The India Alliance.

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

EDITOR:—REV. M. B. FULLER.

BUSINESS MANAGER:—MR. S. H. AUERNHEIMER,
Grant Road, P.O. Bombay.

Terms of Subscriptions:—In all Countries where the rupee is current Re. 1 2 0 in England 25. od. in advance. Single Copies ... ... ... Re. 0 2 0 in America 50 cents.

All payments to be sent to the Business Manager.

American subscriptions can be sent in U. S. A. or Canadian dollar, bills or foreign money orders.
"The Throne Life of Intercession."  
II. 10. 11. 10.

O Saviour Christ; O Son of God exalted—
We supplicate to-day Thy Mercy seat;
We press beyond the hosts of hell contending,
These, Lord, by right of conquest 'neath Thy feet.

Enthroned high above all powers of darkness,
In power, o'er principalities supreme;
We see Thee Lord, in triumph interceding,
For souls of men Thou did'st by Blood redeem.

To this exalted life of intercession,
Identified with Thee upon Thy Throne;
Thou in Thy purpose Lord, Thy children callest,
That they in this, with Thee, may all be one.

O teach us, Lord, this life of earnest pleading
Of how to pray, "Thy Spirit be outpour'd."

Thy Throned life of intercession sharing,
So shall Satanic foes be driven back;
So shall our prayers receive abundant answer;
In measure of fulfilment never lack.

O Mighty God! what wondrous revelation
Of how to pray, "Thy Church revive, O Lord!"
Identified; enthroned; with Thee prevailing;
So surely will Thy Spirit be outpour'd.

Thus, Lord, we pray! in eager expectation
The "triumph of Thy Cross" we wait to see;
Thy Spirit in His Might send forth reviving,
O'er all the earth give life and liberty.

September, 1908.

J. H. Farmer.

The writer says: "this embodies the theme of the Sunday afternoon's message at Keswick. For two years I have tried to pray from the vantage point for the coming Revival, though did not realize until the message came, the definite and advantageous standing the Master wishes us to occupy in our interceding."

THE PASTORATE OF THE INDIAN CHURCH *
BY THE REV. J. LAZARUS, B. A., F. M. U. MADRAS

To a Missionary there is no event so delightful as the ordination of his convert to the pastorate of his congregation. Such an event marks an epoch in the history of his work. It shows success not only in the general work but proves a singular capacity for the spiritual training of his converts. The pastor is a peak, perhaps the only one, in the mountain range of Missionary effort. It has been so since the day of Pentecost. The pastors and bishops of the primitive church are rightly called Fathers. The history of the early church is the narrative of the conversion, life, work and writings of its ministers. When the history of the Indian Church is written it will mainly be the biographies of those prominent leaders in different parts of the country, who, besides feeding their congregations in green pastures and beside still waters, laboured to mould their thoughts, unify their aspirations, and led them step by step towards the goal of a united and consolidated Indian Church. A mission therefore which produces its own pastors, without spiritual poaching, is on the right track; its healthy development is amply ensured.

As regards ordination itself, there is a great difference between the conditions required in this country and the West. There it precedes service, here it follows it. There it is a young man fresh from college or seminary, with vigour, and hope, and zeal, who is sealed as it were with his sacred office. Here it is an elderly man, often past the prime of life, who is rewarded for faithful service or a 'master-please' policy, with little or no energy left for vigorous work. There it is an incentive to service, here it is a matter of favour; there often the young man has to toil night and day, in faith and prayer, and gather a congregation of his own; here the fortunate man is often given a ready-made congregation to lord it over them under the shelter of his missionary. Perhaps varying circumstances alter the conditions in this country, still I think there are grave defects in the system pursued which require remedying.

The ideal method of supplying pastors is to make an evangelist work in a village or villages, or even a portion of a town which might be called his parish. He must be told to gather a congregation as quickly as possible, say within five years, and that he will be ordained as its pastor. This is the natural way. Such a plan would both test his faith and efficiency, and afford an incentive to his energy. The majority of cases
now are illustrations of the truth that "one soweth and another reapeth." If within the given period he succeeds, it is just and fair that he be set apart to the ministry of the souls he has gathered. In ordinary cases, he must be made to look to his people for his support. I know pastors who get only Rs. 9/- per month. With the increase of his flock his emoluments will also increase. When the great Spurgeon chose his parish in South London, he had scarcely a congregation, but out of this hopeless wilderness his genius and faith created the Metropolitan Tabernacle. Others have done similarly, though in proportion to their gifts and the nature of the soil worked. People will give more generously when they know that their spiritual father has only themselves to look up to for his temporal needs.

Two great mistakes are usually made at the time of ordination. The first is that the pastor's pay is fixed in rupees,—in coin instead of in kind. This is quite against rural habits. Not to speak of the village barber, blacksmith, washerman, Vettiyan and other menials, the school master is supplied all his needs and he leads quite a comfortable life. Are there not even temple manyams or attached lands the produce of which pays the expenses of priest, worship and ritual? It would be both natural and easy for the members of the church to contribute paddy and other grains, vegetables, and even clothing to their beloved pastor. Money is scarce in the village, but the people are always willing to share their little with their teacher. I once had a catechist who thus lived on the parishioners' gifts and saved the major portion of his pay. Even in towns salary may be supplemented with occasional gifts. A Catholic priest lives mainly on the fees of his people. Small fees for baptisms, burials, marriages, house warming and other happy domestic occurrences are very desirable and do not pinch the people's toes.

While I was working in a rural district, I managed to obtain free grants of land, and attached them to the nearest congregation. The products of the produce of such land even when rented out or given on varam made a neat addition to the church's income. Every rural mission ought to have such lands, like fixed deposits in a bank. By wise economy and industrial enterprise, a whole mission station could be, and therefore ought to be, self-supporting.

By both precept and example, the pastor should be encouraged to keep to his traditional mode of living and dressing. He should eat and dress like the parishioners except as regards the maintenance of cleanliness. In this respect a great injustice has been unconsciously done to Indian Christians even in the villages. Changes may certainly take place but not at railway speed. To speak the truth, western life has hopelessly destroyed Indian simplicity. It is responsible for much of the indebtedness, smoking, and other expensive habits to which the people have become, and are daily becoming, victims. The cost of the Indian simple life is in the ratio of one to ten compared with that of western luxury. How simple is the life led by a Catholic priest?

The other mistake is to make the evangelist a pastor pure and simple. The general impression is, at least as far as facts warrant it, that at ordination evangelistic efforts and responsibility cease altogether and that the sole work of the new pastor henceforth is to preach at services and occasionally visit the sick. It is not thought quite dignified to stand any more like a catechist in the open air or in a crowded bazaar. When compelled to do so it is done with some reluctance. Being past the prime of life, ease and comfort are courted rather than redoubled effort to increase the congregation committed to his charge. There can be no graver danger than this to the Indian Church as a whole. The Church grows indeed and even at a greater pace than the population, but it is a natural growth—not an aggressive one, in which adult baptisms as the result of persistent evangelistic labour is an important factor. This can be partly avoided by throwing the onus of an increased income on an increasing membership, but a far higher and nobler motive must be placed before the new pastor. His motto must be "Woe is me if I preach not the gospel of Christ," to every soul in my parish. The pastor must be a missionary of the highest grade and his church a missionary church, both feeling the weight of their responsibility to the unbaptised in the parish.

As ninety per cent of the Indian Christian community are rural Chrtians, the problem of their pastorate is practically solved. It strikes me in this connection to ask why Missions should not adopt the Continental practice of calling ordained men Pastor So-and-So, instead of dubbing them Reverend, which is so unsuited to the Indian, and especially rustic, simplicity. The adoption of this measure would do away with a great many petty, but none the less annoying evils, which had better be imagined than described. The employment of this purely Anglican distinction brings in its train a number
of troubles which are ever and anon cropping up at mission stations. When the future Indian Church becomes independent, it will devise its own method of designating ordained men. It would also be advisable to drop the Reverend in all mission lists where even missionaries from the West are concerned.

The question of city and town pastorates requires more careful consideration. In these fields where both education and civilization have made some progress, the problem of self-support becomes a prominent factor. There are few churches that can fully support the means of grace among themselves. Where such churches exist, the difficulty solves itself, but where it is otherwise, educated evangelists who give evidence of a burning desire to win souls for Christ, might be encouraged to minister to such churches in addition to their regular work. What the church contributes should be supplementary; but if independence is sought, self-support should be emphasised as a gradually advancing measure. The church allowance will increase and the mission salary decrease with a corresponding increase of liberty.

As we require an erudite as well an earnest pastorate, a new class of workers might well be called into existence, chiefly with a view to encouraging graduates to enter the ministry, and also to make provision for special learning in the future Indian Church. No Fathers, worthy the name, have as yet appeared in Indian Christendom. Unless the way is opened now, there will be little chance for the appearance of such luminaries. I should like to see a grade of assistant missionaries introduced into the larger mission fields—occupying a position between missionaries, properly so called, and evangelists and catechists. Graduates who have undergone a course in theological and kindred subjects in a College or in Serampore University, that is to be, should be eligible for this position. Educated Indian pastors will then be drawn from this class and these will move in harmony with the educated members of the church to which they may be called upon to minister. In the case where a missionary has a large district to evangelise, it may be split up into a number of sub-districts and placed in charge of the proposed class of assistant missionaries. This position that I plead for will also be a training ground for habits of independence, self-restraint and generalship. The foreigner will also learn to relax his grip on his subordinates, and curb his passion to rule, and give some scope for the swadeshi spirit that is now so prevalent in all phases of Indian life and thought.

Suitable men alone should be selected for the pastorate. The foreigner is not always fortunate in his gauge of Indian character. All is not gold that glitters. I knew two brethren who entered each in a separate Society. The elder was a well educated, nobly behaved evangelist. The younger had no education, but knew how to ingratiate himself into his master's favour. The former was a successful winner of souls but not equally successful in winning favour and so remained and died an evangelist after 46 years of faithful work. The latter was soon ordained, occupied several independent positions, lived luxuriously, incurred enormous debts, and was compulsorily retired. Often blunders are made in this manner and the wrong man is thrust into the sacred vineyard only to ruin it.

Much as a knowledge of English and English Literature is desirable for town pastors, the contrary ought to be the case with rural ministers. And they will suffer no disadvantage so far as their work is concerned. There is an abundance of valuable material in vernacular literature both sacred and profane, not to speak of the inexhaustible mine of wealth in the Word of God itself. Bunyan had no other book when he wrote in the prison cell his immortal allegory. One of the most powerful and telling sermons I ever heard was from an Indian minister from the country who was a perfect stranger to English. And yet when he poured out his thoughts with burning eloquence on the text, “And the books were opened,” the huge audience in the Memorial Hall sat spellbound. By letting young men get a mere smattering of English they are made to add to their curiosity, but not to their store of substantial wisdom; while their taste for the treasures of their mother tongue is inevitably destroyed. As it is, most ministers are blissfully ignorant of Hindu literature, whether Epic or Paranic. Hinduism ought to be a sine qua non subject of study even in the most primary theological seminary. The morbid contempt for what is termed heathen, that is cultivated in certain circles, should be ruthlessly condemned, and a wiser and more strategic policy should be pursued in equipping the future pastor—the rural one included—for spiritual warfare.

Pastors must be made to remember that though they are Christians first and foremost, they are also citizens. And worthy citizens they must be. They must mix freely with their Hindu neighbours, and seek to cultivate their friendship, and eventually secure their confidence. The usual habit is to look down upon
them as idolaters, 'children of the devil,' 'poor perishing souls,' and the like. The pastor while a student should be lifted into a higher and more truer Christian atmosphere. Pastors, and for that matter other workers, should join their Hindu brethren in all public movements, which have for their object the well-fare of the Nation, or of anything of local interest or importance. Soon after the great Mutiny of 1857, an important meeting was held in a Madras church to enlist the sympathy of Indian Christians and form a volunteer corps of them. An elderly pastor rose up and with eloquent words decried the movement as something smacking of the infernal and added—"The Bible is our sword and with this we shall cut our foes. We need no other sword to fight with." The whole movement collapsed. And I have not since heard of a volunteer corps for our community.

In my address on the Native Ministry at the Decennial Conference of Bombay, in 1892, I advocated three grades of pastors for the Indian Church—the rural, the town, and the city grades. I still adhere to that opinion. Each grade needs a distinct course of training. The rate of increase of pastors is far too slow. There is no excuse for this slowness as regards village pastors who need only a year's instruction and training and whose services are in great demand among rural congregations. To these three grades, I would suggest a fourth, which I fear will be opposed by many, but which I feel ought to have an honoured place in Protestant missions. I mean celibate pastors. Celibacy in this can only be temporary, that is to say, for limited periods. It is suited to Indian ways. Whatever the abuses may be, India is the land of celibate sages. The church itself has a long list of celibates on its rolls. Celibacy is an immense help to the itinerant preacher. Let not the possibility of abuses scare away the idea of celibacy. Even among missionaries some of the most noted ones have been life-long celibates. If rightly introduced and wisely carried out, celibacy will prove a great blessing to the Indian Church, and become the means of drawing large numbers within its place.

THE KEY TO A PURE REVIVAL
(By Mrs. Penn-Lewis)

ANY are praying in India, and in Wales, for the "Revival" to be "revived," whilst others are so troubled over the excrescences which have accompanied "Revival" that they fear and shrink from asking for such a doubtful "blessing" as a fresh "Revival wave," if it is to leave so much questionable matter in its train! Some judge from what they have heard of the "excesses"—as they call them—and others from a few specific cases which they have seen; and taking, generally speaking, a local view, or a superficial vision, they think the dangers to be more than the blessings, and so turn with relief to settle down to quiet rut-work again, diverted from persistent earnest prayer in union with the thousands of other members of the Body of Christ for a world-wide Awakening. It is therefore very important that all the light that can be thrown upon Revival, and its conditions, and dangers, should now be given, for so many have been unable to differentiate between the pure work of the Holy Spirit, and its characteristics and marks, and the too frequently accompanying fleshly, and "soulish" activities mixed with the working of God. The lessons of the Revival movements in Wales, India, Germany, Korea and other places, should now be carefully gathered up, so that all misconceptions and fears be removed, and the whole Body of Christ move forward with God to the fulfilment of His purposes.

For a world-wide awakening of the whole Church of Christ is an absolute necessity to HIM! He is waiting for a "Body" adjusted to Him as the Head, through whose members He can fulfill His purposes of blessing to the world. And the adjusting of this Body to the Head, is as keenly dreaded by the Prince of darkness, as desired by the waiting Lord, for when this takes place, Satan's time is short, and the casting of him into the abyss lies on the horizon. It is not to be wondered at, therefore, that the Adversary challenges every "Revival" move of the Holy Spirit, and seeks to frighten by his imitations and "uglinesses" earnest children of God, and divert them from prayer and action in cooperating with the world-wide purposes of God.

Looked at from this standpoint it is a most solemn thing for any servant of God to fear and shrink from "Revival" because of the past excrescences; rather than earnestly seeking to know how to co-operate with God, and how to check, and defeat the workings of Satan, by weighing and proving and learning the ways of God.

But the Adversary generally over-reaches himself, and his success is always short! What God does, abides, and lives through all chaos and
mixture, and comes out purer and whiter from the fiery trial. Whilst Satan's imitations last but a little while, and soon expose themselves to be what they are. The outcome of the last three years fiery trial to the Church of Christ, is that the pure work of the Spirit of God is now becoming recognizable in defined and clear characteristics, and the fleshly and "soulish" ground for Satan's workings becoming as equally discernible and defined. The "fiery trial" of these past years, has matured through suffering servants of God able to discern what pure "Revival" means, and a "world-wide Awakening" which is purely the work of the Holy Spirit is now possible, through the lessons learned in the past three years. In fact we may look upon the Welsh Revival, and all Revival movements in every land up till now, but as object lessons of what God desires to do, and as training Schools for the world-wide Revival. This is Mr. Evan Roberts' own conviction, for he says that the Welsh Revival was but his "college" to train him in discernment ready for the world-wide one which is coming, and those who know him now see that he is in truth an "expert," so to speak, trained in the Knowledge of "Revival," its conditions and dangers just as there are "experts" in other special aspects of the many-sided truth of God.

What is the message then at the moment to India? This: (1) Do not ask for the "Revival" to be "revived" but expect that a far greater and purer movement of the Holy Spirit is coming, which shall quicken the members of the Body of Christ, right throughout India and the world, into ripe and full life as overcomers, ready for the Lord's appearing. (2) Do not cease to pray that this great world-wide awakening be given, and servants of God, trained and taught by the Spirit of God, be raised up to meet the need everywhere. (3) Ask the Holy Spirit to reveal to each child of God all that the finished work of Calvary means in preparation for the awakening, for herein lies the key to a "pure" Revival.

The full finished work of Christ on Calvary contained in it a full and complete remedy—
from God's standpoint—for the salvation of the fallen creation. Calvary was God's answer to man's deepest need! Man's three enemies—the world—the flesh—and the devil—were dealt with at Calvary; and in this mighty work of the Spirit of God at the close of the dispensation, of lifting out of the world, and delivering from the flesh and the devil, the "Body" of Christ, all that Calvary means is needed to be appropriated by the individual members of the Body. The finished work of Christ on the Cross must contain in it far vaster meanings than the human mind can fathom. "It is Finished" said the dying Victor with a loud voice! A voice that reached with piercing power to the heights of heaven, speaking of the atonement made, and every barrier between God and man removed; to the depths of hell speaking of Satan's rule over man finished, and captivity ended for the slaves to sin. Fathomless, in truth, is the meaning of that word "It is Finished." We do not need to fathom it to prove its power! We only know that all that the finished work of Christ means is NOW needed for the liberation of the Body of Christ from the hold of the world, the flesh and the devil. We only know that the dying words of the Christ on Calvary are proving to be the

Words of Victory

at the present time. And in these three words lie the key to a pure Revival. Christ said "It is Finished." All that He means, and knew these words to mean, we need now for victory. Let me illustrate ere I close. Mr. Evan Roberts was in a meeting recently which was full of the pure, peaceful, restful Presence of the Holy Spirit. And it seemed as if the crystal stream was flowing gently, when suddenly a worker prayed so that it seemed as if a rushing muddy stream of water poured over the meeting, the atmosphere becoming agitated and disturbed. It seemed as if the agitated atmosphere could not be stilled again, when suddenly there was a deep stillness and peace, just as if some barrier had been put up. The agitated ones became calm, and the pure crystal stream of the Holy Spirit flowed on again. What had stopped it? The acute spiritual discernment of Mr. Roberts had at once detected the inflow of Satanic forces, and in silent prayer he had only quietly said in simple faith "It is Finished," claiming by faith all that Christ meant in His dying words, and the Holy Spirit at once bore witness by the immediate check of the Satanic influences into the meeting.

Again this happened in another prayer meeting where the forces of the enemy were sweeping over the people in a very storm of wailing and crying. Mr. Roberts quickly detected the cause and standing quietly he said in silent prayer "Lord apply all that 'It is Finished' means," and without an audible word, in three

(Concluded on page 220.)
Editorials

The thought of the whole passage (Eph. 4: 1-16, 30-32.) is the unity of the body of Christ. This is a time when everything which unites Christians should be magnified and everything which would separate them made little of and I am glad that this thought is being emphasised all over the world. We are nowhere exhorted to create the unity of the Spirit, but to recognize it, to respect it, to guard it jealously, lest we break it and so grieve the Spirit of God by which it is sealed unto the day of redemption. In a letter from an earnest man who has been very active in the revival, I read that he had criticised some other prominent worker some time before and then was convicted of the sin of criticising or speaking against those whom God is pleased to use. Not that we are never to correct our brethren or to speak of their mistakes for that is not the case but we must speak the truth in love (ver. 15) and allow no spirit of strife.

We have been praying long for a mighty revival to sweep over all India. God has done wonderful things in many places but I believe that these are only samples of what He wants to do, only the beginning. There have been things that we have not understood and perhaps we have talked too much of them. There may have been excrescences and excesses and the natural mixed up with the spiritual. But far better a field of strong wheat even if there be some tares mixed in it, rather than neither wheat nor tares: better a bag full of genuine sovereigns with a number of counterfeit ones among them than an empty bag. The counterfeit coins do not lessen the value of the genuine ones: they only render it necessary that we examine them closely.

There must be a willingness to be corrected which has too often been lacking. None of us have all the truth. The perfect knowledge of the Son of God includes all that all the saints have ever known. Even Paul said “we know in part and we prophesy in part,” and all the parts are needed to make up the whole. Much as we value the writings of Paul we all rejoice that, John and Peter and Matthew and James, and Jude and Luke also wrote. All their writings were needful to give us the New Testament, and the full symmetrical presentation of the whole system of truth. The different
emphasis placed upon various truths by these various writers helps to bring out the importance of each truth and to give the whole in right relations. And so there are men and women to-day whom God is wonderfully using as prophets, evangelists, pastors and teachers to build up the whole body of Christ. Some of them are strong on one line of truth and some on another, and others still on other lines, and so all of them are needed not to antagonize but to supplement one another. We may feel that one is a little narrow or one sided, and neglects some important line of truth. This may be true but we can rejoice that others supply what this one fails to supply, for the whole body is built up by that which every joint supplieth and God often appoints a person as a single joint to supply what other joints are not supplying. There are members or joints of the one that are seemingly insignificant but there are none that are superfluous. If one teacher seems to exaggerate one truth it may be that God permits it because others are neglecting it. And if some writer or teacher is really onesided let him or her accept humbly the correction of others, even if it comes in the form of criticism which seems severe or even unkind. It is a test of humility under which many fail. Peter exhorts that all be subject one to another and “be clothed with humility” and it is sometimes sad to see that even writers on the most spiritual themes have more of spiritual or mental discernment than of humility under criticism. We all need to get to the place where we shall be able to say truly, as the Psalmist did in Ps: 141: 5. “Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil which shall not break my head: for yet my prayer also shall be in their calamities.” We all have much to learn from one another, and no member can say to another “I have no need of you.”

There has been much prayer for the baptism of the Spirit or the fulness of the Spirit, and that is what we all need, but in the matter of the manifestations we must not allow ourselves to be stumbled. A friend in America in a beautiful little book “The Triumphs of the Cross” has used a very helpful illustration of the cakes for offering which are spoken of as “annointed with oil” “mingled with oil,” and “tempered with oil.” When a cake tempered with oil, a chapatti, is made it is first made of flour and water and a little salt, thoroughly kneaded and then rolled out flat, and then annointed with oil on one side. The oil is much in evidence on one side and on the other is none. Then the mixing process begins folding it up and kneading and rolling again, streaks of oil and streaks of dough. And so most of those who have received the Spirit and have been filled with the Spirit, are in the mixing process with streaks of the natural and streaks of the spiritual; and the process must go on until every part is tempered with the oil. No bit of flour but has been touched and tempered with the oil, every power of spirit, soul and body transformed by the Spirit of Christ. Let us not criticise the streaks in others for we shall find them in ourselves or others will find them in us. Let us press on in prayer for such a revival such an out-pouring of the Spirit who came at Pentecost, as shall sweep away all excrescences and expose all counterfeits, or else shall save us from being stumbled by them. Let no fear of counterfeits hinder us from having the genuine. “God has not given us the spirit of fear but the spirit of power and of love and of a sound mind.”

“Let a man take care that the circle of his petitions grows wider every week,” says Rev. J. H. Jowett. “The pathos and the tragedy in many Christian lives is this: their prayers are no bigger to-day than they were twenty or thirty years ago. Spiritual hospitality is no richer; there are no more guests in their hearts. Prayers of that kind become very stale, for a man must become weary of the same company from day to day and from year to year. Let him give himself a surprise by introducing an outsider into the holy circle, some neglected vagrant who rarely comes within the petitions of the saints. Let Christians scour the world for needy people, and let them bring them under the influence of mighty intercession.”

If it was a necessity for Christ to be born of the virgin to meet us in our need, how much greater must the necessity be for the sons of men to be born from above, before having a capacity, and being in a condition to enter into the fulness of the Divine. There must be a spiritual birth preceding spiritual understanding. “Ye must be born again.” The human cannot develop into the Divine. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.—John 3: 3, 5, 11. 1. Cor 2: 14.

CHAS. F. REEVE.
THE OUTLET FOR OUR ORPHANAGES
BY MRS. WALTER M. TURNBULL

FOR some kind friends in America and England have been liberally supporting orphan boys and girls in India, and naturally they now begin to inquire what is to become of these children, and how much longer will they require support? These are the problems over which we on the field have been greatly exercised of late, as we have seen our boys and girls growing towards manhood and womanhood and realized that they must soon be fighting their own battles. We have been trying to solve the problem of how to provide for their future, in various ways, and have come at last to what we feel is the best solution of that problem.

The Indian system of caste bars our boys out from the regular trades and professions in the heathen villages and smaller towns. The only place in which they can work at trades is in a large city like Ahmedabad where there are shops and mills and other industries on a large scale and where caste-lines are not so rigid as formerly. Within the last few months about twenty boys have been apprenticed to different trades including black-smithing, painting, iron-moulding, carpentry, printing, tailoring and cooking. But as we have gone about and seen the temptations of this great heathen city spread like a net around the feet of our boys; as we have met boys who were formerly in our orphanage, but who have been earning their own living in the city for some time, and who with scarcely an exception have been utterly corrupted morally; we have felt that the plan of putting our country boys into this cesspool of wickedness even to earn a livelihood is not altogether a success.

Neither do the boys like it. They are for the most part sons of generations of farmer-folk, simple village people who owned their little fields and a few cattle. Our boys are born with the love of the soil in them, and they almost all tell us that as soon as they can get money, they will start farming. Even the few who have learned their trades and are making a comfortable living, say that they do not like the city life, and are asking for land in the country where they are willing to live on a smaller income.

Thus our solution of the problem of the boys' future comes to this—we must make farmers of them. We have already made a successful start in this direction. Our readers have doubtless heard of our farm orphanage at Ashapur. Until recently it has been half orphanage, half colony, but now it is put on a new footing and is a Christian colony in which there are already about twenty families settled besides a number of our boys. With one exception these married couples were formerly boys and girls in our orphanages. The land which the mission owns at Ashapur has been leased to these people for a little more than the taxes. The mission also rents them houses. The boys own their own cattle and farming implements. There is no debt on the place except of one man, a debt contracted years ago which he is now paying off. Cash is the basis of all dealings.

As most of the boys were quite poor they have formed partnerships among themselves to help one another. For example, two families together own one pair of bullocks for plowing their fields and for carting (of which latter they can do a great deal in the dry season). The little money they had for the purchase of these things was earned by working as day labourers.

This land (at Ashapur) was mostly waste land when the Mission took it from Government, and it has been redeemed and turned into good productive fields by the labour of our boys. The difficulty is that the land is not nearly sufficient to meet the needs even of the sixty people now living there. There is about one acre to a person. Our aim is to have about five acres to a family. Then there are the many others waiting for even their one acre, but we cannot settle them until we acquire more land. There are good fields to be had at a low price in the same vicinity.

Through the contributions of friends at home we have two good wells with which to irrigate our fields. There are a number of old wells filled in at the time of a big flood which could be dug out and repaired with comparatively little expense, thus increasing the irrigating facilities as well as the value of the land.

More houses are needed for our people to live in. Suitable houses can be built at Ashapur for about fifty dollars each as bricks can be made on the spot. Then each family needs at least one bullock to start with. By such partnerships as were mentioned above one cart and pair of bullocks will start two families. The cost of such an outfit at this season of the year is about fifty dollars. Later on the price of stock rises in value.

If we had sufficient money on hand to start all the older boys, they would require no further
help from the mission. There are still about one hundred smaller boys in Dholka who will need to stay there for some time to come, but just at the present time we have a large number of big boys waiting their chance. If some of our friends at home could supply that chance, it would be as practical a way to aid the mission as any they could find. Each boy started, means that much less financial burden on the orphanages, and a new Christian home in India, and less care to the missionary.

We are aiming at self-support for our Christian Church in Gujarat. Already there is a growing enthusiasm in the Christian community as they are beginning to see their way to independence, and thus to deepened self-respect. A weak and dependent church is scarcely ever a growing church. The mission has employed many native evangelists and teachers, paying them with funds from America, but we feel the time has come for our Christians in Gujarat to begin to shoulder the financial burden of the Lord's work themselves, and become a self-supporting and self-propagating church. This is not the work of a day or a year. Time is necessary, but now is the time to begin.

We believe that getting our boys well started will be the basis of a self-supporting church. When they are able to provide for themselves and families they will also support their own pastors and some evangelists. With this same object of self-support in mind, some of our mission-paid evangelists are also taking up land and expect to be independent of mission salary within a few months, i.e., as soon as the harvest comes. They will continue to preach the gospel as they have opportunity. It has given us joy to see them looking forward thus hopefully to helping in the up-building of the church in this way. We believe also that the influence of a prosperous, clean, wholesome Christian community will be worth many sermons to the heathen round about. We expect Ashapur to be a “City” (or at least a village) “set on a hill” to be a light to the surrounding country.

At Jetalpur also, where we have a church, there is good land to be had, and some of our people are hoping to settle there. The reader will quite understand that our orphan boys are unable to purchase land for themselves, hence the mission procures it for them and leases it to them as above mentioned. This is a quite common practice in India even among the heathen, the farmers being frequently only tenants of some rich landlord. There is the additional advantage in this system of the Mission being the boys' landlord, that the mission is able to keep the village distinctly Christian, refusing to rent to any outsiders or to unworthy persons.

We feel very hopeful as we see how happy and successful our boys bid fair to be under the present colonization plan. Other missions have tried it and found it a great success and practically the only way of solving the problem of settling our orphan boys and girls. The girls problem is solved by the boys as the boys marry them.

Here then is a chance for a good, investment. Here, in brief, are some of the things which you can help do to put boys on their feet.

I. $35.00 will repair one of those old wells.
II. $50.00 will build a house for one family.
III. $50.00 will start two families so that they can help themselves.
IV. $100.00 will purchase three fields adjoining our land and which are urgently needed.
V. For any sums more—more fields, more houses, more wells, more boys started!

There is much more that could be written, but I fear the editor will use the clipping scissors if I am too lengthy. The facts, however, are before you, and we hope many will be pleased to respond with substantial aid, and all to help by prayer. We feel that God is blessing the plan and that a new and brighter chapter in our missionary annals has begun.

Address Rev. M. B. Fuller, Grant Road Post Office, Bombay, India; or the mission treasurer, Miss E. Morris, Khanpur Gate, Ahmedabad, Gujarat, if desiring to contribute to any of these objects.

Extracts from Letters

Pachora, March, 8, 1909.

We got home from a three and a half months tour last Wednesday, and praise God for His goodness and care over us during those months, also for strength and inspiration to give out the Gospel message from day to day, as well as for those who listened gladly to the messages in nearly all the places we visited. And since He has sustained us through it all, He will surely not let it all come to nought. The
enemy seems clearly to be tightening his grip on every hand. But victory belongeth to the “Lamb” and it will be taken in His own time. It belongs to us to keep faithful, remembering that there is no reward offered to any others.

The Lord permitted and enabled us on this tour to visit 121 villages and to hold 172 street services, many of which were very precious indeed and in nearly all some listened gladly to the message. I did not number the audience in any of them but I suppose they may have averaged thirty-five to forty.

Yours in Him,

A. Johnson.

The work in this town has been wonderful. I have been here just a month yesterday, and, with the exception of three or four days, have had crowds at the tent every p.m. Not the low castes, but gardeners, farmers, head men and Brahmans. One Brahman priest has come regularly. Two well-to-do women from the gardener caste have come nearly every day at the noon hour. The elder one with tears declares she has received the peace in her heart which she has always sought. I hate to leave them, but now the heat is becoming too intense for me to stay longer. I realize more than words can tell the need of competent workers. It is really deplorable. The men who come to us are intelligent and progressive with minds alert and trained to detect faults and weaknesses. We must have men who can meet such with equal intelligence. My heart is sick, sick.

T——I think, has the making of a good worker if he keeps humble. There are two men here; true seekers, and they wanted us to speak at a woman’s meeting and I felt too inexperienced to attempt it. They wanted a talk on education, and morality, the necessity of sending children to school and the advantages of learning to read and write themselves. Had I had a woman with me in any degree capable of meeting a crowd of high caste women and giving such a talk, I should have had her do it, as it would have opened the door into many homes.

Santibai’s Story

Although we are in the midst of what is spoken of as the cold season it is hot, hot, and as we return from the distant village where we have been preaching we are thankful for the friendly shade of the beautiful new trees which protect our little tent from the scorching heat of the midday sun. The work in the village has pulled hard this morning so that gladly do we seek its shelter, and lie down for a bit of much needed rest e’er the work of the afternoon begins. Tired nature’s restorer refuses to come to us however, and again, and again in our mind do we go over the work of the morning and of the past few days. We wish we could change the train of thought and try desperately to do so, but cannot—when suddenly the screen door of the tent is pushed aside, and Santibai, the subject of this article stands before us. She is rather taller than the average Indian woman with a dignity of carriage and manner that mark her at once “high caste.” She bends over us for a moment, and for the first time, we notice how deep are the lines of suffering upon her face. We love our Indian sister, and almost unconsciously our hand touches hers in loving care as we say, “How old are you Santibai”? Oh past forty perhaps, is her reply, “and how old were you when you were married”? “I was four years old my parents had me married, at twelve I went to my husband’s house to live, and when I was thirteen my first baby was born; within five years I became mother to five children only to see them all die. One girl lived two years. We had had her married, so when she fell sick we did every thing we could to save her life. I went at last to the Brahman priest, and he told me to give another offering of ten rupees, and assured me of her recovery. I gave the money in the morning, in the evening, she died.”—In the pause that follows we say, “truly that was a sad time in your life Santibai”—While inwardly we groan, and say, no girlhood, an average woman’s whole life crowded into the five short years of a child between the ages of twelve and seventeen! “Then, you were very young when you went to your husband’s house to live Santibai, did you like it”? “Like it”? and we shiver at what the tone implies. “What could I do? many times I ran away and went back to my own people, only to be sent back with a good beating. After that I used sometimes to steal away to the jungles and hide all night,—frightened so frightened at the noises in the woods, but preferring it to my husband’s house. How often would I clasp my hands and say, ‘Oh great spirit, that this day might never turn to night’ and oft in the jungles at night,
"Oh great spirit that the sun of a new day might never rise!"

We draw the curtain here, and pick up the thread of the story in the famine days of 1900. In the years between, husband too has died, and according to the custom of that caste Santibai has married again.

Two whole years without rain, and food has become so scarce, that in company with a crowd of others we find Santibai, her husband, and husband's sister wending their way over the hot dusty roads towards Khamgaon in hope of obtaining work in the cotton mills. She is frail however, and finds it hard even to keep up with the company of half starved ones, many of whom drop and die like dogs in the way. Her husband too is cruel, and begrudges the bit of native bread she begs because of a soul being born into God's kingdom.

This happened seven years ago, and to-day as we journey from village to village "holding forth the word of life" Santibai is with us, one of our greatest comforts and blessings. We introduce her to our readers not as a remarkable woman in any way, but as one of the many who came to us for help in time of need, and is now ready to put up with any inconvenience, and to do the most menial tasks in order that she may be with those who seek to win her sisters to Christ. Who will say that she shall not have her full share of reward from the Master's hand?

Daisy Millham.

We believe that the India Alliance ought to be continued and that by God's blessing it should form a stronger bond than ever between those at work on the field and those who uphold them by their prayers and faith and their self-sacrificing gifts not only of money but of their sons and daughters.
minutes the storm died down, and there was deep stillness and peace.

In the light of these lessons, many are now seeing that a pure "Revival" is possible, if the servants of God will but go back to Calvary, and in simple faith use as a weapon of victory, the dying Victor's cry—"It is Finished." It was His cry of triumph, ere He passed to the Father, and we cannot but think that as the members of the Body must join the Head by the same path, the final cry of victory over the world, the flesh and the devil, of the ascending Church will be again, the "It is Finished" of the Lord.

**Items**

We wish to emphasize the following items which appeared in the March India Alliance. So insert them again and ask our friends to read them carefully and act upon them at once if they have not done so already.

**PROTESTS** against the discontinuance of the India Alliance are still coming and we hope our friends will speak out. Our own feeling is that the work would suffer by the discontinuance. We want again to call attention to the fact that we shall be glad to send it free to all who support missionaries or workers or orphans, and to others who give regularly to the work who wish to have it and will read it, if they will ask for it. Many will prefer to pay for it. If any of our readers know of persons who according to the above terms are entitled to the paper and who are not receiving it, we shall thank them to let them know that they can have it by writing to the Business Manager, being very careful to write names and addresses plainly and fully. Many papers are returned to us because people have changed their place of residence and have not sent us the change of address. If any do not want the paper we hope they will kindly write a post card to the Business Manager. We do not want to waste the papers nor the postage.

After the death of Miss Yoder we could not find a complete list of the addresses of the supporters of the orphans at Khamgaon. If any supporters have not received letters concerning the girls supported, we hope they will write to Miss E. M. Patten, Khamgaon, Berar, and give the name of the girls whom they are supporting and they will hear from Miss Patten soon. We mean to be faithful in writing to all who support orphans or workers. It puts a good deal of work upon those in care of the orphanages but we know that people like to hear how their orphans and workers are getting on.

We ask all leaders of Alliance branches at home to make a special effort to help us to get the India Alliance to all who are entitled to it; we look upon them as our fellow workers and we want to help them to understand the work and its difficulties, and the encouragements and discouragements, that they may pray intelligently and more and more as they receive the messages from the field month by month.

We will send copies for judicious free distribution as sample copies to Alliance workers who will make good use of them and will secure subscribers or give them to those entitled to them and send us their names and addresses plainly written.

We wish to thank all our friends who year after year have supported orphans in our mission. God has blessed the orphanage work and to-day more than fifty young men, taught and cared for in our orphanages are preaching the Gospel as evangelists in our mission. And their wives, also taught in our orphanages, are their helpmeets in the work. We appreciate the fact that the last six months has been a time of great financial difficulty at home, and many who have pledged the support of orphans and helpers have been unable to pay their pledges. There has been much pressure in the orphanages on that account; we hope that all who can will send as soon as possible.

U. S. Greenbacks or Canadian bills can be sent by registered letters, or, where foreign Money Orders can be obtained, they can be sent direct to the orphanages or to the Treasurer, Miss Ella Morris, Ahmedabad.

Miss Becker who was formerly a member of the Alliance Mission sailed for America by the Italian line s.s. Domenica Balduino, March 15th.

Miss Becker has for more than a year been working in the Church of God mission in Bogra, Eastern Bengal.

Mr. and Mrs. Duckworth are settled again in their old station at Viramgam, and Mr. and Mrs. Armon at Ahmedabad.

We are glad to announce that at a meeting of the Committees on the subject of the Union of the Indian Church, appointed by the Irish Presbyterian Mission and the Alliance Mission, held at Anand on the 10th of March, all the members of both Committees were rejoiced to see how little there is to hinder a practical federal union at once. Several important matters were acted upon which will mean much to the future of the work in Gujarat but until these matters are formally agreed to by the Missions as a whole we are not free to publish them. But surely God is fast answering the prayer of Christ and the prayers of His people "that they all may be one."
# List of Alliance Missionaries

## BERAR—

<table>
<thead>
<tr>
<th>Place</th>
<th>Missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akola</td>
<td>Mr. and Mrs. R. S. M. Stanley Mr. O. Lapp</td>
</tr>
<tr>
<td>Amraoti</td>
<td>Mrs. V. Erickson Miss L. J. Holmes, Miss Case</td>
</tr>
<tr>
<td>Buldana</td>
<td>Mr. and Mrs. O. Dinham</td>
</tr>
<tr>
<td>Chandur</td>
<td>Mr. and Mrs. W. Ramsey Mrs. I. Moodie</td>
</tr>
<tr>
<td>Daryapur</td>
<td></td>
</tr>
<tr>
<td>Khamgaon</td>
<td>Miss M. Patten Miss L. Fuller Mr. and Mrs. P. Eicher Miss B. Eicher Miss B. Kindig</td>
</tr>
<tr>
<td>Murtizapur</td>
<td>Mr. and Mrs. L. Cutler</td>
</tr>
<tr>
<td>Shegaon</td>
<td>Mr. and Mrs. P. Hagber Miss M. Veach</td>
</tr>
</tbody>
</table>

## GUJARAT—

<table>
<thead>
<tr>
<th>Place</th>
<th>Missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmedabad</td>
<td>Mr. and Mrs. S. Armson Miss A. Fraser Miss Mary Compton Miss E. Morris</td>
</tr>
<tr>
<td>Asahapur</td>
<td>(P. O. Sarkhej,)</td>
</tr>
<tr>
<td>Dholka</td>
<td>Mr. F. H. Back Mr. and Mrs. W. M. Turnbull Mr. J. N. Culver Mr. Schoonmaker</td>
</tr>
<tr>
<td>Kaira</td>
<td>Miss E. Wells Miss V. Dunham Miss M. Woodworth Miss Coxe Miss Peter Miss L. Gardner</td>
</tr>
<tr>
<td>Matar</td>
<td>Mr. and Mrs. McKee (P. O. Kairà,)</td>
</tr>
<tr>
<td>Mehmadabad</td>
<td>Mr. and Mrs. S. P. Hamilton</td>
</tr>
<tr>
<td>Sabarmati</td>
<td>Miss C. Hansen</td>
</tr>
<tr>
<td>Sanand</td>
<td></td>
</tr>
<tr>
<td>Viramgam</td>
<td>Mr. and Mrs. A. Duckworth</td>
</tr>
<tr>
<td>Sholapur</td>
<td>Miss Z. McAuley</td>
</tr>
</tbody>
</table>

## BOMBAY—

<table>
<thead>
<tr>
<th>Missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. and Mrs. M. B. Fuller Miss Wyeth Mrs. Devore</td>
</tr>
</tbody>
</table>

## ON FURLOUGH :—

<table>
<thead>
<tr>
<th>Missionaries</th>
</tr>
</thead>
<tbody>
<tr>
<td>Miss A. Little Mr. and Mrs. J. Read Miss C. McDougall Mr. and Mrs. H. V. Andrews Miss E. Krater</td>
</tr>
<tr>
<td>Miss J. Fraser Miss H. O'Donnell Mr. and Mrs. R. J. Bennett Miss H. C. Bushfield</td>
</tr>
</tbody>
</table>