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India Alliance

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"OCCUPY TILL I COME."
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.

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.

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“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.”

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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.

EDITOR—MR. E. R. CARNER. BUSINESS MANAGER—MR. S. H. AUERHEIM.

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WHAT OF THE REVIVAL?

Rev. W. B. Anderson

His question is not asked as frequently as it was a year or two years ago, but when it is asked there is often noticed on the face of the one who questioned a look of disappointment, or a vague reply is given about our ability to see results, or about the revival's passing through a new stage now. It would be a good thing to keep the term "revival" well defined, as this term has been used in a very loose sense to cover every sort of spiritual disturbance and manifestation. Some have been disappointed in the results of revival, and some have lost interest in it, and some have become entirely antagonistic to "revival" always mean what it is: "A return to life, a recovery as from languor or depression." Taken in the spiritual sense, which it is used in the church, it means a return from spiritual languor or depression. Means the throbbing of the church with new life, and awakening to a new vitality in the service of God. Every Christian approves of revival in this sense. There are different methods to secure revival, and different phenomena and manifestations connected with revivals. Much confusion may result from applying the name "revival" to one of these. It is surely well to keep the name "revival" for the coming of the fullness of the life of God into the church, this accomplished as it may, from the term "revival" in this sense, what has been happening in India? Some months ago there were unquestionable evidences of revival in many parts of India. That is, the church in many parts of India was shaken by the very real revival and aroused from its spiritual languor to a newer and warmer service. There was a cleansing of the church from sin, a uniting of its members in the bonds of love, with a consequent awakening of the interest of the unconverted and bringing numbers of them to a knowledge of the truth.

In some instances this revival movement began in widely distant places at the same time. In some instances it spread from one place to another, or was carried from place to place by those touched by the power of the movement. It would not be safe to say that in a single one of these places where there was real revival the revival has been stopped, or its effects annulled, or its fruits lost; nor would it be correct to say that there is now no revival movement traceable in India; but many of those interested in the movement and earnestly praying for its progress, do feel that it has been hindered at least to some extent.

It may not be amiss to note one or two of the hindrances that are apparent upon the surface: (1) In some places coldness, indifference, or opposition to the movement on the part of those who should have been most interested in promoting it. (2) Fear of the movement on the part of some, caused by distorted stories told of what has taken place in some of the centres touched. (3) Fear on the part of some, of the inevitable results of revival in the church. (4) Shrinking and confusion brought in the minds of some, by the extravagances and excrescences found in connection with the revival in some places. (5) Disappointment in the hearts of some, because the revival has not come to their congregations, or has not come in the way asked for.

No doubt there are other things that have hindered the revival movement in India, but these are some that are easily noticeable. Hinderers of the revival might be divided generally into two classes. In the first are those who do not want revival in the church because of the necessity it entails of putting away sin from the life of the individual, and the seeking of a higher plane of life and service. As long as there is need of revival in the church there will be such a class of people in the church who need to be revived, and perhaps some such will generally be found among the leaders and teachers of the church. The other class is composed of those who really desire revival in
its true sense, but have been deceived into mistaking for revival itself the false, or the distorted, or the accidental that has accompanied revival, or taken its place, under their observation. These latter are those through whom God is desiring to bring real revival into His church, but Satan has succeeded in diverting their attention from real revival and the only means of securing it.

Now whatever it may be that is hindering revival, all who are really interested in its promotion must be persuaded that there is one great effectual way to promote it, and that is by prayer. Revival is a supernatural thing. It is the coming of the power of God into the church to drive sin out and empower her for the service for which God has called and sanctified her. It is a particularly spiritual thing. It is the thing for which the Spirit of God is most striving in the church to-day, and it is the thing against which the spirit Satan is most striving. Considering the sphere in which this contest is being carried on, and the spiritual forces engaged, considering the forces pitted against the church in the fight, and the desperation with which Satan will strive to gain and keep every spiritual position, considering the skill he has already manifested in making conquests in the very midst of the most earnest workers, considering these things it behoves the Christian to realize that such a fight can be won only by knowing and doing the will of God as revealed in His word, and by earnest, believing, unceasing and unfaltering prayer.

Now whatever may be our beliefs, or our fears, or our stumbling-blocks, or our prejudices, let us all put these far enough aside to allow us to pray with one heart, and with all our heart for this one thing, that God may revive His church in India. Let us not be too particular in telling God how He must bring revival, or what must or must not be connected with it, or who shall not be the leaders in it, but let us trust Him to arouse His church and cleanse her from sin, that she may be empowered for the mighty task that is before her in the evangelization of this land. Perhaps we cannot all pray for this manifestation, or that one, but surely we can all pray with one heart that the church be given life, and that she may have it superabundantly.

There are some things, however, that must accompany revival. True revival would be impossible without all of them being present in some measure. If one wishes and prays for the coming of revival without the coming of these things, his wishing is vain, and his prayers are mockery. For example, besides, or accompanying the preaching of the love of God, there must be the preaching of the cross of Christ and an atonement for sin. There must be the preaching of the judgment of the God upon sin. There must be strong conviction of sin in the hearts of men, and such conviction as may possibly bring such manifestations of sorrow and anguish as may seem extravagant to those persons who have never been under such conviction themselves. There must be transports of joy, and volumes of praise overflowing from hearts reconciled to God, that may also seem extravagant to some. There must be a spirit of love and unity that may seem extravagant and unnatural to those who are without its bound. There must be an uncontrollable impulse to witness to others of the joy of forgiveness and the power over sin. There must be a manifest presence of the Spirit of God distributing His gifts as He will among His own. Perhaps to remember that these things must be in the true revival may help us to pray for revival more definitely and particularly. It may enable us to search our hearts to see whether we are willing to pray that these things may come to touch our own lives.

Then remembering that there are things that must come with true revival, it may steady us in our prayer lives to remember that there are other things that will be almost sure to come. Just so sure as there is a mighty work of grace, so sure will Satan strive that there may be a mighty work of sin. There will be not only open opposition in some quarters, but counterfeit of the work of grace in others. Satan will try to drive people into imitation, and bigotry, and uncharitableness, and excesses. He will be successful in so far, and only in so far, as God's people fall short in their faithfulness and constancy in prayer.

The revival will come only in answer to prayer; so let us all be mightily revived in our prayer life. We are not called upon to pray for things blindly, and accept all that we see in the spiritual world as answer to prayer. God is surely calling upon His people in India to-day to try the spirits. Things are happening on every side that show that there must be the utmost caution on the part of those who have anything to do with the promoting of revival. To-day the command through Peter comes to us with great force: "The end of all things is at hand;
be ye therefore of sound mind, and be sober unto prayer.” He does not say that because the end of all things is at hand the signal should be given to abandon all reason and lose the head in foolish ecstacies but he does say to be of sound mind (i. e. “to be restored to the senses, to be controlled, to be curbed,”) and to be sober (i. e. “calm, collected, temperate.”) Perhaps Peter could express these needs better than any other of the apostles, because it is easy to imagine how difficult it must have been for him to learn to do just these things, to be sane, and controlled, and calm, and temperate in the midst of a great revival,—Peter, with his impulsive, passionate nature. But Peter found that this was necessary. It is most important, however, to note what this soundness of mind and soberness was to be exercised for. It was not to become alarmed at the din of spiritual strife and flee from the field of spiritual battle. It was not to become confused in mind and to waver in the moment of crisis. It was not to be sober unto the criticism of the methods and results of other workers. It was not to be sober in order to flee from the struggle when the world began to criticize. It was not to be sober for any of these things, but to be sober unto prayer.

There has been much sobering of minds in India in the last months, but has it all been sobering unto prayer? Has not some of it been sobering to states and attitudes that hinder the revival? And oh, as His warriors, shall we not be sobered unto mountain-tops and Gethsemanes of prayer for the Indian church? Shall not every opposition to real revival, and every false manifestation, and every mistake of every kind only sober us to more humble and believing prayer? Let this be so, that we may stand in the midst of the most confusing tumult of this spiritual conflict, with clear vision, and calm minds, to know and do only the will of God. Yes, in these days of trial, let us be of sound mind, but let all our sobering be sobering unto prayer.—The Indian Witness.

The blue sky is the temple's arch,  
Its transept earth and air,  
The music of its starry march  
The chorus of a prayer.

So Nature keeps the reverent frame  
With which her years began,  
And all her signs and voices shame  
The prayerless heart of man.  
—Whittier.

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**Missionary Work**

**JALGAON**

BY C. W. SCHELANDER

In spite of all the contending forces that are brought to bear against Christianity in this land, the work of preaching the gospel and sowing the seed quietly in the villages goes on as never before.

Agitation against a foreign government and a foreign religion is widespread, at present, in India and is increasing in violence. One would naturally think that these things would hinder the preaching of the gospel and the sale of Scriptures but they have not, hitherto. On the contrary, according to the various reports of the sale of Scripture, there has been a large increase during the last year.

We find intelligent, thoughtful men all over the land, who are seriously considering the Christian religion. Not that they are openly professing Christ but they have lost faith in the old popular gods and do confess that Christianity is a good religion. We believe there are thousands in India to-day who secretly honour our God and Saviour. But caste and custom hold them down and courage fails them when they desire to break away.

During the touring season we found several interesting personal cases besides a good interest manifested in general. One morning when passing over the railway line, a girl about ten years old, daughter of the gatekeeper, asked us how we could obtain salvation.

We sat down and had a good talk with the father about salvation and we found he had a good knowledge of the Christian religion and was a seeker after light, and a very intelligent man. He had taught his little girl to read nicely. Afterwards, we had conversation with him many times and he was always friendly.

**Pray for Him.**

In another village where we had never been before a man, a Rajput, came up to Ratnakar, our evangelist, after the meeting was over and asked if he could have a talk alone, and they sat a long time after dark on the bank of the
river. He had heard the gospel from Bro. Dutton years ago and had read some portions of the Scriptures. In his village he was considered a wise man and was always called upon when occasion offered to give a speech. He had never spent a day in school but knew more about general things than many who have studied up to the seventh standard. He too had lost faith in Hinduism as a saving religion, and from the time of our first acquaintance came to our Sunday meetings at the tent and seemed to enjoy them.

We were also invited to hold meetings at his house in the town where the neighbours all came together to hear the gospel.

We have been kept from sickness and all evil during the past year for which we praise God.

LEVELED: A STORY OF GRACE

By Miss Emma Krater

TWO BOYS, a Brahman and a Mahar lived in the same village. The Mahar boy's home was far removed from the Brahman quarters, and between the two boys there was nothing in common. The little Brahman was a different being altogether from the low caste boy. Had he not sprung from the head of Brahma! Did he not belong to the highest caste? Had fate not endowed him with that which made him superior to boys of all other castes? He was born to rule, and the Mahar was like dust under his feet!

When the boys passed each other on the village streets, the Brahman lad, conscious of his own importance and superiority, gave the low-caste boy a wide margin, lest, by coming in contact with him he would be defiled.

In no way could they mingle with each other, and no one ever dreamed of their doing so. They were boys of one village, but lived in different worlds; one high and lifted up, the other down trodden and degraded. They were as far removed from one another as caste, law, and custom could make them. Nothing under the sun could ever bridge the chasm between the high and the low.

The Brahman boy was always nicely dressed in coat and dhotar. The other had nothing to lay claim to in the line of clothing. He invariably made his appearance in nature's own garb. The high caste lad went to school. Of course he had to be educated: but who ever heard of a Mahar's son being sent to school!

He was born to be a coolie and had to drudge for his living.

Famine broke out and reached the little village. It never came near the Brahman's home, but the little Mahar felt its awful blight. His parents succumbed and died of starvation and he was driven from home and village in search of food. In the mysterious love and providence of God he was led to a mission school.

A new chapter opens up in his life. A feeling of respect creeps into his heart, when, for the first time in his existence he has clothing to cover his nakedness. He soon becomes settled and adjusted to his new surroundings in the mission compound. He goes to school and how quickly he learns!

Day by day he hears the Word of Life. The daily prayer meetings in the mission school always find him in his place. Conviction seizes his heart, the power of the Word of God takes hold of him and very soon he becomes a child of the heavenly Father and a new creature in Christ Jesus.

The hand of God is on him. The Spirit voice is calling, and in preparation for the Master's service he studies with a will, and in course of time, enters college. As the days and years go by, his love and zeal for the Lord increase and with an entire surrender of all, he consecrates his life to the furtherance of the gospel among his own people.

One day he is conducting a service. A stranger walks into the chapel. He bows his head in prayer and takes part in the worship. There is something strangely familiar about the bowed figure. Somehow his heart is drawn out to the man. After the service he seeks an interview and to his surprise finds the Brahman of his boyhood days.

The message of the Cross had reached the little village. The educated and influential young Brahman had taken it all in as the missionary had preached Christ. He sought to learn more of the new religion, and in seeking he found Christ his Saviour and Redeemer.

After much struggle he stepped out on the Lord's side. Renouncing Hindooism, giving up caste, and becoming a Christian made him as an unclean thing to his family. Fierce were the persecutions that followed. But persuasion, threats and death itself had no power to move him from his decision for Christ. Being defiled he was driven out by his caste people. The Lord took him up—Ps. 27: 10—and in due time he became an
A former worker in the Master's vineyard.

The two men became fast friends, one in heart and purpose for the promotion of Christ's kingdom among their own people. The chasm between high and low caste was bridged. Mahar and Brahmin became one in Christ Jesus. The middle wall of partition was broken down and Christ was all in all.

**SUNDAY SCHOOL WITH HEATHEN CHILDREN IN AKOLA**

**By Miss Eicher**

On Sunday morning before eight o'clock Miss Little and I start on our way to the Sunday School in the City. It takes us about twenty-five minutes to walk there.

The city is all alive with people as busy as any other day of the week, and more so, because it is the greatest market day of the week. With no regard for Christ, and no regard for His day the people are passing us by.

We are coming near the place of Sunday School now. The children see us as we pass by their homes, and come running after us while they call out to their playmates, "Auntiebai has come, Auntiebai has come." (They call us Auntiebai because the Christians call us Auntie, and bai means lady). One asks, "Will you give me a picture to-day?"

Another one says, "Give me two."

Here we come to the long veranda of a building in which are two rooms, one for idol worship and the other for school purposes. Former missionaries used to be allowed to have the Sunday School in the school room, but we are not allowed to have it there now, so we sit on the door-step, and the children sit in front of us on the veranda floor, facing us.

More are coming. Do not expect them to act politely, for they have not been taught to be polite. One comes along and pushes another one, yelling, "Give me place!" then the other one cries. This and other similar cases must be settled. Some of them are very filthy. How can we love them? How can we be interested in them? Jesus loves them and He is interested in them, and are we not sent to show forth His love, winning them to Him?

We begin to sing now, and most of them join. One of the favourite pieces is, "Christ is my Saviour, He is very dear to me."

After some singing we proceed to teach them, but first divide the class. If there are enough of us to teach them we make three classes: the girls by themselves, the larger boys in one class, and the smaller boys in another. There are no class rooms but we have room on the veranda. No lesson leaflets, for scarcely any one can read. If there is one among the number who can read, he appears to them to be very learned. They are such an unruly crowd that it is almost impossible to get their attention in order to tell them a Bible story, so we find it best to teach them to recite sentences and verses of Scripture. In this way the Word of God, the "seed" is sown, and we pray that it may fall into "good ground" and bring forth fruit.

After the lesson we give out the pictures; not before, because after the pictures are given out we cannot do anything else but tear ourselves away. They want "more" and "more" and "more" of them.

The pictures are Sunday School picture cards, which children in America have saved together and given for the children in India. If any who read these lines, know of children who would like to send their cards we will be glad to receive them.

The Baptist Missionary Review has unearthed an account of an incident that occurred in 1896, which should correct a prevailing impression that the author of "The Light of Asia" was an extreme admirer of Buddhism, and that he even intended to exalt it above Christianity. Sir Edwin Arnold and Dr. William Ashmore were once fellow-passengers on the S. S. Belgic, from San Francisco. They had many pleasant conversations. With Sir Edwin's consent, Dr. Ashmore committed some of Sir Edwin's statements to paper. One of them was this:

"I have been criticised for an implied comparison between Buddhism and Christianity, in regard to doctrines derived from them, and principles contained in them, respectively. No such object was in my mind. For me, Christianity, rightly viewed, is the crown queen of religion, immensely superior to every other; and though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of the Sermon on the Mount away for twenty epic poems like the Mahabharat, nor exchange the Golden Rule for twenty new Upanishads."—*Bombay Guardian*.
Editorials

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. 1 Cor. 2:1-2.

HIS was Paul's retrospect. He was writing a letter to the members of one of his churches and, as memory called up all the scenes of his first work among them—how one by one he had seen them emerge from the darkness of their "enlightened" city and come out of heathenism into the religion of Jesus Christ—he could say, "I preached the gospel to you—just the gospel." And we believe there was deep gratitude in the great missionary's heart as he remembered that when he came to Corinth he got down to the rock bottom of truth and stayed there, without ever climbing up into "modern thought" or even to the height of a Mar's-hill sermon. He does not seem to have felt the need of referring to the poets and philosophers of the day. He had only one theme and he stuck to his theme.

The world has not changed much, after all, since Paul's time and the needs of human hearts are still met in the same way. The missionary should never forget that he has only one message to deliver. He has no business with as many as two. His theme is Christ. Often he needs to think and pray to know how to present his message but he must never change it. He sees that the people whom he longs to save think strangely of his beliefs. Their religion is so utterly foreign to the truth he wants them to see. How can he make them know that what he brings them is "the way the truth and the life?" Thoughts and questions like these will arise but the answer to all of them is that, the gospel of Christ is the power of God unto salvation. And as the missionary studies and prays to be able to reach the people his conviction deepens that he, like the apostle at Corinth, must preach only "Christ and Him crucified." When Paul said he had determined not to know anything among the Corinthians save Jesus crucified he did not mean that he had had only one sermon he could preach, and that he never preached any other. He did mean that it had got deep into his heart that the message of Calvary is God's message for a whole lost world. This fact is for us too. That message is the message that saves and nothing mixed with it helps it any.

Yet no one has a wider scope for thought than the missionary. He is not restricted. Remember his theme is Christ. Has Christ been exhausted! Have we learned or taught all there is to learn and teach about Him whom eternity cannot comprehend? Surely, no true messenger of the Cross will ever feel that he needs a new field in which to explore in order to satisfy the cravings of his own heart or the needs of the people he wants to save. And let us remember that because there are inexhaustible resources in Christ there should be nothing monotonous in our presentation of Him to hearts that are dying for lack of knowledge. We can present the truth of His love in ten thousand ways without departing from the message God sent us to deliver.

And the missionary who keeps his own soul full of the heart of his message is sure to impress the truth upon other souls. His audiences may consist largely of ignorant and illiterate people who have little or no capacity for logical thinking, or he may occasionally preach to the learned ones who weigh his words and ask hard questions. Yet his message is for both. How beautiful and how wonderful is the gospel! It can be received and apprehended by the lowest and it satisfies the logic and the learning of the highest—provided he gives it an honest consideration. And so the missionary to India or to any other dark corner of this world may rejoice that while his message is one, it is an all-comprehensive one. He should study. He has to study and pray to keep from growing stale but as he contemplates his message his heart grows bigger and bigger and his sermons have less and less of the letter that killeth and more and more of the Spirit that giveth life.

"No man gets God who does not follow hard after Him, and no soul follows hard after God who is not after Him in early morn."
I have been asked to write a few lines upon missionary enterprise from the standpoint of the mere politician who has been watching the administration of our Empire. In past years we have all been made familiar with the argument that missions prepare the way for commerce, and for the evils which appear to be inseparable from contact between higher and lower races. On a thousand rationalist platforms men have shouted against what they call bullets and the Bible. I should like to give some reasons why this propaganda against missions is now losing ground.

In the first place, it is evident that the whole world must be opened up to Western influences, whatever part in the process may be played by missionaries. For good or evil we are arriving at a broader brotherhood which shall include the remotest regions of Thibet and Korea. The idea that it would be possible to keep nations apart in a state of pristine innocence by abolishing the London Missionary Society is in the light of recent events, preposterous. The prospector wants his gold mines, the explorer will never rest satisfied as long as there remains one nook or cranny on the face of the earth which he has not visited. Modern civilisation is a universal civilisation. We must accept that fact for better or for worse. It is not my place to point out that this extraordinary development is precisely calculated to produce that state of things which was foreshadowed by St. Paul when he said that in the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord. I might suggest that the life and death of the Redeemer challenge every year a wider and wider attention and that the light which broke forth at Bethlehem is even now rising afresh in India and the Far East. But my main purpose is to point out that the new brotherhood of all the races must be either better or worse than anything we have known. Brotherhood is a two-edged word, and when we talk about the brotherhood of man we forget sometimes that Cain and Abel were brothers, and that their quarrel was a blood feud. As East and West come into closer contact we are bound to ask ourselves whether the brotherhood of man will mean for them a murderous Armageddon or a friendly and mutual respect. It is here that we who are politicians expect so much from the missionary.

What is it that the missionary teaches the House of Commons? He is a continual witness that man is not a mere industrial implement, but a living soul. He and he alone inculcates that respect by man for man without which there can be no proper treatment of the native races. He is the guarantee that our nation in approaching less civilized peoples shall be actuated not merely by Imperial ambition or love of gain, but by a real desire to communicate to others the best life that we have found ourselves. There you have the whole matter in a nutshell. For these reasons I, for one, would never measure the value of missions by the mere number of their converts. I would endeavour to look at their activities from a far broader platform. Take the problems that actually engage our attention in Parliament day by day. For instance, there is the Opium Question. Who will deny the share which missionaries have borne in the great work of retrieving the honour of Christendom, in this matter so deeply compromised? Where would have been the anti-opium movement if you had eliminated from it the evangelical element? Then, consider the complicated issues arising out of our government of India. Who will doubt that the gradual removal of prejudice and unwholesome conditions from the institutions of India are best accomplished not by the hard action of the civil power, but by the humble service of the missionary, especially in the region of medical science? I might refer to the heated controversy respecting, let us say, the New Hebrides Convention, where, again, as in the case of the Congo, the missionary is the most effective tribune of the common people. It may be said with truth that in every relation of life, wherever under any circumstances the stronger race shows a tendency to overbear its weaker neighbour, you have an opportunity for the missionary to step in and restore in some measure the balance of justice and equity.

Under these circumstances I am, as a mere politician, convinced of the value, and indeed the necessity, of missions. One sees clearly that empires are bound to expand. One also sees that such expansion would be an awful and cruel business if it were not accompanied by a vein of Christian sacrifice.—Chronicle of the L. M. S., in Exchange.
THE PROGRESS OF CHRISTIANITY IN INDIA AND THE EXPANSION OF THE VISIBLE CHURCH

By The Rev. E. Greaves

(Continued from last month)

NOW, if it be possible to have progress—real substantial progress—in an individual's spiritual history, which defies the scrutiny of those most deeply interested and most closely observant, is it not also possible to have Christian progress among a people before a visible crisis is reached? Some of our Saviour's parables are used to enforce this very truth. Think also of that utterance of Christ recorded in Luke xvi. 20—"The Kingdom of God cometh not with observation." With such words as these ringing in our ears, we might well be justified in resting assured that far beyond the expansion of the Visible Church in India a true progress of Christianity might be taking place, even though our eyes could not discern any evidences of such progress.

But apart from such assurances founded on Christ's promises, we have many evident tokens for good. Evidences are by no means lacking that such a progress is taking place.

One is too familiar—with the objections brought forward:—"Impressions are not convictions and decisions, an altered attitude is not conversion, to relax prejudices and manifest a more open mind is not to become a Christian, we are tired of hearing about the influences of Christianity and seek solid results which can be tabulated, enough of the leaven, we want to see the baked loaf." May it not be that some have been so eager that they have put the dough into the oven before it was ready and so got baked dough instead of bread? And perhaps opening the oven door to see how the bread is getting on is not the method of a master-baker. It is just possible that "Let both grow together until the harvest" may be capable of a broader interpretation than conventional commentators have given.

As we ponder this whole subject, we cannot lightly dismiss a very important consideration suggested by a study of pre-Messianic problems. It might be argued that, though the times were ripening for the advent to the Messiah, generations were passing away, whose dim and vague hopes of the coming of the Redeemer were unfulfilled. Could the glorious summation for the later-born compensate for the loss to those who had not enjoyed the revelation of God's love in Christ? To such a question we have no adequate answer, but we know something of God's great love, and rest assured that with broader vision and fuller light we shall be able to accept God's vindication of His love and His justice, and shall be able to comprehend that all was wise and right and good. So also with the subject before us. We see not vast numbers enjoying the full blessings of Christ's kingdom, yet progress may be real and great, the fruition of which will appear in the future and far greater good may be accruing to those who are passing away unbaptised than we can at present understand.

No attempt can be made to work out in detail the indications of the progress of Christianity in India; all we can do is to roughly outline some of the evidences that such a progress is being effected.

1. Is the religious unrest in India any indication of the progress of Christianity? I think it is. Perhaps just at present the prominent position into which political unrest has been thrust has somewhat obscured the wide prevalence of this religious dissatisfaction, and may even have diverted some Indians' minds from the subject, but yet this religious unrest widely prevails and is one of the important elements which will shape India's future. Men are no longer satisfied with the religious conceptions which their forefathers accepted; the Absolute, begotten of logic or logomachy, is found too cold and barren, the gods of the Puranas too gross; a larger place is being given to the needs of man's whole nature, and it is felt that man is not intellect only. Moral issues are allowed a larger place in the consideration of the cosmic process. Are we not constrained to believe that such dissatisfactions and aspirations are the work of God's Holy Spirit, that Christ is speaking to men and arousing them to thought? Christian influences, flowing through innumerable channels, have not been fruitless. It is true that among many prepared to receive larger and truer views of God, and broader conceptions of human destiny, few are found who seem eager to accept Jesus Christ as their Saviour, in the full and comprehensive meaning which rightly belongs to the word when applied to Christ. Hindus frequently turn to their own ancient books and assert that it is there that they find their inspiration and their light. But is it not rather true that the inspiration
and the truth came from Christ, and men go
to their own books to see if they cannot find
justification for their broadened views? And
suppose they do gain some confirmation of
the truths, which they are learning to appreciate,
in the teaching of their greatest thinkers and
saints of days gone by, this need not dim our
hope with reference to the progress of Chris-
tianity. Such agreements, where they exist,
between Christian truth and earlier hopes and
aspirations indicate that the Christian revela-
tion coincides with men's need, and is not
foreign to the saintliest thought of various
lands and ages. We may rest assured that the
nearer men are to truth the nearer they are to
Christ. Christ patiently waits to be recognized
as the Light which lighteth every man coming
into the world; let us manifest the "patience
of the saints" and wait with confidence for
that recognition. God is, I believe, saturating
Indian thought with conceptions which are
towards a fuller knowledge of the truth, and
there must come a day when Christ's tender
reproach—"Have I been so long time with
you and dost thou not know me?"—shall call
forth a grateful and rapturous response.

Christian thought is, I believe, permeating
India in a way and in a measure which we
cannot fully gauge, and which would, if
realized, surprise the men themselves who are
thus being influenced.

2. It is not, however, only in the realm of
thought that Christianity is exercising such
a potent influence, but also in the domain of
life. In Hinduism, religion has been far too
exclusively applied, on the one hand to the
intellectual life, and on the other to formal
acts of worship and meritorious deeds. It has
not swayed the whole of man's life, and
transformed his character. But a great change
is taking place, and many are striving to put
their house in order. Conscience is being
aroused and it is being realized that no
multiplicity of religious rites, and the appro-
priation of large sums of money to so-called
religious uses, can be substituted for purity
and goodness of life. In connexion with this
tendency a notable instance was afforded not
long ago, when a petition was sent up to the
Bombay Government, signed by many Indians,
seeking the aid of the Government to abolish
immoralities which were carried on in con-
nexion with many Hindu temples. There is
evidenced a wide-spread desire to adopt a
loftier ethics more in accord with the teachings
of Jesus Christ.

3. Closely associated with this, in fact
a part of it, are the numerous Social Reform
movements which are a striking feature in
Indian life during comparatively recent years.
Many are the voices raised to insist on woman
being elevated to her right status in the life
of India. The demand is made that she
should be educated and thus fitted to take her
proper place in the life of the home and of
society. Side by side with this is the
endeavour to raise the age of marriage. Only
a few days ago the following appeared in a
report of the Vaishya Conference held at
Meerut:—"The limit of age fixed last year
as 17 for boys and 13 for girls was accepted
this year, even the most orthodox allowing
of merit to genuine philanthropy. The hearty
way in which Famine Relief has been taken up gives
evidence of the real advance of Christ's King-
dom. Not only are Indians willing to give
large amounts as acts of merit to genuine philanthropy. The hearty way
in which a Brahman of education and
position has thrown himself heartily into this
work, coming in contact with low-caste people
and Muhammadans in his ministry of mercy.

I am, of course, not intimating that charity
has not existed in India in the centuries that
have passed; it has, especially in the Buddhist
age, but in the activities of recent times there
seems to be a more humanitarian ring. In a
sense they are less religious and by that very
fact are more truly religious. There is less of
selfishness in them, more of the mind of Christ.

4. I will touch but on one other point, viz.,
the kindlier attitude manifested towards
Christians. There is, I believe, a marked
change in this respect. My impression is that
both towards Indian and European Christians
there is manifested less suspicion. There is a
readiness on the part of very many to associate
freely with Christians, and to converse
candidly about religious matters. When servants of Christ who are loyal to their Lord can thus find a welcome to fellowship, it is surely reasonable to hope that the Master Himself may soon be accorded a welcome also. Other considerations might be brought forward, but those which have been touched on, surely indicate the coming of God's Kingdom. We long to see Christ enthroned as Saviour and Lord, fully accepted and confessed, but we may well find grounds for thankfulness and clearly express our conviction that the progress of Christianity in India is far larger in extent than the expansion of the Visible Church. Christ is taking possession of His Kingdom, and we pray and work and wait for the day of His coronation.—The Harvest Field.

CHRISTIAN ENDEAVOUR WORLD'S CONVENTION

Important Notice.

ALTERATION OF DATE

The Christian Endeavour World's Convention which has already been widely advertised to take place at Agra on the last day of next year and the opening days of 1910 has, we learn, been altered to the following dates:

November 20, 21, 22, 23, 1909.

This alteration has been chiefly made to suit the convenience of a large party of delegates representing all the Protestant Churches of America, who purpose coming to India in a specially chartered steamer of the White Star Line—the S.S. Arabic, a magnificent boat of 16,000 tonnage. The 'Arabic' is due to land the Convention delegates at Bombay on November 14th, 1909 and will then proceed to Calcutta to meet the party after they have completed their North Indian tour.

It is necessary even at this early date to make this change widely known for we understand that already preparations are in hand for conveying large parties of delegates to Agra from all parts of India, Burma and Ceylon. The Rev. R. A. Hume, D. D., Ahmednagar, is acting as Convener of the "Railway and General Travelling Facilities Committee" and enquiries regarding concession fares should be addressed directly to him.

For information of a general nature regarding the World's Convention, enquiries should be made of the General Secretary, Rev. Herbert Halliwell, Allahabad, U. P.

TESTIMONY

BY MISS CORA HANSEN

IT is a long time since you have heard from me through the India Alliance and when I received a card from the editor asking for an article for the paper, I felt that it was a call from God to let you know a little about His dealings with me in the past few months. I returned from my furlough which I spent at my home in Norway, January 4th, 1907, and was again stationed at the Kaira Orphanage where I had spent two years previous to my going home. When the next cold season was drawing near we all felt that we should double up the work in the orphanage so as to let two of us be free to go out touring, and it was decided that Miss Woodworth and I should go. For some weeks before going, we met together every day for special prayer. We asked that the people might not only be willing to listen to the Word of God but that it would take hold of their hearts and bring conviction of sin and make them willing to forsake all and turn unto Him who can save from both the penalty and the power of sin. No missionaries could be spared to tour in the Dholka taluka, and having received an invitation from Mr. Turnbull to come there, we felt after prayer and waiting upon God that it was His will for us to tour in that district.

We left Kaira the morning of December 6th, and spent the day at Ahmadabad where all the Gujarati missionaries met for a day of prayer and counsel. The next day we went to Dholka where we spent Sunday and on Monday morning, December 9th, we left for our first camping place, in company with two of our girls from Kaira, as Bible-women. Mr. Turnbull also sent two of his native workers to be with us, so we were a band of six.

We went out in great hope and expectation that God would give many precious souls for His glory. Weeks went by but we did not see the result we had expected.

We found many who were greatly interested and gladly listened to the gospel. Others were very indifferent and we went to many places where the people did not receive us
at all kindly and our hearts were often very sad as we went back to our tent in the heat and over dusty roads. I had never felt such helplessness and lack of power in my work before. In the villages we found many sick people who intrepted us to help them. One day we went to a village where we found a woman who suffered greatly from a tumor in the stomach. Miss Woodworth found her first and talked to her about the Lord. The next time we visited the villages I went to see her along with one of the Bible-women. She was sitting in front of the little fireplace making bread, but on seeing us coming she left her work and came out to see us and began to tell us about her suffering and she pleaded so earnestly for me to do something for her. I told her about the great Physician who can heal both soul and body and asked her to pray in the name of Jesus feeling at the same time how useless it was to ask her pray to One whom she know so very little about, when I who had known Him and been in His service for years did not have the fath or the power with Him to pray, in such a way that it would bring salvation to her soul and health to her body. She tried so hard to repeat the name of Jesus after me. I went away with tears in my eyes and such an intense longing in my heart that I might have the power to do the works that Jesus did when on earth and that His disciples did after they received the Holy Spirit.

Many people would ask us for signs. They would say, "Our

OWN TEACHERS COME AND WORK MIRACLES,
but you don't show us anything. How can we know that what you say is true. Show us something and we will believe on your God. All these things drove us to God and He soon showed us that we had never waited for the promise of the Father, according to the command in Acts 1:4, and had never received power for service according to the promise given in Acts 1:8. The longing to be filled with the Holy Spirit grew more and more intense. The Lord would bring before us verses of scripture such as John 14:12, John 7:38,39, John 20:21, and Mark 16:17. So we spent much time in prayer and waiting on God with some fasting. In the meantime two of our sisters in Bombay, Miss Gardner and Miss Knight, had received the Pentecostal baptism of the Holy Spirit and were speaking in new tongues. Some time after, they came to Dholka where they held meetings. When

we came in from touring February 26th, we met them there. Some of the missionaries at Dholka had been filled with the Holy Spirit and were speaking in new tongues. After staying two days we returned to Kaira. Here we were all of one mind. All very hungry for

THE FULLNESS OF THE HOLY SPIRIT
and at the same time very much afraid to be influenced by anything that was not of God. We had read much about the "Tongue Movement" and many warnings against it, so we did not feel sure that it was of God but we earnestly asked the Lord to show us. On March 9th our sisters came from Dholka to Kaira and our first meeting was held the same evening. God showed me that I did not need to be afraid to seek anything according to Scripture. And as new tongues were given to those who received the Holy Spirit on the day of Pentecost and after, they would also be given now. I thanked Him and began to wait upon Him for the Pentecostal baptism of the Holy Spirit. Praise His holy name! He did not keep me waiting long. On Sunday evening, March 15, He most gloriously filled me with the blessed Holy Spirit, and on Monday afternoon the Spirit began to speak through me in an unknown tongue. After my baptism the blessed Lord kept me in my room alone with Himself for seven days. Oh, those were glorious days! He revealed many things to me and I was so filled with His presence that I felt very little need of food. Soon after, I left Kaira and came here to Sabarmati to take up the work of Miss O'Donnell, who went home on furlough. So far, I have not received power to work signs and wonders but the presence of the Lord is very real to me and He has used me in the ministry of intercession more than in anything else. Sometimes I am kept with the Spirit Himself praying through me for hours at a time. Often for people whom we have met and talked to in the villages, and often for God's children that they may be filled with the Holy Spirit. Sometimes He groans and prays through me in an unknown tongue. Yesterday morning Sababai (my Bible-woman) and I went to a village: we talked to the people in two places and when about to leave we called to see a man who is suffering greatly with a bad foot. He has been suffering in this way for two years. Sometime ago he went to the hospital at Ahmadabad but the doctor can do nothing for him and says the only hope is to have the foot taken off and this the man is afraid to have done. After singing and talking
to the few people gathered on the veranda for about half an hour, we asked the man if he would like to have us pray to Jesus for him. He said he would be

VERY GLAD TO HAVE US DO SO.

As we began to pray, the spirit of prayer came upon us and we were kept praying for the salvation and the healing of that man and for other people of the village and we were not able to leave the place until nearly seven o'clock in the evening. The man was kept there too and none of us felt the need of food or rest. We did not have the joy of seeing the man healed, but we are sure God will work in that place both for that man and others. Praise His name!

God has done a gracious work in the heart of each of the native workers and they are all earnestly seeking the baptism of the Holy Spirit but so far only one of them, Lila Kharji, has been filled with the Spirit.

Pray, dear readers, that all may be filled with the Holy Spirit and that we may come behind in no gift but that the Holy Spirit may divide to each one of us severally as He will, for the glory of God.

Items

R. AND MRS. C. EICHER have moved to Bodwad, the new home of the Marathi Boys’ Training School. Brother Eicher has been hard at work there for some weeks, superintending the building of living rooms and class rooms for the students. He now has enough done to open the school and he and Mrs. Eicher and family are occupying a part of the finished quarters until a bungalow can be built for them. Their post office is Nargaon, E. Khandesh.

Mr. Aurenheimer, the business manager of the INDIA ALLIANCE is now stationed in Chalisgaon, Khandesh, and all communications intended for him should be addressed to that place.

Mrs. J. P. Rogers has been seriously ill in the past few weeks. Pray for her complete recovery.

Miss Bushfield is in the famine districts to help rescue homeless orphans for Pandita Ramabai’s work. She writes that her temporary home is in a mud hut with a door so low that she must stoop to get in and out. Already there are gathered about her some sixty rescued waifs. The village where she is working is under “the pestilence that walketh in darkness”—cholera, that awful terror which ever follows in the wake of famine.

Mr. S. Armson has had charge of the work of Prospect Farm at Ashapur since Mr. and Mrs. Greengrass left for furlough.

Some one has defined an ignorant man as “one whom God has packed up and men have not unfolded.” And every child is a bundle of wonderful possibilities that God has packed up for men to unfold. A good many years ago a child was born that showed so little sign of life that they turned their attention to the mother, and paid little heed to the babe, thinking it was of no use. But some one discovered that there was life in the little body, and they began to care for the child, too. The babe lived, grew to boyhood, and manhood, and became the father of Henry Ward Beecher and Harriet Beecher Stowe. The children are all worth saving, their souls as well as their bodies.—Sel. in Exchange.

The Mid-India Christian Convention will be held in Jubbilepore, October 22nd to 29th, 1908. The Secretary writes concerning it, “It is hoped that the Missionaries of Mid-India will take the Convention upon their hearts and into their prayers, will seek to arouse the interest of the Indian Christians under their care and make every other possible effort to ensure the complete success of the Second Convention.

Mr. and Mrs. Fletcher, with their little daughter, Gladys, expect to start for Australia on furlough, in September. We are not glad to see them go from us but we are glad for the prospect they have of a rest. God has blessed them and used them and has more for them to do. Brother Fletcher’s testimony given with no uncertain sound, is that he knows God better when he came to India and that the distance between himself and the world has grown greater. That is a good thing to be able to say.

“No ministry can succeed without much praying, and this praying must be fundamental, ever-abiding, ever-increasing. The text, the sermon, should be the result of prayer. The study should be bathed in prayer, all its duties impregnated with prayer, its whole spirit the spirit of prayer.”

“In every ministry weighty for good, prayer has always been a serious business.”

“No learning can make up for failure to pray. No earnestness, no diligence, no study, no gifts will supply its lack.”

“To men who think praying their main business and devote time to it according to this high estimate of its importance does God commit the keys of His kingdom, and by them does He work His spiritual wonders in this world.”
### List of Alliance Missionaries.

#### BERAR—

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<td>Daryapur</td>
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