THE LORD BE WITH YOU ALL.

Though parted now, our spirits meet
On this time-hallowed day,
With interchange of greeting sweet
To cheer us on our way.

And we, with earnestness can wish
God's blessing each for each,
And breathe a prayer that winged by faith
His temple courts shall reach.

We crave the sunshine of His smile
The guidance of His hand,
Through this refreshing "little while"
On this side Jordan's strand.

We want a fuller life in Him
And grace for all our need,
In Him then, let us wait in faith
And He will bless indeed.

Charlotte Murray.

EDITORIAL NOTES.

In sending out this first number of the India Alliance for the New Year, we wish to acknowledge the goodness of our Heavenly Father, and thank Him for the many blessings received at His hands during the year just passed, among which we may mention the few following:—Our Gujerati Field has been reinforced by the arrival of five new missionaries, good, live energetic men
and women who, though putting most of their time in the study of the language, are already proving helpful in the work at their stations; and we understand that their transportation and other expenses coming to the field have been met without drawing on the ordinary funds of the Board, which is cause for additional thanksgiving.

Though a goodly number of our missionaries have crossed the seas going home and returning to the field, no lives have been lost except those of Mr. and Mrs. Duckworth and family, though several others have been in grave danger.

Though exposed to plague and other diseases in many of our stations and general unhealthiness of the weather during the prolonged rains, all of our missionaries have been spared, none were prevented by illness from attending our annual convention, and all are now, so far as we know, able to be at their usual work.

Though mails have been occasionally lost, allowances and money sent through the Board have come regularly each month, and in good time, the only loss being that caused by exchange which at present causes a shrinkage of the amount which reaches us.

Nearly every station reports crowds of people willing and ready to listen to the gospel message and there seems no lack of interest, in some places sitting far into the night discussing the truths they have heard with the missionary or his helpers. A good sign is that most missionaries find a greater demand for gospels and Scripture portions than for any other book or tract they have for sale. While missionaries in some places are still sowing the gospel seed, in others, harvests of souls are being reaped and the outlook for the progress of the gospel in India was never brighter ahead.

We also wish to thank our supporters and Alliance Branches for their continued help by prayer and gift throughout the past year. No one realizes more than the missionary his dependence, under God, upon the prayers and gifts of His people, and how
helpless he is without them. It rejoices and encourages our hearts as we think how many are truly standing with us, side by side, shoulder to shoulder, bearing the burdens of self denial, unconformity to the world around them and sometimes even the blame and scorn of relatives and friends which are a part of this warfare for the advancement of the kingdom of God and the salvation of souls.

Dear faithful friends, what must our message be to you for the coming year? You have done nobly, have stood by us faithfully and truly, shall we say it is enough, no more could be expected from you? Then with you must rest the responsibility of saying whether we are to advance or retreat, go on halting and crippled, or with steady and increasing force.

God is calling for, not less, but more self-denial; more prayer; more men and women to carry His message; more, many more native workers; and more money. Time is short, so very short, He will soon come or we shall soon go to be with Him and the men and women who should hear the message are so many, and so fast passing away. Some one will be sure to ask, he or she always does, How long is this to last? The answer must be "until the war is over," then, and only then for the faithful ones, the victor's crown.

CHAIRMAN'S PAGE.

By Rev. M. B. Fuller.

Another month has passed and one full of opportunities and possibilities for the people of India. His Excellency the Viceroy and Mr. Montagu the Secretary of State have been busy receiving deputations of all classes and hearing their addresses and petitions. These deputations have represented the interests of the various communities, the Brahmans the non-Brahman
caste people, and the out-castes or "untouchables" of the Hindus; the Mahomedans, the Europeans and Anglo-Indians, and the Indian Christians. One can well understand the zeal of the Mahomedans in their anxiety to have their religious rights safe guarded, their mosques protected and their right of sacrificing animals in their religious festivals recognized and assured. They are but a minority of about twenty per cent in the whole of India, though in some districts they form a majority. They feel that in order that their interests as a community may be safeguarded they should have as many elected members in the legislative bodies as the Hindus although proportional representation, would give them only about one-fourth as many.

But the non-Brahman deputations are Hindus and they ask for separate representation, to protect themselves from the Brahmans, and the out-castes also Hindus ask for representation to protect themselves from the Brahmans and also from the non-Brahman caste people, who have so long oppressed them. Europeans and Anglo-Indians are quite naturally concerned to know who will look out for their interests if, "self-government" is too rapidly given to India for numerically they are a mere handful. Then the Indian Christians who form not more than one and a half per cent of the entire population including Protestants and Roman Catholics are rightfully anxious about the future of their community in case "self-government," which would mean government by Hindus and Mahomedans, should be at once or very soon granted to India, as the "Home Rule" party are so persistently demanding.

The idea of personal religious liberty is one so foreign to average Hindus, and Mahomedans and Parsees alike, that it is not strange, that the Indian Christian community feel the greatest concern about any changes which would lessen the protection which they now have. The British Government has been simply neutral in the matter of religion and servants of Government have to be very careful not to do or say anything that could be called proselytizing, but it has insisted upon personal liberty in the matter of religion, and a Hindu or Mohomedan, or Parsee
who met with persecution from his own people after deciding to become a Christian could appeal to Government and if he chose in open court before his relatives and the magistrate to be a Christian, the court gave him protection.

Missions have worked for more than a hundred years to prepare the people of India for "self-government," self-respect and the respect of the rights of others, the fear of God and the recognition of the great fact taught in the Bible that God "made of one blood all the nations that dwell upon the earth," and they have sought to break down distinctions of race and caste, and have taught the inalienable right of every man, whatever the social position of his parents may have been to make the most of himself and to hold any position which in fair competition he proved himself worthy to hold. There are many political phases of the question which we do not care to touch now. Our present plea is for the recognition of all classes, of the inalienable right of religious liberty for every individual, however humble he may be, and protection of the individual in the exercise of that right. No political reforms" which ignore this fundamental right can improve the condition of India as a whole. We welcome the progress made and would be delighted to believe, if we could see proofs of it, that India is ready for "responsible self-government" or "Home Rule" in the fullest sense of the term, as Canada is, but as we hear hear so constantly since the war began "It is a long way to Tipperary," and until the fundamental principles of good and just Government have been grasped and in some measure put into practice one can only wonder how much substantial progress has been made toward the goal.

We write three things for our home friends that they may pray for missions and their work in India and may also pray that India may soon be ready to take her place with Canada, Australia, New Zealand etc., as a self-governing part of the British Empire,
ALL afternoon the drums had been beating in the city but now it seems as if the sounds were coming nearer the Compound. Something more than usual was taking place. Our questionings for the cause were not for long, soon the drum beating and the shouting were advancing along the highway just back of the Workers, quarters. We went out to the road to get a better view of the procession. A little distance away were a number of shouting, dancing men coming towards us. Their attention was entirely given to one central figure, whose weird contortions brought forth fresh volumes of shouts and calls. The strange company is just opposite us now and it is seen that the man is drawing a little, gaily patterned cart, well lighted with candles. This seemed to gain even more attention than he. I wondered what this could mean, for it seemed so strange, and those men were so absorbed in their doings. However, when they observed us they stopped and the cause of it all was soon told. Plague had come to the city and the first victim had been carried down to the bank of the river to be burned that same morning. They believed that they had enticed the evil plague spirit into that gaily colored cart by special offerings, and now they were escorting him to the river where he would float away. I give you this little picture that you may see Dholka as it naturally is steeped in sin and superstition. When they were asked "why" they did it, the answer given, covers to a large extent India's bondage, "our fathers did it before us." But I have another picture I want to draw of Dholka, the "Nyack" of Gujarat, the home of our Boys' Orphanage.

It was while I was at Nyack-on-the-Hudson that I first heard of Dholka. The word-pictures so vividly drawn before us by the Dean of the Institute, as he related his experiences while there, made Dholka a reality long before I had set my feet upon its soil. When he was here the Orphanage was crowded with boys. Over five hundred filled every available space and kept all busy. Years have sped on and those "boys" are scattered throughout the province. Nevertheless, Dholka is to them "home."

A few months ago I came here to continue the language study. At that time the Bible-classes were in session and all were busy with their lessons. About sixty Workers gather here-
during the "Monsoons" for class-work. There was a real touch of Nyack about the place. The sun-rise Chapel-service, led by one of the class-men, the classes so ably cared for by Brother and Sister Hamilton and Brother Back, the bazaar preaching, the spirit of prayer and good-fellowship with the presence of the Master, brought a fragrant remembrance of the "Old Hillside; the nearest place to heaven on earth" to many former students.

But what of the Orphanage? About (34) thirty-four boys, gathered in from the surrounding district, are under the supervision of the founder of the Institution, Brother Back. They are just real boys, care-free, playful and happy. They are much the same as those five hundred little chaps were, who were here when the Orphanage was full. How often those who "held the ropes at home" wrote for a little lad to support "who would become a worker for the Master." Who could have picked one then, or who can pick one now? But just look in on this company of young men at morning worship. Who are they? Why they are just "big" orphanage boys that is all. The Master of men has spoken to their hearts "follow me." He has chosen and they have obeyed. These are living answers to your prayers for the orphan-boys of Dholka. Each Indian Worker is a memento of someones victory at the throne and there are more to be had for the same kind of asking. I will tell you a little about some of them.

At present one of the Mission-boys of former days is assisting me in my efforts of untangling the Gujarati language. On one occasion I spoke in not very appreciative language of my efforts to unravel its mysteries. He seemed to understand, for then he told me how he had been gathered in from heathenism with all its darkness and hopelessness of sin. Others had gone over the same unyielding ground, they had kept on, and he was the fruit of their efforts. He had caught the vision, souls are dying all about us and they must be told. I saw it anew that morning. It was not the great mass but the individual soul awaiting the reaper. Someone had prayed that the boy they supported might count for the Master. Here he is lending such help as our early Missionaries never knew. Their teachers were just disinterested, raw heathen.

Another young worker stands out before me. He was chosen to take up a new out-station in a hard but promising locality. On the day following his arrival there, the headman of the village demanded an interview. He went to him as he was summoned. Then the headman proceeded to give him a sound beating. He took it calmly; and the next day returned to
the Mission-station. He told his story to the Missionary and then they decided to return together. The Missionary had a talk with the offending headman and then returned to the Station. The Worker stood true not disturbed by his unfriendly reception. God has honored him and to-day a thriving little school is a seal upon his labours. Someone prayed that their orphan-boy would stand the test for Jesus and he went through.

Jija recently passed on to glory. His life was a blessing to all. “Others” he lived for, and gave his life in the interest of others. It was the common thing to find him where some one was in need of help, doing all he could for his fellow-followers of the Cross. There are many others and each one is worthy of mention. Another is known to us as a “prayer-warrior.” Often before dawn he is in the Chapel on his face before God pleading for souls. These men are “meet for the Master’s use” in Gujarat. Have you thought your investment had not paid? One living witness for Jesus is worth the entire investment of the supporters. And one of these men can be supported for (50) fifty dollars a year. But what of those who are not Workers? Where are they?

They are a mighty testimony for God and the power of the Gospel. I learned from one of the pioneer Missionaries that of all the five hundred or more orphans who came here, only one or two have shown any signs of returning to Hinduism. Each has been at liberty to choose. Some have lost the warmth of their testimony but Hinduism offers no inducements for their souls. No fuller testimony can be given as to the foundation laid by those faithful Labourers who founded this monument for God in Gujarat. An interesting little gathering occurred recently at Dholka. The Missionaries in charge knelt with seven of the “boys” to ask God’s blessing on the opening of their weaving shop. They had learned to weave in the Orphanage. Later they had gone to the city to make their own living there. Now they are returning to the old “home” to work for themselves at their trade. They prefer the old “home” ties to anything the world can offer. Others are waiting to come. What a testimony for Dholka! What a testimony to the Christ Who made Dholka Orphanage a possibility! Supporters, what interest on your investment in eternal values! Pray for the new Missionaries that they too may enter into these labours in all the fullness of Christ. That this year may be the best for the Master at Dholka Station and in the surrounding district.
AKOLA, BERAR, INDIA.

William and Mary Moyser.

DEAR FRIENDS,—I know that so many of you are wanting particulars of our trip back to the work, that I am taking this way of reaching you instead of writing personal letters.

We left New York on August 20th on the S. S.— The U. S. A. Government had held us up for four days because the steamer was carrying cargo of a highly inflammable nature, but finally after the 62 passengers had been notified as to the kind of cargo we carried and all expressed a willingness to sail we were allowed to proceed.

The vessel was nice, clean and steady sailing, but after seventeen days it was discovered that she was on fire.

On the afternoon of Friday, Sept. 7th Mrs. Moyser was sitting on the hatch when she saw smoke and also found that gas was coming out of one corner near where she was sitting; one of the crew was at once notified and he immediately informed the captain, who came personally and examined the place.

He said there was no danger whatever and we need not be afraid, but I noticed that he went at once to the engine-room, and got all the pumps at work.

That night there were three explosions of gas, and four of the engineers were badly burnt. The news was kept from the rest of the passengers that day and night, but early next morning I went on the bridge and asked the captain if the news was to be kept from the passengers that day.

The poor man seemed very perplexed and worried as he explained that the coal bunkers were on fire and the gas so bad that it would have to be made known that day.

He said, “we are now over 600 miles from the nearest point of land, and we are heading for it as fast as our damaged engines will carry us.” The sea was running very high and one could see that he had very little hope of making the port in safety.

I said to him, “Captain, I do not know what you believe, but some of us (there were 45 missionaries on board) believe in a-living God Who hears and answers prayers to-day, just as He ever did. We believe that God is going to take us to our desired haven, and we will stand behind you in earnest prayer and faith; we are also ready to help in any way you desire, should the need for our help arise.”
Just before we sailed from New York, dear Dr. Simpson had telegraphed to me Psalm cvii. 1-39 especially the 30th verse, and all the way across it was a comfort to us as we definitely claimed the promise from God in our daily prayers.

The S. O. S. signal was going all the time but we were out of the regular lines of S. S. travel. Travelling slowly until Monday afternoon we sighted the coast of South America, but did not reach port until it was too late to go in and so had to lie about two miles away from the town till early next a.m. when a pilot came on board and took us to our anchorage; the vessel was too heavily laden to enter the roadway, and so, cast anchor about a mile from the city.

In a little while the British Consul came on board and took us all out to his house to tea where both himself and his sister showed us much kindness. Arrangements were made in the city to put us up in the different hotels, while fire-fighters in gas helmets went on the ship to put out the fire. The night we went ashore, we could hardly see the boat for smoke and flames. It took six days before the fire was finally overcome and seventeen days before we could start on our voyage again.

Mr. Davidson the Y. M. C. A. Secretary, than whom no one could have been kinder, with his helpers gave himself almost entirely to our service while there, making arrangements for us to see the sights of the city and also the mission work of various kinds that is carried on in the place. I had the privilege of speaking in the fine school of the S. Baptists, also in the S. Presbyterian Church, and the Scotch Congregational.

All these churches have nice congregations of Protestant Christians, and it did seem good to meet these different Societies amongst the population of 200,000 Roman Catholics.

While there, Mrs. Moyser had a very severe attack of bronchial trouble. A medical missionary lady examined her very carefully and said that every particle of the bronchial tubes was highly inflamed. That night it looked, from the natural, as if Mrs. Moyser could never leave——but we prayed through, and I have never seen Mrs. Moyser make such a fight of faith.

Two days later thank God, when the same Dr. examined her, she said that a miracle had been performed as there was not a sign of it left in the tubes. She said, "I have never seen anything like this in my life." And so the goodness of God followed us all the way. Not only was Psalm lxvi. 12 fulfilled but also Isaiah lvi. 8. "Then shall thy light break forth as the morning and thine health shall spring forth speedily."
On Sept. 21st at 6:30 p.m. we set sail again for Bombay via S. Africa. We passed the place where the dear Duckworth family sank, in perfect safety; touched Cape Town, staying only a couple of days; were there transferred to another steamer; touched at Durban and reached Bombay safely on the afternoon of Nov. 5th.

On the latter steamer we found Miss Wyeth who had left New York exactly a month after we did, and had reached Cape Town, just two hours ahead of us. We were of course glad to meet each other. After a few days in Bombay spent in getting some necessary things we proceeded on our way to Akola, where we received a royal welcome from our dear Indian Christians who were on the station ready to greet us and load us down with flowers.

The missionaries who were in Akola were at the station also, and it did us good to see them all once more, but some of them especially Mr. and Mrs. Fuller looked worn and tired, as they had been heavily pressed with work, besides having the awful scourge of plague even on the very compound and in the mission bungalow, so remember us all in love and prayer.

We received so many letters of welcome both from our missionaries and Indian Christians, that our hearts were much encouraged by the manifested love and interest that they showed in our welfare.

Many told us that they had been praying daily that God would bring us through in perfect safety, surely their faith had been tried, for our boat was fully a month overdue, and not a single word had reached them from any place from the day we sailed from New York.

We must not close without saying, that some of the officers of the boat, confessed that we were only saved through an interposition of Divine Providence. It was good to hear even that much these days which are truly “man’s days” when men believe that they can settle everything by their own strength.

Pray much for us for an outpouring of the Spirit of repentance, and saving faith on the Lord Jesus Christ upon the people at large, and for a fuller ministry for our own Indian Christians, that the coming of the King may be hastened.

Your brother and sister in Christ,

P.S.—Please accept this as a personal letter.—W.M.
DEAR MRS. RAMSEY:—I feel ashamed that I have not sent "items" for praise and prayer in response to Mr. Ramsey's post card. Not that I had none to send but I allowed many things to come in and crowd it out of my mind, when I did think of it interruptions came and so not one item has been sent.

Now I have news to tell you which will gladden year hearts and I am sure you will wish you could spend a little time with us. The Lord has been pleased to pour out His Pentecostal blessing on one of our members of the English Church.

We started "waiting" and at once the Lord began to work in the hearts of the people, and one of the least likely to receive such a blessing, was the first to be chosen. Oh, Mrs. Ramsey, it is simply wonderful what God has done for her. I never saw any body humble and surrender as quickly as she did.

She was so hungry that she let everything go—husband, children, home—to seek Jesus, and the Holy Spirit soon met her. At times the joy comes in, in such floods that she has to cry out, "Stop Lord! Enough! I can hold no more! I will burst!"

She has great burdens of prayer for the salvation of souls. Lately she spoke and sang in tongues for an hour or more. Her husband has decided for Christ and the change in her is so great that it is speaking to her neighbours. There are five others who are desperately hungry and seem on the the verge of receiving their Pentecost. The sister of the one mentioned above, has, also begun to speak in tongues, and she too gets great burden for souls.

We are going to have a meeting at 8 o'clock in the house of one of the very very hungry ones. God is beginning to do so much in each individual heart, and laying the same burden on each, that we believe there is going to be a mighty revival. Even the seekers are going out in couples to visit the ungodly and the Christians who are cold; so what will it be when they get filled with the Spirit. I had D. . . . attend some of the meetings, hoping that he may get revived again for as you know he has lost his "axe-head" and is cold and dead; one night he was quite broken up and we trust he may go deeper and deeper yet. Each night there is some new thing done in each individual.

We never urged Pentecost on these dear people, they read it in Acts, and came to us asking if they waited on the Lord would He meet them with Pentecostal power. We said, of course He would, and so they began; they were much astonished when the Spirit fell for it was all so new to them, but they yielded sweetly.
They know nothing of the strange things one hears of in other places nor need they know of them; it is an inspiration to see their genuineness and simplicity.

You may put this news in a nutshell for the item column, if you feel led to do so.

With love

Yours in Him

C. RUTHERFORD.

CHRISTMAS BERTIE.

E. Mildred Patten.

"CHRISTMAS comes but once a year," but it comes everywhere, in dark, sad Africa where people still sometimes kill and eat each other, in China, the land of opium dens, in Japan where the houses have paper windows and the cherry blossoms and the little women with bright coloured fans make everything look like a pretty picture, in India where the children fall down and worship ugly looking idols, Christmas Day comes in all of these lands, but how sad it is that many do not know it yet, and know nothing about the dear Lord Jesus, God's beautiful Christmas gift to the whole world.

One day, eleven years ago, in a little bungalow with thatched roof under a bright, sunny Indian sky, a beautiful Christmas present came, it came a day late to be sure, but then, everything is a little behind time in this slow-moving land so it didn't make the least difference, because it was such a nice present when it got here, that we all thought it was worth waiting for. I'm sure you could not guess what it was so you will have to be told, it was a fat dimpled little baby boy and the dimples are there to this very day and can be seen every time "Christmas Bertie" smiles which is most of the time, because he has always been a smiley little boy.

Bertie's early career was interesting for he cut a tooth, had measles, and was vaccinated before he was four months old, that
was enough to kill most boys but Bertie got through it and kept right on cutting teeth but it was a good thing for him that he did not have to have measles and be vaccinated with all the other teeth.

Bertie was always a gentle little boy and when he began to prattle in a mixture of Marathi and English and tried, one day, to drive a stray hen out of the house and said “nig” (an emphatic Marathi word used to tell a dog to “get out”), it never dawned on the hen that this gentle creature had anything against her and so it failed to make any impression.

In due time Bertie had to go to school and this is such a sad time in India because it means leaving home and going a long way off to some place where there is a school for European children, and for many months not a dear home face can be seen. How bravely the children say the last good-bye and try so hard not to cry because that would make mother and father feel so bad. But Bertie had a big brother to go with so it was not bad, and instead of going to live in the big school with a lot of strange boys, they had a nice house to go to where the children of the Mission all lived together and some “Aunties” tried to take the place of mother while they were away from home.

Bertie never goes to bed without giving soft little “pussy-cat” kisses to the “Aunties,” his heart is so full of love that he could not hold it all till morning, and I am sure the “Aunties” could not sleep well without the kisses.

Bertie never makes a fuss about anything, when he comes first in his class he smiles, and if he does not get quite to the top he smiles anyway, and when he comes bursting into the house his merry smile is “catching” and makes everyone feel like smiling, too.

Bertie and the other children who live with Auntie Lothian in Sans Souci, the name of the nice home God has given them, save some of their spending money to help support one of the little brown babies in Bethany, the home for babies in Khamgaon. They do not have many pennies all their own, but a goodly number always find their way into the missionary box to help take care of the little brown girl, who, if no one had given their pennies to take care of her might have grown up worshipping idols, because she never would have heard of Jesus, God’s beautiful Christmas Gift to the whole world.

Perhaps some of the children who read this would like to give some of their pennies to help the Sans Souci boys and girls take care of their brown baby.
THE PRESENT POLITICAL SITUATION IN INDIA.

An open letter from the National Missionary Council to Missionaries in India.

At a time when situation of public affairs in this country gives occasion for great anxiety, the National Missionary Council respectfully asks the Missionaries throughout India to make the public affairs of the country a subject of the most earnest prayer, that God may give to our rulers wisdom and strength, and to all who take part in political deliberations a spirit of calmness and reasonableness and single eye to the better government of this country in the interest of all its inhabitants both the great and the small, the powerful and the weak, the educated and the ignorant.

Further, we would ask all Missionaries to consider afresh the great ideals for which, in the providence of God, governments exist; and to let those principles dominate and control their own thinking in these times of controversy, and, when occasion requires, to make these principles clear to others. It is as much an ideal of good government to provide to every one of its subjects the opportunity for the development of his personality, as it is to provide for the whole body politic the blessings of order, peace and justice.

The former of these is an ideal of good government because the better the individual citizens are, the better is the whole State. As the messengers of Christ we teach the freedom of men's will and the responsibility towards God and man which attaches to that freedom. We teach that our Lord came that men might have life and have it more abundantly. We are well aware that nothing adds more to the richness of man's life and to the development of his personality than responsibility. Among the responsibilities which thus draw out the best of man's powers is responsibility to his nation for its good government. Accordingly one result of our work will be to make men fit for, as well as desirous of taking their share in the burden of responsibility for their country's welfare. We ask our Missionary brethren to fix their eyes steadily on this implication of one of the most fundamental elements of our teaching.

At the same time Christians have ever taught "the powers that be are ordained of God" for the special purpose of maintaining equal justice between man and man and of giving security of life to all. The larger the proportion of the ignorant
and the poor in a State, the greater is the need for efficiency in the administrative government. For under weak or corrupt governments it is the poor and ignorant who suffer.

Again even those who are most concerned for the development of the individual should reflect that in the absence of order and justice the great majority of men are deprived of the opportunity for that development, and often of liberty itself.

It is the duty of Christians continually to keep before their minds these two great ideal purposes of government, the encouragement of free developing life and the maintenance of equal justice; to labour to get them understood by all men; and to pray God to enable the Government of each country to realise them more and more.

The contribution of the Missionary body to the governance of India should be the same, in character, as the contribution which the Christian Church makes to any State, namely to awaken men to their responsibility towards their fellow-men and towards God, to fit them to take and to bear that responsibility, and to offer for their acceptance the closest bond of unity between men and classes, the unity in Christ.

Finally the Council would ask the Missionary body to commit the issues of the present time to God in the full confidence of faith and hope, knowing that He who has called us to be fellow-workers with Him is working in us and in others towards the fulfilment of His eternal purposes of God.

THE SPIRITUAL LIFE.

"Don't Look."

"Who is blind but My servant? or deaf as My messenger that I send? who is blind as he that is at peace with Me, and blind as the Lord's servant?" Isa. xlii. 19. R. V.

These words were spoken primarily of the Lord Jesus, the pattern Servant, Who humbled Himself and became obedient unto death, even the death of the Cross; but they also describe those who have followed Him to Calvary, found peace with God through His blood, and accepted His Cross as theirs. Those who are joined to Him as the Living One, and now through the supply of His Spirit, seek to walk in His steps, not looking at the outward appearance of things around, nor judging after the sight of the eyes, nor deciding after the hearing of the ears. (Isa. xi. 3, R. V. m.)
The life in union with the Risen Lord means that we are willing to be "blind" and "deaf" to all but God. Seeing with the outward eyes, but inwardly unmoved because of the heavenly vision. Hearing with the outward ears, but deaf to all voices, because of the inward voice of God.

How are we to maintain this blessed blindness essential to those who would be faithful in all his house? God gives us some of the conditions by the mouth of Isaiah.

"He that...stoppeth his ears...and shutteth his eyes from looking upon evil;...Thine eyes shall see the King." Isa. xxxiii. 15, 17. R. V.

We must learn to stop our ears, and shut our eyes if we are to live day by day seeing the King, and be honoured to carry his messages.

"Don't look" at anything God has forbidden.

"This woman saw that the tree was good for food, and that it was pleasant to the eyes, and...she took." Gen. iii. 6.

The eyes need vigilant keeping if we are to walk in the light as He is in the light, under the sprinkled blood. The victory must be won over the first look. Not one glance must be permitted when the enemy tempts. Don't look even at books that you are not sure about. God will keep us if we shut our eyes!

"Don't look" at the earthly difficulties.

"Saul said, Because I saw that the people were scattered from me, and that thou camest not...therefore said I, the Philistines will come down now upon me.. and—" 1 Sam. xiii. 11, 12.

It is fatal to look around and at consequences, especially in times of crisis, or it will be impossible to be still, and wait God's time for deliverance. "Jesus came to them in the fourth watch of the night" (Matt. xiv. 25). It is always His way. God is never behind time! However dark the path may be, wait; do not go before him, don't "force yourself" like Saul. Shut your eyes, and trust. "The crisis demands action," we say! Nay, "dwell in stillness and wait for clearness"—wait until you are sure of the will of God, and leave the "Philistines" to Him.

"Don't look" at the threats of the enemy.

"Jezebel sent a messenger unto Elijah, saying, so let the gods do to me.......if I make not thy life as the life of one of them,......when he saw that, he arose and went for his life." 1 Kings xix. 2, 3.

The mighty prophet of Mount Carmel fleeing at a woman's threats! He only looked at the enemy, listened, and fled from his post. Don't look at the roaring lion,* or flesh and heart
must fail! Hide in God, and stand unflinchingly in Him. "Stand still and see the salvation of God."
"Don't look" at another's circumstances.
"I was envious......when I saw the prosperity of the wicked. Until I went into the sanctuary of God; then understood I—"Psa. lxxiii. 3, 17.
How many have questioned the strange dealing of God, that affliction comes to his children, and apparent freedom from trial to the children of this world. David said his feet had well nigh slipped because he looked and envied. It was after he went into the "Sanctuary" that he was able to see things in their true light, and said "there is none upon earth I desire beside Thee."
"Don't look" at others' circumstances, temporal or spiritual and admit one doubt of your Father's love. "Whom the Lord loveth He chasteneth." (Heb. xii. 6.)
"Don't look" at the stormy sea.
"Peter walked on the water......But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, 'Lord, save me.'" Matt. xiv. 29, 30.
The walk on the water is just a picture of the walk of faith in blessed blindness. It is only possible as long as we "don't look" at temptation, but keep under the sprinkled blood; "don't look" around, and admit fear of the Philistines: "don't look" at the roaring lion,* and be frightened from the post of duty; "don't look" at others, and admit a doubt of our Father's faithfulness.
"Looking into Jesus" He will uphold us, and we shall walk in triumph on the stormy sea. We shall endure as seeing Him Who is invisible.
"Thou whom I have taken hold of......fear thou not, for I am with thee; look not around thee, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee." Isa. xli. 9, 10, R. V. m.
"My King, and my God...I...will look up." Psa. v. 2, 3.

* This is when he "roars" through others! 1 Pet. v. 8, shows another aspect of resistance in the direct attacks of the "lion," i.e., not through others. The same is true about the "Philistines." We have to "wrestle" against wicked spirits in their direct attacks on us (Ephes. vi. 12), and "don't look" at all outward things which would divert us from our standing in God, and our position of victory.

—Overcomer Reprints.
THE DACOIT AND HIS CHILD.

THE Indian village lay in darkness, and save for the moaning of the night wind through the tall pipal trees near by, all was silent. The Dacoit crept stealthily onward till he crouched before the door of a house where for a while he listened. The heavy breathing of those within told him all was safe. Cautiously he began his work, but although he exercised all his usual cunning the sleepers were disturbed; one demanded from within who tampered with the door, at which the man withdrew to a distance; but all was quiet again. Now untying the corner of his dhoti he drew out matches and a powder which he placed beneath the door; the match was applied and the smoke the powder emitted was carefully fanned into the chamber. Again the heavy breathing was heard and soon after the door was forced open. Giving vent to a peculiar cry Jakora—for that was the dacoit’s name—was now joined by his brother Kanita and the pair rummaged amongst the drugged forms of the inmates for the family treasure. Boxes were opened and doors forced; even bangles and rings were removed from the sleepers yet so perfectly had the drug taken effect that these operations were carried out undisturbed. Before the dawn, the brothers, their work completed were well away with their loot.

If it were necessary many such records could be told of these daring brothers Jakora and Kanita—Dacoits and organizers of crime, till one day the latter was arrested and sentenced to a long term in jail, leaving Jakora to continue his depredations alone.

After many years of fruitless search Jakora was run to earth. The Police made their plans well but even then, had he wished, Jakora could have escaped. He looked upon his wife’s wan face and caught another glimpse of their new born babe which caused feelings his rough nature could not control and so he lingered.

His looking and lingering placed him in the power of the Law. He was torn away from them both.

The Law has a long memory and at the Trial many crimes were laid to his charge; crimes many of which he could not disprove; sentences in the aggregate of eighteen years were passed upon him which he received without a tremor; but catching sight of his sickly wife caressing his precious child he would have fallen had not the stalwart policemen pulled him up short. Moaning and with tear-dimmed eyes the fierce robber was led away! Thus they parted. From behind prison bars young Hathara...
grew up to know his father, till even that privilege was lost to him early in the untimely death of his mother.

Could it have been wondered at if he too had grown up to be a Dacoit?

Kanita—brother of Jakora, had by this time been discharged and took over the care of the young orphan, removing into an adjacent Native Indian State.

The Salvation Army had begun its work amongst the Criminal Tribes of the district, Kanita was one of the first who presented himself for admission into the Settlement; his records were black, in spite of which he was fixed up with a home and employment of an honest character—perhaps for the first time in his life. His family including young Hatharu were also admitted, the children being put into the hands of the Salvation Schoolmaster.

Happily the years pass for the redeemed family; but Jakora still lingered behind the high prison walls.

One morning an application bearing his name was received at the Settlement Office. As the place was getting over-crowded it was returned with the suggestion that a vacancy could be found in another Institution some distance away. But the applicant steadily refused to be sent elsewhere, preferring to finish his four years in jail than be separated from those he claimed as kinsfolk.

His case was reconsidered, and his application granted, and one day Jakora, Dacoit, loaded with chains and between two tall policemen was brought to the Settlement. With the man was brought a catalogue of his crimes.

Crowds of Settlers gathered around the new arrival and remarks of various kinds were passed, while the superintendent asked the man of his future intentions. One young settler got very near and gazed lovingly upon him, but was speechless. The Dacoit glanced round and as his eyes fell upon the saddened face of the boy standing by, a thrill of recognition passed through his frame. He saw in this lad his long lost son Hatharu. His eyes too filled with tears and e'er the manacles were taken from his hands or feet the two were locked in embrace.

Hatharu had found a father while Jakora, Dacoit, had found his son.

We leave father and son to their new found happiness and in parting with them breathe a prayer, that they both may long enjoy the safety, security, and salvation to be found in the Salvation Army Settlement.—War Cry.
TALES OF JUGGUNNATH.

The images of Sri Krishna, Balbhadra and Subhadra were fashioned by Viswakarma out of a log found by King In- dradumnay. It had been cast ashore by the waves. The King gathered all the carpenters and ordered them to work on the log. But their chisels and mallets were of no avail. At length the King in despair appealed to the supernal powers. As a result the divine carver was sent down, but after a fortnight's isolated work vanished, leaving three incomplete images made from the waist upwards. They were properly installed in a temple which in course of time became a religious centre to the followers of Sankaracharaya, Ramaunja, Ramananda, Kabir, Chaitanya and Nanak. Even Sikhism found consolation in doing homage to Jagan Nath. It is said that Ranjit Singh bequeathed the famous Koh-i-noor, but his son withheld the gift.

The endowments bring a total income of Rs. 4,65,000, and the offerings swell into Rs. 9,00,000. Gold, silver, precious jewels, are freely bestowed by the rich.

The images, being made of wood, require periodical renewal. A veil of impenetrable mystery is drawn over the operation. The priests who are in charge seek a nim-tree in which no crow or other carrion bird has perched. The idols are prepared by the carpenters under strict secrecy, and when the main parts are completed, entrusted to the priests, who are protected from all sorts of intrusion. A boy is selected to take out from the breast of the old idol a box containing something mysterious, which with scrupulous care is transferred to the renovated image.

First comes the Snan-jatra (on the Purnamashi day), when the images are bathed. They naturally become discoloured. New paint is put on, and they are ready in rejuvenated aspects for public worship three days before the car is dragged by the pious believers. The day is known as the Nabajauban day. Those who come to Puri to join the car procession usually manage to be there on this day. The glimpse of the idols in new attire is essential from the point of view of religious bliss.

And now the crowds have dispersed, man, woman, and child are hurrying back to their homes, each carrying a sacred relic to sanctity and sweeten their domestic surroundings. If the vision and worship of Jagan Nath implants a new ideal, and adds a fresh impetus on the upward path, perhaps their journey to the shrine, through the heat and mire, will not have been in vain.—From a Hindoo Paper.
"They stood every man in his place round about the camp..."
(Judges vii. 27.)

These words describe the trusted position each given to of Gideon's three hundred in the Lord's battle with the foes of Israel. How very easy it sounds! They were simply given trumpets, empty pitchers and torches, and told to "stand where they were put" round about the Camp. But it was not such a simple thing as it at first appears to be. Every one of these men had been "severely tested" before they were trusted! If one of them had failed to obey, and "failed to stand," they would have destroyed the whole plan of the Lord for the deliverance of His people. The special equipment each needed was (1) deliverance from all fear, (2) implicit obedience to orders and (3) power to stand alone.

To realise the necessity of these three qualities we need to grasp the Lord's plan of campaign. Picture the position. A valley filled with the enemy, "like locusts for multitude" (Judges vii. 12), with merely three hundred men set around this vast camp in the dead of night. They were divided into three companies of one hundred each, but each company again separated in units, for "they stood 'every man' in his place round about the camp." Surely they needed entire deliverance from every trace of fear, faithful obedience to orders in accurate detail, and power to stand alone in the dark, with no support from the presence, or the voice of a fellow-soldier!

The Lord knew what He was going to do, and therefore tested the men He could trust. The sifting at the waterside was to get rid of the tearing ones. Since each man had to stand alone in the dark at night, with the foe all round them, how could they but fail and flee unless they had been tested beforehand? They must be able to stand alone at night, with no fellow-soldier near, and with no carnal weapon to fall back upon, but only empty pitcher and a torch! The Lord had also to get "fear" out of Gideon! The leader had to be free of fear as well as the three hundred.

A man fearless of the foe becomes fearless of men's judgment. When the victory was won, how some of the men of Israel misjudged Gideon? "The men of Ephraim said unto him 'Why hast thou served us thus, that thou calledst us not when thou wentest to fight with Midian?" Judges viii. 11. But Gideon quietly answered "What have I done now in
Comparison with you?'' What a rare picture of utter selfishness! He did not say "It was God who put you aside. It was not I who left you out!" All who would be trusted standard-bearers today in the Lord's battle must be ready to be misjudged, and to be held responsible for plans of campaign initiated by God in which they are but soldiers under orders. Like Gideon they must be content that Israel gets the victory, and God the Glory, whilst they themselves are reviled—or slain—there crown of glory reserved for that Great day when every man will have his praise from God.

J. P. L.

PRAISE AND PRAYER.

BHUSAWAL.—Praise for the work God has begun to do among the English-speaking people.

PRAYER that the fire may spread to the Indian Church, and also for a meeting we purpose having among the neglected servants and ayahs of the Anglo-Indian community.

CHANDUR.—Praise for a man in a village near our out-station who has just been baptised.

—For a sum of money received for the support of a worker.

PRAYER that some who are at the point of decision may decide for Christ and be baptised.

—That we may be guided aright and that souls may be gathered in this touring season.

DHOLKA.—Prayer for those who have not the necessary touring outfit, that it may be provided.

—That one may be healed of sore throat and cough, also that he may get out in the villages as much as other necessary work will permit.

—for a revival in the orphanage.

—PRAISE for God's definite work of healing in the writer's body, and his restoration from a serious touch of the sun.

for protection from serious illness on the compound during what has proven to be an exceptional year for fever.
PRAISE for the touring in Dholka. We are going into
a part of the Taluka which has not been worked
much; and need the power of God that Holy
Ghost conviction of sin may come.

GENERAL—That God may raise up many more men and
women in this country as workers in our Marathi
Field, and also send in money for their support.

PRAISE for the safe arrival of Mr. and Mrs. Peter Eicher
with their children, Mildred and Cyril also Mr.
Raymond Smith, Miss Backlund and Miss
Moore.

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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.

EDITOR:—Rev. WM. Ramsay, Chandur, Berar, India.

BUSINESS MANAGER and PUBLISHER:—Rev. S. H. Auernheimer,

Terms of Subscription in advance. Malkapur, Berar, India.

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Published and Managed: Rev. S. H. Auernheimer, Malkapur, Berar.

Edited by Rev. W. Ramsey, Chandur, Berar.