The India Alliance

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The India Alliance.

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THE POPULAR PRESENTATION OF
CHRISTIANITY IN THE VERNACULAR
TO NON-CHRISTIANS

By The Rev. G. E. Phillips, B. A.

The phrase 'popular presentation of Christianity' was chosen with a view to including many different kinds of work, such as street and bazaar preaching, teaching Scripture in caste schools, conversations with individuals, work in Zenanas, and the writing of hand-bills and tracts. The intention of the paper is not to deal with methods of work, but with the topics of addresses, conversations and writings; not to consider so much how we should speak in presenting Christianity, but what we should speak about, to offer criticisms and suggestions, not as to the way in which we should address an audience, or approach an individual, but as to the subject-matter which we lay before our audience, whether in the bazaar, or on the pial, or in the Zenana.

I think it is a fact which will be disputed by none, at any rate here in Madras, that Christianity presented in English receives on the whole a far more respectful hearing than Christianity presented in the vernacular. English lectures, frequently on purely religious subjects, in which Christian doctrine is clearly and boldly stated, are often listened to with interest and respect by audiences of thoughtful, and sometimes influential, non-Christians. The same cannot be said of addresses upon Christianity delivered in the vernacular. Now there are certain reasons for this.

One is, no doubt, that there are not a few persons who regard such lectures, particularly if followed by discussion, as a useful form of exercise in the English language. But this will not account for the presence of many officials and others who have long since left examinations behind them, and who are quite innocent of any desire to improve their English. It is not uncommon to find such men taking a genuine and thoroughly intelligent interest in what they hear in the evening at the English lecture-room, although it is certain that the next morning they will pass by with no interest and with some contempt, the little group of preachers at the street-corner who are trying to expound the same subjects in the vernacular.

A second and probably more important reason lies in the fact that English has been for so many centuries the vehicle of the English language than in any Indian vernacular. The religious experience of England and America has for so long used that language as the medium of its self-expression that it has become a suitable instrument, specially adapted to sound forth all the notes of warning and appeal, of sublimity and tenderness, which combine in the music of the Gospel. Our vernaculars have yet to be tuned to this work. Dr. Pope said that Christian Tamil is waiting now for the touch of some heaven-born genius among the Tamil community to make it as sweet and effective as any language on earth, living or dead. But in the meantime it must inevitably be more difficult to express the most distinctively Christian ideas so as to make a suitable appeal to a vernacular audience than it would be to express them in English.

But even after due allowance has been made for this, still I fear that we vernacular missionaries must sorrowfully admit that more remains to be said. The average address given in English is, I fear we must admit, more thoughtful, more free from crudities, more accurate, and more sympathetic than the average address in the vernacular. It manages to tell more truth with less provocation; it succeeds more often in convincing men that Christ came not to destroy but to fulfil. I think that a jury of impartial middle-class Hindus would confirm this. The majority would probably say that they regarded the ordinary bazaar preaching as

*A paper read before the Madras Missionary Conference.
beneath their notice. I have sometimes spent an interesting quarter of an hour listening to opposition preachers giving their description of Christian street-preaching, and one has occasionally felt that, after all allowance is made for the unfairness of men who have listened with intent to find fault, still there must be something wrong in the preaching which plays into their hands and gives them so many points of attack.

I believe that the less respectful bearing accorded to the preaching of Christianity in the vernacular is partly due to certain faults in our presentation of it. Pointing out faults is always an ungrateful task, but I do it in all humility as one who knows from painful experience how hard it is to avoid them.

First I would speak of faults of doctrine. Perhaps the idea will come as a surprise to many of us; we had thought that we were only too painfully and rigidly orthodox. But I am convinced that with the use of orthodox phraseology our representation of Christianity is sometimes profoundly heretical. The commonest form of heresy is the Sabellian. I will give what I believe is a fair summary of many an address and many a conversation with non-Christians.

"To worship idols is foolish and sinful. There is only one true God. He revealed Himself on the earth in the form of a man, but by the miracles that He performed and by the claims that He made He shewed that He was not man, but God. Those who believe on Him will go to heaven, and those who refuse to believe will go to hell." In short, in words which I have more than once heard actually used in summing up an evangelistic address, "There is one God, and His name is Jesus Christ."

It is hardly necessary to point out that such a message is no Gospel, and is a sad caricature of God's call to men. Where is the real humanity of our Lord? It is so shrunk behind the prominence given to the miracles as evidence of the deity, that the incarnation in the Christian sense is missing. God has assumed for a time a human disguise, just as in Hindu incarnations He assumes human and other forms at will, while His essential nature is unaffected. In fact too often Hindus are reminded that they are accustomed to the idea of incarnation, and that Christ is the true incarnation, without anything being said to indicate that the two kinds of incarnation are poles asunder.

We preach no Gospel, unless we make it clear that we are proclaiming One who in all things was made like unto His brethren; in that He himself hath suffered being tempted, He is able to succour them that are tempted; through suffering He was made perfect, and it is because of the suffering of death that He is crowned with glory and honour. His favourite name for himself meant "Representative Man," and it seems to have been His uniform method with His disciples to let them by contact with His perfect humanity learn the meaning of His divinity. It is inconceivable that Jesus ever stood on the streets of Jerusalem or Capernaum and said to people who had never seen Him before, 'I am God; you must believe on me or go to hell.'

There is room for many types of preaching, and there is no need for us to restrict ourselves always to the same way of putting the Gospel. But surely there is one method of presentation which ought to be far commoner than it is, that which begins by telling the moving story of the perfect human life among the hills of Nazareth, then of the message of the Father and His Kingdom proclaimed through the land, then of how those who lived, walked, ate and slept with the Master, could not but come to the conclusion that in Him, their human Guru, was all the love and light and power which belong only unto God, that in Him God was with them. Then to shew how this new understanding of Him revealed to them first their own sinfulness, and then His power to save them, to shew how utterly He changed them, making the Peter who denied Him into the Peter who wrote the General Epistle, and to bear testimony how from that day to this He has done the same to all who truly believe on Him. Is not this a type of address which is more uncommon than it should be?

The miracles of our Lord, are we not to tell of them? We must tell of them, for they are part of the truth handed down to us. And when we tell of them as manifestations of a conquering love, which in face of human suffering broke the bounds of human limitation, when we point out how congruous they were to the heart and spirit of the Master, and end by showing that greatest of all His miracles was not the healing of the leper, but the cleansing of the morally vile, not the giving sight to the blind, but giving light to them that sit in darkness of soul, not the raising of Lazarus, but the quickening of men dead in trespasses and sins, then I do not
think we shall give our opponents cause for scoffing. But when we put before them the miracles as mere wonders, or as credentials for divinity, we inevitably have quoted to us in reply some of the far more astonishing occurrences from the Puranas, with the implication that these prove the divinity of the deities of Hinduism even more clearly.

There is one other subject upon which I must touch before leaving these questions of doctrine. There is nothing more difficult in the world than to speak to an unsympathetic audience about the Passion of our Lord. There are times when it seems like casting our pearls before swine. The irreverent, critical, contemptuous attitude of the crowd shuts us up, when we would wish to speak of that which is most sacred. And yet we have to remember one thing, that the message which to Jews was a stumbling-block and to Greeks foolishness is of the very essence of the whole matter, so that we have not preached Christ the wisdom of God and the power of God, unless we have preached Christ crucified. There must be a way of proclaiming it, which will pierce men’s hearts, and we have to find that way, and draw in our word pictures a suffering, rather than a wonder-working Christ. “The Cross of Christ is more to us than all His miracles,” and it must have more place in our preaching. I do not for a moment mean to imply that usually we are silent about the Cross. Much is spoken about the Cross, though I fear very often illustrated by crude stories of good persons receiving certain punishments due to bad persons, stories which tend to lead the hearer away from the one central fact, which is that here, explain it how you will, here alone in all religions you see a suffering God. That one fact alone, so vividly stated that it takes possession of the mind of the hearer, may be left to do its proper work. I will not dwell upon another group of faults which may be classed as faults of attitude. We are all painfully familiar with the assumption that vitiates so much teaching—“You are all wrong and foolish; we know all the truth, and have come to set you right.” Nothing could more completely misrepresent the true Christian attitude. Because the infinite mercy of God, without any claim on our part upon it, has revealed to us the vision which gives life, we, in humble love of our fellow-men who are perishing for lack of that vision, go to them and bear our testimony, feeling confident—else why preach at all—that if only we can make them see the thing as we see it, they will cleave to it, and themselves become partakers of everlasting life. Probably if we had been brought up in the same circumstances with the most ignorant and prejudiced of our hearers, we should be as ignorant and prejudiced as they. We cannot be too strict or too persistent in checking in ourselves and in our fellow-workers that spirit, really a kind of arrogance, which with its confidence in the superiority of that which it has to say mingles a personal feeling of superiority which is the exact opposite of the Christian humility which we seek to exemplify.

There are certain common faults of emphasis. For instance, in trying to convince people that all men are sinners, it is by no means uncommon for the ten commandments to be quoted, regardless of the fact that they have no authority binding upon the hearers, with special emphasis laid on the prohibition of images and the institution of the sabbath day, as if these were quite on the same level of importance as the more purely ethical commands. Or else the story of our first parents is told in such a way that the whole responsibility for our wrong-doing seems to lie with them. I refer here especially to the teaching of Scripture to beginners in schools. Leave the untrained teacher for a month without a prescribed course of teaching, and in the majority of cases he will teach first the story of Adam and Eve, as if it were the most sacred. In fact, Adam and Eve sometimes come into such prominence in the teaching given in villages that I have come across a man who thought that they were the Christian’s gods.

It is part of our message that all men are sinners. It is fashionable just now in Madras for young Hindus, presumably influenced by certain utterances of Swami Vivekananda, to resent the proclamation of sinfulness, and to ridicule the Christian religion for making it so constantly. I am glad that they mock at us on that ground; it is good to know even from their caricature that Christianity has impressed itself on the public mind as a religion which tells all men that they are sinners. We must in no wise relax the intensity of our proclamation, but rather increase it. But to do that we must reach the conscience, and we shall certainly never do that with the story of Adam and Eve or with the fourth commandment. Ours is an infinitely harder task than that, and there is no one short and ready method of accomplishing it. Sin, as

(Continued on page 71.)
In The Vineyard

GOD’S WORK AT KAIRA
By Miss Woodworth

Kaира, Gujarat, India, Nov. 1908.

Dear Friends,—Trusting that you will again be interested in our account of the work for which you have so faithfully prayed and given, we take our pen in hand to let you know of our welfare. The past months, since our last general letter was issued, have been filled with lights and shadows, through all of which our heavenly Father is working to perfect His will in and for us. In March and April of this year we were visited with another work of grace in our midst which differed in some respects from the revival of the past two years. They had been a work unto repentance, and resulted in the definite experience of salvation to many who had been only nominal Christians, while this dealt more especially with those who were already saved, and those who had known only the peace of forgiveness came to experience the deeper peace and joy which comes from receiving the Holy Spirit as an indwelling Presence. Many of the girls on receiving the gift of the Spirit spoke in tongues.

One young girl in her new found joy looked up with face all aglow and said to one of the missionaries, “Mamma, God loves me just the same as He does you.” She had evidently never thought so before. One dear little girl had been ill four years with tuberculosis, during which time she had been kept in the hospital and was unable to attend school like the others. She had been brightly converted in one of the previous revivals, but there had been no change in her physical condition, except that she did not waste away as one would have expected her to do with her disease, but when she received the Holy Spirit there began a work of transformation in her body, and in about a week the deep, ugly sores on her chest, which no medicine had been able to heal, entirely disappeared, and she was restored to perfect health. It was a real inspiration to see her come back to the compound, and gathering her things together, begin to go to school and take her place in the work etc., with the well girls. And she was so grateful! One day she asked me if she could come to my room to pray. Giving permission I asked what we should pray for. “Oh,” she said, “I want to thank God for all He has done for me;” and she still keeps this attitude of praise.

In the case of another girl, bright and promising in her studies, for whose healing much prayer was made, God saw fit to answer in a different way, and instead of touching her physically, gave, as we prayed, spiritual blessing and preparation for the life beyond. Just before the end came she arose in her weakness from her bed, and kneeling by its side remained in prayer until the spirit took its flight, and then, I think the sweet smile which remained on her face glorified God as much perhaps as though she had been raised up to health. It showed that there had been victory over death in His way, not ours, and He doeth all things well.

Financially, this has been the hardest year we have ever known in the Orphanage. Grain has been very high, and the financial pressure at home has caused a falling off in receipts, but we are not discouraged, for we believe that these children are precious in their heavenly Father’s sight and He will fulfill the promises of His Word to the fatherless. As we wish to know just how many of the orphans are being at present supported, we request each patron receiving a copy of this letter to write us within the next three months as to whether you are continuing the support of your child or not. In cases where there is no response we shall consider the names dropped.

Thanking you very much for all you have done and trusting that all who can will continue their help we are faithfully your co-workers in Christ.

Earthly friends may alter their minds regarding the work in which we are engaged; but if indeed we work for God, whoever may alter his mind regarding our service, He will not. Earthly friends may lose their ability to help us, however much they may desire so to do; but He remains throughout eternity the infinitely rich One. Earthly friends may have their minds after a time diverted to other objects, and, as they cannot help everywhere, much as they may desire it, they may, though reluctantly, have to discontinue to help us; but He is able, in all directions, though the requirements were multiplied a million times, to supply all that can possibly be needed, and does it with delight, where His work is carried on, and where He is confided in.—Muiler.
CONVENTION NOTES
BY ONE WHO was Present

Our annual Convention commenced at Akola, Berar, Friday, Oct. 30th at 7-30 p.m. with a season of prayer.

Mr. Fuller having arrived in the night took charge of the meetings the next morning and throughout the whole Convention.

There were fifty-four of our own missionaries and a few of other missions present. After a season of prayer the morning session was mostly taken up with election of committees for different duties during the Convention, etc. In the afternoon Mr. Fuller spoke very encouragingly from 2 Chron. 20, about the wonderful deliverance wrought by God Himself over the enemies of Jehoshaphat and his people, emphasizing how praise preceded victory—Praise to-day; Victory to-morrow.

The evening meeting was mostly taken up with prayer and testimonies. The three meetings of the next day (Sunday) were all conducted by Mr. Fuller. The subject for the morning was “Dwelling in the Bosom of the Father,” in the afternoon, “Spiritual maturity,” and in the evening a solemn address on “Fruitfulness in Service.” The morning of the following day (Nov. 2nd) was chiefly spent in prayer. In the afternoon Mr. Fuller spoke very tenderly and earnestly on “The baptism and fulness of the Holy Spirit.” The evening meeting was occupied with prayer and the testimonies of several about God’s dealings with them during the year.

Tuesday morning (Nov. 3rd) after a season of prayer, we listened to a very suggestive and ably conducted Bible reading by Mr. Johnson, on “The Latter Rain.”

In the afternoon a short address was given by Mr. Fuller on the love of God and love one to another, after which Mr. Back spoke very tenderly and earnestly on the baptism and manifestations of the Holy Spirit; emphasizing that the true results of this baptism must above all be a more intense prayer-life and a deeper love to God and to all His children. In conclusion Mr. Back gave his personal testimony about receiving this baptism. In the evening much time was spent in prayer after which Mr. Turnbull spoke briefly on the results of receiving the Holy Spirit. Wednesday morning there was a prolonged season of prayer and intercession, when the Lord’s presence was very real. Afterwards Mr. Johnson gave a brief address on holy boldness as a prominent result of being baptized with the Spirit. In the afternoon we listened to a short address by Mr. Fuller on “Christ for our bodies.” He was followed by Mr. Ramsey who spoke on Christ’s two-fold commission to his disciples—“to preach the gospel and heal the sick.” “What God has joined together let no man separate.” As we listened to this solemn message we felt a deep longing to see the healing power of God flow through us to the suffering round about us. This address was followed by a thrilling testimony of Mrs. Rogers about her recent wonderful healing, which filled all our hearts with praise and thanksgiving to our wonder-working Saviour and Healer. Afterwards Mr. Snead gave a very interesting account about the healing touches which he had received through Christ, both while in the home-land and no less remarkable during the last year, on the field. This was followed by the testimonies of several, who during the past year had experienced the mighty power of God to heal. We realized that except for the healing and quickening power of God in their bodies, several of the dear ones would not have been able to be with us at this Convention. All praise to Him who doeth all things well!

The evening meeting was mostly spent in prayer, after which Mr. Post of Los Angeles spoke on “The baptism of the Holy Spirit,” also telling his own experience.

Thursday morning (Nov. 5th). After a season of prayer we listened to an earnest and deeply spiritual message from Mrs. Ramsey on the necessity of entirely yielding our lives to Christ.

The rest of the day and the two following days were occupied with business and reading of the reports from each station. We do praise God for what he has done during the past year; but we expect him to do still greater things during this coming year. Sunday morning (Nov. 8th) we gathered again for devotional meeting. After a good season of prayer we listened to an instructive address by Mr. Johnson on the different appearances of Christ at his second coming. In the afternoon we witnessed the dedication to God of a few little ones, after which Mr. Fuller spoke with great unction and tenderness from John 7:38 about the rivers of living water which flow from each one who believeth on Christ.

(Continued on page 67.)
Editorials

And the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel. Lu. 1: 80.

These words were first used to describe the childhood days of John the Baptist, and one can imagine with what joy his parents watched that remarkable child developing into the strong, promising youth that was afterwards to play such a prominent part in introducing to Israel her King. We have lately been thinking how beautifully these same words describe the growth in grace of some of God's dear children and of the delight He must take in seeing them increase in wisdom and stature. "The child grew and waxed strong," can just as truly be said of the normal child of God as it was said of the forerunner of Christ. It is true that many of us do not develop as rapidly or wax as strong as we should, yet if it be so, the fault is ours, not God's. These times are calculated to make men and women strong in spirit of those who take the Lord's provision for growth and strength. The times are perilous, the days are evil and the forces against us are mighty and real: but God is for us and He is just as real, and His help is the help of the Lord. The ancient Spartans once cared only to have such children live as could survive the test of hard exposure and so the weak and sickly ones had no chance to become citizens of that strong kingdom. Our heavenly Father does not treat us that way. "A bruised reed shall He not break and the smoking flax shall He not quench." If we will let Him He will take the weakest of us to confound the mighty and in His strength will make us strong and of full stature, fit to be citizens of the heavenly kingdom. Then John was in the deserts till the day of his showing unto Israel. Israel did not know anything about him but he was there just the same and growing and waxing strong. Our lives are hid with Christ in God and the world does not see us or know anything about us, but thank God! the day is coming when He will make us known and the groaning creation will leap for joy and be glad with us at the manifestation of the sons of God.

In the death of Miss Alice Yoder our mission has lost one of the noblest and best of her workers. Our sister was a woman of remarkably strong character and great faith, and though she now rests from her labours her works follow her. Her life was large, and one of the strongest testimonies to the greatness of it was its remarkable influence upon the vast heathen community about her. She did a big work and did it so well that it attracted the attention and compelled the admiration of men who ordinarily pay little or no attention to missionaries or their work. An English official, on hearing of her death wrote, "I cannot say how much I admired and respected her for the noble life she led and the good work she did." Another man, prominent in a commercial enterprise in India, and more susceptible to the things of God, said among other things, "I am very grieved to hear of the death of dear sister Yoder. I loved her and esteemed her as a sister in Christ. She did much for my soul." Much might be said about her influence upon the Brahmins and other Indians lower down in the social scale. She will be missed by many, but most of all she will be missed by the girls of the orphanage. She was, as another has said, a mother and more than a mother to them. No heathen mother could have been to these poor children what she has been. But others have written about her and we will only say one word more. Other missionaries just as good and just as true will now have to take up the work that God has been pleased to take from our sister Yoder's hands and put into theirs. One more worker has gone because her work here was done, but let us not forget that God's work still goes on. Let us stand by those who nobly undertake the task now committed to them. The work needs the prayers and sympathy and financial support of all whose duty lies in any or all of these directions.

With this issue of the India Alliance the present editor surrenders the work to abler and better hands. Rev. M. B. Fuller, the father of our mission and chairman of our executive committee,
our readers. His wide experience and thorough grasp of all phases of missionary work, together with his strong reliance upon God, make him a man whose words of wisdom are much sought after from many sources. The one who has tried to edit the paper through the past year wishes here gratefully to acknowledge the Lord's help and grace in this work, and right gladly does he now hand it over to one who is more worthy of it. We are sure that subscribers to the India Alliance and patrons of the mission will be glad that Mr. Fuller will have charge of the paper. In this connection we ought to announce that after the completion of the present volume, which ends with the June number, 1909, the paper will be changed, and thereafter will be more like a semi-annual review. We believe this will be an improvement upon the present form and that our subscribers will be pleased with the new arrangement. A further announcement concerning this will be found elsewhere in this number.

CONVENTION NOTES
(Continued from page 65.)

emphasizing the need of a living and active faith in Christ, aside from all feelings, or circumstances. Afterwards we, together with the native Christians of Akola, gathered around the Lord's table to commemorate His death and His coming again. In the evening short messages were given, by Mr. Rogers on "The healing touch," Mr. Snead on "The New Jerusalem," and Mr. Turnbull on the necessity of being in touch with God but also in close touch and sympathy with the people of this land, in order to win them for Christ. In the morning meeting the next and last day (Nov. 9th) there was a spirit of prayer, supplication and intercession for souls, poured out in a very marked way. In the afternoon Mr. Fuller spoke on the duties of the missionary both to be shepherd for the flock and sometimes to "wait on tables." Afterwards four brethren were publicly ordained and given the right hand of fellowship. After a few short testimonies and a season of prayer this convention closed. In the evening and following day we all seperated for our respective stations to pray and work till Jesus comes.

A NOBLE SERVANT AT REST
By Mrs. Wm. Ramsey

On Monday morning Oct. 26th a card came in mail from Bombay with the words: "Miss Yoder died this a.m., &c." Although I had known of her illness, a shock passed through me for an instant. Then thoughts flew apace of the meetings and greetings across the river. It all seemed so real as one name after another of the large company of the dear ones gone before came to mind, that one almost longed to be there as thrills of joy rolled over the soul. But then dawned the other reality. Her place is empty! The mind went back over the years since we first saw the Girls' Orphanage of the Mission then under the care of Mrs. Rogers (Miss Bates). Then a memory of a night about sixteen years ago when one of the new missionaries went with the girls then in the Orphanage from Akola, where they had been till then, to Khamaon. There they lived in a small rented bungalow until 1897.

In the spring of '96 our beloved sister, Miss Alice Yoder, came to India, a healthy looking, bright, true woman of God. For a few months she remained in Berachah Home, Bombay where she got a beginning in the Marathi language, in further preparation for what was to be her life-work, the work for which God had begun preparations in many ways in the home-land. She had been for some years in Berachah Orphanage, College Point, N.Y., and had also had a thoroughly practical business experience, without which she could never have accomplished for God in India what she did, by His grace. The year '97 will long be remembered as the first year of the awful famine which lasted to 1900, when the children came flocking to us in all the various degrees of starvation. As they were received, more housing, better sanitation, and in fact lengthened cords and strengthened stakes on every hand became imperative. And God had in dear Miss Yoder just the instrument He needed for the great work in hand. With what skill and wisdom she laboured in building, and in holding and controlling the numbers of work-people, (no easy task in India). Land had been purchased, with meagre accommodations, but as an official expressed it what was more like a wilderness had been transformed as if by magic, into a village of no mean propor-
tions. Many outsiders looked on in amaze-
ment and acknowledged that this Christian
woman had a wonderful power behind her.
One of them said, "A talk with her is like a
tonic," and many a heathen man listened to
the blessed Gospel from her lips, for she always
found time to spare when she saw an oppor-
tunity for this.

Among other things, she had taken a dis-
ensory course in the home-land, so that when
the starved weaklings came, filled with disease,
needing tender and efficient care, she was not
taken short. In this as in everything else she
spared not herself and many of those same
girls owe their very lives to her indefatigable
attention and love. Until the hour she laid
down her life, that life was given under
God to the women and girls, "brown
children" she called them, whom God
had put into her charge. Her one
object to spend and be spent as a mother for
her family. As a mother, did I say? Aye,
and more than a mother. One who knew her
well, said, "Ah, she's a woman of mighty
faith. She knows how to touch God for the
needs of that work." But here I feel to take
off my shoes, as it were, as unworthy to touch
the subject. With 150 or 200 mouths to feed,
—a dozen or two of them infants from a few
days old upward, each one needing the
tenderest of love and care as well as nourish-
ment—about as many widows of middle age,
and the rest all sizes of growing girls, our
sister had a faith that moved the Hand which
moves the world, to bring the actual neces-
sities of life to even such a company. Often
none knew but God and herself the agonies
of prayer that prevailed for the special need
at special times. For example:—the grain
sacks were wearing empty, and as she looked
out over the compound the "dear children's"
clothing was in sad need of replenishing. By
quick calculation she figured the need to be
at least $300 and not a cent in hand to meet
it. A favourite word of hers was "But God,"
and so she went to Him, her faithful covenant-
keeping God, and alone wept out the need of
the orphan and widow. Ere she left His
Presence His own stillness came into her soul,
and within about a week the sum of $230
came in the mail from an altogether un-
thought-of source. In a few days more the
remaining $70 came in small amounts. She
used to say, "In times of pressure, I go to the
telephone and call to Father, and He puts it
on the heart of some of His stewards to supply
the need."

Another:—Fire-wood was low and hard to
procure; and even had it been easy, no money
in hands to get it. A man came offering a
large quantity at a bargain. Sixty rupees
worth. At first it seemed useless to give it a
thought; then she hesitated and, doubtless,
called into the "telephone." Almost a sur-
prise to herself, she ordered the wood brought,
and as load after load was being delivered her
courage and faith were put to the test. But,
the last load emptied, she turned to the bunga-
low, and was met by the letter man, who had
brought the exact amount by mail, and God
was again glorified in His servant. More
than once when the writer was able through
some friend to send an orphan's support, Miss
Yoder would in return write something like
this, "Father must have heard me scrape the
bottom of the barrel." Pages could be filled
on this line, but space forbids. As I write, my
mind is overwhelmed with thoughts of the
actual things accomplished by our sister in
the past few years. Bethany chapel, seat-
ing about 500, stands as a substantial
monument. Bethany farm of 30 acres, which
was so often a refuge for her large family in
times of plague, at first with huts of bamboo
matting, now has a commodious brick dormi-
tory. Also the immense well built and fitted
up as the very best wells are in India. Betha-
bara the grass-land for the orphanage cattle.
The garden which yielded the school vegetables,
with its fruit-trees &c. A verse she often
quoted was, "Not slothful in business; fervent
in spirit; serving the Lord". And it was more
than mere words to her.

Mrs. Jennie Fuller said, "Alice is called to
that work," and surely it was that "call"
that held her to it, so closely, for she begrudged
to go away even for a few days. She used to
say that the hot season was to her a time of
refreshing from the presence of the Lord, when
she got very close to God for the need finan-
cial and spiritual. She lived to see two
mighty revivals sweep over the school, and
many of the girls were saved and filled with
the Spirit of God. She had one furlough
during her time of service in India, lasting
from October 1903 to February 1905. About
a year ago she had a hard attack of pneumonia
of which God wondrously healed her. And
I might here say that in all these blessed years,
the Lord alone was her Physician. About one
month before her death she got malaria fever,
which weakened her body and nerves but no
one thought that the call to lay down her work had come.

At times during the last couple of weeks God flooded her soul with joy and praise and glory. She felt toward the last that she must have a change; and in the morning of her last day on earth, while out for a little drive, she decided to start that evening for Bombay on her way to a hill station. She was impatient to get away and was all ready to start a couple of hours before train time. She called the missionaries together for "one more precious praise service." Her last prayer was for a Hindu man of her acquaintance.

When within two hours of Bombay, the dear one with her saw serious symptoms, yet not more so than at some other times. But before the next stopping place, one hour ahead, was reached, her precious spirit had taken its flight and was with Him for whose sake she had loved India's children even to the death. She breathed her last leaning on the breast of God, which in that last moment held her hand, and prayed for her till she entered through the gates into the City. She is buried in Bombay "till He come."

Yes, Miss Yoder has passed on, but if she could speak to-day, we may well imagine what her words would be, concerning the work she has laid down—a work started well nigh thirty years ago, by that woman of God, Mrs. Jennie Fuller, but grown and developed to what it is to-day. We take courage from the fact that God has supplied, and as in the sore bereavement we raise our hands, we can also say "Henceforth He will not fail." We want to know as never before how to use the "Telephone Call" as she did, that the stewards may not fail to make the connection. And I am sure these same stewards do not wish to be less attentive but more so, because of the shortness of the time remaining. There's room for many more with our departed sister's faith and zeal.

"O Lord Jesus, how long, how long
Ere we shout the glad song, Christ returneth?"

A LITTLE OF THE FRUIT

By Mrs. Schelander

M O S T of our dear friends at home think that we missionaries are all out in the warfare with Hinduism and darkness, and so we are, in heart and spirit. But like in David's time, some of us have to stay by the stuff at times; and this has been my place of late as baby has suffered from malarial fever and teething. We praise God that he seems to be all over it now, but is two pounds lighter than six months ago.

Here in Jalgaon, our hearts were saddened a short time ago as the message reached us that our dear sister Yoder had left our ranks for glory. She had, only six weeks before, visited our station for the first time. And as we remember that she more than once expressed the thought that her work might be finished in Khambaon, and as we saw her weak condition, we believe her time had come to enter into her reward, after a most faithful service for her Lord.

We have with us here at least three Christian women who feel her loss deeply. One of them who when a child was rescued from a life of sin and shame and brought to her, was converted and after some years respectfully married to a Christian man. She mourned and fasted for a whole day when she got the news.

Another one who found a home with her for herself and child when her husband died, showed by her tears and sad face how she loved her auntie Yoder. The third one who has been with her since a young girl was saved and baptized. The mother once took her and her little sister away from school, back to their heathen village. But the girls ran away from the mother and found their way back to Khambaon, about two hundred miles. She was married about two months ago to a good Christian man. For all her education and training as well as spiritual life, she feels grateful to Miss Yoder and the Mission next to God.

HE IS FAITHFUL

By V. Erickson

T HIS is the seventeenth anniversary of my arrival in India and I feel the dear Lord would have me witness to His faithfulness during these blessed years of service. Blessed indeed, not because of a cloudless sky or a smooth easy path, but because of the presence of Himself, the Mighty One in the midst.

The past year has been most blessed of all. The pressure has been greater and circumstances often most discouraging, but He has enlarged my heart to receive more of Himself and I praise Him for the pressure which presses us right up into His heart of love, brings us
realized that his life was held day by day through prayer. On Dec. 5th, as dear ones at the bedside were singing, "Palms of Victory, Crowns of Glory," the gates unfolded and he saw his Saviour face to face. A flood of divine Glory filled the room. The Heavenly portals closed, but the Glory remained. As Miss Holmes our fellow-worker for seven years said, "It was not death but Glory, the Shikinah Glory. Heaven came down our souls to greet." God the Holy Ghost moved in our midst causing the "Valley of the Shadow" to glow with His presence, "giving the oil of joy for mourning, the garment of praise for the spirit of heaviness . . . . that He might be glorified." He made us overcomers, more than conquerors through Him who loved us, anointing anew for the untrodden path opening up before us. As we looked up into our Father's face, He made it clear that the last work of our dear one was a ministry of suffering and prayer.

We were led to stand for life till that work was finished and God said, "It is enough."

Then the burden of prayer was lifted. Heart strings were loosed by the hand of Love, leaving no shadow of sadness or regret, but a peaceful, yea, even praiseful resting in our Father's will.

Then we understood that our dear one had gone to the Heavenly City on the King's business.

One who knew him well said, "He was called into the King's counsel chamber; there he can do more for the work he loved than he could have done here." Mr. Erickson was much in prayer not only for Amraoti but for the entire province of Berar and felt sure that sooner or later in this difficult field there would be a mass movement toward Christianity.

To-day as I review the field I note many signs of the ripening harvest.

In the early days we found only here and there an individual interested in the Gospel story. Now we meet groups of people and even entire communities dissatisfied with idolatry, whose hearts God has touched and they are seeking the way of truth. Scattered throughout the province there are little bands of Christians here and there for whom we praise God.

On the other hand to human outlook obstacles are increasing. The strong anti-foreign spirit manifested on every hand interferes greatly with the sale of religious literature. The political unrest brings added dangers and difficulties, while the report that we scatter
plague germs sometimes makes it a human impossibility to reach the people. But in spite of all the work goes on, The Holy Spirit is working as never before and if we faint not we are sure of a rich harvest in due time.

Dear friends, stand with us for victory claiming that God's purpose for Berar shall be fulfilled.

THE POPULAR PRESENTATION OF CHRISTIANITY IN THE VERNACULAR TO NON-CHRISTIANS

(Continued from page 63.)

something for which men are individually and personally responsible, sin as a deadly poison in the springs of life, as something so terrible as to drive men in helpless longing to the feet of a Saviour who promises deliverance, it is only the spirit of God which can teach us so to put words together as to make this message real to the hearers.

I spoke just now of the special emphasis frequently laid on the second and the fourth commandments. This leads me to raise an important question, which I think needs careful discussion. Is not idol-worship too prominent in our attack? I do not ask whether we are to speak of it or not? It would be impossible for us not to speak about it from time to time. But the question is rather, Is the opposition to idol-worship so fundamental in the message of Christ, so much in the forefront of the Gospel as it usually is in our presentation of Christianity in India? Sometimes we hear addresses by Christian preachers which are purely addresses on monotheism as against polytheism. The idea of the preacher evidently is that he must prepare the minds of his hearers by giving them more spiritual ideas about God, before he can go on to tell of the revelation of that God in Jesus Christ. It seems reasonable enough to regard idolatry as the great stone of stumbling which must be shattered before the road to Jesus is open. But yet, are there not other stumbling-blocks which keep as many people away from Christ, and occupy a much less prominent place in our preaching? Does not mere pride, a wicked overbearing, pride, keep as many people away from Christ as the image of Ganesha? Is not the spirit of Pharisaism alive in India, and a more powerful opponent of Christianity than any temple? There is that covetousness which is essential idolatry, and there is willful blindness which deliberately ignores new light. It seems to me that these are the great enemies of Christ, and the idolatrous systems are only weapons in their hands. If this is true, then there is some correction to be made in the emphasis of our teaching. When we look to our Lord for guidance in this matter, what can we learn? Our Lord was perfectly familiar with the sight of beautiful temples where images of the Greek gods were regularly worshipped. We sometimes forget this, and picture to our minds Galilee as a secluded spot, where nothing but the Jewish synagogues represented religion. But George Adam Smith has told us how the Galilee of our Lord's time had for neighbours. . . . the fertile Hauran, where the Greek language was spoken, and the pagan people worshipped their old divinities under the name of Greek gods; and Gilead, with the Decapolis, ten cities (more or less) of stately forums, amphitheatres, and temples.

Now we know of course that our Lord deliberately restricted His mission to the Jews. But when we reflect that idol-worship was one of the common sights of His life, is there no significance whatever in the fact that He seems never to have said anything about it? Is there no significance at all in the fact that His only disparaging reference to the Gentiles was not to their idol-worship but to their worldliness? I cannot help thinking that if in our Lord's view idol-worship was a thing as fundamentally fatal, as grievous, as wicked and reprehensible as it is commonly represented to be to-day, on some day or other in the face of some stately Greek temple building, there would have burst from His lips a fierce condemnation which would have stayed in the minds of the evangelists and been recorded for our benefit.

Can we not deal with the worship of images in a different way? The carving of images, like the painting of pictures, has its root in the innocent and natural desire to express spiritual things in visible and tangible form. However poor the image may be, it was originally designed to stand for something which the god was to the worshipper, greatness or sportiveness or fearfulness. But as truer conceptions of God dawn on
the mind, it is found that just that which is most precious to us in God, the images have failed to express—His love, His holiness, His omni-presence. How can these be tangibly and visibly expressed save by a living person? There is one perfect visible and tangible expression of what God is to us and what we are to God—the image, note the word, "the image of the invisible God," "the effulgence of His glory, and the very image of His substance." The word used for image in Colossians and II Corinthians, where Christ is described as the image of God, is the word used elsewhere in the New Testament for a heathen idol. The natural and innocent desire which led to the original setting up of the graven image, followed to its conclusion as more light enters, leads men on to Christ, the perfect Image of God. Even in this, as in other things, He has come not to destroy but to fulfil, though the fulfilment ultimately leads to the putting away of childish things now outgrown.

Before going further I should like to avoid a possible misunderstanding. In pointing out what appear to me to be defects in theology or faults of emphasis, I am not attempting to advocate that our exposition should aim at an impossible standard of theological accuracy. The nature of our audience makes extreme accuracy unnecessary and undesirable. In the vernacular we are often speaking with people who are totally uneducated. You teach a child in the infant-class that the sun rises and sets, though you are aware that, scientifically regarded, this is inaccurate; but you know that this is as much truth as the child can take in at the time, and when it has assimilated the truth, the time will come for qualifying it by more scientific correctness. When we talk to the average village pariah, our exposition must needs be crude, but it is true nevertheless, and he will learn to qualify its crudity later on.

Or else, we are speaking with people who are encased in certain mental pre-suppositions, usually pantheistic, through the armour of which the logic of a careful and accurate exposition has too fine a point to pierce. With such hearers you must needs put some aspect of the truth with exaggerated forcibleness if it is to be grasped at all.

(Continued next month.)

One of God's bank-notes:—Phil. 4:17.

**Items**

Our late convention, reported elsewhere in this number, was said by some to be the best we have ever had. This has been said of other conventions and we hope it may be said of others still to come. Certainly God was with us and there were some blessedly helpful messages. Best of all was the spirit of love in the hearts of God's people and the evidences of progress or growth, in many lives. The reports of the different missionaries were very encouraging and point to days of great things from God. There were signs of the Lord's workings in many places and what He has done in the past year is His loving challenge to us to move forward all along the line and let Him do more in the year just before us.

The scourge of plague in Amraoti has greatly subsided and the people who had scattered are returning to their homes. Miss Holmes is resuming her daily ministry among the women of that needy city and anticipates much blessing in the cool season now opening.

The Lord has wonderfully sustained Miss Krater in the past month and has been giving her His own supernatural life for her body which is naturally much worn and very weak.

Many of our Indian workers and missionaries are now on tour. This is in many ways the most important work of the whole year and the friends at home should definitely pray that God will work through his servants who are at this time out among the villages.

When this number of our little messenger reaches our friends at home, the holidays will be here. We wish you all a most blessed Christmas and a new year of God's right hand. In the joys of the season, do not forget your dusky brothers and sisters in India or your friends who are here among them as your representatives.

**BUSINESS MANAGER'S NOTICE**

After next June the India Alliance will not be continued in its present form. For this reason we especially desire that all subscribers who are in arrears pay what is due as soon as possible. After June, 1909, we hope to publish a semi-annual report or review of the work of our mission. This report which will be in pamphlet form and will be sent to all subscribers until the date to which they have subscribed has expired.
## List of Alliance Missionaries

### BERAR—

- **Akola.**
  - Mr. and Mrs. R. S. M. Stanley
  - Miss A. Little
  - Mr. O. Lapp

- **Amraoti.**
  - Mrs. V. Erickson
  - Miss L. J. Holmes, Miss E. Case
  - Mr. and Mrs. E. R. Carner

- **Buldana.**
  - Mr. and Mrs. O. Dinham

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

- **Daryapur.**
  - Miss E. Krater
  - Miss M. Patten
  - Miss L. Fuller
  - Mr. and Mrs. P. Eichbr
  - Miss B. Eicher

- **Malkapur.**

- **Murtizapur.**
  - Mr. and Mrs. L. Cutler

- **Shegaon.**
  - Mr. and Mrs. P. Hagberg
  - Miss M. Veach

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  - Mrs. F. M. Bannister
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- **Jalgaon.**
  - Mr. and Mrs. C. W. Schelander

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  - Mr. A. Johnson

### GUJARAT—

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- **Mehmadabad.**
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- **Sabarmati.**
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- **Viramgam.**

### BOMBAY—

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  - Miss K. Knight, Miss E. Morris
  (P.O. Sholdpur.)
  - Miss Z. McAuley

### ON FURLOUGH:—

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- Mr. and Mrs. Wm. Moyser
- Mr. and Mrs. F. H. Back

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- Mr. and Mrs. Wm. Franklin
- Mr. and Mrs. A. Duckworth

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