The India Alliance.


EDITORIAL NOTES.

With this issue our little paper passes from the hands of its present editor. For nearly three years he has been doing his best to make its readers acquainted with the toils, triumphs and needs of the missionaries and the work on the Indian Field. He has reason to praise God for what has been accomplished and at the same time rejoices that the paper is to pass into younger and abler hands. The mission has been able to make arrangements for the editor and his family to go on furlough early next year, and so he looks forward to the pleasure of meeting and greeting at least some of the faithful readers and supporters of the paper in the homeland.

The new editor, Mrs. L. Turnbull, of Mehmedabad, Gujerat, is the daughter of the Rev. G. N. Eldridge, the well-known State Superintendent of the Alliance work in the United States, and was herself engaged in evangelistic work in the homeland prior to her coming to India. Mrs. Turnbull is therefore personally well-known to many of our Alliance constituency in the U. S. and Canada.

She has had several years of missionary experience in India, her husband being for some years secretary of our Gujerati work in this country. The editor feels that in committing the future of the paper to her care the mission has made a wise choice and that in her hands it will continue to form a very necessary link between the missionaries on the field and their supporters and well-wishers in the homeland, and that it will enter on a new career of increasing usefulness and prosperity.

The basis upon which such a paper is carried on must of necessity be one of self-denial, for there is little in it that can appeal to the selfish instincts of either the missionary contributors,
who give their time and ability to writing the articles; the editor or business-manager, who derive no financial benefit from it; or the subscribers, who pay for it only because of their unselfish interest in the work it represents. It may almost be said that the policy of the paper must be to inculcate self-denial both at home and abroad, to show the increasing need of self-denial, and to call for more self-denial; and the paper can only be successful as it fulfills this purpose. It cannot therefore appeal to the general public for its support but only to those who are followers of Him who taught the overcoming power of a life of self-denial, lived it Himself, and impressed the necessity for it upon every one of His followers.

At our convention just closed, we believe it was felt by many missionaries that they had not done all that might have been expected from them for the success of the paper, and a number determined to be more faithful in sending in interesting incidents for its “Item” column and contributions to its pages. The new editor has determined to do her best, though the effort will cost her considerable hard work in addition to her other missionary labours, and we trust the subscribers will not be behindhand in making it a success, acknowledging their own interest in it and the cause it represents and trying earnestly to interest others.

“IN JESUS NAME.”

BY O. DINHAM.

URING the last fifteen months there have been eleven baptisms and twelve children dedicated. All but two of these are standing true, these two having been taken away by their relatives. And I am sure you will join us in prayer for the return of these two stray-ones, and also for the conversion of their relatives who have allured and kept them away. The baptism of the majority of these dear people took place in the stream right along-side the very spot they themselves had chosen sometime before for the purpose of building a heathen temple. The goodly supply of water right at hand being their main reason for choosing that particular spot. It was there also that we dedicated the first three children.
Truly—“God moves in a mysterious way,  
His wonders to perform.”

The last child, but one, that we dedicated was little Sundrabai; she had beautiful hair, concerning which the parents had made a vow to the stone god that it should not be cut off, that is it was dedicated to the god. Praise God as soon as they saw the light, it was not only cut off, but shaved off in the Name of Jesus. Besides this, she had anklets put on in the name of the stone god, these also were taken off in the Name of Jesus. A few months after their baptism the spring from whence they had been getting their water supply for years dried up; and they were compelled to go and beg water from their Hindu neighbours, who, although they gave them a little water from their wells, often gave with it many hard and cutting words. Furthermore they challenged them:—That if the God whom you now profess is the Living God, then why not go and ask Him to supply your need, instead of coming and begging from us!! If your Jesus is the True God, then go and ask Him for water!! They had but one little spot that they could call their own, to this little spot they retired, and fell upon their knees before God and cried unto Him to have mercy upon them and give them water. Rising from their knees they immediately began the work of sinking a well; they had only gone down a few feet when they came upon hard rock, but they continued to labour until it was impossible to go further without blasting. This word they sent in to me, and I secured the permit for them to purchase and use the necessary powder. They resumed work again, and after going down another 14 feet through the hard rock, at about 22 feet from the top, they struck a spring of beautiful clear water. Our hearts with theirs went out in praise and gratitude to God, for this definite token of His love and favour toward His needy and trusting children. It is nearly 15 months since the first two of these dear people stepped out for the Lord, but their simple faith in some directions has caused our hearts to rejoice. Their need was water, they asked for water, and they got water! Hallelujah.

This well now stands out as a testimony to God’s faithfulness. I have seen the well myself since it’s walls are built and it contains at least 16 feet of most excellent water, and that right at their doors. In conclusion I would ask you to unite with us in fervent prayer for this little ingathering of precious souls. I have paid several visits to them during the year, but their village is over 30 miles from us, and their great and imperative need is a good worker to live in their midst, and teach, and lead them on in spiritual things.
NOTES FROM MR. MALLIS'S ADDRESSES AT AKOLA CONVENTION.

FRIDAY morning, November 1.—After a season of prayer and a duet by Mr. and Mrs. Cox, “O Lamb of God,” Pastor Mallis, who had been invited to attend our convention as the chief speaker, brought us a most blessed message from Gen. ii. 10-14. A river went out of Eden to water the Garden. In the Word of God there is much written concerning “the River” which we may understand as a legitimate symbol of the Holy Spirit, hence, in the scripture read, we may see the picture of the workings of the Holy Spirit.

THE HOLY SPIRIT IN THE CHURCH.

The river comes into the garden, the Church, the individual heart, and here is His first field of operation.

1.—The river waters the garden and so the Holy Spirit comes into our hearts to revive and keep us perennially fresh. It is freshness in Christian life that attracts. In Ps. i. we have “the tree planted by the river of water” which is a picture of a life rooted in God and watered by the Holy Spirit. So the river in the garden brings freshness.

2.—The river in the garden assures growth. There is no stagnation in any heart that has the Holy Ghost. A Spirit filled life will develop a character in correspondence with the character of Christ for the Holy Spirit develops the Church and the individual along the lines of Christ's life. He causes gentleness, yieldedness, sympathy, righteousness and a passion for the will of God to grow in us. He has a passion to develop us along these lines and if we are yielding to Him we cannot remain the same year after year.

3.—A garden with a river is fruitful. God is not content with mere growth, He wants fruit, because fruit is the evidence of superabundant life—life that cannot be contained. Fruit is not work, it is not even souls for the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control. It begins with love and ends with self-control. All these do not touch our service but they are what delight the heart of God. The Master comes into the garden and lifts the leaves to see if there is any fruit.

4.—A garden with a river will be fragrant. It will not only be fresh and green and full of fruit but it will give out that mysterious something we call fragrance. The scientists cannot tell how fragrance is produced, nevertheless, we know it when we meet it, and it is attractive and appealing. The gift of a fragrant life steals through closed doors, the life may be hidden in
THE RIVER.

a corner but its fragrance will break forth and be far-reaching. All other gifts have their limitations, but a fragrant life has no barriers. The Holy Spirit makes the life fragrant.

THE HOLY SPIRIT IN THE WORLD.

The second field of the Spirit's operation is the world; and in the Scripture read we have the river in the garden parting from thence (R. V. broke through) into four parts. The figure four in the Bible is the world number so in this we see the picture of the Holy Spirit breaking forth from the Church into the world. A self-contained life is a failure, it stagnates and may become the source of error and a victim of the devil. This river that flowed in the garden broke through into four heads. Gen. ii. 10-14.

1.—The name of the first is Pison; that is it which compasseth the whole land of Havilah where there is gold (verse 11). As soon as the river waters the garden, watch the direction it takes, it breaks forth into Havilah which means the place of sand, a desert. The Holy Spirit has a passion for the desert place, He moves in the direction of barrenness and when we get into the grip of the Spirit we go to the hard place like our Master; and so, if we are in a hard, barren field we are not to conclude that we are in the wrong place. There is gold in the desert and the Holy Spirit goes in that direction to dig it out. The barrenness of the field will do one of two things, it will either drive us back or drive us to God in intense prayer.

2.—The river broke forth into Ethiopia the place of darkness. The Holy Spirit directs into darkness that He may bring light, hence, we find Him leading such men as Paton, Alex. MacKay, etc., to the dark places of the earth. God never wastes His workers and if a life is laid down it is given in a cause that means light and victory.

3.—The river went in the direction of Assyria verse 14. Assyria the place of prosperity and plenty, of self-satisfaction and materialism. And so the Spirit moves in that direction to-day for He has a message for those in ease and prosperity to-day as well as for the barren, dark places of the earth.

4.—The fourth river is Euphrates verse 14. Euphrates the place of fertilizing and plenty, and wherever this river flowed it brought fertility and blessing.

Friday evening.—After a duet by Mr. and Mrs. Duckworth, “There's a precious secret God has whispered to my soul,” Pastor Mallis gave us another heart searching message from Isa. xlii. 18. Rivers on the Bare Heights. I will open rivers in high places (R. V. bare heights) and fountains in the midst of the valleys: I will make the wilderness a pool of water, and
the dry land springs of water. Our attention is first directed to the one who is to do this work—God! God's eye is always on the bare spots; it is the barren part of our lives that the Holy Spirit longs to bless and refresh. That part of one's life that is in contradiction to God's will, that is unyielded to God is the bare height, the unproductive place, and that is the place God wants. No life however fair, can bring forth fruit if it is living in contradiction to God's will. The unwillingness to surrender to God's will is not only the trouble with sinner but with the saints also.

(a) The cause of the bare height.—The root word suggests the thought of being worn bare by friction. The friction with some other saint will wear our souls to a barrenness that causes fruitlessness. Rebellion against our circumstances or fret and worry of any kind will cause a bare height in our lives. Let us beware of things that wear down the spirit. (b) God has a purpose for this bare height. God's more glorious purpose for Paul than to remove the thorn in the flesh was to give sufficient grace, and Paul learned to glory in infirmities. God's plan is not always the removal of the burden that rubs, but the introduction of added grace that we may overcome. (c) Danger from the bare height. In Jer. iv. 11 R. V. we read of a hot wind from the bare height not to fan and not to cleanse. Whatever part of the life is kept back from God becomes not only fruitless but dangerous. The most dangerous element in the Church to-day is the unsurrendered, inconsistent Christian. He becomes a stumbling block and a hindrance to those about him. From his life goes out a withering influence like the hot wind, not to fan and not to cleanse. (d) Isa. xlix. 9-11. The transformation by the incoming of the river. The place of friction, worry, weariness and weakness has become the place of perfect satisfaction and blessing. All our troubles arise from a lack of satisfaction in God's will. The incoming of the river brings three things into the life, first, satisfaction, "They shall not hunger nor thirst," second, protection "Neither shall the heat nor sun smite them," third, guidance, "He shall lead them by the springs of water and guide them." (e) Isa. xiii. 2, Set up a banner upon the bare height which betokens victory. Those old bare spots of irritability, selfishness and unyieldedness may be conquered by Jesus, and when He takes full possession the flag of victory waves. In Scotland when the "Laird" is at home in his castle his banner waves over the battlements, it shows he is in possession; the master is at home. Is there a banner on the bare heights of our lives that tells to outsiders that the Master is in possession?
Saturday morning, November 2.—After a very effective song, "Dear Spirit lead me," sung by Mr. and Mrs. P. Eicher and Mr. and Mrs. H. Cox, Pastor Mallis spoke to us again concerning "The River." This time his subject was The River from the Temple. Ezek. xlvii. 1-12 afterward he brought me back again unto the door of the house. (R. V.) We need to be brought back from blessings to the source of the stream. "And the waters came down from under, from the right side of the house, at the south side of the altar." At this point Mr. Mallis drew our attention to the four sides of the altar of sacrifice. In Lev. i. 11. we read of the north side of the altar which points us to the sufferings of Christ, it was the side where the sacrifice was slain. If we have never been at the north side of the altar and partaken of the atoning work of Christ we have no message for the lost world, for there is no salvation apart from the sacrificial work of Jesus Christ. It may be harder in these days to hold to this point in our preaching, it may narrow our friendships and cause misunderstanding but let us be true. Again, in Lev. i. 16 we read of the east side of the altar, the place of ashes which signifies that the sacrifice is accepted and finished. The musicians were on the east side giving forth praise for the assured ground of salvation. There is no reference in the Word as to the west side of the altar, but in studying the tabernacle it seems the west side of the altar is the side toward God, and there is an aspect of the atonement with which man has nothing to do. It is the God-side. The south side of the altar is the river side. In Deut. xvi. 21 we read that no trees were to be planted by the altar nothing was to cast its shadow on God's altar. The supreme work of Christ must stand absolutely alone, it cannot be compared with Budha or Krishna. Let no trees of man's planting overshadow the cross. The greatest danger for the Christian worker is to allow ethics to take the place of regeneration. The shadow of goodness and uprightness must not be allowed to fall on the cross.

In Deut. xxvii. 5, 6 we read that no tools were to be lifted upon the altar, no carving was to be done to please the people, for example, some people hold that if Paul were here to-day he would write some things differently, but it is not Paul with whom we have to do but the Holy Spirit. Let us not lift up our tools against the Word, but let God use His tools on our hearts.

Let us notice four points about the river, viz.

I.—The need of getting back to the altar. We need to get back to the altar because it is the source of the river. The thought of the altar produces a two-fold result in our hearts.
(1) It humbles us, takes out all the conceit, etc., and makes us see how bad we were without the work of Christ.

(2) It makes the heart full of gratitude and thanksgiving for all that the Lord has done for us. Remove the cross and there is no blessing or fullness.

II.—The current of the river. This was strong and deep. It was poured out, so God's power moves persistently and constantly and it comes through the saint, for the river must have a channel through which it can flow. God has chosen the man, the human, through which to work, and if God is to get His way the human must yield to His touch. In view of the constant shrinkage that meets us because of worldliness, false doctrine, etc., the only hope for success in God's work is the pouring out of the river.

III.—The progress of the flowing of the river.

(1) First it is ankle deep—God with us in the ordinary things of life. These must come under the divine touch.

(2) Knee deep. The consistant walk of a child of God requires constant communion with God in prayer. Work without prayer is barren, prayer without work is like being handless. There is a fine balance in the Word of God between these two. We go into bankruptcy in Christian work because we haven't the power, and prayer is the channel through which power is given. God must have possession of our knees.

(3) Water to the loins. This is typical of the strength of life of which we should let the Spirit take possession. He alone can make life strong.

(4) Waters to swim in. This signifies the abundant life. The swimmer must fully trust the element in which he swims. It represents a life of perfect trust. The beauty of faith is that it goes beyond understanding.

IV.—The effect of the river. Wherever it went with the abandoned worker there was healing. The flow of the Spirit of God through the abandoned worker is to heal the sickness and sin of the world. The purpose of God is to have a Church spotless and faultless, and His purpose shall not be defeated.

In his conclusion he reminded us of the one place that defies omnipotence—the marsh. No transformation is made of the marshy place, it has to be cleansed out. A life that has no outlet is a marsh—stagnant. The life that does not export will die. The Holy Ghost can never make a good self. He comes to dethrone self and enthrone Christ, and then there is an outlet.
AN INDIAN HOME.

WHAT I am about to describe to you, could be hardly called a home. But to the people of India it is as much home as your American home is to you.

As we approach the buildings all we can see is a couple of mud huts with either straw or a tile roof. In Bengal they have more straw roofs than the tile. According to the man's means he will increase his hut. The one he uses for his family, the other for his cows. We would think it very strange to have the cow stable and the living house so close together. But they have no other idea. They generally are so poor that they can afford very little land for building purposes. Then there is so much stealing among them that they must have every thing under their eyes.

You ask why build of mud? Mud is the cheapest thing they can get and makes a much cooler house in a hot country like this than a board house would. They cannot afford brick as that is too expensive. One door is sufficient. They do not have a lot of windows and doors. They live mostly out of doors. They sleep inside when it rains or is cold. It is kept nice and clean by sheeting it every day with a little of this mud. When often sheeted it has a very bright appearance and you would not mind sitting on the floor as they do.

As to the furniture, they need very little. They have very few things and are all home made. They have a wooden bedstead that is nicely woven with a thin rope that they have made out of the hemp that they have raised off of their own land. So that all it has cost may be a few cents' worth of wood. And when a white person goes to visit them this is set out as a sitting place for they know we are used to sitting on chairs with our feet hanging down "like a monkey." When they sit all they require is a blanket or something of that sort spread on the ground for they sit and fold their legs as they think a man ought to sit.

They don't require a special kitchen for cooking their meals. Their stove is only a small fireplace on which may be set one vessel. They do not have a cupboard with a lot of nice dishes in it. A couple of brass plates and cups is sufficient for the family.

Their clothing comprises only the loin cloth. The man puts on the additional shirt or coat which he buys already made or the village tailor makes for him. Yet they are happy. It is in these humble homes that the story of Jesus' birth is well understood and appreciated. And here Jesus comes and brightens up their homes which makes them doubly
happy. Cannot you help us in this great work of introducing Him into other of these simple homes? As we enter their abodes, often our hearts yearn for them that they may know Him. Pray that God may yet work a great work in this land.

D. W. Zook.

India.

A HINDU PRIEST AND THE MISSIONARY.

We journeyed twenty miles to visit a big Hindu Festival, at which twenty thousand people had gathered to worship and make offerings to an important idol. The enthusiasm of this vast crowd was a strange contrast to the dilapidated condition of the idols surrounding the temple, which only proves what many say,—that these festivals are only devices for sustaining a stagnant and dying religion.

About two hundred people had gathered around the writer who was telling the story of the prodigal son. Presently an old man came tottering up the road. Everybody's eyes were turned towards him, and a way made for him right through the ring we had formed. As he brushed past me I placed my hand on his shoulder, but the old man went on, and entered into a house close to where we were standing. Presently a chair was brought out, and he came and listened. Recognizing that he was a man of importance I began talking to him when I had finished preaching, and I said, “Who are you?” and he replied, “I am the head priest of the temple to which these people have come.” “May I speak with you a little?” I asked. His answer was, “Who am I, that you should speak to me? I am an awful sinner.” Such a confession is not common among Hindus of this class, moreover it was a strange confession to make before a crowd of people who considered him to be perfectly holy.

He continued, “You have been telling us about a man who never sinned, tell me more about him, as I have never met such an one although I have been to all the holy places, and seen many holy men.” I told the story of the life of Jesus, and he was intensely interested. When I told him that Jesus Christ was the Saviour of black people as well as of white, because God had made of one blood all nations of men, he readily assented, and desired me to continue.

Just before I got up to go he said, “I want you to grant me heaven.” My answer was, “I cannot do that, but I can tell you how to get there; it is God Who grants that.” He said, “You
are God” (using the word for the Supreme Being). This, of course, I denied, saying I was only one of His servants. He insisted on asking me to grant him heaven. Finally, I got up to go, and invited him to my tent. While standing with my hands by my side, he embraced me, kissed me, and attempted to dance with me in his arms, saying, “I have been waiting eighty-five years for you to come and tell me about this Man Who never sinned.” Such was my unenviable position. The people around were both amazed and amused that such a holy man should thus pollute himself by touching a Christian. On leaving he said, “Come and take food with me,” which was the highest honour he could confer on me according to Hindu etiquette.

Early next morning he came to the tent with a servant. In his hand was a beautifully-mounted black stick. “Grant me heaven,” was his first and chief request. “I can’t do it,” I answered again. When he came in I was reading the eighth chapter of Romans, and I asked him to let me read to him what I had been reading in God’s Book. “I don’t want to hear that. I have read all the holy books, and fasted many times, and none of these grant a man heaven. I want word of mouth,” he replied. I was perplexed as to how to deal with him, and sat quietly considering. Then he said vehemently, “Don’t sit doing nothing,—that is useless. Grant me heaven, or I will break this stick over your head.”

Keeping my eye on him, I asked the Catechist what he really wanted. He said, “Seeing you have told him more about God than any other, he regards you as God, and wants your blessing and assurance that he will go to heaven.”

We all knelt in prayer, and the Catechist prayed for the old man that his sins and disposition to sin might be taken away, and that God would grant him heaven. The old man laughed heartily at this, probably because he had never heard a Christian prayer before, and had never been prayed for in such a manner. Presently he was most reverent, and when we arose from our knees he looked quite happy, and placed his hands together and walked round, repeating a prayer as he did so.

I repeated aloud a few passages, such as, “Blessed are the pure in heart, for they shall see God,” and with this our strange meeting with a Hindu saint closed. We do not hope to meet again in this life. They were already preparing a tomb for him, at which many will doubtless worship. Was he a real seeker after God? He believed on Jesus, as far as he had enlightenment. What will be his portion in the Great Day?—Darkness and Light.
HE was only six years old when he was sent over 1,000 miles from home to school in a hill station. The climate had already so marred his health that it was not advisable to keep him any longer in the hot plains. Cheerfully he kissed his mother and little brother good bye to be gone from home ten months. Just as cheerful he was when he came running out from class the first day in school to say farewell to his father who was returning home.

Days and weeks and months till the number of ten passed slowly on; though the remaining days till holidays were often counted. The time came at last, when in his mother's arms he could tell so many experiences when God had helped and heard his prayers and when he had felt God very near and heard Him speak to his heart.

At one time he had to go back to school alone from a friend's house about a mile distance. He did not remember the way and did not know which road to take at the road-crossings and he was afraid of tigers as it would soon be dark. He told the following as if it were a great secret. I said, "What did you do? Could you not ask anyone to show you the way?"

He said, There was no one in the tea-plantations and no house near. I called and cried but I could neither see nor hear anyone. Then I knelt down and prayed, and I prayed all the time I was walking too. Then I heard some one speak behind me and said, 'Go this way,' and I went. Then I came to another turn. I prayed again and the voice said, 'Turn that way.' I looked back and everywhere, but I could not see any one. Soon I came to a house that I knew. Then I was so glad and ran up the hill to the school and came home just in time for supper."

I said, "Who do you think it was that spoke to you?"

He very quietly said, "You know Him." I said, "I don't know any one in C." "But you know Him. He is with you here. It was God," he whispered.

A. S.
OUR INDIAN MISSION FIELD.

BY W. R.

(Continued.)

In last month's Alliance I gave a little sketch of four Berar Mission stations, viz., Chandur, Amraoti, Murtizapur and Akola. We will now pass on to the remaining three, still taking them in order as we pass along the line of the Great Indian Peninsular Railway towards Bombay, thirty miles west of Akola we come to Jalamb Junction where we change trains, going eight miles due south to Khamgaon, which is the terminus of this little branch line, and a noted cotton centre. Here we have a taluka (county) with an area of 443 square miles, with a population of 102,948 people living in 148 towns and villages among whom Rev. E. R. and Mrs. Carner with Miss Emma Krater and their workers are responsible for the preaching of the gospel. Mr. and Mrs. Carner have only lately been transferred to this station, but Miss Krater has been an indefatigable worker among these villages for many years and is well known to the people. Besides his work in the district, Mr. Carner ministers every Sunday to a considerable Christian congregation besides the Orphanage girls and those belonging to the Training School.

Here also we have the Girls' Orphanage which was carried on for so many years by Miss Yoder until God took her to Himself, and afterwards by Miss Patten who is now on furlough in the homeland. At present Miss Helen Bushfield is in charge, ably seconded by Miss Ethel Wyeth who is a true, faithful, burdenbearer. Miss Bushfield is a busy worker who seems almost to have the faculty of being omnipresent and doing several things at once, the common saying being, "Miss Bushfield is everywhere." A little distance away from the Orphanage is the Training School for young women, the gift of a generous friend in America, which is now in charge of Miss Anna Little. We look on it now as the small beginning of a great thing. God often sees the need for special things in the work and provides for them before the need is so apparent that it appeals very strongly to man. Female education is so recent an innovation in this country that we must not be surprised if it takes some time before the native mind, even the native Christian mind, fully appreciates the benefit of such an institution. Being of God, it will grow and increase in usefulness. The young women now under Miss Little's care will in a short time, be workers themselves, wives of workers, and we hope, mothers of workers, each exercising an influence
for good upon both the Christian and heathen people around them which they could not have done without this education, and this will soon attract attention to the advantage of having an education in the schools.

**MALKAPUR.**

Again taking the train and proceeding westward for thirty miles or so we come to Malkapur where a new bungalow has just been erected, the story of which has been told in our October number. The site for this bungalow was purchased over five years ago but it is only now through the generosity of a lady in California, we have been able to build a bungalow on it. Rev. H. H. Cox who has been in India about three years, and his wife have taken up the work in the taluka which covers 791 square miles, has 339 villages with a population of 173,234 people. With them is stationed Miss Harriet Beardslee, who though not very long in the country is able to do useful work among the women of the town. These, with two native workers and their wives, are those whom God has placed as His witnesses for a light in this dark place.

**BULDANA.**

Leaving the railway and taking the pony-cart we travel south from Malkapur for about 29 miles along a good macadamized road to Buldana, which is one of the principal towns of Chikli Taluka. This town was chosen for the residence of the government officials and for our mission station because it is much more accessible from the railway than the capital, Chikli, which is nearly twice the distance, though there would also be many advantages in having a station at this latter place. Chikli Taluka part of which is of a rocky nature and of considerable elevation, is consequently a very difficult country to tour in. It contains 1,009 square miles, has a population of 129,590 people living in 313 towns and villages. Here Mr. and Mrs. Dinham have been stationed for a number of years and are now beginning to see a little of the fruit of their labours in some of the villages, several baptisms having taken place during the past year. For many years Mr. and Mrs. Dinham have toiled alone but this year they will have Miss Williams with them who will be a great help to Mrs. Dinham in her work among the women and will also make Mr. Dinham feel more free for extended tours than when he had to leave his wife alone. Those who have been baptised live in the part of the district farthest from Buldana, so that it is quite a journey to visit them. They need prayer as
they are persecuted and tried in many ways. Pray too that some suitable catechist or worker may soon be found who can go and live among them. Mr. Dinham regards this part of his district as most hopeful and expects soon to report more baptisms.

Unoccupied Counties in Berar.

This little sketch of our mission stations in Berar would be incomplete without calling the readers' attention to the counties which are yet unoccupied by any mission in this the oldest part of our Indian Field. North of Chandur is Morse Taluka with its 622 square miles, 332 villages containing 143,734 souls among whom there is no resident missionary or mission station. Years ago the Kurku and Central Indian Hill Mission occupied this taluka for a short time, and we hope they may soon see their way to take up work in it again. Akote Taluka is north of Akola and is a county of 516 square miles, in which are 266 villages containing a population of 137,638. Mr. and Mrs. Jennie Fuller lived here many years ago, before they joined the Alliance. Several of our missionaries have toured in it since and from time to time one and another has looked longingly toward it as a promising field of labour, but we have failed to occupy it. The Roman Catholics have entered it and we believe are reaping fruit that should rightfully have been ours.

Balapur Taluka. Next to Khamgaon lies Balapur Taluka 569 square miles with a population of 104,495 people in 204 villages and not a resident missionary though some of our missionaries have toured in it occasionally.

Jalgaon Taluka. This Jalgaon must not be confused with the county of the same name in Khandesh where Mr. and Mrs. Schelander are now working. This Jalgaon Co. has 222 villages in which live 87,192 people and comprises 410 square miles of territory in which there is not a resident missionary, though it has been visited by our missionaries occasionally.

There are a few other talukas partially or wholly unoccupied, but as they are considered to be more or less within territory supposed to be occupied by other missions we will not mention them. Our readers will see from the foregoing that we have no lack of room for expansion without intruding upon territory supposed to be occupied by others. The reverse is the case. We need much prayer, many more good men and women, both foreign and native, before we can truly say that we have fully occupied the territory which is looked upon as our own.
Is it any wonder that an old missionary said, "The map of Berar drives me to my knees, I have often knelt before it praying for these dark places." The writer cannot help thinking that if those in the homeland could see these places and people as the missionary does much as they are doing, and they are doing much, they would not rest until more was done to reach these needy places.

"Jesus would save, but there's no one to tell them."

A BLIND MAN'S CONFESSION.

BY W. FLETCHER, CHALISGAON.

WHILE on tour at Hartleygaon, a dear old blind man confessed his faith in Jesus and then again at Vaghli bazaar. What a happy day that was to me, when the old man sat at my feet drinking in the "Good news" and rejoiced in the story of Christ's love. As I left at noon to return home, I heard him say to the people near by, "This has been a very happy, happy day to me."

That day when leaving home at six a.m., I had eighteen miles of rough jungle road to ride before reaching Hatle. I was on my honour to be early so arose at 4-30. Trials began to come thick and fast. First the cook did not turn up to get my chota and breakfast ready to take with me, so had to do it myself. My bicycle needed to be fixed. Anyhow I got away at 6 o'clock with a heavy load of clothes, soap, etc., strapped on the back of my bicycle. I rode a mile and while crossing a stream found to my horror that the tube was out of the cover and caught, and the back wheel grinding. I stopped, righted them and lost twenty minutes. The devil said, "Go back you will not get there in time to meet the men with such a load and being late also they will have gone to another village by the time you get to Hatle." I said, "Never mind, if I am too late to preach, I will be in time to hand over the clothes, soap, etc., to them, and I'll be a servant if not a preacher." So on I went reaching there before the workers, and had preached before they arrived, and the result was the story of the old blind man sitting at my feet and rejoicing in the love of Jesus for one and a-half hours. We spent most of the morning in that village and I returned home at two o'clock. The eighteen miles seemed short for the joy of the Lord.
A YEAR'S TOURING.

BY MISS EMMA KRATER.

AFTER the close of last year's convention I went out on tour with Mr. and Mrs. Eicher. Our first and last and only camping place was Tiwhan Takli, about fifteen miles from Khamgaon. Mr. Eicher had put up a little school building there and a house being needed for the master we camped there so he could superintend the building of the master's house in connection with his work among the villages.

Since Shegaon has been given up as a Mission station, Tiwhan Takli is a very good centre for evangelistic work in this district. Shegaon, with a population of eleven thousand people is three miles away, and within a radius of five miles there are twelve villages, most of which are only two and three miles away.

We visited all the villages in the north eastern part of the taluka. Holding two or three meetings in each village and going several times to the larger ones. We found the village people very open and the men were very willing for us to hold meetings with the women. In one village we had a blessed time of prayer with some women and as far as they knew they yielded themselves to the Lord and prayed for forgiveness. This does not mean conversion, but they took a step before their heathen neighbours and friends. In another village had about a hundred people who sat quietly and listened to us for a couple of hours. At the close of the meeting they were eager to buy books and asked intelligent questions about the Way of Life. Since returning from furlough I find the people in many places willing to pray and ask God for things in the Name of Jesus.

One day about four o'clock Miss Wyeth and I had a meeting with a large crowd of Mahars. We had visited that village many times and the "Story" was not new, but those people listened in breathless silence as the Way of Life was unfolded and at the close of the meeting one woman prayed earnestly as we taught her how to approach God in the name of Jesus. At the close of her prayer she jumped up, ran to a crippled girl and pulling at her arm she told her to call on God in Jesus' Name and she would be healed, at the same time another woman began to cry and call on God in prayer and several women said they would give up idols and serve the true God only. The people did not stop to do the evening cooking and at eight o'clock in the evening the
interest was just as intense as at the beginning and as we laboured with the people the Spirit of the Lord worked. How we praise Him for His presence in our work among the women. The droppings we hope will become showers.

One day on our way to a village we passed through another village and three crowds of people called us to tell them the “Story,” we had to hasten on, outside of the village a company of travellers were eager to listen and when we reached our destination the whole village practically turned out and we had a good time giving out the Word.

Mr. and Mrs. Eicher were transferred to Akola and continued in the touring work with a Bible-woman and Catechist, Miss Little came out on Friday evenings and stayed over Sunday with me and we had nice times together with the women and children.

Every evening I held a meeting with the men working on the master’s house. We are glad to report that the work now is finished and a good centre established for evangelistic work in this part of the taluka.

We have two day schools in the taluka and hope to open two more in the near future. We praise God for all He has done and is doing among the women and children.

THE SWEETEST NAME.

BY H. H. COXE.

WHILE visiting a small village in the jungle we were reminded once again how sweet the name of Jesus sounds. The village was composed of a few huts in the heart of the jungle. The people belonged to the Bhil tribe who are noted for wandering. One man, at least, among them had never heard of Jesus. While the gospel was faithfully preached he listened attentively. After we had finished be began to inquire about that name which had been mentioned so many times. It seemed as though all the message were lost in that worthy name which had fallen with sweetness upon this man’s ear. How anxious he was to speak it! Several times he tried to pronounce it correctly but failed. Still he continued to repeat it until he could speak it distinctly. It seemed as though the name had a charm for him. We believe it has, yea we know that this man’s salvation depends upon that precious name of Jesus. We still pray that the man may find Jesus who desires to save him.
OPENING DAYS OF AKOLA CONVENTION.

The Convention opened Wednesday evening, October 30, with a short prayer-meeting. Mr. Rodgers, (the Chairman) gave a brief message from Luke xii. 31-40, the chief thought being "Preparedness" (1) Prepared for service by constant fellowship with God Himself. (2) Prepared for the immediate occasion, the convention, by prayer. (3) Prepared for the Lord's coming, which may be at any moment, by constant watching. He dwelt largely on the thought of being prepared to meet God in this convention. Doubtless most of those present had already been praying for many days past for the blessing of God upon our souls. But if not, we dare not enter upon a Convention without permitting God in prayer to prepare our hearts. He spoke of the standards God had set before us, as to personal holiness and as to soul winning, and urged that we take by faith what God was waiting to give rather than to pray as though we were begging a new blessing. A season of prayer followed the message.

Thursday morning, October 31, was given to business after a message from Mr. Rodgers concerning Joshua's life. He had a difficult position to fill as the successor to an eminently successful leader, such a position is always hard to fill, and no doubt there was a good deal of murmuring against Joshua and a great deal of comparing him with Moses, but the miraculous crossing of the Jordon and taking of Jericho did much to inspire confidence in the hearts of the Israelites regarding Joshua as their leader. The appearing of the angel as the Captain of the Lord's host, to Joshua gave him the preparation that he needed as the human captain, in that it humbled him and showed him that it was the Lord and not he who was to lead the people on to victory and the possession of the promised land. He was to take a second place, and so we in the Lord's work in India need to be prepared by having a vision of the Lord. It will take the self out of us and cause us to assume the proper place of humility before God as His messengers.

After the message Mr. Funk's letter of greeting to the Convention was read, also one from the Tibetan missionaries written by Mr. W.W. Simpson. The standing committees for the convention were then appointed, and it was decided to change the programme of the Convention somewhat this year by having two devotional meetings and one business meeting every day, instead of following the usual custom of, having all the devotional meetings first and all the business at the close of the Convention.
Thursday evening.—The evening meeting was in charge of Mr. Andrews who gave a very helpful talk as to our keeping the vision of the lost multitudes before us and seeking God for the power to do that for which we came to India, namely, to get men and women saved. He spoke of the danger of our forgetting that we are in the midst of the need that so stirred our hearts in the homelands. He urged us again to look on the fields. As God’s pattern of how work should be carried on he pointed us to the early Jerusalem Church, the first Church after Pentecost. Acts. ii. 43-47, iv. 32-35, and v. 12 were read showing the three outstanding features in this assembly, (1) With great power the Apostles gave witness to the resurrection and great grace was upon them all. (2) They had all things in common, there was real unity among them, hence, there was no hindrance to God’s working because of any division or strife. It is not known whether this Church had any of the gifts or not, but they had love and unity which is a great drawing power. We all know the blighting power of lack of unity, so let us seek in definite prayer for the removal of anything in our midst that causes or hinders unity. (3) There was added daily to the Church such as should be saved. If we are to have the last condition made real in our mission, i.e., the adding to the Church daily, the first two conditions must first be brought about. After being brought before the Council and beaten for the healing of the lame man, the Apostles went back to the Church and they all with one accord prayed for power to witness again and for more healings, for power to repeat the act that brought the persecution. Their joy was not in their experience but in the salvation of souls. Jesus was the “man of sorrows” and Paul bore sorrowful and heavy burdens but he rejoiced in the Lord and his joy was the greatest that can come to a human heart, the joy of bringing other souls to Christ.

EXPERIENCES OF A MISSIONARY.

At the convention Mr. Andrew Johnson of Pachora, Khandesh, told us some of his experiences during the year. Having received some money he built a few small one-roomed native houses including a cook house. Two of these houses he himself occupied, having no funds for a bungalow. On account of plague a worker came in to live in a tent on the compound. When the hot season came on the tent was not sufficient shelter from the sun, so Mr. Johnson moved into the cookroom and let the worker with his wife and children occupy his two rooms, putting his furniture outside until the rains. He improvised a
cook house of oil-tins and boxes. During the heaviest rains this was needed as a stable for the bullocks, as the building for them was not started before the rains, and the cooking had to be done in any dry place that could be found. About the same time the sides of the well he was digging began to fall in giving much trouble. Notwithstanding these difficulties and the time of sickness he testifies to God's being his refuge and a very present help in every time of need.

Mr. Johnson is one of those who believes in always putting God first. He has built a church for the worship of God, and houses for his native people, but as yet he himself has no suitable place to live in.

DIVINE HEALING OR DIVINE WILL.
MATT. VI. 10.
ADDRESS GIVEN BY MR. MCKEE AT AKOLA CONVENTION.

It is not God's highest will that His children should be sick. We have a firmer foundation for divine healing than the words of men, firmer even than all the many testimonies that are coming to-day from every quarter of the world that God heals His people, and that is the Word of God. Let us notice some incidents in the Scripture.

1st John v. Jesus heals an impotent man who did not even know Him. This healing costs the man his position in the synagogue and when he is cast out Jesus returns and reveals Himself to him. He healed this man according to the will of God, for He said, "I do nothing of myself."

God calls for sacrifice. In John xi. 17, it was sacrifice for Jesus to wait four days in order that God might be glorified in the raising of Lazarus. It was God's purpose to glorify His Son before the people.

The sacrifice of life is sometimes needed to glorify Jesus, as in the cases of James who was beheaded and Stephen who was stoned, while Peter was preserved by special interposition and the persecutor Paul was spared.

It is not always God's will to heal. Paul's eyes were healed when Ananias laid his hand upon him. That was the beginning of Paul's progress in the way of faith. In Gal. iv. 13, 14, and 2 Cor. xii. 7 we find the Lord did not see fit to deliver Paul from the thorn in the flesh, yet He did not send him away empty handed, but instead of deliverance He gave grace, abundant grace. The thorn was to save him from spiritual pride.

Healing is hindered by breaking the laws of nature as, for example, in the case of Epaphroditus who overworked and had
to suffer. Would more faith and rest with less work have accomplished the same purpose?

In 1 Tim. v. 23, we read that Paul advised Timothy to take a little wine for his many infirmities. It was not God's best, but may have been His best for Timothy at that time.

Old Testament lessons on how to use the man of God.

1. In 2 Kings iv. we read of the Shunammite who fled to the man of God, through whom her child was raised from the dead. In the same chapter we read that "there was death in the pot." It got there through one of the servants of God who gathered the wrong vegetables. The victims had done no wrong, but in their trouble they called for the "man of God." In these cases there could not have been divine healing without the "men of God."

Some of the causes of weakness are murmuring, speaking against and envying the servants of God, as in the case of Aaron and Miriam. In their extreme need they went to the man of God whom they had just condemned and God was willing to heal, but they had to go outside the camp.

The Lord says, "I am the Lord that healeth thee." There is no failure on God's side, if there is a shortage it is on the human side.

THE "OTHER SHEEP."

HERS is a sad story of unsatisfied seeking. It made my heart ache, as she sat and told it me one day. A woman of the Reddy caste, she had been brought up in a well-to-do home, with very little to do except the housework; and then came the marriage day, and she went away to her husband's village.

She was happy in her own way, and then "a son was born to me, but in a few months he died. A second was born, but owing to my sins a former birth he too died. Then three daughters were born, and they all lived to be sturdy girls; but we longed for a son, and then one was granted us. For three years he was with us, and then he was taken away. My heart was broken. It was because of my sins God was punishing me. I could not eat nor drink; I sat for days without speaking or caring for anything. My husband said, 'You have the girls,' but my heart was aching for my boy, and I felt God's anger was upon me, and I prayed and prayed that He would forgive me and have compassion on me. Life was a burden. I wandered about for months like one crazy, praying God to forgive me. Then a Brahmin priest came, sent for by my husband, and he said if I performed certain acts of worship perhaps God would be propitiated. I enclosed a portion of our land, and
planted two sacred trees, and they were married to one another. I set up stone idols and sacrificed, and also gave a feast to a hundred Brahmins, and day after day, for three months, I performed puja (worship) at that place, doing nothing else all day; the other women looked after the house. Then at the end of a year a son was born to me, and he is now about ten years of age. God has heard my prayer, and every year, on the appointed days, I perform ‘big puja’ (great worship) at that shrine. I trust God has forgiven my sins."

But there is a settled sadness on her face, the marks of that past time, when she had, I believe, true conviction of sin, but found no one to lead her to the Saviour.

I ask her, “Do you really believe your sins are forgiven?” She shakes her head. “How do I know? I cannot tell. I trust in God; He may or may not forgive.”

She listens to the gospel story eagerly, and asks us to seek her out when we visit her village in the touring season.—G. A. D. in Darkness to Light.

LAUNCH OUT.

“Launch out into the deep,
The awful depths of a world’s despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on his bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.

But the Master’s voice comes over the sea,
‘Let down your nets for a draught’ for me;
He stands in our midst on our wreck-strewn strand,
And sweet and royal is His command.
His pleading call
Is teach—to all!

And wherever the royal call is heard,
There hang the nets of the royal word,
Trust to the nets and not to your skill,
Trust to the royal Master’s will:
Let down your nets each day, each hour,
For the word of a king is a word of power,
And the King’s own voice comes over the sea,
‘Let down your nets for a draught’ for me!” Sel.
Mrs. Erickson writes the following from Akola:—

“We notice increasing interest in the woman’s prayer-meetings, Bible classes and work among the unsaved. There have been definite healings among both the saved and unsaved. One girl who seemed specially interested was taken very ill; her disease increasing in violence until she looked away to the Divine Healer, when she began to improve and was soon restored to her usual health. We are sure she would come out for Christ if not under the control of heathen parents. The Spirit is working not only in her heart, but in a number of others also, and we believe these will be real conversions in the near future.”

Mrs. Moodie of Chandur and her Bible-woman encamped in a jungle in the northern part of her taluka (county.) The villages are far apart and connected by bad roads. The place is very wild, a tiger having carried off a goat in the daylight not far from the camp, fires were kept up nights to protect the frightened bullocks from the tigers. Although Mrs. Moodie did not feel very comfortable yet she felt she must give out the gospel. The villagers were afraid of white people, especially the women, making it hard to get near them. By answering their questions and showing her hair, which they declared had not ripened (grown grey), she won their confidence. Some New Testaments were sold, the reading of which is being blessed by God in some of the homes, a few have asked for baptism, and there are many enquirers. Pray that God may give them the needed grace to come out boldly for Him.

Mrs. McKee writes, “There is something encouraging in nearly every town and village so we are expecting great things this year if the Lord tarry.”

Mr. A. Duckworth writes from Viramgam, Gujerat, “We are having daily meetings with the famine people many of whom have never before heard of the plan of Redemption. Many were much interested, and some brought under conviction of sin. There are a number of enquirers whom we hope will soon give their hearts to the Lord.”

Two babies, one Gerald Lachar, son of Mr. and Mrs. Carner, and the other Cyril Howard, son of Mr. and Mrs. Eicher were presented to the Lord and dedicated by the chairman, Mr. Rogers on November 3, at Akola convention.

Over 100 cases of fever on the compound at Dholka were reported during October, and about the first half of November.