There is One amid all changes,  
Who standeth ever fast,  
One who covers all the future  
The present and the past,  
It is Christ the Rock of Ages  
The first and the last.”

Selected.

EDITORIAL NOTES.

“He shall not fail nor be discouraged.”  
Isa. xlii. 4.

This is one of the prophesies of Christ. As the elect Servant of Jehovah His task is to “set judgment in the earth,” and in this He is not to fail and is not to be discouraged until it is accomplished.

Sacred history shows us a Christ undiscouraged in the days of His humiliation. He waited for thirty years before beginning His life work; He bore patiently with the clumsy hearted disciples, fanning the “smoking flax” into flame; He dealt tenderly with repentant sinners, never breaking the bruised reed;” He stood at the bar of human justice forsaken by all His followers, and at the bar of Divine justice on behalf of men, forsaken of God and bending His soul beneath the divine wrath against sin. But never once was He discouraged.

As Christ waited without discouragement for 4,000 years until the “fulness of time” before coming into the world, so He has waited undismayed by the centuries that have passed before He can return. Though grieved, He is not discouraged that
the Christian Church has taken almost two milleniums to begin any adequate effort to evangelize the world. To us the most discouraging of all seems to be the fact that the large part of the church has ceased to look for the return of the King, and ceased to pray “Even so, come,” saying “Where is the promise of His coming.” Many have decided that the kingdom of Christ must be established in the world through their puny efforts, and that therefore the time is far hence. One would suppose that the preaching of this doctrine of discouragement would do more than all else to discourage the King Who has promised to return. But “He shall not fail nor be discouraged until He have set judgment in the earth.”

With a God who cannot fail and cannot become discouraged, though He wait long, why should we let our faith falter and our spirits droop? If the harvest seems to be long delayed—if the vision is slow in being fulfilled—let us remember that He is the “Lord of the harvest,” not we. If people seem to lose interest and leave us to our task alone—if our prospects seem to get darker instead of brighter, remember that we serve One Who cannot fail. If while the great sin-cursed world, groaning, waits, and while Christ also waits, the Church is indifferent, let us endure as seeing Him who is invisible; and let us not fail to watch through the dark hour with Him.

This month marks another birthday for the India Alliance, which enters with this number upon its fourteenth year. To commemorate the event we have treated ourselves to a new map, which will be found on the inside front cover. This map shows the different sections of our field, Berar, Khandesh and Gujarat and locates our stations more clearly. And we trust that it may be useful to those who are interested in our work in locating places about which articles are written. We trust also that it will have a special ministry to those of our friends who daily bear up our work before the Lord.
Do you believe that our paper is worth reading? If so we would suggest that at this our birthday season you subscribe to it for some one of your friends, or persuade him to do so. We publish it hoping that it may have a ministry to friends at home in awakening or keeping awake their interest in our work. The writer believes heartily in this ministry of the India Alliance because during the months between leaving the Bible School and sailing for the field, it was this paper more than any other that fostered and kept alive the desire for service in this field.

Published as it is without any advertisements whatever, the cost of printing is borne largely by our missionaries, thus entailing one more sacrifice on their part for the work's sake. If you consider the paper worth that sacrifice will you not help enlarge its sphere of usefulness by seeing that it reaches someone else. If you do not consider it worth while drop a line to the Editor telling him why, and we will try to make it worth reading. And if you number yourself among the friends of our work do not fail to pray for those who are responsible for issuing it during the coming year.

MISSIONS' RECORD YEAR.

An examination of the balance sheets of the larger missionary societies presented at the annual meetings just held reveals, in practically every case a very satisfactory financial position.

A year ago several of the most important societies were in serious financial difficulties, and schemes of advance were being either abandoned or converted into plans for withdrawal. In every case, however, the necessity has provided the required stimulus, and the lost ground has in most cases been more than recovered.

The Church Missionary Society began its year with a debt of £78,000. A suggestion to reduce the work was emphatically vetoed, and a call was made for a special fund of £100,000. As a matter of fact £102,000 has been received, the ordinary income of the society increasing at the same time to the highest figure at which it has ever stood—over half a million.

With the London Missionary Society the case has been very
similar. A special appeal for £100,000 was made, and £80,000 is already either promised or paid—sufficient to wipe out the accumulated debt completely. The ordinary subscriptions meanwhile have increased to a figure £10,000 above that of the previous twelve months, and the retrenchment actually decided on has been deferred.

The Society for the Propagation of the Gospel has had a record subscription list of £250,585, or £34,000 in excess of the previous year; the Wesleyans have completed a Mission Centenary Fund of over a quarter of a million, with no detriment to their regular subscriptions; the Baptist Missionary Society, in spite of the pressure on its supporters of the £250,000 sustentation fund, has exceeded its last year's income by over £3,000, and at the same time almost wiped out a debt of £9,000.—Daily News.

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THE TRIUMPH OF THE KINGDOM.

Notes of an address by Rev. J. Pengwern Jones at the Akola Convention.

BEFORE speaking of the triumph of Christ's Kingdom, we should notice some things about the actions of Christ on the throne, though we cannot now give them in detail.

Notice first that Christ rules on the throne. On earth He was crowned with thorns, but there He is crowned with glory, and rules everything for the good of His people, His Church. Rom. viii. 28 means that as King He rules all things to the end that His own people may be blessed and prepared for glory.

Christ is the only King who can over-rule. He not only has the power of a king but greater power than any king. His alone is the prerogative to over-rule all power and authority. He over-rules the mistakes in the lives of His children if they will trust Him to do so. But if we would have Him over-rule in our lives we must keep short accounts with Him.

From the throne Christ gives gifts to His children. "Where He ascended on high He led captivity captive and gave gifts to men." There are many gifts which He gives, but the three which we should specially notice are—the gift of repentance, the gift of the remission of sins and the gift of the Holy Spirit. The Christian needs the gift of repentance—a tender conscience—an abhorrence of sin—as much as the sinner. These gifts are all mentioned in Acts v. 31-32, in connection with Christ's exaltation.
Christ on the throne is our *Intercessor* or High Priest. We too may share with Him the ministry of intercession, but never until we have come by faith to be seated with Him on the throne. While here on earth we may so live in the heavenlies as to be one with Him, and share His burden of intercession.

We pass on to the consideration of the triumph of the Kingdom of the reigning Christ. Let us notice three reasons why this Kingdom must be, in the end, triumphant.

First, there must be ultimate triumph because it is according to the “eternal purpose” of God that it should be so. This is revealed in Eph. iii. 7-11. This purpose of God is eternal in the sense that it cannot be effected by the accidents of time. In the Welsh Bible it is not “The eternal purpose which he purposed in Christ,” but “The eternal purpose which He carried out in Christ.” So far as His own people are concerned Jesus can now, day by day, carry out His eternal purposes in our individual lives, as we are yielded to Him. Perhaps He has shown us some of His purposes for our lives, but the vision has grown dim, and these purposes have died in us. If so, He, the living, ascended powerful, Christ will resurrect them and give power and grace to carry them out. The mystery and wonder of it is that He always carries out His purposes. They are eternal and He is unchangeable.

We need not so much to understand the purposes of God as to be careful to obey His commands: for if we obey Him He will certainly carry out His purposes. God’s ultimate, loving purpose is not always evident to us in the means He uses to bring it to pass. We often make more of an impulse than of a purpose. When the good Samaritan found the poor, wounded Jew and ministered to him, he acted on an impulse of love: but when God sent His Son down to earth to die for us, it was no impulse of love, but a great purpose of love, that looked past all the ignominy and pain to the glorious results that would follow, and through the pain and sorrow of our lives, God is working out for each of us His great purpose of love.

Again, the Kingdom of Jesus must be triumphant because the most difficult and the naturally impossible part of His great plan has already been carried out. Christ’s Kingdom could not have been established without the death of the King, “The Lamb slain from the foundation of the world.” His death, resurrection and ascension were the hardest part of the plan to establish His kingdom. The rest of the plan is less difficult and is sure.

Lastly, the kingdom must ultimately be triumphant because of Christ’s divine method of conquest. He uses the most un-
likely means to bring His purposes to pass. Christ goes into the enemy's territory, takes His bitterest enemies, changes and transforms them and wins them over entirely to His standard.

He takes the most unlikely subjects and transforms them into loving, loyal citizens. That is where grace comes in. Paul says of himself, "I am less than the least of all saints," "The chief of sinners." He was not trying to use strong language, but really meant what he said; he felt that he was really less than the least, and worst of all. But oh, how Paul was able to magnify the grace of God when he got to heaven! The self-righteous Paul whom he himself calls a "wretched man," can be changed to the saint who thanks God through Jesus Christ. The high-way robber who seized the saints and committed them to prison was entrusted immediately with "the riches of God in Christ Jesus." He calls them in Galatians "The unsearchable riches of Christ." That is grace! That is the way God works to spread His kingdom, and that is the reason why His kingdom must triumph.

Reported by A. I. Garrison.

A HAPPY DAY AT HERRENKCHED.
BY SUSIE EICHER.

"BLESS the Lord O my soul and all that is within me bless His holy Name."

Our hearts are overflowing with praise to God for His faithfulness and goodness to us, His little ones, and for the way in which He is magnifying His Name in our midst. Today we are at a village some miles from home, almost midway between our station, Bodwad, and the Malkapur mission station. We are in the midst of the hot season, the sun blazing hot and the winds feeling as if they had just come out of a heated over. We have come with the double purpose of holding a baptismal service at the river and of formally dedicating the new out station house. There are twelve candidates for baptism, all but one being students in the Bible Training School at Bodwad, and as our little company, twenty-six in all—twenty-two from Bodwad and four from Malkapur, met on the bank of the river for a preliminary service, the Holy Spirit was present in a very real way speaking to all hearts.

Let us in imagination follow each one as he steps into the water to show by the outward emblem his deeper inward experience and convictions.
The first to step into the baptismal water is a young man named Kondia, who, with his widowed mother and elder brother was saved from death in the terrible famine days. His mother became an earnest Christian and prayed earnestly that her two sons might be converted and dedicate their lives to the Lord’s service. The elder son is now a helpful worker in the Lord’s vineyard, giving out the Word of Life in Pachora, while Kondia, who was now baptized is helping Mr. and Mrs. Auernheimer with their house work at Malkapur thus setting them free for the Lord’s work.

Next came Samuel, one of our most promising T. S. Students and one who is the right kind of elder brother to the other students. He was very young when he came into the school so has been in it longer than most of the students are expected to stay. His life of conscientious faithfulness has been a great blessing to the whole school and we trust that his talents as a poet may be used to the glory of God in enriching our Marathi hymnology. He is to graduate in a few months and will then be ready for regular work in the Lord’s vineyard.

The next to step in was David, a young man who only a few years ago was a little heathen boy of the Marwari (merchant) caste in a village some distance from Chalisgaon. His parents and near relatives all died and he was cast off to live as he might, or, if he could not help himself, die. He wandered on, mile after mile and at last came to a place where lived a man who had recently been baptized and the Lord directed his steps so that he fell into conversation with this man. He told his tale of sorrow and the man told him to go to Chalisgaon and that the missionaries would certainly help him. He made his way there and sat down outside the gate of the mission compound. Mr. and Mrs. Auernheimer found him and inquired who he was and what he wanted. He told his sorrows and soon found a place of refuge. He was for a time allowed to do his own cooking so that breaking caste might not be a matter of force but of his own free will. Soon it was thought best to send him to the orphanage in Akola and it was explained to him about not keeping caste there and that Christians did not wear caste-locks (all high caste Hindu men allow a lock of hair on the crown of the head, to grow long,) whereupon he pulled off his cap and showed that he had already of his own accord severed his caste-lock as a sign of his desire to turn to Christ. In Akola he heard more about Jesus and surrendered to Him. After a time he was sent to the Christian workshop in Akola, to learn a trade, and during the time he was there, the testimony of those in charge was—“He is one of the most promising and faithful of all the
A HAPPY DAY AT HERRENKHED

boys who are here learning trades." But his heart was not at rest for he felt the call of God to preach the Gospel to his countrymen, and so, asked to be sent to the Training School where he could study the Word of God and prepare for helping others. He has been with us not quite a year, but has passed the first examination in his Bible classes, and as he goes on with God, will, we trust be a power for Him in this needy field.

Next came Prasad and Rama hand in hand and were buried with Christ in baptism. As Rama's name was the same as that of a Hindu god, he desired at the time of his baptism to have it changed so was given the name of Paul. He, Paul, was converted while in the Akola orphanage when he was quite young and soon felt a burden to go to the heathen village where he had lived as a little child and was accordingly given permission to go. He went and preached Jesus by word and action until his brother who was still a heathen, became so angry that he shut him up and was going to starve him. But Paul bore it so humbly and when he was at length released, again began so earnestly to tell them of Jesus, that his brother was convicted and he too turned to the Lord.

Just a few words about Prasad; as he was quite young when he came to us he has been in the school longer than most of the students, and from the first his happy, cheerful countenance and his desire to help others have been a blessing. His mother was afflicted with that awful disease-leprosy, and died in a leper asylum. Prasad though free from leprosy yet needed cleansing from that more awful leprosy of sin, and the same Jesus who healed from all kinds of disease cleansed his heart and made him a glad witness to the power of the blood to free from sin. He too is to be in the graduating class this coming autumn and will then be ready to go out in the Lord's work.

Another candidate was Theophilus, a very promising young man who was converted in his heathen village and having a longing to know the word of God and to be able to tell about Christ to others,—came to school and is going on steadily with God, and day by day, being faithful in that which is least is preparing for usefulness in larger spheres. Then came Doulet—faithful, humble Doulet,—Manuel who smiles all day long,—Govind and Satvick who have only recently been converted, but in whose lives God is doing a real work,—Faithful Bapu who is so quiet but who with all his heart seeks to let God have His way in his life; he too is to be in the graduating class in the autumn. Last of all our latest arrived student Daniel, open-hearted and impulsive but quick to acknowledge when he is in
the wrong and to humble himself and ask forgiveness. May God have His perfect way with each of these young lives and may it truly mean to each of them death to self and sin and rising in the victorious resurrection life of Jesus.

It was almost noon when we return from the baptismal service, and our feet, even through the soles of our shoes, almost burned, so hot was the sand.

We prepared and ate our noon meal, and after a short rest were ready for the dedication service.

The house to be dedicated is one erected at this town, Herrenkhed, to be occupied by an Indian Christian teacher or preacher. The money to make possible, the erection of the house, was given by some of the Lord's stewards in America, and they will rejoice with us that a site has been at length secured in a good locality in this town, and the 'light-house' has at last been set up.

There are three rooms in all, two being for the Indian Christian workers who will give out the gospel regularly in this and surrounding towns and villages, the third being the 'prophet's chamber' where the missionary in his itinerating trips may have a little home.

Our joyful little company assembled in the center room and the Hindu men crowded the door ways to see and hear what was going on. One high caste man who had come from near Malkapur to attend the services sat in the door way, his eyes full of tears and his face a study. He longs to break through the bondage of caste, but lacks courage. Pray for him, his name is Marutaba.

Together we joined in God's praise and sang hymn after hymn, then Mr. Eicher read II Corinthians V and directed our thoughts to the heavenly building for which we are preparing. Two of the Indian preachers then led in prayer and were followed by Mr. Auernheimer who in prayer dedicated the newly built house, to the service and work of the Lord.

The Lord was present in a very marked way all through the day and we praise Him for it, also for this precious privilege and for His gracious working in bringing it to pass.

There are about a quarter of a million infant-wives in India under five years of age, and any one of them becomes a widow for life if her husband—whom she may scarcely have seen, or may entirely have forgotten—dies.—The Foreign Field.
SIMPLICITY OF LIFE IN INDIA.

It is said on good authority that there are forty millions of India’s people that never know what it is to be satisfied with food. If this is the case—and it is—we can readily understand that cooking and serving does not take up much time in their lives. The second thought is, if there is so little for this class of people to cook, what need of cooking utensils? And so we might carry on the illustration, but a word about their clothing. Their poverty denies them of much clothing, and some of the class that live in far far away jungle will only wear a cloth a foot long and a few inches wide to cover them.

The clothing of the ordinary Hindoo is genteel and nice, a full suit costing less than a dollar.

Our Christians are taught to wear the dress of their people. How do our native people live on such a low income? I will let another answer:

"The life of the Indian peasant is the finest example in the world of the simple life. He indeed reduces living to utter simplicity. Where else will you find a home kept together, and a family reared on less than ten shillings (2.50) a month? His clothing is of the simplest. He does not fuss his soul out about clothes. A length of white cotton material wrapped about a native is sufficient protection for him. His food is equally simple. A bag of brown flour, a lota of fresh well water, a dish of cooked rice satisfies his physical needs. His luxuries are also simple. A halfpenny will buy him sufficient tobacco for his beloved hookah to last several days."

"For centuries his family has followed the same occupation, the same craft, handing it on to its descendants. The villagers in the remote parts of the country live a community life, their interests identical, their lives peaceful, day in day out following the same routine.

"A rajah has a tract of country to be developed. A number of country people rent it. They first of all dig their well, then cluster round it a number of single-roomed, sunhardened mud houses, flat-roofed, windowless, the floor of hard beaten mud, kept smooth and neat. A thick thatch keeps the roof in order during the rains.

"There is no heart-burning about furniture. He has none. Each person has his cottonwadded quilt, made from the cotton fibre he picks out of the pod, beaten into the required thickness, and sewn between two layers of gay colored print. When he sleeps he rolls himself in this on the floor. It is his bed and his wrap. The brass cooking dish and his drinking vessel, polished
with the earth upon which he sits until they glisten in the sun like gold, are his only other furniture. He has his family around him, his mother and father, his grand-parents, may be his great grandparents, too, for no Indian fails to care for his family.

"His occupation is as follows: The Indian men-folk go off to the fields, which by hard work and constant attention they have reclaimed from jungle lands, or old river beds. This they till and plough, irrigate by means of shallow cut channels fed from a newly dug well, and plant with corn, lentils, sugar cane, or castor oil plant, working through the day, and returning to their home in the evening for their only meal, leaving the fields at the mercy of deer of the jungle, or to the crowds of peacocks that feed on the edge of the jungle. There are no hedges built round these great tracts, and the only method of keeping at bay the depredators are the cries and calls of the night watchman. He crouches the whole night through on a tiny platform resting on three tall bamboo poles, sheltered by a sloping thatch to keep off the heavy night dews, a perilous perch if a tiger chanced to be of an investigating turn of mind."

The poor have the Gospel preached unto them, and it is mostly to these people that we carry the message of salvation, and many of them have been converted and are now faithful servants of God. Converts from this class do not bring much into the Church, but themselves, and it is for this reason and there circumstances that keep our native church more or less dependent.

Albert Ashton in the Wesleyan Methodist.

SIMPPLICITY OF LIFE IN CHRISTIAN NATIONS.

"The countries of Europe spent $7,000,000,000 on their navies last year. All the churches of the earth spent $25,000,000 on mission fields last year. The converted heathen spent $5,000,000 last year to send the gospel to their people. The United States spent $1,900,000,000 for strong drink last year. Twelve thousand churches in America did not pay a cent toward missions last year. Canada spent $73,000,000 last year for strong drink and $500,000 for foreign missions. In ten years the United States has spent $1,055,000,000 for autos. Last year we bought 225,000, and it is estimated that we will buy 500,000 next year, thus making one to every 180 people in the United States. They must cost more than $750,000,000. They cannot be kept in tires for the year by an expenditure of $150,000,000, while the upkeep will be no less than $20,000,000 per month. Should all the autos next year stand idle just one month, we would save in repairs and tires more than all the people on earth will give for missions during the whole year."—Jas. M. Taylor in "Herald of Light."
THE CHILDREN’S PAGE.
CONDUCTED BY ANNA LITTLE.
SOLDIERS FOR JESUS.

DEAR CHILDREN:—Perhaps you have been tempted sometimes to think that it did not matter much whether you joined the ranks of the Lord or not, that you could not do much to help, but this is not true. We are told in Prov. xx. 11 that, even a child is known by his doings, whether his work be pure, and whether it be right. We can all be true, loyal soldiers for Jesus, and by living pure, unselfish lives help others to come to Him.

To join the army of our country one has to be a certain age, but in enlisting in the warfare of King Jesus even the youngest are welcome, yes, and needed too. Now we have learned already that it is not a make-believe fight, for Satan wants every little boy and girl to serve him, and to be disobedient and naughty; but if we would be true soldiers of Jesus we must resist temptation and ever stand by what is true and right.

I want to tell you about a lad here in India who has recently joined this glorious army. He came to us from a heathen home where he had never heard the name of Jesus, or any portion of God’s Word. On the contrary he had been taught to lie and steal, and the only god he knew was one made of stone, which was under a large tree in his village. It had an ugly face with glaring eyes, and he greatly feared it.

After he had been at the mission several months he became much interested in the Bible stories and would ask many questions in the Sunday School class, but still he did not seem to realize that he was a sinner before God. Shortly after this he was taken sick and while on his bed of fever God talked to him and he began praying to be saved.

As soon as he was well one noon he went out in the woods and there alone before God he poured out his heart in prayer, he stayed until peace came to his heart, then he came back to the house and asked one of the missionaries to please call a special meeting as he wished to tell the other boys and girls what God had done for him. We gathered together and after we had sung a song in Gujarati Sava sprang to his feet and with shining face told how his heart was so light and he felt so happy because Jesus had forgiven all of his sins. Before this he had been very timid and had said very little, but on this day the words would not come fast enough. After praising God for salvation he turned to the others and began exhorting them to a closer walk with God, and
told them how the heathen around needed their help.

Sava is still in the ranks and he enjoys going with the missionaries to the village meetings, and always gives his testimony and helps sing and pray. One night not long ago after he had been to a large gathering with the missionaries, they heard him at midnight calling on God to bless the Word given out and save the people.

God has need of all kind of helpers in His army, so do not be discouraged if you cannot do the same as some others. By saving your pennies to help support the missionaries, and by holding them up in prayer you can greatly help forward the cause of Christ in this and other dark lands. Let the following little verse be our motto.

"I'll be a soldier for Jesus,
No matter what others may do;
I've in His army enlisted,
And sworn Him allegiance true.
Here by His grace let me battle
Until the victory I see.
I'll be a soldier for Jesus
He can depend on me."

Yours in the warfare,
S. Wood.

THE MEASURING ROD.

Let us measure our duty in giving. What shall be the measuring rod?

1. Your capacity. "She hath done what she could."
2. Opportunity. "As we have therefore opportunity, let us do good unto all men."
3. Your convictions. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. The necessity of others. "If a brother or sister be naked or destitute of daily food," etc.
5. The providence of God. "Let every man lay by him in store as God hath prospered him."
6. Symmetry of character. "Abound in this grace also."
7. Your own happiness. "It is more blessed to give than to receive."
A TRIP to an outstation in the hot season is not a trifling undertaking, unless the distance is short and the road good.

If we go we must be off by daylight, in order to be back before the sun gets too dangerous.

The horse and two wheeled cart are ready on time, and off we start. The early morning air is comfortably cool, and the road as far as the city limits, is good. Unlike Central Africa we have many roads in India. Some of them are well made and nicely shaded, but the ordinary country road is simply what traffic makes it. Passing the city limits the pleasant part of the journey ends. The road where it might be good is full of holes, so we must walk the horse; but for the greater part the road is a bed of sand. As the wheels roll over the sand, the sound reminds us of wheels passing over snow in zero weather.

The horse finds the pull heavy, so out of pity for the animal we get out and walk. This we find very tiring, as our feet sink in the deep sand and progress is slow. Making the best speed we can we find that an hour and a-half has been spent travelling five miles. We must therefore limit our visit to the town to an hour, or we shall find ourselves ploughing through sand under the fierce rays of a treacherous sun.

These heavy roads with a tropical sun above them that easily creates 115 degrees of shade heat, constitute no small impediment in the work of spreading the Gospel. If this however were the only difficulty, we would have much more to report.

Right in the midst of the road to success in soul winning stands the almost impossible mountain called caste. We have not yet heard of any one having faith enough to say to this mountain "Be thou removed and be thou cast into the sea." Nor have there been many who have had faith and courage enough to scale it. Some of those who have tried have succeeded, while others have fallen in the attempt. Nothing seems to effect it much. It gets a shock now and then, but still defiantly holds its head high.

Most of those who have accepted the Gospel message have been of the outcastes.

On reaching the town we turn toward the low caste quarter. If you are acquainted with the customs of the people you will know that the different castes live in separate quarters. On our way we pass through the Bharwad quarter. These are a shepherd caste, friendly and ready to listen to the Gospel. Very few of them can read. One man remarked "We have but little need of learning, as our work is simply to graze our cattle. Our
women do all the business." With a few friendly remarks we pass by these people to visit our school.

You will be surprised to find the school on the verandah of a one-roomed house, instead of in a well lighted school room. You would search in vain for such a room here. Many of the houses have no window at all. Bhudar, the school master, and his wife live in the one-roomed house, and have their school in front of it. He has not asked for a second room, except for the two months of rainy weather. He, as well as we, have learned to economize. Three dollars a year does not seem much to pay as house rent, but every dollar is precious.

If you have studied the inside and outside of the houses as you came along, (the doors always stand open in the day time) you will remark when you see this one "How very clean and orderly." It is truly a contrast, and so are the master and his wife in appearance and behaviour. As he moves in and out among the people no one would suspect that he had once been of the same caste. What a change the Gospel makes. Then compare the school children with the others about, and remember what you have seen in other low caste quarters. The boys are clean and act like little gentlemen.

As we inspect the school we must remember that it is but little more than two years old and this is all that these children have ever known of school.

We find a few bright boys in the fourth standard. If you have visited a Government School you will have learned that each child must remain a full year in a standard so these boys are not less bright than the more favoured caste boys. Some have just been writing the multiplication tables up to "25 times." When we were boys we stopped at "12 times," but these boys will repeat rapidly twice that many, and also the quarter, half and three quarter tables as well.

You will perhaps, be most interested in testing their knowledge of Scripture. Let us take up the first quarter's S. S. lessons. The Golden Texts are all memorized, and the main facts of each lesson remembered, with a good deal of application. Several portions of Scripture are repeated from memory and several hymns sung, that show something of the weeks of toil on the part of both master and scholars. Now we will ask them some questions from the catechism. They are ready for my question in the first book, and are now working on the second.

These results have cost about $40 a year in money. In prayer, toil and sacrifice, here and in America, only the Master knows.

Most of the parents have been able to provide the books,
but some help has been necessary. Some are unwilling to sacrifice the little, the children are able to earn, and so are unwilling to send them to school, especially if the child is a girl. It is almost impossible to get the girls to school. A widow who is mother of several children, has with considerable sacrifice been letting one of her boys attend. The boy has a very intelligent attractive face, and will become something if he has a chance. We hope to give the mother about 30 cents a month, and so make it possible for the boy to continue.

This town has had a hard name, and many of the people are still hard, but a real change has been wrought. Some of the young men come at night to be taught, and two of these now wish to be baptized. Patient, faithful toil has borne fruit, and we feel confident that some will reach the kingdom from this town. When we see what has been accomplished in this place we praise God; but when we think of the other near by towns where the same might be repeated had we the means, we are grieved.

We will say nothing of the return journey, with the hot sun above and hot heavy sand beneath us. It will suffice to say that we were glad for the shelter of home.

SOMEONE PRAYED.

BY BLANCHE HAMILTON.

“Away in foreign lands they wondered ‘ how’
Their simple word had power.
At home, the Christians, two or three had met
To pray an hour.”

IT is some time since we have written from Matar district. We do not wish to be forgotten in your prayers and as there are many friends in the homeland who take a real interest in the work here and have invested in shares, as it were, we feel it may be of interest to review some of God’s workings and recent blessings in our midst. In spite of opposing forces and some contrary winds, God gave us fruit at each of our camping places. The cart tipped over enroute to our first camp but very little damage was done. Satan tried to upset other things but eventually all fell out to the furtherance of the gospel. One day our boy tied the horse by a long rope to a stake which resulted in it getting entangled in the rope and being crippled for twenty-one days so we had to walk to surrounding villages.
The touring months are cool so we did not let it hinder the work.

Our hearts were greatly encouraged and refreshed by a visit to our camp from Archdeacon and Mrs. Phair of Canada. They remained a week with us and the meetings held were not only a blessing to our hearts but to all of our people who gathered to hear them. Later a visit from Mr. and Mrs. Kiel Garrison, also added to the joys of touring. Miss Woodworth and Miss Wells came for a farewell visit to our tent before leaving on furlough. At a baptismal service five men, two boys and five women, followed the Lord in baptism.

Near the close of touring, while camping in one of our remote villages which we have named “Land’s end,” the spirit of prayer broke out in our midst and the time spent there was not unlike some of the revival days. The spirit of prayer came upon one of the young preachers so that he was greatly used to awaken a hunger for God in his field of labour. It was all done so quietly. While in a meeting, in a moment he met God and has been like a new man ever since. Two women were baptized at this place.

One night a theatrical troupe had come to town and as they did not cease beating drums and tom toms for about two whole nights, we decided to have a meeting at our tent with the Christian’s instead of the usual meeting in town. We had a time of remarkable blessing in that place. The people did not go home until near midnight for God worked in our midst. Confessions were made and many hearts melted before him. We felt as we separated that the church was brought up to higher ground. Our meetings closed there on Sunday night with the Lord’s supper and some one remarked that it was the first time it had ever been held in that place. The Christians are making preparations to build a small chapel for worship. Some of their number have already burned the bricks for it. We are interested in this kind of brick and mortar as well as the spiritual building we see God is erecting in their midst. In few places have we met with more kind hospitality, for here they not only lavished it upon us but all of our workers who were with us. They would not let us depart until they made a dinner for us and invited all of the Christians.

The outgrowth of these meetings has been a prayer-room. We had long felt the need of one. The birthplaces of all our revivals have been in the prayer rooms. We felt the thought to be of God and thanks to a little band of “willing workers” in California, we were able to erect a small room for prayer. A few days ago it was completed and the people were called to a
-simple dedication service. We have ten precious boys there who are growing in the knowledge of Jesus. Little Suke longs more than ever to be baptized. At baptismal services his little heart almost breaks because he cannot persuade his parents.

Closely following touring and well worthy of mention was the dedication of the little church at Wasna which we were enabled to build through the gifts of the Christians, supplemented by these of relatives and friends. The chapel was festooned for the occasion with branches of the nimb tree. Besides the Archdeacon and Mrs. Phair who gave the message, Mr. Culver, three ladies from Kaira orphanage with several of the orphanage girls, were present; also the Christians from all the surrounding villages. The message which was given through an interpreter was impressive. The temple was pre-eminently a place of prayer and the Christians were exhorted to retire there at all times and make it God's telegraph office where they could hold communication with God.

Our hearts are full of praise as we review some of the blessings in Matar both past and present and we knew someone has prayed.

"Yes, we are always wondering 'how'
Because we do not see
Someone, unknown perhaps, and far away
On bended knee."

IDOLS OR BELLS.

Gal. 1.23.

A missionary in Travancore saw one morning a native coming to his house with a heavy burden. On reaching it he laid on the ground a sack. Unfastening it, he emptied it of its contents—a number of idols. "What have you brought these here for?" asked the missionary. "I don't want them." "You have taught us that we do not want them, sir," said the native; "but we think they might be put to some good use. Could they not be melted down and made into a bell for our church?" The hint was taken. They sent the idols to a bell-founder who made them into a bell, which now summons the native converts to praise and prayer.—S. S. Chronicle.
DO YOU HEAR THEM?

A MISSIONARY'S furlough is a most enlightening season; she goes home with the idea that all that is necessary is for folks to hear the story of need and opportunity and they will be convinced. Some see and hear, but with what distressingly heart-breaking frequency, the recounting of thrilling experiences of years falls upon deaf ears; and why?

In the states of Indiana and Ohio, in the latter part of March, 1913, occurred a most disastrous flood; in one city 6,000 people were temporarily rendered homeless. Their furniture was ruined by from ten to twenty feet of water in the house, and some people were drowned; thousands were rescued by lifeboats from roofs and second-floor windows. One day immediately after the water had subsided, I went over in the devastated district to see friends who had suffered heavily. Upon leaving, I looked into the window of a little church across the street. Benches were warped and ruined, the carpet was soaked with mud, walls were wet and slimy, and the plaster was falling off; but high above the pulpit, away out of the reach of mud and water and slime, shone out white and shining and clean (the only thing white and clean in all that valley) the Easter motto, "Christ is risen." I said to myself, "There is the secret of all the help given the flood-sufferers," for a generous public had tendered substantial sympathy. Compassion had expressed itself in clothing, shelter, food, furniture, medical attention, transportation and ready cash. Every heart had been stirred, and relief had been given without stint; and why? Just because Christ is risen and we know it.

Yet this is such a story as missionaries constantly recount. Oh, what things they see and hear—terrible epidemic, fire, flood, famine, poverty, ignorance, superstition, degradation, darkness, sin! There is no hope, no help, no respite, no mercy; for these qualities accompany Christianity, and though Christ is risen for the heathen, they do not yet know!

The church at home seems painfully slow to hear the cry of need; individuals hear, thank God, but the masses do not as yet. Surely there should be a special attuning of the spiritual ear, that the call of the suffering Christless ones might he heard. If once heard, it will be heeded; there is no doubting that.

Do you hear the mothers' call for help? Listen closely. This call is only audible to those whose ears are attuned! From the zenana they call; from beneath the heel of caste; from slavery, poverty and neglect; from the depths of degradation and discouragement, comes their forlorn cry; from overwork and hardship too heavy to be borne, laboring to support the family,
and bearing and rearing many children; from beds of sickness with no help and a stoical submission to cruelty and superstition; from all this, the poor, down-trodden, hopeless, hapless, homeless, Christless women are calling!

Do you hear the children's call? They are children like yours, for childhood is much the same the world over; but these other children are exposed from their birth to human vultures who would rob all childhood of innocence and morality; these children are without a chance, and without hope in the world! Oh, the children! The sad, starved, naked, homeless, unwelcome, dirty, diseased, suffering, untrained, uncultured, neglected, unmothered children, are calling! Women, do you hear them?—Rebecca Parish in the Woman's Missionary Friend.

NOT A RELIABLE ESTIMATE.

It has been too long the habit to gauge the results of Mission work by the number of converts or baptisms, but this is wrong both by omission and by commission: by omission, because it takes no count of what is the larger portion of Mission work—the gradual permeation of the country with the teachings and example of Christ; by commission, because it encourages missionaries to baptize and register numbers, chiefly of the lower classes, who have no right to it, because they come from egregiously unworthy motives. Such converts not only are a dead weight on the mission to which they are attached, but too often utterly discredit Christianity in the eyes of non-christians around them by their greed and unworthy conduct. It is well that we should sometimes stop and think what it is that we are desirous of doing, then face the question: "Are we really accomplishing that, or doing something altogether different?"

Are we desirous of planting in India a Christian Church on the lines which we see developed in England or America? If so, I sincerely hope that we shall never succeed. Are we desirous of binding on Eastern converts the same burden of dogmas which has disrupted and still distresses the Western Church? Again, I sincerely hope not. Are we desirous of giving India the life and teaching of our Lord Jesus Christ, and of living Him before the people? Then we have a worthy object—to compass which no sacrifice is too great—worthy of the best and most devoted of our men and women, and claiming the spiritual and material support of the whole Western Church.

We see therefore, that the gathering in of converts is not the
first or most important work of the Missionary. His work is rather, first, to live Christ before the people of the country; secondly to give them the teachings of Christ by giving them the Scriptures in their own tongue, and preaching and explaining the same to them. We often find in practice that when some Indian has been captivated by the Gospel, he is hurried on to baptism, and thereby cut off prematurely from his old stock and grafted on the new—prematurely because he is often insufficiently grounded in the Christian faith to withstand the torrent of persecution which is his lot the moment he is baptised, and because the leavening influence which he would otherwise be exerting on a wide circle of his relations and acquaintance is at once destroyed.

Christians at home encourage the missionary to think that nothing has been accomplished till the inquirer is baptised, and that, once baptised and recorded in the church register and the Mission report, the work, as far as that individual is concerned, is completed, and the missionary may leave him and turn his attention to someone else. Fatal mistake! Injurious to the convert because, left only half grounded in the faith, he falls into worldly and covetous habits, or may even apostatize outright; injurious to the unevangelised remainder because, instead of being attracted for a time longer to the study of Christianity by the influence of the inquirer, they are thrown into a position of violent antagonism by the secession of the convert, and are no longer willing to give the claims of Christ any hearing at all.—Dr. Pennell in "Among the Wild Tribes of the Afghan Frontier."

A FEW FACTS REGARDING INDIA.

315,000,000 population.
200,000,000 Hindoos.
50,000,000 outcasts.
60,000,000 Mohammedans.
246,000,000 illiterates.
3,000,000 Christians.
40,000,000 secluded women.
25,000,000 widows.
2,500,000 widows under ten years old.
14,000 widows under four years old.
25,000,000 lepers.
320,000,000 gods. 300 languages and dialects.
MISSIONARY INTEREST.

MISSIONARY interest enlarges the soul. It is usually small in the beginning of the spiritual life. One thinks of but little except his own salvation. As he grows in grace, he reaches out after his friends. Later, he cares for his church, his community, his denomination, his country. The heathen world is the last to genuinely interest him.

There are castles of indolence all along the way, where one is liable to be robbed of his interest in the salvation of others. Many never get out of their long clothes. They are like Bickersteth's babes in Heaven, "Babes Forever."

Brother Smith, did you read that account of the India revival?

"Well, no; I had to skip it. My eyes are beginning to fail. I daren't use them too much. S'pose I ought to get glasses, but I want gold bows. They give a man a dignified look, you know. My wife thinks they're the cheapest in the long run. We take better care of 'em. Guess I'll have to get along without 'em till we get that new timber-lot paid for. She's coaxing me to let her pay five dollars extra for her own missionary society; can't afford it with the debt over the new timber-lot. Women never can see further into business than an inch beyond their nose."

He was far enough from the India revival by that time; and quite likely he would have run on till he reached the North Pole if the missionary-interest man hadn't got away him.

If it weren't breaking a positive command for us to judge, we should be tempted to say that when he gets to the gates of pearl, where the record of service must be "Ourselves your servants for Christ's sake," his chance of getting through would be considerably below par. One who lets "gold bows" and "new timber-lots" keep him from care of the heathen, now that they are next door neighbours, and we may know their pitiful need, had better wrench himself loose, by God's help, for the safety of his own soul. "The question is not, 'Will the heathen be saved without the gospel?' but 'Will we be saved if we do not take it to them?'" If the souls of men and women who are sick to death of their own old empty religions and are begging for "Jesus teachers," are not worth more than dignified looks, and broadened possessions, it is high time for a readjustment of weights and measures.

Everything earthly must look small to an aviator who flies above the clouds. When one gets up toward Heaven, worldly distinctions dwindle out of sight. If one glimpses Christ's
boundless love and sacrifice he cares nothing for the baubles of babyhood. He puts away "childish things." If one catches the cry of the perishing, and his own chances for Heaven are worth anything, he will do his utmost for their rescue.

When the blazing "Volturno" sent out her wireless S. O. S. call over the wide, lonely, stormy sea, her brave captain and crew in a desperate fight with flame and gale, ships scores of miles away, caught the cry of need and crowded on all steam to get to her before the fire could eat away the few planks that were between her human freight and an awfully tragic death. Even though the blaze singed their hair, and the waves beat life-boats into kindling-wood, they knew that help would come; and sure enough, ten steamers stood by them, and saved all who could be reached by their boats. Human nature is not such a bad sort, after all, only it must be made to know the need. Those who cry, "Peace, peace when there is no peace to the wicked" are the most to blame.

Missionary interest brings one into sympathy with Him who "tasted death for every man," and who is "not willing that any should perish." To secure that interest one should use means looking toward that result—reading, praying, talking, and then depend upon the Holy Spirit to put the interest into the soul. Full of it, one can influence others. The Koreans were ordinarily good converts, but they had small zeal for the salvation of their heathen neighbours, till in answer to the prayers of their missionaries, they received the baptism of the Holy Spirit. Then they could endure everything that others might have the "Jesus doctrines."

Good example is contagious as certainly as that which is bad. Others, seeing your good works, will be led to glorify your Father which is in Heaven. How many have been nerv ed to heroism by the story of Grace Darling's courage. Hardly anything in the Columbian Exposition drew such crowds as did her old boat. The authorities were obliged to protect it with a wire netting, to keep it from being carried away, splinter by splinter.

Her Faroe Island family protested against her launching into the wildest storm that ever shook her lighthouse home on its rocky base; but that girl of twenty-three pulled out into the jaws of death, and rescued nine drowning people, in that very boat. Our little sacrifices to save perishing souls, look pindling enough by the side of that young woman's courage, and we are glad of anything that will rouse us to nobler effort. Grace Darling immortalized herself; but our God has promised that they who "turn many to righteousness shall shine as the stars forever and ever."—Word and Word.
PRAYER AND PRAISE.

PRAISE.

GENERAL. Praise for God's care and for His grace through days and weeks of financial pressure.

NATAR. Praise for the two more baptisms reported in Mrs. Hamilton's article this month.
For rest and spiritual refreshing for those who were able to get away to the hills for a season.
For God's sustaining power for those who had to stay in their stations to look after the work.

AKOLA. For the restoration of Mr. Rogers after a severe touch of the sun.

PRAYER.

GENERAL. Pray that the India Alliance may be a blessing this coming year.
For more missionaries for India to enable us to hold all our stations while some have to go on furlough.
For some one to take charge of Wilson Academy at Nyack, so that Rev. Walter Turnbull may return to Gujarat to our Training School for native workers.

LANOVLI. For Mrs. Schoonmaker who has been very near acute nervous prostration and must have complete rest for a time.

ITEMS.

Mr. Roger's daughters write,—

"We Praise God for His mercy and goodness in sparing our dear father to us after a severe attack of illness, which was probably the result of undue exposure to the sun. Father is still weak but the Lord is giving strength and we are praying that he may be fully restored soon."

Mrs. Schoonmaker, has been spared an nervous breakdown. She is now gaining in strength for which we are thankful.
The rains are late this season. We trust they will come soon as they are greatly needed.

Most of the missionaries have returned to their work on the plains, after a few weeks rest at the hills.
Christian and Missionary Alliance.

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REV. M. B. FULLER, Chairman of Executive Committee and Treasurer.

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

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

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

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

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

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

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

Donations for the general fund, or for special purposes, or for the personal use of any missionary can be sent to the Treasurer in New York, or to Rev. M. B. Fuller, Alliance Mission, Ketwadi Mina Road, Girgaon, Bombay, or direct to the person for whom it is intended, or to the Assistant Treasurer, Mrs. L. I. Duckworth, Viramgam, Gujarat. Unless otherwise designated, donations will be put in the general fund.

Special day of prayer; last Friday of each month.

The India Alliance.

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

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BUSINESS MANAGER and PUBLISHER:—Rev. A. Duckworth, Viramgam, Gujarat.

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