The India Alliance

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In India.

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“OCCUPY TILL I COME.”
HEADQUARTERS—690, EIGHTH AVE., NEW YORK.
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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.

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It is about five years since the National Missionary Society was formed and all who have watched with sympathy its work most have praised God again and again for the progress made and the work already done. It was started by earnest men who felt that the time had come for the Church of Christian India to have a society of its own, not in any sense as rival of the foreign missions, but to supplement the work of missions. It was found by careful calculation that one-third of the three hundred million people of India could not be reached by the mission and so they felt that the Indian Christians should organize and set themselves definitely to the task of giving the Gospel to 100,000 of their countrymen. The conception was a grand one and it required a living faith to undertake so great a work. There were many who looked upon it as hopeless and their own faith was paralyzed before the immensity of the work. But God set His seal upon it from the beginning and as the earnest secretaries went about among the Indian Christians their message was with power. Dear Mr. Azariah visited three of our stations in Gujarat and spoke to our Mission workers, and the boys and the girls in our orphanage and we had never seen them so deeply moved as they were then as they saw that God had saved them not for themselves alone but that they should give the Gospel to their own people. A prayer meeting began at the Girls' orphanage in the evening and it continued till seven o'clock the next morning without any break. They began praying for their
unsaved relatives and a real burden came upon them and they could not stop praying till they found rest and then they went on praying for India and its millions.

The income of the Society was not large the first year but it has increased year by year and they have taken up a field in the Montgomery District in the Punjab, another in the Marathi field about Karjat, and now another in the Nakkar District in North India. Mr. Azariah who was one of the Secretaries and was much used in stirring up others set an example to his brethren by resigning as Secretary and going to an out-of-the-way field as a missionary with less salary and where he would have less educational advantages for his children. Of course this is what every missionary does, but it is taken for granted that missionaries will do it, but perhaps there are many in the home lands who refuse to become foreign missionaries because of the sacrifice involved. Mr. Azariah went to a needy field where he will have to learn a new language as foreign missionaries do and his example cannot fail to inspire others to follow it. Government employment and business, law and medicine all hold out financial advantages to educated Indian Christians and they need the real missionary spirit to enable them to turn their backs on all worldly prospects and devote themselves to the salvation of their fellow countrymen. But without this spirit of self-sacrifice they would be of little use in spiritual work. If missions should offer them as much as they could get in Government service many unspiritual men and women would join mission work. With the lower grades of mission workers, village evangelists and biblewomen, even the lowest pay of twenty five to thirty dollars per year attracts unworthy people and we have to be very careful to understand the motives which lead them to ask for mission work. But the National Missionary Society needs men of natural ability and thorough education who are able to take charge of countries and districts as foreign missionaries do, and to oversee the work of many workers of all grades under them. Men of such ability and education will have to do the work at a sacrifice as foreign missionaries do, because the Indian Christians cannot afford to pay them as Government can do. The Churches in the Homeland expect.
the best men and women to go to the foreign field for much less than most of them would get even in the ministry at home and no man is fit for the ministry at home who could not make much more money in some other honorable calling. It is a recognized principle in other religions as well as in Christianity that a religious teacher should be free from covetousness and should not expect to be paid for spiritual services as he would be in other business. This principle has not always been honored by individuals and one of the evils of priestcraft has been the greed for money which has been a real oppression of the poor. But the failure of many to honor the principle does not change it, and the disciple of Christ must first of all deny himself, so that it will be seen by others that he has done so, if he would go in the confidence of those whom he seeks to serve.

We therefore hope that friends in the homelands will pray much that the choicest and best of the Christian Young Men of India in the schools and colleges today may be led to volunteer for work in the National Missionary Society, to be leaders and pioneers in this work, and may see the privilege which they have of serving their fellowmen. No man or woman should be sent from the home lands to India who does not make a real sacrifice in going. For only such will inspire the best and ablest of the Indian Christians to make a similar sacrifice.

Only men and women who have real fitness for leadership should be sent out by any mission. And as general education increases in India and the number of well educated young men and women increases in the Indian Church the standard of qualifications of missionaries must be raised. They must command the respect and confidence of the brightest and most spiritual Indian Christians, and also of the thousands of highly educated non-Christians.

And so the missionaries of the National Missionary Society must command the confidence of the educated classes here. The work of training them and of training all grades of workers for this Society must for some time to come be done by the missions, for all the money which can be given by the Indian Christians should be used in the more direct work of evangelization with some primary education which seems almost inseparable from.
village work, and some medical work which is often most helpful in opening up new fields. The more expensive institutional work must be done by the missions.

We are glad of the prayers of God's children for our own mission and we owe much to their prayers but we make this special plea for their prayers for this Indian National Missionary Society. It is a work by Indian Christians for India. It is done by Indian men and women and with Indian money. They do not solicit money from foreigners. This is as it should be for there is no other way to make them feel that it is their work, and that the success or failure of it lies with them alone.

India is learning self-government and the Indian Church needs to learn it too. Self-support and self-government must go together. In political matters self-support is a fact and self-government is the boon asked for. The taxes paid by the people pay all the bills; and as fast as men can be found who have risen above caste prejudices and selfishness and dishonesty, who will fill positions of trust with impartial consideration for all castes and creeds, self-government must extend to the higher places of responsibility.

In the growth of the Church of Christ in India self-support and self-government must grow together.

In the family-life children need parental control and guidance as long as they need parental support, though they often protest against control long before they have any idea of self-support. The process is a gradual one. Self-support begins when the boy or girl begins to do his or her share about the house or in the family business, and the ability for self-control grows with that of self-support, until the young man is capable of starting business for himself; when the wise father will always be ready to give advice when asked but will not presume to dictate. The Indian Church has reached that age, and has started in business on its own account and we all rejoice. There is no rivalry or competition with the parent work, for they have opened up some of the hundreds of needy fields.

To change the figure as one has well said, missions are after all only the scaffolding for building the Church of
Christ in India, which is the permanent building and shall be glorious. But its full beauty will not be seen until the scaffolding is all removed. Missions must decrease proportionally as the Church grows. Missions must: drop more into the background and the Church, rooted in its own soil and spreading like a great Banyan tree, casting down its roots in all directions, will appear in the foreground. Institutional work, requiring the ablest men and much money, must be carried on by mission money although many of the ablest instructors in schools and colleges will be Indians. It is a pleasure to live in these wonderful days of the awakening of India and China, and the awakening at home indicated by the great Laymen's Missionary movement. The latter movement must move fast to keep up with these tremendous world movements, and to keep the Gospel in the front of all progress, and to plant the Church of Christ in every field as the controlling factor in the new civilization which is to be in these great lands. The new civilization has come and is coming more and more and the question is, whether it shall be Christian or otherwise.

**THE LIFE OF ABRAHAM**

**Mr. S. ARMSON**

The life of Abraham is in many respects one of the most interesting and instructive biographies that we have in the Bible—it is given to us in considerable detail—I would be almost justified in saying extraordinary detail true, we know little about his early life, what he was doing during the 75 years before God called him to be the father of all those who should believe, and can only very dimly conjecture what his life was like in “Ur of the Chaldees”—the land of his nativity, situated we are told in the Euphrates valley.

We do not know just how God spoke to Abraham—we only know and believe that He did speak to him, and that Abraham knew it was the voice of the one God—the Creator of the ends of the earth that was speaking to Him, bidding him leave his country, his kindred, and his father’s home, and go to the land that would be shown him. We do not need to read anything miraculous in this story of the call of Abraham—that he was
granted any extraordinary vision—that God appeared to him in human form, speaking to him in audible voice—encouraging him by some outward demonstration of power to obey His behests; it may indeed be that the Lord spoke to Abraham very much in the same way that He speaks to us—that there was very little difference between his call and ours. We all, I dare say, remember times in our life when we had definite dealings with God—when He spoke to our souls in language clear and unmistakable—we look back to the time of our conversion, and remember well the first step of faith we took in response to the Holy Spirit's invitation to trust in the finished work of a crucified redeemer—or we remember the time when God called us to the ministry—setting His seal upon us—or to become missionaries to the heathen. It may be, and doubtless was, that other voices were clamouring to be heard, but the time came, when in stillness of soul, we heard the voice, which we knew to be the voice of God in our souls, and our trembling response brought the solemn witness that we neither dare doubt nor gainsay—and so it has been in every crisis of our inner life, and so it will be, Ay, and must continue to be until faith is swallowed up in sight. We would not be wise beyond what is written, but this may not have been the first time that God spoke to Abraham—He may, and no doubt had been speaking to him, throughout a long series of years, but the ears of the patriarch were not sufficiently trained to recognise the voice Divine, until the occasion recorded for us in this 12th Chapter of Genesis that we have read. Until a few years ago, little was known concerning the birth-place and home of Abraham, "Ur of the Chaldees"—we were inclined to think it a wild desert place, somewhere on the plains of Chaldea, inhabited by wild nomadic tribes much akin to the Bedouin of to-day, and there in the solitudes and silences, may be under the silent midnight stars, God spoke to Abraham very much in the same manner that He spoke to Moses in the desert of Midian and afterwards to Elijah in the fastnesses of Mount Sinai.

But now scholars declare unto us that Abraham dwelt in a populous, highly civilized country, indeed not very far from Babylon by the centre of the world's culture, so that it becomes necessary for us to considerably modify our ideas with regard to his education, religious ideas and environment. We might very safely conjecture that Abraham for a good many years lived very much like his neighbours—that he took part in the same idolatrous ceremonies—that he worshipped the same divinities—that, in short there was little outward difference between himself, and every other member of his family—but by and by there came a change—he began to grow serious—a thoughtfulness came over
him—his soul was stirred by aspirations that none of the divinities of Babylonia could satisfy—he gradually ceased to visit their shrines, and with the growing consciousness of his soul’s immortality the mighty truth came home to him that there was one God—that He was a spirit, and they that worship Him, must worship Him in spirit and in truth.

If we take such a view as this, we can understand something of the secret of Abraham’s faith—the revelation his heart had long been craving for came—and when it did come, there was found the prepared heart, and the ready response.

“Not lightly God imparts His mighty blessings; Grace and power; need long prepared hearts.”

We make much of our conversion, frequently referring to it in personal testimony, and the blessing received then, after long years of service, and we do well to do so, for surely it marks the most tremendous epoch in our lives when we pass from “death unto life,” and are “delivered from the power of darkness, and translated into the kingdom of God’s dear son”—but if we think for a little while—we shall doubtless remember many times previous to that great event, when God spoke to us, and called us by name, yet we did not hear—or at least give heed. When Christ appeared to us in the way, but our eyes were holden, and we did not see Him. We understood after conversion when our eyes were opened to behold the King—though we did not recognise it at that time.

Think of some of the men and women of India whom God has graciously weaned from idolatry, and pernicious and soul-destroying beliefs—how after years of groping in darkness after the light that their inmost heart told them existed somewhere, suddenly Christ was flashed upon their spirit’s vision, and they were enabled to rejoice with joy unspeakable and full of glory in the consciousness of sins forgiven. Such were Ramabai, Chundra Lela, and the late Dr. Imed-ud-deen of Lahore—What has not God wrought through these lives. Did not the long years of darkness make the light to them more unspeakably precious? And how has it been with ourselves?

I remember how that many years ago I had quarrelled with a dear friend in Cannanore S. India, and was feeling very lonely and miserable, and sad at heart in consequence. I was not a Christian at that time, so knew nothing about turning for comfort to the “friend that sticketh closer than a brother.” On the Sunday evening I happened to attend Church service in this disconsolate mood—nothing in the service moved me until we sang the hymn “At even ere the sun was set,” when we came to the verse.
“And some have found the world is vain,
Yet from the world they will not flee,
And some have friends who cause them pain,
Yet have not sought a friend in thee.”

I was so powerfully affected that I left the Church blinded with tears—it however did not result in my turning to Christ at that time, (you would have thought it would have done so,) but it seemed to me just then as though no one cared for my soul,—still I have reason to believe that it hastened my conversion which took place some months after.

Some of you also can look back to some time of sorrow, and remember how the Lord comforted you.

You were not in the habit of praying perhaps—you had not learned to say from the heart “Our Father,” but somehow you realised there was one who cared for you, and may be you said, “Providence was very kind,” or, “Let us trust in Providence.”

And how good has God been to the doubting ones—how tenderly He has dealt with them, when they have honestly desired to know His will. Bishop Moule tells us of the gracious dealings of the Lord with Dr. Duncan, Professor of Hebrew in Edinboro’ University, one of the subtlest and most sceptical minds in Scotland—one who described himself as a philosophical sceptic who had taken refuge in theology. It was his habit of mind to doubt everything and to question the most palpable evidences, but after a time of great sorrow, and soul travail, God so wrought upon him, that he became in faith as simple as a little child, bringing to the Lord in prayer the smallest details of his work, to a lost paper in his study.

“And now our text tells us that Abraham obeyed God, and he went out not knowing whither he went.” No doubt it was a hard wrench for him—he was leaving behind everything with which he was familiar—sights and sounds to which he had been accustomed for 75 years, and stepping out into the trackless and unknown.

He was not a young man—not moved by the love of travel and adventure that characterises the young—there is much to-day that constrains the young man and young woman to leave home, and emigrate to such countries, as Canada or S. Africa—they do not feel as though their whole life were to be spent among aliens and strangers—they expect to make many friends—and although the future is hidden from their view, they are not in the sense that Abraham was going out they know not whither.

Perhaps it can only be said of the pioneer missionary that he is stepping out in any way in the sense in which Abraham did and even then, he goes out, conscious not only of God calling
him, but knowing that he is sustained and upheld by the prayers of relatives and friends left behind in the homeland.

No, he was leaving all behind, and launching his barque on an unknown and un navigated ocean, at an age too, when most people feel that life can hold no new experience for them. Well indeed, does he deserve to be called the Father of all who believe for, staggering not at the promise through unbelief, he stepped out on the seeming void to find the rock beneath. True, he was accompanied a certain distance by his kinsman Lot whom, doubtless he dearly loved, but whose companionship could hardly be called a blessing to him. Perhaps, we ourselves remember some one who started in the race with us—we have recollections of blessed times of fellowship together, but by and by there came a crisis in our lives—a time when, if we must continue our journey together it must be on an altogether higher spiritual plane. The crisis passed, and we separated with genuine sorrow, but were we the one that preferred fellowship with God, alone, if need be on the bleak bare up-lands of self-denial and self-sacrifice, to a life of ease and contentment on the plains of self-love, and self-indulgence? Well for us if here we followed the example of faithful Abraham. We are reminded here of the noble action of Dr. Duff, when on the death of Dr. Chalmers in 1847 he was urged to come home as his successor. To this appeal he sent a negative reply preferring he said—to live and die in India—a missionary.

Now what kind of a life did Abraham live, after quitting the fertile valley of the Euphrates? It is well for us to know this, because it is only by a careful study of this, that we can hope to imitate his faith and his faithfulness. Our text tells us that by faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents with Isaac and Jacob the heirs with him of the same promise.” Dr. Campbell Morgan has a thoughtful sermon with the title, “The Government of God a Disturbing Element in Human Life”—the title is very significant, and helps us to understand something of the meaning of the phrase “dwelling in tents.” We have assumed that Abraham lived a life of comparative ease and contentment on the plains of Mesopotamia, untroubled in conscience, until Jehovah called him out to live the separated life—the life of faith—the God-Controlled life. With this interpretation the life of the patriarch becomes for us pregnant with the deepest spiritual meaning. What a sublime spectacle for us, is this lonely man moving about from place to place,—the only being in the wide universe, having intelligent, conscious, spiritual fellowship with his Maker—the one beacon light in the darkness pointing forward to Him who
should come as the "Light of the World." We have read that Abram passed through the land unto the place of Shechem, unto the oak of Moreh and there the Lord appeared unto him, and he built an altar unto the Lord, and continuing further we are told that "he went on unto the east of Bethel where he again built an altar, and called upon the name of the Lord. This seems to have been his habit right throughout the days of his pilgrimage—thus the whole land, as it were became dotted with altars, each one doubtless, marking clearly defined stages in the spiritual progress of the Patriarch times of conscious fellowship with God—more perfect separation unto Him—richer blessing, and renewal of covenant promises. Surely it was no misnomer for Abram to have been called the Friend of God” for who walked more perfectly with God than He? Has our life been marked with such intimate fellowship with the Eternal? Can we to-day look back over its experiences, and find it dotted over, as it were with altars, each marking some definite covenant with God, and advance in knowledge and understanding of His will concerning us? Happy and blessed indeed are we if we can, for the memories of His past condescension and faithfulness to us embolden us to believe that He will not leave us, until He has fully performed that good thing He has spoken concerning us. We cannot pass with silence that great trial of Abram’s life—the one which above every other has made him pre-eminently our example in self-sacrifice and devotion in faith and obedience, the giving up of his best beloved, the child of promise, accounting that God was able to raise him up even from the dead. We have felt sometimes perhaps, that we have understood something of the agony of soul that he endured on this occasion, and may be we have. We look back towards a day when a great sorrow overwhelmed us—when a horror of great darkness settled down upon us—when it seemed as though all that made life worth living were about to depart from us—we were indeed fast shut up in the dungeons of Giant Despair it was a time of sore anguish of spirit, and with the Apostle we “despared even of life”—there was no consciousness of a Saviour’s presence with us during the trial—we felt utterly alone and forsaken. But was it really so? Had God deserted us? And was Abram deserted because there was no conscious feeling that God was near during those awful days of suspense as he journeyed to Mt. Moriah? Ah, no! we read “He waxed strong in faith, giving glory to God—he staggered not at the promise through unbelief”—Ah! it is faith that honours God—that holds fast to the promise in the absence of feeling. “A spiritual manifestation is not always a Divine visitation.” The promise runs “When thou passest through the waters, I will be with thee, and through the floods they shall
not overflow thee." "I will be with thee." Glorious fact. Not
Thou shalt know Thou shalt be conscious that I am with thee."
Now there is a specious kind of teaching that would make out
that life, even our Christian life is largely an illusion, that the
promises of God, are not real—are not intended to be literally
fulfilled to us—that, after all they are not verified in the experi-
ences of believers—that notwithstanding all our efforts, and all
our faith life has much of disappointment in it—it is not insin-
uated that God intentionally deceives us—but that owing to our
misunderstanding, and misinterpreting the spiritual meaning of
the promises we deceive ourselves—that they are of the nature of the
rainbow, many-hued and bright, drawing us like children irresist-
bly on then having served their purpose fade away. A thought-
ful, but on the whole, very pessimistic sermon by Robertson of
Brighton on the "Illusiveness of Life," has largely popularised
this teaching, and no doubt such teaching may seem very true to
persons of a melancholy temperament inclined to over-much
introspection. Rather let us say that God's blessings are real—
that every new experience—every new vision of Christ is a real
one, intended to help and encourage us—to stimulate us to new
endeavour. Our mistake is when we seek to rest in our experi-
ences to feel that we have attained, when like the disciples on
the "holy mount" we want to stay and build tabernacles there—
indeed we insist on staying there until a sudden occurrence bring-
ing to our notice the fact that we are in a matter of fact, practi-
cal, work-a-day world breaks our illusion.

Again to borrow Dr. Morgan's phrase God's Government
in our life is a disturbing element—we are to be poured from
vessel to vessel—like our Master we are to be perfected through
suffering—we have here no abiding city—we journey on towards
the city which hath foundations whose builder and maker is God.

How wonderfully well has Bunyan interpreted for us the
Christian life in his immortal allegory! Christian had his
vision of the delectable mountains after climbing the steep
ascent of the hill difficulty. He had rest and refreshing in the
room called "peace" whose windows opened towards the rising
sun, before beginning his slippery descent into the valley of
humiliation—while from the delectable mountains he caught
the vision of the celestial city, and refreshed his soul with the
sight, before setting out on the tedious, wearisome tramp across
the enchanted ground. Geographers tell us that the Himalayas
rise from the plains of India in a series of terraces, or ranges of
mountains as it were, one overtopping another, with broad,
deep, intervening valleys, culminating in a line of stupendous
peaks, designated the higher Himalayas covered with perpetual
snow.
What a grand sight is obtained here in Landour on a clear day of these snow-capped mountains! But if we desire to obtain a still better view, we must descend into the valley, and climb the higher heights on the further side—in the valley we cannot see the snows, but we know, none the less that we are nearer to them than when we set out on our journey, and also that our toil will be amply rewarded, by the better view when panting and breathless we stand on the summit of the hill before us, and so we continue our journey of mountain and valley, drawing ever nearer, cheered and encouraged on by each recurring vision, until at last the topmost peak is attained.

Was it not in this sense that Abram pursued his journey through Canaan, dwelling in tents? And did not Paul mean exactly the same thing when he said "Brethren, I count not myself to have apprehended but this one thing I do, I press towards the mark, for the prize of the high calling of God in Christ Jesus. Many of the Lord's dear children believe that their pilgrimage is almost ended, and that soon, very soon, the Lord shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and that they will live to behold with joy the flaming of His advent feet" and be caught up to be forever with him. This hope of the coming of the Lord was dearly cherished by the great missionary in whose loving memory this Church was built. Whether the blest Redeemer may or may not return in our lifetime, grant that He may be with us alike in our pilgrimage, and when life's brief journey draws to its close. May we, sustained by His presence and aid so pass through the valley of the shadow of death as to fear no evil, and to find at the gate of the eternal world that all the yearnings of faith and hope are to be satisfied by the vision of the Divine King in His beauty."—Sermon preached at the Kellogg Memorial Church, Landour.

INDIA FOR CHRIST—HOW?

A message to those in India who profess the name of Christ
BY REV. ALEX. FRANCIS, D.D.

RUSKIN has taught us that all that is good in ecclesiastical architecture adorned the houses of the people before it was applied by them to their churches, and all work for others, if it is to be worthy, must be the development of work in the workers. You must be yourself full of life and of the testimony of life and of its possibility to dead souls, if you are to quicken other lives. To represent the Saviour, you must yourself be saved.
Therefore, the Divine Answer to the question asked above is:—"Take heed to thyself and to the doctrine; for in so doing thou shalt save both thyself and them that hear thee." This is the Easter message of the Risen Christ to every professing Christian in India.

In Panama, a flower is found which is popularly called "The Sacred Orchid" and "The Flower of the Holy Ghost." At its centre is a perfect imitation of a dove, the generally accepted emblem of the Divine Spirit, as that bird is to be seen in that land—a dove with snow-white breast, red-tipped head and crimson beak; and the flower emits an odour so delicate, so persistent and so pervasive that no perfumer has ever been able to match it. If God is at the centre of thy life, there will go forth from thee perpetually a subtle influence to other lives, giving them, too, the indwelling God; and if all in India who profess to be Christ's were possessed by Christ, all India would soon be possessed by Him. Therefore, take heed to thyself! Take heed!

At a time of spiritual deadness in the Christian Church, it was written

"Our Churches had, in days of old,
A cross of wood and a Bishop of gold;
But now it is thought sufficiently good
If the cross is of gold and the Bishop of wood."

When all the clergy and all the laity are "of gold," India and the World will be won for "Christ and Him Crucified" whom we preach. Therefore, take heed to thyself! Take heed!

All our services for Indians, our political and educational as well as our specifically religious tasks by which we seek to uplift the people of this land are a tragedy, if while heedful of them we are heedless of ourselves. If it is false to say that one's own self needs exclusive care, it is still more false to say that, amid the activities of our services for others our own self requires no care. The Civil Servant no less than the Christian Minister, who soils his own soul, spoils his own and others' work. No virtue can go out from him. He has in him no spring of living water to refresh the hot lips of the sufferers whose lot he is appointed to improve. He has not even a cup of cold water to give to those who in their sore need turn to him for help. He is disloyal to his country as well as to Christ if he does not take heed to himself.

Disraeli said of Sir Robert Peel that his life had been "one vast appropriation clause." That jibe must be true of us, although in another sense than Disraeli intended, if India is to be saved. The whole genuineness and dominion of our service, in any department of State or Church, will depend on
the veracity with which we can say:—"I have received of the Lord that which also I deliver unto you."

Our life must be "one vast appropriation" of the grace and truth and love and life of Christ.

Before we go afield to give, we must be wisely passive and receive; and when we have received abundantly, we may not have to go afield, for hungry souls will press upon us for the gift of God.

Therefore, because thou art appointed to care for others, take heed to thyself, that thou mayest receive the impression of God on the broad, white, lucid field of thine own soul. Take heed!

Taking heed to "the doctrine" is a necessary part of heedfulness of oneself—the doctrine which through all the ages is one; complete, unchanged and unchangeable, new every day yet always old, getting infinitely larger in weaving, yet always in substance and spirit the same. For, while doctrine is not holiness any more than food is health, the soul, by the subtle chemistry of its digestive experience, turns "the truth as it is in Jesus" into goodness, as the body turns food into health. Therefore, take heed to the doctrine!

Good Friday and Easter present to us afresh the doctrine to which we must take heed. There is a book of devotion which was written many years ago by a great mystic, and one of its chapters is entitled "Calvary is the true Academy of Love." Let us enroll in this Academy, and reverently contemplate the unveilings of redemptive grace.

In that secret place of the Almighty, we shall hear the wondrous evangel that Pascal heard and which hallowed all his years: "I love thee more ardentely than thou hast loved thy sins." Reader! if thou hast been heedless of thyself and the doctrine, hear at this season that word and there will be henceforth a tremendous difference in thy life. Thou knowest how thou hast loved thy sin. Now in the Academy of love, hear thy Master; take up thy strenuous and overmastering passion for sin, and contrast it with the passion of His heart for thee: "I love thee more than thou hast loved thy sin."

And when, for the very greatness and joy of the message thou dost hesitate to believe, the Risen Lord will come quietly to thy soul with His Easter word of Peace and Power.

Take heed to thyself
And to the doctrine;
For thus thou shalt save both thyself
And them that hear thee.
And thus shall India be won for Christ.
O! take heed!

—The Indian Witness,
YOU know all about the present unrest in India. I have known some of the makers of this unrest, and have been closely watching their career for the last twenty-seven years. The makers of this unrest are well-educated people, trying to do good to the country in their own way, but it is sad to see that most of them do not seem to see what is wanting in us as a people. I say, as a people, for we are not a nation, at least, not one nation. We are wanting:—First and foremost in unity. We are so many castes, so many clans, so many families and so many individuals. Each one interested in his or her own, each one looking out for something for his or her own self. The religion of the Hindu is to try and save himself, to take no thought for others, not even for his wife and children. His religion is to make himself a god: incidentally he may of course do something for others, but it is his own self that he loves above all things. In his secular life he follows certain rules laid down for him in the religious books. These rules are very pleasing to the flesh. For instance:—

“A man should take care of riches, that help may be afforded in times of distress.
He should take care of his wife more than riches.
But he should take care of himself always more than wife, more than riches.” Mahabharata.
This is the injunction of the Hindu’s religion for a man’s secular life.
How different it sounds from the following:—
“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.
“He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
“If any man serve me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will My Father honour.”—John 12:24-27.
“Though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.”—2 Cor. 8:9.
“Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people.”—Titus 2:14.
“Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.” Phil. 2:17.
"I will gladly spend and be spent for you:" 2 Cor. 12:15
Freely given to all who ask it, is the wisdom from above, pure and peaceable and gentle, full of fruits of life and love.—Frances Ridley Havergal.

"He that winneth souls is wise" Prov. 11:30.
"Christ Jesus is made unto us wisdom." 1 Cor. 1:30.

The daily life, social rules, and manners of the Hindu show that he follows the rules laid down for him by his religion. He very carefully protects himself above all. At home he is a great lord over all, while his wife does all hard work; he very seldom, if ever, condescends to put his hand to the daily drudgery. If it pleases his lordship to let his wife accompany him sometimes, either to the idol temples, or to other places, he makes it a rule to walk ahead, while his wife follows him respectfully at some distance like a good faithful slave. His head is protected from the burning sun with a good head-dress and an umbrella, and his feet are protected from the burning sand and thorns, with well-made shoes or boots, while his wife walks bare-footed and without any protection for her head, save a sheet of thin saree. If she happens to be the happy mother of a son, the little son has his head protected with an umbrella and his feet with shoes, while he rides comfortably on the hip of his mother or of a servant.

You never see Hindu gentlemen rising from their comfortable seats to make room for women on railway stations, or in railway carriages, or anywhere else. Men never come forward to help women out of pure good manner and respect for the "weaker vessel." There is a great want of thoughtfulness for others in the whole of the Hindu family life. In ordinary speech a man may be heard to say, "I and my brother," "I and my neighbour;" not, "My neighbour and I," "My brother and I," "My wife and I," as is customary in Christian speech. There are exceptions of course, but they only prove the rule.

Some educated Hindu men are trying to imitate Christian men in their good manners. It is a good sign, we are thankful to see it, but imitations are only imitations after all. They do not stand the test. The change must come from within. Nothing but complete conversion, the turning away from all idols and idolatrous practices, and reverent love toward the only true God, will bring the desired effect.
“NO SOUL TO POUR OUT”

BY REV. AUSTIN PHELPS, D.D.

As the hart panteth after the water brooks.”—Ps. xlii. 1.

We lose many prayers for the want of two things which support each other—specificness of object and intensity of desire. One’s interest in such an exercise as this is necessarily dependent on the co-existence of these qualities.

In the diary of Dr. Chalmers we find recorded this petition: “Make me sensible of real answers to actual requests, as evidences of an interchange between myself on earth and my Saviour in heaven.” Under the sway of intense desires, our minds naturally long to individualise thus the parties, the petitions, the objects, and the results of prayer.

Sir Fowell Buxton writes as follows:—“When I am out of heart, I follow David’s example, and fly for refuge to prayer, and he furnishes me with a store of prayer. . . . I am bound to acknowledge that I have always found that my prayers have been heard and answered; . . . in almost every instance I have received what I asked for. . . . Hence, I feel permitted to offer up my prayers for everything that concerns me. . . . I am inclined to imagine that there are no little things with God. His hand is as manifest in the beauties of a butterfly’s wing, in the eye of an insect, in the folding and packing of a blossom, in the curious aqueducts by which a leaf is nourished, as in the creation of a world, and in the laws by which planets move, I understand literally the injunction: ‘In everything make your requests known unto God’; and I cannot but notice how amply these prayers have been met.”

Again, writing to his daughter on the subject of a division in the House of Commons, in the conflict for West Indian Emancipation, he says: “What led to that division? If ever there was a subject which occupied our prayers, it was this. Do you remember how we desired that God would give me His Spirit in that emergency; how we quoted the promise, ‘He that lacketh wisdom, let him ask it of the Lord, and it shall be given him’; and how I kept open that passage in the Old Testament, in which it is said, ‘We have no might against this great company that cometh against us, neither know we what to do, but our eyes are upon Thee’—the Spirit of the Lord replying: ‘Be not afraid nor dismayed by reason of this great multitude, for the battle is not yours, but God’s’? If you want to see the passage, open my Bible; it will turn of itself to the place. I sincerely believe that prayer was the cause of that division; and I am confirmed in this by knowing that we by no means calculated on the effect. The course we took appeared to be right, and we followed it blindly.”
In these examples is illustrated, in real life, the working of these two forces in a spirit of prayer, which must naturally exist or die together—intensity of desire and specificness of object.

Let a man define to his own mind an object of prayer, and then let him be moved by desires for that object which impel him to pray, because he cannot otherwise satisfy the irrepressible longings of his soul; let him have such desires as shall lead him to search out and dwell upon, and treasure in his heart, and return to again, and appropriate to himself anew, the encouragements to prayer, till his Bible opens of itself at the right places—and think you that such a man will have occasion to go to his closet, or come from it with the sickly cry, "Why, oh, why is my intercourse with God so irksome to me?" Such a man must experience, at least, the joy of uttering hopefully emotions which become painful by repression.

On the contrary, let a man's objects of thought at the throne of grace be vague, and let his desires be languid, and from the nature of the case, his prayers must be both languid and vague. Says Jeremy Taylor:—"Easiness of desire is a great enemy to the success of a good man's prayer. It must be an intent, zealous, busy, operative prayer. For, consider what a huge indecency it is that a man should speak to God for a thing that he values not. Our prayers upbraid our spirits, when we beg tamely for those things for which we ought to die; which are more precious than imperial sceptres, richer than the spoils of the sea, or the treasures of Indian hills."

The Scriptural examples of prayer have, most of them, an unutterable intensity. They are pictures of struggles, in which more of suppressed desire is hinted than that which is expressed. Recall the wrestling of Jacob—"I will not let Thee go till Thou hast blest me"; and the "panting" and "pouring out of soul" of David—"I cried day and night; my throat is dry with calling upon my God"; and the importunity of the Syro-Phenician woman, with her "Yes, Lord, yet the dogs under the table eat the children's crumbs"; and the persistency of Bartimaeus, crying out "the more a great deal," "Have mercy on me"; and the strong crying and tears of our Lord, "If it be possible—if it be possible!" There is no "easiness of desire" here.

The Scriptural examples of prayer, also, are clear as light in their objects of thought. Even those which are calm and sweet, like the Lord's prayer, have few and sharply defined subjects of devotion. They are not discursive and voluminous, like many uninspired forms of supplication. They do not range over everything at once. They have no vague expressions; they are crystalline; a child need not read them a second time to understand them. As uttered by their authors, they were
in no antiquated phraseology; they were in the fresh forms of a living speech. They were, and were meant to be, the channels of living hearts.

Let a man, then, be negligent of both Scriptural example and the nature of his own mind; let him approach God with both vagueness of thought and languor of emotion; and what else can his prayer be but a weariness to himself and an abomination to God? It would be a miracle if such a suppliant should enjoy success in prayer. He cannot succeed, he cannot have joy, because he has no object that elicits intense desire, and no desire that sharpens his object. He has no great, holy, penetrative thought in him, which stirs up his sensibilities; and no deep, swelling sensibility, therefore, to relieve by prayer. His soul is not reached by anything he is thinking about, and, therefore, he has no soul to pour out before God. Such a man prays because he thinks he must pray; not because he is grateful to God that he may pray. There is an unspeakable difference between "must" and "may." It is his conscience that prays; it is not his heart. His language is the language of his conscience. He prays in words which ought to express his heart, not in those which do express it. Hence arises that experience, so distressful to an ingenuous mind, in which devotion is prompted by no vividness of conception, rolling up a force of sensibility to the level of the lips, so that it can flow forth in childlike, honest speech.

Such an experience, so far from rendering prayer a joy either sweet and placid, or ecstatic, can only cause the time spent in the closet to be the season of periodical torture to a sensitive conscience, like that of a victim daily stretched on a rack. For it is in such prayer that such a conscience is most vehement in its reproaches, and guilt seems to be heaped up most rapidly. Oh, wretched man that he is! Who shall deliver him?—Reprint from The Life of Faith.

The blood of Christ: it is the fountain of immortality! The blood of Christ: it makes the soul summer warm and beauteous! The blood of Christ: it binds all heaven, with its many mansions and throngs without number, in holy and indissoluble security! My soul, seek no other stream in which to drown thy leprosy! My lips, speak no other song with which to charge your music! My hands, seek no other task with which to prove your energy! I would be swallowed up in Christ! I would be nailed to His cross. I would be baptized with His baptism. I would quail under the agony of His pain, that I might triumph with Him in the glory of His resurrection.—Joseph Parker.
"STIR INTO FLAME"

(II. Tim. 1. 6, R.V.M.)

Stir me, Oh! stir me, Lord—I care not how,
But stir my heart in passion for the world;
Stir me to give, to go, BUT MOST TO PRAY.
Stir, till the Blood-red banner be unfurled
O' er lands that still in heathen darkness lie,
O' er deserts where no Cross is lifted high.

Stir me, Oh! stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling "must" drives me to pray,
Till Thy constraining Love reach to the poles
Far North and South, in burning, deep desire,
Till East and West are caught in Love's great fire.

Stir me, Oh! stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind, yea, ALL
Is wholly Thine to use through all the days;
Stir, till I learn to pray "exceedingly,"
Stir, till I learn to wait expectantly.

Stir me, Oh! stir me, Lord! THY heart was stirred
By love's intensest fire, till Thou did'st give
Thine only Son, Thy best-beloved One,
E'en to the dreadful Cross, that I might live;
Stir me to give myself so back to Thee,
That Thou can'st give Thyself again thro' me.

Stir me, Oh! stir me, Lord, for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the Eastern sky;
Oh! Church of Christ arise, awake! awake!
Oh! stir us, Lord, as heralds of that day,
For night is past—our King is on His way!

BESSIE PORTER HEAD.
STATION NOTES

NOTES FROM VIRAMGAM

Although the rainy season is a time when a great deal cannot be done in the way of distant village work, yet there are other phases of the work which may be pushed to advantage.

We have been training two classes (third and fourth years) in both Church History and the Bible, and it has been a real inspiration for both the workers and us to study together the lives of the early missionaries and reformers in Europe and to realize how similar their difficulties and problems were to ones here in India at this later day. Village work has also been done and during the last month a number of "Melas" have been visited and a number of Gospels sold. I myself, sold forty in less than two hours a few days ago at one of these Melas.

Our workers have taken turns in selling Scripture portions on the railway station and it has proved very successful both in regard to the number sold (1,100) and in stirring up opposition. One of the workers was coming away one day, when one of the railway men said to him, "I wish you were dead and buried." He answered immediately, that would make no difference. There would be others to take my place." And some one standing near, said "Yes, there are plenty more like him!"

Another time, one of the Native Guards on the train asked for an English Gospel. After paying for it, he lighted a match and attempted to set fire to the cover, but being bound in cloth, it would not burn. "My," he exclaimed, "how very strong this is!" "Yes," said our worker, "but if the cover is so strong, how much stronger must be the Word inside."

Another time, some one tore up a Gospel and threw it into a pond of water, whereupon another picked it up, put it together and began to read.

One day, a Native Raja (King) and his wife went through. The Queen wanted to buy some Scriptures but her husband said no; nevertheless, she had her way and bought four. The worker talked pleasantly with the Raja and said he shouldn't be prejudiced against or condemn something he had not read. And at last, just before the train started, the Raja said, "When I get home, I will read them and find out for myself."

Since returning from furlough we have noticed a strong undercurrent of opposition to the Christian religion that was not here before and there is one very significant fact about this opposition i.e. that it is not the prejudiced ignorant opposition that used to be but that which comes with knowledge and consequent definite choice. They have heard and read and following out the Swadeshi idea, they desire "Swadeshism," i.e., their own religion. Even among the women who have heretofore been glad to hear and read, more especially the half educated Brahmin women, they say, "No, we don't want the Christian religion." The head of police had a Christian policeman transferred to a very out of the way station because he would not stop coming to our bungalow and to our meetings. Work among the other classes is just the same as before and one can always find an audience of such. But Viramgam town has come to a knowledge of Christianity to a certain extent and as in the days of Christ on earth the majority decide against, preferring a religion that will countenance sin and trifle with truth. However, there are the few who, having come to a knowledge, have decided for but they lack the courage to openly confess. One merchant here wants to be baptized but he says the day he is baptized he will have to shut up shop and run away, and he is not quite ready for it. Another, working for a merchant, wants to be a Christian, but does not dare even to...
come to our meetings but would like us to send him to some other station to be taught. Pray that they may have Divine courage.

The Lord has been working amongst us in our Sunday meetings and a couple of weeks ago, a boy who has been very ill with consumption got to the place where he realized his need and condition and publicly confessed to several things we had feared he was guilty of, and came into great blessing and his body was strengthened and he has been improving steadily since and not lost a day’s work, whereas before, it was a few days’ work and then a few days’ sickness and continual weakness.

"Be not weary in well-doing, for in due time ye shall reap, if ye faint not."

LYDIA I. DUCKWORTH.

Sept. 11-9-1909.

PACHORA NOTES

A. JOHNSON

We are told that readers at home like bright incidents from the Mission Fields to read. That is also the kind of incidents the missionary likes best to send for the friends at home to read.

But for the reader at home who is or wishes to become, a co-worker with the missionary, by prayer or other means, it may sometimes be good to see a little of the shady side, as well as the bright.

Since the beginning of this year it has required the inner eye, at times, to discover the bright spots between the clouds overhanging our little Christian community.

About five years ago the Government gave us a nice piece of land for a Christian burying ground, but until last January it remained without an occupant, when, within a very short time, one after another, three little graves were made and received their occupants, and a fourth was taken to another place and buried. And that was the beginning of trials through sickness, specially in the families of our mission workers, but also among the other Christians.

One of the happy things in the midst of the severe trials and afflictions has been the absence, in a marked degree, of complaints and faultfindings; only continual request for prayer.

But one woman especially, the wife of a Mission Worker, has shown remarkable patience and fortitude through her severe trials and sufferings.

She took sick with fever the first time about New Year and until quite recently was only relieved, for short intervals at a time, from the fever. During her sickness one of her children was taken from her and her other two were very low at times, even at death’s door.

During the latter part of her sickness she gave birth to another child. As might be expected, this one too suffered from fever, sucking the mother’s feverish milk. In all this time I did not hear one word of complaint from this poor woman. Now we praise God that she seems quite free from fever at last, only very weak as yet.

Eight days ago, again I was urgently called to their home. And found on my arrival there their oldest child, a boy of eight years, in an unconscious state suffering from intense fever, and the pulse so quick that I made no attempt at counting it. When we knelt in prayer, I noticed the husband’s prayer was rather unsteady and wavering, but hers was calm and restful. The next day when I went there the fever was only slight, but the attack had been so severe
that the boy still lay in a semi unconscious state. Also the little baby only a few weeks old was suffering very much.

After prayer again, I looked up to Laxman and said: "You will hardly be able to come with me to the bazaar to day." He said, "Sahib, it is very hard to get away now." But that poor woman, hardly able to sit up herself spoke then and said, "Yes he can go with you to the bazaar, I can manage alone. God's work must be done first." That room, otherwise not too light or cheery, seemed to get brighter just then. I imagined I had seen a little of the "peaceable fruit of righteousness" promised to those who are rightly exercised by God's chastening rod.

So, while we are here as preachers and teachers we have ourselves these necessary lessons to learn by the way which do not for the time seem pleasant but are profitable to those who are exercised by them.

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MURTIZAPUR STATION NOTES

Mrs. Cutler

At the close of last season when visiting in town recommenced we were led, on seeing afresh the great poverty of the lowest castes, to anew look to the Lord as to whether HE would have us help them in any temporal way. Guidance was quickly received through a precious "Word" which resulted in the formation of two classes, one for very poor children and the other for beggars, cripples, etc. At the time of starting them one purposed to send through the India Alliance a little request for prayer for this work but failed! Time passes so quickly and "to-day" proves to be the closing day for these classes for this year, and we would therefore send in a note of praise for what God has done regarding them; they have been held without break for 6½ months with a regular attendance of 28 to 30 children and 7 to 9 crippled beggars each week. The order has been 1st from one and half hours to two thorough Gospel teaching and then grain given to each enough for two to three good sized chappatis. They were all sorry to hear this morning the word not to come again this year and we too were sorry to have to say it for this small work has been very precious to us and the people have become very interested in the lessons given from time to time. We feel confident sooner or later we shall reap spiritual results from it. From now on for several months no regular work can be maintained in our station for duty pods in other directions and there is no one left to carry it on. We trust however if God so wills to hold the classes again next year and would ask prayer for the seed already sown that it may be guarded, kept, and watered by the Blessed Holy Spirit.

Another note of praise—

Prayer has been answered for our cook and his wife. For some time near the Kingdom, they have at last entered and it is with deep joy that we record the fact. On Thursday 8th a little party of us went to the river about two miles off and there they openly testified by immersion to their faith on the Lord Jesus. Two followers of the false prophet Mohamed; now the followers of the True Prophet and Saviour. To-morrow we D.V. celebrate together the Lord's Supper and at their request their little two years' old girl will also be dedicated to the Lord. Please remember these two new converts in prayer, tests will come and they will need faithful upholding. There are others too who are very near the Kingdom of whom I cannot now write; earnest prayer is therefore asked on their behalf.

Sept. 11th, 1909.
SHEGAON NOTES

Since coming back from the hills in beginning of June last the work of preaching the glorious gospel has been kept up at this place and surrounding villages. Before the proper rains set in, with the three native helpers, made a few days trip in the Malkapur district and had a blessed time among the people. In a small village close to Biswa R. R. Station both men and women listened with eager interest. In the low caste quarter the helpers stayed on long after dark and though all were illiterate each man bought a gospel and said when their "guru" (teacher) comes around they would have him read it to them. There are quite many villages in that district where the people are open to the gospel and we look forward (D.V.) for a very blessed touring season among them. Here at this station it seems that many have hardened their hearts against the truth.

After many years of faithful preaching of the gospel by several of our missionaries, it often makes our hearts sad to see it a hot bed for idolatry and the majority of the people so devoted to their false religion. There is a so called "holy" man for which they have just built a little "palace" for the net sum of over 41,000 dollars! People come from far off places to worship him. Many a time my heart has been aching as I, when out preaching in the early morning, have seen the deluded people in passing by worshipping the very walls of his "monastery" in order to get success and blessing during the day. The early rain though plentiful in several places not far from here was quite deficient just around here and it really looked as if the crops were to dry up. The more thoughtful people in some surrounding villages, who are more open to the gospel said in conversation to us "surely it is because the people worship that man." Of late God has in His mercy sent good rains on the thirsty ground and will you dear friends with us pray and believe that spiritual floods may soon come on this "dry ground."

P. HAGBERG.
ITEMS.

The month has been one of trial in some of our homes, on account of sickness. Two of the children of Mr. and Mrs. Duckworth were near unto death, but God heard prayer and spared them both.

The Summer Schools for our mission workers, held at Akola for the Marathi field and at Ahmedabad and Mehmadabad for the Gujarati field, were attended with great blessing, and much growth in grace and in the knowledge of God's word were manifest.

After the Summer School at Akola we had the Annual Marathi Convention for nearly 5 days, and God worked in many hearts with great power. There was a spirit of brokenness of heart, of tenderness and sincere repentance, followed by much joy and peace. Many who received great blessing last year have learned that only a humble dependence upon Christ, and constant abiding in Him and daily living upon the Word of God, can give continued victory. Failures have made many more humble, but not fearful or discouraged. They have proved His power to keep and save, and their own powerlessness to stand apart from Him, and that no experience, however real and precious, can carry them through the times of temptation.

Our Annual Convention will begin October 20, and we expect to have Mr. Funk with us. We hope all our friends will pray much that in the many matters which will come up we may have special wisdom and grace to do the right things. There are important questions for the future of the work, and much depends upon finding the true solution of them.

The rainy season is drawing to a close, and we praise God for the prospect of good crops in all our fields, and pretty generally over India. Mr. and Mrs. Schoonmaker were very ill at Landour, but God heard prayer in real extremity and raised them up.

The work on the Rest Home at Lanowli, which was stopped for more than three months because of the rainy season, has commenced again, and we hope it will be finished early in the cold season,
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<td>Miss Peter</td>
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<td>Mr. A. Johnson</td>
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| Mr. & Mrs. Wm. Moyser | Miss C. McDougall | Mr. & Mrs. R.J. Bennett |
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