The
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THE CHRISTIAN & MISSIONARY ALLIANCE
IN INDIA.

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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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EDITORIAL NOTES

We do not desire to use any space in these pages in advertising the errors and heresies which are in the air and which are already confusing the simple un instructed or ill-instructed Indian Christians. The foundations of mission work in India were laid by men and women who believed and preached and taught the Old Gospel of the grace of God as set forth in the New Testament and we are glad to say that the work of missions is still for the most part carried on by men and women who still believe that same Gospel, and this is our hope for India, and the Church of Christ in India.

We would not be understood as opposing in any sense the devout study of historical and textual criticism. Higher criticism is welcome so long as it is devout and the Highest criticism is equally welcome for all sincere people agree that we want to find out the truth and follow wherever it leads us. The motto of the Theosophists "Nothing is higher than Truth," is a good motto for all, especially for those who believe in Him who said, "I am the Way and the Truth and the Life," and who also gave the promise, "Ye shall know the Truth and the Truth shall make you free."

We do not like to speak in any wholesale way against Higher Criticism for it includes too much, but we do speak against profane and destructive criticism which does not deserve the name of Higher or even High, for it is too low and profane to demand respect at all. We consider such men as Dr. Orr to be the Highest Critics, because
their own spiritual life and experience qualify them for such work, and they are the strong defenders of the faith of the Church. The sad fact is that many men who have a special ambition for being up-to-date have swallowed the conclusions of critics, higher and lower and lowest, which have been drawn from the flimsiest unproven presumptions and suppositions and theories which cannot stand for an hour when dealt with by men like Sir Robert Anderson and others who have been trained as lawyers, and have been taught that charges against an individual must be supported by proofs, not by assertion based upon suspicion or personal malice or the merest hearsay. Almost every week we see increasing indications that the reaction from destructive criticism, which began some years ago, is gaining in power and many of the "assured results" of criticism of which we heard a good deal ten or fifteen years ago have been shown to be utterly without foundation. Dr. Erdmons one of the critics who is not accused of orthodoxy has declared the whole scheme of criticism of the Pentateuch to have rested upon a wrong foundation, and that they must begin over again.

In the meanwhile, until some new "assured results" have been reached it will be quite safe for lovers of the Bible to go right on believing and teaching the Pentateuch as they have done. God Himself is unearthing all the wonderful things which have been discovered in Egypt and Babylon and Nineveh and so far nothing has been found which undermines our faith in the Bible. We believe that God has kept these treasures of history safely hidden and has led to their discovery just at the time when they are of most value to the world.

Surely the Bible as the greatest book in the world to-day, with its wonderful record of elevating nation after nation, is entitled to respect and at least fair dealing and the profanity and recklessness, of many have been inexcusable. A book that has done so much for the world deserves honour and respect until someone can produce a better one.

Here in India to-day, far too much of "critical views" and "advanced thought" is being recklessly scattered among the Indian Christians, many of whom are uninstructed or at most
ill-instructed and need spiritual food to build up their life, and to establish them in their faith. It seems little less than cruel to confuse and bewilder the minds of spiritual babes, and utterly immature Christians, by telling them the "assured results" of criticism which are not at all assured but which only bring the feeling of uncertainty as to the very foundation of their faith, which is the Bible. We are not worshippers of a book for we well know that for years after the resurrection of Christ the New Testament was not written; but the New Testament was written in God's own time to preserve for future ages the facts recorded therein. Christ Himself was the great fact. His birth and life and death and resurrection and ascension and the outpouring of the Holy Spirit on the day of Pentecost were facts fresh in the minds of thousands of people. And the most thorough historical research and the most searching criticism of manuscripts have only brought out afresh the truth that we have to-day, the New Testament as it was written in the first century. And the world to-day needs it as much as the world that then was needed it when it was written.

The whole theory of evolution has been seriously overworked and is being rejected by many men who were carried away with it a few years ago, and much of destructive criticism has grown out of the effort to account for everything, even to the Bible and Christ Himself, by this wonderful magic word.

Everything supernatural, all miracle, has been set aside by this school of critics, and they have made themselves appear ridiculous in their attempts to account for the Old Testament, as simply a result of religious evolution.

And in like manner Christ is by this school robbed of His deity and made a product of His time, but these teachers do not tell us why He stands alone, a class by Himself, for neither His time nor any other time up to this wonderful twentieth century has produced another like Him.

We are hearing to-day in India a good deal about the great contribution which India is to make to the interpretation of Christ and of Christianity. It is true that every new race or nation that has been Christianized has made its contribution to the Church and has enriched its conception of Christ, and we
fully expect that it will be true in India. But we expect that that enrichment will come through men who have been born again and who have become humble disciples of Christ, who invites men to come unto Him and learn of Him. India is the land of many and ancient religions and philosophies some of them grotesque and repulsive and some of them profound and worthy of admiration as the sincere effort of great men and great thinkers to solve the problems of the universe. We cannot blame them that the various systems are contradictory, varying from gross materialism and dualism to absolute idealism and from atheism to polytheism. They did as well as men in any land have done without a supernatural revelation from God.

And yet Dr. Fairbairn of Oxford, one of the greatest living philosophers and theologians, tells us that the Old Testament of the Hebrews is incomparably superior to all other sacred books in the world before Christ, which proves that either the Jews were far ahead of the philosophers of India in their spiritual evolution, or else that God Himself had revealed to them in the Old Testament though Moses and the prophets what the wisdom of man could not have found out.

We do not for a moment suppose that the ideal Christian character has been developed anywhere in the western world, and the Church of Christ in India and in China and in Japan will contribute much to the completeness of the whole. But we do believe that John and Peter and Paul who were contemporary with Christ, and of the same country, two of whom knew Him intimately for three years and the third met him personally later on and received from Him the Gospel which he preached and which corresponded to that preached by the other apostles, we do believe that these men understood Christ, and His person, His ministry, and the significance of His death and resurrection so fully that they are fitted to be the teachers and interpreters of Christ to India in the twentieth century as they were to the people of the Roman world of their own generation. Their nearness to Christ was more essential than their nearness to the people of India or of America or England to-day. They knew Christ and they knew human nature and Christ is the same to-day, and human nature has not changed so rapidly,
even with all the impetus of evolution, as to antiquate the New Testament. Men still feel that Christ and John and Paul are talking to them and understand them as well at least as do the most advanced theologians of to-day.

Ten or twelve years ago in America a well-known minister gave an address to the students of a Theological Seminary, and he chose for his theme "Back to tradition and nearer to Christ," and that well expresses the need to-day.

The Christ of the New Testament is the Christ that India needs, and the Christ whom we preach.

Thirty years ago the writer heard the cry "back to Christ," and his whole purpose for his own spiritual life and in teaching others has been to seek to forget the dark ages before the reformation and the heresies which crept into the early Church, and the Greek and Roman philosophies which came in with the conversion of Constantine, which made Christianity popular and brought unregenerate men into the Church. And in his life and teaching to get back in thought and experience to the generation in which Jesus lived and died and rose again and sent the Holy Spirit upon His disciples at Pentecost. Christ is as real to-day as He was then and He still baptizes with the Holy Spirit, and His blood as the remedy for sin is as real as it was then.

It is not by an amalgamation of the Hinduism of two thousand years ago, or of the Hinduism of to-day, with the Christianity of the New Testament, that India is to be saved. But by the Christ of the New Testament, and the Christianity of the New Testament, and both of these belong to all nations and to all time. The New Testament finds men in India to-day as it has found men in all countries since it was written and the Gospel preached by Paul is still "the power of God unto salvation to every one that believeth."
AN EARNEST APPEAL FOR PRAYER FOR INDIA

BISHOP WARNE

TOWARD the end of last year, in studying reasons for the marvellous growth of the primitive Christian Church, I was impressed anew with the great fact even that after Pentecost the Church "continued stedfastly in prayer," and in answer "the Lord added unto them day by day those that were being saved." I was further deeply impressed with the other fact that, additions to the Church continued only so long as a genuine spirit of prayer was present in the Church. This led me to call upon the Christians of our own Mission in Northern India, not to work less, but to pray more; and there have been blessings proportionate to the praying. There was no thought of making this appeal for prayer to any outside of our own Mission until recently, when a letter was received from Mr. Kehl, of Calcutta, which read, "If you will write a burning appeal to all pastors, missionaries, workers and teachers in India, calling upon one and all to use the mighty force of prayer, I shall gladly send it through the length and breadth of the land." Later I was asked that the appeal might also be sent to Great Britain and America.

My first thought was other missionaries might consider me presumptuous, but, as I prayed, a conviction came, which I am obeying, that I should accept the invitation and make an appeal for

UNITED AND PREVAILING PRAYER FOR INDIA.

Throughout my missionary experience I have had a continued temptation to work! work!! work!!! to such an extent as to limit the time that should be spent in prayer: which is, I believe, a common temptation among missionaries. Therefore, because of my experience, in this appeal for prayer for India, the aim small be to "Stir up your pure minds by way of remembrance," in regard to the mighty force of prayer, and its divinely appointed place in missionary life and service, by recalling the prayer life of Christ, the Apostles, the early Church, throughout all Bible times; and from then until now, wherever great spiritual work has been accomplished, with the hope of stirring up in each believer's mind such questions as, am I using the mighty force of prayer as I should? Am I using the mighty force of prayer as my Master did?
His habit was to prepare for every important event in life by means of special prayer. The following examples will illustrate:

Take, as the first illustration of Christ's habit, His receiving the Holy Spirit after His baptism. Jesus also having been baptized, and praying, the heaven was opened, and the Holy Spirit descended in a bodily form, as a dove, upon Him, and a Voice came out of heaven, "Thou art my beloved Son: in Thee I am well pleased." Luke 21:22. Here we are taught that Christ's personal baptism of the Spirit, which prepared Him for His great life work, came while He was "praying."

The choosing of His Apostles, surely one of the most important events in His whole life work, was preceded by prayer after this manner. "And it came to pass in those days, that He went out into the mountain to pray; and continued all night in prayer to God. And when it was day, He called His disciples; and He chose from them twelve, who also He named Apostles." Luke 6:12-13. How many missionaries take time to similarly pray over the choosing of their fellow-workers?

When He was preparing Himself to make the startling announcement to His disciples that He was to be crucified, and would rise again the third day, Luke tells us, "He was praying apart." Luke 19:18-22. This same habit of His life was followed when He was approaching the great sacrifice of His life for the redemption of the world, when "Being in an agony He prayed more earnestly; and His sweat became as it were great drops of blood falling down upon the ground." Luke 22:44.

Further, Christ's habit was to pray most, when most pressed with hard work. This habit is illustrated, in the story of one Sabbath day's work, as recorded in St. Mark's gospel, first chapter from the twenty first verse:—(1) That Sabbath day He taught in the temple with such power and authority that "they were astonished at His doctrine." (2) He cast out an unclean spirit. (3) Leaving the temple the same Sabbath, He healed "Simon's wife's mother." (4) The same Sabbath day, "At even when the sun did set, they brought unto Him all that were sick, and them that were possessed with demons. And all the city was gathered together at the door. And He healed many that were sick with divers diseases, and cast out many demons." Mark 1:21-34. Pastors, after the ordinary toil of a Sabbath, often have what has been called...
"Blue Monday;" but Christ, after a Sabbath of such strenuous service began early the next morning, thus:—"And in the morning a great while before day, He rose up and went out, and departed into a desert place, and there prayed;" and on that very day started on a laborious tour, preaching: "In their synagogues throughout all Galilee."

Christ's atoning work was finished with His death, but His work of intercessory prayer still continues and through it He carries salvation to completeness. "Wherefore He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Heb. 7:25. This verse has been used to prove that the " vilest sinner may return," and be saved; but the real thought is not from the "uttermost" sin, but "to the uttermost" salvation. Salvation so complete that His people may be entirely fitted to co-operate with Him in the blessed ministry of intercession.

THE SPIRIT'S INTERCESSION

Further, in recalling the place of prayer, remember that "In like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is in the mind of the Spirit, because He maketh intercession for the saints according to the will of God" Rom. 8: 26-27. What an encouragement and inspiration to pray is a knowledge of the fact that both the "Son" and the "Spirit" are now engaged in intercessory prayer for the saints and for India.

CHRIST'S PROMISE TO ANSWER PRAYER

Of the very many precious promises, I shall mention only the wonderful one, connected with "because I go to my Father." The disciples were grieving because Jesus had told them He was about to leave them; but He said unto them, "He that believeth on me, works that I do shall he do also; and greater works than these shall he do; because I go unto my father. And whatsoever ye shall ask in my name, that will I do, that the father may be glorified in the son."

Do we not often make plans, hold committees, and do many other works, with too much of a feeling that the work is ours? May we not better spend more time praying, and thus according to these promises, let Christ's infinite power loose on what is impossible to us, and hear Him say concerning it in answer to our asking "That will I do?"
I know a missionary whose whole conception of missionary work was changed by the new conception of a changed relation of Christ to the work in his hands, which he received through the above named promise. Why may not the whole Indian Church receive a vastly larger revelation of its possibilities through asking, and having Christ's answer, "I will do it?"

**APOSTOLIC PRAYING.**

How did the Apostles apply the mighty force of prayer in Christian living and service? The answer to the ten days of prayer before Pentecost, laid the foundation, on which the pure living of the remainder of their lives was built, and through which they were prepared to become the founders of the Church. When the Church grew and multiplied, and cares increased they called the "multitude of the disciples unto them," and selected from among them the seven for temporal affairs, and said "We will give ourselves continually to prayer and to the ministry of the Word." The successful spiritual work of the Apostolic Church can only be accounted for through prayer. As illustrating this custom, when they were in great difficulty, and Peter was cast into prison, they neither got up a mob nor a bribe nor a petition; but "Prayer was made without ceasing, of the Church unto God for him," and God answered so "exceeding abundantly above" all that they believingly asked for, that when the damsel told them that "Peter stood before the gate," they replied. "Thou art mad." Shall not God soon pour out such abundant blessings on India as shall also rebuke our little faith?

**THE BIBLE AND PRAYER.**

From the prayers of Abraham onward, the Bible is a record of the supernatural being accomplished through prayer. The author of Hebrews summed up the blessings given God's ancient people through the prayer of faith, saying "Time will fail me if I tell of..........the prophets : who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of the fire, escaped the edge of the sword, from weakness were made strong."

**IN MORE MODERN TIMES.**

Luther spent hours in prayer, and the reformation was born. Knox cried "Give me Scotland or I die," and God gave him Scotland. The revival of 1857, which resulted in
the conversion of a million souls, began in a prayer meeting of six men, and the great revival in Ireland in 1859, began with four young men praying in an old school-house. The Welsh and Assam revivals were born in prayer. One hundred years ago a hay-stack prayer meeting was held in America, at which six young men were present, and as an outcome the "American Board" Missionary Society, the forerunner of all the American Missionary Societies, was born. One hundred years later, the anniversary of that prayer meeting was celebrated with another prayer meeting, and the Laymen's Missionary movement, the greatest modern movement for Missions, was born.

I was travelling recently with two educated representatives of Bengal, who said, "India had been inactive, but the Partition of Bengal, and some other things, have stung and stirred India, and now the British Empire is stirred. As I listened to these earnest cultured Bengalees, I asked myself, "Why cannot the cultured multitudes of spiritually minded people of India be spiritually stirred in answer to prayer, that they shall arouse India and the British Empire?" Why not from among them a Luther, Knox or Wesley, to their own beloved country India, to lead her to Christ? Was it not even Keshub Chander Sen, of the Brahmo Samaj, who was so spiritually illuminated as to say, "None but Jesus is worthy to wear this diadem, India, and He shall have it!" Does not Jesus say to us concerning even this, "According to your faith be it done unto you?" I believe what the Indian Church must do, is to pray down upon India such Pentecostal power that multitudes shall become so convicted of "sin," "righteousness" and "judgment," that they shall cry out under a mighty conviction, "Brethren, what shall we do?" Then we can answer "Repent ye and be baptised everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2:38. Let the cry be sounded to the Christian Church in India and the Christian world, as its only source of adequate power, "To your knees, oh Israel!"

India in Transition.

India has been so "stung and stirred" over matters social commerical, political and religious, that she can never go back to her old self. At the present time forces of progress and reaction are warring with each other not only concerning matters political, but concerning matters social and religious. The spiritual conceptions of the universal fatherhood of God and brotherhood of man, brought to India through Christian
Missions, has stirred India to a consciousness of her national weakness occasioned by her almost numberless caste divisions. India’s unrest is an attempt to get loose from centuries of such thraldom. This is the hour of the Church’s opportunity and responsibility. Shall India settle down in some halfway house—like the Brahmo Samaj; or shall she come all the way over to Christianity, and shall the “diadem” be given to Christ? The latter can be realized only through such a Pentecostal conviction of sin, and a spiritual revelation of Jesus Christ, as will lead India’s people to turn to Him as their only Saviour.

I know of no other way that India and the whole Christian world can receive a true vision of the tremendous possibilities and responsibilities of the present situation, but through prayer—Do you? If not let us in companies of “twos and threes,” or more wherever there are believers of any nationality or name, in India, or elsewhere, plead the promise in faith:—“Again I say unto you, that if two of you shall agree on Earth as touching anything that they shall ask, it shall be done for them of my father who is heaven” if we pray thus we have not to do the rest: but “it shall be done for them of my father who is in heaven.” “Is anything too hard for God.” Let us pray

Methodist Episcopal Church,
Lucknow, India.

STAYING POWER

BY REV. M. B. FULLER

In athletic contests it is often found that the winner is not the man who can do the most in the first five minutes but the man who has power of endurance or continued exertion or “staying power.” Stimulants may help men perhaps for a brief and extreme effort, but spell defeat for long continued exertion. This staying power must be the result of proper nourishment and training, and so for severe tests of strength and endurance men undergo the most rigid requirements of diet and training that they may win.

In the spiritual life there is need of the same “staying power,” and so Christ has said: “He that endureth unto the end shall be saved.”

In the story of the man of God who came from Judah to prophesy against Jeroboam and his altar, recorded in 1 Kings xiii. we have one of the tragedies of the Bible.

This man of God, for whom we have no other name, appears suddenly upon the scene like Elijah, and before the wicked king
and his rabble of false priests, he lifted up his voice with a magnificent courage and delivered God's message with no sign of fear. When the king stretched forth his hand and bade his servants lay hold on him the king's arm was withered so that he could not draw it back, and the haughty king was humbled as he found himself in the power of the man of God. He had stood the test of courage and faith in God's power to care for him and now follows the test of his humility. The helpless king begs him to pray to God for him that his arm might be restored, and without any sign of revenge or of glorying over his conquered enemy, he prays and the king's arm is restored as the other.

The king begins to feel that this is a man to be respected and whose friendship is worth securing, and so he invites him to come to his house and refresh himself, promising him a reward. Again we admire the man as he replies: "If thou wilt give me half the house I will not go in with thee neither will I eat bread or drink water in this place; for so it was charged me by the word of the Lord, saying, eat no bread nor drink water, nor turn again by the same way that thou comest." He knew God's will and chose to obey it and could not be bribed to disobey. Turning his back upon the king and his company he started off alone, the hero of the hour. Doubtless this story has thrilled many a man, who has worked in the face of a hard duty. Had the story ended here it would have been one the most heroic of the Old Testament. What a morning's work and how magnificently done. Courage, humility and a simple obedience to God that could not be bribed or turned aside. Surely these are worthy of all admiration.

But the story does not end there; it ends in a tragedy, and before that day, so gloriously begun, has ended, the carcass of that prophet lies in yonder plain as the result of disobedience.

Wearyied with the strain of the morning the man of God goes on his lonely way, knowing that he must not eat or drink till he is far away from that wicked city, but he was not forbidden to rest, and so he sits down under the shade of a tree still dangerously near. And perhaps, like Elijah under the Juniper tree, he feels the reaction of the storm of the morning's work. He has escaped unhurt from the wicked king and his priests, but in that city is an unseen enemy who is to bring about his destruction.

An old backslidden prophet lived there, and when his sons tell him the wonderful story of the man of God and his message and the results of it, his heart is stirred with a desire to see him. Perhaps he remembers when he, too, used to rebuke sin, but he has grown silent and sin has increased until he has no courage to rebuke it and, perhaps, it has ceased to trouble him much. He
mounts his ass and hastens to overtake the man of God and finds him under the tree. "Art thou the man of God from Judah," he asks, and when assured that he is, he says to him: "Come home with me and eat bread." A very natural and kind thing to do. But he received the clear answer, "I may not return with thee or go in with thee, neither will I eat bread or drink water in this place, for so it was said to me by the word of the Lord." He was still clear and still intended to obey God. He knew God's will for him, as well as when he refused the same request from the king. He now meets the temptation which destroys him, and ah, the subtlety of it! "I am a prophet of the Lord as thou art and an angel spoke unto me by the word of the Lord saying bring him back with thee into thine house that he may eat bread and drink water." Our subtlest temptations come not from the open enemies of God. "I am Christian as well as you," is the language of many a tempter. Some young Christian has a clear conviction about some evil or questionable habit or indulgence or amusement, and he stands firm in the presence of non-Christians; but he meets some one who says, "I am a Christian as well as you, much older than you and God or an angel has told me that your scruples are wrong." The story adds "But he lied unto him." However the lie did its work. He disobeys God's command. Surely there is no sin in eating bread and drinking water, and so there are many things that may not be sin for others but God in his infinite love has spoken to our souls and has forbidden them to us. It was not sin for that backslidden prophet to eat and drink in that wicked city, but it was sin for the prophet to whom it was forbidden and that forbidden meal cost him his life. There are good men who habitually drink alcoholic liquors, good men who smoke, good men who attend theatres, good men who do other things which God has very clearly told others not to do, and what we must be very careful of is to obey what God has said to us. Business which is perfectly legitimate for one is forbidden to another whom God has called to Christian service. It is not for him to make money or to have a thousand harmless things that others may enjoy because God has chosen him to a particular service which demands peculiar self-denial. As the man was eating the forbidden food a true message came from God even through his tempter, those awful words. "Forasmuch as thou has disobeyed the mouth of the Lord and has not kept His commandment . . . thy carcass shall not come unto the sepulchre of thy fathers." What must have been his feelings as again he left that house and that city a defeated and condemned man. A little later the old prophet hears another strange story, of the carcass of a man slain by a lion lying out by the roadside in the
plain, the ass unhurt, the carcass uneaten, but the lion standing by it as the people pass by. The old prophet needs not to be told who it is, but cries at once: "It is the man of God who was disobedient to the Lord: therefore the Lord hath delivered him unto the lion."

Again the old prophet goes forth and brings back the carcass of the man whom he had seduced from the way of obedience and wept over him when his tears availed nothing. The man of God, who had courage and humility and who could not be bribed, lacked discernment. If God has spoken to us he will not send an angel to tell some one else to persuade us to do the opposite. No angel or devil must tempt us to disobey what God has told us. We must obey not only for a day or a week or month but unto the end.—Bombay Young Men.

SOME NOTES ON MISSIONARY QUESTIONS

BY A WAR-CORRESPONDENT

In his informing book on "The Unveiled East," (Pp. 347. With Illustrations and Maps. London: Hutchinson and Co., Paternoster Row), Mr. F. A. McKenzie, the well-known war-correspondent of the Daily Mail, and author of "From Tokyo to Tiflis," devotes one of his most interesting chapters to "The Great Missionary Question."

CHINA.

"The awakening of China, which now seems to be near, may be traced in no small measure to the hand of the missionary," said Tuan-Lang, Viceroy of Hunan; "and for this service you will find China not ungrateful." Less than seventy years ago the Protestant missionaries in China had only six converts. To-day they have some seven hundred thousand adherents. "But the influence of Christianity," says Mr. McKenzie, "is not to be measured by the enrolled adherents. The white teachers have been pioneers in battering down prejudice and misunderstanding. They have shown to the East what the West is and what Western civilisation means. They brought modern medical knowledge to China, and China is now adopting it; they brought modern instruction, and to-day temple after temple is having its idols displaced and deposed, and the teacher of Western learning put in their place. They started and maintained the campaign which is abolishing foot-binding, and they are largely responsible for the fight against opium. They are steadily winning the goodwill and respect of the official classes.
They have been not only teachers of religion, but the advance agents of civilisation.

Further on he repeats: "The most striking thing in the missionary position in China to-day is the way in which the confidence of the officials is being won. In Liaoyang I found on entering the city, after the great battle between the Russians and the Japanese, that the chief Chinese magistrate had handed over the work of relieving distress to Dr. Westwater, the well-known missionary there. The magistrate and the leading merchants had given the buildings and were supplying money and allowed Dr. Westwater a free hand in the management of affairs. 'Why do not the Chinese officials do this for themselves?' I asked. 'The magistrate knows that if he gave the money to his own assistants, most of it would go in their pockets,' came the reply; 'he is sure that the doctor will spend all of it on the people!'

'We find to-day in district after district that the high Chinese officials themselves are subscribing liberally to missionary schools and hospitals, that they are attending special missionary anniversaries and opening ceremonies, and are giving sympathetic, kindly and friendly aid. The pupils of the medical missionaries are to-day the native leaders of the reformed medical profession all over China. Missionary schools are being imitated by the officials in many cities. The missionaries are leading the way in sanitation, in the creation of modern literature, in the promulgation of Western scientific ideas, and by arousing communities to new commercial needs. Their hospitals have broken down the prejudices of hundreds of thousands, and the martyrdom of their pioneers has been the voluntary offering of the West for the regeneration of China. In the missionary movement in the Far East to-day we have, despite mistakes, misunderstandings and a proportion of unsuitable men, one of the most splendid exhibitions of Anglo-Saxon altruism the world has ever seen."

Korea.

In Korea, again, Mr. McKenzie gives us an outsider's personal observations:—"Thirty years ago Korea was a closed land, in which the stranger dared not set foot under pain of death. Northern Korea was the great bandit region, where no man's life was worth an hour's purchase. It was a district given up to plunder, because neither the Chinese Government to the north nor the Korean Government to the south was able to control it. ... That region is now covered with self-supporting Christian Churches. Fourteen or fifteen years ago
two young Americans—Samuel Moffatt and Graham Lee—settled in Pingyang. They were regarded with suspicion at first, and they met with some very rough treatment. Gradually the people realised that these two young men meant well by them, and in the great political troubles that came upon Korea at that time the missionaries found their opportunity. The two Americans were clever, clear thinking men, possessed of unconquerable energy. They were amidst a people practically without religion, except a fear of evil spirits haunting their lives.

“Last July I visited their station. I found that they had their central church with an ordinary Sunday afternoon congregation of between thirteen and fifteen hundred. I found daughter church after daughter church in the town, each packed with its own congregation. I went into Sunday-schools, thronged to repletion . . . . There was a hospital working at high pressure; there were schools, ordinary and technical, started by the converts themselves; there were churches all over the province managed wholly by converts. I found an energy and enthusiasm equalling that of any one of the great institution churches in white lands. I found, too, away in the province to the south, and away northwards in Sun-chon, other centres had started up, off-shoots from Pingyang, rivalling it in success and numbers. In Sun-chon, for instance, there are no fewer than eighty churches in existence, after a separate work of five years.” The statistics of Sun-chon are noteworthy. A station was opened there in September, 1901. In July, 1902, there were in Sun-chon and the surrounding districts 3,429 adherents. Three years later the number had nearly doubled, and in July, 1906, there were 11,943. How has this success been attained? Mr. McKenzie replies:—“It is certainly not due to political patronage, nor to monetary gifts. The Korean Church has been built up in a time of great political turmoil . . . It is the Native Christians who evangelise, teach, and, in the main, who preach. Everything that can be done by the Koreans themselves is left to them. They are expected to pay the cost of their own houses of worship, and to pay their own native ministers and evangelists, and they do it. I have tested the converts of this Church. I had several of them in my employment for months during the Japanese war. I had to trust them largely, and they could have fleeced me on many points. I found them the most faithful and most enthusiastic and the most daring native servants I have ever known. When I revisited their northern homes last summer they came out to meet me again—not old servants alone, but old friends whom one had learnt to admire and love.”
THE MISSIONARY.

"There are missionaries and missionaries," says Mr. McKenzie. "One charge sometimes heard against the missionary is that he lives in unnecessary luxury. According to some treaty-port critics, he is lapped in comforts that he could never hope to enjoy at home, and his days are relieved by many holidays and long furloughs. I have stayed in many missionary homes in my travels in the interior, and I have, times without number, received the greatest personal kindness from missionaries of all faiths. I found the average missionary home simple, plainly and inexpensively furnished. The greatest luxuries in most of them were the books and the husband's type-writer. In the overwhelming majority of the houses I visited everything showed that the house-wife was attempting to make a brave show on a very moderate expenditure. . .

"There has been a craze, I understand, for 'cheap' missionaries. The 'cheap' missionary is the dearest article the Churches can have. . . One really good missionary of high mental calibre, thoroughly trained, and living an adequate life, is worth a score of half-trained and ill-equipped men. We have to face the fact that the work of the modern missionary is the most difficult that the Church calls on any of its agents to do. It is work demanding a combination of zeal, self-devotion, knowledge and initial ability. If a missionary in a land like China and Japan is to be a success, he must be a leader of men."—C. W. P. in the Bombay Guardian.

GOD'S WAYS OF SPEAKING

 GEOLOGY copies God's handwriting on the pages of His rocks; astronomy copies God's handwriting and voice on the pages of His stars; physiology copies God's speech uttered through the human body; psychology—it is a copy of the laws of the human intellect; art is a copy of God's beautiful thoughts organized into terms of steel or iron or wood, and they give us these marvellous textures. This universe of ours is simply a great wheel, a wheel fitted in another wheel, a vast complicated mechanism—never a lever getting out of place, never a wheel slipping a cog. But at the back of the whole stands an Inventor; at the back of the whole printing-press there is one keeping watch over His mechanism: at the back of all the flying wheels stands the great Father God in the silence, keeping watch above His own. These laws of nature through land and sea and sky, through all the fruits, through all that lends us beauty and truth—they are the voices of God speaking to us. Then you find a man that has visions like Moses, who takes off.
his shoes when the acacia-bush flames in scarlet and burns like a sheet of fire. When Paul with his visionary power looks up, he perceives that God is speaking to him. Tennyson understands that God is nearer than breathing, and closer than hands or feet. We never can escape from Him. The angel of His goodness goes before us; the angel of His mercy follows after us. God is not a bundle of thunder-storms; God is not a sheath of red-hot thunderbolts; God is not upon the track of a sinner to overwhelm him for his sins; God follows after sinful men to recover them out of their transgressions. We are camped in the heart of God; we set up our tent in the midst of God's mind. We can no more lift ourselves out of the presence of God than a man can lift himself out of this universe by—excuse the expression—his boots. That is our hope. The way to fly from God is to flee into His arms. This world is so beautiful—this world—steeped in God's wisdom, coloured with His love, flaming with his beauty; it is the voice of God. If we have a mind that is sensitive to His overtures of love, then the manifold voices of God in physical nature are the marvellous fact and event of human life.—NEWELL DWIGHT HILLIS, in the Dnyanodaya.

STATION NOTES

AHMEDABAD NOTES

S. ARMSON

On returning from the hills it was laid very much on our hearts, that if we had a number of the catechists in for study during the rainy season, it would be profitable both for them, and for ourselves. As we had only three of our own it was thought advisable to let the Dholka and Sabarmati workers study in Ahmedabad also.

With two or three exceptions those who came were amongst our most advanced students, having entered on their fourth year's course of study. Owing to Mr. Turnbull's home-going, and the paucity of missionaries on the Field, we were unable to hold the Annual Summer School at Dholka as here-tofore—so did the next best thing we could, viz: gathered in the workers to the stations where they could best receive instruction, and carry on their appointed studies for the year.

After all that has been written concerning our workers, we want to repeat here again, that the work of these Annual Summer Schools is next in importance to that of the direct preaching of the Gospel. We would be bold enough to say that the missionary could find no higher work than that of training men for the Indian Ministry. We are never tired of reiterating that if India is to be won for Christ it must be by an intelligent educated Spirit-filled native ministry. We believe, and have good reason to believe, that many of those whom the Lord has given to us, are destined to become leaders in the Church of Gujarat, so that if they are really to develop into men fit for leaders, the carrying on of these Summer Schools, and the concentration on careful training is an absolute necessity.

When the Training School was initiated some five years ago—all the older students started, as it were on a par, there was little whereby we could distinguish one from the other, but it was not long before an aristocracy developed
itself, and every year the distances between certain workers have grown wider, and differences become more strongly marked. No matter, however conscientiously one may desire to teach, the brighter ones receive the most attention, because they ask more intelligent questions, have larger mental capacity and the natural love for study, and acquisition of useful knowledge that a teacher delights to see in his pupils.

We are glad to say that in a class of fourteen, at least half of them belong to this higher grade as their examination papers testify—for in an examination on Romans and Galatians, covering the best part of two whole days, questions of minute introductory and historical detail, and others ranging over the great foundation doctrines of Christian belief contained in these Epistles, were answered with a fulness and accuracy and spiritual insight, that well-nigh overwhelmed me. The results have been nearly ninety-five per cent. marks. Others got good passing marks but no comparison with the above mentioned.

We would have our readers know that it is not only in the ability to acquire knowledge of the Bible and Christian doctrine that these men excel, but also in their ability to preach Christ to the Hindu and Musulman—the men of intelligence that they meet in bazaars. Experience and observation alike teach us, that the more diligent students are the better preachers—have a more matured experience. A more solid testimony and massiveness of character—a general steadiness that is lacking in others. This is immediately apparent when they stand before educated, intelligent people.

I have been feeling very strongly that with regard to these men the time has come for them to study in a class by themselves—they have already so far outstripped the others that it would be little short of criminal to hold them back while the others catch up. Judicious teachers will take care that their spiritual growth keeps pace with their mental growth, and that generally throughout the year, week in and week out they will be kept in touch with the active work of preaching the Gospel. There is still much to be done on the fourth year—it remains yet to draft out a course for the fifth year, which will doubtless include some of the greater prophetical books, General Epistles and more advanced studies in Christian Doctrine, Theology, and Comparative Religion. We ask the prayers of all, that we may be given grace to mould these lives, and to turn out workmen of whom the Lord shall not be ashamed who "will rightly divide the word of truth."

NOTES FROM MEHMEDEBAD

S. P. HAMILTON

Summer School at Mehmedabad:—Instead of going to the hills during the hot season we remained here and visited the surrounding villages. The heat was very intense and it seemed sometimes as though we poor foreigners would melt under the scorching rays of India's burning sun. We were expecting the rains to break about the middle of June but, to our surprise, a very heavy sandstorm visited us on the seventh which indicated that the rains were near. We stood on the verandah and watched the trees bending and breaking by an unseen power. This was followed by a splendid shower which cooled the hot air and we heaved a sigh of relief and praised our faithful God for sending the needed rain.

This was the signal for our native workers to leave the villages and come in for a three months course of Bible study. During the rainy season the people are very busy in their fields, and too the village roads are often well nigh impassable and therefore very little can be done in the evangelistic work. We have learned also that it is very necessary for our workers to spend two or three months each year in special Bible study and prayer.
Those who would be messengers of light and life to those who are spiritually dead must have seasons of waiting on God and learning more of His Word.

Owing to Mr. and Mrs. McKee going on furlough, the Matar Taluka was left without a missionary, consequently their seven workers came here. These with our workers made a class of fourteen, and I want to say here that they are choice young men. We spent the greater part of the forenoon in prayer and study. Each lesson was preceded by a season of prayer which lasted sometimes nearly an hour. We took up as our first study the Epistle to the Romans using Mr. Newell’s notes. I think those who have read them will agree with me in saying that they contain a great deal of real soul food and are deeply instructive. The fundamental doctrines of this wondrous Epistle, namely, sin, justification and sanctification are treated with great clearness. After we had finished Romans we took up the Gospels of Matthew and John, using the notes by the same writer. Very often the lesson would take such a hold of some, that as we bowed in prayer at the close, they would break forth in weeping and praise God for His marvellous grace as manifested to us in the person of our Lord Jesus.

Mrs. Hamilton had a class each afternoon, taking up the books of Daniel and Revelation. In all our meetings the Holy Spirit’s presence was recognized, and He worked deeply in each life. Never have we seen a more beautiful spirit of unity than was manifested each day among our young men. Not once during those three months was there the least friction among them. They are now leaving for another nine months in the villages and we ask the prayers of our Readers that they may be much used of God in making known the Gospel of the Grace of God.

NOTES FROM BOMBAY.

A. I. GARRISON

“Faithful is He which calleth you, who also will do it.” 1 Thess. 5: 24.

God’s faithfulness to His own is wonderful. Nothing human can equal it; it is divine. And when it has been proven in the individual experience, no greater proof of the divinity and authority of God need be given.

About nine years ago the writer felt a call to the “regions beyond,” that has grown deeper with the years. His father and mother had been missionaries in India under the Alliance board, and when, twelve years ago, the dear father laid down his life for these people, the precious mother with her children returned to the United States.

The intervening years have been spent in preparation for the mission field. Many of the preparatory lessons have been hard, but none of them have been useless. Rich blessings have likewise been showered upon us; and not the least of these has been the Christian influence, and exemplary life of our dear mother, who suffered so much for India, and who still lives to pray her children into God’s service. Thus are we proving God’s faithfulness.

After a very pleasant voyage from New York, we landed at Bombay on October 5th. The trip was without incident, save for several stops along the way. The visit to the “Camposanto,” a most magnificent and artistic necropolis situated at Genoa, the trip to the ruins of Pompeii, destroyed over nineteen hundred years ago by a volcanic eruption, and the two hours spent in viewing the ruins of Messina, where the terrible earthquake tragedy, destroying two hundred thousand lives, occurred last Christmas time, are some of the more important memories of the journey.

A few changes have been noted in Bombay since landing. The electric tram system has taken the place of the old horse car, and several important new buildings have been erected. But the people are still idol worshippers, “without God and without hope in the world.” Your prayers are earnestly requested that God may send a great conviction for sin upon them, making them willing to pay
the price that it costs here in India to be a follower of Jesus Christ. May we
add also a personal request for your prayer—that the language may soon be
acquired, that we too may preach the “glorious gospel” in our little corner
of India.

October 11, 1909.

JALGAON

C. W. Schelander

By the blessing and mercy of the Lord I am back in dear India again. The
intention was to be back about September 1st but sickness in England delayed
me there one month.

It was indeed very delightful to place the feet once more on the Native soil
of Old Sweden after 16 years absence. The dear parents were very glad to see
me once more too. It was a great joy also to find my father so well after the
long spell of sickness last winter.

The weather both in Sweden and England was very cold and trying for me
as it was an unusual cold and rainy summer.

It felt strange to see the well-known hills and valleys of my childhood.

Great changes in nearly everything had taken place, political, social, and religious.

During the 10 weeks stay in Sweden I had a blessed time with many dear
children of God, and opportunities of witnessing for Christ were given more
than could be expected. And a wonderful liberty was given in preaching the
Gospel in my Native language.

In most places the people took up a voluntary offering for the work in India.

Midsummer Eve a meeting was held in the poor house of the Parish in
which I was brought up.

It was very touching to see the inmates so happy and out of their poverty
make up a gift of about Rs. 5 for the work in India. I did not want to receive
it but they insisted so that I had to accept it. It is the poor in this world’s
goods, who will receive the crown above from the Lord.

It was a joy also to see how the Minister of the State Church in the place
took a real interest and part in the Christian work of his district outside of his
Church.

And I understood that there are many such Ministers in the Established
Church at present.

After his regular Church duties in his own Church on Sundays he would
drive several miles and speak for an hour in a barn to 500 persons in the after-
noon. Thus on three Sundays of all day meetings I had the privilege of
listening to his spiritual preaching in the afternoon. He preached a full
Gospel.

Socialism is making great strides in Sweden and with it infidelity and
scepticism. And before many years the disestablishment of the Church may
take place.

Temperance work has had a remarkable success in Sweden and with it
education, refinement and prosperity.

Modern improvement by machinery in Agriculture has doubled the value
of land.

The work at Jalgaon during my absence has been carried on by the dear
Native workers and everything has gone on quietly and smoothly for which
we are very thankful. During May they all had their summer rest and part of
August and September they spent in Akola summer school. The chief work
that is being done in Jalgaon during the Hot Season and the rainy season is
preaching in the City of Jalgaon twice daily in the morning and evening bazaars
which meetings are usually largely attended.

Of smaller villages we have only four near enough to reach from Jalgaon
which are regularly visited when the weather permits the same.
Lately some Brahmans have visited our place of which we are glad since the Brahman element is rather strong in this place.

This part of Khandesh has had such a good rain as we have not had for 10 years and the crops are beautiful. It was a pleasure to see the fields along the line in coming from Tutucorin.

At present there is some plague in the old town which prevents the work being carried on there. We hope the plague will not spread all over the city.

One interesting case among the high caste women is worthy of mention. Namely:—There has been a friendly Brahman woman who has invited our ladies to her house and even has come to our place but never wanted to listen to the Gospel. A short time ago our ladies went there again and were allowed to sing, read the scripture and preach, she herself gave good attention as well as the neighbouring high caste women.

Remember them in your prayers.

Yours in His service,

C. W. SCHELANDER.

AKOLA NOTES
ANNUAL EXAMINATION OF NATIVE WORKERS
W. RAMSEY

"Honour to whom honour is due."

In writing this article I feel that many in the home-land do not know enough about our Native-workers to appreciate or up-hold them in prayer as they should.

A great deal is written for home papers from time to time about the work of the missionary while little is said about those who labour with him and without whose aid much of the work reported would not have been possible.

In our mission these workers are divided into two great classes, viz., educated and uneducated.

The first being comprised of those who have passed through our own schools or have come to us from other missions having been educated in their schools.

The latter are those who originally belonging to low-castes and being converted later in life have not had the opportunity for study which the others have had and yet are equally earnest in their desire to witness for their Master and see their relatives and fellow-countrymen brought to Jesus.

In addition to their work in the villages all workers in our mission, men and women, are expected to take a regular course of study each year in their stations, that for the first year being Genesis, a harmony of the Four Gospels and a simple text-book on the principal doctrines of the Christian religion so that they may be able to explain them to others in the course of their work.

The course of study for the second year is Exodus and the book of Acts, a portion of early Church History and a portion of the Rev. R. A. Torry's book "What the Bible Teaches," with a small Catechism on the four-fold Gospel as taught by the Alliance.

In this way the work is graded so that after about eight years' study a man may become fitted as a pastor to Minister to those whom it has pleased God to call out and save through his Ministry.

Once a year all the workers meet in Akola for a six week's summer-school during which time missionaries appointed for the purpose take each class reviewing with them the studies of the year, after which comes the examination. This is a grand opportunity for the workers to become acquainted with each other and with the missionaries of other stations, also for the missionaries to become acquainted with the workers of stations other than his own.

This year several of the workers were absent from the examination, some on account of plague in their stations or sickness in their families, others had
not been the whole year with us and so had not finished the course of study, only twenty-four presenting themselves for examination in the various grades exclusive of the young men from the New Training School at Bodwad, a contingent of whom we were glad to welcome for the first time and of whom one-third were able to pass in the worker's course.

As a whole the results of the examination were very satisfactory showing faithful, painstaking study on the part of most of those present.

The fourth year class all passing into the higher grade without a single exception.

Some among the women, deserve special mention because of the difficulties under which they have prosecuted their studies.

One Bible-woman who passed first in her class has had very little school education and takes care of two small children at home, her husband also a worker, often being absent from home.

Such women with families when they are faithful in their work and in their homes, yet keep up their studies on an equality with the men, deserve special credit.

Out of the twenty-four papers submitted to the examining committee about twelve passed in the various grades, several of the others coming quite near though not reaching the passing mark.

Just a word in closing about those who have come short and to whom we, perhaps somewhat too hastily, often apply the word "failures."

Most of them are earnest Christian characters and doing good work for God in their stations and although failing in the written examinations we can say of many that "their progress is manifest unto all" and that they are not failing in the gifts and graces that make up the spiritual life.

If God spares us another year we expect to see them advance yet further along both lines.

I believe the earnest hope and prayer of every missionary is "would to God we had many more of them." Will you join us, dear reader, in prayer to "the Lord of the Harvest" that He may send more of them into His harvest.

AKOLA SUMMER SCHOOL.

Mrs. W. RAMSEY

Perhaps the name more appropriate would be "Rainy Season School," for this year it was thought best to have it during the rains, one reason being that in this season work among the villages is almost at a standstill, while during the heat people are more at leisure to listen to the Gospel.

Summer School! What is it any way? Well, we have in each station Christian workers, Natives of India. Some of them from the boys and girls taken in during the famines. Others have come to us from outside Missions. Formerly each missionary in his own station was responsible for teaching and examining his own workers, but several years ago, it was decided to gather all workers, once a year, to Akola, and have them study together in suitable grades under such Missionaries as were free to give time to this work, as appointed by the Mission Committee. This is not what is known as Training Schools, of which there are two in Berar, where our orphanage boys and girls, from the fifth standard up, are being educated and trained so as to be sent out later on. As many of these as are equal to it are given the same courses as the Summer School and take examinations at the same time.

This year the School was from August 10th to September 14th. After necessary preliminaries the first of the classes began work in the afternoon of former date, and from then on everyday and hour were filled.

At five a.m. the rising bell rang, but for some it was superfluous as they had already been at their books an hour or more. Then came morning prayers at six, with Bible study in Revelation. The Second Coming of Christ being a fitting keynote to all the work of each day. Breakfast at 7, dinner at noon, and supper at six.
In order that minds and hands should be free, one of the Missionaries kindly assumed charge of the catering. There were between fifty and sixty men, women and children. Another good Missionary saw to it that the teachers suffered not from hunger. These shall not lose their reward.

The School elected its own Committees. For their evening prayer meeting at 7.30; or visiting any who might be sick, thank God there was comparatively little sickness. Preaching Committee, arranging bands to preach in Akola city once a week; committee in charge of collections towards helping the National Missionary Society of India and the Social Committee. Tuesday evening was a social evening. Once we had an ex-Government Official give a helpful talk on true Swadesheim (Swa = one's own, Dash = country). Another time they chose from among themselves the speaker, and we all enjoyed his address on Pandita Ramabai. These evenings always wound up with a cup of tea or a bit of fruit and were enjoyed by all.

Classes began daily at eight a.m. There were three grades and a fourth one taught at another station. Workers are supposed to prepare during the year, and most of them had done so but they say, "What can we find out by reading, unless some one show us the meaning and the points."

The fact is, that the native mind, whether from custom or from its natural formation, does not seem to be capable of finding out things, but it has a wonderful parrot-like faculty of repeating by rote. Three or four years ago, we often heard such a remark as "Why trouble us with these things, just tell us what questions will be asked in examination and that is enough for us." This year some of them smiled at the memory of this, because they are learning to search the Scriptures, and find it a better way than to know a thing is so, just because some sahib said it was so.

One dear man (who came in as a worker, but was not converted) whose growth in grace and in knowledge and usefulness is observed with thankfulness to God, used the following illustration:—"I was like the boy to whom his father had given two mangoes, not knowing any other use for them, he played with them until his father squeezing a little of the juice into his hand bade him taste it. Then he ravenously ate those up and asked for more. I have tasted of the sweetness of God's Word and am hungry for more."

There are still exceptions, maybe, and they need your prayers. It was a joy to see the help they were willing to give to one another between classes, and the unity of the Spirit was more in the ascendancy than in former years.

Those who were privileged to teach were very conscious from first to last, that they were treading on holy ground, and all were filled with earnest desire to bring them in living contact with the Living God in every lesson. First for His glory in the souls of the students, and then for the sake of the perishing millions of their countrymen. Some of these Mission workers have begun to awake to the needs about them, but one has often been pained at the dearth of Gospel preached in preaching the Gospel. It seems easier to the Indian worker to tell some story of one of the 33,000,000 so called gods, because of lack of knowledge of who God really is, and then to finish up with a comparison in a few words, of that god with the Christ, the Eternal Son of the Eternal God!

Our hearts yearn over these precious ones that they may become "workmen that needeth not to be ashamed, rightly dividing the word of truth," with their seed-baskets well stored.

After examinations came Marathi Convention and then we bade each other "Good-bye," most of them with grateful hopeful hearts, as they look forward to the coming cold season's work of evangelizing. While the train halted we sang with them, "We shall come rejoicing. Bringing in the sheaves." And we believe that

"The tears of the sower and song of the reaper"
"Shall mingle together in joy bye-and-bye."

Of course you, dear reader, want to have a share in that "joy," and that's why we write about the Summer School.
ITEMS.

We are glad to welcome to India Mr. A. I. Garrison and Mr. H. H. Cox, who reached Bombay early in October. Mr. Garrison came to India as a boy of eight years of age in January 1893, and lived here until after the death of his father in April 1897, when Mrs. Garrison with her five children went home and God has wonderfully cared for her and her family and now after twelve years at home the eldest son returns as a missionary, and we hope his brother may come a year later.

Mr. Cox took his course of study at Nyack with Mr. Garrison and has come for the first time to India.

The Gujarathi Convention following the Summer Schools was a time of blessing and the outlook for the work is bright indeed. There is a spirit of faith and zeal among the workers and we hope to see much fruit from among the villages.

The Marathi Summer School and Convention were times of great blessing. The reports will be found in the Notes for the months.

Before this number is published we expect that our annual convention and business meetings will have closed. Mr. Funk is expected with us but the account of his visit will have to be given in a later number.

The prospect of abundant crops in most parts of India is cause of thanksgiving and at the meeting of the Gujerat and Kathiawar Missionary Conference September 29, the first Sunday of November was appointed as a day of thanksgiving in all the churches.

We wish again to call special attention to all Superintendents and other workers in the Alliance at Home to the fact that all friends who support a missionary or a worker or student or orphan, or regularly contribute to the work, are entitled to a copy of the India Alliance free unless they prefer to pay for it. One Superintendent has sent us a list of about fifty names and addresses of such persons. Some are already receiving the paper but some have not been receiving it but will receive it henceforth. If others will send us complete lists of such people with their present addresses we shall be glad to send to all who are not already receiving it.

After several years of hard work in connection with the leper asylum at Sholapur, our dear sister, Zella McAuley, sailed for America on the 15th October. We believe she intends to remain with our good friends Mr. and Mrs. Whiteside, in Pittsburgh, Pa. for the present.

Rev. C. W. Schelander has just arrived looking strong and well. We praise God for the recovery of our dear brother from the sickness which delayed him in London, and rejoice to have him again with us.

Our workers have now returned to their different stations and have heard the results of the annual examination. We would ask prayer that those who have done well may not be unduly exalted, and that those who have failed may not be discouraged but continue to press on knowing that God can use even this seeming failure to make them better men and women and stronger in character for His work.

Mr. Funk leaves us again en route for Palestine, on Saturday, October 30th. May God go before our dear brother choosing his way for him, blessing and making him a blessing in every place to which he may go. Our prayers go with him.

As this goes to print our beloved Mr. Fuller is suffering from fever brought on by overwork, and is unable to be with us in the opening days of our convention. We trust our readers will unite with us in prayer for his speedy recovery, and that he may soon be able to have a time of much needed rest and change.
List of Alliance Missionaries.

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