The India Alliance

THE ORGAN OF
THE CHRISTIAN & MISSIONARY ALLIANCE
IN INDIA.


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“OCCUPY TILL I COME.”
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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.

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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.

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Special day of prayer, last Friday of each month.

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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The months of September, October and November have been marked by conventions in various parts of India. The great Sialkote Convention which has grown so rapidly in the last three years, and where God's power has been so wonderfully manifested for the last three years, was again fully up to former Conventions this year. It is estimated that fully two thousand people were present, and over fifteen hundred were present by actual count at the Sunday morning meeting. Of these perhaps one hundred were missionaries and other Europeans and Eurasians, so that the great majority were Indian Christians. India is a land of great religious gatherings at hundreds of places considered sacred by the people. Gatherings, numbering from a few hundreds to scores of thousands, meet by some river side or some hill or mountain, lasting sometimes only a few hours and sometimes days and weeks and even months, when the crowds came and stay a few days and go, and their places are filled by others. The railways find it difficult to convey the people, and all the trains are crowded and many special trains have to be made up of ordinary freight cars, and the people crowd into them as closely as they can sit on the floor, and ride all day or all night.

And so these Christian Conventions will be a great feature in the future of the Indian Church. People who live in the villages and are only a very few, perhaps a single family of Christians, look forward to these meetings as the great event of the year. Many of the village Christians are ignorant and cannot read, and they
need these special opportunities of hearing God's word preached and taught both by missionaries, and by their Indian brethren, some of whom God has given the best of opportunities for study and preparation and who are very gifted and spiritual teachers and preachers.

This year at Sialkote there was a great hunger for the study of God's word, and in the afternoons when there were many classes of all grades taught by well chosen teachers almost all of the people attended. This is most encouraging.

Three years ago there was an awful spirit of conviction of sin, and hundreds of confessions of the grosser sins of the flesh were wrung from hearts who were determined to get right with God. Sins of uncleanness, drunkenness, thefts and such sins. This year the growth in grace was manifest in the fact that there were few confessions of these grosser sins, but many confessions of pride, anger, envy and evil speaking, lack of love, and lack of zeal for the salvation of others. This Convention was held in September, and is in the Punjab and the Punjabi and Urdu languages are largely used. But each language area must eventually have its own great conventions, as it is difficult to have work in two Indian languages, Many addresses are given in English by missionaries from all parts of India and interpreted into the language of the locality.

The Jabalpur Convention is in the center of the Hindi language area. A language spoken by eighty million people. This Convention began three years ago and has grown rapidly, twelve hundred or more Indian Christian and scores of missionaries bring present.

There was great blessing this year as there was each preceding year and the Indian Christians have taken up the financial burden of providing tents, etc., for it permanently. They know the importance of such meetings and feel that they must be kept up.

At Lucknow a Convention has been held for many years at the Dasera holidays, and over eight hundred people were present on the Sunday this year. It has become a real power, and was one of the first, and God has honoured it much.
A Convention at Lonavla (between Bombay and Poona) where we are building our Home of Rest has been held Nov. 11-15 with great blessing. It is a revival of the Camp meeting which used to be held there annually for nearly twenty years, until the outbreak of plague in 1896. It has been largely for English speaking people but we hope that before long a large Marathi Convention may be held there or at some other center.

Arrangements are being made for a Gujarati Convention to be held at Nariad a central station for Gujarat and we hope that two thousand or more will attend the first meeting which is to be next March. There are more than two thousand Indian Christians within walking distance, and thousands more within a hundred miles.

There have been great meetings of several thousands among the Christian in South India, especially among the Syrian Christians in Travancore and also among the Church of England Christians in Tinnevelly, and we hope that these Conventions may multiply in all the language areas until every Christian in India can be within easy reach of some annual meeting where he can have a time of spiritual fellowship with other Christians of all the various missions. All these conventions are interdenominational and will become a power in making real the living union of all who belong to Christ.

Instead of the usual notes from various stations, we have this month a report of our own annual meeting at Akola, which we are sure our friends will be glad to read.

IMPORTANCE AND METHODS OF TRAINING NATIVE WORKERS.*

BY THE REV. W. L. FERGUSON, D.D.

It is the ambition of every true missionary to raise up a goodly staff of qualified and well instructed workers—men indigenous to the soil, upon whom may be placed in due time the full burden and responsibility of caring for the converts already gathered into churches, as well as the future evangelistic propaganda in India. From the days of the Apostle Paul on to

* A paper read at the S.I.M.A. Conference at Coonoor, on the 8th of May.
the present, the ideal in this respect has been the same. "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." In addition to the worker's having a holy and blameless life, he, being no brawler, no striker, no wine-bibber, no lover of filthy lucre, but one given to hospitality, loving the good, being sober-minded and self-controlled, must also be sound in faith, sound in doctrine, able both to exhort in the teaching and to convict the gainsayers, and to stop the mouths of unruly men, vain talkers and deceivers who teach things which are unfit and subversive of the faith. In short, the worker must have piety, knowledge, authority, and ability to command respect. "Let no man despise thee."

Surely we are all agreed that it is most important for the future of Christianity in this land that just such workers be discovered and trained for service. Our great weakness is that as yet we have so few workers who measure up to this standard, and the great pity is that we make so little effort to woo men of the very highest gifts to service in the Church. Perhaps we are too prone to think of the missionary as a permanent fixture in this land, to consider that because there have already been two or three generations of him, that he is to abide for ever, like the son in his own house. But the missionary cannot be reminded too frequently that his service and tenure are only temporary, that it is expedient for the native converts, the churches, and the future growth of the work, that he go away, that he yield and give place just as soon as the native churches and communities are reasonably able to care for themselves, being sufficiently strong in numbers and well grounded in truth and orderly procedure to carry on their own work under the leadership of men of their own race and community.

Every now and again individuals and companies of missionaries make appeals to the home churches that more workers be sent from abroad; saying that if we had large reinforcements, the possibilities for growth and expansion might soon be realized. I share in this view, for I do not believe that all the possibilities of the foreigner's service in India are yet exhausted; there are yet special avenues for him to enter and new resources for him to develop for the spiritual upbuilding of the people. But, having said this, I am still of the opinion that the greatest need is not the increase of the foreign staff, but the development of the native one toward a higher efficiency. If we are wise, we shall increase the foreign staff mainly for the sake of doing more intensive work, for the purpose chiefly of edifying, training and consolidating the churches and workers already given to us, more and more making them responsible for the evangelizing of
the people about them and for the regions beyond, charging our workers as Paul charged the elders at Ephesus, "Take heed to the flock, over which the Holy Ghost has made you overseers."

As matters now stand we are in great need of competent workers in every mission. No matter how many foreign missionaries we import, we shall never have enough to do the work that needs to be done, and that is waiting to be undertaken. Our chief need is a more efficient native agency, not so many more men, but more man. We should bend every energy to provide for this need. Suppose God should answer the many prayers that are being offered, and fulfil the well-grounded and abundant expectation which many have that the day of the caste people becoming Christian is at hand. Suppose, I say, that God should suddenly grant us the ingathering we are asking, could we take care of the new converts? Have we a sufficiently well-trained and resourceful native agency to shepherd, instruct and discipline the new multitudes which our souls crave? From the best information available, I am under the impression that most missionaries and missions now find it difficult properly to care for what converts they at present have. What would they do if confronted with the results of a mass movement? Some thirty years ago, in the mission to which I belong, there was such an ingathering, one year alone yielding something like ten thousand additions, while the movement has kept up at the average rate of 2,000 baptisms per annum ever since. In the thirty years since this began we have not been fully able to catch up with the movement. We were short of workers, woefully short, when the great wave struck us, and we are still short, notwithstanding the fact that we have trained many hundreds in the meantime. The work and its needs are still ahead of the number and qualifications of the native staff. With us it is a case of needing more men and more man. The fact that we have supplied other missions in the Telugu country with many workers, and the further fact that higher qualifications in workers continually are being demanded, help to account for this shortage.

Not only the needs of the work in hand, but the greatness of the work yet to be done, emphasize the importance of having a trained and efficient native agency. In proportion to the total number of workers on mission pay rolls, how small is the number who are well qualified to be evangelists and defenders of the faith among the castes and the educated classes! For this service men of power, holy, spiritual, having a large and firm grasp of biblical truth, are needed; men with a passion for winning souls. But souls won need to be shepherded. Results must be conserved, else there will be large lapses into heathenism, and the work will be hindered the more. Hence the need for competent
pastors. There is a dearth of such men now; it will be more pronounced in future if we do not speedily set about providing a remedy. Indian churches cannot be considered as rooted to the soil until they have their own pastors, supported by the churches, directing the churches activities. What an incongruity is a foreigner, a missionary, installed as pastor of a native church! And yet, this is sometimes done, occasionally continuing through the years. What better proof is wanted that a competent Indian ministry is needed?

There is an old recipe for making juggled hare, which begins, "First get your hare." And this advice we need to adapt and apply to the subject in hand. "First get your worker." It sometimes seems that this is the most difficult thing to do. More difficult than training is the task of finding, discovering and bringing out the man who has the necessary qualifications to make him a successful worker and winner of souls. As in the days of Christ and the Apostles, so now, "The harvest is plentiful but the labourers are few." We need to make a new study of the scriptures to discover, if we may, the secret of securing men chosen of God to become workers in His great harvest field. His first direction is that we ask him for them. "Pray ye the Lord of the harvest that He thrust forth labourers into His harvest." It is here intimated that He has the men and the ability to provide them, but that He is in some way dependent upon us, upon our earnestness, desire, activity, co-operation in the matter of giving us what the work demands. We are labourers together with God—co-labourers, fellow helpers. This being so, it seems to me that we have not only to pray and ask for the labourers, but to ask also that God will guide us to find and to secure for the work those whom He has chosen. It is not difficult to get men whom He has not chosen, men who will "join classes" in return for a stipend and support better than they could procure otherwise, men who have little or no idea of what is required in a Christian worker, men with no call, and little or no conviction of personal obligation to preach. Such men, though trained for a number of years, become simply sounding brass or clanging cymbals; they count numerically on the mission staff, but not otherwise.

It is difficult to get men of piety and learning coupled with good practical common-sense and ability. The man of piety is often without learning, and the man of learning is often without true piety. All denominations, at home as well as on the foreign mission fields, are feeling the dearth of good men—even the Roman Catholics are crying out! The reasons are many. The ones which chiefly apply to India are—that the ministry is characterized by poverty and hardship; that village life, among
the rude and illiterate, is not attractive to one who has had the benefit of a good course of training in the mission schools and who has been introduced to a scale of living such as the village cannot afford; there is no chance for a career in the ministry, the same as there is in government service, the law, medicine, or other professions; and many good men whose hearts lead them toward the ministry, because of these things, and because of the persuasions of relatives who want them to rise, abandon their convictions, adopt teaching as a compromise because of its better pay and status, promising themselves that they will do evangelistic or other active religious work privately and independently. Few of these succeed for any considerable length of time.

In view of all these things, what is to be done? Follow the example given us in the scripture. Christ chose His apostles, they did not seek Him so much as He sought them, and chose from among them. Barnabas, after being sent to Antioch by the church which was in Jerusalem and seeing the extent of the work in hand and waiting to be done, realizing that he must have help, “went forth to Tarsus to seek for Saul, and when he had found him he brought him to Antioch,” where for a whole year they continued together teaching the church and the multitudes. Paul discovered Timothy in Lystra, and seems to have impressed him into the active service of the ministry because of his being “well reported of by the brethren who were at Lystra and Iconium.” Silas, Titus, Epaphras, Tychicus, and many others did Paul find, attaching them to himself of their whole-hearted and loyal service. He was seeking for men for the work of God, and God seems marvellously to have guided him to the right ones. We shall not mistake if we follow the same methods. It is probably a fact that few, if any, of us here to-day, who are engaged in Christian service, find ourselves in it apart from some human agency. Some one recognized in us the gift or the possibility of service, spoke to us, laid its claims upon us, prayed with and for us in reference to this matter, and gave us help and counsel such as we never can forget nor cease to praise God for. In some of the largest schools in the United States at present there is an active effort being made to bring young men face to face with the claims of the ministry. Just as definitely as a man is asked to repent of his sins and turn to God for salvation, and just as definitely as the Student Volunteer Secretary asks men to consider their relation to foreign missions and personal service in heathen lands, so definitely are young men being approached and appealed to in regard to the work and claims of the ministry. Is there not here a hint for us who are wanting men for this service? Why not ask the Lord for them and then make a campaign among the high schools and
colleges, searching for the men whom God would have, trusting that His Spirit will make effective in their hearts the words of our appeal, the appeal for service and full surrender in Christ's name? Thus would we recognize our dependence upon Him for the supply; thus would we make real the fact that we are working in co-operation with Him; and thus would we couple deeds with our faith. I believe there are rich possibilities in this scriptural and practical method.

But once you have your worker, you want him "thoroughly furnished for every good work." How shall he be trained? What the process, and what the curriculum? There are two methods principally at present in vogue. The first is to place the man in a school and give him a three, four or five years' course in divinity. The second is to eschew all special scholastic training, and to put the man at once into the field as a worker expecting him to learn through practical experience and self-effort the things he needs most to know. Those who follow the first method too often find that the man is educated entirely away from his own people, and that in many respects he is unfitted rather than fitted for the work. In thought, sympathy and speech he becomes almost an alien among his own kin, in his own country, unable without great effort, and sometimes not at all, to come down to the level of the needs of his hearers and put his message in such shape that they can readily understand and act upon it. Those who follow the second plan are doomed to almost as great disappointment, since the untrained man frequently has very partial and distorted views, arising from an imperfect knowledge of the scriptures, their teaching, the relations of the various doctrines one to another, etc. The untrained and the partially trained worker, unless of exceptional ambition and ability, soon ceases to grow. For years he may do good work among the villages and with the illiterate; but he is unable to meet and to present to the higher classes an ordered and consistent view of scripture truth and the claims of the gospel upon the soul of every man. Freshness and originality are characteristics of growth. The stagnant worker has a certain stock in trade: when people have seen and heard him a few times they know all he knows and henceforth care not to listen.

The ideal method of training seems to be one which will combine the virtues of the scholastic and the practical, having sufficient class room instruction to impart sound and accurate learning, and sufficient field work in connection therewith to keep the individual in touch with the actual needs and condition of his people. The worker to be efficient must know not only his Bible, but the people and their thoughts, otherwise he will not be able to meet them with a suitable message: just as a physician
must know the nature of the disease before he can prescribe and make effectual any remedy. There are scores of young men who have been brought up in mission boarding schools and educated later for mission workers, who have no idea what a heathen is and what he thinks, believes and worships. The best way, it seems to me, to fit these young men for effective service is to teach them both from books and from living men,—by bringing them frequently into contact with the people and letting them test the strength and the worth of the things they are being taught in the class-room. Let them learn truth by all means, but at the same time let them learn by actual experience how to suit it to individual and concrete cases and to apply it effectually. A four or five years' course of such training ought to produce workmen who need not to be ashamed, those who can rightly divide the word of truth. To do this properly, teachers in theological schools will need to get out on tour with their students, to go into camp, and together with the students engage in pastoral and evangelistic work, meeting conditions as they actually exist and with the students seeking to apply the best remedies. This is the opportunity to clinch instruction given in the classes. Here is the chance for real preaching, not the make-believe of the chapel sermon before students and faculty, but the living village audience, to whom text, theme, illustration, introduction, divisions and conclusion must all be related and adapted. Here is the true test of effectiveness in tone, gesture and manner. Here is the place to learn what a church is, how to administer its ordinances, what the purpose of its discipline. Here is the chance to try on theories of finance; and here the practical method of getting support from a congregation is illustrated. Here also is the opportunity of opportunities for indicating the evangelistic and missionary spirit; the place for firing zeal and developing enthusiasm, for going always a little farther and doing a little more than had been planned, in order that the next towns and villages, the next taluq the next country may have the gospel also. This is the time and this is the place to make effective all that has been taught in the weeks and months at the station spent within the class-room walls. It will be seen that this method involves very close relations between teachers and students, that they be associated not only in study but also in work, practical work on the field. Thus precept and example are joined into one, and instruction becomes effective.

But it is hard, oftentimes, to keep well trained workers up to the mark. Lessons learned in the class-room are forgotten and example loses its power. The tendency is toward retrogression unless a constant struggle is maintained for progress. So it comes about that we need for the stimulation and growth of
our workers special assemblies for prayer, devotion and instruction in the deeper things of the Christian life, as institutes, summer schools and conventions. Two or three weeks every hot season or during the rains when touring cannot be undertaken can be utilized very profitably in work of this kind. And finally a cheap, abundant and wholesome literature is needed in the vernaculars, in order to bring within the reach of all the very best thoughts of the holiest men, thoughts which let us into the secret of how they lived, laboured and conquered. Anything and everything should be used which will make the workers feel that they are in the greatest succession of the ages, and which will inspire them to give their all in order that they may have all and win all for Christ.—Harvest Field.

THE HOPE OF THE REUNION OF CHRISTENDOM

(Part of a paper read by the Bishop of Bombay before the Missionary Convention at Mahableshwar, May 13, 1909.)

I HAVE heard it said often, that if we foreign missionaries left India in a body to-day, all Indian Christians would very quickly unite and form one Indian Church; that it is only we foreign missionaries who keep the Indian Christians from unity. My brethren, if this be true—or even if this be half true—a heavy responsibility lies on our shoulders. We are thwarting—unintentionally of course, but really, thwarting—the fulfilment for India of our Lord's last prayer for His disciples; "that they may all be one, even as Thou Father art in me and I in Thee, that they also may be in us, that the world may believe that Thou didst send me."

The last clause adds to our responsibility, for it suggests that by standing in the way of Indian Christian unity we are also hindering the conversion of the world. But we want to take another step; it is not only by thwarting Indian Christian Unity, but by not having unity among ourselves that we are hindering the conversion of the world.

And so we come back to the old melancholy topic of our own disunion. There is only one spirit in which I dare look upon our disunion, and that is in the spirit of contrition. Disunion has been caused by my fathers' sins and your fathers' sins, and it is maintained by my sins and your sins. Speaking of our disunion ought always to be with "confessing my sin and the sin of my people" (Daniel. 9. 20.); and Daniel's words are very apt to this confession. "O Lord, righteousness belongeth unto thee, but unto us confusion of face as at this day, to the
men of Judah and to the inhabitants of Jerusalem, and unto all Israel that are near and that are afar off through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, because we have sinned against thee. To the Lord our God belong mercies and forgivenness. O Lord, hear. O Lord, forgive. Defer not."

"Defer not"—dare we really pray that? Yes, I think we dare, if our penitence is real, if no taint of self-defence or self-justification enters into our prayers. But if we wish to justify the past, then the past is not dead, the past is the present and also the immediate future. God will have to defer.

I am not in the least blind to the blessings which God has showered upon Christians in their disunion, even amidst intolerance and animosity. But those blessings are God's free mercies, not the results of our sins.

"Defer not." It is a simple truth that the words which we say in prayer do not make up our prayers. Praying is not saying prayers, but praying prayers. We have not prayed until the desire of the heart and the purpose of the will are both behind the words. "Defer not"—is the desire of our hearts behind those two words?

Now suppose that we really are praying that God will forgive our sins and bind up the broken body of His Son. If we are praying this insistently, if we really are saying "O Lord, hearken and do, Defer not," let us try at once to make clear to ourselves what is the desire of our hearts, what is the ideal of Christ's body which has been energizing in our prayers.

I am going to concern myself with ideals. I am not going to take up the question of the next steps toward Reunion. There is a more important thing in life than next steps. It is the governing idea. In reference to the hope of reunion the crucial questions seem to me to be this: Have we now in common any ideal of the Church that ought to be? Is there any ideal of the Church that is to be which we can get multitudes of our contemporaries to accept? I believe there is.

The Church must be one, outwardly and inwardly, visibly and invisibly, bodily and spiritually, that the world may believe that God did send His Son to redeem it. The Church must be one, not by the loss of any vital and vitalizing peculiarity of any of the now separate bodies of Christians, but by its preservation, its development, its availability for the whole body.

My ideal of the basis of Reunion cannot be the Greatest Common Factor. That is an absurd conception, as our English Student Movement is coming to see. But you may hesitate to accept this conclusion off-hand because the Keswick Convention
and other similar Conventions are supposed to rest upon the Greatest Common Factor basis. To which I reply, that, like all things which have real life and effectiveness, these Conventions have life and effectiveness because of some truth that is in them. In the present case the truth is that the central force in our Christian life is summed up in the words “Jesus loves me, and I love Jesus.” It is, in short, the personal relation between the Saviour and me, His hold of me and my hold of Him. But that is no more like the greatest common factor of Christians than the nerve connections between the head and the members of the body is the greatest common factor of the members. The latter conception would be something palpably absurd. No less absurd would it be to say that the nerve connection just mentioned makes the differences of the members unimportant. On the contrary, it makes them important, because they are the measure of the range of the activity of those nerve centers. So it is the differentiation of Christians that gives to our Head the possibility of the fulness of that activity to which He in His condescension has limited Himself in any particular age or generation.

Indeed, if we wish to develop the true ideal of the Church, little else is necessary than to meditate upon St. Paul’s allegory of the body and the members, and judge history by it and it by history. One direction of such meditation may be to reflect that as there are pairs and groups of similar members and hosts of similar blood corpuscles, so in Christ’s body it may be divinely ordained that the members are connected together in groups and societies according to their natural similarities. So a part of my ideal of the Church that is to be is the several unity of groups of Christians having a relative independence and each charged with the function of bearing witness to, exemplifying and developing some vital truth. But such a group would never think of itself as the Church; and to avoid confusion perhaps it would not call itself a Church, but an order or army or a society.

The ideal of reuniting Christendom, let me repeat, is the preservation of everything vital and vitalizing. The method of reunion should be (if I may quote a phrase of the present Archbishop of York) “not compromise for the sake of peace, but comprehension for the sake of truth.” Now I perceive that in India it is not only peace but war that inclines men to compromise. They see the battle of the Lord carried on ineffectively because of the disunion of His battalions. But that is no reason for a compromise either. So I will make an addition to the Archbishop’s first clause in this sense, and I will bring into his second clause my ideal about the vital and the vitalizing. Then I think I shall have a satisfactory motto for our method of seeking reunion.
“Not compromise for the sake of peace or of success, but
comprehension for the sake of truth and of life.”

My fellow workers in the missionary cause, is not real
downright level-headed humility the most difficult virtue for us? Is it not very hard, when God has blessed us and our own feeble missionary effort, to resist the inclination to believe that “we are the people, and wisdom will die with us?” No, you say; that is a little too hard. But I have said it many years to myself. Now let me put the thought more gently and more exactly. Is not our constant difficulty to believe in the greatness of God? He has brought us into His fold by one touch of truth. He has saved us by the outskirts of His ways. Our saving truth, we think, must be just the same saving truth for this one and that one and every one. It is a very natural illusion, because we bulk so large in our own imagination. But it is an illusion and the illusion which has caused most of the divisions of Christendom. We cannot believe that God has another way and another way and another way of bringing the souls which He has made all different, into the faith of His Son.

Our idea of the Church is the body of Jesus Christ. But his members present all the diversities of human nature. They ought to love to see it so. And yet they must (if they are not to give Him perpetual pain) so combine and mutually subordinate and co-ordinate their diversities that there is a real unity in that Blessed Body.—Dnyanodaya.

SIDE-LIGHTS ON CHRISTIAN DOCTRINE:
CREATION AND PROVIDENCE.
BY PROFESSOR JAMES ORR, D.D.

It will not be expected that I should enter at length here into the disputed questions as to the relation of the Biblical accounts of creation to modern science; but I may at least indicate what I take to be the right point of view in these matters. There are those who profess to make light of the first chapter of Genesis. I do not. The man who makes light of the first chapter of Genesis does not very well know what he speaks about. I grant at once that it is no part of the function of Biblical revelation to anticipate the discoveries of the 19th and 20th centuries—to tell us beforehand—for example, what geology has brought to light regarding the age of the earth, or the precise order of its formations. When the
Bible does speak of these things, or describes natural phenomena, it does so in plain, popular language, just as we ourselves do every day in speaking of the sun’s rising and setting. What the Bible does is not to anticipate the discoveries of later ages, but to tell us about the relation of God to the world, and to convey those great truths of its origin and ordering which are necessary as the basis of a true religious view of the world, no matter to what stage knowledge or science may attain. When, accordingly, we look at

THE GREAT IDEAS

which the first chapter of Genesis is intended to teach—still more, when we compare them with the fantastic legends found in other religions—we can have little difficulty in seeing, I think, that they have their origin in that Spirit of revelation which was in Israel, and in no lower source.

What are these great ideas which stand in the forefront of this record in Genesis?

(1) As already said, there is the great truth that there is One Sole Creator of the world—God. Put that over against all forms of polytheistic religion, and remember that the world was full of polytheism when this chapter was written.

(2) There is the truth that the world is not eternal, but that God in the beginning created it: “He spake and it was done; He commanded, and it stood fast” (Ps. xxxiii. 9).

(3) It tells us, and this is important, that the world originated, not in a single creative act, but in a series of divine acts; a series ascending higher and higher, and culminating in the creation of man.

(4) It tells us that man was made in God’s image, and unites in himself both nature and spirit; that he is the crown of nature, but at the same time the link between nature and a higher spiritual world—between nature and God.

Now, take these ideas, and I think it will be granted that not one of them comes into conflict with science; that, on the contrary, where the two spheres touch, they perfectly coincide, and corroborate each other.

But I venture to go further. I have said that it is not the function of the Genesis chapter to anticipate the discoveries of modern science. But this is not to say that it contradicts them. I do not believe that it does. There is evidence rather of a singular and

PROFOUND AGREEMENT.

Take almost any book that has been written on the relation between the first chapter on Genesis and geology—such an old book, e.g., even as Hugh Miller’s Testimony of the Rocks—and, without entering into details, the very fact, it seems to me, that
it is possible to present the two series of things, the Biblical and
the geological, alongside of each other as is done in these books,
and to show so large and marvellous an amount of harmony
between them, is of itself an evidence that we are in presence of
something wholly unusual. Could the same be done with any
other “cosmogony” or story of creation in existence? This
writer in Genesis has clearly the right point of view, and so true is
the insight yielded by the Spirit of revelation into the ascending
order of nature, that there is marvellously little in this primitive
picture of creation—I take it to be one of the oldest things in
the Bible—that is not in harmony with what our own most
advanced science teaches. To all time this Genesis picture will
remain a wonder, not for its disagreement with science, but for
its marvellous accuracy. With it in his hands, the simplest
peasant is wiser than all his teachers on the great subjects of
which it treats, if the teachers are those who ignore or despise
its lessons.

There is one question more. Does not this doctrine of
creation, it may be said, come at any rate into conflict with the
great reigning

THEORY OF EVOLUTION,

particularly in the denial by the latter of what are called “special
creations?” I cannot discuss that subject fully here. But a
suggestion or two may be offered. I freely admit that the Bibli-
cal doctrine of creation does come into conflict with such a theory
of evolution as the late Dr. Darwin promulgated. But science
has long come to see that “Darwinism” and “evolution” are
not synonymous terms; and all down the line leading representa-
tives have taken up a stand against the evolution of fortuity—
the evolution that excludes design, and brings in chance in
nature to do the work of mind. It was not long before his death
that, at the close of a scientific lecture in London, the late Lord
Kelvin, the most eminent scientific man of his time, made the
declaration that science did not deny creative power, but
affirmed the necessity of an organising and directive intelligence
in nature.

So far, in truth, from the Biblical doctrine coming into
conflict with the doctrine of evolution, it seems to me that it
furnishes that doctrine with

ITS NECESSARY LIMITS.

(t) There is the initial limit of origin. No theory of
evolution can get over that. However far, as we have already
seen, you carry back your process, you come to a point at which
you must begin. If it is a fiery, gaseous cloud you start with,
you have to explain your gaseous cloud. If it is atoms you
start with, you have to explain your atoms. Atoms are not
engendered by a process of natural selection. They are there in their countless multiplicity, stamped and fixed with their unchanging characteristics, bearing on them, as Clerk Maxwell said, all the marks of "manufactured articles." If you try to get behind atoms to "sub-atoms," and to electric strains in ether, it is the same thing. How came these wonderful "strains" to be there, the equivalents of the old atoms, only infinitely more complicated in their structure?

(2) Next, there are the limits imposed by the rise of new kingdoms. Evolution has never yet explained the transition from the inorganic to the organic (non-vital to vital), from the insentient to the sentient, from animal consciousness to human rationality. It is significant that it is just at such points as the original creation of matter, the introduction of animal life, and the creation of man, that the old Hebrew narrator uses the word bara, which expresses the idea of true creation—the production of something new and higher by the direct act of God (Gen. I. 1, 21, 27).

(3) There is the limit set to evolution by the law of kinds. For evolution is not, after all, a ceaseless flux. Variation is not absolutely indefinite. Its limits are soon reached, and there is a constant tendency to revert to type. There are "terminal points" along the different lines beyond which evolution cannot go. The Bible affords the necessary check to error here by its insistence on the creation and propagation of "kinds" (Gen. I. 11, 12; 21, 24).

With due recognition of the determinative activity of God in the rise of new kingdoms, or orders of existence, and the production of new types or kinds, there is nothing in evolution that need conflict with a doctrine of special creation," provided the co-operation of secondary causes is not excluded.

REPORT OF CONVENTION FOR OCT. 1909

The annual convention of the Christian and Missionary Alliance in India opened in Akola on Wednesday evening Oct. 20, when a goodly company of missionaries were present. Mr. Fuller not being able to be present for the first few days on account of illness, the convention was opened by Mr. Schelander, who gave a message from the sixty-second Psalm, fifth verse, especially emphasizing our need of waiting upon God. Not to look to people or to circumstances but if we wait for God Himself we shall never be disappointed. He is the fulfillment of all our desires and the satisfaction of all our needs. A number of prayers followed, earnest entreaties and expressions showing desire of meeting God from the start and being
grounded in Him alone were given, and all felt that the key note had been struck for the days to come.

The Thursday morning meeting was conducted by Mr. Duckworth who spoke from the 63rd Psalm following the same line of thought as the evening before, and as expressed in the Psalm in the first verse, "O God, thou art my God: early will I seek thee: my soul thirsteth for thee." Following this the necessary committees etc., were organized and hours of meeting arranged. The afternoon session was opened by Mr. Armson. After a season of prayer, our brother directed our attention to ii. Cor. iv. From this chapter of Paul's experiences he compared that apostle's work and the people to whom he ministered, with our work and the people to whom we minister, especially emphasizing Paul's work as a Pastor and as a trainer of Christian workers, as an example we would do well to follow. This was followed by an inspiring testimony to God's goodness by Miss Holmes, and then Bro. Garrison testified to God's goodness to him during his twelve years absence from India and how he had been led into a place of safety and stability in God. A message from i Tim. vi. was then given by Mrs. Ramsey, emphasizing two things about which God had been mightily speaking to her, i.e., a godly character, and power with God and man to prevail.

Thursday evening Mr. Dinham gave an address from Rom. 1.14, i.e. "I am, debtor both to the Greeks and to the Barbarians," etc., and throughout his talk emphasized the thought that if Paul had gone east instead of west the conditions would have been changed, and the heathen of to-day would have been the enlightened ones enjoying the blessing of Christianity, while the Christian nations of to-day would have been sitting in the ignorance and superstition of heathenism.

Friday morning the meeting opened with singing and prayer, after which Mr. Back gave us a message from ii Kings xiii: 18, 19 compared with Eph. iii: 14—19. He spoke of the prayers in the Christian life and their continual growth and persistency of purpose; not to strike once, twice or even thrice but until all has been grasped and we have met God fully in all His desire for us. He dwelt largely on the thought of our attaining to that place in God where we shall be filled with all the fulness of God and of Christ, which is the same thing. We are to press on against every foe, not in the energy of the flesh but in the power of the Spirit. The pressing on is to be a real thing, a real power overcoming all the powers that may come against us, and winning souls for God. It is to be accompanied with love because it is through love that we can teach others to know God. Mr. Johnson followed, showing how God
takes the Gentiles dead in sins and seats them by faith in the heavens. Wonderful change! God is now creating the new man who is to know the purposes of God. He is not an evolution but a new creation. We should get into God's thought for the ages. The Jews are God's chosen people, are first in the kingdom but we are equal to them in the Gospel, while the new man is being created out of both. The meeting closed with a duet by our two new missionaries, Messrs Garrison and Cox.

The afternoon session was again conducted by Mr. Back, who spoke this time from Col. 11 "Desiring heavenly things." Greetings were then read from Jerusalem, China and Tasmania, and our hearts were rejoiced to hear of God's doings in other lands.

Mr. Ramsey followed with a message on "Whole-hearted love." Service is apt to be mere duty, and if so, does not spring from a whole-hearted love. Service or works put in the place of love, is not accepted by God. Love should be the spring of all our actions.

We have been greatly privileged in having Mr. Funk with us at this conference, bringing to us greetings and good will from the Board at home. He came in the fullness of the blessing of the Gospel of Christ and gave us his first message on Friday evening, October 22nd. The subject was the "Body of Christ." 1. Cor. 12: 12—30; (1) The body of Christ consists of all people; Jews, Gentiles, every tribe and nation.

(2) The body of Christ are made members by one Spirit; this is a mystery wrought by the Holy Spirit.

(3) The members of the natural body are illustrations of the body of Christ. As the members of the natural body are perfectly adjusted, so God in His own way and by His power is able to adjust every member of the body of Christ perfectly, if we respond to God and yield ourselves to Him for adjustment. It is not for the members of the body to question the operation of the working of the Spirit, but to believe God. The members of the natural body are lifeless and can only move as directed by the head, but we are intelligent beings with life and power to act as we wish. We can be members or not as we choose. It requires yieldedness to become a member of the body of Christ. God adjusts the members as it pleaseth Him and we are to stay where God puts us. By so doing we glorify God and become workers together with Him. If one member of the body is sick or paralyzed the condition is abnormal, but nature works to bring healing to the diseased member. So the members of the body of Christ are to help the weak and sick ones and so build up the Church of Christ. Some members are weak, and we as members are under obligation to help our weak brothers and sisters for whom Christ died. We must know the condition
of other members of the body of Christ in order to be able to help them by loving, unselfish, ministry. If our natural bodies are in an abnormal condition, the extremities suffer cold. So, in the same way we can understand spiritual coldness, not enough power and love of the Holy Spirit to force itself out into the body of Christ. Missionaries might be considered extremity members. They are away from the place where there ought to be a healthy operation of the working of the Spirit. If the Church at home, in the heart of the body, as it were, is cold and indifferent, the members in the remote parts will certainly suffer. God has enough to give life, warmth and power even to the extremities. In the Church all have not the same gifts. Some members may have all and others only a few, but God distinguisheth as it pleaseth Him and whatever gifts He gives are to go into direct ministry for Him.

Lastly, Love is the thing that cements the members of the body of Christ together. Love keeps things in a normal condition, so let us become yielded and adjusted and filled with love, that at the coming of Christ our Head, we may be a glorious Church without spot, or wrinkle, or any such thing.

Saturday morning Mr. Back gave a message from Gal. 1:23—26, showing that one of the first places a child of God has in the body of Christ is that of ministry, Eph. iv: 11. Paul's ministry was in laying down his life for those among whom he worked. He brought them also to a place of ministry. We are here to be ministers and the Holy Spirit is the power for ministry.

Mr. Funk then spoke from Eph. iv: 8, 11, 16 and 1. Cor. xii: 4—11 on Gifts unto men. By redemption of Jesus Christ we have gifts given, something God imparts, not something worked up from inside, but imparted. In the Church are different offices. All together work out the ideal Church. These offices are endowed with gifts especially suited for the work given them. Their purpose is sevenfold Eph. iv: 12, 13. What is true of the Church as a whole is true of every branch or separate congregation, i.e., in each individual church should be found more or less of these ministries and gifts. In Antioch and the other early churches these were manifest. The working together of these is what brings out normal and wholesome growth. In every church these gifts and abilities should be brought into use. A church of different and various channels of service is more useful than a church where the pastor is the only channel of service. John Wesley's success was due to his ability to set people to work. In the apostolic Church all the gifts were manifested and put into practical use therefore it was ideal. Where gifts are not applied they become dangerous and also if
one is used to the exclusion of others. When a person thinks of himself as self-endowed there is danger of spiritual pride, but when gifts go into ministry and all by the same spirit, and there is a working together, then there is edification and the fitly-joined together condition for effectual working. The seven-fold purpose of such gifts is as follows:—

I. Perfecting of the saints.
II. The work of the ministry.
III. For the edifying of the body of Christ.
IV. That all may come into the unity of the faith, (i.e. the faith once delivered to the saints) and the full knowledge of the Son of God. Gifts are useful in proportion to our knowledge of the Son of God. All is traced back to the workings of Jesus Christ Himself.
V. Unto a perfect man.
VI. Unto the measure of the stature of the fullness of Christ maturity: a development of all God has given to us and a wholesome growth of all the talents.
VII. That we henceforth be no more children, etc., Eph. iv: 14. There has never been a time when there was so much error mixed with truth. Cunning craftiness among ministers of God. A deliberate setting out to get the elect of God to believe their cunning. If you have a proper knowledge of Christ you will recognize all this error and need not fear but may grow up into Him in all things, which is the Head, even Christ.

A testimony meeting followed this helpful message and a number embraced the opportunity to testify of God's goodness to them during the past year. We were especially helped by Mr. Cox's account of how wonderfully God had provided for him from the time He called him to go to India, until the present, when he was actually in the place to which God had called him some years before. Saturday afternoon a business session was held and it was thought best to omit the meeting for Saturday evening. Sunday morning a baptism service was held at which the head man of a village in Daryapur taluka was baptized. He had been led to seek God chiefly through the reading of a Marathi Bible presented to him by Mr. and Mrs. Cutler's two children a few years ago, and at this time he walked into Akola, a distance of fifty miles in order to be baptized. He was very happy and although he knew that persecution awaited him, yet his trust was steadfast in God and his Saviour Jesus Christ. Afterwards the regular meeting opened with singing and prayer, and then Mr. Funk spoke on the Divinity of Christ from Matt. xvi. 13—18. We were pointed to the different crises in Christ's life and these were compared to those in our own work. They were different in some ways to ours but as real.
I. The time of His popularity, when He performed miracles and the multitudes followed Him.

II. The unfolding of the consumation of His ministry by death, with all its meaning and deep teaching of self-denial and union with God.

III. Crisis time in His teaching which brought rejection and persecution. A crisis time for those that followed also, as they did not believe in His divinity and so only a little company remained of about five hundred. Then came seclusion in order to escape death before the appointed time. The people failed to comprehend the point that Christ came to reveal. They failed to see Jesus as the Son of God and this brought sorrow and disappointment to His heart. They were willing to acknowledge Him as a wonderful man, a prophet, a great teacher, but failed to grasp the essential truth. That He was the Son of God failed to grip them, and so there was no glory to God nor comfort to Him from their testimony; therefore He turns to the disciples and upon their testimony was the Church of Christ founded. The same thing has been manifest all through Church History up to the present time. It is only the little company who understand His ministry. Every religious movement that fails on this point must be shunned and this test will always show the value of any movement and the safety of following it. A testimony to Jesus as the Son of God is a sure and eternal foundation and will bring glory to God as in no other way.

The afternoon service was a very blessed one in which the native Church joined. Mr. Funk gave a loving message to the native congregation which was interpreted by one of the native workers. The Lord's supper was afterwards administered and missionaries and native Christians together partook of it, praising God for His great love to one and all alike, which being shed abroad in our hearts by His Holy Spirit binds us all together in one body. Mr. and Mrs. Auernheimer then presented their baby girl, Ethel Ruth, for dedication. Mr. Funk took the precious little life in his arms and dedicated her to Him who said, “Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven.”

Mr. Ramsey then gave an address in Marathi, taking as his text Mark xii. 30. “Thou shalt love the Lord thy God with all thy heart.” He showed how tithes and offerings and gifts would not take the place of love and obedience in preaching the Gospel to the lost around us.

On Monday morning Mr. Funk gave an exposition from Luke xviii. of the widow and the unjust judge. It is a lesson and illustration on prayer and the principle points to be brought out are:
I. Not to faint. There is often a lack in holding true to
God in continuation of prayer.
II. The widow brought a just cause before the judge. The
widow represents God's people and the judge the world. She
brings a cause. Revenge in this place means “Do me justice.”
She had a right to continue until he granted to her because her
cause was just. God wants to teach us to come with a just
cause. If our petitions are based on God's word and the con-
ditions are right there is no opposition with God and we will
not faint until the answer comes. Prayer is not to make God
willing. When we enter into God's purpose concerning things
we are agreed with Him. Matt. viii. 19, 20. There is no discord
but exact harmony and a symphonizing perfectly in one mind
together with Him concerning the object or thing concerned in
the prayer. Only two or three can be perfectly harmonized
together and this is quite enough for effectual prayer. Delay
may come in because we are not meeting God's conditions,
perhaps our lives are not right, but the force of the opposition
is Satan as illustrated by the unjust judge. See Dan. 9-10.
Daniel set himself with the hosts of heaven against the hosts of
Satan to answer his prayer. Often, if God does not answer soon,
we faint but if we would keep on we should see the salvation of
the Lord. There are unseen forces at work against the Lord's
appearing and it seems as though the crying of His elect day
and night has a great deal to do with hastening His appearing.

III. Will He find faith? Will He find His Church not
fainting but trusting and standing true to the Word and
testimony against all opposition? We are ambassadors in His
place and when we are true He is multiplied by hundreds and
thousands on this earth. If it takes years, yet we know we are
on God's ground and should go on believing against all forces
and opposition. When God is ready, things come to pass very
quickly. Our place is to get into His will and stand there.

The remainder of the morning hour and also the afternoon
was spent in the transaction of the necessary business of the
mission for the year and in hearing reports from the various
stations. These were full of interest and showed that God had
been working in many hearts in such a way that we may expect
great things during the coming year.

Monday evening Mr. Funk's message was from Rev. xix. on
the "Qualifications necessary to be the Bride of Christ." These
were as follows:—I. Like birth. By nature we are not fit so we
must be born of the Spirit and from above. II. Like condition,
Eph. v: 25. When we by faith present ourselves to God He
accepts us and begins His work of sanctification and cleansing,
and even as He is Holy, so we shall be when He will have
III. Like mindedness. "Let this mind (or disposition) be in you which was also in Christ Jesus." IV. Like interests. There are stupendous interests in the mind of God concerning redemption, and with like-mindedness to Jesus we enter into these interests of redemption, and plan for the ages. If we are of like interests with Jesus He will reveal to us the "family secrets" and we shall be one with our glorious Christ in everything.

V. Like rulership. God meant that man should have authority, but man perverted his privilege. But coming into union and relation with Jesus, our natures ought to become very different. Jesus is spoken of as a Lamb that shall rule on the earth. We need the lamb-like spirit. "The meek shall inherit the earth." He, our blessed Lord, shall reign on the earth and we shall reign with Him.

VI. Like image. We are conformed to the image of His Son. Rom. viii. 29. Changed from glory to glory and at His appearing transformed into His glorious image. Let us keep to our ideal and aim for the highest place.

Tuesday morning again Mr. Funk spoke to us, of God's definite purpose in contrasting drink with some who were filled with the Spirit. Eph. v. 18. The former is unnatural and the latter supernatural. Supernatural conditions must bring about supernatural results; i.e., practical fruits in ministry and sacrifice to others, and our life effectual in every relation.

We will submit one to the other. We can afford to submit because all is in God's hands and nothing can happen only as allowed by Him. Jesus' whole life was a life of submission. The humble can always submit and God gives grace to a humble, victorious life in submission.

The remainder of the morning session and the afternoon was again spent in business and reports, and a prayer-meeting led by Mr. Rogers was held in the evening. Wednesday morning's session finished the business, and in the afternoon Mr. Funk brought to us his farewell message of cheer and advice. He said that throughout his trip he had had many expressions of love and pleasure and it had been a real joy to meet all the missionaries again, most of whom he had been in touch with in the Homeland, especially those who had been students at Nyack. He was now acquainted with all and could say that he had personally known every missionary in the different fields. A visit to the annual conferences held on the various fields was not a difficult problem and everything so far had been done and adjusted in sweetness and unity. There had been a touch of spiritual revival in all the fields and this was the secret of the love and unity. He had obtained much knowledge and informa-
tion from the various reports and thought there was a better outlook than there had been for years. He had noticed in the other fields, and here, too, what had become a question to him. Namely, so many were on the verge of turning but seemed to lack decision. There should be a definiteness and perseverance in getting them over on the other side. He advised staying in places when there was great interest and pressing decision upon individual souls.

A vote of greeting was sent to the Home Board and to Mrs. Funk and a vote of thanks given to Mrs. Stanley who had so efficiently looked after the needs of the inner man and to Mrs. Aurenheimer who had had the arranging and planning for the conference in hand.

The conference ended in the evening by a few of those yet remaining meeting together for prayer. The Spirit of intercession fell mightily on some and there was a pouring out of hearts before Him and prayer in the Spirit, which was accepted and answered by Him.

As reported by—

MISS AGNES FRASER. MRS. FRANCES BANNISTER.
MISS CHARLOTTE RUTHERFORD. MRS. LYDIA I. DUCKWORTH.

ITEMS.

The visit of Mr. Funk to our field though very short was most pleasant and profitable. His messages at the annual meetings at Akola were most helpful and his presence and counsel in the business meetings were a great encouragement to all. We believe that such visits to the various fields should be made frequently to keep the home Board in touch with the actual conditions on the field.

Before this number reaches most of our readers we hope to welcome back to the field Mr. and Mrs. Andrews and their children and Mr. and Mrs. F. Turnbull and their children, who expect to reach Colombo November 25, and reach Bombay about December 1st, and also Mr. and Mrs. Moyser who are expected to reach Bombay, December 6, by the Italian line.

We shall be glad to see them all back in the work again.

Most of our people will we hope be out at work in their district in the towns and villages which are too far away to reach at other times, and we hope that special prayer may be offered daily by all friends for the entire touring season up to the middle of March. We want them to pray daily always, but these four months of the cool season are the only time in the year when these distant places can be reached, and Satan tries by every means to hinder this touring work.

Pray for the health of the missionaries and the Indian workers and the servants, that they be strong for the work.

Miss Fuller has been compelled to take a complete rest for a month or two. During a short invasion of cholera into the school she overdid in the care of sick ones day and night, and herself suffered from severe diarrhea and soon after from a few days of severe fever, which in turn, was followed by a hard cold and violent cough which threatened serious consequences. She is improving rapidly and we hope will be able to take up her work again by the new year.
ITEMS.—Continued.

We are very glad to learn that Mr. L. L. Joshi, M.D., B.Sc., an Indian Christian who spent some years in America, has been appointed Professor of Physics in Grant Medical College, Bombay. We are glad to see Indian Christians filling responsible positions.

As we go to press news has reached us of the arrival, at Madras, of Mr. and Mrs. Turnbull and Mr. and Mrs. Andrews. Mr. and Mrs. Andrews will go to Dholka, and Mr. and Mrs. Turnbull to Sanand.
**List of Alliance Missionaries.**

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