who believes in the Châr yâr (four friends), i.e. the four rightly directed Khalîfas Khulâfan'ra yashidin, though he gives a special benediction to Ali, whom the Shiâs would exalt to the exclusion of the other three. This attitude is characteristic of the entire absence from Islam of the idea of a Church or a hierarchy. There is a brotherhood of believers, and they have their schools and masters, but no organisation of laity and clergy. The sectarian divisions of Chris-
tianity, as such, are no stumbling-block to a Muhammadan, who boasts that one mark of the superiority of his religion is the greater number of its sects as compared with those of Judaism and Christianity. It is in the loss of power and friction as among ourselves that the "unhappy divisions" of Christendom show their weakening effect in the face of Islam.

The nearest Muslim idea to "Church" is perhaps that of "ummat" but this signifies only the "people" or following of a prophet, Moses, Jesus, &c. For the "people" of God Islam has no word. For the "laos" of God of the New Testament (where it corresponds to the 'am of God of the Old Testament) the revisers of the Urdu New Testament had to use the word ummat under protest from the non-Christian assessors, for lack of a better term. "You can only say the ummat of a prophet," they urged; "not the ummat of God." Islam knows of no "people of God" because it ignores the Incarnation of God.

The prominence given to faith (Iman) is noteworthy. The predominant idea is that of intellectual assent. It is tasdiq—holding to be true; the root of it is the study of the law (16), yet the element of heart allegiance is not without expression in the "home of faith is the heart of the faithful," a beautiful opening for Christian teaching.

It is impossible for a Muslim catechism not to propound the doctrine of Predestination, constituting as it does one of the explicit articles of the Creed: "I believe in the determination of good and evil by God Most High." And this is further supported on the religious side by the Muslim idea (little realised by Christians) of the pre-existence of the soul. Each soul has its faith determined, "since the day of the covenant when God created all the souls of men," and provided the 'alam-i-awadh (world of spirits) as their abode till they successively become embodied. It is interesting, however, to see that this author tries to guard his disciples against antinomianism, by adding to the words of the creed his own gloss, "Who is pleased with good and displeased with evil."

The Muhammadan idea of forgiveness also stands out in contrast to that of the Christian Faith. Forgiveness is to be granted at the day of judgment when Allah shall pronounce as He pleases, and permit the prophets whom He has sent to intercede for their ummats. So the common Muhammadan formula, with reference to the deceased, when condoling after a bereavement, is, "May God forgive him."

Hence it is quite consistent that the Quran should contain no promise of present forgiveness through Muhammad, and I suppose it is the lack of this, as much as anything, which has led devout Muhammadans to turn to the Christ who grants present forgiveness, rest, and eternal life.

This catechism enables one to realise how ceremonial and religious observance is interwoven with the whole life of the Muslim. There are beautiful gems of devotion like the Du'â Qunut but, practically, the details of ablution or the postures of prayer occupy more of the worshipper's attention and are more zealously canvassed by the divine. His religion makes the Muslim outwardly recognisable. The totally shaven head and the cropped moustache tell us at once with whom we have to do. When our preaching is interrupted by a shout on the part of one in the audience, "All Musalmans recite the Kâlima," followed by a roaring out, in long drawn tones, of the "words," Lâ ilâha illâ 'llahi, wâ Muhammadu' Rasula'l ââhi (There is no God but God, and Muhammad is the Apostle of God), we are reminded that in so doing these people are only obeying a primary precept of their law, for have they not been hearing what that law would condemn as blasphemy? So we may well let irritation give way to sympathetic patience. Happily, they are unable to carry out here in India the further precept of their faith grimly implied in "If an infidel become a Muslim, he is not to be killed, imprisoned, or deprived of his goods." And the growing influence of Christianity is ever increasing the number of those Muslim who would fain believe that the converse of this is not a commandment of their law.

The faults of Islam lie generally not in that which it affirms, but in what it denies or ignores. We need to beware of such polemic as may shake the faith of the Muslim in those fundamental truths that he holds in common with ourselves, and we should ever remember that even his erroneous beliefs give openings to lead him to the Revelation of Christ which will correct them. The more we see of what he possesses of truth and piety the more do we feel that his Pakki Roti is a poor substitute for the Bread of Life and the more must we desire to set this before him.—The East and the West.

Little as I am acquainted with the Lord, I will leave as my testimony that there is none like Him.

—Rev. A. A. Bonar, D.D.
Visions are in the inferior powers of the soul, and cannot produce true union,—therefore, the soul must not dwell or rely upon them, or be retarded by them; they are but favours and gifts,—tis the Giver alone must be our object and aim.

It is of such that St. Paul speaks, when he says that "Satan transforms himself into an angel of light," 2 Cor. 11:14; which is generally the case with such as are fond of visions, and lay a stress on them; because they are apt to convey a vanity to the soul, or at least hinder it from humbly attending to God only.

Ecstacies arise from a sensible relish, and may be termed a kind of spiritual sensuality, wherein the soul letting itself go too far, by reason of the sweetness it finds in them, falls imperceptibly into decay. The crafty enemy presents such sort of interior elevations and raptures, for baits to entrap the soul, to fix its esteem and attention on the gifts of God, and to hinder it from following Jesus Christ in the way of renunciation, and of death to all things.

And as to distinct interior words, they too are subject to illusion; the enemy can form and counterfeit them. Or if they come from a good angel (for God himself never speaks thus), we may mistake and misapprehend them; for they are spoken in a divine manner, but we construe them in a human and carnal manner.

But the immediate word of God has neither tone nor articulation. It is mute, silent, and unutterable, for it is Jesus Christ himself, the real and essential Word—who, in the centre of the soul that is disposed for receiving him, never one moment ceases from his living, fruitful, and divine operation.

Oh, thou Word made flesh, whose silence is inexpressible eloquence, thou canst never be misapprehended or mistaken. Thou becomest the life of our life, and the soul of our soul. How infinitely is thy language elevated above all the utterances of human and finite articulation. Thy adorably powerful, all efficacious in the soul that has received it, communicates itself through them to others, and as a divine seed becomes fruitful to eternal life.

The revelations of things to come are also very dangerous; for the devil can counterfeit them, as he did formerly in the heathen temples where he uttered oracles. Frequently they raise false ideas, vain hopes, and frivolous expectations; take up the mind with future events, hinder it from dying to self, and prevent it following Jesus Christ in his poverty, abnegation, and death.

Widely different is the revelation of Jesus Christ, made to the soul when the eternal Word is communicated. Gal. 1:16. It makes us new creatures, created anew in him. This revelation is what the devil cannot counterfeit. From hence proceeds the only, safe transport or ecstacy, which is operated by naked faith alone, and dying even to the gifts of God, how sublime and excellent soever they may appear; because as long as the soul continues resting in them, it does not fully renounce itself; and so never passing into God, loses the real enjoyment of the Giver, by attachments to the gifts. This is truly an unutterable loss.
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