The India Alliance

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“OCCUPY, TILL I COME.”
Christian & Missionary Alliance.

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The India Alliance.

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WHAT THE FACE SHOWS

BY REV. JAMES M. GRAY, D. D., DEAN OF THE

MOODY BIBLE INSTITUTE

"A man's wisdom maketh his face to shine, and the boldness of his face shall be changed" (Eccles. 8:1).

We constant working of the human mind, and the beat of one's life, are certain to be displayed in some way in the physiognomy. We study a man by his countenance. It is easy to tell the thinker from the man who gains his living by his muscles. And then, too, you can distinguish between thinkers. There is the extensive thinker and the intensive one, the thinker of affairs and the thinker of ideas and principles. There is the thinker in his store and the thinker in his study, and you can tell the one from the other as you pass them in the street. Their looks betray them.

In the Moody Bible Institute we often get students from the farm, the shop, the store, who have done no studying for years, and then perhaps only what is represented by the grammar-school. But they take two years with us of solid work, a minimum of twenty-seven hours a week in mental labour, and when they graduate, the fashion of their countenance is altered, and the lineaments of their faces have been melted and run in a new mould. A photograph taken before and after these two years' experience, reveals interesting data for the physiognomist.

WHEN TRANSGRESSION IS FORGIVEN.

But presumably the wisdom of Ecclesiastes may be taken in another sense. There is not merely the wisdom of the intellect, and that of which James speaks as earthly, natural, and demoniacal, but the wisdom which cometh down from above, and "is first pure, then peaceable, gentle, easy to be entreated, without partiality and without hypocrisy." This is the wisdom a man has who accepts Christ, Who is made unto him "Wisdom." He comes into possession of a cheerful soul (as one of the commentators says), a cheerfulness born of the knowledge that his transgression is forgiven and his sin covered, and that all is right between God and him forever.

Sin, selfishness, and the anxiety and fear growing out of them, show themselves in the facial expressions of men, as blood disorders show themselves in the texture of the skin. There is a harshness and stiffness of feature in the unregenerate which departs soon after they are born again, surprisingly soon sometimes, giving way to lines of softness and refinement tersely expressed in the words: "The boldness of his face shall be changed."

BRIGHTNESS DOUBLED.

Ewald translates this, "And the brightness of his countenance is doubled." It may have been bright by nature, but grace increases its shining an hundred-fold. This is not, of course, the miracle of Moses, the skin of whose face shone, or sent forth beams, so that they who saw him when he came down from the mountain were afraid to come nigh him. Neither is it the miracle of Stephen, of whom it is said that all who "sat in the council, fastening their eyes upon him, saw his face, as it had been the face of an angel." And yet is it not some expression of the life of God who shines in the hearts of believers to give the light of the knowledge of His glory in the face of Jesus Christ?

Everyone remembers the transformation in the countenance of Mrs. Whittemore's "Delia," between what she was as a denizen of "Mulberry Bend" and what she became as a saved and consecrated worker for Jesus Christ; and like transformations are familiar in the lives of Jerry McAuley and Sam Hadley, and countless "graduates" of the Water Street Rescue Mission in New York, and the Pacific Garden Mission in Chicago.

THREE LUMINOUS FACES.

But these are extreme cases, too extreme, indeed, to express the idea of Ecclesiastes as it lies in my mind. The testimony of Dr. A. B. Simpson is better. He is giving a memorial
“Three faces are looking down on us from heaven—three men who have been very near and dear to us as these years have gone by. The first is the face of John Cookman, a face of love. The second is the face of A. J. Gordon, a face of peace. The third will henceforth be the face of Henry Wilson, the face of light, of sunshine, and of hope and gladness.”

Having known two of these men, I can bear testimony to the truth of this witness concerning them.

Oh, how much there may be in a face! “They looked unto Him,” says the Psalmist, “and were lightened, and their faces were not ashamed.” The American Revision puts it even more beautifully: “They looked unto Him and were radiant, and their faces shall never be confounded.” In His light, we not only see light, but reflect it. And they of whom this is true shall find it an everlasting light. Their faces shall never be confounded. They shall be like Him, for they shall see Him as He is. Who would not some time offer the poet’s prayer:

O Spirit of the Mighty God, uplift my faith,
Till heaven’s precious light shall flood my soul,
And the shining of my face declare
That I have seen the face of God.

The oil that maketh the face of man to shine, that giveth him a heavenly and eternal lustre, is the oil of the Holy Ghost. May He fill all of us in whom He dwells!—Faith’s Record.

Knowledge is the fuel piled up in the fireplace. The mantel is of carved oak, and the fenders so highly polished they seem almost to send out warmth, but the thermometer is working down toward zero, and the people are shivering. The spark of living fire is essential. Then how all changes! There must be fire from above to kindle our knowledge and ourselves before any of the needed results will come.—S. D. Gordon.

The intercessor must be a Messenger—one who holds himself ready, who earnestly offers himself personally to receive the answer and to dispense it. Praying and working go together. Think of Moses—his boldness in pleading with God for the people was no greater than his pleading with the people for God. We see the same in Elijah—the urgency of his prayer in secret is equalled by his jealousy for God in public, as he witnessed against the sin of the nation. Let intercession be always accompanied, not so much, by more diligent work, as by the meek and humble waiting on God to receive His grace and spirit, and to know more definitely what and how He would have us work.—Murray.

HE wording of the subject as given to me implies a fact and inquires for the reason or reasons for it. The fact implied is that Christianity is making progress in Bombay but that it is slow, and the first thing to be done is to inquire whether the implied fact is actual and then if it is seen to be so we are to seek for the reasons for it.

In dealing with the question of fact there arises the difficulty of finding a standard by which to judge, for what would seem slow progress to one person might seem rapid or at least satisfactory to another. There is no question that it is making progress but there is the serious question whether the progress is satisfactory. I did not have the wording of the subject but I fear that we shall have to agree that the implied fact is real.

There is also the little word “so” which implies that we might expect the progress to be slow but not so slow as it is. If it is true that it is slow and even slower than could reasonably be expected then the situation is serious and well worth our most candid and prayerful consideration.

There are about seventy foreign missionaries in Bombay and twice that number of Indian workers, pastors, evangelists, teachers, and Bible-women. A large force of workers, implying the expenditure of large sums of money; and if the results are not satisfactory we ought to seek to find out the reasons and to set about at once to find remedies.

It is about a century since mission work was begun in Bombay, and to-day in a city of about 980,000 people there are about 2,000 Indian members in the churches. I have gathered statistics of ten distinct missions, viz.:—the C.M.S., the Z.B. & M., the Methodist Episcopal, the U.F.C. of Scotland, the S.P.G., the St. John’s Mission, the American Marathi Mission, the Wesleyan, the University Settlement, the Y.W.C.A., the Y.M.C.A., and the Alliance Mission.
I have not given separate statistics for each mission for I wish to avoid anything like a comparison of missions, nor have I made any comparison between educational, medical and evangelistic work for I believe that all are legitimate forms of mission work. Various people have varied gifts and feel called to various forms of work but as Christian missionaries sent out by Christians of the home lands or as Indian Christians engaged in mission work, we are all working for one common end, the evangelization or the Christianization of this great city. Nearly one million people to be influenced by us, some would say to be evangelized, others would say to be Christianized by us. We need not stop here to define these terms; but Christ's great commission to His church was to make disciples from all nations, so that we may accept as all said, "Except a man forsake all that he hath he cannot be my disciple," so that we may not be able to decide who are really such.

We must not lower the standard or allow ourselves to be content with doing anything less than making disciples whom Christ will own as such. We may rejoice that thousands are willing to listen to and to read the gospel, that many are serious and are really exercised concerning their personal relation to Christ, that many seem not far from the kingdom of God; but until they are really inside, "translated out of darkness into the kingdom of God's dear Son," we must not allow ourselves to be satisfied. "Almost but lost" may be the sad end of thousands in India as in the home lands, who have heard the gospel fully and have admired it and have even defended it, but have not actually received Christ as their personal Saviour and King and by so doing become the sons of God. They have to the end of life been ashamed of Him before men and have for fear of men refused to obey Him. All the preparatory work done in S.S. and day schools has its place and I am sure none of us would want less of it done.

There are some 2,000 persons of all ages in the Sunday Schools of the city and about 3,000 Christians and non-Christians studying in the mission schools, of all grades from primary to college, and we may hope much from this work. Counting 2,030 members of Churches, 2,000 in Sunday Schools and 3,000 in day schools of all grades we get a total of 7,030 church members and adherents or about 4% of 1% of the population of the City. Many of these are counted twice as many of those in Sunday Schools are also in day schools, and many church members counted in S. Schools. And even so, the number of adherents, allowing for 600 baptised persons not in Sunday Schools, we get 8,000 members and adherents or about 4 1/5% of the whole population of Bombay. Perhaps for the last fifty years the increase of the working force, foreign and Indian, has kept pace with the increase of the general population. The ten missions report 120 baptisms of adults last year, about 6% of the membership of the Churches. At that rate allowing for deaths and other losses it would require perhaps 20 years to double the number so as to have 2/5 of 1% of the population in the membership of the churches. I think therefore that we shall have to conclude that the progress of Christianity is slow and so slow that we ought seriously to seek to find the reasons and also to discover remedies.

Reasons:—These must be found either in the character or fitness of workers or their methods on the one side or else in the character and condition of the non-Christian people among whom we work. We will take these up in inverse order, considering the character and conditions of the people first.

We have four communities:—Hindus, Mohomedans, Parsees, and Jews, including Beni-Israels. These I have given in the order of numbers. It is not my purpose to enter into a general discussion of each class. We all know something of them and much might be said of difficulties in work in each class but after all has been said Christ has commissioned us to make disciples from all of them.

The more one studies the subject the more one sees that human nature is wonderfully the same everywhere and although there may be many forms of temptations and difficulties, yet they may be grasped so as to show that they are more nearly alike than they at first appear to be.

We recognize caste as one of the greatest hindrances among Hindus but almost the same difficulties are met by Mohomedan, Parsi, and Jewish converts. They are cast out by their communities so that they cannot live in their homes and influence their non-Christian friends, as converts can do in China, Japan and even
in Ceylon. This is one of the great difficulties here in India, and how to deal with it is one of the great problems. There is danger of doing too much for the would-be convert and making his way too easy or even holding out an unworthy inducement; but on the other hand there is perhaps the

GREATER DANGER OF DOING TOO LITTLE.

People who have always lived in caste have a helpless feeling at the thought of leaving it or being outcasted, which is more of a difficulty to them than a Westerner is apt to understand. It is not that so much financial help is needed, but love and sympathy and wise counsel and practical direction and assistance in finding suitable employment and in finding a home, a safe and helpful dwelling place. A young Brahman convert once said pathetically, "I looked into the eyes of the missionary to see if I could trust myself to him for the future; for well I knew that when I left my home, I would have no human friend, no means of support save him alone."

A missionary tells of two young women of good caste who wished to become Christians but their father dissuaded them on the ground that before baptism they would be carefully treated but afterwards abandoned.

It is a serious question whether much more should not be done in the way of really good hostels for young men and women and a practical labour bureau where converts could have homes and could be helped to find employment, with the understanding that they would pay back as far as possible. These hostels could be supported by all the missions and would form a bond between the converts and thus help to unify the Indian Christian community, an end to be sought for by all. The expense would not be great for there could be various grades of board and lodgings, according to the classes from which converts come and the amounts they are able to earn. The help should not be enough to form an inducement to become a Christian but only enough to relieve real hardship.

To say that the people are peculiarly under the power of the flesh may be true, and is a real difficulty but it is also true that we bring them a gospel which says that, "where sin abounded grace did much more abound." It is still true as in the time of Christ that publicans and harlots are more willing to accept salvation by grace alone than the self-righ-

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THE INDIA ALLIANCE.

AN INCIDENT

BY V. ERICKSON

We are sitting on the ground in the outskirts of the town, surrounded by native houses, telling the sweet old story to a group of women and girls who have gathered and seated themselves in front of us. They manifest no interest in what we are saying. The older women stare at us blankly or scrutinize our clothing to see how it is made. The girls nudge each other now and again, giggle and pass remarks about the Sahibine and the Christibai. A very unpromising audience indeed, but we feel God has sent us and there must be some one here for whom He has a message. After a little, we notice a sad faced woman sitting back of us. She is the picture of despair and seems to have lost interest in all about her; still, she listens. As we tell of the home which Jesus is preparing above, and the dear ones (still our own) who are waiting there, her face changes. She edies nearer and nearer until she is close beside us. "Is this true?" she asks, her voice trembling with emotion, adding, "Oh! I am a poor, desolate woman. I have lost my little boy, my only child. My heart is broken. I can do nothing but serve Him day and night." We assure her that it is not only true but is all for her if she will accept God's offer of salvation and let Him prepare her for that home above. As we point out in simple language the way of Life a gleam of hope brightens her sad face. Her aching heart seems touched with a flood of love and joy that she has never felt before.

Suddenly a man appears in the road near by. A call, a sign—our woman is gone—to what we cannot tell—perhaps to suffer abuse for listening to the words which shed a ray of sunshine on her dark and lonely path. We have not seen her since but we know that the kind Father who sent a message of love and comfort to that lost and sorrowing soul is able to keep the precious seed and cause it to spring up and bear fruit unto eternal life.

Ah! dear friends, she is only one of the many of India's oppressed and sorrowing women who are snatched away as soon as they manifest the least desire to accept the invitation, "Come unto Me."

When we enquire for them they are always "too ill to see" us or, "are not at home," so
their relatives say. We only pray and leave them in the hands of Him who loved and died for them as well as for us.

Prayer has removed obstacles and relieved some of these captives but there are many more to be set free and we ask you to unite with us in holding them up before the throne continually. May we know more and more about prevailing in prayer for souls that have heard the word. For every one who is called to preach the gospel, many are needed to stand by in prayer and to give of their means to move the work forward. Those who are faithful in these ministries will also share in the reward when "we come rejoicing bringing in the sheaves."

HARD HEARTS
By O. Dinham

We have very few near-by villages, practically only three that can be termed near-by, and during these very rainy days that we have been experiencing for the last two months, our efforts have been concentrated in about six villages, and some of the people in these villages seem to be gospel-hardened. Yet we get little glimmers of hope and encouragement from time to time.

We had one of these experiences only the day before yesterday. The native worker and I went to a village about two miles from here and spoke to a large crowd of men that had gathered in the chowdi (rest house). One of the men present was very talkative and made a number of rather unpleasant objections to what we had to say. At last, one of the leading men of the village spoke up and said that he was very sorry to hear the man referred to, speaking to us in such unfriendly terms and that he wished us to understand that the objector was not a man of their village, but was only there on a visit; that we should not permit his unfriendliness to interfere with our visits to them; that his sentiments were not the sentiments of the people of that village, but that they enjoyed our visits and hoped that we would continue to come as often as possible. We were very glad to hear his friendly remarks and trust that ere long we may see the power of God manifested in this village, in the salvation of precious souls. There is a lot of unrest in India just at present. Just lately, one of our own friends, a young lady of the Poona Mission, was assaulted and very cruelly beaten by a mob of men, without any provocation whatever.

SHOLAPUR LEPER ASYLUM
By Zella McAuley.

"As thy days so shall thy strength be." In response to a request for some news of the Asylum I am pleased to give a few incidents which will be of interest. I learn from the report that on the 21st of November, 1899, the first leper came, in the height of the famine of that year, from the Nizam's Dominions. He was sheltered in a grass hut in the beginning and later, when he was followed by four other men and one woman, the hut was too small and they were removed to a hired house in Matiby, near a large garden. Afterwards the number increased to thirty. Then the Mission to Lepers in India and the East, through Mr. Baily, built comfortable houses for them near the government telegraph office, quite out of the city. Ever since, the work has rapidly increased. Since the beginning of the work 242 lepers have been admitted. At present we have eighty.

They come and go.

Some are on leave now. Of this we do not much approve but if they do not have permission to go they disobey and run away. The Government may apply the Leper Act by and by and then they will be compelled to come in. This would be good for them and for the public, for leprosy is certainly contagious, not only through the touch of those suffering from it, or through eating food prepared by them but by inhaling their poisonous breath. But these poor people do not seem to understand the need of taking precaution, especially in the way of strict segregation. However, Dr. Keskar has a strict rule here that all lepers must separate themselves from others and this they understand when they enter. It would be excellent if all leper asylums were so.

Some may wonder if I am still happy in this work and some have asked, "Do you ever doubt your call?" I can say that I am sure the Lord has called me to this work and that He keeps me happy. I love these poor outcasts more and more. My prayer is that my love for them may be compassion like Jesus had. His example in His treatment toward the leper helps me daily to endure and

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Editorials

For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Rom. 8:29.

EVERY family has traits which distinguish its members from other families. Because of this one can often understand without being told, that a certain individual is another individual's kinsman. This mark of relationship holds good among the children of God and there too one may pick out members of the family by marks or traits which are not found in the children of the world. That which distinguishes them is a certain beauty which no one can have who is not a member of God's family—not a mere outward beauty of features or form but an inward heart resemblance to the firstborn Son who is altogether lovely. It might then be said that all of God's children are beautiful, but it is more exact to say that they are all capable of becoming beautiful.

In new-born babes the marks of relationship are not always very pronounced but with development they become more clear and in maturity they cannot be hidden. Babes in Christ do not at once have all of His beauty, perhaps only a little of it, but they are "related" to Him and if they go on to maturity they will shine in His beauty. The reason some old Christians are not beautiful is that they have never left spiritual babyhood. Still, if they are born from above they are of God's family and have the heavenly inheritance. This relationship gives a community of interest among the members of the family which no outsider can enjoy. We differ widely as to what we are and what we have by earthly birth; but here is a kinship which is stronger than the barriers of wealth or poverty, beauty or homeliness, brightness or dullness. It breaks down every middle wall of partition and leaves "neither Jew nor Greek, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." And this oneness is not merely because we have thought about the same things or have desired the same desires: neither is it any popular phantasy about "the fatherhood of God and the brotherhood of man." It is kinship in the realm of a new creation. It is (may we say and think it reverently) blood relationship with the Lord Jesus Christ. Oh how wonderful to have Him for our elder Brother and through Him to be members one of another! No marvel that John exclaimed, "Behold what manner of love!" Children of the world who have a good "family tree" on which to grow and who have inherited natural beauty are often proud of their pedigree and vain of their beauty. We who are born of the Spirit cannot be vain, or take any pride in ourselves, but we may seek to "grow up" and be like Jesus. No one of us can be a "perfect man" until we are in the stature of the fullness of Christ (Eph. 4:13); like David, we cannot be absolutely satisfied until we awake in the likeness of our Lord (Ps. 17:15). It is not until now we can be hastening unto the day when we shall be like Him (1 Jno. 3:2, cf., 2 Peter 3:12), and by beholding Him we are changed by the power of His grace into the same image (2 Cor. 3:18). Will not the knowledge of God's marvellous love cause us to pray with Moses (Ps. 90:17), "Let the beauty of the Lord our God be upon us?"

* * * * *

The learned professors of a rich and popular university in America have recently published a book in which (it is said) they announce that Christianity has no new truths to offer the world, i.e., that other religions taught or teach the same things claimed for the Christian religion. Having thus disposed (? of our Lord and Saviour they tell us who are missionaries (indirectly) to stop "jungle preaching" and give the people philosophy and science (?) instead! Most of us would not be able to do much on that line if we wanted to, but we are glad that we have something better than such nonsense to offer to the lost millions of India. "Philosophy and vain deceit" (Col. 2:8) will do no more for these people or, for those poor professors either, did they but know it, than the fig-leaf aprons did for Adam and Eve when they tried by such means to hide their sin and shame from God. We need never be "ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth." The knowledge that satan attacks the truth from such a source should cause us
to adhere more closely than ever to the preaching of the Cross.

The cool season is at hand and the missionary’s thoughts are turned to the vast, outlying districts of his parish. He sees in imagination the scores of villages in which there is no messenger of the cross and no one who knows and loves the Lord Jesus. He longs to be there to tell again the story of life and hope. Will he be able to go? There ought to be no question about it. Yet there often is. Touring means extra expense and though the missionary may be only too glad to live the “simple life” he cannot go on tour without some provision for it. He may be willing to tramp the dusty roads and work in that way to the extent of his very limited strength when a few extra dollars per month would enable him to hire a team of bullocks and do twice the amount of work with far less fatigue, but he cannot do even that if he has no money to hire the moving of his tent and provision box from one district to another. Then the “box” needs replenishing occasionally, too.

Dear friends in the home land, if you want to do a good winter’s work for the Lord in India this year, send to some one of your missionary friends the help that will encourage his or her heart and open the way to the villages of the county that constitutes that one’s parish. The touring season will go on till next March and even after that your help will be opportune.

SOLAPUR LEPER ASYLUM
(Continued from page 53.)

to take up daily the work that I think He would do if He were here. I follow on day by day. I realize His wonderful keeping power and His grace sufficient. I can still give the same testimony that I gave in my last letter. I never get lonely.

He is my Comforter.

He promised never to leave me alone even while living alone. Naturally one could not in one’s own strength. It is very precious to prove Him in all these things as the ever faithful One.

Yesterday we had the Lord’s supper. About forty lepers partook. It was a very solemn service yet also one of joy. In the afternoon a poor woman died. She had been ailing for some time and was very poor and miserable. So few cared to minister to her but to me she was another “odd sparrow” and I praise God for the privilege. About two weeks ago she confessed her belief in Jesus and before she died was baptized. After that there seemed to be such a peace and rest in her life. Before laying her to rest two lepers were baptized. Then communion followed, in which the Lord blessed us. I for one felt a new touch from the Throne. Afterwards, we held a short funeral service. It was already getting dark and when we reached the cemetery it was dark and we had to bury by lantern light. I had often heard of such scenes in India but never witnessed one before. If it had not been for our great hope and expectation of the resurrection and our Jesus coming again it would have been gloomy. But in the darkness of the night He was our Light and dispelled the darkness.

Praise His name! He is precious and we praise Him continually for what He is to us and for what He is going to do.

Pray that not one of these lepers may be left out of that fair land. Many have come but some remain away still. Some are inquiring and I believe are Christians at heart, but something is holding them. May the Lion of Judah soon break every chain. Our class in the morning is encouraging and the people listen attentively.

We are building a new hospital which will soon be completed. It will be a great help. With it we can care better for the bad cases and can keep them away from the healthier ones. I must say, it is wonderful how happy and contented they are, considering their sad state. We try to keep them in work and at different duties,—cooking, working in the garden, keeping the compound in order, etc. We have some very bright boys and girls in school. Their teacher also is a leper but a Christian. These boys and girls are very fond of singing and spend evenings in this way. Our prayer meeting each evening is usually very earnest and the praying is simultaneous. The lepers are very humble people.

When they disobey or make a mistake they are very willing to put it right. Sometimes their disease affects their minds and one has to look over a great deal. Poor souls! They have not much in this world. When one looks at their miserable bodies, how disfigured, fingers and toes gone, it makes one look forward to Jesus’ coming more earnestly and
to rejoice that there is a place prepared for these the least of His, where those who trust Him will be whole and clean through His precious blood.

May all who read these lines pray for these dear people and for Dr. Keskar who is our superintendent, and who needs new life and quickening. God has blessed and used him in this work and also among orphans.

May the Lord bless you all and keep us ever in this work. During the last three weeks we have been in terrible condition but we missionaries thought it was in a terrible condition but we missionaries thought it was in the mind of God to heal her for His glory if we would but stand fast in prayer and faith. This we did with much confidence that He would do the work. At the same time we did all we could in nursing her to make her comfortable, especially dear Mrs. Stanley stood by her so faithfully.

It was painful to see her suffering so. It seemed we all had such joy in expecting to see her perfectly healed that even though at times she was almost gone we could not but believe God would restore her. But God's thought was not our thought, nor was His way our way, and His way was to take her to Himself. This was a great blow to our faith but the Lord gave us grace to overcome and we soon saw it was our mistake not His.

A few days before dear Jumco went to be with her Lord, I began to notice a pain in my left lung; it seemed just where this woman suffered so intensely, and every time I went in to see her the pain seemed to increase. The enemy was determined to do mischief somewhere, but I knew that God is faithful, and I rested in Him, but I did not continue going to see her often the last few days as my lung was sore and would be more likely to take disease germs.

The night she passed away, after having gone to look at dear Jumco's face once more, I went to bed and there I lay for three weeks. During that time I suffered much in my left lung and bronchial tubes, and had slight chills and fever, and coughed with much difficulty. During all this time I had no appetite but had to force down every bit of nourishment that I took.

It was a long, hard test of our faith and we could not understand why we could not meet God in it. I was anointed and prayed with and many of our dear fellow missionaries stood by us faithfully in prayer, yet no deliverance came; instead, I always took fresh cold as the weather was very trying, it being the rainy season. I was in a constant sweat bath, partly from the effects of the weather and partly on account of my extreme weakness.

The last week I was in bed I began to get a little better in some way and indeed it was so little that we could scarcely tell there was any change from one day to the next; and yet I was improving a little. This was very discouraging to me as I thought, "The Lord will not receive the glory and praise, as people will say it was only a natural healing."

On Sunday evening, just three weeks from the night I was taken sick, I was suffering in my lung and felt so discouraged, wondering when I would be healed and I thought of my little darling who, I thought, needed my care, (although I knew she was receiving good care). While thinking thus my heart again cried unto God and in a simple, child-like way I asked the Lord to take the pain in my lung. Very soon I realized that the pain was gone and the work had really been done: my lung was as if nothing had ever ailed it. Oh how I praised my God! and how sorry I was that I had gotten discouraged.

The next morning I got up without a pain anywhere except that I was very weak, having eaten but very little for four weeks. After a few days the enemy fired another dart but this time it was not my lungs. When I swallowed any food or drink I suffered agony. It covered such a space in my body I could not locate it, but oh how I suffered! yet only at the time of eating or drinking anything. This
A DAY AT BODWAD BIBLE TRAINING SCHOOL

BY DAISY MILLHAM

We went to assist Mrs. Eicher with Sunday services and Monday's classes as Mr. Eicher was called away to another station, where the Lord's Supper and the dedication of some children were to be observed.

It was nearly 2 p.m. when we came in sight of the long, low-roofed building which the boys informed me was the "School." Soon we reached the house and found ourselves in the midst of a veritable spiritual bee hive. Such happy boys and such happy missionaries! Again and again the voices of those engaged in their allotted work were raised in praise to our heavenly Father,—praise which one had only to hear to know it came from the heart.

We found baby Bert ill, oh so ill! It seemed the little life might soon go out. and when it was suggested that perhaps Mr. Eicher had better not leave, our hearts were touched as he said, "I dare not let my children come in between me and the work; I can only commit them to God and go on." And dear Mrs. Eicher so brave and willing to let him go for Jesus' sake. Ah friends! our souls caught a fresh vision that day of the spirit of the Master. We realized that here were two souls, ready to sacrifice all and to "count it all joy" in thus doing. Our friends as yet have no suitable house to live in. Two of the class rooms have been appropriated for that purpose, so that boys and missionaries really live together under one roof. When we speak of class rooms you must not think of oiled floors, fine walls and ceilings, but of a simple mud floor with brick and mud walls and only the tiles for roof and ceiling; and yet if you would see contentment with an overflowing spirit of praise come to Bodwad. The spirit that reigns there is infectious and it will do you good. The Sunday services with the students were not a trial or drag but rather a time of refreshing from our Father's hand. One felt the response of spirit, the reaching out of faith to receive all, and as we tarried together at His feet after the evening service it seemed that the blessed Holy Spirit was poured out as oil upon us, and hearts were melted and brought low as one after another in prayer sought to express love and gratitude to Him who has bought us and washed us from our sins in His own precious blood. At 11 p.m. we retired and it seemed but a short time ere we were roused by the quick, decisive ring of a bell. "What is the matter?" we ask. "Oh nothing, it is four o'clock and Shranan, the head master is ringing the rising bell." A few moments later and all the boys are up, ready to gather their portion of "manna for the day." Oh how the hours fly! And during the morning, as the busy hum of study goes on, and the different classes every hour, our thoughts go back to dear old Nyack and the teachers there who so faithfully and lovingly gave us of their best and helped us to where we are to-day. In the afternoon the work changes somewhat. Some of the boys are in English classes, some are doing their three hours' manual work, and three of the boys are sent to a nearby village with us to preach the gospel. As we pass through the narrow streets the doors of most of the houses are closed and we wonder if we will get a hearing to-day, and yet, the coming had been preceded by such prayer we feel sure there is some one, and soon we find that one—a dear old woman. As we stop and enquire after her health she meets us half way by asking if we have come to steal boys from their village for that new sahib, meaning Mr. Eicher. (They had heard that he had many boys whom he had gotten that way.) Then she hastens to add, "All of our boys are out in the field to-day, and you can get no one here." The boys from the school assure her this story is not true and invite her with her family to visit the school and see for themselves. "Well," she says, "we were warned by a guru (religious teacher) to look out for you," Then again, her woman's curiosity getting the better of her, she leans forward and asks, "What do you do with all those boys anyway?" This is our chance and David the young catechist from
Bhusawal is not slow to seize it. Others, both men and women, now gather while he speaks to them, not in the old set way of repeating a lesson committed to memory, but with a new-born zeal, earnestness and pathos that are the result of a new life in the Holy Spirit. Eternity and God's claims upon this people are more real to him today than we who are praying while he speaks. It is marvellous the power with which he witnesses to the atonement of Christ; the tenderness with which he pleads with the people to repent and forsake sin; the authority and boldness of his tones as he faces the high-caste men and tells them that God will not wink at sin and that all must stand before the judgment seat of Christ. The message lays hold of hearts and in the silence which follows the old woman asks again and again, "What is His name? What is His name? Will He hear us?" We leave this spot and go to others, always followed by this one dear old woman ever and more asking, "What is His name? Tell me again." In one place while we are speaking she draws near and says to another, "They say this wonderful guru is coming again and we shall all see Him." The other turns in surprise and asks, "Is this true? Is He really coming? Will He come to-morrow, do you think? or the day after? or very soon?" Slowly we go over the "sweet old story" again, and then, as the sun sinks down over the distant hills, we turn our feet homeward. Tired? Yes, but oh so happy and thankful to get the message to "His own" who yet must be gathered out from among the heathen ere He comes! At nine a.m. we left for our own station, Bhusawal, feeling it had been a rare privilege to come in touch with our brother and sister Eicher and the work they are doing for Jesus' sake. We commend them with all the dear boys to the prayers of our readers, in Jesus' name.

POSTSCRIPT

Since the above occurrence the catechist David Orphanage.

One of the greatest follies of the day is to set an accurate technical knowledge of prints. It requires aesthetic sense to make a man a competent teacher of art. It requires spiritual sense to make a man a competent teacher of the Bible.—Turvey.

WHY THE PROGRESS OF CHRISTIANITY IS SO SLOW

(Continued from page 52.)
teous pharisees, only they need to hear not abstract reasoning or perplexing theology but the simple gospel which is still foolishness to many of the educated people here in Bombay. And especially they need to hear the testimony of witnesses who have been saved. Many have heard much preaching but little testimony and it all seems above them. No men or women in Bombay are more under the power of the flesh than thousands in London or New York were five years ago, who have been saved and are now clean and spiritual men and women, eager to tell others who are still lost of the Christ who has saved and who keeps them.

The dense stupidity and ignorance of the masses form another great difficulty and yet it is wonderful how quickly they understood the story of God's love as revealed in Christ. Their heads may never hold much theology but their hearts can know Christ and they can be saved from their besetting sins as truly as the more intelligent can be. It is the glory of the gospel that it is suited to the child and the stupid and the ignorant as well as to the most highly educated, for it presents a Person who comes in to be an ever present Friend. It may need to be put into language to suit various classes but it is the one gospel of God's grace.

We have already touched upon methods of work and suggested some remedies for wrong methods. We doubtless have much yet to learn in the way of methods of work. I believe strongly in open air preaching but I believe that too large a proportion of it has been done by poorly equipped men who have preached a good deal of badly mixed and incomprehensible theology from memory, and too often a poor memory. And I can but wonder what, after all, the impression left upon the people is. Bombay needs scores of evangelists, Indian and foreign, who have a real gift for preaching and have a clear grasp of the gospel in its essentials, and especially who have a definite experience of personal salvation and an acquain-
tance with Jesus Christ which cannot come from books alone, who will be witnesses as well as preachers. But the outdoor work at its best must be followed up by indoor meet-
ings in halls, where men who have been impressed by the outdoor meetings can come and hear in more quiet surroundings more full and complete presentations of the gospel. And these indoor meetings again must lead on to personal conversations and prayer, in quiet rooms connected with or near to the halls or at the homes of the workers.

There is need of the personal touch.

Paul said concerning his work at Ephesus that for three years he had not ceased to warn the people with tears, night and day, publicly and from house to house. This shows the intensity of his passion for souls both in public preaching and in personal work.

I would that there might be in Bombay a Training School for such workers, belonging to all the missions.

The same line of thought may be applied to Christian teaching in educational work. The class room is a wonderful opportunity for repeated, reiterated, careful and systematic presentation of the gospel to the same audience day by day for months. There could be no better opportunity. It is almost ideal. The danger is that it should become routine and ordinary and too much like other studies. If this is sometimes true it is not the fault of the method but is a sad failure in the use of a good method. Spiritual truth whether given out in the class rooms or on the street or in the hall should be given out by one whose own soul is stirred profoundly by it at the time. It is a sad truth that the open air preacher on the street or the zenana worker in the home or the teacher in the class room may give out the wonderful truths of the gospel in a cold or perfunctory way which carries little conviction of the supreme importance of the truths taught. Yea, the consciousness of a life far below the teaching may depress the teacher, and the learner be little profited. Doubtless all of us have felt this at times in our own experience and do not need to wonder to whom it applies. Not so much perhaps what we teach as what we are who teach will take hold of people. I think it was said of some public man that he not only told lies but that he was a lie, and it is needful that we not only teach the truth but that we be living embodiments of the truths we teach.

I feel that a real lack in the work in the city is that we know so little of one another's work and I would warmly support all practical plans for a working union of all the forces. The spirit of union is in the air and I am sure it is the Spirit of Christ, the Holy Spirit, who is leading towards a real union of all who have the Spirit of Christ. Details would take time to adjust and organic union may be still far off but a practical working union is within reach. I believe that the time has come when we cannot too earnestly emphasize the importance of the unity of the Indian Church, the whole community of Indian Christians. Various missions as representatives of various Churches and various countries may have to maintain their relations to their home constituencies but I believe that all should work for a united Indian Church.

And now for the last point, our character and fitness as workers. If we have the right to be in the work, filling the places which we fill then we are as truly under the great commission as were the disciples who stood in the presence of Christ as He gave it. He told them of the work and of its urgency. And yet

He charged them to tarry at Jerusalem until they should be clothed with power from on high, for well He knew that without Pentecost there could be nothing but defeat and failure before that little band. It was a supreme act of faith by which Christ committed the results of His earthly ministry to that little company of men and to the Holy Spirit who should empower them for the work.

They knew all the facts of His life and death and resurrection and they had seen Him rise from the earth before them until a cloud received Him out of their sight still they were not ready.

"Tarry until ye be clothed with power." "Ye shall be baptized with the Holy Spirit not many days hence." "Ye shall receive the power of the Holy Spirit coming upon you and," then — not till then —"ye shall be witnesses of Me.

And here we are in one of the uttermost parts of the earth to be witnesses unto Him to the people of Bombay. What the disciples taught as they met the people during those ten days before Pentecost we know not. Perhaps as they had opportunity they told their friends of His last command and promise but they waited until the Spirit came and then began the dispensation in which we live, and the same equipment which these disciples received is for us: the same Holy Spirit and the same measure of His power, for He who baptized them with the Holy Spirit according to His
promise is "the same yesterday and to-day and forever." And we may reverently say that the Holy Spirit is as eager to-day to finish His work in the world as He was to begin it that day when He came as the sound of a mighty rushing wind.

Is not He the remedy for our lack of fruit? Do not we all feel that here in Bombay we need a mighty revival something like Pentecost? Whether with the mighty rushing wind or with tongues of fire or with whatever manifestations it may please Him to give, do we not all feel that we need the same power that Peter and James and John and Stephen and Barnabas and Paul had? I can but ask myself what these six men would have done in Bombay in ten years, and yet we need not envy them their power for it was the power of the same Holy Spirit who still seeks for men and women with whom He may clothe Himself as He did with Gideon of old and as He did with the men and the women of that company who waited for the promise of the Father until they received the fulfilment of it. Have we heard His command, "Go—and preach!" If so have we obeyed the command, "Tarry—until?" We pray, but have we definitely tarried until clothed with power and do we so tarry daily?

If not, then here is the one answer to the question, "Why is the progress of Christianity so slow in Bombay?" The Apostles said, "We will give ourselves to prayer and the ministry of the word." They put prayer first. Perhaps we have failed here.

Mrs. C. Eicher has had a severe illness, but we are glad to hear that the Lord has met her need of His help and that she is on the road to recovery. (Later.) Elmore, brother and sister Eicher's older son, is seriously ill with fever, brought on by exposure to the treacherous rays of Indian's sun. Stand by our dear friends in this their time of trial.

Nothing but the extremities in which Paul was constantly placed could ever have taught him, and taught the church through him, the full meaning of the great promise he so learned to claim, "My grace is sufficient for thee." And nothing but our trials and perils would ever have led some of us to know Him as we do, to trust Him as we have, and to draw from Him the measures of grace which our very extremities made indispensable.—A. B. Simpson.

"He that believeth shall not make haste!" What a word for our own day! He shall not get excited, become fussy, or be thrown into panic! "He shall not make haste!" There shall be progress without much perspiration! There shall be strenuousness without strain! There shall be running without panting! "They shall run and not be weary, they shall walk and not faint." They shall be led with "hidden manna." In the very midst of turbulence shall hearts' ease grow. "He that believeth shall not make haste."—Jowett.
## List of Alliance Missionaries

### BERAR—

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<th>Town</th>
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<tr>
<td>Akola</td>
<td>Mr. and Mrs. R. S. M. Stanley</td>
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<td>Miss A. Little</td>
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<td>Miss B. Eicher</td>
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<td>Mr. and Mrs. P. Eicher</td>
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<td>Amraoti</td>
<td>Mrs. V. Erickson</td>
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<td>Miss L. J. Holmes, Miss E. Case</td>
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<td>Mr. and Mrs. E. R. Carner</td>
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<td>Buldana</td>
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<td>Chandur</td>
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<td>Mr. S. Armson</td>
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<td>Dholka</td>
<td>Mr. and Mrs. S. P. Hamilton</td>
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<td>Miss M. Ballentyne</td>
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<td>Mr. J. N. Culver</td>
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<td>Mr. Alfred C. Snellad</td>
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<td>Mr. and Mrs. R. J. Bennett</td>
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<td>Mr. and Mrs. Greengrass</td>
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