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

The teaching of the Alliance is often spoken of as the Four-Fold Gospel, which means the Gospel or good tidings of Jesus Christ as Saviour, Sanctifier, Healer and Coming King. Pardon through simple faith in the blood of Jesus Christ—Sanctification and fullness of life through the indwelling Christ Himself in the believer by the Holy Spirit—Healing and health for the body of the believer by simple faith in Jesus who "Himself took our infirmities and bare our sickness"—and the pre-millennial coming of Christ.

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

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

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

Donations for the general fund or for special purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. M. B. Fuller, Alliance Mission, Gawalia Tank Road, Bombay. Unless otherwise designated, donations will be put in the general fund.
Miss O'Donnell and her Class at Sabarmati.
Shortly after coming back, myself remembered the corner on the other side, the sin which made her unfit for her on the ground and talked to Slie was used to keep woman living there and so asked after her. "Yes, she is still living," the people said and this soul, so long bound to bitter the bright sunshine and sit a piece and daughter-in-law as one would cast it is or covering except a very look as though her hair or her body bathed and her only partially covered is of 'the house, but, oh how much better was the cry now? We sat down beside her on the ground and talked to her about the sin which made her unfit for death and she said "Yes, I am a sinner," and she seemed to feel it, too, more than the people generally do. Then we told her of the Saviour from sin and though it was hard for her to understand this part, yet a little light came to the dark mind and we left her for that time, but have been going to see her regularly since. As soon as we could we made a change in her physical condition by giving her clothes and bedding and it was touching to see the poor creature's gratitude as she received them. We feared her relatives might take them away from her, but they did not, and, moved perhaps by shame, seem to be taking a little better care of her.

We do not feel that she has yet passed from death unto life, but there is a change for the better in her spiritual condition. She no longer cries out to die and says she is now praying to God in the Name of Jesus. We are praying for her that the Holy Spirit will lead this soul, so long bound by Satan, into the light. Will you not unite in prayer with us, not only for her, but also for the multitude of suffering ones like her in this land.

It is a great joy to us to see the change in so many of the girls in the orphanage since the revivals which occurred during our absence. They speak with assurance now of their salvation, and have a heart knowledge of the things of God. Still there are unsaved ones among them for whom we need to continue in prayer. We are having strange weather for this time of year—rain all out of season, and last evening there was a hail-storm, the first the native people here had ever seen. It was amusing to see their wonder as they ran around with dishes, after it was over, to collect the hail-stones which were as large as marbles.

These storms are not favourable to a proper monsoon and forbode another famine, so are a call to prayer that it may be averted, if it can be God's will.

Before closing I want to write of the conversion of a young man who has been in our employ for some time, but has now yielded himself definitely to the Lord and is waiting
for baptism. Since his conversion his wife and an aunt have also turned to the Lord. This aunt needs special prayer. She has been earnest in seeking the Lord and longs to confess Him by baptism, but her husband is opposed to her being a Christian and will not allow her to take this step. How much need the help of God’s people by prayer!

SANAND
By R. J. Bennett

Our touring in the district this season was among the high-caste people, but generally the meetings were held in a place where all could attend. Many of them never heard the Gospel before and it seemed difficult for them to understand how God could be worshipped without a visible object. We had a fairly good crowd in nearly all the meetings and many of them seemed much interested in what was said, but none were willing to accept Christ as their Saviour. They liked to listen to the story of the cross and said it was all very beautiful and grand, but that if they became Christians they would have to break caste and that would be an unpardonable sin. But some would not mind breaking caste if it was not for the fear of their friends who have a great influence over them. Those who were mostly influenced by the Gospel and showed great interest in listening to it, in some cases, were kept away from the meetings by their friends or their priest. Thus, as is always the case when the Holy Spirit begins to work, the devil also works, but he is sure to lose in the end. So at present the preaching of the Word would be rather discouraging work if it was not for the faith and the assurance that the Lord Jesus inspires in one’s heart that His Word will not return unto Him void, and that the Spirit is watering it and secretly working in their hearts. In God’s own good time there will be a great ingathering of souls.

While working for God in the homeland we have had the great joy of seeing hundreds of souls born into the kingdom, but the joy and happiness of preaching the Gospel to those who have never heard it, is still far greater. Who would not covet this work which is the most blessed and glorious under heaven!

Therefore, we are much encouraged to plough on with great expectation of a wonderful harvest being reaped in the near future.

Touring season has come and gone again. Before entering upon it, we had to say good-bye to our dear brother Mr. Phelps, who left us after our convention, to be married and to take up his work in Burma. We were sorry to lose him, though we rejoice with him in his joy, for we always enjoyed our brother’s fellowship and presence with us; we pray that the Lord will richly bless and use him in Burma.

After our brother left us, we left our station for the work of touring in the villages. We made our first camp at Mehun, seven miles from our station; and, from there we made a complete circle taking in the whole of our taluka (county) and visiting every village, except a few which are scattered in the mountains at a distance of about twenty or thirty miles from Chalisgaon. These few villages are in the Nizâm’s dominions and we were obliged to omit them from our tour this year. We have not been without our trials in the work. Satan tried hard to stop our touring and in many ways troubled us; nevertheless we can rejoice and say with him of old, “We are more than conquerors through Him who hath loved us.”

After leaving Mehun we camped in a village called Sirasgãoon. It is a very wicked village. The people refused to give us milk to drink or straw for the bullocks to eat, both of which things are very necessary on tour. However, after a lot of trouble we secured them, and even in this town we had power in preaching the Gospel. From this centre we visited many large towns, rising early and having our tea and toast about five o’clock in the morning, and not returning to camp or having anything to eat till twelve A.M., or even later sometimes. In many of these towns the women came out in good crowds to hear, and they bought the Scriptures, a thing which I had not seen done before. In one village the women came out in such numbers that it seemed as though all the women of that village had surrounded the Bible-woman and Mrs. Fletcher. After hearing the message they said, “Write the name of your God on a piece of paper for us, and when they heard that there were little books which told them of Jesus and His love, they bought all the books that we had brought with us.

This is not the only village in which the
women heard well and bought books and Scripture-portions. It was the same all over the taluka, more or less. In a small village near here two Brâhmin women came out of their house and asked me for books for their boys to read to them. They bought two copies of the Gospel and several tracts. The men in many places have come up to us without a word, and put their money down for the books, as much as to say, “We know what we are buying.”

We were preaching in a large village of about five thousand people. Among the many listeners was a goldsmith who was old and nearly blind. He took special delight in helping us to explain many things to the people, even though he was a heathen. In his happy way of putting the truth as it appeared to him, he displayed much knowledge. When we had finished preaching we said to him, “Now, my friend, you had better take a Scripture-portion and then you will know more of the way of Life.” The old man turning a bright, smiling face to the crowd said, “You see they are going to charge me for hearing and I will have to buy now, won’t I?” He sent his grandson to bring the money from the house and bought a book. This dear old man seemed to be a good, honest hearer and we would ask your prayers for him. His name is Mahâdu. There are many earnest souls who hear the Gospel well and know the truth of it, who say to us many times that they do not worship idols any longer and that they pray to Jesus, but are afraid to confess Him. Although we have not seen anyone openly confess Christ, still we are encouraged with the season’s work, and are glad over many signs which speak to us, and show us that the Word of God is not preached in vain. It is breaking down caste and idolatry and old superstitions. The kingdom of Christ must come.

Satan was busy many times and we had to suffer a little for Jesus’ sake. Mrs. Fletcher became quite ill after a month’s good work among the women and had to go to Bombay for change and rest. At that time I had a hard day of work. I had just sent Mrs. Fletcher off by train to Bombay, and was packing my food and bedding to go out and join the Indian workers who were camping seven miles away, when my bullock driver refused to rent his bullocks to me any longer. When that was settled after the oriental style of much talk, one of the workers came in from camp and said, “Our camp is finished at Bangaon; we will have to move on to Vâghli. So I sent all our food and bedding straight to Vâghli, while I went fourteen miles around to bring the tents and other helpers. We had a breakdown on the way and arrived at Vâghli after dark, too late to pitch the tents. We expected to find the other cart there, and dinner ready, but found neither. The night was cold and we had neither food nor bedding. I stayed by the stuff while three of the workers set off in search of the missing men and goods. They returned with food and bedclothes. The rest of the luggage was left on the road some miles away where the cartman had thrown it out and had gone back to Châlîsgâon. The mean fellow had begged me to pay him before I left, which I did and trusted him to be faithful, the result of which you see. But we were able to rejoice in it all. After this year’s touring I am much impressed with the need of more workers in this great white harvest. Think of our district which is a small one compared with others, yet which has a population of eighty-nine thousand, seven hundred and eight. “The harvest is great and the labourers are few; pray ye.”

SABARMATI TOURING NOTES

By Hattie O’Donnell

“Going they went and wept, casting their seeds. But coming they shall come with joyfulness, carrying their sheaves.” (This is the Roman Catholic version of Ps. 126:6.)

During the past few months while we have been busy “sowing the seed” this text has again and again come to us in its literal meaning, “Went and wept,” and we have sought through His grace and strength to act it out literally. We believe there is much “good ground” in the field God has given us, but it needs cultivation and irrigation, (prayers and tears), before the seeds which are sown shall receive their thrill of awakening, resurrection life.

On account of plague in our district, we have not been permitted to go out on real tour, living in a tent, as in previous years, but we believe “God has prevented us with the blessing of goodness” and thus given us a better opportunity of working more thoroughly, about twenty of the nearer villages which we have reached from our bungalow.

While there have been many things in the work to cause discouragement, there have been
equally as many to cause us to "rejoice and be exceeding glad."

In one village which we have visited many times, the whole village gathers together to hear us every time we go; they sit and listen to us with much eagerness all during the meeting and always give us friendly invitations to return. Although this village is about four miles distant yet some of the people have found their way to our bungalow in order to ask questions and learn more about our religion.

In another place the Muki (head-man) of the village who formerly refused to listen to us and tried to disperse the crowds who gathered to hear us, has now become friendly towards us and we have good meetings with the people.

The work among the children has been more interesting this year. When we first began our work in these villages the children were afraid of us and often ran from us, having been told that we were "kidnappers," but now they know us and gather around our feet and learn to repeat the Scripture texts which we teach them. We often give them Scripture cards and if they learn the text on the card we give them, when we return again to their village we give them others, and thus the seed is sown in their hearts.

There has been another touring party besides ours, working in these same villages during the past months. The party is composed of two young Brâhman priests and a choir of some five or six boys. They carry with them a baby organ and have good music and singing and thus gather large audiences. They stay about five or six days in each village and daily read and expound to the people from their Hindu Shâstras (religious-books). The subject of their discourses is "Râm" and that salvation is obtained only through "good works." Several times they have been in our meetings and we have had the privilege of telling them of the only true God and pointing them to Jesus who taketh away the sin of the world. Will not some who read this pray for them that they may be saved and become faithful followers of the lowly Jesus, going from village to village spreading the "good tidings" of light and life instead of darkness and death.

One morning while sitting talking to a little company of men, women and children who were gathered about us, very abruptly all arose saying "We must go and worship our god." We tried to persuade them to remain a while longer, but they refused. Upon inquiry I learned that the preceding day two of the cattle of the village had died of small-pox and in order that the disease might not further spread, the Muki had that same night commissioned the out-castes of the village to go through the streets crying out, "To-morrow morning the small-pox god is to be worshipped."

Thus, according to their custom they all prepared food early in the morning, and about nine o'clock, taking their food with them, they went out into a field and sat in groups (different castes) around their small-pox god, (a rough stone with some red paint daubed over it) and each one before partaking of their food gave a portion to the out-castes.

Through this act of mercy they thought to appease the wrath of the god and he would prevent the disease from spreading.

Another morning on entering this same village we found the peoplebusily engaged in preparing a large quantity of sêro (a native sweetmeat) to feed to the dogs of their neighbouring village. This is another act of mercy through which they think to obtain merit.

During the past week on the day of the celebration of the "Holi festival," the most wicked of all Hindu holidays, we had rather an unpleasant experience. On our return from a village where we had had a very precious meeting, we were suddenly held up by a mob of men and boys who were hidden by the wayside awaiting our return, and who had determined not to let us proceed further until we gave them money for their "Holi."

We told them that we did not give money for such purposes but they would not take "no" for an answer, and they began beating their drums and shouting and dancing around our cart until the noise was almost unbearable.

We knew there was no use of trying to talk to them or quiet them for we could not make ourselves heard, but we bowed our heads and lifted our hearts in prayer to Him who not only hears but answers, and very, very soon one of the leaders of the crowd called for order and let us drive quietly on without any further disturbance. We know it was in answer to prayer.

Since then we have heard of awful sights and cruelties which occurred that day. In a village not half a mile from our bungalow a woman was murdered by just such a mob as attacked us.

We have heard much during the past year of the great revival which has been spreading
over India; but, dear friends, there have been only little specks of India touched here and there, and the great mass is still going on in its wickedness and idolatry.

Remember the soil is still rough and hard, and prayers and tears are needed before we may expect the abundant harvest.

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VANSAR CAMP
By David McKee

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Zech. 4: 6.

THE more I see of life the more I realize the truth of this wonderful Scripture. Man can attempt, but God can and always does accomplish. Therefore our trust is in "God, who giveth us the victory through our Lord Jesus Christ."

During the past three months, we have seen a few changes, but in all, we have realized God's guidance, and although not always in the way we had chosen yet in His own way He has kept us.

In the beginning of the touring-season we had made all arrangements to commence touring in the Mehmadabad district with our dear brother, Mr. Back, whom we dearly loved and with whom we had sweet fellowship. We were united in prayer and faith, and were looking to God that He would pour out His Spirit upon the dry bones of Mehmadabad district, and cause them to live. But God had a different plan for us.

Mr. and Mrs. Hamilton having been transferred to the charge of the orphanage at Dholkâ, we were appointed to Matâr station which Mr. and Mrs. Hamilton left vacant.

Then came the pulling up of our household effects, house cleaning, and the replacing of our goods, which we tried to do as quickly as possible, knowing the time for working for our Master in the district was quickly passing away.

On the 6th of January we had our first meeting with the people at Vansâr, and many of the Christians from the surrounding villages, hearing that the new Sahib had come, came to welcome and worship with us. It was indeed a time of blessing, and we were made to rejoice because of the presence of the Lord in our midst.

The following week we left our home to begin our long looked for and longed-for work in the district. After a drive of about

fifteen miles over some good roads and some very rough and sandy roads we reached our first camping ground about noon. On Sunday we held three meetings. Our first was in the Thâkâdâ quarters where we found numbers of men sitting warming themselves. We told that we had brought them good news. They were anxious to hear what it was, so we told them the good, old gospel story. They listened very attentively. Amongst them was an aged woman to whom the Holy Spirit had applied the message. She said with tears in her eyes, "This is the true story of salvation; but oh, what can I do? My heart is so hard, and I am such a great sinner!" We told her of a great Saviour who had died to save great sinners. On leaving them they asked us to come again, and we promised to tell them more about our blessed Saviour at the Chorâ (court-house) in the afternoon.

We returned home to find that a number of our Indian workers and other Christians from other towns had gathered in our tent for service. We had a blessed meeting, the Holy Spirit speaking through the Word to each of us. We, being filled with praise and thanksgiving to the Lord for what He had done for us, went forth again about five o'clock to find about 25 high-caste people assembled at the Chorâ, to whom we had the joy of telling the story of love.

After this we remained fourteen days, visiting the surrounding villages before pitching our camp elsewhere. We feel the dear Lord used our simple messages to convict many people of sin, and their need of a Saviour. But they are so engaged in the things of this life, that they seem quite helpless to turn away from them, and fail to stay their minds on the more important subject of salvation for their eternal souls.

The Mabi (head-man) in one of the villages at the close of our meeting, made this remark: "Sahib, I believe what you have said is true; but after you go away we shall forget all about what you have told us when we again become engaged in the affairs of our town and farms."

Oh, how true are the words of our dear Lord, when He said, "He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful." Matt. 13: 22.

Nevertheless let us not be discouraged, but rather let us pray the Lord of the harvest to remove the thorns, and water the good seed that it may multiply greatly and increase the wealth of His kingdom.
Editorials

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

In reading the epistles of Peter one is at once struck with the "other-worldly" atmosphere which pervades them. The consciousness of the unseen world and the vividness of the hope in things to come seem uppermost in the heart of this aged saint. He cannot keep the thought of the coming One and the coming glory out of his heart. Listen to such expressions as these in the first chapter alone: "a living hope"; "an inheritance... reserved for you"; "salvation ready to be revealed"; "praise, honour and glory at the appearing of Jesus Christ"; "glory that should follow"; "the grace to be brought unto you at the revelation of Jesus Christ"; "the time of your sojourning"; "your faith and hope in God."

In these days this same spirit, so long slumbering in the Church, seems to be awakened and the hearts of God's children are stirred with expectancy. "Some One is coming" is growing to be the uppermost thought in many hearts, and with it comes the truer apprehension that we are strangers and pilgrims. To cherish this hope must have a definite effect on our whole inner and outer life. What did it mean to the early Christians in the midst of the bitter persecution and temptations of the evil age in which they lived? Peter called it a "living hope," something to thrill and warm the heart and to impart vitality to sorely tested faith, a hope in which they "greatly rejoiced." Joy is strength-giving. Is the thought of our Lord's coming a joy to us, or does it seem shrouded in gloomy mystery? If the latter is the case it is because we have not apprehended the purpose and end of His coming as the Word teaches it or else because sin or worldliness is entrenched in our hearts.

Those early saints were comforted by their hope. Facing the flames of persecution they looked calmly past them to the "praise and honour and glory" which would be brought to them when Jesus came. They could bear all things with that day of recompense ahead.

The light of the coming One robbed death of its gloom, and sorrow only stimulated them to more eager expectation and deeper yearning after Him on Whom they had believed.

The thought of Jesus' coming and its attendant events will take from us the flippant, frivolous spirit which is not in keeping with our high calling, yet which so often mars otherwise good Christian people. How often from the apostles' lips do we have the injunction to be sober, as men who know that everything in this world is transient and is even now "passing away." Sober does not mean sombre. Gloom is not the atmosphere of healthy Christians, but seriousness and thoughtfulness should be their distinguishing marks in an age in which reckless gaiety and foolishness prevail.

The hope of Jesus' coming weans us from a love of the world. We are enjoined not to set our affections on things earthly; not to store up treasure here. God has given us richly all things to enjoy, yet our attitude towards temporal blessings is to be masters over them, not they over us. We are to be free in spirit from them. "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away." We are to be disentangled, unmoved from our central purpose by loss or gain, joy or sorrow.

To watch for the coming One will lead to pure hearts and pure lives. Can we look for Him with sin hid away in our hearts? Can we desire His presence while we walk clothed in bedraggled, sin-stained garments? "And every one that hath this hope set on Him, purifieth himself even as He is pure." (R. V.) By this hope we will be more zealous in the work He has committed to us—the calling out and preparing a people for His name. To fulfil His commission as faithful stewards, to proclaim His coming by life and word and deed, is it not enough to glorify the humblest life, called to share in preparing a highway for our God.

There is one word of mingled sadness and
light concerning these latter days which in
a minor way we are already beginning to
see fulfilled. “And some that be wise shall
fall, to refine them, and to purify, and to make
them white, even to the time of the end.”
(R. V.) On every side we see God’s saints
passing through strange temptations, attacked
by spiritual foes more subtle and powerful
than gross carnality. Their very blessings
lead them to the dizzy heights of spiritual
pride; their doctrinal views make them narrow
and bigoted and rob them of the spirit of love
and unity; their reaching out after varied
experiences leads them to fanaticism and
spiritual excesses, if not into more grievous
sin, and eventually to sorrow or even despair.
We need not sharply criticise such. In error
they may be, but they are still God’s own.
“Let him that thinketh he standeth take heed
lest he fall.” We may all learn much from
the intense earnestness and warmth of heart
so often displayed and which puts the luke-
warmness of many more orthodox to shame.
God will bring them through their trial,
making it fulfil His own purpose—“to make
them white.”

Yet it is better if we can reach that end
without the intermediate fall; but, as the
Scripture enjoins us, we must be of a sound
mind, not carried away by every wind of
doctrine, not deceived by each new teaching.
The safeguard is knowing God’s Word in
its full sweep, its length and breadth, not
merely isolated passages wrested from their
context; and then implicit, humble, glad
obedience to that Word in dependence on
the Lord. Some are trying to be wise above
that which is written, others put fanciful
meanings to what is written, “private inter-
pretations,” robbing the words of their
beautiful simplicity and directness which is
at once the charm and the safety of God’s
Book. “The wayfaring man, though a
fool, need not err therein. But he may err if
he refuses to take the plain sense of the words
and reads into them his own prejudices and
opinions. Christianity is not a lot of fine-spun
theories and technical treatises. It is essen-
tially simple and practical. As James puts
it, “Pure religion and undefiled before God
and the Father is this, to visit the fatherless
and widows in their affliction, and to keep
himself unspotted from the world.” “Where-
fore, beloved, ... be diligent that ye may
be found of Him in peace, without spot and
blameless.”

THE INDIA ALLIANCE.

Mission Question

SOME RESULTS OF CHRISTIAN
MISSIONS IN INDIA

By Rev. F. V. Thomas, India

Missionary of the English Baptist Missionary Society

The missionary campaign in India
seems to many to be progressing
very slowly, if at all. It
would be difficult for even the
wisest of men to find a satisfac-
tory definition of such relative
terms as “slow” and “fast”
when applied to missionary work. The rate of
progress had varied at different periods, now
accelerated and again retarded, but progress
there has always been. But when the question
is put in this form, “Whether the process be
slow or fast, what are the results, if any?”
then we pass from the shifting sands of opinion
to the solid bed-rock of fact.

Bearing in mind the necessity for a very
brief and imperfect treatment of the subject,
let us consider some of the available evidence
to show why we should be full of praise and
gratitude to God for what He has wrought in
India in these last days, and full of hope and
confidence regarding the future. In the report
of the Decennial Conference of Protestant
Missions, held in Madras, India, in December,
1902, and attended by over 300 missionaries,
not a word will be found that indicates dis-
couragement or even misgiving. The mission-
aries do not underrate the powers of the adver-
sary; they know that there is a long fight
in front of them, but in their hearts there shines
this unquenchable hope, that “He shall not fail
nor be discouraged,” and confirmed by what is
going on before their eyes.

As a basis for this feeling of encouragement,
consider the following facts and figures:

1. Out of 204,000,000 people in the Indian
Empire, about 3,000,000 are nominally Chris-
tian. These latter include 1,000,000 Protestant
native Christians (reckoning only those who
are living to-day, for statistics never take ac-
count of the dead). In the decade 1891-1900,
while the general population increased only
1½ per cent., Protestant native Christians
increased at the rate of 50 per cent. Next to
them came Buddhists (chiefly in Burma),
growing 32 per cent.; Sikhs, 15 per cent.;
Mohammedans, 9 per cent.; Hindus actually
decreasing $\frac{1}{4}$ per cent., though they still number over 200,000,000.

2. Quite as remarkable as the numerical increase has been the spiritual progress of these native Christians. This is a point often overlooked, both by friendly and unfriendly critics, but it is the most vital factor in the whole question of progress. In almost the whole extent of the Indian mission field there is an eager waiting upon God for fuller blessing and for the power of the Holy Spirit; there is more desire for the study of the Word of God, and a more consistent life and walk on the part of the native Christians. The native Church is making real, as well as rapid, progress in the direction of self-support and self-extension, matters that are nowadays well to the front, and clearly indicate vitality and vigour in the growing Indian Church.

3. Sunday-school work has made marked progress. In the ten years under review by the Decennial Conference the number of pupils had more than doubled and now stands at 300,000. This augurs well for the future of Christian work in India, and God's people should continually pray that His richest blessing may rest on Sunday-school and Christian Endeavour work in the mission fields.

4. Women's work for India is second to none in importance. Those who know well, tell us that "the number of secret or confessing, but still unbaptized, believers, both women and girls, is steadily increasing all over the land." These are believers, but for various reasons they are not in acknowledged fellowship with the Christian Church, and so they are not reported as Christians, but God knows "His own" and only He knows how many such "hidden treasures" there really are.

5. There is scarcely any missionary who has not come across such secret disciples, not women only, but men too, and especially young men of the educated classes. The Bible is being carefully studied by thousands of whom we know little or nothing—by some who are altogether outside the range of personal missionary effort.

On the mountain rampart overlooking the north-west frontier of India, a fierce, unruly Mohammedan tribe inhabits one district, aptly called the "Black Mountain." A young man of the tribe, wandering down on to the plains, came upon a copy of the Gospel according to Luke. He was charmed with the story, and inquiring of a friend where any other such books might be found, he was directed to a mission station, where he obtained the other three Gospels. He had not read the little books through twice before he was convinced not merely of the beauty but still more of the truth of what he read. Henceforth no more Mohammed for him, "none but Christ could satisfy." The purity, the truth, the love, the wisdom, the goodness of the Prophet of Nazareth convinced him that He was more than a Prophet, even the Son of God, and his Saviour and Lord. He returned to his home on the Black Mountain and told his people of his new faith and showed them his books. His father, an old man of over seventy years, a fine, tall fellow and a "first-class fighting man," but bitterly hating Christianity, was so furious with the boy that he wanted to shoot him on the spot. The mother pleaded for her son, so the old man said: "I give him three months; at the end of that time, if he does not give up this accursed nonsense, I'll shoot him like a dog." During that period the young man fell ill and seemed to be in danger of death, and the father exultingly said: "See! God is laying His hand on the dog; no need for me to kill him." Then the lad began to mend, and the father was angrier than ever, saying: "I shall have to kill him myself, after all." A cousin came to the lad and said: "I don't believe in your Christianity, but I don't want to see you murdered: so I'll help you to get away down to the plain as soon as you are fit to go." In due time the young fellow escaped to the railway, and travelled as far as Amritsar, where he was introduced to the C. M. S. missionaries, was baptized, and began to work in the mission hospital as a "compounder." One day he came face to face with his father in the bazar. Neither of them knew that the other was in the place. At once the young man turned and fled to the mission in terror for his life. With great difficulty he was assured that his father could not shoot people in British territory as in the Black Mountain. "Ah! sir," he said, "you don't know my father!"

The old man was politely invited to the missionary's house, where he was asked to remain as long as he wished. Respectful, courteous, and kindly treatment tamed the wild tiger-spirit, and he talked long and often with the doctor on all manner of subjects, day after day, till one day he said he must be going home. "But what about your son?" asked the missionary. "He is no son of mine," replied the father. "I came down here with murder in my heart, intending to kill him. But I cannot do that now. Christians are better people than I thought. Take him and train him as
you will." He took the lad's hand and placed it in the doctor's.

"Will you promise me one thing?" said the doctor. "I want you to read this book." It was the New Testament in his own tongue.

"Is that all? That's nothing to promise. Of course I'll read it, if you wish."

So he went home, and months went by. Again he found his way to the doctor's house in Amritsar.

"I have not come to stay," he said. "We have been reading that beautiful book you gave me, and as it is called the New Testament, we have thought there may be an Old one. If so, we should like to read that, too."

He received a copy of the Old Testament and returned home immediately. Some eight or nine months later he came for the third time, and this was now his story:

"We find that the Old Testament tells of our own prophets, Abraham, Moses, David, Daniel, and so on. They spoke of a Coming One, and in the New Testament Jesus of Nazareth says that they spoke of Him. His teaching is most beautiful and true! He is so pure and good that He has won my heart, and I have come to be baptized."

So the old man was baptized at the age of about 72, his tiger-heart tamed and turned to the heart of a little child; his hands, red with many murders, now lifted up in praise to God for His mercy and saving grace.

With God all things are possible. Have faith in Him, for He is at work everywhere and always, and there is no help or power in any but in Him. This is the ground of confidence of every missionary worker.

6. We should come far short of the truth in our estimate of the results of missionary work if we were to ignore what are called the "indirect" results.

Hindu social reform movements, which are protests against evil in many forms by men who are still far from being professing Christians, reveal the extent of the influence of Christianity. Conferences have been held by such in Christian places of meeting, at which Hindus have passed severe censures upon certain practices of their co-religionists, such as child-marriage and the degradation of widows, priestcraft and temple abuses. Beyond all this we come across thoughtful Hindus, whether "orthodox" or advanced, who are apprehensive and troubled, knowing only too well that Christianity is an irresistible force against which their gods and they are equally impotent.

A new Islam has also arisen in our midst. Western science, philosophy, history, and religion have stirred the Moslem mind to such purpose that many have moved to a position full of encouragement for the Christian missionary. There is a wide gulf, growing wider every year, between orthodox and liberal Islam. The new movement has led, among other things, to the study of Christian writings by educated Mohammedans. The outlook among this class is more hopeful than ever, and we need men specially trained for this work.

Do we not well to be hopeful and to look for yet greater things? The secret, silent development of the work has no doubt been very gradual, but when the future brings it all to the birth, it will probably be with surprising swiftness, and we shall see "a nation born in a day." Some who read these words shall not taste of death until they have seen the glory of God manifested in India. When that day comes, it will rebuke all our want of faith and patience, all our doubts and misgivings.

CAUSES OF DELAY

The "slowness" of progress which is complained of in many quarters may be due to circumstances within our control, to our remissness, to want of faith and courage, zeal and liberality, earnestness and self-sacrifice, to the deficiency of workers or to defective methods. If so, we do well to be troubled with great searchings of heart.

Let us look at the situation from this other point of view, not what has been done, but what remains to be done? We have no call to be discouraged, but neither have we a right to be satisfied with the present conditions. There are still 207,000,000 of Hindus, 62,000,000 of Mohammedans, and 20,000,000 of other non-Christians in the Indian Empire, and a very large proportion of these have yet to hear the Gospel. How are we performing our duty toward these millions?

British Baptists, for example, who are working in North India are responsible for the evangelization of about 38,000,000 of people, more than the whole population of England and Wales. The working staff to-day is so inadequate to the task laid upon them that there is only one worker (foreign and native) to every 200,000 non-Christians in that field. Supposing that Wales were pagan to-day and that the Baptist Union arranged to evangelize it. If they went to work on the same scale as the B. M. S. are working in India, they would send one Baptist minister, three local preachers,
three colporteurs, and two deaconesses—nine workers in all!

But this is not the whole story. In North Bengal, a vast region, with over 7,000,000 of people, we have one worker to 500,000 souls! There is no other society at work in that area, and no zenana work. Is it right to expect great results and to expect them quickly when we have not begun to meet the need in any thorough fashion that would honestly deserve such results?

In the height of the hot season, on a hot night in June, when the scorching wind from the desert keeps the thermometer at midnight up to 80 degrees, an outpost missionary is alone with God and his thoughts on the roof of the mission bungalow, under the brilliant stars. He thinks of all the work entrusted to him, with six native helpers. Evangelistic and pastoral, schools and medical work, finance, office work, and correspondence, and whatever part of all this he may share with others or delegate to them, the whole responsibility rests on him alone. Then he thinks of his district, containing 600,000 souls at the least. Some of these, to his certain knowledge, in a far-off corner of the district, difficult of access, have not been visited for five years. Beyond them, stretching away into a neighbouring native state, there are two hundred miles of country before one comes to the next mission station. Recently, in answer to the oft-repeated requests for another native preacher, he has again been told that his district is better off for workers than many others that have a prior claim to reinforcements. What is he to do?

He comes home on furlough, and visits one neighbourhood where, with a population of six or seven thousand, he learns there are twelve clergymen and ministers, to say nothing of scores of other Christian workers. In another place he finds three Baptist chapels within the space of fifty yards! In a third district he is introduced to fifteen Baptist ministers holding pastoral charges within an area one-quarter the size of his mission district in India and with one-half the population.

Is it any wonder that such contrasts as these make him think that there is something radically wrong with the whole situation? The Christian Church seems to have lost all sense of strategy and proportion in the disposition of its forces, and to have still only very partially realized its obvious duty and its glorious privilege.

The fact is there is far more lack of faith than of workers or of funds—i.e., faith in the missionary enterprise of the Church, and faith in the Lord's power and readiness to bless the Church when she obeys His command. The work ought to be done, it can be done; and if it be done, then we may rest assured the Lord will never be our debtor.—The Missionary Review of the World.

TOURING NOTES FROM AHMEDABAD

By Annie Seasholtz

"Go ye into all the world and preach the Gospel to every creature."

INTO all the world—How much the word all means—everywhere.

On account of the intense heat and other unhealthy conditions, there are some times in the year when we must confine our work to our immediate stations and the near-by villages; but the touring season—the time of fairly cool weather—brings to us the opportunity of going into all the country and telling the Gospel to all the people. We always hail this time with delight.

This year, on account of many hindrances, Miss Fraser and I were not able to get out until late in the season, but, praise God, the day finally came when we and our workers loaded our carts and set out for Jatalpur, one of the largest and most central villages in our taluka (district). On account of some hindrances we did not pitch our tents as we would have preferred doing, but took up our abode in a mud hut with a Christian blind woman who entreated us to come and live with her.

We have been quite happy here and have enjoyed the protection of these mud walls. In each of the two rooms of the house is a door. Of course there is no thought of windows here. When the doors are closed the only light received, is that which comes through the roof where the tiles have been broken or removed, by the monkeys parading up and down on the top of the house. The sunbeams stream in so freely that much of the time during the mid-day hours we sit in the little hut with our umbrellas hoisted over our heads. As these are not new experiences for either of us we do not consider this a trial.

What has been very annoying is when the weddings take place and the people stay up until after mid-night, beating drums (which sound like tin pans), and blowing horns,
in one straight long strain without a single
note of variation.

Then the terrible quarrels which arise from
each one wanting the largest piece of meat of
the cow that died last!

There are these and similar trials but they
belong to village work; so we try to think of
the things that are pleasant, and trust God for
"more grace." Truly the advantages out-
weigh the difficulties.

On account of the building of the church go-
ing on in the out-skirts of Jatalpur, Miss Fraser
spends most of her time there, directing the
work and trying to keep the workmen moving.
She has many opportunities of giving out the
Gospel to the labourers and also to the people
who come and go.

We praise God for the joy of looking for-
ward to having not only a church but also a
bungalow and Indian workers' houses in this
place before long.

About thirty-five villages can easily be
reached from this spot and it seems to be a
place chosen of God for a centre to carry on
His work in this part of the vineyard. We
entreat the prayers of God's people that His
blessing may more and more rest on this
place.

While Miss Fraser is carrying on the work
of the church I with my Bible-woman and
catechist visit the people about us. It has
been most precious to see how God has opened
doors among the high-caste people. He heard
prayer and from the beginning permitted us to
visit them. At first, it seemed to be the
curiosity to see a white face, that led them to
invite us to sit down and talk with them.
Then they were attracted by the singing and
the little auto-harp that I played, and finally,
praise God, they said that it was a good
story and they wanted to know more about it.
The men often told us to come daily and
teach these things to their women, that they
might learn to be good and follow the advice
we gave them. They generally admit that it
is very wrong for them to steal, lie, and
worship idols, but oh, for the power that
enables them to turn from these things!

One dear old woman of a very high caste,
had been so kind to us. One day when we
visited her, I told her that it made me very
happy to see her for she reminded me of my
dear grandmother away over in America. She
could not forget this and afterwards called
herself my grandmother, and gave us very press-
ing invitations to come and sit on her verandah
and in her house, which is a very unusual thing
for such a high-caste woman to do. One day
when visiting some Brahmins near by she
came and climbed up on a stone-wall and sat
and listened intently. When we had finished
talking she said, "Now you must come to see
your grandmother and tell her more of the
story of Jesus."—A hungry soul indeed and we
believe reaching out for God. Through her
we have been able to reach a large number of
people of that caste.

Our workers have been very faithful, visit-
ing the surrounding villages. We praise God
for all His goodness to us, and trust Him to
water the seed sown and so save many precious
souls who have this year heard of the true and
living Way.

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THE AKOLA SABHA

BY MARTHA RAMSEY

O
nce again we have seen the gladsome
sight of the Mission compound in
Akola studded with little tents, and this
time it was for the accommodation of our
Christian workers and students, who came
together for a few days of prayer and definite
dealing with God.

The Sabhā (convention) began on Wednes-
day evening, March 6th, with a season of prayer
led by Mr. Franklin. Thursday A.M. Mr.
Franklin spoke to them from the twenty-ninth
chapter of II Chronicles, on the necessity
of cleansing the temple of God, and that from
within. Mr. Moyser followed in the afternoon
with a message on prayer, basing his thoughts
on the prayer-life of the Pentecostal Church as
spoken of in Acts the second chapter.

It was decided to have two meetings a
day of this kind besides the morning and
evening prayer-meetings which were in charge
of some of the more experienced native-
workers.

Mr. Fuller came on Thursday night, and on
Friday morning his message from Zephaniah
3: 1 was fraught with heart-searching power,
as was also that he delivered in the afternoon
of the same day.

Mr. Franklin was taken ill on Friday
night, and so was hindered from taking his
full part in the meetings, but God speedily
heard prayer on his behalf and healed him.
On Saturday A.M. the writer gave a message
from 1 Samuel 18: 4, leading the meeting in
thought once again to the place called Calvary
where the last act of the stripping, of which Jonathan’s is an illustration, took place.

On Sunday the communion service was conducted by Mr. Moyser after an address on “Christ as our Substitute.” There were testimonies from glad hearts and it was good to be there.

During the meetings the Lord used Mr. Fuller to speak of many very practical things, fundamental principles in the religion of our Lord and Saviour Jesus Christ. Debt is one of the curses of this land. People will borrow money at exorbitant interest, without the least hope of ever being freed from it, handing the burden down from father to son. To the great majority of those coming into the light it is second nature to live beyond their means, and to borrow to make up the deficiency. However as the Spirit spoke we believe it became clear to them that this and other sins, such as using opium, tobacco and other drugs, either secretly or openly, and more especially secretly and then lying to cover it,—was heinous in the sight of God. One man put forth as an excuse, that if he gave up tobacco he would go insane. He knew it for he had tried. But next day with shame, he confessed that in saying so, he had denied his Lord. And then in presence of all, he took a fresh stand to be all for God, clean in spirit, soul and body. There were testimonies to the keeping power of God on these and other lines, as well as confessions of failure on behalf of others.

One noticeable thing was that those who had been quickened in a special way in the Revival (“gone through the mill” is the word that expresses it to some of our minds) had a different ring in their testimony.

The last meeting on Monday forenoon was full of interest as Mr. Fuller in his own fatherly way, laid before the workers and students, the rules and constitution of the Mission, to which all agreed. They then went their several ways to begin studies next morning in the summer school under the leadership of Mr. Franklin, each according to his or her ability, to be more fully equipped for the Master’s work as they go forth to witness for Him. Of the sixty or more we believe many are called to preach Christ to their fellow countrymen. They need teaching, and they also need an outpouring of God’s Spirit: our hearts are very hungry to see this.

Our hearts are expectant for dear old barren Betar and Khandesh. The promise says such places “shall blossom as the rose.”

**Items**

The summer school for the Indian workers in our Marathi field opened at Akola at the end of the yearly Sabbath there. Mr. Franklin is in charge, and Mrs. Ramsay, Miss Wiest, Mr. Moyser and Mr. Johnson are giving courses of study on different books of the Bible and allied themes.

On February 28th Miss Ashwood sailed from Bombay for her home in Yorkshire, England, whence after a short furlough she hopes to return at the end of the year. We hope her stay at home will be a very pleasant one, full of blessing to herself and many others.

Mrs. de Carteret, Mrs. Wark’s mother, sailed from Colombo (with her son and his family) on April 4th en route to her home in Auckland, New Zealand. She is, as some of our missionaries have good cause to know, an exceptionally good nurse, and her devotion to her Father’s children in many parts of India has been sadly disastrous to her own health. We hope she has not stopped too late to recover at least a moderate degree of good health, though it is almost hopeless to hope that she will rest long enough to do so! May the Lord unceasingly lift up the light of His Countenance upon her, and give her peace.

On February 28th Miss McAuley went to Sholapur in the Bombay Presidency to work in Mr. Keskar’s asylum for lepers. For several years Miss McAuley has felt that God would eventually lead her into leper work and we rejoice that she has at last the fulfillment of her prayers. Mr. Keskar, a most earnest Indian Christian gentleman, has many friends in America as a result of his visit there a few years ago. He has a big orphanage in addition to the leper asylum which contains 104 persons, and being independent of any board or society is therefore unusually dependent on God for the support of his work.

Mr. and Mrs. Greengrass have had to leave their station at Porbandar to take the place of Mr. and Mrs. Read who have been called to America by the serious illness of Mrs. Read’s father and other consequent obligations. They have done splendid work at Bakrol in building up the mission farm and making it a really practicable outlet to the boys orphanage at Dhokli; a place where the boys who do not want to be preachers or artisans may go when they are too big for school, and earn a good living. We earnestly hope that Mr. and Mrs. Read may come back sometime if that is God’s will. May He bless them much.
## List of Alliance Missionaries.

### BERAR—
- **Akola.** Mr. and Mrs. Wm. Moyser, Mr. and Mrs. R. S. M. Stanley, Mrs. S. H. Auernheimer, Mr. O. Lapp
- **Anraoti.** Mrs. V. Erickson, Miss L. J. Holmes, Miss E. Case, Mr. and Mrs. E. R. Carner
- **Buldana.** Mr. and Mrs. C. Eicher, Mr. and Mrs. P. Eicher, Miss B. Eicher, Miss M. Patten
- **Chandur.** Mr. and Mrs. W. Ramsey, Mrs. I. Moodie
- **Daryapur.** Mr. and Mrs. O. Dinham
- **Khamgaon.** Miss A. Yoder, Miss E. Krater, Miss M. Millham, Miss H. C. Bushfield
- **Malkapur.** Mr. and Mrs. P. Hagberg
- **Murtizapur.** Mr. and Mrs. L. Cutler
- **Shegaon.** Mr. and Mrs. M. J. Wark, Miss M. Wiest

### GUJARAT—
- **Ahmedabad.** Miss J. Fraser, Miss A. Fraser, Miss A. Seasholtz
- **Bakrol.** Mr. and Mrs. J. Read (P. O. Ahmedabad)
- **Dholka.** Mr. and Mrs. S. P. Hamilton, Miss M. Ballentyne, Miss A. White, Mr. W. M. Turnbull, Mr. S. Armson, Mr. J. N. Culver
- **Kaira.** Miss E. Wells, Miss C. Hilsken, Miss V. Dunham, Miss M. Woodworth, Miss C. Hansen
- **Matar.** Mr. and Mrs. McKee (P. O. Kairà)
- **Mehmadabad.** Mr. F. H. Back
- **Sabarmati.** Miss H. O'Donnell, Miss C. Peter
- **Sanand.** Mr. and Mrs. R. J. Bennett
- **Viramgam.** Mr. and Mrs. A. Duckworth

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

### BOMBAY—
- Mr. and Mrs. M. B. Fuller, Miss K. Knight, Miss E. Morris, Miss L. Fuller, Miss L. Gardner (P.O. Sholapur) Miss Z. McAuley

### ON FURLOUGH:
- Mrs. M. Dutton, Miss M. Compton, Miss C. McDougall
- Mr. and Mrs. J. W. Johnson, Mr. and Mrs. L. F. Turnbull, Mrs. F. H. Back, Mrs. F. M. Bannister
- Mrs. Simmons, Mrs. F. H. Back
- Miss E. Ashwood, Mr. and Mrs. H. V. Andrews

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