The Organ of
The Christian and Missionary Alliance in India.

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"Occupy till I come."
HEBREW ORATIONS

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HEBREW ORATIONS

HEADQUARTERS FOR INDIA—ALLIANCE MISSION, GOWALIA TANK ROAD, BOMBAY.

CABLE ADDRESS—PAROUSIA, BOMBAY.

REV. M. B. FULLER. —Chairman of Executive Committee, Bombay.

The affairs of the Mission in the field are administered by an Executive Committee, composed of fourteen members of the Mission elected at the Annual Convention.

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

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

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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 labourers a spirit of absolute reliance upon God alone for support, guaranteeing no fixed salary to any missionary after reaching his or her field, but providing them such moderate allowances for their actual expenses and needs as the funds provided from the voluntary gifts of God’s people shall enable us to supply from time to time."

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

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

Donations for the general fund or for special purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. M. B. Fuller, Alliance Mission, Gowalia Tank Road, Bombay. Unless otherwise designated, donations will be put in the general fund.

Special day of 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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“HINDU TEMPLES.”
THE HEATHEN FOR THINE INHERITANCE

PSALM II. 8

[Address given by the Rev. M. B. Fuller, B.A., B.D., at the recent United Half Day of Prayer in the Bombay Y.M.C.A.]

“Ask of me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession.” Psa. ii. 8.

His is the promise of the Father to the Son. In His prayer, John xvii. 9 and 20, Christ prays for all whom the Father has given Him, for all that shall ever believe on Him. In John vi. 37. He says, “All that the Father hath given to Me shall come to Me;” not have come, but shall come. In Eph. i: 4, we are told that we were chosen in Christ, given to Him, before the foundation of the world, all who have come and all who shall ever come to Him. All these are Christ’s inheritance, and these are all that He gained by emptying Himself and taking the form of man, and humbling Himself unto death even the shameful death of the cross, Phil. ii. 7, 8. He was heir of all the material universe before, Heb. i. 7, but He gained His inheritance of saints by redeeming them by the sacrifice of Himself.

And so, when we pray for the salvation of all whom the Father has given to the Son, we simply pray that Christ may come to His own.

“He came” once “unto His own, and His own received Him not,” John i. 11, and now He waits and prays until the Holy Spirit and His Church gather in all that have been given to Him; and then He shall come to His own, shall come into actual possession of His inheritance, and we shall see what are the riches of the glory of His inheritance in the saints, Eph. i. 18. He saw it from afar, and for the joy of it He endured the cross, despising the shame, and sat down at the right hand of God the Father. Christ came into the world just to reveal God, not to change God’s character or His feelings toward men, but to reveal His character and His will concerning men. He was Himself the revelation. He left no book. He lived and walked and talked with men, and wrought miracles of grace and mercy, and offered Himself a sacrifice for the sins of the whole world, and rose again; and then, by a supreme act of faith in the revelation which He had made and in the Father whom He had revealed, He committed all His interests, all the results of His ministry and death, to the Holy Spirit and the little company of His disciples. And from that time until the present He has committed those interests to the Holy Spirit and each successive generation of His disciples, and to-day by the same unaltering faith He commits these interests to the Holy Spirit and us His disciples of this generation.

Would that we could forget all the centuries between, and all the failures of the Church to do its duty, and in our thoughts go back to the days and years following Pentecost, and receive the great commission from Him and receive the Holy Spirit who came at Pentecost to empower the disciples for their work, to receive Him in the power of Pentecost to fit us for our work here in this city of Bombay.

I have thought much of late of that wonderful verse, I John iii. 1: “Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God: and such we are” (R.V.). I have been thinking how much God might have done for us without actually making us His children.

In the last famine our Mission took about one thousand famine boys and girls, and we have fed and clothed them and have taught them and loved them, and to-day more than forty of those boys are preaching the Gospel, and are really spiritual young men, and the wives of many of them are very helpful in the work among the women and children. We did much for them, but we did not adopt them...
as our own children and make them our heirs.

But this is what God has done for us. “We are children of God by faith in Christ Jesus,” Gal. iii. 26. He has made us “partakers of the Divine nature,” 1 Pet. i. 4. “Partakers of Christ,” Heb. iii. 14. “Partakers of the Holy Spirit,” Heb. vi. 4. “Partakers of His holiness,” Heb. xii. 10. “Born of the Spirit,” John iii. 5. And “if children, then heirs; heirs of God and joint heirs of Jesus Christ,” Rom. viii. 17. Christ must have consented to share His inheritance with us, and so as joint heirs with Christ we pray with Him that the nations may be given as His inheritance, which is our inheritance too, and this leads us on to the great fact of the unity of all who are His.

“We are members of His body,” large or small, prominent or obscure, hands, feet, eyes, ears, mouth, etc., Eph. v. 20. 1 Cor. xii. 12-26. And the whole body is built up by that which every joint supplieth, Eph. iv. 16. But as truly as we are members of Christ so truly are we members one of another, (Eph. iv. 25, v. 30), and as we rejoice in the one truth so should we rejoice in the other.

Six years ago, at Keswick, a prayer union was formed which spread rapidly around the world; two years later the revival began in Wales, which also spread to various lands around the world, and is still going on, and I believe we have had only the beginning of a world-wide revival, in which the promise given in Joel. ii. 28, shall be fulfilled, “I will pour out my Spirit upon all flesh.”

Pentecost was the beginning of the fulfilment, and it is not yet completed. We are still in the dispersion of the Spirit, and are the chosen channels of the Spirit, to minister the Spirit to others, either by the laying on of hands, Acts viii. 18, or by the preaching of the word, Acts x. 94.

When Simon the sorcerer saw that by the laying on of the Apostles’ hands the Holy Spirit was given, he sought to purchase that power with money. Many to-day are trying to purchase it by works, by prayer, by fasting, etc. But Peter rebuked him, because he had thought that “the gift of God” could be purchased, Acts viii. 20. It is still the gift of God, and He waits for us to take it by simple faith. We need to tarry in His presence until we are endued with the power of the Holy Spirit coming upon us, and that again and again, day by day. “I shall be anointed with fresh oil, Ps. xcii. 10.

In the present revival God has done great things, and it is not strange that Satan has imitated and counterfeited God’s work, but his imitations and counterfeits do not make the genuine less real or less valuable. We must be careful but not fearful, for we have received not the spirit of fear, but the Spirit of power and of love and of a sound mind, 2 Tim. i. 7. The more we have of power the more we need of love, and the more we have of power and love the more we need a sound mind.

Simultaneous audible prayer has been a marked feature of the revival here in India; but it need trouble no one if it is real prayer: for whether audible or silent, it is offered to God and not to be heard of men, and there is no confusion to God in a thousand prayers whether silent or audible. There is also much of united prayer, in which one voices the requests in which all can agree, and the whole company join in the Amen after the petitions.

In many great revivals in the Church, there have been various manifestations, and the gifts of the Spirit spoken of in 1 Cor. ii. have been in evidence,—gifts of witnessing in power, of prophesying, of healing, and of speaking in tongues, of discerning of spirits, of special insight into the Word of God, etc. These manifestations are given to each individual as the Spirit wills. It is not for us to resist what is of the Spirit, for “who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?” (Isa. lx. 13.) But we need to try everything by God’s Word, to know what is of the Spirit, and what of the flesh, and what of Satan. “For this purpose was the Son of God manifested, that He might destroy the works of the Devil,” 1 John iii. 8, and we need to stand fast in prayer that He may do so.

The revival will go on in the power of the Spirit according to the faith and faithfulness of God’s people, and may God save us from an evil heart of unbelief, and may He make us men and women full of that faith without which it is impossible to please Him.—Bombay Guardian.

Our readers will find elsewhere in this number an appeal for prayer for the work of the Keswick Convention and for all the Church of Christ. This will not reach all of our readers before the day appointed, but even after the Keswick Convention is over the need for definite prayer along the lines mentioned in this Appeal will continue. God grant to each one of us a due sense of our responsibility in this matter.
HESE words spoken by Elijah the prophet to King Ahab seem to express the state of things here at present.

"There is the sound of abundance of rain." We hear it in the prayers, longings and earnestness of the people around us, who have come into the full baptism of the Holy Spirit. I am glad to say that we have had the droppings yea, showers of blessing, but we have not had the abundance that we are hoping for and praying the Lord to pour out upon us. We do thank the Lord for all He has done among us and words seem altogether inadequate to express our feeling of gratitude and praise to our dear faithful God.

The revival began here on this wise. One day a few weeks ago Niran, the table boy, came to me and said, "Will you please give me leave to go to Kaira to attend the meetings? and," he added, "if you do, I think I shall come back a changed boy," or words to that effect. I said to him, "Niran, you do not need to go away to meet the Lord, for God is here and can meet and bless you without your going away." But I saw that he was anxious to go and as he was of little use to me (many times it seemed I would have to dismiss him), I said to him, "Yes, you may go," and it was not long until he was off to Kaira.

I must confess that I had very little faith in this dear boy’s ever attaining to any high spiritual plane for he seemed so weak and vacillating; but he far surpassed anything I had thought or asked for him, and came back after a few weeks a very changed boy indeed. The face that previously was so dull and heavy has now become a face illumined. I cannot express my feeling of delight as I compare Niran’s life now with what it was when he came to me nearly a year ago, a poor dejected looking waif. I can only exclaim, "What God hath wrought!"

It is not only that he is happy and radiant but the earnestness and the love and interest he manifests towards others is so remarkable.

I can only think of one word to describe him—"transformed."

I would like to ask anyone who may feel interested in this boy to pray that he may keep humble and become a "workman that needeth not to be ashamed, rightly dividing the word of truth."

Niran is only one of many who were formerly in the orphanage but for reasons which I cannot tell took leave or ran away.

These boys (some of them) are now employed in the different mills, or, working at some trade, in this city.

Our hearts go out to God in prayer for these wandering boys and we long to see them brought safely into the fold of Christ. We believe that God means to save every boy that was rescued in the famine time. But we also believe that like Elijah some will have to pray the agonizing prayer of faith, yea, the very groanings of the Spirit before we shall see this accomplished.

Last Sunday the Lord gave us what we believe to be the earnest of this, when just as it was getting dark, I went out to sit on the verandah for a little while, thinking that my work for the day was done. I had only sat down when I saw someone coming to me with a hanging head and a very downcast appearance. I soon recognised that it was Lella, one of the boys who had been in the orphanage in Dholka but is now a dhobie (laundry man) in this city. I had not talked with him long when he said to me, "Will you call Dana (one of our workers who has recently come into great spiritual blessing) to pray for me? I feel very much concerned about my condition." After Dana came we went to a quiet place to pray with this boy. Dana

PRAYED WITH SUCH POWER and earnestness while Gella sobbed aloud. Niran (the boy mentioned before), hearing us praying, soon found his way to where we were and united with us in prayer. And while we were praying Bulla, another worker, came bringing with him two boys one of whom was also a seeker after the Lord. The second one came merely out of curiosity and soon left but yet we are claiming him for the Lord.

We pleaded with the Lord to save these boys ere they left as that night for we knew if they did not yield it might mean that they would harden their hearts and drift farther and farther away. The city clock struck nine, ten and
to God. After he got through, Lella rose to his feet and began to confess his sin, while Niran began to pray aloud that Lella would be enabled to confess all and not hide anything in his heart. The Lord did help him to confess all, we believe, and before the midnight hour came both of these boys had united with us in praise to our God and Saviour, Jesus, who is indeed the “Friend of sinners.” After singing several songs of praise we closed our little meeting and separated—the boys to return to their same old work in the city, the very thought of which fairly makes one tremble, for we know something of the temptations with which they are surrounded. But God understands and He alone can keep them from lapsing into the same old life of sin.

Again on Tuesday about noon, Dungar (another worker) came bringing with him another wanderer. This boy, having heard of God’s work here, came with the desire to seek the Lord. At once I laid aside the work I was doing and we got down on our knees and asked God for Jesus’ sake to save this boy too; and again God answered prayer and he too confessed his sins and left a different boy from what he was when he came. Oh, how we need to hold on in believing prayer for these weak ones, for should we fail to pray I fear they should not be able to stand against the wiles of the evil one.

We do indeed feel encouraged because of these whom God has so graciously given us. But what about the other fifty or more scattered through this city? Shall we leave them to wander about in their sins? No, a thousand times no; but with the Lord’s help we mean to stand by those who can go and seek them until we find. And when these will have been reached we may expect God to use us in bringing the heathen to Jesus. But I feel strongly convicted that our own lost sheep must be sought before we can expect God to do much for the heathen. It is indeed encouraging to see the way some of our catechists are giving themselves to this work, especially Bulla, who feels definitely called to search out these boys in the city. Already he has a long list of the names of the boys and they are remembered daily before the Lord in prayer. Mr. Back (the boys’ friend) has come to hold special meetings, and we are looking to God for the “abundance of rain.”

AMRAOTI

BY EMMA J. CASE

“The people that do know their God shall be strong and do exploits.”

THIS text, chosen by the Y.W.C.A. as their motto for the year 1908, is a very suggestive one and full of encouragement and comfort to the children of God in these last days.

Since the entering in of the New Year our own attention has been called in a very special way to the fullness of meaning contained in this promise. In Amraoti as in other stations the pressure along all lines is increasing as Our Lord’s coming draws near. God is working here in His own way, opening doors, touching hearts and drawing unto Himself those whom He has chosen from among this people, and there is much to encourage us while we keep our eyes on God—His power, His love, His thought for these people, and His thought for us as His servants. But the enemy is on the alert—subtle as ever, trying in every conceivable way to hinder the work. Ofttimes we are perplexed at the obstacles he throws in our way and the methods which he uses, but we take it all to our Father and He undertakes. The Comforter also comes and whispers these precious words—“The people that do know their God shall be strong and do exploits.” The people that do know—have had definite, personal dealings with God—shall be strong, not in their own but in His strength, to do exploits, to overcome the enemy and to win victories, that souls may be saved and He glorified.

Some of our people are learning to appropriate this text. One day some of our workers, being

A LITTLE PERPLEXED

regarding their work and somewhat dismayed at obstacles put in their way by the enemy, came to us for advice. After listening to their story I felt led to give them this text and not having yet looked it up in Marathi, tried in
my own words to make the meaning clear to them. As I spoke, their faces lighted up and they said, "Oh yes, those who have had experience with God." Bless their hearts, they knew what it was to have experience, real definite dealings with God. After a little talk on God's faithfulness and power to work through yielded instruments, and prayer for His blessing upon them and the work, they went forth in His strength. A week or two later they came back rejoicing to tell how God had proved His faithfulness, of the blessing in the work, the number really interested and desiring salvation.

This year the Lord has led Miss Holmes, Mrs. Erickson and myself to remain in our station during the hot season, showing us that He has some special work for us to do. Looking at it from a human standpoint it would seem impossible to do very much outside work in this intense heat, but praise God, we "know whom we have believed and are persuaded that He is able"—that He who called us is "faithful." Verily, He has been to us as "the Shadow of a great rock in a weary land," and has fulfilled His promise, 

"THE SUN SHALL NOT SMITE THEE BY DAY NOR THE MOON BY NIGHT." The coming of Our Lord seems very near and we are deeply impressed with the importance of giving out the message, that the people may be ready. Miss Holmes has felt this to be God's special work for her this hot season. He has enabled her to go out nearly every day, often walking long distances without weariness, and being repaid by seeing the women and children manifesting genuine interest, also by seeing the opening of new doors, even among the high castes. Mrs. Erickson in addition to her usual work is teaching some of our boys who want to enter the Training School later on, also one who was sick and could not take his examination at the Summer School. An unusual number have come to the bungalow for advice, sympathy, or help in some other way. Some are God's dear children, others inquirers, so there has been a great deal of work along these lines. Beside the Sunday services which are well attended, a little band of Christians gather in the church nearly every morning for special prayer. These have been seasons of real blessing and profit to those present. In the evening our catechists go into the bazaar and to the villages to preach. With one exception our Bible women also, instead of taking vacation, are doing some work.

This morning I went with one of them to a near by village. The people were very busy with their morning work for it was early, yet they received us kindly—some with cordiality of old friends—and listened attentively to the hymns and messages. As I

LOOKED INTO THE EAGER FACES of these women and children I seemed to realize as never before the preciousness of the work and praised God that He had enabled me to get enough of the language to make myself understood by the people.

Truly, God is doing great things for us here in Amraoti this hot season. The enemy tried to hinder the work by crippling our horse, He was so lame we could not use him for six weeks. We committed him to the Lord and He undertook and healed him in His own time and way. In March while the others were away at the Summer School, Miss Holmes and I were led to spend much time in prayer. As we waited upon God in these quiet hours His presence and power were wonderfully manifested in spirit, soul and body, and we were enabled to go on with our work—to walk and not faint—as we have gone on day by day at His bidding and in His strength. As we look back over the past two months, we realize the wonderful way in which God has led and kept us and given blessing in the work. Truly, the people that do know their God shall be strong and do exploits.

MALKAPUR DISTRICT

BY P. HAGBERG

WHEN writing last we had just started out into our district. As yet we have no house to live in, within our district; therefore the work has to be carried on from neighbouring stations and that largely in the district. By the goodness and grace of God and also, as we fully believe, through the prayers of beloved and faithful friends in the homelands, we were all permitted to stay out among the dear village people unhindered for three whole months; preaching and teaching the blessed gospel to men, women and children of all classes, from the high caste Brahmin

DOWN TO THE LOWEST CASTE.

Though naturally there are more inconveniences in staying out in the district than in the

(Continued on page 7.)
Editorials

WITH THE PRECIOUS BLOOD OF CHRIST 1 Pet. 1: 19.

Only the Spirit of God can reveal to our hearts how precious is the blood that purchased our salvation. We cannot see it until He shows it to us. One way in which he does this is to show us how valuable is any one of the souls that have been bought back from the thraldom of sin. To see what the blood can do is to understand something of its value. To know one who was steeped in sin, covered up in pride, lost in self-will, and filthy with the rags of self-righteousness— to know such a one saved and cleansed, filled with the Holy Ghost and submissive to all the will of God, is to know that the blood of Christ is precious beyond price. Oh, how paltry the pelf of earth, how worthless the philosophies of men, how faded the best and brightest things of the world, when compared to that which is wrought in the human heart by Jesus' blood! There is something so beautiful in a soul transformed by the power of the blood of Christ, something that so appeals to one's sense of the precious that all the wealth and pleasures of earth, so madly sought for and pursued by the many, seem actually loathsome and hideous by comparison. In these awful days when modern Pharisees deny the atonement by blood and preach soft doctrines to itching ears, let us look long and often back to that wonderful place called Calvary and unto Jesus our ascended Lord, and glory only in the cross of Christ.

The National Missionary Society of India, organized on Christmas day, 1905, has published its second year book. The preface of this interesting little pamphlet announces the two objects of the Society. First, "It seeks to lay on Indian Christians the burden of responsibility for the evangelization of their own country." Second, "It attempts to evangelize parts of India unoccupied by foreign missions." The policy is to work through Indian men with Indian money. The receipts for the second year were nearly double those for the first and the membership also has had a healthful growth. Though but a child as yet, the Society is already doing some practical work and it is to be hoped that such a worthy movement may very soon grow to be a strong factor in the evangelization of India. An appeal is made for intercession on behalf of the various office-bearers and workers of this Society. This ought not to be withheld and all who long for the strengthening and growth of the Church of Christ in India will be glad to encourage this good work.

The rains have begun, and the air that was almost scorching hot is somewhat cooled. The missionaries whose privilege it was to go to the hills are gladly returning to their work on the plains. Those who stayed in the stations through the trying hot weather are thankful indeed for the cooling downpours. For all, there is abundant work in the coming weeks. The waiting upon God for the spiritual latter rain to be further outpoured, the shepherding of the little flocks of Christians, the teaching of the classes of catechists and Bible-women, the bazaar preaching, the visiting of villages within reach, when the weather permits, the repairing of bungalows in some of the stations, the preparation for the touring work in the coming cold season, the further study of the languages of the people—all these and other employments will make full all the days before us. Oh that the presence of Jesus may be so real to us that every service rendered may be truly unto Him!

The current issue of the India Alliance is the beginning of another volume. We have made a few changes in the cover and trust that none of them will be found objectionable. We want to ask once more for the prayers of our friends, for the work this little messenger represents. When you read of what God is doing in the orphanages and stations of the mission do not forget that we need your prayers and crave them. Oh that the times were more frequent in which we are made conscious of the help that comes by some dear brother or sister's intercession. The "little while" may very soon be over and when it is over how glad you will be that you prayed for us! Do pray.

We are hoping for reinforcements from the homeland in the coming autumn. They are needed and we trust that those whom God has called and prepared for this great work may not be hindered from coming.
HINDU TEMPLES

INDIA is a land of temples. There is hardly a village, however small or poor, that cannot boast of at least one of these god-houses, and in the larger towns and cities there are dozens of them. They are not all pretty—even from the architects' point of view. Some of them are very poorly built and crumbling and fall in a comparatively short time. Decay and death are in evidence all over this sinful land and the "wages of sin" seem to mark the very buildings of the people. Their houses of worship do not escape the blight and like the deluded men and women who bow down to idols within their walls they grow old before their time.

Our picture is one of some temples at Nasik, one of the most beautiful places in western India and one of the spots sacred in the history (?) of the Hindu religion. This summer will witness at this place one of the great religious festivals that are so common to this country. In this connection the following extract from The Bombay Guardian will be interesting:

"Every year, in the neighbourhood of every great temple in India, Hindooism goes rampant, heedless whether Hindoo, Muhammadan, or Christian rule the land. All the educated budmashee of Calcutta has not abated the Doorga Pooja; the highway to Juggunnath is an annual world's wonder, as it was a century ago; year by year Lucknow sees the main road and bridge over the Goomtee blocked with holy men measuring their length along the ground on their way to Mahadeo's temple. Even in the mad metropolis of Bombay, with Christian, Zoroastrian, Muhammadan, and Hindoo trampling all religion under foot in the wild rush for pelf, there assemble at Mahalukshme, Walookeshwar, and Baboolnath, multitudes of devotees, the uplifted hand of one of whom can sway more men and women than the National Congress and all its rhetoric. At Gunga Sagar, Ajoodhya, Brindabun, Hurdwar, Dwarka, and a dozen other places in the north, with two dozen more in the south, there appear once a year, with the abruptness of flying ants, a hundred thousand Hindoos who have trudged the roads for weeks to get there; they take care of themselves and do what they mean, barely tolerating the British Government in its desperate efforts to save their lives. Then once in twelve, twenty, or forty years, with a precision calculated by an astrology that laughs to scorn the science of the universities, there is, at one place and another, a gathering so tremendous that it makes a cipher of the ordinary annual festival. Last year, the year when "unrest" made its greatest ripple, it was the turn of Calcutta—of Calcutta's god, not its politics. Two years before, it was Allahabad. This year it is to be Nasik, which is an old and chief station of the Church Mission. The missionaries are therefore arranging for a Gospel campaign, and are procuring tracts in five languages besides the native Marathie. The Bombay C. M. Gleaner has a vivid description of the festival in prospect:

"Once every twelve years, so orthodox Hindoos believe, the virtue of the sacred river Ganges is transferred to the Godavery (which rises 16 miles away, and flows through Nasik). This year then is the twelfth year, and therefore the faithful will troop Nasik-wards in their tens of thousands, to bathe in the river both at Nasik and its source, hoping thus to obtain salvation from sin and win merit. The religious festival—called the Sinhvast—does not begin until August, but already numbers of fakirs and holy men with their begging bowls, ash-covered bodies, long hair, and saffron-coloured robes—the latter to show their renunciation of the world—are arriving daily. The people will come from the Punjab and Central India, from the Madras side and south India, as well as western India: hence we shall hear a medley of languages. An idea of the crowds who will attend may be gathered when it is known that forty thousand fakirs alone will walk in procession from Nasik to the river's source, Trimbuk.

MULKAPUR DISTRICT
(Continued from page 5)
to tears while listening to the story of Christ's love for them. How many times we wish we could just take and actually hand them over to Christ for him to satisfy their longing hearts. We more and more realize it is only the blessed Spirit that can fully reveal to them the way of salvation through Christ, and how we ourselves need to be in close touch with Him, in order that our words may have effect and bring forth fruit. We also specially realized this year the necessity of being directed and guided by the Spirit as to which villages and towns He would have us visit and when. One day I felt especially inclined to go to a village named Bhadgani, about two and a half miles away from our camp, assured it was God's will for us to visit that place just that day. So, very early in the morning my catechist and I started out on foot. As I had never visited that village before I did not know the road, but was told by the people at the camping place that the road was straight, with no side-track anywhere till one reached the village. As so often is the case, this was not true. After walking about fifteen minutes there were two roads and we could not find anybody out in the fields at that time to tell us which road to take. So we took the road which according to the map seemed to be the straight one. After walking a while we found some shepherds watching their sheep.

We were then told

We were on the wrong road, and they showed us in what direction to go to find the right road. We walked on, and coming near the village we heard the noise of drumming and native music. Coming nearer we found three companies of different kinds of "shows" or amusements and quite a big crowd of lookers-on. From our past experience we knew how many a time we had had a good listening crowd in the market and other places, when all of a sudden nearly the whole crowd would disappear, because some "charmer of serpents" or juggler had come. Well when we saw these things at this village, tired and perspiring from the brisk walk, we began to feel somewhat discouraged and a voice said, "It is of no use to even start to preach about Christ here. No one will listen." We, however, passed right by the crowd and on to the native rest house. Some three or four persons followed us. We started to sing a hymn. A few boys gathered around. We sang one more and then began to explain the meaning of the hymns sung. Within ten minutes we had, as it seemed, the whole company who had been looking at the "shows"—about 200 persons all told. We could not, under usual circumstances, get so many together. Seldom have I seen in India an audience listen with deeper interest than those people did. After we both had been preaching till we felt exhausted and had announced our books (gospels and tracts), it did not take long till our supply was nearly finished. From there we went outside the walls of the village to the low-caste quarter. The people listened for a good while with deep interest and asked for a teacher. We went there twice more and as my wife could come along, the women also had a chance to hear, and listened very attentively. What at first looked rather discouraging turned out to be a receptive and open field.

Dear friends, will you not, with us, at the throne of grace kindly remember the people of the different villages, who have shown interest in the gospel and especially the people of the above mentioned village, that a deep work of God's Spirit, who is the One to convict the world of sin, may be accomplished and that the written Word of God left with them may be read and accepted? Since coming home from touring in the district we have moved to Shegaon, but intend (p.v.) to work in the Malkapur district from there. This will bring us nearer the east and northern parts of our district, whereas we have, during the past two years, worked mostly in the southern part. It is in many ways inconvenient and to some extent a waste of time to live away from the district where one is working. We are still holding on to God for funds for building a house at Malkapur. May there not be some one or ones of God's faithful stewards who read this to whom God is speaking about the supply of this need? We believe it is so. May God help you to hearken and obey Him.

"The Lord is Risen Indeed."

It was dark to Mary Magdala,  
As she stole from her lonely room,  
And sped away, at the break of day,  
To the place of the rich man's tomb;  
It was dark as night to her mournful soul:  
And the hope of her life had fled;  
For sin had won, and the deed was done,  
And the Son of God was dead.
The power of the Christ to save,  
And sins forgiven, and hope of heaven—  
All buried in Jesus' grave.  
With the old sad shame in her lovely eyes,  
On her heart the dull old pain,  
"Can help arise from a man who died?  
I shall never see Him again."  

But a glow crept up from the purple hills,  
Dawn came to the morning air,  
And a sudden grace to the tear-stained face  
Of the woman waiting there.  
For lo! in the sunlit garden path  
Stood the Master! Kingly still,  
He was just the same, for He spoke her name,  
And quietly told His will.  

Rabboni! Only one word she said,  
But her heart was in the cry,  
There He stood, her Christ, and the sight sufficed,  
Although she had seen Him die.  
And for Mary Magdala, through the power  
Of that resurrection day,  
All the dark and the night, all the sin and blight  
Was for ever passed away.  

Is the Christ alive? Let us feel it then,  
The rapture, the joy, the thrill!  
No sorrowful years, or despairing tears,  
He lives! And is mighty still.  
We too, whom the Master calls by name,  
Have nothing to do with night;  
Let us lift our eyes to the Easter skies,  
And live in the endless light.  

—Mary E. Allbright.

THE PROGRESS OF CHRISTIANITY  
IN INDIA AND THE EXPANSION  
OF THE VISIBLE CHURCH  
BY THE REV. E. GREAVES

The question before us is not a speculative one, which has little or no connection with our practical work, but one which presses upon us at times, with terrible force. The answer which we accept is calculated either greatly to depress, or greatly to stimulate and encourage those who pray and work for the coming of God's Kingdom.

I am, of course, aware, that apart from any unfair manipulation of statistics, facts may be brought forward to show that there is a steady increase in the number of Christians in India; some would say, a rapid increase. This is joyfully and thankfully admitted, but even if the figures represented actual conversions, and lives which faithfully reflected the mind and will of Christ, there would be room for serious thought; for how numerically small is the whole body of Christians in India, compared with the millions of Hindus and Mahomedans and others.

But we are by no means ignorant of the fact that the figures representing the number of nominal adherents and baptised Christians does not coincide with the number of those who have an intelligent grasp of all that Christianity means or who even approximately live up to the light which they possess. The visible Church of Christ is undoubtedly growing, and we rejoice in the belief that a considerable proportion of those who are called Christians are really so. And yet, it must be confessed, that the Indian Christian Church is not the aggressive and conquering power which the most sober-minded would desire. It might be answered that such a sentence might be truthfully uttered of the Christian Church in other lands than India. That is so, and yet one can say, without any touch of unworthy reproach, that the life and vigour of the Church in India is short of that which has been reached in such countries as England and America—short as regards the general standard of Christian living, short as regards the earnest effort to spread God's Kingdom beyond its present bounds. There are reasons for this, and the statement is not put forward as an accusation, far from it, but only as a matter of fact, which has most important bearings on the subject which we are considering.

Though it may be denied by some, and not fully accepted by others, yet after careful consideration we venture deliberately to state:—that in the presence of the very considerable expenditure of means and labour, and in the presence of the appalling ignorance and superstition and formalism which prevail in India, the expansion of the Church, though far from a failure, ought not to be regarded as satisfactory, and as commensurate with the expectations, which might reasonably be entertained in view of the fact that Jesus Christ, endued with all power, is enthroned on High, and travails for the world's redemption, the salvation of all men everywhere.

We in Benares thankfully recognize the fact that it would be radically unfair to measure the expansion of the Church by the results achieved in this centre of Hinduism and its immediate neighbourhood, but probably in no part of India has the growth of the Church fulfilled the expectations of the founders of Missions to this continent, or the hopes of early labourers in this great field.

Nothing is to be gained by trying to make
ourselves believe that "all is well," that the expansion is as great as Christians had any right to expect. Loyal servants of Christ can face difficulties, and maintain their faith in the presence of apparent failure, but to be content with the progress of Christianity, if that progress is to be identified with the expansion of the Visible Church, is, I believe, to dishonour Christ. It seems to open the way for serious doubt as to either His power, or His love, and to leave ourselves exposed to a rude awakening. Minds are differently constituted, and the same facts do not suggest the same conclusions and implications to every one, but for my own part, I am constrained to confess that there are times when this question rises up before me with relentless persistency, and suggests doubt of wide-reaching scope and enormous importance. Is Christianity the conquering power which I once believed it to be? Is Christ endued with all power in Heaven and upon the earth, and is His love so great as we imagined? If so, how is it that the results after all these years seem so small? Again I say, these are no reflections made upon those Indian brothers and sisters who are united with us in Christian fellowship; but where are the thousands, and tens of thousands, and hundreds of thousands, who ought to be in Christian communion with us? Men and women have toiled long and faithfully and passed to their rest, but where is the Harvest? Does any one say, "The Harvest is not yet?" This may bring some comfort to those who entertain the 'larger hope,' but for those who do not, the question must surely suggest itself:--"What about the hundreds of thousands of those who have passed beyond man's aid, and died outside the Visible Church of Christ?" Many of them may have heard the Gospel, many manifested a real interest in its gracious message and its gracious Saviour, and yet they never openly identified themselves with Christ's Kingdom and Church.

Such are some of the considerations which suggest the question:--"To what extent should the progress of Christianity in India be identified with the expansion of the Visible Church?"

Dare we give a decided answer to this question? Dare we say that the Kingdom of Christ is far wider than the Visible Church? Any attitude that we take must necessarily be taken with considerable trepidation. We should, of course, be perfectly ready to risk the condemnation of those who differed from us, if we were quite sure of our ground. But far more momentous considerations than this come forward, as we attempt to face the great issues involved, and to offer even a tentative answer. It is a serious matter indeed to take up an attitude which seems, in the slightest, to clash with the authoritative utterances of our Lord and Master and His immediate Apostles, as they speak of the conditions of Salvation, and the necessity of taking up the Cross and following Christ, making that open confession of their Saviour of which baptism is the appointed expression.

Are we warranted in speaking of the progress of Christianity, where men are not making whole-hearted confession of Jesus Christ as their Saviour, and yielding themselves in obedience to Him as their Lord? In a defiant tone, and in no contentious spirit, but with calm strong assurance, I venture to say that I believe we are warranted in doing so.

As we are called upon to deal with individual it lies beyond our province and power to reme or alter the conditions of discipleship which our Lord Himself imposed. But as we ponder the future of many we know, dare we close the gates of Heaven against them in our thoughts, and make baptism the gulf unbridge between eternal blessedness and eternal loss? Words of our Saviour come to our memory:--"He that is not against is for us." We recall that notable conversation between Naama and Elisha recorded in 2 Kings 5: 1--18—"Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant when my master went into the house of Rimmon to worship ther and he leaneth on my hand, and I bow myse in the house of Rimmon, when I bow myse in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto his Go in peace." It is possible to unduly pre these words, but it is possible also to tal upon oneself to make a pronouncement which apparently the prophet did not feel called upon to do.

As we are touching here upon the delica ground of dealing with individuals, it may not be out of place to say a word or two on the ve difficult question as to the necessity of women believers receiving baptism. Individual cirumstances must always be considered, but, dealti broadly with the subject, the question arises:--"Should we urge a woman to leave her her against the consent of her husband, or fath
or guardian, and by receiving baptism put herself outside of that obedience to her natural protectors and guardians, which the whole structure of society, in which she has been born and educated, demands?” My own strong feeling is that, taking the broad principle, we should not.

Reverting again to our main topic, it is true that the progress of Christianity must mean, when analyzed, the Christianizing of individuals, and yet it is possible to have great movements in which the effect on each individual may seem small. Again, even in the case of individuals there is often real Christian progress before actual conversion has been openly confessed. What is Conversion? Should we confine the meaning of the word to that point or crisis in a soul’s history when old things have passed away and all things have become new? Is it always perfectly clear when that crisis was reached and passed? We know that in some illnesses the crisis is known, in others it is not, though there must have been some point when the balance turned, when life stayed the progress of disease and began to regain lost ground. Spiritual progress is often considerably advanced before an outside observer can know anything about it. Nay, further, many a man or woman has been influenced by Christ more than he himself knows, and he awakes one day to the fact that Christ is far more to him than he realized. Spiritual processes are not always cataclysms, the advancing tide is sometimes so subtle in its progress that, under certain conditions, it is not easy to discern whether it is advancing or receding.

(Continued next month.)

A DAY OF HUMILIATION AND PRAYER
(Sunday, July 19th, 1908.)

The following appeal has just been issued by the Keswick Convention Trustees. It has come home with great force to some of God’s children in this country and they desire in a most humble way to invite God’s people in India to act according to it.

KESWICK CONVENTION.

For the deepening of Spiritual Life, July 20—25 1908.

Dear Friends and Fellow-servants of Jesus Christ:—

With a solemn sense of responsibility to God and to our Lord Jesus Christ, we send you an invitation to attend the thirty-fourth Convention at Keswick. The Church of Christ lies under a great reproach. It professes so much, it seems to accomplish so little. It claims to make saints, yet its members are in too many cases indistinguishable from the world. It professes to preach a Gospel for every creature, yet at least two thirds of the human race are not even nominally Christian.

There is too much truth, though not the whole truth, in this reproach. We have as a Church ‘come up out of Egypt’ (Numb. 26:5) but too many of us are ‘uncircumcised in heart and ears’ (Acts. 7:51); ‘the reproach of Egypt’ (Joshua 5:9) still lies upon us; we are too like those from whom we have professed to come out. ‘The startling contrast between the lives of Christians and the rules which they profess to accept, is the great religious difficulty of the present day’ (J.H.F. Peile’s Bampton Lectures).

This reproach must be wiped away. The shame of our failure falls upon our Lord. Men speak slightingly of the Christ, whose followers fall so far short of what even the world expects of them. God forgive us for our sin and shame in that we have brought discredit upon the holy name by which we are called. Let us go up with Joshua (Heb. 4:8) to a spiritual Gilgal (Josh. 5:9) that we may be “circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ” (Col. 2:11). He is able to do this. Many who have come to Keswick in the past have there met the Lord and found deliverance. The words of Joshua 5:9 have been gloriously fulfilled to them—“This day have I rolled away the reproach of Egypt from off you.” And this personal deliverance has been but the prelude to a life of conquest, to a taking possession of the land of promise in the name of Christ. What the Lord has done for others in the past, He is ready to do for us to-day.

So great a blessing is not lightly won. There must be whole-hearted surrender, whole-hearted faith. We must come in the Spirit of prayer and expectation. He will not disappoint us, if we come aright. In the words therefore of the invitation to the first convention in 1875—“We implore all who are interested in the welfare of the Church of Christ and in the advancement of practical holiness to unite with us in earnest prayer for the guidance of the Holy Spirit in the arrangements of these meetings and for His
blessing on the teaching and testimonies of God's servants."

We are your Brethren in Christ.

J. B. HARFORD.  F. L. TOTTENHAM.
ALBERT A. HEAD.  G. S. WILSON.
EVAN H. HOPKINS.  WILLIAM H. WILSON.
Trustees of the Keswick Convention.

Convention Lodge,
Keswick, May, 1908.

"The Church of Christ lives under a great reproach." This sentence in the appeal is one that must touch the heart of every true believer for alas! it is true. In the 20th century, even after the Revival in Wales, in parts of England, Scotland and Ireland, and after years of united prayer, this great reproach has not been wiped away. It is significant that the trustees of the Keswick Convention should feel called upon to issue such a solemn appeal. The shame, as they say, falls not only on us who are God's people but also upon our Lord—our beloved Saviour.

What will be the result of such an appeal? Shall we just deplore the fact and then go on just as usual? Shall we not bestir ourselves to have this reproach wiped away? How can it be done? Is it not by humiliation and prayer, as the Trustees direct us? But can we not have one great day of humiliation and prayer as Joel directs us (Joel 2: 15)? Is not this reproach a solemn call to "blow the trumpet in Zion, to sanctify a fast and call a solemn assembly?" Has the time not come for all "old men and babes, the bride and bridgroom, the priests and ministers," to meet together before the Lord and cry aloud, "Spare thy people, O Lord, and give not thine heritage to reproach (Joel 2: 15)? What will be the result? "Then . . . I will no more make you a reproach among the nations" (Joel 2: 19).

We wish the Trumpet could be blown so that the whole of the Christian world could hear the sound of it, but we think we can let it echo throughout India and perhaps throughout China and Japan. Will Christian Europe and America not join us?

After much prayer we call upon God's people in this land to set apart the Sabbath day, July 19th as a day of solemn assembly—a day of Humiliation and Prayer, that God would wipe away this reproach from His Church, (This will be the Sabbath immediately preceding the Keswick Convention).

Will Secretaries of Prayer Circles draw attention to this day, and will all Christian leaders unite in calling on their congregations to set apart this day, so that our precious Saviour and His beloved Bride may be saved from this ignominy?

Items

TERRIFIC storm swept over Igatpuri recently, destroying some of the houses and doing other damage. The roofs were torn from the houses where a few of our missionaries were staying for the hot season. We are thankful that none of the number were injured.

Mr. and Mrs. Auernheimer have been transferred from Daryapur Berar, to Chalisgaon, Khandesh.

The World's Convention of the United Societies of Christian Endeavour will be held at Agra, beginning on December 31st, 1909.

The following pamphlets can be obtained at one anna each from the Indian Christian Endea- vour Union at Allahabad:—The Aim Principles and Spirit of Christian Endeavour, by Rev. W. Carey; The Weekly Prayer Meeting, by Rev. F. E. Jeffery, M. A.; Women's Christian Endeavour Societies, by M. A. Bandy.


Brother Lapp, who has charge of the Boys' Orphanage at Akola, recently had an adventure which would have been very serious indeed but for the goodness of God. He had gone to the jungle to shoot deer in order that he might supply the boys with a dinner of meat. Deer are plentiful there and he killed two and was returning, when he saw a leopard above him in a tree, apparently ready to spring upon him. To protect himself he fired at the animal twice and wounded it, after which it ran away. Curious to know what had become of it he followed and when he came near, it turned and attacked him. Then followed an exciting fight. Mr. Lapp fell down in the struggle but one of the young men of the orphanage who was along with him succeeded in finishing the leopard by clubbing it with the gun. Mr. Lapp's hurts were not serious though he was bitten somewhat. The wounds are now healed and we are glad with our dear brother that God took care of him.
## List of Alliance Missionaries.

### Berar—

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<th>Akola</th>
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<td>Mr. and Mrs. C. Eicher</td>
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| Amraoti     | Mrs. V. Erickson               |
|-------------| Miss L. J. Holmes, Miss E. Case|
|             | Mr. and Mrs. E. R. Carner      |

| Buldana     | Mr. and Mrs. O. Dinham        |
|-------------| Miss A. Little                |

| Chandur     | Mr. and Mrs. W. Ramsey        |
|-------------| Mrs. I. Moodie                |

### Gujarat—

| Ahmedabad   | Miss A. Fraser               |
|-------------| Miss Mary Compton            |

| Ashapur     | (P. O. Sarkhej)              |
|-------------| Miss M. Ballentyne           |
|             | Mr. and Mrs. W. M. Turnbull  |
|             | Mr. J. N. Culver             |
|             | Mr. Alfred C. Snead          |
|             | Mr. Schoonmaker              |

| Dholka      | Mr. and Mrs. S. P. Hamilton  |
|-------------| Miss M. Ballentyne           |
|             | Mr. and Mrs. W. M. Turnbull  |
|             | Mr. J. N. Culver             |
|             | Mr. Alfred C. Snead          |
|             | Mr. Schoonmaker              |

| Kaira       | Miss E. Wells                |
|-------------| Miss C. Hilker               |
|             | Miss V. Dunham               |
|             | Miss M. Woodworth            |
|             | Miss Coxe                    |
|             | Miss Peter                   |

| Matar       | Mr. and Mrs. McKee           |
|-------------| (P. O. Kaivà)                |

| Mehmadabad  | Mr. F. H. Back               |

| Sabarmati   | Miss C. Hansen               |

| Sanand      | Miss M. Veach                |

| Viramgam    | Mr. S. Armson                |

### Bombay—

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### On Furlough—

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"Bombay Guardian" Mission Press, Khettwadi Main Road, Bombay.