THE INDIA ALLIANCE

The Organ of

The Christian and Missionary Alliance

in India

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


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

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

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

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

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

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

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

Donations for the general fund or for special purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. M. B. Fuller, Alliance Mission, Gawalia 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.
ASST. EDITOR:—Miss L. Fuller.

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When purple twilight gathers,
And friendly stars appear—
When the day's long task is ended,
And quiet time is here—
I fold my hands and listen,
For I think my Christ may come,
And I want Him now at twilight,
When my day's long task is done.

So I'm watching and I'm waiting,
Each moment in the day,
For it may be noon or evening
When He calleth me away;
And I make the day go faster,
And the trials easier borne,
When I'm thinking every minute,
To-day the Lord may come!

Selected

Station Notes

JALGAON
BY CARL W. SCHELANDER

The friends in the home-lands probably think that the time must seem long to the missionaries among the heathen. But on the contrary time flies away even more quickly in this land than at home.

A whole year has passed since we left the United States for India, yet it seems as though it were but yesterday.

The different matters that come into the life of an ordinary missionary help to keep him unconscious of the flight of time. Especially is this true during the fiery days of the hot season when the whistling wind is like a blast from a furnace, into which to venture unprotected would mean serious harm.

Again our busy lives keep us from despondency during the rainy months when the sun is invisible from two to three weeks at a time and a continuous pouring rain makes roads impassable, and when every thing in the house, from the shoes and clothing we wear to the bamboo-matting on which we walk, is white with mould.

Preaching in the streets in this town of 17,500 inhabitants, and in the four nearest villages, teaching the five native workers under our care the appointed study for the year, with the weekly prayer meeting and Sunday services may be considered the spiritual work done at this station during the hot and the rainy seasons. We would naturally like to see some fruit from this work, but this joy is still withheld. May we keep on believing for Jalgaon.

Some time ago two young men from another district came here. One was a Mohammedan, the other a Gujarati Hindu. They came on purpose to receive instruction and then be baptized before leaving for their respective villages. We are always slow and careful with regard to baptizing people in India because the motives of many are not what they ought to be. But these men seemed to be in real earnest. Their testimony was that they had experience of salvation and their lives seemed consistent with their profession.

One evening they came to our house and expressed the desire to be baptized the day following, as they had to leave for their homes. We felt that we dared not deny them baptism.

Accordingly we arranged to have a baptismal service the next morning at the river, two and a half miles away. The Lord blessed us all during the simple service on the river bank. Our one regret was that these young men were not residents of Jalgaon where the gospel has been preached over ten years, yet still without any visible fruit.

In the evening we had a communion service with all the Christians, in the evangelist's house. In this service there were fourteen communicants of whom eleven were native Christians who have come from other places. We looked at this little company with the eye of faith seeing an earnest of a church even in this place and take new courage in the Lord.
The touring season is now upon us and we expect to be out in the district for four months (D. V.). This we consider the most blessed season, when we are in nearly hourly contact with the people.

It is also the most healthy season and the living in the open air for weeks is most pleasant and to a certain extent, romantic, especially to one with a roving disposition.

For this touring work we must have quite good tents to protect us from the heat during the day and the cold during the night. It costs not a little to buy a good tent ready made. Thus in order to save some expense as well as at the same time to provide work for a poor native Christian who was in need, we started to make two tents, one for ourselves and one for the native workers, during the hot season and completed them during the rains. These supply this need and we praise the Lord for the provision.

The money for this was given by friends in the Church of which we are members in New York City. May the Lord richly bless them for this generous gift.

DARYAPUR
BY CARRIE ROGERS

We were away from our station during part of the hot season. Mr. Rogers returned a little before I did. On the evening of June 13th, he crossed the river between Daryapur and Murtizapur (our railway station) on dry ground. Heavy rains fell that night. The next morning, returning with me, we found the water about eight feet deep. We were obliged to wait nearly four hours before we could cross, and then it was done with great difficulty, having our luggage taken over on men's heads, and four men helped the horses to get the wagon through.

We found our workers sad through the taking away of a little six-year-old boy, Bhaskar, a bright, manly lad, whom we had learned to love, although he had been but a short time with us. Before his death he had a clear vision that God was sending for him, and said, "The gardi (carriage) is coming for me; it is right here. Father is taking me away."

We had daily meetings with our people for two weeks, considerable blessing attending. The subject was "The Lord's Coming." They became much more cheerful and we had good times in the work; but another sorrow was in store. The youngest son, little Dinkar, aged two, died suddenly of cholera. He had found his way deep down into all our hearts, being unusually winsome and loving. This left only Prabakar, one of five, and he also was taken ill in the same way the night after his brother's funeral, but God had mercy and stopped the disease. His mother took him to her parents and they have not yet returned. This was in August.

The wife of our other evangelist went to her parents in Nasik and she most unexpectedly died on Sept. 6th, leaving a baby girl a few days old. This was a great blow to her husband. They had been especially happy together. We had often spoken of it. Hannahbai was a bright young woman of twenty-one. She had worked with us as a Bible woman for nearly a year, and we greatly miss her. She had been put into a Christian school when a child, being from a Hindu family. She had been baptized and within a few years her whole family became Christians. The people here had learned to love her and often enquire for her. The little one is doing well.

Again sickness came amongst us. It seemed as if Satan were trying to crush out our workers and their families. He had tried his hardest to get my husband and myself out of the way, and failing in that, he seemed determined we should have no one with us in the work. Ashabai, our last remaining Bible woman, became dangerously ill. None of these dear ones felt they could trust the Lord without medicine, although having seen His power in our healings. After some weeks, although we felt Ashabai's life had been spared in answer to prayer, it seemed doubtful whether she would ever be able to walk again. She had great pain in her left foot. The doctor declared he knew of nothing more to do for her foot and limb. What he had tried only seemed to aggravate; but she and her husband began to search the Scriptures on the subject of healing. She was anointed and prayer was offered, and she has steadily gained ever since. When tested she and her husband have prayed together, and she has obtained relief. She is helping about the work now, although still somewhat lame; but she is trusting for complete victory. Her mother-in-law was taken very ill with cholera symptoms, but was healed. We believe she has been converted, and she is wishing to be baptized.

We were more shut in from surrounding villages during the rains than last year. We are situated between two bridgeless rivers that were in flood much of the time. People
from a number of villages which were visited last cold-season, have called to see us, and seemed interested in what they had heard. Some said they had read the Gospel portions we had sold to them. One young man, a head-man in his town, has visited us a number of times, asked for more books, and said that the Bible seemed like food for his soul. Some of the houses we were able to enter last year have been closed to us, but in others many listen to the Gospel. A Hindu neighbour of the three who were healed last year, said of two of them that they had entirely stopped idol worship. Their faces seem so much brighter than those of the others, and we trust they will yet come out of idol worship.

We held in our home with our workers and a few of the houses we were able to enter last year were healed last year, said of two of them that they had entirely stopped idol worship. Their faces seem so much brighter than those of the others, and we trust they will yet come out of idol worship.

We have special blessing in the meetings held in our home with our workers and a few others who attend. A Sunday offering is made, and much interest is taken in sending the money for the Lord's work in different places. A Christian young man in government employ has been appointed to Daryāpur, and attends our services. Several young men have been coming in of late. One comes quite regularly. They take their turn in reading the Scripture lesson, help in the singing, and show much interest. In these services the Lord is so manifestly with us. We love the people and the work in this needy field, and thank God for the privilege of being here. We do believe for souls. Pray, pray, pray.

"AN ODD SPARROW"

By Zella McAuley

"Oh, that men would Praise the Lord for His goodness and for His wonderful works to the children of men."

THE past month has been one of varied experiences. The Lord has caused us to pass through some difficult places, but, praise God, through Him, and Him alone, we have come forth Victorious. God has been answering prayer in different ways, and showing forth the "glory of the impossible." Let me narrate one instance.

We have a dear old lady on our compound, whom many thought past redemption. But she was not in the eyes of Him, who saves to the uttermost; and no little odd one will ever overlook. She seems to have been that "little odd sparrow." Many took no notice of her, and some who did often told her to go, or spoke unkindly to her. She, of course, was always quarreling with her neighbours and nothing seemed to touch or soften her. But a few weeks ago the dear Lord undertook for her, and by a touch and a look from Him, she was utterly changed in a few minutes. In her simple, child-like way she told me what a sinner she had been and that there was nothing good in her, no peace, not anything which was a good attitude to be in for God to work. She also said she had often wondered why the Lord had taken away the Sāhibs, Mr. Lenth and Mr. Bannister and spared an old woman like herself. "But," she said, "I know now. I was not prepared to go. I was too wicked," and she began to beat herself saying, "Oh! what a sinner!"

I said "Let us pray." Her answer was, "I do not know how," but she ventured and in a sweet, humble confession, she poured out her heart to Jesus. It was very touching. I could not help but weep. When she had finished, she said, "Now what more can I do? Enough! Now my sins are all washed away. Peace has come!" Oh! What a transformed life! and He has all the glory and praise for saving a poor sinner like this. What grace! what grace!

From that hour she has been so happy, so sweet that it is a comfort to have her around. A few days afterward, we told her, "Now when Jesus calls you, you will be ready to meet Him." She quickly broke out and said, "Oh! when will He come? Tell me, tonight." She has no fear now of death and is only waiting to hear the summons, "Come home," and it will not be long as she is very feeble, and I think about eighty years of age.

Her little grandson, Govind, lives with her. He is a very promising boy. She always has grieved about him and wondered who will care for him (another little odd one) when she is gone, but now she has given him over to Jesus' care and has rolled all the burden on the Lord. She told me one day when we were talking about it, "You and God take care of him." How rejoiced the angels must be over this dear one! And Mr. Bannister too, who had many a heart-ache over her and had prayed long for a change in her life. I am sure his life has been a great blessing to her and many others in this station where he is much loved. "He although being dead, yet speaketh."
Oh! dear ones, let us be more careful of these “odd sparrows.” They are precious jewels in the Father’s sight. Perhaps some are young, some old, and counted for naught in the sight of men, but valued in His sight at great price. Let us be more diligent in our search, and neve: be discouraged. Take new courage and faith and love and gather in the other sheep which are not in the fold. Bye and bye we shall all reign in glory and not one odd sheep or sparrow will be overlooked. He will claim all His own; the humble, the lowly, the poor in spirit, the contrite in heart, will all help to make up His Bride in that New Jerusalem! May “the God of all grace who hath called us unto His eternal glory by His grace that is enough” still be the God of all grace, that we may be more careful of these Sparrows of His kingdom. Let us pray that He will make you (and me) perfect, establish, strengthen, settle you. To Him, be glory and dominion for ever and ever.”

IS MISSIONARY ENTERPRISE WORTH WHILE?

BY ROBERT G. GREENGRASS

OUR readers may remember reading in these columns about a year ago of the opening of our work in Porbandar; and may recall the mention that was then made of some kind friends we found here, and the practical help they rendered us.

It was the writer’s painful duty recently to conduct the funeral of one of these good friends, the late Mr. Joseph Chhaganlal, the father-in-law of Mr. Chunilal John, who, in addition to gratuitously sparing no pains to help at any time, has been our tutor in Gujarathi.

Mr. Chhaganlal had a serious illness last spring, but to the joy of many he was able to resume his post as Police Superintendent for the State of Porbandar. But his duties proved to be too much for him, and brought on another illness. His principle trouble was heart-disease, which caused him great suffering; but the wonderful patience with which he bore it all is both noteworthy and exemplary.

Mr. Chhaganlal was a gallant, genial and just man. He was, in short, a thorough Christian gentleman with a character remarkably free from objectionable traits. He was of Christian parentage (his father having turned from Brahmanism to Christ), and was born in 1855. The last twenty-one years of his life were spent in Porbandar, which he left for Paradise on last October 4th. He knew he was going, and being well prepared for the event he welcomed it. The whole city—yea State—mourned his loss. On the day of his departure more than one sturdy policeman was seen silently weeping. I was called to his bedside shortly before he passed away and asked to pray. The prayer was but brief, yet when it had ceased, it was clear that the spirit had already flown.

The burial took place in the evening. Many of the State officials including the Divan Sahib (prime-minister) attended the funeral. The State also paid him honours by sending a squad of sepoys who fired several volleys during the service. The Presbyterian missionary, the Rev. M. C. Blair of Rajkot who shepherds the little flock in Porbandar, was wired immediately upon the departure of “Brother Joseph”; but there was unfortunately no train to bring him here on time, so I had to conduct the service. By that open grave I had an opportunity of reading the Christian Scriptures in the hearing of such as seldom or never trouble to look into the Word of our God. And in my brief remarks I emphasised that it was owing to the fact that Mr. Joseph Chhaganlal was what he professed to be,—“a true Christian man,” that it was so commonly said of him: “He is a good man.” After the grave was closed and a mound made, flowers were sprinkled upon it. In this the Chief Magistrate took part. By this time it had grown dark and I was requested to lead the way home, with a torch-bearer on either side to give light.

Among those who mourn the loss of this good soldier of the Cross the chief of course is his bereft wife. She does not lack sympathizers. In India women are not generally looked up to and held in high esteem as they are in the west; but rather the opposite. Yet in spite of this fact, Mrs. Chhaganlal has very remarkably shared with her husband the respect of all,—non-Christians as well as Christians. Since Mr. Chhaganlal’s death there has been a continual stream of callers, both high and low to pay their condolences to his sad widow. It is true that Mrs. Chhaganlal has a consolation that her neighbours have not at such times. Yet she, as a Christian, was united to her husband as the non-Christian women of India are not; therefore the separation is the cause of very great grief to her. Yet we rejoice to say that God is being glorified by the manner in which she is bearing this great sorrow. She is able to smile and say, “I am
happy and I know my husband is very happy," even as she stood over the coffin, she cried, through her bitter tears, "Hum àvum chhun, i.e., I am coming! This is a wonderful testimony to all around. The whole affair, though sad, has done much toward renewing the courage of the writer.

Is missionary enterprise worth while?

We are made well aware of the fact when we come to India that we are on the "battlefield," and "at the front"; yet we can and do answer the above question with an unhesitating and whole-souled "YES."

Beloved reader, you who are "holding the ropes" at home, take courage; you who are not, Take hold. Missionary effort is worthwhile. Hallelujah!

CONVENTION REPORT

The annual meeting of our mission in India has come and gone, but we trust its results will be abiding. The spirit of unity and fellowship grew stronger and deeper throughout the convention until at its close many gave expression to their feeling that there had never been such oneness of heart among the missionaries as they now realized.

More time was devoted to prayer in the general meetings than formerly, preserving a tender, earnest spirit throughout. Many received very definite help and encouragement and the Lord drew very near.

Part of the inspiration of the convention was no doubt due to the presence of the three hundred boys and young men who represent the Dholka orphanage and the training school. As we looked into some of those shining faces and heard the stories of their redeemed, transformed lives we felt as one missionary expressed himself, that it was worth all the labour and heart-aches of his twelve years' service to see just one such boy as a result. We return to our fields with fresh courage and purpose of heart. To most of us came a fresh conception of the beauty and glory of the message which is ours to carry—Jesus Christ, the Lamb of God, that taketh away the sin of the world.

Morning Meetings

Reported by Anna Little

Mr. Erickson gave a message on the finished work of Christ, basing his remarks on Jno. 12, and Rom. 6. Jesus wants us to take our place with Him in His death on the cross. This implies complete surrender to God for Him to use as He will. If we would be filled with the Spirit we must be identified with Jesus on the cross. If we are consecrated the marks of the cross will be upon us.

Mr. Ramsey gave a message on Jas. 3:13-18. We are apt to talk too much, and thus cause separations and bitterness. We show our spirituality by restoring one another, not by criticizing.

Mr. Johnson spoke on Jude 3. How are we to get the baptism of the Holy Spirit? Not by good qualities but by faith. Faith is an essential element in all great works. Satan seeks to wrest faith from us. He sought to deprive Jesus of His Sonship in the wilderness. Jesus resisted by faith. In illustration Mr. Johnson drew a comparison between the production of fabric and Christian experience. Fabric has two threads—warp and woof. Warp is prepared before hand. When we set out on the Christian path something is already finished—redemption, atonement—all are finished. Then the woof—daily life—begins to operate. If a thread breaks much trouble and delay ensues. There is a great tendency to leave the wool out of our lives. We cannot grow without it. We get the Holy Spirit by faith and His operations within us are in response to faith.

Mr. Back called attention to the word "earnestly." This is a feature of all the revival in India—earnest seeking after God. Paul had it. We need it too.

Mrs. Ramsey read the following passages, Ex. 19:14—end; Ex. 20:9—vs. 21; Mark. 12:28—31, and in comment thereon quoted from her catechism of childhood days. Salvation was signified therein as "to renounce the pomps and vanities of this wicked world and all the sinful lusts of the flesh." Christian walk was thus laid down, "my duty towards God is to love Him with all my heart and soul and strength and my neighbour as myself."

If our lives do not measure up to these things there is something wrong. "His commandments are not grievous."

Mrs. Moodie's message—"Whatsoever a man soweth that shall he also reap," helped us all. Heeding every word, thought and action: so necessary—but how? Jesus dwelling in us will keep us right. What we say, detrimental to others hurts us more than them. Only as he lives out His own holy life in us can we Continued on page 69.
Editorials

It is common in these days to hear great emphasis laid on such terms as "Calvary," "the blood," "the cross," etc., but so much of it has the hollow ring of professionalism. There is a danger of using these sacred things lightly or automatically as the Brâhman repeats his mantras or the African his wild incantations and charms. A lack of reverence is one of the marks of the present age, and even good Christian people fall into a careless familiar way of speaking which often approaches flippancy. The deeper God's truths sink into our souls, the deeper reverence will we show. We will speak less glibly, but we will be more sure of the meaning of the terms which we use and they will be translated into our lives and characters, making truth evident without so much speech.

Some one has said that he who really apprehends the meaning of Calvary and enters into its spirit, will bear the marks of the cross upon his life. It is an unmistakable impress, an impress which stamped the apostle Paul in a marked degree. "I bear in my body the marks of the Lord Jesus" were not idle words in Paul's mouth. He understood the fellowship of suffering in its true sense, a fellowship which left its marks on his spirit, soul and body. Many people have an idea that any suffering which enters into a Christian's life is a part of that wonderful fellowship, but this can hardly be so. There is suffering which we bring on ourselves through sin or imprudence which certainly has no relation to Paul's experience. There is suffering which is of a purely disciplinary character, glorified and sweetened by the Master's presence and blessing indeed, yet after all removed from this deeper fellowship with Jesus.

Paul says, "I fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." This is the apostle's idea of what it meant to be yoked to Jesus,—the spirit of the crucified One entering into him and causing him to lay down his life for the brethren and the great sinful world about him. It is what we suffer in behalf of others, not what we suffer for our own selves, which brings us into this true "apostolic succession," as some one has named it.

Our first understanding of Calvary is naturally a view of the Christ suffering for our personal sins, our Substitute, and our first rejoicing is that of sins blotted out by the blood of atonement. Later on we learn that we were identified with Jesus in that death, that we were "in Him" from before the foundation of the world, and we find ourselves not only pardoned sinners with an attributed righteousness, but partakers of His resurrection, partakers of a new, divine life, severed from all our past with all that belonged to it, having entered into a new world. After we have learned that, there comes to us this invitation to share this deeper fellowship. The first two steps were all receiving on our part. This last one gives us a chance to give, but we must give all. There are no reserves possible. If we are to drink of His cup, to share His baptism, we must not count our lives dear unto ourselves. I am sure, however, that Paul would tell us there were ample compensations. Calvary had and still has its compensations for Jesus, as His last cry of triumph—"It is finished!"—indicated, "He shall see of the travail of His soul and shall be satisfied." To one who will enter this life whole-heartedly there will come a new glory to life. He too shall be satisfied.

This life must be the spontaneous outgrowth of the Spirit's working in us. We cannot work up to it. Our part is only to yield. We know a little of how men yield themselves to spirits of evil to be controlled by them. Is it not possible—we speak softly, realizing that we are on holy ground—that we, too, in a similar way may become mediums of that gracious, holy One who seeks to possess and control the hearts of men, and that through us He may reach and influence others? Obedience is the key that lets us into this wonderful Spirit-realm and gives us glimpses of God's workings. God could not trust an unsurrendered life there. Such an one can see only the surface of things, but he knows nothing of the secret workings of God's power.

Another thing is necessary—a heart of compassion, a willingness to be poured out for our fellowmen. That, too, we get through understanding Calvary. The longer we look there, the more are we fired with the same
burning love which must find an outlet in service. There are some who love their fellow-Christians, but care nothing for the sinners thronging their pathway, and there are some who care for the sinful and lost, but who have no love or patient forbearance with their fellow-Christians. These have not yet fully apprehended Calvary, for the cross knits hearts together; it does not sever them. The love of the crucified One in us will make us well-balanced in our affections and we will know less and less of men after the flesh, but more and more of spiritual union with all believers and divine compassion for all sinners.

Mission Questions

INTEMPERANCE IN INDIA

By the Rev. A. Blake, M.A.

It is commonly said of the people of India that they are a nation of abstainers from strong drink. A reference to ancient history shows that in addition to the juice of the cocoon-nut, palmyra and other palms, the juice of the soma plant was also allowed to ferment and was relished by the Aryans. Buddha saw the evil of intemperance, and among his five commands was a prohibition of intoxicating liquors. He says, “He who drinks intoxicating liquor is a self-murderer.” Manu also writes prohibiting the use of spirituous liquors. He names four radical crimes for which there is no atonement. Three of these correspond with the sixth, seventh, and eighth commandments of the moral law, and there is also this prohibition of drinking spirituous liquors. To every Muhammadan “Sharab” (liquor) is an abomination strictly forbidden by their highest authority—Muhammad, in the Koran. He calls liquor, “the mother of all evils.” The drink traffic was not approved by the Moslem and Hindu rulers who preceded the British. Alla-ad-din, (1300 A.D.) required his officers to go forth on elephants, and proclaim universal prohibition in the name of the king. Feroz Shah (1351–88 A.D.) was no less severe on liquor. No drinking vessels were allowed, the liquors were emptied into the gutter, and no tax from that source was to be allowed to enter the royal revenue. In the time of the Hindu Peishwas, liquor was prohibited in Poona and Ahmednagar by the Mahratta princes. Such then, in brief, was the ban put upon the drink both by Moslem and Hindu rulers.

Says a visitor to Poona, “Now, see the difference. Last winter I visited Poona, the former seat of the Peshwa power—and there I found a rich Parsi liquor contractor producing no less than 700 gallons of (Mohwa) spirits per day, to supply Poona, and Ahmednagar with strong drink, for which privilege he pays the English Government Rs. 400,550 a year, being bound down to that amount by a minimum guarantee contract, at the rate of Rs. 3-2 per gallon duty. The full number of gallons to make up the total of Rs. 400,550, he is bound to produce, whether he can dispose of it or not, while he has full liberty to turn out any amount above the ‘minimum guarantee’ he wishes; for every extra gallon will mean an extra 3-2 to the Government. Beside this I found he had to keep in stock a store of 10,000 gallons of liquor, in case of any sudden extra demand for the same.”

When the British took possession of India, the Excise Revenue was an insignificant item. The earliest returns of the Honourable East India Company available are for 1824 the amount of revenue being 17 lakhs, in 10 years it went down to 13 lakhs. In 1838 the Board of Directors sent out the following Resolution to the civilian officers in India:—“It cannot be too strongly urged upon Collectors that the object which the Government has in view is to restrain the total actual consumption of spirituous liquor, whether clandestine or licensed, being fully persuaded that any amount of revenue that may be lost by the efficiency of the system to this end, will be repaid one hundred-fold by the preservation and advancement of moral feelings and industrious habits among the people.”

A STARTLING INCREASE OF REVENUE.

Let us now note how things went under the British Crown, and first, in the North-West Provinces. In 1860 the Excise Revenue was Rs. 9 lakhs, two years later Rs. 19 lakhs, in two years more Rs. 23 lakhs, an increase of 150 per cent. in five years. In 1889 it was 55 lakhs, an increase of 46 lakhs in 29 years. This may have appeared to some a financial success, but what did it contribute to “the preservation and advancement of moral
feeling and industrious habits among the people?"

Let us turn now to affairs in Madras. In 1840 the Excise Revenue stood at Rs. 16 lakhs, and every decade since has risen—by 5 lakhs in 1850, 10 lakhs in 1860. In the eight years from 1880 to 1888, it rose by 36 lakhs, and stood at a total of Rs. 97 lakhs, i.e., 81 lakhs increase in 48 years. In Bombay in 1888 the Excise Revenue stood at Rs. 72 lakhs, and in the seven years from 1882 to 1889 there was an increase of Rs. 37 lakhs or of five lakhs a year. In Bengal the Excise Revenue had reached Rs. 50 lakhs in 1877 and went up by leaps and bounds, till in 1890 Rs. 100 lakhs were realized i.e., there was an increase of Rs. 50 lakhs in 13 years.

The total Excise Revenue for India for 1877 was about 130 lakhs, and in 1892 between 400 and 500 lakhs, but it must cost the people three times that sum in production, sale, collection, and inspection. In the Mysore Province the rise is no less startling from 11 lakhs to 43½ in 20 years.

When we inquire into the reason of this enormous rise in revenue we find an overwhelming consensus of opinion that the example of Europeans, the spread of education, and the adoption by the Indians of Western habits have tended to relax the social and religious customs of the country. "It is a tendency with the ruled to adopt the habits of the ruling race." If the rulers have patronised the traffic, sanctioned the trade, issued licenses to carry it on among all castes and classes, and have granted facilities for the people to indulge in the use of liquor, the people will have been led to think that the liquor traffic is not so bad after all. We know too that the taste for liquor tends to spread among all races like weeds in fertile soil, unless vigorous means are used to stamp it out. The Government of India has the monopoly of all the traffic in alcohol, opium, and other noxious drugs, and as the Excise Department became such an easy and fruitful source of revenue, attention was directed to its careful administration and pressure was brought to bear on every Collector to keep up and, if possible, to increase the amount raised in his district. Should the revenue go down the Collector was in danger of being censured, while those who can show an increase are commended, as may be seen in the Mysore Excise Report for 1902—03. If Excise officers do all they can to increase the revenue from a sense of duty to the Government and from a sense of duty to themselves, they are not so much to be blamed as the system under which they act.

Efforts at Reform.

In 1866 the progress of intemperance had excited so much alarm in Bengal, that a Memorial from the "Inhabitants of the Province" was addressed to the Hon'ble Cecil Beadon, the Lieutenant-Governor.

It expresses the opinion that drunkenness has become so prevalent and is causing so much poverty, disease and crime as to call for measures from Government to check the spread, and dry up some of the sources of this social curse.

The Memorialists express anxiety on account of the rapid increase of the vice of late years among young men of the better class, especially the educated, throughout Bengal. They state that the more they enquire into the matter, the more deep-rooted and wide-spread does the drinking habit prove to be. The efforts of individuals and of Societies being altogether unable to produce much effect, they suggest the appointment of a special Commission to inquire into all these evils and as to how far Government can control them. They urge this with all the more confidence, because such a Commission has been appointed by the Government of Bombay.

During the same year, 1866, the Calcutta Missionary Conference presented a Memorial with the same petition, containing the following paragraphs:—

"That in the prosecution of their labours, your Memorialists have witnessed with great concern the large increase during the past few years of the use of intoxicating liquors and drugs among the Native community, and the corresponding increase of drunkenness and crime that have resulted therefrom."

"That your Memorialists, without objecting to the principle which the Excise Department has laid down that 'as large an amount of revenue shall be raised from intoxicating liquors and drugs as is compatible with the greatest possible discouragement of their use' would submit that in practice, the first part of this rule has been implicitly followed out, while the latter has been practically disregarded."

It does not appear that the Memorial for a Committee of Enquiry was granted; for a similar request was made to Mr. Beadon's successor, Mr., afterwards Sir, George Campbell.

Petitions continued to be sent up to Government, public meetings were held, and
hundreds of letters were sent to the public press, both in India and in England, in order if possible to move the Government to adopt some measures of reform. What was asked for was a measure of local option, a limit put on production and consumption, the duty raised on liquor and on licenses, a minimum retail price, abolition of farming and outstills; in short to make the whole Excise concern restrictive and suppressive rather than expansive as it now is. The Darjeeling Temperance Association proposed prohibition, and if possible to move the Government to adopt it. If we thought we could get it.

Out-still Governor of Bengal, patronised this system from 12 as. to 1 Re. The ed financially, but it was calculated that it increased drinking enormously. The out-still liquor was so cheap that the poorest could get it. The Government price per bottle was from 12 as. to 1 Re. The out-stiller reduced it to 4 as., 3 as. and at last to 1 anna, so that the people could enjoy the luxury of getting drunk for 1 anna.

At last in 1883 through pressure brought to bear by numerous petitions from all classes, Sir Rivers Thompson appointed a Commission of Inquiry, and as the result of the Report, confirming the truth of the petitions, Sir Rivers Thompson bravely consented to the closing of the out-stills, although it meant a loss of 4 lakhs of rupees. But the reform was very partial. When the Board of Revenue saw the fall, they got the Government to sanction new out-stills in Lower Bengal.

**Further Attempts of Temperance Agitators.**

Let us now briefly notice the efforts of Temperance Reformers to promote the cause of Temperance. In 1860, Professor Peary Churn Sircar in Calcutta, moved by the death of leaders of Native society, succeeded in enlisting about 10,000 persons in the cause of Total Abstinence; but at his death in 1867 there was no one to succeed him. Mention must be made of Keshub Chunder Sen, and the editor of the Calcutta Statesman, the late Robert Knight.

(To be continued)
things He might have the pre-eminence."
Beware of ruts, God does not depend on certain methods of blessing. God's word is better than dreams, visions, etc.

Mr. Ramsey spoke very helpfully on "What is implied in being a priest of God," from the accounts in Ex. and Lev.

2. Ram of consecration.

Steps.

(1) Moses takes blood and touches the tip of the right ear—consecrating all that goes into that ear, rejecting all that cannot be consecrated to God.
(2) Touches the thumb of the right hand—all our work for God.
(3) Touches the toe of right foot—our walk whither God leads.
(4) Sprinkles beautiful garments with blood.
(5) Oil of anointing—set apart unto God.

Mr. Franklin gave a running commentary on several Old Testament passages to show healing to have been in the Atonement for the Israelite, e.g., in the atonement for leprosy, etc. God has made a perfect atonement for all man's needs through Jesus.

Mr. Moodie showed how trial comes in answer to our longing after God. We need to put Calvary between us and all the past. Faith is better than seeking realization. It honours God. It is a child of the Spirit. Hunger and thirst for God should be our normal not our abnormal attitude.

Mr. Fletcher said that in the Old Testament rites, every sacrifice was offered with salt. Without salt it was useless. In our morning devotions we need the manifestation of the Holy Spirit—the salt of sacrifice. Without it, all day there is no savour in our lives. With it we may expect the power of the fire of God to fall and lay hold on the hearts of the people.

Mr. Andrews drew our attention to the two cries of Jesus on the Cross:—One of extreme agony that may have broken the heart of the Sinless One, and brought death earlier than it would have come, and hence the sword piercing His side called forth blood and water. The last cry was one of supreme victory. He went back to the Father having completed righteousness.

Mr. Fuller gave us some helpful lessons from Jas. 4: 2, 3. Prayer never takes the place of obedience. Two things are necessary before we may expect Him to answer our prayers.

1. Absolute obedience to Him.
2. Unwavering confidence in Him.

Beware of prayer ruts. Widen the horizon of your prayers.

We should pray for our Indian workers. Let us impart spiritual benefits to them as far as God enables us. Let us pray for the Indian Church. We are living in a crisis time. Tremendous changes may occur during the next ten years. India is awakening. Let us not assert lordship over the Indian Church. Let us not seek to put ourselves above that Indian Christian to whom God has given undoubted spiritual leadership. The leadership of the Indian Church belongs to the Indians. We have a part, but do not let us be afraid of seeing them outstrip us. We have sometimes alienated them from us by our attitude. Let us seek to rectify this fault. If we humble ourselves we shall be exalted.

**EVENING MEETINGS**

*Reported by Margaret Ballentyne*

The convention of 1906 began on Wednesday evening, Oct. 31st, with a prayer-meeting, Rev. M. B. Fuller presiding. As one listened, one realized that God had answered the prayer which had gone up from many hearts, namely, that He would gather us together with hearts hungering for Himself.

Tender and pathetic as was this deep yearning after God, still the keynote was that of victory.

**Thursday evening, Nov. 1st.** Rev. M. B. Fuller gave a very helpful talk from Isaiah 6th chapter. "In the year that king Uzziah died." While the king who feared God was reigning it was comparatively easy for the young prophet to do his work. He probably looked forward with dread to the passing away of the righteous king and the changes that must of course take place. But when human help failed, "when king Uzziah died, I saw the Lord."

God leads us to the time when every human help fails. We are in danger of trusting in something besides God. It is when all earthly resources fail that we see God. God wants to sit on His throne "high and lifted up" in every life. Shall we see Him or only the broken plans? Are we willing that our natural gifts, capabilities and abilities should die?

"God's kingdom ruleth over all." There is not a devil in the universe that is outside God's control. Principalities, powers, opposers to Christian work, are all beneath His hand. "His train filled the temple." 1st Holy place into which only the High Priest entered but once in each year. Life alone with God,—that is the spring of all. Failure there means failure everywhere. 2nd Court of the priests
who did the services of worship in the temple. Life in relation to one another as missionaries. We need the oneness which comes from oneness with Jesus. Just in so much as that is realized is Christ's prayer realized, "That they may be one even as we are." It is that cohesive power which is the life of Christ within us?

3rd Court of the Congregation. Our relation with fellow worshippers of Jesus Christ. If there are differences in matters of opinion and taste, in race and colour, still those who differ from us are members of His body as we are. There is the union which comes from being born into one family. God leads us gently and expects us to be gentle and patient with Indian Christians.

4th Court of the Gentiles. The back door is sometimes a serious test of our sanctification in our dealings with heathen servants. If there is any place where we need God filling us it is this. We are here to win men one by one from the "Court of the Gentiles" into the "Court of the worshippers." The Glory of God must go clear to the doorposts. God has taken pains to be our life for spirit, soul and body. “The whole earth is full of His glory.”

—Nothing outside.

Isaiah first saw the Lord, then cried, “Woe is me for I am a man of unclean lips.”

When we see God we first realize our lack. God must show lack before He can supply. But the Spirit of God never reveals anything that the blood of Jesus cannot cleanse. God talks to us first about ourselves, our preparation, then our work. When our mouths are touched by the live coal then we can readily respond, “Here am I; send me.”

A student of the Training School, Eliya Abraham, in testifying said, “God has done much for me. Glory to God, but woe to me that I have done so little for Him!”

Friday, Nov. 2nd. Rev. M. B. Fuller spoke from first chapter of Ephesians. He brought out the truth that every spiritual blessing is in Christ, an integral part of Himself.

As Christ becomes more and more real these blessings become more and more real. “According as He hath chosen us.” It is not we who have chosen Him; that is the weak side. But the strong side is that God has chosen us before the foundation of the world. It is not our standing before our fellow Christians that matters, but "to be holy and without blame before Him." The singleness of the Christian life is its beauty. We cannot be acceptable to God outside Jesus Christ; only as we have redemption through His blood are we accepted in the Beloved. God is rich to-night in what He bought by the blood of Jesus Christ. We cannot imagine that God ever regretted that He gave all He had for what He has got and will get.

“According to the working of His mighty power.” Even our faith is wrought in us by God's own hand, winning, wooing, drawing us. Faith is not the hard thing some think it is if only we let God woo us. Rev. A. B. Simpson says, “Faith is as real a power in the spiritual world as gravity is in the natural world.” It is the revelation of God's love to us by His Holy Spirit that inspires faith. Faith is a storehouse of blessing in which there is all that we shall need for a whole lifetime. Then the blessings which are wrapped up in Christ are unwrapped by the Holy Spirit.

In the present Revival, the Holy Spirit has manifested Himself in different ways under no man's direction. God does not have to do a thing twice in the same way. Missionaries used almost to despair of there being a real conviction of sin coming upon the people of these heathen lands, but God has been creating a conscience in them. Let us take care that we do not try to dig the ditch. It is for us to accept God's way, not to demand that the work shall be done according to our plan. God will never make after our model. If the vessel is marred let God take the broken shattered vessel and make it as He will.

A young Indian Christian spoke of God's goodness in strengthening her under trial. Among other things she said, "If I tried to write a book of experiences there would be no end. Every day there is some new blessing. Only those who love Jesus know the bliss of being friends with Him. God does not always answer our prayers at once. He does not give us His gifts easily. Why? He wants His blessing to be precious, therefore we must pray and pray. We do not call a work great that is done easily. God does not want His beloved to suffer in vain. He has some good reason for permitting trial and when His time comes He removes all. Then again in times of testing Jesus feels with us as no one else can, because He was "in all points tempted like as we are."

Mrs. Fuller gave a helpful message. The cross of Christ is leading us on, but it would take all eternity to know the sufferings of Jesus for us. The cross is a cross of separation and the glory cannot follow until the separation is complete. The cross separates not only from
sin but from friends and human good. God’s children are sometimes tripped by human sympathy when what they need is divine sympathy. When we see God’s children going through trial let us be careful to uphold and encourage them. Let us not endeavour to lift the cross before God’s time.

Another precious message given by our beloved superintendent was from 2 Tim. 2. He spoke of the ministry of passing on that which God has given us to others in order that they in their turn may “pass it on”; that we must expect patient labour in the field to which God has called us. Speaking of the ability of one person for one kind of work and another for a different sort, he said, Let each of us be content to be just what God has made us; the one thing needful is that we should be at His disposal.

He gave an illustration of the earthen vessels kept for drinking water in every rich man’s house in India. But of such the Rājāh (Prince) himself drinks and gives to his guests. In a prominent place in the drawing-room might be seen a beautiful silver vessel, but it is a spittoon only. Some have great natural gifts, but have allowed themselves to become spittoons. These earthen vessels put to such an honourable use are made of clay, but after the model is formed they are burned in the fire. The first few days there is a slight earthy taste, but as the pure water is filled and drawn out and refilled and emptied this passes away. Such is the case of the soul. Some one is converted and filled with the Holy Spirit and still we see something of earth, but let it not trouble us. The Holy Spirit will take it all out. We must help that one gently and patiently, remembering that God does not put faith and love into us as a woman sticks pins into a pin-cushion, and does not take out enmity and pride as she takes pins out of the cushion.

“The servant of the Lord must not strive.” Some truth may be very precious that others do not see. If two boys struggled over a luscious peach they would have nothing but the stone left. So the luscious truth may be lost in the controversy and only the stone left. God’s truth will never die. We can do much by prayer, by loving and teaching.

On the evening of Nov. 7th, Mr. Fuller gave us a message from Zeph. 3rd. In speaking of the necessity of obedience he said, duty is never uncertain at the beginning. God shows clearly at first. It is only when we begin to tamper with the voice of duty that we get perplexed. Then again we need not be surprised at our lack of faith if we refuse to be obedient. We must wait till God opens the gate of deliverance. If we cannot wait, God is not pledged to do much for us. Then if we have happiness and gladness in our hearts through our salvation it is only a little echo of the joy that is in God’s heart.

Sunday evening, Mr. Duckworth led us out to see the agony of Christ in the garden and our hearts stirred within us as we listened to his message.

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**Items**

Mr. and Mrs. Wark have been transferred from Pachora to Shēgāon. Mr. Wark has been elected treasurer of the Mission in India.

Mr. and Mrs. Rogers have been appointed to Bhusawal. Mr. Rogers will superintend the building work while Mrs. Rogers will assist in the English and Marathi work, Mr. Carner still remaining.

Mr. and Mrs. Fuller, Mr. and Mrs. Andrews and their children are taking a brief much needed rest at Tithal.

Miss White has returned to Gujarāt much improved in health. Miss Fraser is gaining slowly and we trust will soon be restored to perfect health.

Mr. Turnbull is still having fever and needs prayer for a perfect and final deliverance. He hopes to take a needed rest with friends in Bangalore as soon as able.

A party of missionaries, new and old, is expected to arrive in the early part of January. They will be very welcome indeed.

Our Gujarāti work is very short handed. Young men are especially needed for this ripened field.

“Christ, the Son of God hath sent me
To the mid-night lands;
Mine the mighty ordination
Of the pierced hands.”
**List of Alliance Missionaries.**

### BERAR—
- **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, Miss E. Case
- **Buldana.** Mr. and Mrs. C. Eicher  
  Miss M. Patten
- **Chandur.** Mr. and Mrs. W. Ramsey
- **Daryapur.** Mr. and Mrs. J. P. Rogers
- **Khamgaon.** Miss A. Yoder,  
  Miss E. Krater, Miss L. Downs  
  Miss M. Millham  
  Miss H. C. Bushfield
- **Malkapur.** Mr. and Mrs. P. Hagberg  
  (P. O. Buldana.)
- **Murtizapur.** Mr. and Mrs. L. Cutler
- **Shegaon.** Miss E. Ashwood, Miss M. Wiest  
  Mr. and Mrs. M. J. Wark

### GUJARAT—
- **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. Ballentynie  
  Miss A. White
- **Kaira.** Miss E. Wells  
  Miss A. Seasholtz, Miss C. Hilkert  
  Miss V. Dunham  
  Miss L. Gardner
- **Matar.** Mr. and Mrs. S. P. Hamilton  
  (P. O. Kaira.)
- **Mehmadabad.** Mr. F. H. Back  
  Mr. and Mrs. McKee
- **Sabarmati.** Miss H. O'Donwell,
- **Sanand.** Mr. and Mrs. R. J. Bennett
- **Viramgam.** Mr. and Mrs. A. Duckworth  
  Miss C. Peter

### KATHIAWAR—
- **Porbandar.** Mr. R. G. Greengrass

### BOMBAY—
- 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:
- Mrs. M. Dutton  
  Mr. and Mrs. J. W. Johnson  
  Miss C. Hansen  
  Mrs. Simmons  
  Miss M. Woodworth  
  Miss M. Compton  
  Mr. and Mrs. L. F. Turnbull  
  Mrs. F. H. Back  
  Miss C. McDougall  
  Mr. and Mrs. O. Dinham  
  Mrs. F. M. Bannister

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