"The sorrow that nobody mentions,
The sorrow that no one may share,
Is the sorrow the dear Lord giveth
His sweetest and tenderest care."

"He knows where the hurt is deepest,
The tears of the night and of day,
And whispering softly: 'I love you,'
Brushes the tear-drops away."

EDITORIAL NOTES.

This paper will reach most of our readers about Christmas, or New Year; a time at which we are supposed specially to remember our friends, and we trust, this paper, its editor, and the missionaries it represents, are all regarded as friends by its readers. We wish all our friends a happy New Year.

We have not in past years, nor do we now, ask our readers for special gifts for the support of this paper though we think the cause for which it exists and the increased cost of production would amply justify us in doing so, but many of our friends are in a position to materially help us by recommending the paper to their friends and acquaintances who are interested in missions. Such an up-to-date paper as this, showing from month to month what is being actually done on the field, as well as some of the problems to be met, and difficulties overcome is just the thing to arouse a missionary interest among Christians who are not as yet interested in the progress of God's kingdom in heathen lands.
Will you not, from the beginning of the year, help the missionaries by getting as many subscribers for this paper as you can in your Alliance Branch, or in your community, knowing that by doing so you are helping to send the gospel of Christ throughout the world and have your share in bringing others to Him.

The cost of the paper is only 50 cents a year, and we heartily commend it to leaders of Alliance Branches and missionary meetings as one of the best methods of creating and sustaining interest in missions. Where the leader is not sufficiently interested or wide awake to seize the opportunity, we trust some of his members will act for him.

Each of our readers could easily secure ten new subscribers without much trouble and we know that when you have got ten, you will want to get twenty. Money orders can be obtained at any Post Office, see instructions on inside of cover, “Do your bit.”

We are glad to announce the safe arrival of Mr. and Mrs. Moyser and Miss Wyeth, after a long and dangerous voyage, the ship having caught fire when about 700 miles from land.

Our missionaries look well and seem none the worse for the trying experience. Praise the Lord. We hope Mr. Moyser will tell the story of this eventful voyage in our next issue. Pray for those upon the sea.

Our annual convention this year dispersed by medical advice before the business was finished, owing to an outbreak of plague. Rats were dying but we did not think of dispersing until little Ruby Eicher came down with the dread disease, then the Dr. advised all to get away as quickly as possible. Dr. George, the lady Dr. of Akola took instant charge of the case doing all she possibly could, night and day, for the little one. She is a good, Christian lady and God blessed her efforts and spared the little life, for which we praise Him. When we last heard from her, the child was able to go over to the other bungalow for meals.
“Keep in the middle of the road” is a bit of sound advice put into few words which one often hears in the United States, and of which one is often reminded here in India at this time. Everybody knows that when a new road is made across country there may be ditches and pits or precipices and briers and thorns and hedges along the sides of the road on either hand and the driver who carelessly gets far from the middle of the road may find himself in trouble, perhaps very serious trouble.

Just at this time in the political situation in India there is great need if the exhortation “keep in the middle of the road.” There are the extremists whose one cry is “Home Rule,” and they want it, and demand it now as a right, not as a favour. We quite agree that if given it should be given as a right and not as a favour. We also not only feel that it should be given but that it should be given just as soon as it can be given as a right claimed by the masses of India, and not by a favoured few. Just as soon and just as fast as the highest interests of the 315 million people of India will be best served by having Home Rule. But there are extremists not only on the side of undue haste; there are also extremists on the other side who would go too slowly in the matter, and both of these have lost the “middle of the road,” and, would lead their followers into pitfalls and briers or down precipices to serious loss to all concerned. We hope Mr. Montagu the new Secretary of State who has just reached India and whose visit will behalf over before these lines reach many of our readers, will be enabled to see the dangers on either side, and to keep steadfastly and courageously in the middle of the road in spite of the violent efforts of extremists to jostle him from the it on either side.
The whole work of missions for more than a century has been in the line of preparing India take her place among the great nations of the earth. India is a great nation in area and population and so is China, and so is poor Russia which seems just now to be falling to pieces, but mere numbers of square miles, or of millions of people do not make a nation great. There must be the preparation of the people, men and women for citizenship in a democracy before there can be a democracy and if all the political reformers of the last thirty years had been also social reformers, blotting out caste distinctions, elevating the untouchables, pressing female education, setting themselves against infant marriage, and the ruinous custom of contracting debt for marriages and funerals, as a few of them have done immense strides toward Home Rule would have been made ere this.

About fifty per cent of the people of India are the great middle classes of Hindus. About twenty percent more are are untouchables but Hindus; another twenty percent Mohomedans, less than four percent are Brahmans, the remainder non-Brahmans of high caste, Parsees Indian Christians, and Europeans and those of mixed parentage. The interests of all these ought to be safeguarded at every step. Not one percent of Hindus have any conception of man's natural right of religious liberty, perhaps less than one percent of the women of India can read and write, and yet in many cases the money spent on a little girl's wedding would have paid for her education through High School, but she never attends school for a day. In a thrifty village a few miles away which we have known for about thirty years, there is a boys' school with 210 boys and a girls' school with 30 girls, and this is a better showing than in many places.

As we have said before our work as missionaries in clear. We know but one way to fit men and women and boys and girls to be intelligent citizens and that is by helping them to accept Jesus Christ, as Saviour and Redeemer from the penalty and power of sin, as Teacher and King enthroned in heart and life, and in our work we must just “keep in the middle of the road.”
WITH the close of last month. (Sept.) we finished our year's work in Bible classes with encouraging results.

We have on record more students than during any previous year since the Training school began in 1907; the number being twenty-nine.

A few of these attend as day scholars and several take in mainly the secular study classes.

Never before have we had such a representative company of young men.

There are converts from Hinduism, Bhils and other persuasions, coming from two missions besides our own. Among the few day scholars there is a Brahmin, a Mohammedan, a Hindu and a Roman Catholic, who all attend a Bible class each day and one of them confesses Christ in Salvation.

Some of the new converts who have not had opportunities for even a primary education found it of course impossible to pass out of the first year's Bible course. But most of them did well indeed, considering the ignorance and superstition from which they so recently emerged.

Some of their answers to questions in Bible classes would greatly amuse you as they do us sometimes.

I will give some of the answers we got during their first few weeks study in the wonderful Book.

"The angels having announced the birth of Jesus to the shepherds who searched and found the child Jesus playing in the desert."

"Jesus was forty days in the water being baptized." "He was 500 years old when he began his ministry."

"The way to keep the Lord's Day is to make a big dinner and invite your friends." Another on the Lord's day is, "gather the family together and pray and then go to church and preach."

But now to be fair with these beginners in the new way I must give a few samples of questions on which most of them passed successfully in their final examinations after about six months of preparation.
"What was the work and message of John the Baptist, give three different testimonies which he gave about Jesus, and the occasion of each?"

"Give ten different examples of the Pharisees opposition to Jesus and His work."

"An what occasions and by whom were the promises of the Holy Spirit's coming given—quote the promises."

"What lesson did the Lord teach Peter by the vision in Jaffa and why did he need the lesson at that time?"

The above are four out the fifty questions given in different subjects.

You will see that those "amusing" sentences are but transitory expressions from active minds not yet conversant with the truth of the New Book.

Some of these young men, not one year old in the Gospel, would, put many a young American Sunday School scholar in the shade with their grasp on the Word.

Our brightest student who passed with honours in the second year’s Bible class was a heathen and knew nothing about the Scripture less than two years ago.

When we consider the splendid development in most of these young men after two or three years in the training school; we often wish we had the money to help every applicant, even though he were not a likely candidate for a prospective mission worker. In the many new Christian communities here and there, there is such a need of Christian men who are settled and established in faith and in the Word while following their common vocations.

You can help by prayer and by gift and we earnestly invite your hearty cooperation. Twenty five dollars only will support one student in training for a year.

You, dear friend, who have stood by us in this work so nobly in the past. I would say, "cheer up," great is your reward. In these consummation—days we are in desperate need of helpers for "sowing" and for "reaping" until Jesus comes.

Yours, Saved by Grace.
REPORT OF AKOLA CONVENTION.

OPENING MEETING.

Our convention opened on the evening of October 26th. From the outset it was evident that there was a pressing need on the hearts of all the missionaries. The prayers of all had been that God would give us a real time of spiritual refreshing and uplifting, and from the time that the services opened it was apparent that we were not going to be disappointed. While we were gathered together in the Name which is above every name the native population of the town were engaged in celebrating one of their most important festivals. The din of their various musical instruments, combined with the roll of their tom-toms, was well-nigh deafening; but although they were numerically stronger and their noise was greater than ours, yet we were in possession of that joy and peace which we know was far from their hearts.

The majority of the missionaries were present at the opening meeting, which was one of praise and thanksgiving. We were glad to see our beloved chairman in his old place again, wonderfully revived under the hand of God. His presence was in itself a manifestation of God's goodness, proved an inspiration to us all, and was a stepping-stone to the higher spiritual plane to which God was leading us. His opening remarks were words of gratitude for restoration to health and for the great joy of meeting with his fellow-workers in convention once more, to continue his labour in this depressed land. Such a testimony should inspire us never to fail to rely on the unchangeable God. It would be unpardonable for us to pass on without saying that our hearts approved of every word of his appreciation of God's graciousness. We indeed feel indebted to God for privileging us to continue under the leadership of this our veteran of the missionary cause. In view of this great mercy, together with the many spiritual and temporal blessings manifested throughout the past year, can we not discern the hand of God leading us on in the still greater extension of His cause?

The chairman, concluding his remarks, left the meeting open for praise and testimony. It was a source of great joy to have with us again Mr. and Mrs. Dinham and Miss Bushfield, who struck the first note of praise and victory for God's deliverance. As Mr. Dinham in his victorious strain told us of his experiences our hearts were deeply stirred. Mrs. Dinham and Miss Bushfield,
in endorsing Mr. Dinham’s testimony, maintained the same note of victory of God’s all-sustaining grace and power. This act of God’s providence in saving their lives makes them doubly precious to us, and we feel certain that this experience is not without purpose for them in His plan for the future. While our hearts were full of gratitude to God for sparing these friends, yet our joy was mingled with a deep sense of sorrow at the absence of dear Brother and Sister Duckworth. In our past conventions both had taken very prominent parts, and their places at this convention were hard to fill. Others who had lately arrived on the field followed in testimony. Among them were some of our new missionaries, who related their experiences in passing through the war zone. They returned gratitude to God for care and protection and expressed a deep sense of responsibility at being placed in this corner of God’s vineyard. This was the first convention which some of our new missionaries had attended, and each was accorded a hearty welcome by those who have been so faithfully holding the forts.

DEVOTIONAL SERVICES.

OUR NEED.

Saturday.—Saturday morning greeted us with a bright shining sun. 8 o’clock found us assembled again under the canopy of the bungalow verandah. The proceedings of the day were initiated by a season of prayer in which our hearts were warmed by the consciousness of His presence. The chairman in his introductory remarks announced that, as there were no special speakers available for the convention, the messages would be under the guidance of the Holy Spirit as He might lead the brethren. The rest of the morning was taken up with the appointment of committees to conduct the business of the convention, after which we adjourned.

By noon all the missionaries had arrived, and also a deputation from the Kurku Mission, consisting of Rev. and Mrs. Wyder and Miss Jones. At the conclusion of a profitable prayer service Mr. Fuller, in deliberating upon Isaiah lv. 1-2, struck the key-note of the convention. He led us to consider the thought of the prophet in this passage, pointing out the same thought in the New Testament. In this he showed us that our progress is not of us or by us, but by God’s own grace. There must be the need and this need must be acknowledged; these are the conditions that God promises to meet.
Mr. Ramsey followed up this same thought in a lengthy discourse. He spoke of his own need in this respect. He also referred to the need of the blind man at Jericho, the leper by the roadside, and the lame man. These all had only one great need. Our need is that of refilling of the Holy Spirit. He showed that there were many other pressing needs, but that this was the greatest. He also spoke of the necessity of refilling for ourselves before we can expect to meet the needs of our people. He then emphasized the danger of having too many plans of our own and failing to see God's plan, and also mentioned the joy manifest in Bible characters in which we are lacking. He concluded by saying that the one thing which we have to face Christ with to-day is that we might have His Spirit in our lives.

Mr. Rogers then presented a few thoughts on 1 Cor. 14. He stated that, according to the discourse as given by the Lord in the 16th chapter of St. John's Gospel, there is nothing which can be compared in importance with what was to be accomplished by the outpouring of the Holy Spirit. He dwelt on the thought that the Holy Spirit was poured out to be a Reprover, a Guide and a Comforter, and said that no one needs this more than the one who literally takes his life in his hands and goes out into heathen fields, corroborating his statements by reference to the early church, in which the one all-important qualification for witnessing was the "Tarry ye." Everything else should be subordinate to this one thing of being willing to wait upon God for what He was.

The evening service was given over largely to prayer, and a few brief messages were given. Taking as his text Ezek. xxxvi. 25-32, Mr. Fuller emphasized God's purpose in pouring out the Holy Spirit, namely, for His own Name's sake. The chief thought of Mr. Roger's message was that we cannot lead others into experiences in Christ which we ourselves have not experienced. In her message Mrs. Lapp spoke on the importance of unbroken communion with the Lord through His Word as the necessary equipment for meeting the battles of modern days.

Sunday.—The greater part of Sunday morning was devoted to prayer. The principal message of the morning was delivered by Mr. Fuller, who chose as his text Isaiah xlv. 3 ("For I will pour water upon him that is thirsty, and floods upon the dry ground"), and made reference, by way of illustration, to the necessity of watering and re-watering dry and barren land. The substance of his message was that, although we are to be grateful for past blessings, yet we are not to live upon them, but to expect God to do "a new thing" for us and to be ready to receive what
He is waiting to bestow. It is lack of repeated infillings of the Spirit which causes us to get dry. God does not give blessings to be wasted; it does not mean that we get together for a great time here and then go back to our work and do no better. God will feed us and thus help us to feed those whom He gives us. The Father, the Son and the Spirit all have their part in this work.

Hindrances.

On Sunday afternoon Mr. Ramsey gave a very impressive message on "The Hindering Things in Being Filled with the Spirit." He dealt at some length with the danger of relying wholly on human reasoning, giving the following illustrations:
1. Philistines; 2. Abraham, when he denied his wife. Rather, should we be like Joshua, who, standing on the promise of God that "Not a man shall be able to stand before thee all the days of thy life," did not resort to human reasoning, but went straight on with God. 3. He referred also to the time of Eli, when the Philistines were strong and Israel, because of sin, was weak. When the Israelites realized their need they sent back for the ark, but they soon found that the symbol of God's presence and God's presence were two different things. If we are going to meet the modern Philistines, it is the living reality that we need in our lives. We can teach the letter, but have we the ministering Spirit? Have we ministered the letter of the Word or the Spirit? The speaker drew a parallel between the ancient Philistines and the modern critic, or the human intellect, which is to-day exalting itself and threatens to reason away the workings of the Holy Spirit. The tendency among men to-day is to yield to everything except simple obedience to the Word of God. In the application of this to missionary work he gave the following instances of God's peculiar ways of giving victory: Jericho, Ai, Moab and Amalek, and said that each battle demanded a new plan of campaign. If we follow our own reasoning instead of God's plan; if we go out counting on our teaching and preaching and what we ourselves can do, we are going to fail. It must be God from beginning to end and all the way through. With all the straining we may try to do to lift ourselves up to God, we cannot reach Him; but God can come down to us.

Prayer—Practice.

The evening message was delivered by Mr. Hamilton, who spoke on the 11th chapter of the Gospel according to St. Luke. He forcefully impressed upon us the importance of the constant prayer life in order that we may have the true bread for our-
selves as well as bread to give to others. He laid stress on the fact that we are spiritual bankrupts and have nothing to give to the hungry except as we get it from God's storehouse. He also pointed out the possibility of our setting before the people other things than the true bread because we are too busy with other matters to take time to provide the spiritual bread, the one essential thing for their spiritual well-being.

Monday.—The greater part of the morning was spent in prayer. A brief message was given by Mrs. Ramsey on Preparedness, dealing with the importance of being prepared to receive the things which God wants to give us.

In the afternoon Mr. Back brought to our hearts several searching thoughts along the line of possible hindrances in our lives. He enlarged upon the fact that it is only as we are using what God has given us that we can expect more, and he also asked the question, “Have we really lived up to all that God has shown us?” In referring to the exhortation given to Timothy, he intimated that it is only as we progress in the things that we have learned that we shall come into the full stature in Christ Jesus. Application of this was made to the daily routine of station work.

THE CROSS—THE LOWLY PLACE.

In the Monday evening service we listened to two very inspiring and helpful messages by Mr. Hamilton and Mr. Wyder. Mr. Hamilton, speaking on ii Sam. xxiv. 15-24, showed the place of sacrifice in missionary work. He pointed out how much can be done without any cost to ourselves, and that if we are to accomplish anything lasting, it must be by the way of sacrifice. There was only one way by which the world could be redeemed, and that was by the way of the cross; Jesus took that way. Had there been any other way God would have provided it.

The disciples followed in the same way. The flesh resents sacrifice, and the only remedy for this is a true view of Jesus Christ. In the Gospels we read of the many who, being drawn to Jesus by His love and power, began to inquire, and even to follow, but on the first mention of sacrifice turned back, and only a few were willing to pay the price. What does our prayer life cost us? What does our message cost us? He laid much emphasis on this and the need of broken vessels. Illustrative of this thought, he reminded us that God built the temple on the
very spot where David had offered his sacrifice. God built His church on Calvary's sacrifice. He is not going to build a church where there is no sacrifice. Where our life is really laid down God will build. There is no greater word than yieldedness; if we were more yielded to God, we would be more yield to each other. We are privileged to proclaim this Gospel, but it will mean sacrifice; if not, God will not build. Before Jesus went to Calvary the disciples were always talking about the crown, but after Calvary they had a great desire for the baptism of the Holy Spirit. If we get the proper vision of Christ it will cure us of earthly ambition, and we will have only one ambition. God will do a new thing if we take a new stand and are willing to make the sacrifice.

Mr. Wyder, following Mr. Hamilton, spoke of the cross as the lowest and humblest place. The cross may mean something quite different to each of us, but God knows all about each one and the place where He has put us. He stated that Jesus had different ways of teaching people the way of the cross, and cited as illustrations that of Joseph and Job. In referring to the 53rd chapter of Isaiah, where the attitude of Jesus in His suffering is likened to that of a sheep before the shearsers, he stated that a sheep remains dumb even if the shears cut into the very flesh. Quoting the familiar words of the Apostle Paul in the third chapter of Philippians, “That I may know Him, and the power of His resurrection, and the fellowship of His sufferings,” he said that we are so willing to have “the power of His resurrection,” but are we willing to enter into “the fellowship of His sufferings?” Unless we are, our lives will remain fruitless.

Tuesday.—After a prolonged prayer service Mrs. Hamilton gave a very earnest talk in which she dealt with the thought of being offending spirits, quoting the following references: Psalm cxix. 165; Matt. xi. 6; Isa. viii. 14; 1 Pet. ii. 8. What is it to be an offending spirit? Not to be willing to go the way of the cross and to bear the shame of the cross; having the phrasology of the way of the cross, but not having the reality. It is heart language we want. There is danger of being onenced at having to take the lowest place—the place of the cross. Those who took offence at the crucifixion missed the resurrection and missed Pentecost. In the last day many shall be offended. The path of the cross is the test.

The Indwelling Christ,

The afternoon proceedings took the nature of short talks by several of the brethren.
Mrs. Cutler traced "The Glory of God" in the Book of Ezekiel. First, God’s glory filled the temple; second, the rivers flowed out. It is from a glory-filled temple that the water should flow out. If we want the river, we must have the glory of God in our hearts. We want to have the river, but are we willing for His throne to be set up in our hearts; to have full right of way? Moses was unconscious of the shining of his face, but the people saw it. The same will be true of us if our hearts are filled with the glory of God.

Mr. Hamilton gave expression to the thought that victory is obtained only as we acknowledge our failure and helplessness and see that in Jesus Christ only is our victory.

Mrs. Culver quoted and enlarged upon a few statements by Dr. Trumbull in “The Life That Wins.” She said, in brief, that “Christ in me” is the secret of a life of victory, and that if we lived a daily victorious life, instead of rehearsing our failures, we would be rejoicing because of what God has wrought. What He wants is absolute control of our lives; without this we cannot help but be absolute failures. Had the two disciples on the way to Emmaus not constrained Jesus, they would have missed the supping with Him. To live in the sweetest fellowship with Him we must follow their example.

In the evening, messages were given by Mr. Eicher and Mr. Hamilton. Mr. Eicher spoke on "Our Union with Christ," taking the physical figure of the temple as a symbol of our relationship to Christ. We are the temple in which God wants to dwell. He also pointed out the danger of becoming enwrapped in the possession of the gifts of the Spirit rather than the Giver. The greatest gift is love, and it is this which brings us into close and intimate touch with our Head, Jesus Christ. Using the illustration of the vine and the branches, he concluded by saying that there is no life apart from Jesus Christ, but by simply abiding in Him.

Mr. Hamilton then spoke on “The Christian Life as a Race,” taking as his texts 1 Cor. ix.24—27 and Heb. xii. 1—3. He said that the race is set before each Christian and that every missionary is a competitor. We are competing for an eternal crown, the condition of winning which is that we keep the body under. Many are slaves to their own desires. We have need of spiritual exercise. In the 11th chapter of Hebrews the names of those who had run successfully are given. Lot is not mentioned in connection with Abraham because he walked according to his own desires. In order to compete successfully we must put off every weight that would hinder us in the race.
Jesus ran "for the joy that was set before Him." This meant the starting of a new race in Christ. Men gave Jesus the very lowest place, but afterwards God gave Him the place at His own right hand—the place of honour. Comfort is found in the fact that both David and Samson are recorded in this list. They had been failures in human eyes, but they finally won out in the race. If the Lord could do this for David and Samson He can do it for us.

Wednesday.—Wednesday was the climax of the devotional meetings, the Spirit manifesting Himself in many receiving blessing. There were many ejaculations of praise as He found a larger place in our hearts. It was a happy conclusion to the previous days which had been spent in much prayer. He had been leading us on to higher ground and we were finding ourselves there.

The first message was given by Mr. Ramsey on "Receiving the Holy Spirit," based on 11 Kings 2, dealing with the story of Elijah and Elisha. When Elisha saw Elijah going up the mantle of power fell on him. In the same way, it is not sufficient for us to see Jesus on the cross only, but we must look beyond and see Him in the place of power on the throne.

Following, Mr. Culver brought us a very instructive lesson from the 32nd chapter of Genesis on "Spiritual Wrestling." The substance of his message was as follows:—Jacob is a type of the "old man;" while we cannot say that Esau is a type of Christ, yet it may be said that he is in the sense that he was Jacob's elder brother as Jesus is our Elder Brother. Jesus came and supplied for us that which would appease the wrath of God. After the wrestling, when Jacob had acknowledged that his name was Jacob (supplanter), his name was changed to Israel (Prince of God). The Word tells us that we are "kings and princes;" have we walked as kings and princes? But, we are also wrestlers, and as such we need the right garments. Ephesians vi. 10—12 suggests the proper equipment for this service.

The last speaker of the forenoon meeting was Mrs. Ramsey who gave a stirring message, giving prominence to the following points: 1. God wants trained workers, thoroughly disciplined to serve here and prepared to reign on the throne. God is seeking to prepare His people, and the training which He gives is not one of make-believe, but something which is real and genuine and touches our hearts and lives. 2. Real penitence is not doing a thing simply for the sake of pleasing, but it must come from the heart. She showed the responsibility of the time in which we are living, and that nothing should be taken for grant-
ed. 3. While the Holy Spirit tells us what to do, He does not compel us to do it, but He does give us power to do it. Would God ever do anything if He waited for a perfect workman? God, in His great plan, has chosen to use human instrumentalities. God is the only one who can prepare us, and if we are open to His preparation we must be willing to accept the reproach of whatever manifestation He may give us.

The rest of the day was spent in praising and waiting upon God, with the results mentioned above.

**Business Sessions.**

*Thursday and Friday.*—These two days were taken up with the usual business and election of officers and committees for the ensuing year, interspersed with short periods of prayer and presentation of requests as they came in from time to time. The election being over, the committees formed at the last convention to review the manual of Minutes and Rules, handed in their reports. This work continued until Friday evening.

*Saturday.*—Saturday morning opened with the usual preliminaries. The business session had just been entered upon when it was announced that little Ruby Eicher was stricken with plague. For several days previous it was apparent that plague was in the atmosphere, as the plague rats were being found from time to time on the compound. Acting upon the advice of the medical authorities, it was thought best to close the convention. As this goes to press we are all rejoicing because God has answered prayer in behalf of this precious little life, and is speedily restoring her to health.

Although our convention closed somewhat abruptly, still there are many things for which we must praise God. The weather throughout was delightful. At the beginning of the convention there was quite a change in the atmosphere, the cool nights seemingly toning us up for the day's work ahead. The entertainment of our large family was very efficiently handled by Mrs. and Miss Fuller, assisted by Mr. and Mrs. Lapp, to all of whom much appreciation is due,
REPORT OF AKOLA CONVENTION

Retrospective and Prospective.

As this marks the Twenty-fifth Anniversary of the Alliance work in India, we rejoice in taking a retrospect to review the extent of God's marvellous power and blessing in our work. In 1892 the Alliance took over an independent work in charge of Rev. and Mrs. Fuller at Akola, known as the North Berar Mission. In the same year a party of sixteen missionaries was sent out to this new work, some of whom are still on the field. At the end of two years, by the blessing of the Lord, there were no less than forty-seven missionaries under the Alliance in India, and two years later work was also opened up in Khandesh and Gujarat. While God has been gradually enlarging the scope of our activities, yet our missionary force has seemingly not increased in proportion. Results in India to the natural eye do not appear very large, but the sowing has been done with many tears and we are beginning to rejoice in the reaping of the harvest.

This year marks not only our Twenty-fifth Anniversary, but there are many indications that God is leading us forward into a new era of service. In many of our districts there have been gracious outpourings and many conversions, and instead of the one here and the one there, from a dozen people to a whole village, in some instances, are seeking Jesus. We are facing new responsibilities and difficulties, but with these God is giving us the added blessing. Not only is He convicting the heathen and showing them their need of being born again, but He is drawing the hearts of the missionaries into closer fellowship with Himself and with one another. In beholding these things and viewing the present situation around us our hearts are encouraged as we look out upon the horizon. As we note the increase in knowledge among the people, we are confident that the Gospel still is the one great solution of all the problems of Indian life. With this in mind we are buoyed up with hope and courage as we peer into the future, and feel assured that God has great things in store for us. We beg our friends everywhere to unite with us in the great effort of self-sacrifice and prayer that God may be pleased to use His servants and His Message to unveil His plan of salvation to this race.
The Brownie's Bath.

Has anyone ever told you little white-skinned folks about the way our "brownies" out here in India, bathe and "clean up?" Perhaps you think that on account of their dark skin and black glossy hair, they don't need to bother about washing—but just listen.

Yesterday afternoon, I went to see the river, which was just brimming full of dirty water, and in which sweltered great, big, sleepy-eyed, horny water buffaloes. Before I got to the steps which led down into the water, I heard loud chattering and laughing, so I hurried along, and can you guess what I saw?

About a dozen nice, little, brown girls standing in the muddy water, washing their clothes; their faces, and their hair all at the same time, and mind you they didn't have a bit of soap or a single towel, so you see they are far, more economical than you homeland children are!

Hoping to have some fun, and at the same time a chance to speak to these little maidens, I descended the steps, picked up an old rusty "dipper," and proceeded to pour some of the dirty water over the head—the only visible part—of a girl about ten years old, but she darted from me like an eel, apparently frightened of the new missy Sahib. Her companion, however, wasn't a bit "scarey," so I had the pleasure of rinsing her hair, and she never said a word when the water went into her ears and mouth! When I took my departure, she said Salaam very respectfully, heartily glad no doubt, that her would-be friend wasn't a fixture!

I mustn't forget to tell you that these little Indian girls, use quantities of thick oil on their hair, so, what would be beautiful, curly hair, appears like the top of a newly-polished American stove!

Why, I don't know, but they don't like curls, as most little girls do, so they do all they can to keep their hair straight and "sleek."

Anyhow, they are very dear, little children, and Jesus included then when He said "Suffer little children to come unto me," so won't you please pray that they might be led to the Saviour, who can cleanse their hearts from sin and make them white as snow.

J. E. Skelly.
THERE comes the story of a ‘sati’ from Shahabad in Bihar. It does not differ from the cases of ‘sati’ which were common before Lord William Bentinck legislated against the practice but the story must seem strange to those who think that education and enlightenment make such rites impossible in the present times. About the end of July, a little after midnight, a young Rajput named Kapil Rai, aged 28, died after a protracted illness in village Piania, a few miles off from the town of Arrah. The widow Pankuertl age 20, in spite of repeated remonstrances and resistance of the females of the house, managed to struggle out of the house and proceeded to the cremation ground which was about half a mile south of the village. It is alleged that several persons of the village followed her, that fire broke out suddenly of itself from her legs, and that she jumped upon the pyre of her husband which was not then ignited. The villagers and relations of the deceased wanted to prevent her, but they could not do so as she threatened to curse them and bring death and destruction to them. Thus, the pyre was aflame and both the deceased husband and the leaving wife were reduced to ashes. The next morning some one lodged information at the Thana and the police made an enquiry into the matter. Seven persons were sent up on the charge of having abetted the suicide of the widow. Two of the accused were discharged after the preliminary inquiry by the Deputy Magistrate, while the others were committed to the sessions. The case against the latter also fell through for want of sufficient evidence.

Every reported case of ‘sati’ is founded, more or less, on the same circumstances as those of the present case. The wife immolating herself is usually young. She devotes herself passionately to the tending of her sick husband, and she loses all self-control when she realises her widowhood. In the day of Satism, few would dare oppose her if she wanted to burn herself on the pyre of her husband, for such an act was regarded by the ignorant as the most sacrosanct on the part of a widowed wife. Indeed, the whole countryside would assemble to see the ‘sati’ marching to her doom, amidst the deafening noise of drums and conchshells. The old women would bless her and the young ones salute her, and, for many a year after the deed, would her name be a household word of the village for chastity and piety. Decades of education have not yet completely changed the Hindu
attitude towards the practice of 'sati.' When we see professedly advance d organs of Hindu public opinion report isolated cases of 'sati' under panegyrical headlines it is not to be wondered at that the ignorant and superstitious multitudes still retain a secret feeling of veneration for the custom.

However that may be, the psychology of 'sati' is quite obvious. The practice owed its origin to the same causes which led to the prevalence of the murder of female infants. The extent to which female infanticide prevailed half a century ago in Northern India was clearly shown by the Hon. Mr. Stratchey in his speech introducing the Bill which afterwards became Art VIII of 1870. The fact is, among certain castes, women, from time immemorial, have been regarded as chattels and valued chiefly for their capacity for drudgery. The condition of widows—especially young widows—has at all times been most pitiable. They are generally treated as family drudges, and being supposed to be practically dead to the world, are expected to lead a life of absolute self-denial. To the young widow, the prospect of such a life is enough to goad her to despair and self-destruction. Thus, the custom of the 'sati' is due primarily to the low position assigned to women. That the custom will, in the course of time, entirely die out, goes without saying. The disabilities of widowhood have been removed by the passing of the Widow Remarriage Act—a measure which will ever bear witness to the beneficence of British rule. But for it, the terrors of 'sati' would have haunted Hindu womanhood and made its condition deplorable in the extreme. To put the matter briefly, the 'sati' is an abnormal and unnatural social custom, due to perverted notions about the inferiority of woman. It remains for those who possess any influence over Hindu society, to brighten the lot of Hindu women, so that morbid tendencies may pass away. First education and then the removal of such customs as early marriage and compulsory widowhood, are essential steps to the advancement of Hindu womanhood. In the province from where the present case of 'sati' is reported, every two women in a thousand are widows. Between five and ten years, the highest percentage of the married and the widowed is recorded in that province, being 194 and 11 per thousand, respectively. Again, 50 per cent, of the girls of Bihar and Orissa between ten and fifteen years are married, and no less than 25 per cent, are widows. In the light of these figures, the recent case of 'sati' does not come as a surprise.—Indian Mirror.
In the times that Moses was learning the Arts of Egypt, and on to the time that David was watching his sheep on the hills of Palestine, the Aryan people were coming into North India and spreading their influence, education and civilization among the aborigines. At first these people worshipped sun, moon, sky, dawn, wind and fire. To get a hearing with these gods, they prayed by charms, and made rude sacrifices of food and drink placed on the ground for the gods to partake of. All these acts required knowledge, so the learned class gradually became the priests. They also worshipped departed ancestors, whom they thought to be the care-takers of the family, so they provided sustenance for them to keep their favour. Their acts of sacrifice and worship grew into a ritual, and the priest could be of only the one class, the Brahmans which gradually stiffened into a caste. Then they taught that these Brahmans spring from the mouth of God, the warriors or soldiers from the arms of God, the traders and farmers from the thighs of God, and the servants from the feet of God. So these four were made of God, and all other castes that have sprung up are man-made.

They called God Brahm, who was Truth, Knowledge, Power and Love. This was the highest state to be attained; but since this could not be attained they introduced idols on which to concentrate their minds in meditation. There were two ideas prevalent about God; first, that this Brahm is everything, and everything is Brahm, or Pantheism, So man must realize that he himself is a part of God; that nothing we can see or feel is real, but only Brahm is real. (These old heathen ideas are dressed up a new, and taught to-day by Christian Science and others, that man is divine, and everything, materials, pain, etc., are only imaginary). Second, that Brahm is the Supreme Spirit separate from his creation; that man is only a minor spirit, a spark from the big fire and not at rest till again united with the original.

They thought of salvation being in three degrees, being in the presence of God, being near God, and being one with him. These were attained according as a man would control himself and live righteously, thereby gaining merit. A little later, perhaps about 500 B.C., transmigration and karma began to be believed. These mean that a soul would be reborn hundreds of
times, perhaps in plants or animals, till it was worthy to be released from necessity, and be received back into the divine source; and that all a man's capabilities, character, wealth, etc., where the result of deeds done in a former birth. The god of death would come and take the soul away in his conveyance: a male buffalo then would sit in the judgment and assign the punishment according to the evil deeds. After a time the soul would be reborn in some creature high or low, as the man had done good or bad, or according to his merit. If he had lived very righteously, he would go at once to God, which was the highest place; but if his merit was a little deficient, he would stop in heaven till his merit was exhausted, then would fall down and be reborn.

Still later the idea of triune God was formulated, as Brahm, the Creator; Vishnu, the Preserver; and Shunker, the Destroyer. These would be incarnate at different times under certain circumstances; as, for instance, when Brahmans in their penance, or cows, were greatly troubled, then Vishnu the Preserver would be incarnate in Ram or Krishna. At first, about 500 B.C., these were only counted as great human heroes, but after two or three centuries they were looked upon as incarnations. As to creation there was no idea of evolution, but Brahm had created all things, just as a child at play will make different things. The order of creation was, water, earth, trees, food and man.

In these ancient times the people travelled much, even by sea, and traded in distant lands. The women were educated, and had a voice with man. Even a part of the Vedas was written by women. One woman was an expert mathematician. Child marriage was not in vogue. A woman could decide whom she wanted to marry. The men seeking her would collect and she would place a garland on the neck of her choice; or the one doing some great feat would be chosen. Widows were allowed to remarry till about 200 A.D.

These were the times of the highest civilization of India. When other peoples, as the Moslems, began to overrun the country, the Hindus began to marry their girls young so as to prevent their being carried off by the invaders. They also began to look upon travel to other countries as defilement, and so in many ways began to deteriorate. They increased their number of gods, and idolatry became rank. All of these things have held sway till very recently, but the shackles are rapidly being broken.—John I. Kaylor, in Missionary Visitor.
PRAISE AND PRAYER.

AKOLA.—Praise that the annual Marathi Bible-examination of the mission catechists and Bible-women was so satisfactory.

— that the annual Marathi convention for the mission workers and the local and Indian Christian community was so fruitful.

— that the following Missionary convention was a time of such deep blessing and pervaded by such a beautiful spirit of love and unity.

— that Mr. and Mrs. Moyser, due a month ago and Miss Ethel Wyeth, due two weeks ago, have at last arrived safely in Bombay and will soon be with us.

— that darling baby Eicher is doing so splendidly, and that no other case of plague has appeared on the mission premises.

Prayer that the plague may be altogether stopped.

— that the spiritual work commenced during the conventions, may go on unceasingly throughout the year.

— that Ratnaker M. Dhiwar, the senior catechist at Akola, who has been very ill with pneumonia, may quickly and fully recover his strength.

CHANDUR.—Praise for many that are willingly listening to the gospel.

Prayer that there may be a real breaking away from heathenism and turning to Christ this cold season.
— for some Christian families who persist in bazaaring or Sunday and in other ways disregard Christian principles.

— for a Christian man who stands alone and in great perplexity, is also possibly in physical danger.

— for a woman in a heathen village who worships the Lord Jesus, having given up idolatry, that she may soon step out and be baptized; and for many others in, more or less, a like position.

JALGAON.—Praise God that none became affected with plague from Akola convention.

Prayer that the plague which has lately broken out in Jalgaon town and district may not hinder our touring.

— for a new, fresh outpouring of the Holy Spirit upon us for the work of touring. A man who goes with us plays a native instrument drawing great crowds.

— that through him some may be drawn to hear the gospel and be saved.

PACHORA.—Praise God for promise of a new tent for touring:

— God for promise of souls.

Prayer that the answers may be received.

SHANTIPUR.—Praise God for thus far keeping our Christian people from plague while the surrounding villages have had to suffer from it.

Prayer that the eight families may be kept continually from it for the Glory of His Name.
LIFE CONTRASTS

IN 1839, when Royal Gould Wilder, missionary to India and founder of The Missionary Review of the World, was graduated from Middlebury College he divided first honours with his classmate, Foote. Strange to say, both had been born in the same year and on the same day.

Foote became a lawyer and rose rapidly in his profession. He amassed wealth and married a young woman of singular beauty. But in the midst of his prosperity, death took both wife and daughter from him, and overcome with sorrow, he blew out his brains.

When Wilder turned from flattering prospects at home to devote his life to India, Foote, his twin-honour man, had said to him: "Why bury yourself among the heathen, Wilder?"

Wilder worked in India more than thirty years, preached in more than 3,000 cities and villages; scattered over 3,000,000 pages of tracts; gathered into schools over 3,300 children, of whom 300 were girls. Was not his choice the better?—Selected.

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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