The India Alliance

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The Christian and Missionary Alliance
in India.

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SPECIAL DAY FOR PRAYER, LAST FRIDAY OF EACH MONTH.
The India Alliance.

This is intended as a monthly message from the Alliance Missionaries to the friends of their work. It will also deal with the general questions of mission work by original or selected articles, and will seek to deepen the interest and stimulate the prayers of all who may read it, by showing the encouragements as well as difficulties of the work.


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FURTHER FRUIT OF THE REVIVAL IN THE KHASSIA HILLS

Rev. J. P. Jones

WO questions have been repeatedly asked me by missionaries and others in connection with the Revival in the Khassia Hills.

(a) What are the results on the heathen? Have many been brought to the Saviour?

(b) What is the result on the Christians themselves? Have they become more liberal? Are they moving towards self-support?

The first question we have already answered, and we repeat that some thousands have been saved since the beginning of the Revival; and the work is still going on.

The following interesting letter just received from a missionary’s wife will be an answer to the second question:—

“You ask me to send you more accounts of the Revival. I would like to send you a story to-day that has been a source of much comfort and even joy to me.

“I have already spoken to you about the meeting at the Presbytery where there was a proposal to adopt a plan of putting by a handful of rice from the supply taken from each meal. This story is all about that. One of our Christians, an evangelist (I do not wish to give the name), had been very much exercised in his mind as to how he could increase his contribution towards God’s work. He travels a great deal on these hills and comes face to face with the great need of workers everywhere, so he realises to a fuller extent than many perhaps, how important it is for the Christians in this land to bear their responsibility, but he found it almost impossible to increase his own subscriptions, for his pay is comparatively small and his family a very large one and the claims upon him very numerous. He and his wife had many a talk about this difficulty, and last year it was laid upon their hearts to try this handful-of-rice plan. So after a prayerful consultation they adopted this method, putting by one handful morning by morning and evening by evening faithfully and prayerfully. At the end of the week this rice—I like to call it ‘consecrated rice’—was weighed and paid for, and it came to about seventeen annas a month, a very considerable sum to come from a struggling family; so that when he brought me the money after collecting it for five months, it was over five rupees, and he assured me that it had all come without their feeling anything at all from the giving of it. They had bought just the same quantity of rice that they used to buy, there was always enough left over to let the children have the ‘bits’ that little ones ask for between meals, always enough to feed the children’s pets just as in the old days, and yet day by day they had the happiness to see the Lord’s portion gradually increasing, and it brought to them great joy and deepened their interest in the work and progress of ‘The Kingdom.’

“This is not all. After once beginning to do a good work, other ways and means suggested themselves to these faithful givers. This consecrated rice money is given towards the support of native pastors, and neither husband nor wife could bring their minds to divide it with any other collection; so they agreed to try and save two pice out of every rupee spent on food (excluding the rice), and this too has borne wonderful fruit, and we are assured that there is no difference whatever in their supply of food, either in quality or quantity, and still a little portion is set aside for Jesus Christ every market day. For instance the wife goes to buy fish, perhaps two or three, at say three annas a fish. Well, instead of buying them all of the three anna size, she buys one or two a trifle smaller, costing a pice less perhaps; but when the fish was cooked and divided out, the portion to each member of the family was quite as big as in the days when no economy for the sake of the work had been exercised. This scheme is carried on throughout all purchases by this Christian woman, and from Oct. 10th, 1907,
to Feb. 1st, 1908, over three rupees were collected, which are to go towards the Khasi 'Home Mission' Fund. Is not this really cheering? One feels that God is very near, and that men are obeying His voice, when one sees this great readiness to bring in gifts to His sanctuary."

May this lead others to try the same plan.

Village Work

A CUP OF TEA WITH PERSECUTORS

By Wm. Fletcher

10 years have made a great change in the village of भिलाखेद (Bhilakhed). A few years ago, when we would go to this village to preach the gospel we could never get anybody to hear or if we did get any they were of the very lowest castes. But two years ago they no longer showed the spirit of indifference and one morning when our two workers went to this place to preach, the whole village rose up and being led by the two village officers, drove the two preachers out, tore up the Scripture portions which they had for sale, and having taken off their sandals beat the men, knocked them down and hurt the older man quite a little. They then let them go and told them never to come to their village again or they would do something worse next time. The spirits of the poor fellows were hurt more than their bodies. They were also much frightened and came home to me in double quick time.

They were a sorry looking pair and at first we tried to punish the offenders but after we thought it over we all decided to forgive them and only ask the Christian collector to bind them over to keep the peace which he did and at the same time talked to them kindly. After that we went to them occasionally but the same dreadful indifference confronted us.

A CHANGED ATTITUDE.

Two years have elapsed since we were driven out. While on tour this year I visited this village twice alone. The first time most of the people being away at work, but few came to hear, but when I left I got an invitation to come again, which I accepted after a week or two. This time both the village officers who led the people to beat our workers were there. One was a Brahman and the other a Marathi Patel. I began to preach to the people who gathered, on Redemption through Jesus' Blood, when the Brahman officer came up to me and said, "Sahib, shall I make you a cup of tea?" "Just as you please," said I. In a little while he had it ready and called me into his own house to drink it. The room was soon filled with spectators and having drank the tea, which process was of great interest to them, I proceeded to preach to them on the same subject as I had begun to, outside in the street. They listened for about an hour and then took several Scripture portions and other tracts.

And these very people who had beaten our men have become interested in the gospel. They sent me away in proper Indian style and gave me a standing invitation to visit their village. We are now praying for these two men and their village people. Will somebody put them down on his prayer list and prevail with God for them? "He is wise that wineth souls."

FURTHER ENCOURAGEMENT.

We were not only encouraged by this case, in our touring in the villages this year, but wherever we went we found men and women ready to listen and in many villages where we could never before get a good hearing, we have found open doors and the people more ready to hear. My worker and I adopted a new plan this year. Instead of preaching in two or three villages in one morning we preached in one village for two hours or more and then gave the people an opportunity to ask questions or talk over their doubts with us. I have a village in mind situated near the Girna river. We could never get a single man to stand and hear in this village for the past three years, until this year, when the whole village seemed to turn out and we had over seventy men besides boys and women. They listened until a late hour in the morning. We also had some good times in the sixteen villages which we visited by turns from the station all the year round. There are several of these which are very promising.

In one called बळजी (Kharjaee) we had a grand time a few weeks ago. A large crowd came out to hear and among them were a number of old men whose hearts seem to be drawn toward us a little. They kept us all the morning and then when we tried to get away, they said, "Tell us more about Jesus." This is not the rule but the exception. Much work has been done for years past in this village.

AFRAID TO BE FRIENDLY.

While at Jamdah camp we were invited by
another Marathi man to come and dine at his house one evening. We went and a crowd gathered to whom we preached, but the man acted very strangely and was very restless. He would come out and go into his house but seemed afraid to ask us in. So when it got dark he took us both through the village till we came to a house where a man was milking his buffalo inside. We were asked in and our host paid for a seer of milk and made us drink it between us and then saw us on our way to camp and said, “I am sorry that I could not ask you in to dine; I'll try another time.” He was watched by his caste people and was afraid of being put out of caste which would have meant that he would lose all he had. This man and two of his relatives turned up at Chalisaon the other day and we gave them a little more of the gospel. He says that he no longer worships idols. Let us bring him to God in prayer. Again, there are several villages that are asking us for a school teacher to teach their children to read and write, also no longer worships idols. Let us bring him to God in prayer. Again, there are several things which have encouraged us this year and we are led to believe that there is a reaping time not far ahead if we faint not. Pray that more native labourers may be ready to enlist for service. The harvest is great but the labourers are few.

AMONG THE VILLAGES
By F. H. Back

THE most interesting work of the year to the writer is the touring work, therefore he writes concerning that, believing that it may interest those who read these lines.

Nearly everything has as many as two sides, but the touring in the villages to preach the gospel has many sides and incidents, and of some of these I will endeavour to write.

Our first camping place was near the city of Kaira. The people of Kaira have been considered very hard to reach, but at this time we found the most of them quite willing to listen to the preaching of the Word. This is, no doubt, in answer to prayer, for many prayers from many hearts have ascended to the throne for Kaira during the past year, and the Father has heard the cries of his children, and consequently many hearts have been touched.

THE Truth Unanswerable
We were passing by a Wania’s house one day, when, on seeing us he invited us to come before his house and preach. We sang a hymn, and there being two or three of us, we each preached awhile. The Wania, with others who had gathered, assented to much of what we said. A few days later we were passing the same quarter, and the Wania called us in again. After we had preached I remarked that if any one wished to ask any questions we would endeavour to answer them. Some one suggested that they should ask a question, and the Wania said, “What shall we ask, for they say the truth?”

One evening in Kaira, a well educated young man argued with us quite bitterly, seemingly, but when we went away he went with us about half way to our tent, and stopping in the road he clasped my right hand in both of his and pressing it warmly he assured me that he agreed to what we had said. A few days later this young man in company with another, came to the tent and talked quite warmly in favour of Christianity. He said that though some argued against us there was nothing in their hearts against our religion.

From Kaira we went to a part of the taluka that had not been visited much till last year. We believe the Lord has worked on many hearts during the year for there were many more willing listeners than there had been last year, and the people expressed a more friendly feeling in nearly all the villages in that vicinity.

GROPING FOR LIGHT

We camped in this neighbourhood, at a different village last year, and there a dosi (an aged woman) of the Takurdas caste carried our water for us. She became very friendly toward us, but was very careful not to touch any of us; but as we passed near her field this year, she came out to meet us, and coming up to the worker, who was walking, she put her hand fondly on his shoulder. She pressed us quite warmly to stay and let her give us some food. She said that she remembered me every morning when she did her dawarn, i.e., cleaned her teeth and washed her face! Poor old woman, she had tried to remember what we had taught her, but had gotten things pretty badly mixed. We again explained the truth to her, and endeavoured to impress upon her mind that she should believe in Jesus as her Saviour and worship the Father in Spirit and in truth.

Akalacha was our third camping place. We had some very profitable meetings in some
of the villages. There is a village near there where many Brahmins live. I have been there three years in succession and they have proved to be the hardest Brahmins I have ever met. "But God" can soften their hearts, and I beg of those who read these lines to pray with me that He will in some way get hold of their hearts and break down their awful prejudice against Christianity.

AN INCIDENT

It is said that the Brahmins of this place some years ago went to Bombay and while there secured a large quantity of opium by begging, but when they wanted to leave they did not know how to get out of the city without being detected. At last they thought of a plan. They made a dummy of the opium and put it on a cot, and pretending it was a corpse, started through the streets of the city crying, "Ram bolo, bhia. Ram, Ram bolo, bhia" ("Brothers, call on Ram"), till they reached the outside of the city, where dividing the opium, they went on their way.

CULINARY CRINKLES

Others who have written are not alone in having some difficulties concerning cooking. It may not bother a woman very much to be left without a cook, but a man is somewhat puzzled to know what to do in such a case or, when he has a poor servant or one who is the camel driver and cook too. The writer had to make chapatties (unleavened wheat cakes) one morning on account of the servant's being absent. The chapatties were not quite as tough as India-rubber, neither were they as tender as mother's biscuits used to be, but they were as good as some I have eaten, made by native hands.

The writer has come to the conclusion that he would not wonder, hereafter, whether or not the cook kept his hands clean while getting a meal ready. What with handling smoke-blackened tapejaries and griddles, and then putting his fingers in the ghee (rendered butter), etc., it seems quite impossible to keep absolutely clean hands. Perhaps some of our house keepers at home, would not agree with me in this.

The Lord has blessed us in many ways in the months we have been on tour and he has been precious near, but we are earnestly longing for greater power to preach His Gospel and to win souls to Him. Will those who are intercessors for us in the home-land pray much that the power of the Lord may be manifest in our ministry as it was in that of the apostles? Jesus Christ is the same yesterday, to-day and forever, therefore His power should be just the same.

VIRAMGAM

BY S. ARMSON

"Our cattle reel beneath the yoke they bear,
The earth is iron, and the skies are brass;
And faint with fervour of the flaming air,
The languid hours pass.

"The well is dry beneath the village tree,
The young wheat withers ere it reach a span;
And belts of blinding sand show cruelly
Where once the river ran."

THESE lines not unfittingly describe Gujerat during the month of April, and will become more and more appropriate as the days roll on towards summer. We are reminded on every hand of summer's approach, with its scorching winds and intolerable heat, and those who will be fortunate enough to leave their stations for the hills, already catch an occasional vision of Coonoor, with its tree-clad ghauts, and winding roads that open up new vistas of beauty at every turn, or wander in imagination through the ferny recesses of Sim's Park, or, if bent on more active exercise, take the high-road to Kotagiri or Lamb's Rock, there to rest awhile, perchance to peer with awe-struck eyes down deep into the eerie labyrinthine depths of the Kullar valley, followed anon by a long gaze at the stupendous mass of Doda Betta rising Titan-like, and vast from amidst lesser titans on the farther side of the valley—a last long, lingering, sorrowful, slanting, downward look at the plains, to remind us that our work lies here amongst its multitudinous, heathen, sin-smitten populations, a quiet sursum corda, uplifting of the heart, that we may return to them strengthened, re-energised, with a newer, deeper love and pity and a resolution born of the Holy One, that by His grace we will by all justifiable means save some. Others, perchance, may wander farther, whilst again others situated like myself will consider themselves fortunate to escape for a week or two to Titheel, to take in some of the refreshing breezes that are sure to be had there by the seaside.

But I must indulge no longer in reveries about mountains and valleys, forest-clad slopes
and leafy avenues, precipitous rocks and yawning abysses or even stretches of silver sand laved by ocean waves, but proceed to say something about what the Lord has been doing in Viramgam during the past few months.

I was very fortunate this year to begin touring earlier than usual. My helpers returned to me from Dholka about October the 1st. As Mr. Turnbull had asked me to help him with the class examination papers, it occurred to me to send the workers out a month beforehand with the tent, promising to pay them an occasional visit by way of encouragement. I am glad to report that they did an excellent month’s work before the usual touring season began. One evening Mr. Turnbull accompanied me to the village where they were encamped, and on gathering the people together, to our surprise we found that the workers had taught them a hymn which they sang as heartily as an ordinary congregation of native Christians. I have now a man living permanently there. The people are very open—many are learning to read and write, even the head man of the village who has had some education, takes almost daily Bible lessons. He has purchased the four Gospels, over twenty tracts, and is now negotiating for a Bible of his own. There is a marked change in this man since we began work there—every evidence that the Lord is really dealing with him. A few mal-contents have tried to hinder us, but I am deeply thankful to say that, as a whole, the people desire to have us there and do not appear to be much affected by these counter influences. From this village twenty more are regularly visited, and the reports I get from time to time are most encouraging.

By the 1st. of November 1 was able to get out myself. From the above-mentioned village we went north, and encamped at a small village near Detroji railway station. The above-named is a large village of about 2,700 inhabitants, and has the reputation of being about the hardest village in the taluka. I am glad to say that we were given a very respectful hearing, utterly beyond anything I had looked for, though a very different report was given of the place last year. My month here was most profitably spent, my men giving themselves so enthusiastically to the work, that before leaving we were enabled to take the Gospel to no fewer than seventy villages, making at intervals two short itineraries with a camel and small tent, visiting on the first occasion nineteen out-lying villages, and on the second twelve.

About December 22nd., a serious accident happened to my camel, and as all were tired and feeling the need of a day or two of rest, we concluded to return to Viramgam for Christmas. Since the New Year we have been out twice with the tents, each time in different directions. The total number of villages visited since Oct. 1st. up-to-date is 230, number of meetings 630. One New Testament and 1,737 Gospels and tracts sold. As there are somewhere about 160 villages in the Viramgam taluka, it will be seen that we were enabled to extend our itinerary far beyond the taluka boundary into native states and, but for the accident to the camel, would have been able to do much more than has been done. God has given me some good helpers. They have taken themselves to the work with heartiness, enthusiasm, and a real love for souls. All are not just what I would like them to be, but maybe in bearing with them God is perfecting His own work in the missionary.

I am aware that a bare report of meetings etc. does not make very interesting reading—details of particular meetings and conversations are more acceptable to many readers—they are to myself; but out of four or five month’s touring it is not easy to make a selection. One is embarrassed by the abundance rather than the scantiness of material to select from. Hardly a day passes that does not bring with it some experience unique in itself. I must beg to be excused from much in the way of detail this time.

When I came to Viramgam last June, the high-caste educated men of this town were laid very much on my heart. Attractive as village preaching undoubtedly is, there is a peculiar charm about personal dealing, that amply compensates for the time taken up in the process even though the subject be a Hindu. It does not take long to make the discovery that the educated Hindu, while very ready to argue before a crowd, and to buy up every opportunity to make a display of his dialectic skill, hoping thereby to discomfit the preacher and put him to flight, takes good care not to come to too close quarters with the missionary in private. Anything of a

(Continued on Page 128.)
Editorial

But my God shall supply all your need according to His riches in glory by Christ Jesus. Phil. 4: 19.

His promise of God, like all His promises, has never been fathomed and never can be, because God Himself is at the back of it. It has taught His little ones of His boundless fulness and infinite goodness ever since it was given but it is just as new and just as good to-day as it ever was. We have more to learn from it than we have learned, no difference how much we may already know of our heavenly Father's provision for His children. Let us look at it once again in its relation to the supply of temporal needs.

The measure of God's "supply" is His "riches in glory." Not only is "the earth the Lord's and the fulness thereof," but He owns the riches of heaven. Who can tell how great those riches are? John has tried to convey to our minds an idea of them by telling us of streets of gold, walls of precious stones, gates of pearl and other things wonderful and beautiful, till we gaze with dazzled eyes and awe-filled minds. The riches and beauty of the place are worthy of its Maker. Once we went through the palace of a king. It was situated in one of the most beautiful places on earth and its furnishings were in keeping with its surroundings. There were broad courts, spacious halls, costly tapestries, masterpieces of painting and other works of art, with all that goes to make a king's home luxurious and beautiful. Yet, when we had gone through the many great rooms and our feet had pressed all the soft carpets and our eyes had feasted upon all the royal riches, we came away with this one thought crowding its way through every impression made upon our minds:—"There is a limit to all this glory." There are things which kings cannot buy, even in the material world. But God's riches are not limited and when He wants to supply the need of a child of His there are His infinite resources upon which to draw.

It is "by Christ Jesus" the supply comes. Through Him we have access to God's great store-house. He became poor that we through His poverty might be rich. And when in need how good it is to know we may come in His name and plead His merits before the Father. And just as surely as Jesus is worthy to receive from the Father so surely will we obtain what we need if we really ask by Him. "For if God spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?" The "poorest and weakest" has an equal chance with the greatest and best because in either case the key that unlocks the treasure-vault is the merit of Christ Jesus. If then we put ourselves where the protection of Jesus and His merit are ours, that is, where we claim nothing from self but stand hidden, just presenting His name, nothing, nothing can keep us from having our need supplied.

Whose need will be supplied? Paul had just finished commending the Philippians for their liberality when he gave expression to this great promise. The individuals of this church were not rich, we may believe, yet they had gladly given for God's work "once and again." The Lord loveth a cheerful giver and for such especially is this promise. Paul as much as said to these Christians, "You have given to God's cause according to your ability and now God will give to you according to His riches in glory." The liberal soul shall be made fat and when we give to God we do not impoverish ourselves but our liberality becomes "fruit" (vs. 17) that "abounds to our account." Perhaps we would receive more if we knew better how to give.

The methods God uses to bring His supply into touch with our need are not always the same. There are lines of spiritual work along which He works and from them He never deviates, but He uses endless variety of method. He may feed a hungry man by making ravens carry him food or, He can cause manna to rain from heaven; He can bring water out of the flinty rock or, reveal a spring to eyes that before were holden. More often God uses some very simple method that we would call common or natural were it not that we see in it His divine hand which transforms it into something wonderful and supernatural.

And there is a peculiar richness about the supply of need, direct from God, which makes His gifts of love infinitely more precious than
the mere intrinsic value of the things received. When we obtain something in answer to prayer which we know beyond the shadow of a doubt came from Him and came as the expression of His concern for our welfare, there is joy which words cannot tell. It is just as if God had taken a little part of His riches in glory and had placed it in our hands that our need might be supplied. It is worth while being in need in order to know the joy that comes from having God supply the need. And it gives one such a sense of wealth to feel that he is in touch with all of God's riches, and in Christ possesses all things. It is better than "falling heir" to the wealth of some rich relative. We experience something of the meaning of the following beautiful lines:

"I have a heritage of joy
That yet I may not see;
The hand that bled to make it mine
Is keeping it for me.

There is a certainty of love
That sets my heart at rest;
A calm assurance for to-day
That to be poor is best.

A prayer reposing on His truth
Who hath made all things mine;
That draws my captive will to Him
And makes it one with Thine."

SHARING RESPONSIBILITY
By J. P. Rogers

There is a thing impressing itself more and more upon the minds of Indian missionaries, with the passing years, that is, the necessity of the Christians of India bearing a larger responsibility in the affairs which concern themselves. The Indian Christian Association will, no doubt, solve many of the problems which have faced missionaries for years. This association grew out of the revival movement, or, rather, it is a legitimate child of the movement. And now to us the present work must be to foster the revival spirit among our people. Among the many difficult missionary problems, perhaps few have called for more thought, aside from direct evangelism, than the problem of mission industries. And few have been less satisfactorily settled. Mission industries have been a real trial and to such an extent that the question has often presented itself as to whether they should not be abandoned altogether, and all effort be directed to the work of evangelizing. We will do well to walk carefully here as there is the danger, through undue haste, of depriving the Indian church of the benefit of years of effort and consequent experience.

We have been feeling our way along, it may be with many a stumble, but as best we knew, with more of a sense of failure than of success, perhaps. Let this be as it may, the most of us have been trying to do the will of God. It should therefore be accepted that He has been leading us on. But now comes another condition of things with the revival spirit which has taken such a hold upon the church in India. We have the right to expect that this is but the beginning of a mighty movement which will mean the gathering in of tens of thousands, among whom will be represented all classes and conditions. Then would be seen the advantage of these initial steps for their benefit, advantages unthought of at the present time, in the way of helping hundreds of poor people to make better provision for themselves and their families.

There is the need of sharing responsibility in supervision of the work. We should endeavour, judiciously, to hand over the management of the industrial work to reliable native young men, thus giving them our help and showing them that we have confidence in them. They will make mistakes, as we have made mistakes. But we must bear with them and above all must try in every way to impress them with the responsibility of doing work for God, of being conscientious in everything; we must show them that if they would grow in grace they must work for the salvation of others. Men and boys whether working in the shop or in the field, if they have sufficient knowledge of the Scriptures, should carry on village Sunday Schools and make it a regular business.

Missions can well afford to bear considerable financial burdens in getting these industrial enterprises under way. The missionaries will have to hold a general supervision for some time, but it should be the ultimate aim to have them entirely owned and controlled by the Indian Christian communities. There are in this country, men in all secular callings capable of carrying on business enterprises requiring much capital. One great lack among Hindus and Mohammedans is faith in one another. This faith is found in men filled with the Spirit. Those who have accepted the Word of God as their guide in all things will make a success of life here as
well as such in other lands. We have observed the capacity of some of our young men, in business matters. Some have not been true to God but have shown business capacity. Such persons would not likely have been true to Him even on the wages of a coolie.

Let us wait upon God in prayer. He will surely make it all clear what is for the best in this industrial problem, as in all other questions connected with His kingdom in India. That there may be others who can do things as well as ourselves, is one of the hard things for some of us to learn.

The evangelization of India once fully undertaken by the Indian church, with its own men and money, will bring unthought-of results. There will not be the friction now caused by the use of foreign funds. The perplexity arising from inequality of financial support would drop off of itself. Conditions are different in this country from what they are in some others, but not so different as it may seem at first sight. In parts of Africa, men high in authority among their own people, have been willing to take the place of ordinary workmen in erecting church and school buildings. When once there is a willingness on the part of India's Christian people to take a low place that the cause of Christ may be helped, the problem of a self-supporting and self-propagating church will have been solved.

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VIRAMGAM

(Continued from page 125.)

directly personal nature regarding "God," "Sin," is carefully avoided. The "idea of God" has for him no moral content whatever. "God" "Creation," "Sin," "Atonement" are subjects only for transcendental, and philosophical speculation. The airy and positive way in which he handles these stupendous themes—his vagaries, absurdities and eccentricities of thought, erraticisms and tortuosities, serpentine ratiocinations from, oft-times, baseless and contradictory premises, perplex and bewilder the missionary who vainly and almost heroically endeavours to conserve a few drops as a basis for a common-sense talk, out of the turbid Niagara of his voluble and insensate chatter. The writer has been pained and humiliated on more than one occasion at the fruitlessness of his endeavours to get

such men to look at the facts of sin, righteousness and judgment fairly and squarely; still he does not despair but that God will yet by His power enable him (at any rate, in some cases), to sweep away the "refuge of lies" and sophistries in which the Hindu manages so skilfully to wrap up his mysterious personality, and, in some of these conversations get at what many have declared to have absolutely no existence, viz., the "Hindu conscience."

Some weeks ago while waiting for a train at a certain station not far from here, God gave me an opportunity I had been long on the look-out for. I happened to drop into a casual chat on the platform with a young Brahmin. In the course of our conversation I learned that he had a good position in Viramgam, had matriculated for the entrance to Bombay University, was ambitious to rise in his profession (as of course all young Hindus are, oft-times I fear with little scruple or regard for any one who may happen to be in their way), was also religiously inclined, using the Bhagavad Gita as his book of daily devotions. We parted on very friendly terms after a good talk. He has since paid me at least half a dozen visits at the bungalow—on each occasion bringing one or more companions, has borrowed books, and a few days ago asked me to read the Bible and other books with him, expressing himself dissatisfied with his present moral attainments, and confessing a need of more than his own books could give him.

Dear friends, you know how slippery the Hindu is—many among you have had like opportunities (I speak here to my brother and sister missionaries). You have seen men fully convinced of the truth of the gospel—brought to a sense of their utmost need of a Saviour—then, just at the crucial point, just when the moment has arrived for making the great decision they have halted, and alas, so hard to say it! shrunk back and been lost to you. Either they have fallen back into the swirling maelstrom of Heathenism with its nameless horrors, and hydra-headed superstitions or, "caste" with its octopus fingers has fastened on them its paralyzing and soul-destroying clutch. Not having the courage of their convictions, having lost all faith in the power of Hinduism to save them, or meet their need, what wonder if they do the only thing they can do to make life in any way tolerable to them? What wonder if they drug their souls with the publications of the rationalistic press, that are now being poured into India by the
not stand with me in trusting the Lord to heal him and so sent for the doctor. The doctor came, examined him and gave treatment. Instead of getting better Timothy grew worse, went beyond human help. The doctor gave up hope of his recovery and from the human side there was no hope for little Timothy.

Suddenly I heard a whisper in my heart, "Pray for him and ask him to pray." I prayed a short prayer, "O God, Thou, who hearest and answerest prayer, and who takest delight in Thy little ones, have mercy on Timothy and heal him." The same Jesus who loved little ones while here on earth came and healed Timothy and raised him up from his deathbed. It was all done in a moment. Timothy called me and said, "बापा, मी बरा आहे: मला स्फूक लागली" (Papa, I am well and feel hungry).

I praise God for His goodness and can say like David, "Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies. Ps. 103: 2-4. Written for His glory.

"DAYS OF GOD'S RIGHT HAND"

By Mary Compton

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

God in His providence has been pleased to bring us back to India, the home of His choice for us. To say that we are rejoiced would be putting the matter lightly. We are sure that the joy of the missionaries and natives at seeing us again was not greater than ours in looking into their faces and exchanging loving greetings.

The days and weeks have gone very quickly until three weeks have passed—each and all the days filled with the blessings of God. But of these present days we wish to speak more especially. Our Father's promise to "satisfy the longing soul" and "pour floods upon the dry ground," has been so preciously fulfilled to us that we feel we cannot praise Him enough.

For many a day we have been turning our eyes and hearts to our God for the fulness of the Spirit—for all that He could trust us with. And in answer to our prayers, He has been emptying, emptying, emptying us, of all the
needless things and making room for what He was about to give. We have been tested from all sides with warnings (all in their places and best of God to us), till we feel we are thoroughly alive as to the danger lines. Thus in various ways our Lord prepared us for the "showers."

About three weeks ago, we began definitely with one accord to seek the Lord for the baptism of the Spirit upon us individually. Very shortly, the flood-gates swung open and four of us were filled to overflowing. With new tongues we began to praise our loving Saviour for His wondrous doings. The work has gone steadily on until all have been more or less wrought upon by the Spirit. And "He which hath begun a good work will perform it." Praise His Holy Name.

A number of our native workers and orphan girls have been met in the same way. Many other hearts still are very hungry, whom our Father by His Spirit will meet in His own time and way. What a transformation of life, voice, appearance, in fact along every line, the baptism has wrought. Hallelujah! Who are we, that God should so think of and deal with us! And yet not for our sakes so much nor even for others, but for His glory, that we might be a people after His own heart and to His praise. The enemy contends for every inch of new ground taken but Jesus is victor.

May He keep us low down on our faces before Him—daily sheltered 'neath the blood. May our loving heavenly Father create hunger and thirst in many other hearts and Himself satisfy as He only can do.

"Let all that hath breath praise the Lord; let us magnify His name together." "The coming of the Lord draweth nigh." "Be ye also ready."

The India Alliance is given free of charge to all who support one or more of our orphans, also to those who support a student in any of the Training Schools. If by any oversight some who should have the paper in this way are not receiving it we would be glad to be notified. To subscribers who are back with subscription dues we would again say that we wish they would write the business manager if they want the paper discontinued. Our next number completes the present volume and it would be a favour to us if all subscription dues were paid up by the time the new volume begins.

Another Chapter about Dholka
By Mrs. W. M. Turnbull

About eighteen months have slipped by since the revival which wrought such a change in Dholka, began. It has not yet ended. The outward demonstrations of revival, i.e., the long meetings, the terrible conviction over sins and consequent agony of repentant prayer—these all passed away with the setting right of things, but they cleared the channel for the living waters to flow. In the quiet months since the first outbreak, there has been a steady growth, a settling and stabilizing of nearly all whose hearts God had touched and cleansed. Floods and freshets are temporary conditions. The quietly flowing stream is the normal condition.

Not everybody in Dholka is a saint even now. There are still some black sheep. Even the "saints" are often sorely tested and learn the lessons of spiritual prowess as children learn their lessons in school, slowly and with pains and patience, a little to-day and a little more to-morrow. One does not notice much progress in a week or even in a month, but the end of the year shows decided advance and brings promotion.

Another Rain-fall

Recently there has come a fresh downpour of heavenly rain and consequently we are seeing something of freshet experiences again. However, the waters are quieter and are keeping well within their bounds, for the channels are deeper and there are fewer obstructions. Let me tell the story simply as it came to pass. The missionaries of Dholka station, feeling the need of a greater revelation of God, first in their own hearts and then through them to others, met for daily prayer to this end. They were joined by two of our missionaries from Bombay, and later by a few others during part of the waiting time. God met His children in a marked way, giving to the hearts of many a clearer and more glorious revelation of Himself than they had ever before known. There were also outward signs of the inward work, God choosing to manifest Himself in a tangible way, i.e., by visions and revelations, by causing some to speak and sing in tongues, and others to interpret, by giving discernment of things which could not have been known otherwise, by prophesy and exhortation through His own Holy Word.
How the Blessing Reached the Boys

Hearing of the blessing in the bungalow the young men of the Training School and some of the teachers of the Orphanage School became interested. They asked, "Will God do the same things for us?" They were assured that God is no respecter of persons, that all may share in His benefits who trust in the atoning blood of Jesus for their redemption. Interest deepened to earnest desire, and quite unknown to the missionaries, a few young men came together daily in the church to pray. I do not know how long this went on before God began to bless them manifestly. It was only a few days at most. They were not novices in Christian experience. They were among our older helpers, known as tried and faithful men. The teachers of the Orphanage School, who, as a rule, have never witnessed anything to excite them, were among our novices. A few of these "tried and faithful" men were brought to a sense of awe into which, a few weeks ago, I had asked, "Will God do the same things for us?" There is over the entire premises a new atmosphere of earnestness. There is a much deeper sensitiveness to the workings of God in the hearts, and a desire to be wholly clean with nothing covered or hidden begun to take possession of the boys.

Confession

From that day to this, confessions and settlement of wrongs have been going on, not publicly, but in private. The offices of the Orphanage School, have been the scenes of many outpourings of humble and contrite hearts. There have not been any of the grosser sins confessed, for the boys have not relapsed into their former wicked ways. The confessions this year show a much deeper sensitiveness to small sins than has ever been known here before. Boys confessed to criticism of those over them, to taking unfair advantage for selfish reasons, to cheating in their examinations, to having taken more supplies than they needed, etc. Here are a few examples:

One lad who has always been known as a thoroughly good and reliable boy, confessed to criticism of those over him, to taking unfair advantage for selfish reasons, to cheating in their examinations, to having taken more supplies than they needed, etc. Here are a few examples:

The General Atmosphere

There is over the entire compound a spirit of earnest seeking after God. Boys may be found
reading their Bibles, singing, praying, singly or in groups, at almost any hour of the day. Meetings go on for hours in the church. There are no appointed leaders. The missionaries are frequently not present, yet the work goes on steadily; almost daily some one coming into deeper blessing. The remarkable part of it all is that there is no excitement. The first few days there was a little, but it gave place to a wholesome quietness, definiteness of purpose and moderation that were good to see and bore the stamp of the Spirit's work. Some mistakes have been made, though we know of none which have resulted in harm to any one, nor have they been of a foolish nature. God is guarding His children.

Some one may be inquiring as to manifestations. Yes, there are some. A few of the boys speak a little in tongues; two or three have a measure of the gift of interpretation; discernment of spirits, visions, etc., have been granted to a few. The boys show an eagerness to be guided by the regulations laid down in God's Word concerning gifts. They are reluctant to use their gifts unless they can do so profitably; e.g., they do not desire to speak in tongues unless there is interpretation, and they are diligently seeking the perfecting of this latter gift. On these things, however, we do not lay the emphasis, blessed as they are. It is the presence of God and the practical results of that manifest presence which rejoice our hearts. "Now the end of the commandment is love out of a pure heart, and of a good conscience and of faith unfeigned,... which some having put away, concerning faith have made shipwreck."

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**Items**

The HE Convention for the Marathi part of our mission field, held in Akola early in April was one of remarkable blessing. Our workers and Christians were revived, backsliders reclaimed and some precious souls born from above. There was deep conviction of sin and a real dying to self before the victory came in many cases, but the battle once over, the rejoicing was equally intense. Some of our oldest missionaries said they never saw anything like it before. Praise the Lord for this gracious visitation.

Ashapur, the "village of hope," in Gujerat, has also been blessed with a real revival. The manifestations of the Spirit's working have been much as in other places where special blessing has come.

Brother A. Johnson has suffered from a severe illness and needs the uplift of some one's prayer that he may be fully restored to health.

Brother R. G. Greengrass is not strong in body. He has not fully recovered from the attack of nervous prostration. Pray for him.

The hot season is here again, some of our missionaries will be able to go for a time to hill stations where the climate is not so intensely hot. Others must stay right on in the heat. Let us remember them especially, in the ministry of prayer.

The last report of the National Missionary Society of India, which has recently been published shows that encouraging progress has been made in the past year. This worthy movement is still very young, but it promises to do much for India's future. We believe that all missionaries should give it their sympathy and encouragement.

The need of new bungalows at several places in our mission field is not too great for God to supply. Let us ask Him to do it.

Praise for revival in many places; for souls hungry and thirsty and seeking for the very "fulness of God;" for the signs of abundance of rain (spiritual); and for all the ways by which God is wooing the missionaries and Indian Christians to lives of victory and power.

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**Fight the Good Fight.**

Fight the good fight with all thy might, Christ is thy strength, and Christ thy right; Lay hold on life, and it shall be Thy joy and crown eternally.

Run the straight race thro' God's good grace, Lift up thine eyes, and seek His face; Life with its way before thee lies, Christ is the path, and Christ the prize.

Cast care aside, lean on thy Guide; His boundless mercy will provide; Trust, and thy trusting heart shall prove Christ is its life, and Christ its love.

Faint not, nor fear, His arms are near, He changeth not, and thou art dear; Only believe, and thou shalt see That Christ is all in all to thee.

DR. J. S. B. MONSELL.
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