The India Alliance

THE ORGAN OF
THE CHRISTIAN & MISSIONARY ALLIANCE IN INDIA.

VOL. IX. AUGUST, 1909. NO. 2.

Principal Contents

Editorial Notes ... ... ... ... ... ... 25
How Best to Create and Foster a Missionary Spirit in the Indian Church. By Mr. K. T. Paul, National Missionary Society. 29
A Revival at Bijhoie ... ... ... ... ... 37
The Ministry of Prayer ... ... ... ... ... 41
The Promised Holy Spirit ... ... ... ... ... 42
Station Notes ... ... ... ... ... ... 42
Items ... ... ... ... ... ... 49

"Occupy till I come."
Christian and Missionary Alliance.

HEADQUARTERS—690, EIGHTH AVE., NEW YORK.
CABLE ADDRESS—PAROUSIA, NEW YORK.

Rev. A. B. Simpson... ... President & General Superintendent.
Rev. A. E. Funk... ... General Secretary & Foreign Superintendent.
Mr. David Crear... ... Treasurer, 690, Eighth Ave., New York.
Rev. J. D. Williams... ... Recording Secretary.
Mrs. A. B. Simpson... ... Superintendent Assignment of Missionaries.
Rev. Henry Kenning... ... Home Secretary.

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

Rev. M. B. Fuller.—Chairman of Executive Committee, Bombay.

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

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

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

Pardon through simple faith in the blood of Jesus Christ.—Sanctification and fullness of life through the indwelling Christ Himself in the believer by the Holy Spirit.—Healing and health for the body of the believer by simple faith in Jesus who “Himself took our infirmities and bare our sickness;”—and the pre-millennial coming of Christ.

The financial basis of the Alliance is shown in the following article from the Constitution. “The Alliance will require of all its labourers a spirit of absolute reliance upon God alone for support, guaranteeing no fixed salary to any missionary after reaching his or her field, but providing them such moderate allowances for their actual expenses and needs as the funds provided from the voluntary gifts of God’s people shall enable us to supply from time to time.”

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

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

Donations for the general fund, or for special purposes, or for the personal use of any missionary can be sent to the Treasurer in New York, or to Rev. M. B. Fuller, Alliance Mission, Grant Road, P. O. Bombay, or direct to the person for whom it is intended, or to the Treasurer, Miss Ella Morris, Ahmedabad. Unless otherwise designated, donations will be put in the general fund.

Special day of prayer, last Friday of each month.

The India Alliance.

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

Editor:—Rev. M. B. Fuller, Grant Road, P. O. Bombay.
Business Manager:—Mr. S. H. Auernheimer, Chalisgaon, Khandesh.

Terms of Subscription in advance.

In all Countries where the rupee is current Re. 1 2 0 | In England 28. od.
Single Copies ... ... ... Re. 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 India Alliance.


Editorial Notes

The great movements going on in India and China have a wonderful significance for missions because they are in so large a degree the results of mission work.

The annual reports of the various missions are full of encouragement though sometimes the weary missionary is tempted to feel that the results of the work which he is able to put into statistics are much less than they ought to be. Perhaps this is always true and if so it should drive us to our knees for the fault is in us and not in the Gospel which we preach. But the fact remains that there have been wonderful results of mission work which no statistics can show and it is impossible even to make any approximate estimate of the extent or value of them. God has so ordered it and it is well that we cannot exactly measure the results of our work lest on the one hand we might be tempted to self-satisfaction or complacency or on the other to discouragement and unbelief.

Faith and faithfulness are the essential things in the missionary and if these are present we may well leave the seen and the unseen results of our work with God, knowing that He has said "Be ye stedfast unmoving always abounding in the work of the Lord for as much as ye know that your labour is not in vain in the Lord." With the love of Christ constraining us with a passion for souls of the lost with the "faith of God" living within us the faithfulness will follow and as surely the fruit which will please God and satisfy the heart of the master.
We give below some paragraphs from the editorial notes of the *Harvest Field* which we cannot do better than to pass on as they are:

**"THE SERVANTS OF THE GODS"**

There is movement in the moral world of India as well as in the political; and though the explosion of bombs would indicate a retrograde motion, yet other signs point to a distinct moral advance. The latest indication of this is an order issued in the month of May by the Government of Mysore. A few years ago the Government *forbad* the employment of *devadasis*, or temple girls, in some of the temples under their control; for in Mysore, unlike British India, the Government by their Muzrai Department have the care of a large number of religious institutions. The temple authorities obeyed the mandate, but there have been several petitions and protests against the order, for vested interests are everywhere strong and difficult to deal with. The method of the Government was merciful to vice, for while they ordered that the dancing girls should cease to be employed, they continued all allowances till the death of the holder of office, when no successor was to be appointed.

The petitioners urged that music and dancing were essential to the proper worship of the gods, and therefore asked that the custom should be resumed. They have in this case over-reached themselves; for instead of their petition being granted the order has been made applicable to all temples under government control. The Mysore Government admit that singing and *dancing in temple worship* are authorised by the shastras, but they observe that “personal purity and rectitude of conduct and a vow of celibacy were considered essential.” Then follows the damaging statement, “but the high ideals entertained in ancient days have now degenerated, and the female servants (*devadasis*) are notoriously women of loose morals.” The Mysore Government therefore rise superior to custom and vested interests; they refuse to participate in a ceremonial that requires “women of loose morals” to officiate in the worship of the temple; they cannot countenance a practice which encourages vice and so degrades
the people; and therefore they order that from henceforth all "servants of the gods" must cease their singing and dancing in temples under government management. They may like other humble worshippers enter the temple and present their offerings, but they are no longer to corrupt the worship by their songs and dancing.

This order will help the cause of morality and social reform. We trust that all temple managers in Mysore, having learned the sentiments of the Government, will proceed to act upon them, so that the precincts of every temple may be freed from the presence of the harlot in her official capacity to sing and dance before the gods.

The Mysore Government should take another step forward. Some temples and many temple cars are adorned with carvings that are indescribably vile. These are allowed to pollute the public gaze in the name of religion. Now that the living profanity has been abolished, surely these dead figures should speedily be removed and consigned to oblivion. Such action is absolutely necessary if the Mysore Government is to be consistent in its efforts to improve the morals of the people.—Harvest Field.

A report recently published by the Mysore Government reveals the fact that the Hindu is religious even in his evil doings. Last year a series of burglaries in the northern parts of the Province gave the police much trouble till they ascertained they were made by gangs of wandering thieves, who could easily pass from the Mysore Province into British India. These gangs of dacoits were past masters of their art. They could disguise themselves as peaceful citizens and learn where a house worthy of being robbed was situated. Having laid their plans, they very religiously sacrificed a goat to their deity before proceeding to the village, where they pillaged and even murdered, if necessary, to secure their booty. The whole gang was successfully captured and are now in prison. The religion of these primitive tribes is evidently one of fear, and to secure success the powers, whether beneficent or malefic, must be propitiated. To set out on a pillaging expedition without sacrificing to these powers would only court failure,
though success means only robbery, murder, and afterwards a carousal of drunkenness.—Harvest Field.

"THE DISABILITIES OF CHRISTIANS IN MYSORE"

The disabilities, under which Christians in the Mysore Province lie, have been fully and widely discussed in many of the papers, both English and vernacular, published in India, since a petition was presented to the Maharaja of Mysore some three months ago. Some have sought to make political capital out of the situation. Others have made it a text to vilify Christianity. Nowhere have we seen any real argument to justify the present situation. One writer pathetically argued that the time must soon come when the brotherhood of man will be recognised, and asked why the Christians should force the pace. The matter is now before the Maharaja of Mysore, and he and his new Government will have to give some answer to the petitioners, who have a really strong case. The Maharaja is in a difficult position, as he is for the Mysore State the repository of dharma, or justice, and must therefore decide the matter. If he follows Hindu law, he will declare the Christian an outcaste without rights, though his predecessor had a member of that community acting as his Dewan for a time. Such a decision would alienate all His Highness' Christian subjects, and outrage the elementary principles of justice recognised by all civilised nations. If he regards the Christian as a man and a brother with rights as other men, he will raise a cry of disappointment from certain classes of his subjects; but that will soon pass away, as is evident from the way in which the Act granting rights to Christians is regarded in British India. We trust the Maharaja and his new Government will give the matter early attention and legislate on the lines unanimously agreed to by the Committee appointed a few years ago by the Mysore Government.—Harvest Field.

By a slip on the part of the editor the two excellent articles in the July number of the India Alliance which were credited to the Baptist Missionary Review should have been credited to the Harvest Field. We mean always to give full credit and also to give it to the right parties but such slips occur and we are glad
to have our attention called to them. We would also correct
the statement that the *Harvest Field* is the organ of the
Wesleyan Mission for while it is edited and published by that
mission it seeks to represent all missions.

We are glad to announce that a new edition of Mr. Eddy's
booklet "A Spiritual Awakening," is ready, and can be had from
Mr. F. Kehl, 5, Camac St., Calcutta, also a new shipment of

---

**HOW BEST TO CREATE AND FOSTER A MISSIONARY
SPIRIT IN THE INDIAN CHURCH**

R. K. T. PAUL, NATIONAL MISSIONARY SOCIETY

WITHIN 500 miles of the Tamil Church there extends the
great Telugu country, where within the last half century
more than a lakh of people have been brought to the
Faith. The Tamil Church itself, consisting of some three lakhs
of souls, have been won during the last two centuries. In the
former case the result was due not to the efforts of the neighbour-
ing Tamil Christians; nor in the latter was it because of the
work of the adjacent Syrian Church. It is very sad indeed to
contemplate that the harvest had to wait to be gathered in by the
stranger from over the seas.

To conclude, however, that there is no spirit of evangelism
at all in the Indian Church will be very far wide of the truth.
My earliest recollection goes back to an old Saurashtra convert
in well-to-do circumstances, who was assiduous in making
known the good news to the many people who constantly
frequented his place of business. The faithful efforts of
Anthravady is a matter of common knowledge and need only be
mentioned here. These two are but specimens of several more
who have arisen in every generation and community, and spread
the light to the extent of their limited opportunities. Wherein
then was the lack?

On examination it will be seen that while the missionary
spirit is an heritage available to every human soul born of the
Holy Ghost, it depends for its free manifestation on certain
qualities which belong more to the realm of the 'moral' than
that of the 'spiritual.' Courage, enterprise, optimism, power

---

*This paper was read before the Madras Missionary Conference.*
to organise, and above all the capacity to initiate are some of the necessary conditions. The Jewish Christian of the Primitive Church was but following the track of the synagogue-makers from the Levant to the Pillars of Hercules. The German, the Scandinavian and the Anglo-Saxon of the Modern Church have launched only a sacred Viking expedition and a holier Crusade. Without making too much of this aspect of the truth, it ought to be conceded that in the case of a Church, as much as in that of an individual, certain moral qualities must combine and co-operate so as to enable spiritual consecration to become manifest in missionary activity.

It may perhaps be thought that if any moral qualities are needed, they should be available in a country, where the religions of Gautama and of the Jains, of Sankara and of Ramanuja spread with such rapid success. We know, however, from history that the secret of their success was in every case due to the Monastic system, and that the two latter employed in addition the enormous force of the caste system to secure their ends. On the other hand, it is very significant that active propagandism became impossible after the removal of the immediate causes which provoked their activity.

If, then, the manifestation of the missionary spirit requires the development of certain moral qualities, the problem involves necessarily a course of education. The duration of this education may be long or short, its syllabus and methods may be widely different, it may be precedent to or concurrent with actual missionary activity—these are matters of secondary importance. The essential point, which cannot be too clearly apprehended, is the fact that the creation of the missionary spirit is a matter of education. At the close of a successful Student Camp or an evangelistic campaign, where something like a “revival” has taken place, or at least there were many genuine conversions, one often finds people wondering why the missionary spirit has not burst into spontaneous activity. Unfair comparisons are made with people of other places and times; and the uncharitable criticism is “want of depth,” “shallowness” or even “hypocrisy.” Such a criticism reveals only a remarkable blindness to the limitations of the Indian nature.

If evidence were needed, one case may be cited which is unfortunately typical of a numerous class. In a certain district of this Presidency two missions from two different parts of the world work side by side among the same class of people. One of the two communities runs a successful Home Mission and gives liberally to the National Mission as well. The other community does neither, and
the plea is plainly urged that for such things the time is not yet. Both the communities are just the same people, identical in their caste, in their poverty and in their illiteracy. The lesson is not difficult to draw. It is not poverty, nor ignorance, nor the age of the Church that at all matters: at the same time, it is not spirituality alone that suffices. What is wanted is a methodical, patient, and faithful education, on the basis, of course, of spiritual consecration. And this should be no wonder to those who know how much of systematic effort is needed to maintain and develop the missionary spirit of the Western Churches.

This leads us to two practical questions—Who is to educate? and Of what should the education consist?

To the first of these questions my unhesitating answer is that this education will for years depend primarily on the vigilance of the foreign missionary. Conditions may be different in Korea or Japan or even in adjacent Burma. So far as India is concerned, where for ages things have been done for us by others; paradoxical as it may sound, the virtues of self-help and initiative must be cultivated by our foreign guides, on whom God has laid the responsibility for the edification of our church. This fact seems to have been fully taken cognisance of by the Decennial Conference of 1902, whose pronouncement on the subject was that “no Mission can regard its work as satisfactory unless there is developed in the Churches it establishes an earnest missionary spirit.” It will be well if this ideal is taken down from its niche and included in the working programme of every individual missionary in India. The foreign missionary is here not because his home Church can well spare him; but because it has realised the truth of what Dean Vaughan has well said, “In the self-forgetfulness of the Church lies the secret of her self-recollection and of her home growth.” That the same truth is applicable to the Indian Church must be realised by those who start at organisation and stop at self-support, deeming self-propagation beyond their immediate province.

On the other hand, in certain missions self-propagation has been included among the other activities over which the foreign missionary presides. In all such cases, without an exception I believe, the result is hollow and artificial. The so-called missionary meetings, gifts and other activities are matters of mere “duty,” done because it would please the paymaster and abandoned as soon as his place is taken by another who is not keen about it.

In the entire range of education, perhaps he most delicate matter is to undertake to teach self-help and initiative. It
requires a double share of the grace of self-effacement. To go in
but only as one invited, to go out as soon as ever it becomes
possible to do so, to maintain a vigilant but indirect oversight,
to be patient with error in recognition of its educative value,
to be content with half-achievements where one's interference
would have produced splendid success, to decrease so that
others may increase, these are some of the highest of
Christian graces, requiring much prayer, much faith and much
humility. I rejoice to testify that not in one or two places
in India have I found the splendid successes of such wise and
saintly educators.

The first pupil in such a scheme of education should be
the Indian Pastor. No amount of time, thought or effort
spent in winning the pastor, can be considered waste. The
amount of harm that can be done by an unsympathetic
pastor is infinite, and he can effect his wishes in such
unobtrusive ways, that it is hopeless to work in spite of
him. On the other hand, one can have no more valuable
ally than a pastor who is thoroughly mission-spirited. He
forms immediately the centre of a powerful nucleus, which
can be worked so as to widen in time to the very
borders of the Church.

There is not a sadder spectacle to-day in the Indian Church
than the attitude of the average pastor in regard to this
matter. The question of self-support is the one that is hot
on the anvil at this hour. To the pastor, very naturally,
the proper shaping of this iron appeals for a
personal and absorbing interest. The missionary message
is regarded with suspicion, and in not a few cases
it is put aside as positively injurious. Unfortunately, the
apologist for the missionary cause is the last person
whose reassurance can be allowed to be disinterested. Here,
for instance, is one of those cases, where the foreign
missionary has an office which no one else can perform.

What was said as regards the importance of winning
the pastor, applies proportionately to every Christian
worker, according to the measure of touch he has with
the Church. The whole class of them, in fact, must
be captured even while they are in the Theological
Seminars. In many ways the seminary stage is a very
suitable opportunity for the work. The missionary meeting
must be the feature of every seminary, and it ought to be
the training ground for all such meetings of the future.
Facilities should be afforded for voluntary work. It is
specially important to cultivate in this stage a habit of
giving as a joy and a privilege. If there is a congregation
in the neighbourhood, the students should be encouraged to take a large part in aiding its missionary activities.

Although it is of primary importance to secure the pastor and the Christian workers, it will be a sad mistake indeed if all the practical responsibilities for the missionary activity of the Church are not from the very first placed definitely on the Laity. The organisers of most of the great Missionary Societies were laymen; the strongest supporters of them have always been men and women of the laity; at this very time we are rejoicing at a great Laymen's Movement which is spreading from continent to continent. It could not be otherwise in India. While the pulpit supplies the high spiritual motive, the drawing and the hewing, and not only that, the entire missionary department of the Church, must be entrusted to the laity as their work and their privilege.

In this connection it may be of profit to discuss from what points of view the missionary movement should be placed before the Christian laity of India.

The ordinary church-goer in India has not yet been affected by what is known as the Modern Theology; and yet it is one of those things which is bound to come sooner or later. It is well, therefore, to take cognisance of it even now, and refrain from anything that may need considerable alteration in the future. The good old appeal on behalf of those sitting in darkness is indeed to this day literally true as regards more than a third of our total population, the eleven crores of them who are classified by the Government as of the lower castes. It is from this very section that the bulk of our Church is drawn. The younger sections of the Church have not yet forgotten the "hole from which they have been digged;" and to them, the most telling and permanently effective of view points is the description of the class to which they themselves would belong but for the liberating and elevating effects of the Gospel. And this appeal will hold good until all these eleven crores of people are added to the Church.

To the other section of the community, which though smaller in numbers is important as furnishing the leadership, this appeal cannot come with a subjective force. No doubt there is still enough in the moral aspects of popular Hinduism and of the social system of the higher castes as constituted by it, that cannot be described by any term other than "darkness;" but these are not such as cannot vanish before the steady advance of education and western civilisation. On the other hand, many a thinking Indian Christian has been staggered at the thought of the deep devotion of the Saiva Siddhantists and of the Vaishnava
HOW BEST TO CREATE AND FOSTER A MISSIONARY

Bhaktas; he realises how God has not left our country without witnesses unto Himself; he knows as a matter of personal experience that amid much darkness there have been and are sparks of light which cannot but be sparks of light from Him who lighteth every man that cometh into the world. To this section of our Church, the fitting appeals are such as are beginning to come into currency in the West.

It is not implied, nor is it necessary, to make any marked distinction in appealing to the two sections of the Church. What is sought to be pointed out is that neither of these alone will be suitable to all audiences. To work in both together will be the most profitable way. The deep needs of India touch any hearer, and the brighter side is recognised by anyone who has heard at least of Nandan and Vemana.

There is another point of view which is of incalculable importance, and that is the Svadeshi aspect of the question. As a rule, the Indian Christian has no sympathy with the foreign feeling of the svadeshi agitator. But close observers would have noticed that the community is not beyond the recent development of what is known as the national feeling. And there need be no wonder at this. At the touch of the Christian civilisation of the West, the very non-Christian is throbbing with a more abundant life. Is it then strange that we, who stand day after day in the inner chamber of the King of kings by the Divine right of sonship, should also feel filled with a desire for liberty and equality in things secular as well? The time is thus most suitable to take hold of the svadeshi feeling and utilise it for the highest of purposes.

The missionary appeal when made from the svadeshi point of view may be presented in two divisions, viz., the Svadeshi Responsibility and the Svadeshi Privilege. The svadeshi responsibility arises from the recognition of the fact that Christianity furnishes the only leverage for the elevation of our country and our countrymen, and of the patriotic duty to proclaim this message that lies on us as the first people to be liberated from the bondage of sin, caste and traditions, the three great factors that have wrought the ruin of our country. The svadeshi privilege consists in the fact that even we, the least among the Christian nations of the world, can have the grace to take an effective part in the true elevation of our people and in the crowning of our Master as the King of our country. These are not mere sentiments, but they indicate whither the Indian Christian mind is tending and may be helped on to arrive, so as to possess the missionary spirit as a burning passion and a life-programme.

The secret to maintain and foster the missionary spirit is to provide a definite concrete outlet. While the pulpit can never be
used too much to maintain the highest pitch of the motive, the people must have something to do themselves. The missionary meeting is the first opportunity. It affords a splendid means for maintaining the interest by the supply of suitable information; it provides the occasion for public intercession; it is the meeting ground for the keen-spirited missionary nucleus of the Church with those whom it wants to win over. To conduct a monthly missionary meeting in the midst of the other engagements which occur in every congregation is not, however, an easy matter. One very common reason for the difficulty is the fact that the laymen on whom this duty necessarily falls have had no experience in the conduct of meetings. To initiate interesting programmes, to carry them out in such a way as to attract busy people to an extra meeting, to lead everything on every occasion to the definite missionary ideal, these require not only effort, but also hard thinking and ready resourcefulness. In this way the missionary meeting presents an excellent opportunity to the foreign missionary and the pastor to train up lay leadership in their congregations.

Important as is the missionary meeting, the normal growth of interest always leads to other very necessary organisations. The women members are the first to find the general missionary meeting insufficient for their spirit. Sewing classes can be formed among them, and these organisations, where they have taken root, form not only a popular centre of attraction, but serve to stimulate the interest of the men as well. The young people too need a separate organisation. At the general missionary meeting they do not get much profit. The juvenile band with plenty of singing and addresses made on the simple object lesson pattern is the one for them and attracts many boys and girls who find the general meeting dull. The young men and young women in the school and college would need English meetings for themselves. Mission study classes can very profitably be organised for them to study such books as the splendid one called "India and Missions" recently brought out by the Y. M. C. A. But these are methods which have been perfected by the great Missionary Societies of the West and it will be a waste of time to describe them to this Conference.

All these means, however, must be based on and must point persistently towards actual missionary work in which the congregation is taking part. Such missionary work must be of two kinds—the work in the neighbourhood, which may be called the Home Mission, and the work for those who are beyond reach, which may be called the Foreign Mission. Whichever may come first, it must lead to the other.

As regards the Home Mission there is a misconception which
it is well to clear. Certain cases there are where a congregation collects a few rupees towards the cost of an evangelist working in its own town or village, and calls the undertaking its Home Mission. There can be no more pitiable apology for a Home Mission than this. On the other hand, the mischievous result of such an arrangement is to afford an excuse for the individual to think that he has fulfilled his responsibility to the heathen. It is all important that the missionary spirit, when of any strength, should be taken advantage of to teach the lesson clearly that no amount of money given to workers far or near can relieve any one of his or her own individual personal responsibility for evangelising the immediate neighbours.

“Home Missions,” properly so called, are now to be found in the areas of most Dioceses, Synods and Associations. Their needs and claims provide an excellent outlet for the sons and daughters of our churches to evangelise the people of their own language. And they will be found to discharge their function far better than heretofore, if organised on a truly svadeshi basis.

The National Missionary Society seeks to provide a Foreign Mission for every church and denomination in India. To a Madrasi, e.g., the Punjab or the United Provinces is as much foreign as to a European, in point of language, race or climate. Its work is being and can be increasingly utilised as an objective to draw out and develop the true missionary zeal and the Christian patriotism of our people.

In conclusion, I cannot put the matter in a nutshell in better language than in that of William Carey, who said as regards his great work, “There is one thing I can do—I can plod.” His other words about “Great Things” have become a watchword of inspiration to many a soul and they are certainly applicable in their own way to the missionary cause. But the task of fostering the missionary spirit of a Christian community partakes rather of the one thing which all can do, viz., plodding—patient, persistent, systematic and prayerful plodding. In India where our Church is situated amid a great non-Christian population, it will never do to be content with having the missionary cause as a department of other organisations such as the Y.M.C.A., Y.W.C.A., C.E., the Wesley Guild the Epworth League, or the Luther League. In the Western countries such an arrangement may suffice. In this land the issues are too great and too prominent to be so relegated. To permit the Church to grow cold or indifferent towards those right around it, is a danger to its very life. It therefore behoves everyone who is in any way connected with a body of Christians, whether it be a congregation or a school, to make this matter a part of their
A REVIVAL AT BIJHOIE

I arrived at Bijhoie, in the Moradabad District, Saturday evening, 6th March, at the time of the holi festival. Bijhoie is about forty miles distant from Moradabad, the head of the district which has the largest Christian community of any in our North India Conference. On Sunday morning we had a meeting with the workers of the circuit, and some of the Mahalla Christians who are not in Mission employ. That the Pentecostal outpouring came first upon the Apostles and the Church, and afterward upon the Christians, was the theme of the meeting, this being God’s unchangeable order in aggressive spiritual work. In every circuit, this revival, or any other advance spiritual movement, must begin among the leaders, and later reach the others, as this is the divine order of revival work. Meditating on this line and praying together, we waited for several hours, and a great anointing came upon the little company, so much so that the Hindustani preacher-in-charge said: “My workers are like new men.” Christians, not in Mission employment, who had never before testified or taken part in services, prayed and spoke with joyful enthusiasm, and we had a time of great victory. The meeting was held in Bijhoie, a circuit centre in which, (and in the surrounding villages), with Rev. R. I. Faucett, the District Superintendent, I was permitted to work three successive days, and my story will be about the advances in the work that immediately followed the Sunday morning outpouring of the Spirit upon the workers and Mahalla Christians. The story will illustrate what I believe to be God’s order in such work. First the anointing of the workers, and after that the Christians, and after that, as a logical sequence, the conversion of the non-Christians.

In Bijhoie there is no church building. The meetings which I shall mention were held in the open air on the Mahalla Chaupal, the people sitting on the ground as is their custom. This method of having meetings gave us the advantage of getting large crowds of non-Christians to attend the services, and probably none of them would have gone into a church building. Some of our experienced workers do not think church buildings necessary for Mahalla work. On this subject there is division of opinion.
The first fruit of the morning blessing to be noted is that the Sunday evening congregation was greatly enlarged. A blessing like unto the one in the morning, spread among them until practically the whole evening congregation was blessed, and all received a new enthusiasm. Many more Mahalla Christians who had never testified or prayed before in a service in their lives, were ready to testify and pray with joy and power. This evening service marked a most encouraging advance in the work of that circuit.

On Monday we went into a Chumar village six miles from Bijhoie, where there is a large Chumar community, from among them there have been recently a few baptisms. One man who had just been baptized from that Chumar community was suffering great persecution. At the service we held there were no baptisms from among them, but the next day, the preacher from that village told us that the people were so convicted, and such an impression was made upon them by the address and the testimonies of the workers who had been blessed the day before, that some of them were unable to eat their food, and it seemed as though a holy hush had fallen upon them, and the workers expect ere long to witness a mass movement toward Christ in that Chumar community. This was the second direct result following the blessing on the workers in the Sunday morning service.

The Monday evening service in Bijhoie, the centre of the circuit, began with an Epworth League meeting which had in it an entirely new spirit of life and power, because of the blessing that came upon the people the day before. I would like to use all my space describing that Epworth League meeting. One of the Mahalla Christians, not employed by the Mission, living in Bijhoie, who had never before done aggressive Christian work, was so enthused by the blessing he received on Sunday morning, that during Monday he walked out to a village six miles distant, and laboured with the people and brought back with him five men for baptism. They were baptized and greatly blessed. I greatly rejoiced because this aggressive work had been done by a man not in Mission employ. It was a marked and hopeful advance.

Tuesday we went again about six miles, and preached in a number of villages, and came to one called Searajpore. This was a village in which our Mission had been doing work for at least thirty years. Most of the people are Christians in that village, but there was a blind old man called Lachhman, who had never become a Christian, and who owned the Mahalla than, and had never permitted his than to be broken down. It was about the largest than I had ever seen, and
was under a beautiful tree on the Mahalla Chaupal, where Christian services had been held for about thirty years. This THAN was celebrated for twenty miles around. The people came there to worship, and make offerings, and the old man received gifts, and the body of the goats or fowls that were offered, and from this partly or wholly derived his living. When the District Superintendent, myself, and several of the workers that had been blessed arrived there, the people gathered, and a religious service began, but the attention of all was turned to persuading this old man to become a Christian, and to have the THAN torn down. He stedfastly and stubbornly refused. After he had been laboured with for a long time, while he was stoutly resisting, the suggestion was made to pray. While we were praying, an old man who had been greatly blessed in the Bijhoie meeting, led in prayer, and while he was praying, the Spirit came upon him so powerfully that he wept aloud. He told me afterward that he broke down and wept because an assurance came into his heart while praying that God had answered his prayer, for the blind man's salvation and the breaking down of the THAN. When he wept aloud in prayer, the old man who had resisted all Christian influence and teaching for thirty years, began to weep, and immediately surrendered and said, "I am ready to become a Christian, and am willing that the THAN shall be broken down." He at once entered into a conscious personal experience of the joys of pardon, and gave a very clear testimony. Following his clear testimony, there was great joy among the workers, and I baptized him. After the baptism, one of the workers took a Kassi, an instrument something like a hoe, and began to tear down the THAN. When the first blow was struck on the THAN one of the women gave such a shriek of terror as I think I had never before heard. It seemed as though she expected the very devil himself to appear and defend the THAN, and destroy the Christians. Shrieking and tearing her clothes she ran out of the Mahalla and on out into the fields, and did not come back while we remained, but the preacher, undisturbed, continued his work of destruction. Hanging above the THAN were a number of bells to be rung at the time of worship to wake the gods. We thought it might be a temptation to the Christians of the Mahalla to leave the bells. The District Superintendent said he would take them away, but then the cry was raised, "We use them also for our cattle, and cannot afford to let them go." In order to remove the temptation, and not leave the impression that any injustice had been done, we purchased the bells at their value, and brought them away. The report of the tearing down of this THAN, that has
been there for so many years, in a Mahalla largely Christian, will spread for many miles around, and great encouragement will come to the Christian community, and the non-Christians who came there to worship will be caused to inquire, and will learn much more about Christianity. Humanly speaking it was all due to the prayer of one man who had himself on Sunday morning been greatly blessed. On our way back to Bijhoie, the enthusiasm and rejoicing of the workers was to me a cause of much encouragement. There was an enthusiasm which promises much.

On Tuesday evening the meeting was larger than on other evenings and some things of special note occurred indicating the new way God was working through anointed workers. First, a Mali Mahalla, in which there had never been any converts, having heard of the blessings that had come upon the Christians, sent a representative to the meeting to see how the people became Christians, and to announce the desire of the Mali people of that village to become Christians. This was because they had learned that there was a new spirit among the Christians. Second, there were a number of Christian women present, who had come from four or five miles to be present at the meeting, which was something entirely new, and they received such blessing, that after the first part of the meeting was over, and the time for testimony came, the women were rejoicing, and so ready to testify that it was difficult to get an opportunity for the men to testify. This was something never heard or thought of before in that Christian community. Third, a mile from Bijhoie there is a village where our people have been working for thirty years, and only one man from that Mahalla had become a Christian, but on Tuesday night the people of that village sent a man there to be baptized, and to announce that they were all ready to be baptized. We deferred baptising him, promising to come on Wednesday morning to the village. On Wednesday morning we went and baptized eighteen persons, the rest being absent, and had a meeting of very special interest. After all was over, I asked the leader of the village why it was that they suddenly wanted baptism having shown no desire to be baptized for so many years. He at once replied, “We saw that there had come a new joy and life among the Christians. Before we had not seen much difference between them and ourselves, but when we saw the Christians joyous, we also wanted to become Christians,” therefore the baptism of the people of that village was directly traceable, to the special blessing that came upon the people at Bijhoie, on that memorable Sunday morning.
A REVIVAL AT BIJHOIB

The foregoing is simply a very brief outline of what took place within three days, after a special blessing came upon the circuit workers and the Mahalla Christians. This illustrates what I believe to be vital to our success, which is, when a special spiritual anointing comes upon the workers in various centres, from these centres the work will rapidly spread and be a spiritual work, but without such a blessing upon our workers we labour practically in vain.—F. W. W. (In Indian Witness).

THE MINISTRY OF PRAYER

(Selected)

LATELY the Rev. I. Morgan Jones gave a cordial invitation to Mr. Evan Roberts to take charge of the (Forward movement) Cause in the Central Hall, Swansea, but he could not see his way clear to accept (the invitation). This is his reply,—

"Cartref, Toller Road, Leicester. Oct. 10, 1908.

"My dear Mr. Morgan Jones,—I do not feel that God would have me to go to Swansea now, as I am so occupied in prayer—nearly the whole of my time is taken up by it. The need of the Church and the world is so great that I cannot neglect prayer, for it would be sin—seeing that such things can be accomplished through prayer (Heb. xi.).

"One great need of the Church is Rom. vi. 11—'Reckon yourself dead indeed unto sin.' To me this has been a revelation and a great and grand Divine privilege. Dead to sin is the basis or condition for the progressive destruction of the body of sin. I have seen many souls delivered whilst standing on this truth. This truth also is my salvation. He shall save, and He can save from sin—its penalty, power, and guilt. What a blessed Gospel. Oh! that I knew Rom. vi. 11, during the Welsh revival! but, thank God, I know it now.

"I wish this truth of Rom. vi. could be preached in the Forward Movement, and that all its members stood on this Divine rock. Next to believing in Christ I wish them to stand on Rom. vi. 11.

"May God bless you and the Movement, and give you Divine strength during your superintendency and all your other various duties.

"Sincerely yours in the Divine service,—EVAN ROBERTS."
THE PROMISED HOLY SPIRIT.

John xvi: 13 to 15.

1. He shall guide you into all the truth: for
2. He shall not speak from Himself; but
3. He shall speak what things soever He shall hear, these shall He speak.
4. He shall declare unto you the things that are to come.
5. He shall glorify Me: for
6. He shall take of Mine and
7. He shall declare unto you.

All things whatsoever the Father hath are Mine: therefore said I,

That He taketh of Mine, and

He shall declare it unto you.

“When poured out at Pentecost, He came as the Spirit of the glorified Jesus, the Spirit of the Incarnate, Crucified, and Exalted Christ, the Bearer and Communicator to us, not of the life of God as such, but of that life as it has been interwoven into human nature in the person of Christ Jesus. It is in this capacity specially that He bears the name of Holy Spirit, for it is as the indwelling One that God is Holy.”

ANDREW MURRAY.

STATION NOTES
NOTES FROM CHALISGAON

MRS. S. H. AUERNHEIMER

Writing about the work in Chalisgaon one must write chiefly about the women’s work, as my work is among the women.

The other day we were reminded that a year has gone by since we came here. Looking back over the past year we have much to praise God for. Surely goodness and mercy hath followed us, and also His presence has been with us, and from time to time He has encouraged us in the work. We praise God for two precious souls (women) who have taken their stand for Christ, and have confessed Him openly in baptism. One of these women is the niece of our school teacher, and the other the wife of a Christian man who lives here. The latter expressed her wish to become a Christian. I invited her to come to our home, and for some time she came twice a week, and we had Bible talks together, and one had the joy of teaching her the way of salvation. It was a real delight to hear her simple prayer when she asked God for pardon and the gift of eternal life. Oh, the joy of seeing some of the “other sheep” coming into the fold of the Saviour.
During the latter part of November and December the Bible woman and I had good times among the women while on tour.

In a large town eight miles from Chalisgaon where we were camped we were requested by the people to give them a Christian worker, one who would live among them, as they wished to hear more of the Gospel.

The low caste people also asked us to open a day school for their children. This town is a good center for work as there are about twenty villages which can be easily reached from there. We have placed a Christian worker and a school teacher in that town. In the school besides secular studies one hour a day is given to the teaching of Scripture and Gospel hymns.

We have a weekly Bible class for women but up to the present only our Christian women attend. As the Bible woman and I visit among the women in the town, we are making a special effort to persuade them to come and join us. A number have promised to do so, and we trust they will. It is much more difficult to get the women to come to Church than the men.

Another interesting part of my work is the teaching of a Sunday School class of boys and girls most of whom attend our day school. These little "brownies" win their way into one's heart. They generally gather for half an hour before the time to commence.

God is blessing the school and we have access to the parents in a way we would not have were it not for the day school. The other day a man said that he liked our school but we taught too much Scripture. Yes, praise God, we mean to teach His Word as this is chiefly our motive in opening the school, that the Word of God may be instilled into their young hearts, and also that they may be able to read the Bible for themselves. One boy reads the second book nicely now, while a year ago he did not know a letter of the alphabet.

We trust all the dear praying friends will continue to remember the work in prayer that God will pour out His Spirit upon us. As we see the refreshing rain falling during this time of the year, we long that spiritual showers may be poured out upon these sin-hardened and dark hearts.

BHUSAWAL NOTES

MRS. BANNISTER

While in the Home land we were often asked the question what is your work like in India? how do you deal with the people, give us just one days work in detail that we may understand and know how to follow you with our thoughts and prayers. So, as we were glad then, so now it will be a pleasure to give some idea to any who may be interested. Well, then come with us for a short visit to our works in Bhusawal. You will have to rise early in the morning as our School-work commences at seven o'clock and there is first the early meal and the orders of the day to be gotten through and a distance of half a mile to cover before reaching the school premises, which are situated in the heart of the town while we live out in the open. You say oh, not quite so fast! Yes, but we must accomplish as much as possible in the early morning before the heat of the day comes on, so please excuse our seeming haste, as soon we must get in under cover. On reaching the Schools we find the Masters and teachers already in their places, and the children busy at their work. Shall we visit the Boys School first? For you know there are two separate schools not far apart on the same compound viz. the Boy's School with its five Masters and one hundred boys, and the Girl's School, with two mistresses and about forty girls. In we go, first to the Infant class. The Master rises to greet us and the children to show respect. They are soon seated again, which means seated on mats on the ground. With somewhat of pride and
real skill these forty-five or more small boys go through the different. Kindergarten exercises which reflect much credit on the Masters. A smile of approval is on our faces and we can scarce repress more than a smile at the variety of costume and dress if such it may be called, although the children are never overburdened with a surplus of either. The Master soon convinces us that he has more than ordinary gift for teaching and this has been developed by study. He is a true Christian which is better, even, than talent, but the combination of both makes him a valuable worker. We listen while the children go through their Scripture lesson, their ready answers show us to what extent the truth has taken hold of their minds and lodged in their memories. This Master is happily married and his wife is one of the teachers in the Girl’s School. We now note the other master who helps in this department. At once his kindly face and gentle bearing marks him as a Christian of no mean standing. His influence is felt by the boys and his desire is to lead them into the light of lights. He is looking forward to his own marriage, at an early date, to a sweet Christian girl who will help us in work among the women. But we are spending too much time here, there is yet much ground to cover. We go on to the next room. Here we are met by another Christian Master, one of our own boys from the Training School, his wife, the now head-mistress of the Girl’s School, was formerly from our Orphanage so this makes unique combination and as it should be, we shall speak more of her a little later. How we praise God for these Christian Masters! men fitted and prepared for their work. Eternity alone will reveal the extent of good resulting from their faithful instruction and example. How glad we are for the Training Schools that can prepare and send forth workers ready to teach and preach the Gospel! We now pass on quickly to the next standards, where we find the boys more advanced, still on we go until we reach the highest, when we exclaim what opportunity for good! what a glorious chance to sow the seeds of the Gospel in the hearts of these tender children. May He help us. Now for a peep into the Girls’ School. Here are little girls more than forty who have never had a chance to learn before, no one has held out a helping hand to them in this direction; how glad we are to do it! The head mistress, of whom we spoke a moment ago, is a specimen of what a poor little orphanage girl may become, by the grace of God, as the result of your faith, prayers and gifts. All these years while you have been patiently praying and sending your gifts, she has gradually risen from one responsible place to another, until to-day she holds a Government certificate which will enable her to fill a position in any of the Public Schools of Central India and should she desire she might yet rise to the position of School Preceptress. Our hearts rejoice for just one like her; it repays us much for our toil and ofttime tears. She has now the moulding of these little girls in her hands. May she mould them that they finding the Saviour may love and serve Him. We leave her now with the older girls, with thankful hearts, and pass into the next room where we find the Christian teacher already referred to as the wife of one of the Masters, surrounded by the very little “tots.” Our hearts are touched as we look into their sweet faces and we pause, as thoughts of what the future may bring them if not rescued now before it is too late, crowd our minds. May they indeed be now as bright gems for his crown when he comes to make up his jewels! In leaving we glance for a moment at the School buildings. With pleasure the large commodious one, newly erected, is pointed out, the gift of a friend, ample to accommodate a large number. We note the other three buildings, and a half sigh escapes us as needed repairs must yet be delayed. The play ground is large and well shaded with trees which affords an excellent place for the childrens games, and the new wall protects from the neighbouring Hindus. As we leave this part of the work we again mentally thank our friends who have helped to make improvements possible and so encouraged and helped us in the work, May God bless every one richly! Glancing at our watches we find there is time for a trip into the town, our
evangelists have already proceeded us and are doing good work. Taking our Bible woman we hasten there and seeing a few women gathered about a well drawing water, sit down and begin to sing a hymn. Soon a crowd of men women and children have gathered to listen; now is our time. As much as possible must he said in as little time as possible as the crowd is restless and do not care to listen long. Soon we leave this spot for another, to reach another class of people, and so for an hour or two, we sing, and preach, persuading and beseeching men everywhere to repent. The sun has been beating down on our heads for some time and we must get out from under its piercing rays, so we return to the bungalow to find breakfast awaiting us. This repast over our own family prayers follow, and in this little interval we must needs drink heavily at the fountain of life for new strength and courage for the day. After a little quiet rest and a cup of refreshing tea we are off once more for work in the town. The sun's strength has now somewhat abated and it is safe to be out. Another hour or two enables us to reach many more needy ones. We return just in time for the weekly prayer meeting for our Native Christians, and enjoy a season of fellowship with these, our brothers and sisters, and together our prayers and praises go up to Him, our Father and theirs. Our evening meal is now awaiting us and so we hurry home. In the evening as we kneel in prayer, the day's work completed, our hearts go up in praise to Him who has permitted us to work for Him in this dark land. As our prayer ends a whispered word lingers on our lips. "One more day's work for Jesus" and our hearts echo the response, yes, and "one day nearer home."

AMRAOTI NOTES

LUCY J. HOLMES

There is special interest in a Kunbi family. The father, an elderly man, is in the Deputy Commissioner's Office and is very cordial as is the whole family.

A family of Madrasi Brahmin is much interested. The father who knows English well, is also in the Deputy Commissioner's Office.

While I was going out alone in May, an elderly man, who knew Mrs. Erickson, said to me, "Set up your Church, right here."—As I returned he gave me a chair in the shade, and listened most earnestly. I gave my testimony, saying among other things, that when I was only a girl, I asked the Lord to forgive my sins, for Jesus sake. My father and mother had taught me, and I understood. When I was through speaking, he said. (There was quite a company present) "Your father and mother taught you—who is going to teach these children? Give us some books, some prayer to help us." I went for two days in succession, and after this gave them a New Testament, Lord's prayer, etc. and read to them some special passages and marked them. The elderly man reads, also his grandson. We were at the young man's house yesterday and he asked for a small hymnbook. I told him I would bring him one on Thursday. I am asking everyday that the Lord will set up His Kingdom in their hearts. I believe He will do it. How blessed the work. Pray for it.

CHIKALDA NOTES

MRS. P. L. EICHER

Last year we planned to go to Chikalda to spend the hot season but the Lord changed our plans and sent us to Panchgani. This year we thought of going there again but His way was not ours and consequently we spent two-
and one-half months in our Mission bungalow at Chikalda. We went up there not expecting anything but a smaller degree of heat than on the plains, as many remarks had been passed concerning the place, that it is not a good place for rest, and it gets hot, etc., but to our surprise yes, surprise it was, we found it very pleasant indeed. Only a few days that we felt the heat during the middle part of the day. Apart from that the weather was delightful and was just what we needed for study and rest. The air was refreshing and the scenery beautiful. It was such a rest to walk out to some precipice, sit down, and just drink in the beauties of nature.

We were so glad to be able to study and not be tortured by the hot winds of the plains. It is not necessary to mention more about our time of study while there, as Mrs. Ramsey wrote an article to the 'India Alliance' while there, and told you all about it. I only want to sound a note of praise to God for His blessing in our study and for permitting Miss Eicher, my husband and myself to finish our second Year's Course at Marathi.

The journey up to Chikalda is rather tedious and long, i.e., long to go by tonga, as Amraoti is the nearest Railway Station, and from there to Chikalda, a distance of about sixty miles must be travelled with horses or bullocks. However, the beautiful scenery all along the way, together with a rest in the Dakhbungalow at Ghataug makes the trip much easier. And the dear Missionaries, of the Kurku Mission, so kindly entertained us at their Mission House in Ellichpur and assisted us up the hill. May the Lord richly reward them for their great kindness to us.

There are many beautiful walks to different points, all good roads, made by the Government, leading out to them, and at each point a seat to sit on, where a person can look about, enjoying the beauty of the hills and the lovely cool breezes. The cool breezes mean much to a tired head, and often when we sat enjoying them, we thought of the dear Missionaries who had to stand by the stuff in the stations on the plains and wished they could share them with us. Some may think it a luxury for Missionaries to spend some time at the hills, but though it does seem like a luxury to the tired worker to enjoy a rest in something like a comfortable climate, still it is a real need, and only gives him an opportunity of regaining health and strength for his work the rest of the year. To keep at the work constantly year in and year out, without a rest, only means a breaking down, so it is a saving of time as well as suffering to give our bodies rest when they need it.

There is also a beautiful Government garden only about five minutes walk from the Mission bungalow. It is a beautiful place to go for study, quiet, or rest. There are many things beside this that make Chikalda very interesting. The wild animals and fowls in the jungles are some times seen, but the most beautiful of all is the natural mountain scenery, especially as the rains come on and everything looks fresh and green, and here and there flowers spring forth.

There are of course many other hill stations where you will find the climate much colder, and many may need a greater change than can be had at Chikalda, but for those who need only a rest from work and a refuge from the heat, it is an advantage because of being so near.

TOURING NOTES, JALGAON

C.W. Schlander

The past touring season was one of the best, if not the very best, we ever spent in India. Over 80 villages were visited in the district and a very good hearing was given in most cases.
In some villages we held many meetings and all were well attended. One month was spent in a New Taluka, “Yawal,” where very little Missionary work had been done before.

In most of the smaller villages they had never heard the Gospel before.

In one village we held three meetings one forenoon among the different people in the village. Namely:—first among the Marathas Kunbies, then among the Bheels and lastly among the Mahars or low caste. All three meetings were very well attended and good intelligent attention was given to the word.

In one bazar, Gowind, one of the Native brethren with me, was taken prisoner by the Partel and brought to the choudie. Where afterwards Ratnakar and myself had heard of it we hastened to the choudie to inquire what he had done and were told that he had been trying to capture small children for offering at the bridge which was being built by the Government and that a Sahib, (European) was waiting in the field.

We began to question and found out that a bridge was really in building and as for the Sahib waiting in the field it was myself who had been sitting under a Mango tree as it had been rather early to enter the bazar for preaching on our arrival and only the Native brethren had gone in to the bazar for book-selling.

We explained matters to the satisfaction of the Partel and all telling them that we had nothing to do with the bridge building and had only come to preach and sell scripture. A crowd of over 500 had gathered at the door of the choudie and the Partel told us we could preach to them. So we had a good opportunity to preach the Gospel to that company and there were 30 scripture portions sold on the spot with invitation from the Partel to come as often as we wished.

He now knew us, he said, and was not afraid.

In Nazirabad a large town of over 10,000 inhabitants our women had found a very blessed entrance into a Kunbi’s house owned by two widows. The neighbours used to gather there and listen very intelligently. One day a couple of Brahmans came around and saw this quiet meeting going on and after the meeting they began to abuse the women and forced the widows to break every earthen vessel in the house and to clean the house and go through the purification process because both the house and the persons had been defiled because of coming in contact with the Christians.

After it was all over the widow came to our tent quietly and asked us not to be angry at them they did not feel bad but were our friends still, only that we should not go to their house openly so that those could see us there again. Pray for them. I heard one thing on the steamer in going home now which did me good. We had in our company a native sister from Ramabai’s Khedgaon, whose name was Marybai, she gave her testimony in one of the meetings held on the steamer. And in speaking she said “I thank God with all my heart that ever the Missionaries came to India because through them I have come to the knowledge of the true God and the Saviour Jesus Christ who has saved me.” This testimony was given to a mostly godless crowd of whites who think missionary work a waste and that the heathen are better off without the gospel.

NOTES FROM BODWAD,
MR. AND MRS. C. EICHER

The Lord thy Banner.
‘Rejoice in the Lord alway.’

During the past few months the Lord has been teaching us many precious lessons, but none more precious than these. He is our banner and that covers everything, and He has taught us too, to rejoice in Him when we could not
rejoice in circumstances. We have been going to school and have been learning, probably more than we have been able to teach the boys, for the Lord Himself has been our teacher and He knows just how difficult to make the lessons, so that His children may be profited by mastering them or by trusting Him to work them out, and Oh? how often during these hot months have we waited on Him and seen Him work out what to us was altogether impossible.

Since last October the building work has gone on steadily (it had to be stopped for three months during the rains last year, but was recommenced in October). At present all is complete except the principal lecture hall which will be built D. V. as soon as the rains cease. To our friends in America it may seem that it takes a very long time to build the building necessary for this institution, but buildings in America with all the modern conveniences and with skilled workmen, and building in India where everything is so primitive and skilled workmen are so scarce, are very different problems, and many of you know the old saying.—"It is not wise to try to hurry the East." During building time the usual amount of difficulties, and at times to us it seemed an unusual amount, presented themselves.

We had since last June been living in two of the school rooms, and as we felt the oppression of the heat on account of the low roof, we were anxious to get the bungalow finished before the greatest of the heat so that the children could have a little more room to play in during the day, for from early morning till sun down it was not safe for them to play outside on account of the great heat. In trying to hasten the work we had many interesting experiences, such as when bricks were almost exhausted going to the freshly burned kiln of brick and pulling out the bricks while they were still burning hot, as, if left to cool in the kiln, the work must cease for lack of brick.

How eagerly we looked forward to the day when we could move into the bungalow, where it would be somewhat cooler, but when the day came, What a day! We were all down sick, the baby having had fever for nearly a week and Elmore and we both had La Grippe, and the thermometer in our room was standing at 107°, but the Lord was so good to us and taught us such precious lessons of trust and tenderly drew us closer to His heart of love.

With the boys too these have been months of testing and of victory through Jesus' precious blood. It has been an encouragement to our faith to see how the Lord can work in their hearts and lives and after the time of testing bring them through into victory and through the difficulties lead them on to know Him better and to be better prepared for His service. Some of our boys have been married and are out in the Lord's work and they look back very lovingly to their happy school days in Bodwad.

The boys prize very highly the beautiful picture of Mr. Everette Strouse, in whose memory Mr. D. B. Strouse of Salem, Virginia, gave the money which has built the buildings of this institution, and as they gaze earnestly into his face, we feel sure that the noble purpose which shines forth will be an inspiration to them to trust God more fully, and to endure hardness as good soldiers of Christ Jesus.
ITEMS.

Miss E. Wyeth has been sent to Khamgaon for the study of the language, and Miss Compton has been transferred from Ahmedabad to Kaira to help in the Orphanage with a view to freeing some of the others to do more teaching than they have been able to do in the past.

It was the editor's privilege to see both the new Training School buildings, at Bodwad and Khamgaon last week. Both are very fine, and will add much to the efficiency of these schools.

We are glad to announce that Rev. A. E. Funk, the General Secretary and Foreign Superintendent of the Christian and Missionary Alliance is expected in India about October 15th and will be able to attend our Annual Convention which will be held as usual at Akola, beginning October 20th. We hope that all our friends will pray much that his visits to Japan and China and India and Palestine may be fruitful of much blessing. There are great questions to be considered and we need the Spirit Himself as our Teacher and Guide.

At a meeting of representatives of the various missions working in Gujarat, held at Ahmedabad, July 16th, it was decided to hold a great Gujarati Convention at Neriad next March. God has given great blessing at the Sialkote and Jabalpur Conventions in their respective language areas and we believe that a similar one for the Gujarati language area will be of untold value in deepening the spiritual lives of individuals and in uniting all the Christians and giving them a sense of their unity in Christ and of the strength which comes from unity. They will know and love their Master better and will know and love one another better too.

It is a matter for profound gratitude to God that the rains though a little late in some parts have been so good in all parts of our mission field. There have been no destructive floods but an abundance of good and timely rains, which have soaked well into the earth and will very materially help wells and tanks. When we remember the years of famine and semi-famine we can only praise God for His great goodness.

On account of the Mission Rest Home which we hope will soon be completed at Lonavla, we have sub-let about one half of the Bombay Home, but we still have two fine double rooms for guests where we are glad to welcome not only missionaries of our own mission but also those of any other missions who may be visiting Bombay or going on or returning from furlough, or new ones reaching India for the first time.
List of Alliance Missionaries.

BERAR

AKOLA
Mr. & Mrs. R. S. M. Stanley
Mr. & Mrs. O. Lapp

AMRAOTI
Mrs. V. Erickson
Miss L. J. Holmes, Miss E. Case

BULDANA
Mr. & Mrs. O. Dinham

CHANDUR
Mr. & Mrs. W. Ramsey
Mrs. I. Moodie

DARYAPUR
Mr. & Mrs. L. Cutler

OHAMGAON
Miss M. Patten
Miss L. Fuller
Mr. & Mrs. P. Eicher
Miss B. Eicher
Miss Wyeth

MURTIZAPUR
Mr. & Mrs. L. Cutler

SHEGAON
Mr. & Mrs. P. Hagberg
Miss M. Veach

KHANDESH

BHUSAWAL
Mr. J. P. Rogers
Miss C. Rutherford
Mrs. F. M. Bannister

BODWAD (P. O. Naigaon)
Mr. & Mrs. C. Eicher

CHALISGAON
Mr. & Mrs. S. H. Auernheimer

JALGAON
Mr. & Mrs. C. W. Schelander

PACHORA
Mr. A. Johnson

GUJARAT

AHMEDABAD
Mr. & Mrs. S. Armson
Miss A. Fraser
Miss E. Morris

ASHAPUR (P. O. Sarkhej)

DHOLKA
Mr. F. H. Back
Mr. J. N. Culver

Kaira
Miss E. Wells
Miss V. Dunham
Miss M. Woodworth
Miss Coxe
Miss Peter
Miss L. Gardner
Miss Mary Compton

MATAR (P. O. Khaira)

MEHMADABAD
Mr. & Mrs. S. P. Hamilton

SABARMATI
Miss C. Hansen

SANAND

VIRAMGAM
Mr. & Mrs. A. Duckworth

SHOLAPUR (Bombay Presidency)
Miss Z. McAuley

BOMBAY

Mr. & Mrs. M. B. Fuller
Mrs. Devore

ON FURLOUGH:

Mr. & Mrs. J. W. Johnson
Mr. & Mrs. Wm. Moyser
Mr. & Mrs. L. F. Turnbull
Mr. & Mrs. W. Fletcher
Mr. & Mrs. E. R. Carner
Miss A. Little
Miss C. McDougall
Mr. & Mrs. H. V. Andrews
Miss E. Krater
Miss J. Fraser

Miss H. O'Donnell
Mr. & Mrs. R. J. Bennett
Miss H. C. Bushfield
Mr. & Mrs. W. M. Turnbull
Mr. & Mrs. McKee

BOMBAY:

PRINTED AT THE "BOMBAY GUARDIAN" MISSION PRESS.