The India Alliance.
The Organ of
The Christian and Missionary Alliance
in India.

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SPECIAL DAY FOR PRAYER. LAST FRIDAY OF EACH MONTH.
Christian & Missionary Alliance.

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The affairs of the Mission in the field are administered by the Superintendent and a Council, composed of nine members of the Mission elected at the Annual Convention.

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

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

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

The financial basis of the Alliance is shown in the following article from the Constitution.

“The Alliance will require of all its laborers a spirit of absolute reliance upon God alone for support, guaranteeing no fixed salary to any missionary after reaching his or her field, but providing them such moderate allowances for their actual expenses and needs as the funds provided from the voluntary gifts of God’s people shall enable us to supply from time to time.”

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

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

Donations for the General Fund or for Special Purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. Wm. Franklin, Berachah Home, Grant Road, Bombay. Unless otherwise designated, donations will be put in the General Fund.

The India Alliance.

A monthly message from the Alliance Missionaries and 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:—MRS. WM. FRANKLIN. BUSINESS MANAGER:—REV. WM. FRANKLIN.

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The Odd Sparrow.


TWO sparrows for ONE farthing sold;
They may have been young, perhaps were old,
But they were valued enough to bring
The money from pocket of peasant or king.

FIVE sparrows, next, TWO farthings brought,
The poor little ODD one counted for nought:
That little odd sparrow may be you or I,
But the dear Lord will notice us from on high.

Then let us take courage and rest in His love,
For Jesus is coming again from above,
And no little odd one will He overlook.
The promise is written in His sacred Book.

He is coming in glory to reign on His throne;
The humble, the odd ones, He will claim as His own;
The poor in spirit, the contrite in heart,
Will make up His Bride to never more part.

There is no night in this city pure as gold,
No defiling darkness of sin, for no defiling thing can enter.
It is the beautiful home of the glorified;
All can enter whose names are written in the Lamb's book of life.

As we go the round of humble duties which make up our lives, how little we realize that the Master's hand is through them even now working out the eternal spiritual beauties of the Bride, notably the ornament of a meek and quiet spirit; this manifests itself in a stiffness of attitude towards God that stands in awe and knows He is God. It seems to me this is the lesson we are slowest to learn. Amid the fervour, zeal, and rush of work we sadly lack that calm waiting on Him that renews our strength. He has provided for our inward man being renewed day by day. He says, "They that wait on the Lord shall renew their strength." But instead of this waiting, there is rush, and hurried duties of every description. Satan takes care that the calls are urgent enough to cause us to rob God of His tithes. Let us be true in spite of every clamouring claim. Let us pause and have a few minutes in the audience chamber of our God, ere we dare touch the duty before us, and this a dozen times a day if need be. Only thus can the Bride be fitted for her home. If ye abide in Me ye shall bring forth much fruit, is our Lord's teaching. Let us then begin each day with a holy determination to defeat Satan in every effort to get us into such haste of spirit that we miss our times of communion with God. It is God's purpose that we should live to show forth the praises of Him who hath called us out of darkness into His marvellous light. He would also have us enter into the process of our own Bridal training by rejoicing in and praising Him for every cross and sorrow, as it is allowed by His gracious hand to touch us, and by welcoming the trials of our faith, the deep soul exercises through which He leads us with such unerring wisdom and sustaining power, glorifying His name in and through us. "It is the glory of the Bride that He can do as He will with her. She has lost even her name."

THE BRIDE AND HER HOME.

R. N. P.

The city had no need of the sun; for the glory of God did lighten it, and the Lamb is the light thereof. Rev. 21: 23. The city lieth foursquare, consumption of the foursquare love of the Bridgroom which, in its breadth and depth and height and length, now envelopes His own here below. His own are those who having laid down the arms of rebellion of sinful self, have come in deep penitence to the foot of the cross and have been made anew by the Spirit of God from above; who now live, walk, speak and pray in the Spirit, and watch and wait for the coming of the Bridgroom.
Station Notes.

AMRAOTI, BERAR.
Mr. Dinham.

It is now a little over three months since I came to live at Amraoti, and therefore I have not seen enough of the work to write a very lengthy account, but will give one or two items that will perhaps be interesting.

Some of our Native Christians are living bright and good lives, daily bearing testimony to the work of grace in their hearts. Others are living on a lower plane, and the workers here have much need of patience to lead these dear ones into a place of blessing.

On Christmas eve they met of their own accord and had prayer and singing until past midnight. The Native workers and I have had some good times preaching in the weekly bazaar here which is held on Wednesday. Some thousands of people gather from the different villages and in this way the message spreads. We have two young men of high caste who come to see us often, and seem to take a delight in hearing the Word. We believe the Spirit of God is working with them, and are hoping that they may make a definite and open stand for Christ soon. A policeman and his wife have come to live in our Christian village. The wife attends all services and the husband as many as his work will permit. I would ask our friends to pray especially for this family, that we may have wisdom in pointing them to Christ, and also in the matter of giving them baptism.

One of our Native Christians had come to the end of his money some days ago, and the same day he had had but very little to eat; that day I received some money for him but he did not know anything about it. He would not ask anyone for help, but went to his room in the evening and shut the door, and prayed the Lord to supply his needs. The money was not due until the end of the month, but I went that evening to have prayers with the Christian people, and after the meeting I felt constrained to give him the money. He took it and immediately began to praise the Lord; I asked him the reason for this special outburst of praise, and he told me of his needy position, and how God had heard and answered his prayer.

About a week ago Mrs. Dinham and I were out touring; we pitched our tents in a place called Walgaon. This town I understand has a population of from five to seven thousand. During our stay there we visited it three or four times with the Gospel and got a good hearing each time. We sold several Marathi Gospels. In one house to which I went with the books, the father who was sitting outside listened very nicely to the Word and bought five Scripture portions, one for each of his boys.

We visited several other villages while out, and had good meetings in all. The people gave us a trying time in two of the places to begin with, but afterwards listened with interest to the message. In one of the villages we visited a very interesting school; it was a simple village school, but the children were well behaved, and getting on nicely with their studies.

The school-master allowed them to read and answer questions for us; and then our Native helper was permitted to speak a few words to them.

We met with the Christians for prayer and song on Christmas morning and in the evening we again met in the chapel for a meeting which proved both interesting and helpful. Songs and recitations were given by the children, besides an address and Scripture reading; after which prizes were given to the school children for regular attendance. Some very amusing things happened during the giving of prizes. One little boy wanted to climb into the box where the prizes were; another little fellow who was to receive a second prize, was asleep when his name was called, and his father awakened him. He came up, took his prize and carried it away as though he were undergoing a punishment for wrong doing. A third little boy, when his name was called, ran up the aisle with all his might, received his prize and ran back to his seat at the same pace.

This morning a Parsee lady and her brother called on us. They are the son and daughter of a Parsee who is having a bungalow built right opposite ours. We hope that this new acquaintance may result in the salvation of this household, who are to be our neighbours.

After New Year we expect to start out again on tour, and are looking forward to times of blessing with the people.

"Beloved, if God has dropped seeds of promise in your heart He is going to mature them. If He has given you the vision He will make it real. If temptations come they will only strengthen His word. If tears of affliction fall they will only water it. If God has taken hold of you for any thing He is going to see you through."
Christmas week was a very busy time. There were so many things to do that we began early in the week. We have learned by experience that it is never well to have too many exciting things going on at the same time.

On Monday we dismissed school and spent the day in general preparation for work. On Tuesday we had a wedding; one of our Central Province girls from the famine of 1897 was married to a Native Christian man. This was excitement, as all know who have attended a wedding in India. After congratulations and plenty of rice-throwing, the newly married people went to their home for the wedding breakfast to which the missionaries of the home and a few Native girl friends were invited.

On Wednesday we made our sweet balls. Home-made sweets are cheaper and much nicer than those bought in the bazaar.

We were up and at the work early, the girls full of joy at the prospect of the fun. We worked hard and steadily and by two o'clock in the afternoon we had made 650 sweet balls of nearly half a pound each.

Thursday was Christmas. Even the smallest child in the compound was trembling with excitement. The tiny girls had been asking me for days, "Mamma, is to-day Christmas?" It had come at last. The morning was busily spent putting on the last touches to the preparations. The home people it might have been monotonous to listen for an hour to nothing but Scripture, but those present enjoyed it. The presents were then distributed. Each girl received a new suit of clothes, popped rice, and guavas. The little ones received small dolls and new bonnets. Our visitors brought garlands of flowers for the missionary ladies. I think at the close of the exercises I had no less than six heavy garlands. At 6.30 we sat down to the Christmas dinner, consisting of the sweet balls...
made the day before, and rice and dhal. The day was finished by a nice play in which our married sisters and their husbands joined us. I am sure our girls were as happy with their little as many boys and girls in the home land are with their numberless presents.

On Monday school began again, but on Thursday, Jan. 1st we had our prize giving. One hundred and eighty girls were awarded prizes for learning perfectly the Golden Texts for the year. Last year about forty received prizes. Again we had a treat of popped rice and candies. For three years we have offered prizes for this in order to teach the girls to love the Scripture. I think we have succeeded because I am sure our girls were as happy upon the Bible.

In conclusion I want to say that our home friends sent us twenty dollars for special use for Christmas so none of the extra expenses came out of the general school fund.

JALGAON, KHANDESH.
Mr. T. E. DUTTON.

We returned to Jalgaon one month ago after an absence of nearly two years in America on furlough. Many old friends among the people of the town have given us a warm welcome back. The children of the Mahars, or lowcastes, among whom we have always held a Sunday school, were as profuse as ever with their "salaams."

Before we left India, a young Brahman used often to call on us, and would sit by the hour asking questions about marriage, keeping of caste rules, eating of meat, &c. But we were glad to find on our return that during our absence God had been working in his heart, and he now comes frequently to have us read the Bible and pray with him. He has broken caste by eating with us and has even taken off his sacred thread, the sign of a twice-born Hindu. His parents died of Plague a year ago, and now his elder brother, according to Hindu custom, exercises authority in the home. This brother was very angry when he discarded the sacred thread and threatened to beat him, and kill him if he should become a Christian. Since then he seems to be wavering but we are praying that his faith fail not, and ask our friends to do the same. For him to openly confess Christ in baptism will mean the loss of home, wife, brothers, sisters, friends and also his present employment, that of clerk to a Hindu merchant. We have deferred his baptism till we shall be more sure he is ready to thus suffer the loss of all things for Christ's sake.

Almost immediately after our return to Jalgaon, we planned for a tour among the villages in the district; but were hindered from starting for several days. After we had been out only one week, visited six villages, and held eighteen services, we were obliged to return on account of a heavy thunder storm and rain that drenched our tent through and soaked the ground so that it became unsafe to remain longer. We hope to start again in a few days.

The village people listen to the Gospel with more interest than ever before. The famine and Plague of the past few years seem to have made them fear lest some worse evil befall them. In one small village, especially, when we earnestly exhorted them to accept Christ without delay, they sat silent for some minutes and then looked around at one another to see who would be the first to take the stand; but no one had the courage, so we had to leave them again halting between two opinions.

New Year's day was eventful in the history of the Khamaon Orphanage. The Assistant Commissioner gave quite a sum for decorations to celebrate the crowning of Edward VII as Emperor of India, and also for a dinner for the girls. So flags and bunting made everything look gay. Invitations were sent to Hindus, Parsees, Mahommedans, and English to attend the service in the Mission chapel. Quite a program had been planned which was effectively carried out. The girls sang, "God save the King." Mr. Franklin read the Scriptures and gave an address directing attention to Him who will finally be crowned King of all. The girls sang "Crown Him Lord of all," and other addresses followed. The Assistant Commissioner paid a tribute to the Khamaon missionaries saying since he had seen their work in co-operation with Government for the good of the people, he had determined to do all he could to assist them. After the exercises the girls were made happy by a good dinner.
FORSAKING KHANDUBA FOR CHRIST.
Mr. Franklin.

SOME time ago we wrote briefly of a work that the Lord was leading us out into in a district in Parel. We have not been able to go out there as we would like. Our Catechists have been going and there is a pretention of a school started. More attention has been given to the preaching of the Gospel among the Mahars and the Mangs, both of them out-castes. One day one of the Catechists said that there was quite an interest among the Mangs and that I must certainly go there. I went one day last week and found that they were truly interested. One man said to us as we were leaving, "No one has been to tell us this story before. I am an old man and the habits of my life have become fixed. If you do not tell me this story again, how shall I remember it? You must come here very often that we may think of it and meditate on the things that you tell us. If you should not come again it will merely go in one ear and out of the other."

Next week on Wednesday is our Hindu festival and all the mills will be closed and we will be at home and you must certainly come and tell us this story again, and you must tell us all about it." This man and two others followed us outside the little quarters where they lived to the edge of the public road and urged us again and again to come to their place once more. We promised them faithfully that we would come. So on the appointed day some of the new Missionaries and some of the Native helpers and two of the Penal Missionaries who were in the Home for a short time, went with us and we had a very nice time. There were about two hundred gathered and they did listen well. Many of them sat down on the ground around us, others stood and listened for about an hour and a half. While some of us were preaching, some of the workers were speaking with a little group of people at one side. Among them was this man that urged us so very earnestly to come; his name is Luximar. He said to the workers: "I have followed many gods all these years. I have been to Pandapur and worshipped Khanduba and I have found no peace of mind. Since you have been coming here, my mind has been witnessing to me that this is the true God and that I shall receive peace of mind through Him. To-day I forsake Khanduba and I do accept the Saviour as the true God."

We have been deeply moved to pray God would shed light upon some of these dark hearts. We commend this work and this man to your hearts for prayer.

A BIT OF EXPERIENCE.
Miss Woodworth.

"DELIGHT thyself also in the Lord; and He shall give thee the desires of thine heart." I wonder if, as God's loved children, we prove this promise as He wants us to? I used to think that "My God shall supply all your need" was such a wonderful promise, more even than my faith at times could grasp, but three years ago He whispered to me, "My child, I am willing to do more than that. Your very desires are precious in my sight." So ever since then when I am conscious of a special desire in my heart it has been becoming a habit with me to watch, with a child-like trust in my Father's promise, for its fulfilment in His own time and way. The other day I had a lesson that even when we forget our part, "He abideth faithful." For when the new year began I wanted a Scripture Calendar. My last year's one had been such a blessing to me with its fresh verse each morning speaking to my heart and meeting, many times, its special need, that I felt I must have another for the coming year; and so sent an order to a firm which advertised them, for two, one being for a friend. But the reply came back that what I wanted was sold out and not procurable now. A little feeling of disappointment came and I quite forgot my promise; but was reminded of it a day or two later when the postman handed me a package out of which fell, on opening, two Scripture calendars! They were sent by a friend who did not know my wish for them and had only obeyed the prompting of the Spirit. But some one may say, "Is it not dangerous to take the word so literally? We have so many desires, the fulfilment of which would be harmful." The context of this and similar passages seems to me a sufficient guard against this. If we are delighting ourselves in the Lord, seeking only His will, He not only fulfils the desires of the heart but gives them in another sense. He implants them. And when we apply this promise to the deep spiritual longings of which we are conscious, how doubly precious it becomes! Oh, let us learn to trust His love more fully and make Him real among the heathen as a Father and Friend who, with more than a mother's tenderness, listens to our faintest cry.

"If our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine,
In the sweetness of our Lord,"
Editorials.

LOOKING unto Jesus." Doubtless there is no snare that the child of God more easily falls into than that of looking elsewhere than unto Jesus. God has clearly set before us "looking to Jesus" as the way of victory. Therefore the way of defeat which the enemy of all righteousness tries to lead us into, is looking unto self, experience, feeling, faith, weakness or holiness, anywhere but unto Jesus. Many truly conscientious souls spend much time in self-examination. The result is, not a healthy branch, vigorous with the life of the Vine, but a dwarfed imitation of the true branch. For the more we look at self the weaker we grow, but the more we look at Jesus the more we become like Him. Let us see to it that we—theself life—are truly crucified with the Lord of glory." May we press on until it shall be our heart experience,

"Since my eyes were fixed on Jesus,
I've lost sight of all beside,
So enchained my spirit's vision,
Looking at the crucified."

Looking means a steadfast fixed purpose. In Revelation John said, "I looked, and lo! I beheld." Would it not be possible for us to behold Jesus more perfectly if we looked more steadfastly? As we behold Him, the divine pattern, we become more like Him. How often, as we wait before God, He opens up some portion of His Word to us which gives us a larger vision of Jesus by which our lives are transformed.

That the increased interest manifested by the district people in the Gospel, and the evident working of the Holy Spirit in their hearts, are due to prayer, we have no doubt. How we have longed and prayed for such signs of an awakening! How faithful the Holy Spirit has ever been to put fresh courage and hope into our hearts so that we have prayed on though for years it has been the same story of indifference on the part of the people! With a great army of intercessors by our side, and back of us the God who is able to do exceeding abundantly above all we ask or think, what may not the harvest be if we faint not, O beloved, if we faint not!

One of the most important religious events of this cold season has just passed in the lectures of Dr. Cuthbert Hall, President of the Union Theological Seminary, New York. The University of Chicago has an endowed lectureship for the students and educated men of India, to present to them the truths of Christianity. The number of non-Christians who attended this year was comparatively small, due probably to the distinctly Christian subjects of Dr. Hall's lectures. For to philosophize concerning religion was evidently not his purpose in coming to India, but to present the paramount claims of Christ. From first to last he exalted Christ and it was evident that he was presenting a Saviour who had won his whole heart's devotion. He won the respect of his non-Christian audience by presuming them all to be honest seekers after truth and by treating with respect the religions of all, while he clearly manifested his whole-souled conviction that there is but one way of salvation. We praise God for such men who do indeed adorn the doctrine of our Lord Jesus Christ in our midst.

We have received several communications from friends saying that they would like to subscribe for the India Alliance but did not know where to send subscriptions. If our friends will kindly read the inside of the cover at the bottom they will see that subscriptions may be sent to Mr. Francis Bell, 690 Eighth Ave., New York.
Mission Questions.

CHRISTIAN CHILDREN IN PUBLIC SCHOOLS.

REV. H. J. BRUCE B. A.

It seems very strange that under a Christian Government the right of Christian children to attend Government public schools on equal terms with others should require a moment's discussion; one would suppose that it was admitted as one of the axioms of common life. And yet it is a question, that has had to be fought out many times in the Satara District. The tendency of the people of the higher castes to oppress those who are below them, and deprive them of their natural rights, is seen in the Educational Department as well as in other departments of civil and social life. It is unfortunate that Government has so far yielded to this tendency that it has placed an Order in its Educational Code, which directly tends to deprive low-caste children—and, according to the understanding of a portion of the Hindu community, Christian children as well,—of equal privileges with others in attendance at public schools. It says:—"No pupil should be excluded for caste reasons. When objections are raised to the admission of children into the school-room itself on account of their caste, suitable arrangements for their accommodation must be made in consultation with the School Committee."

With such encouragement, as this coming from Government itself, it is to be expected that in every community there would be plenty of persons to raise objections, and so the low-caste child is made to feel his degradation every hour that he is in school. In visiting Government schools in various places we have seen a group of boys sitting out on the verandah, or in some out-of-the-way place. On inquiring who they were we have been told that they were Mangs. We have seen little, thatched huts built just outside the school-room for the accommodation of a Mahar or a Chambhar. A few days ago on visiting a large Government School in a neighbouring city I found a Mang boy perched upon a window-sill. He was neatly dressed, and looked as well as any of the other boys, but because of his parentage he must be distinguished by this mark of degradation. It is difficult to restrain one's indignation at such senseless exhibitions of caste prejudice, and one wonders that an enlightened Christian Government can lend its countenance to it. How much more would it be in accord with the principles of justice and righteousness if the Government would ignore the question of caste in its public schools, as it does in its railway trains, and insist upon it that every subject of the King-Emperor should have equal rights with every other one.

In a scattered Christian community it often happens that the children of Christians have no Christian school that they can attend, and it seems best for the time being that they should attend the Government school in the village where they reside. Thus the question often arises whether they will be allowed to attend the school on equal terms with the other children of the village, or whether they will be relegated with the Malays and Mangs to some distant corner, or outside verandah. The Hindu idea of Christians is that they are so polluted that any immediate contact with them is defilement for themselves. Hence the Christian children must sit outside, or in some corner, apart from the Hindus, and, in passing to and from their classes they must take care that they do not touch even the garments of the others. If the Christian child has occasion to pass his book or slate to the teacher, the simultaneous contact of the teacher and the pupil upon the two sides of the book or slate, will allow the pollution to pass through, like an electric shock. Hence the child must stoop down and place his slate upon the ground, and the teacher can then stoop and pick it up without fear of defilement. In passing it back the same formality must be observed. To say nothing of the humiliation and degradation that the practice subjects the child to, it is an expression of contempt for Christianity such as no one with any feeling of self-respect could even submit to. Indeed, if the Christian, by any overt act, should so show his contempt for the Hindu religion, he would be liable to be brought before a Magistrate and punished according to the provisions of the Penal Code. And yet the Hindus in many villages, think that the Christians should submit to such treatment as their daily regime. There are some missionaries who think that it is no part of their duty to have anything to do with the civil and social relations of their Native Christians. They feel that they came to India to preach the Gospel, and that "it is not reason that they should leave the word of God and serve tables." But it is becoming more and more evident that missionary work is manifold in its nature. The experiences of famine and plague in the last six years have
given many a broader view of missionary work, and turned the efforts of many into entirely new channels. If the missionary can aid in establishing for his Christian community some civil or social rights which they cannot, unaided, secure for themselves, then, surely, it is his duty to put forth the effort. As missionaries we are establishing growing Christian communities. The basis on which these communities are established will probably continue for a long time to come. Acknowledged custom in this country has all the force of law. It has been my purpose in all the contests mentioned above to remove from our Christians, once for all, the incusus of degrading disability in regard to the Government public schools. And I have much satisfaction in saying, that at the present time, wherever we have Christian children in the villages who wish to attend the public schools, they can do so on equal terms with the children of other citizens.

Nor has the influence of these contests been confined to our own district. The native missionary who is in charge of the Konkan District opposite to us, over beyond the mountain ranges, writes to me that they are having no difficulty there on this question. The Government school teachers have told him that they did not care to enter upon this contest after what had occurred in the Satara District. It seems probable, therefore, that a few test cases carried through to a successful termination would be sufficient to settle this question for the greater part of India.—The Harvest Field.

EXPERIENCE IN OUR OWN WORK.

M. B. FULLER.

Mr. Bruce has set forth reasons why the children of native Christians should be sent to Government schools and we are very glad to have our friends read this article. For years we have felt the truth of what he has said and have been putting it in practice. It is the duty of Government to give a secular education to every boy or girl of whatever class or religion. It could not be expected that a Government which has people of four or five different religions to educate, should undertake to teach religion in its schools; that would necessitate different schools for each of the communities. The religious education of the boys and girls should be looked after in other ways. I would emphasize the fact that in mission village schools the children are often taught by very poorly equipped teachers and are thus at a great disadvantage. As children of good citizens they ought to have the best advantages that Government provides and we feel that it is a part of our duty as missionaries to see that they have these advantages.

There are some who feel the truth of this who yet fear that to insist on the rights of the Christian community might do harm. Therefore perhaps a little account of our experience as a mission may be helpful. Three or four years ago when our Christian community began to increase more rapidly in Gujerat we had to meet the question whether we would start Christian schools or send them to the Government schools. If we started Christian schools the first thing was to find good teachers and this was not an easy thing. Beside it would cost a good deal to start schools in so many villages. We chose the other course and began to put our children into Government schools. We knew that there would be difficulty on account of caste but felt that a principle was at stake and we must stand firm. In more than one village the high caste boys left the school and evidently their parents thought that if they kept their children away from school for a time the authorities would forbid the Christian children to come. But the schools went on for months with only the Christian children and perhaps some others of the low castes and out-castes and then, seeing they were defeated, the higher caste boys came back and all has gone on quietly. The boys in our boys' orphanages are and then, seeing they were defeated, the higher caste boys came back and all has gone on quietly. The boys in our boys' orphanages are taught in the mission schools till they have finished the primary standards in the vernaculars and then they are sent to the Middle Class Government School. There has been little trouble in the large towns where our orphanages are, and the fact that a good number of Christian boys attend the Government school in the larger towns makes it easier to insist on the same rights in the villages.

REQUESTS FOR PRAYER AND PRAISE.

Pray for deliverance from Plague.

" " men missionaries for evangelistic work.

" " special cases who are interested.

" " those touring.

" " provision for weary workers during the coming hot season.

Praise for Spirit's work in many hearts.
OUR BOMBAY HOME.

The readers of the India Alliance have read about our need of a Home in Bombay.

It has never been more manifest than during this season. With our stations poorly manned and our missionaries overworked without the care of nursing the sick, we have wondered how we would have got through the testing time we have had this cold season without a Home here where we can get trained nurses to help in the care of the sick. For the past four months our large house has been filled and at times we have had to turn away those who wished to come. During the days of anxiety, trial and continued testing of faith until our hearts were weary, God has been with us and His tender mercies have been over all. We do not feel that there has been no failure, but we accept it as God's way of showing us our need which by His grace we will trust Him to supply.

All matters pertaining to the purchase of the house should have been settled Nov. 13, but there has been a delay for two months longer, caused by legal papers and a lack of money. At times it has been a great testing to us. Did we make a mistake in making a contract involving so much money? Did God really mean us to have a Home here at all? These, and many more questions have come to our minds. Each time we have gone to prayer about it, it has seemed that God has assured us we were in His order and we have not dared to draw back. We are getting quite a little clear land, about fifty feet on the west side of the house. We secure this to protect us from having five-storied buildings put up on that side, shutting out the air. If it becomes necessary we can sell some land in the front at a good price, but for the sake of breathing space as well as having room for a church and other things that will be needed as the work grows, we would like to retain all the land we have. We have now secured a mortgage, but it is very expensive. We need twenty-five thousand dollars. We know this seems a large amount but if we are in God's order it is not large to Him. We do not want to appear to be begging. We simply think it right to let those who bear the burden with us and are interested in the work, know the needs as we see them on the field. "Ye are all brethren" comes to us as applicable to those who are "labourers together with God." We would not have one cent turned aside from the regular channels of mission work and mission giving.

SOWING THE SEED.

Mrs. Cutler.

Just a little time; is it worth while going out to-day? A band of people (astrologers) had a few days previous camped near the bungalow, and the question at once was answered as they came up before my mind. There will be time at any rate to visit them. We set off, Marybai and I, but on reaching the spot found they had left—left that very morning, so we heard. Looking to the left, we saw a few newly erected huts, so turned our steps thitherward. On arriving we received a pleasant welcome from the people but alas! could not tell them the "Good News" that filled our hearts, for their language was not ours! We were directed to other small dwellings beyond theirs, where the people speak Marathi, they said. So on we went, wondering whether there we would find an opportunity for ministering the Word of life. This visit proved to be even less successful than the visit to the Mussulman huts. As we approached, three little girls were playing very heartily together, but the moment they caught sight of us two fled in terror. The third, quite fearful, stood and answered our questions. "No," said she, "There is no one here; all are out at work. There is only one woman and she is mad. She sits alone, opening and shutting her eyes, and even if one of us go near her she screams; so whatever will she do when she sees you? You will not go there, will you?"

It was getting time to be home so we decided to go a short cut through the market-place. Advancing on our way we saw to the left of us, sitting upon a mound of earth, an old man and a young woman. On the face of the latter we detected a look of suffering, so approaching, inquired concerning them. They did not speak Marathi though they understood it quite well. Sitting down on the mound beside them we told of the need of salvation by faith and not works (they were religious mendicants and on a pilgrimage), and of Jesus the Saviour. They listened attentively. We promised to visit them again when able. The sad, sad face of the woman who about ten days previous had lost her husband, made a deep impression on my heart, and at family prayers that evening she was very especially remembered at the throne of grace. The next day found us too busy to visit her, and the morning following that the old gosavi appeared at our door, saying, with a point of his hand toward the market place, "She wants you to come and see her again." Heavy rain followed, which prevented our going
out, but the two were not forgotten in prayer.

As soon as weather permitted, my husband being able to speak Hindustani, accompanied me to see them. There was a great change for the worse in the poor woman’s health and she was also almost famished. Such indeed was her condition that she could not listen to us for hunger. From that evening we ministered to her temporal needs in His name. She thanked us but we pressed upon her the fact that she must not thank us but the Lord. Being a widow we offered her protection, but she refused, saying she could not come to us and leave the old man, who had no desire to come to us, fearing he would be defiled. The need of her soul’s salvation grew much upon me. The fact that perhaps before many days she would enter eternity led to very definite dealing with the Lord about her. She was visited twice and sometimes thrice daily and the way of life explained. Then came a time when Chotee (that was her name) and the man seemed to resist the working of God’s Spirit and even refused the nourishment which we sent her. So we could only leave her, yet holding on to God for her soul. A day or two passed. We went to see another needy case in the market place, when the catechist who had again gone to Chotee beckoned for me to go over. We went, and found that the poor woman was very bad indeed. The lack of food had helped, doubtless, to hasten the end. Feeling it might be the last chance of meeting her, we stooped down, and taking the cover off her face, touched her and spoke to her. A sweet look of gratitude was the response, and again bidding her to look to Jesus we left her. That evening we felt constrained to send nourishment again to them, which was accepted. In the interval a work had been going on in their minds for the bearer of the provision was met with an earnest request to take them to the Salib’s house. They were willing at last to accept the shelter offered them by Christians regardless of the result.

The cart was sent and poor Chotee brought carefully in it to the little corner prepared for her, a piece of the stable partitioned off, with a good fire to make it warm. Our hearts were gladdened as we saw her comfortable and her heart seemed truly turned toward the Lord but she was too weak to speak much, though able to sit up. It was the 24th of December, and my thoughts went back to the time when the holy child Jesus was received in a stable, and the thought turned into prayer; “Lord, canst thou not come again into this stable in the person of this poor dear woman? Do, Lord, come and save her.”

Christmas morning dawned. About nine o’clock Chotee fell asleep quietly. Asleep in Jesus? Who can say? Our hearts would fain whisper, “Yes.” As we looked at her, we saw an expression of deep peace upon her face and it did not seem like death to us.

THE BUBONIC PLAGUE.

WM. FRANKLIN.

THE Plague broke out in Bombay in the cold season of 1896. Each cold season since there has been a recurrence of it in epidemic form. I presume we are never free from it, but it almost dies out in the hot season. This may be accounted for by the people living in the open air day and night during the hot season. It has been discovered that there is nothing so adverse to Plague as light and air. Each cold season it seems to spread farther into the country districts. The first sign of Plague is the death of rats. They take the disease and die and it spreads to the people in the house. Government has learned at the first intimation of rats dying to send all the people out into the jungle and take the tiles off from the roofs of the houses. When the people work in connection with Government officials, there are usually very few deaths, but when the people cling to their caste principles often the greater part of the village is wiped out.

During these six years of Plague it has been remarkable how few Christians have had it or have died with it. In our Mission the Lord has, in a most marked way, held us and the 91st Psalm has been wonderfully fulfilled. However during this past year we have been tested. The Lord has let it come to our house, but has stayed it, as though He would show that He could stay the Plague even after it had started. In our Orphanage at Kaira we have nearly 500 girls. One of them was taken with Plague and there was a fear that we would have to build temporary quarters for all out in the jungle, involving very much expense and inconvenience and exposure to the workers and girls. But God heard prayer and stayed the Plague. The girl died but no one else took it. Last month it broke out in some villages where our Christian people live in Gujerat. Some of our Christians were taken with it. Some died, among them Miss Hansen’s catechist; others were healed.

During the holidays this season the rats began to die in our Orphanage at Khamgaon. Miss Yoder took every precaution in disinfecting. One
of the servants, who had been forbidden to go into the town where the Plague was raging, disobeyed, took it and died. Afterwards one of the girls in the Orphanage took it. We feared that Miss Yoder would have to leave her quarters and take her flock of nearly 200 girls out into the jungle but the Assistant Commissioner, who has been very kind in many ways, assured her it would not be necessary unless the disease spread. We have just heard that the girl is better and no one else has been attacked. So again we have to praise God for staying the Plague in our midst. In Bombay the death rate has risen rapidly. Several places where our Bible-women visit are closed on account of it. So it behooves us everywhere to dwell in the secret place of the most High.

SUFFER LITTLE CHILDREN.

MRS. J. W. JOHNSON.

"P"LEASEx let me go with you, Mama," had often been little Olive's earnest appeal as I started out to give the Gospel to the heathen women. But because of disease and filth that one usually meets with among the people, I had hesitated to take her. One day as we were going to a village some two miles distant from our station, Olive again pleaded to go with us; so I decided to take her, thinking I would leave her in the wagon, outside of the village, while I went into the village. But this was not our Lord's plan. As the cart stopped outside the village, immediately a company of women crowded about us, with their little ones clinging to them. So I commenced to talk to them until one asked me to sing. As I sang, I could hear little Olive's voice singing, distinct and clear. As we finished the hymn, Olive caught my skirt and whispered, "Mama, let me talk to them." Her earnest little face was full of entreaty, so I said, "All right, darling, speak to them." Our singing had drawn together a larger crowd, and as little Olive leaned forward and said, "Women, listen," immediately the crowd pressed closely about the cart and the deepest attention was given to the little five-year-old missionary and preacher, as she continued: "God loves you, Oh! so much. Jesus loves you, and came into the world to die for you. Yes, to die for you, to save you from your sins. And He loves your little children, too. One time some mothers brought their little children to Him and some men said, 'Go away, do not bother Jesus,' but Jesus heard them and said, 'Suffer little children to come unto Me and for-
PLAGUE is very bad in Mehmadabad and in the villages round about, especially in two villages where we have many Native Christians. Three children of Native Christians have recently died with Plague in Mehmadabad. Miss Hansen writes that one of the young men in the training class is down with it and also the wife of another. But both of these are getting better and she believes God will save their lives. Pray much for her and the Christians that God may speak His "fear not" into their hearts.

Mr. and Mrs. Andrews have been released from orphanage work at Dholka to prepare a course of study for the Training and Theological school, soon to be opened.

There has recently been a break among the boys in the Dholka Orphanage. At the Sunday service at least fifty came out seeking the Lord. Confession and restitution followed.

Mr. McKeel writes that he is rapidly recovering now and feels quite himself again except that his head is weak. Mr. and Mrs. McKeel will remain at Ahmedabad for a few months to study the language.

Mr. and Mrs. Bannister have a wee baby girl in their home, born December 28, 1902. Mrs. Bannister has had chill and fever and needs our prayers. Mr. Bannister is also not well.

Mr. Fuller has been spending a few days at Kedgaon, Pundita Ramabai’s Mission, and has gained strength very fast. He is now able to take up his work again. Mr. and Mrs. Duckworth have gone to their work in Dholka, and Mr. Turnbull is recovering.

Miss Dunham has gone to Gujerat to study with the other new missionaries at Kaira. To some it has been quite a test to be confronted with the question, which field? as soon as they have arrived. But we believe God has met them and guided them in their choice of a field just as truly as in their choice of the country.

Miss Seasholtz went to Dholka for a while to assist Miss Peter in the care of the sick boys in the Orphanage. There are three hundred boys who have ringworm on their heads. Several also have fever. It takes much time and strength to care for them daily. She has now gone to be with Miss Hansen. The returned workers are needed in so many places that it is hard to decide just where the need is greatest.

January 22, our Native Christians in Bombay organized a Church with sixteen charter members. There are others to be taken in later. From their own number they elected one elder and three deacons. The Church is hoping to support a Bible-woman in the work here. May this little band be like a city set on a hill.

Misses Knight, McAuley and Weist have settled down in Berachah Home, Bombay, for the study of Marathi. So God is answering our prayers for workers in this needy field. Let us continue to lay our requests before the Lord of the harvest, for He is not willing that any should perish, and how can they be saved without a messenger to declare the way of salvation?

Many of our Marathi missionaries are out in the district and report the people more ready to hear than ever before. Mrs. Stanley writes: "We are having a nice time preaching to the people. Surely God has been working in their hearts. He is preparing India for His coming. The people listen in a wonderful way, both men and women, and there is none of the former mockings."

Our hearts are encouraged over the report of Mr. A. Johnson, and those who have been with him in the villages say that doubtless there will soon be a great work in that district, for the Holy Spirit is preparing hearts. He writes:—"During the past month we have visited thirty-five towns and villages and held forty-seven street services. These meetings have been greatly blessed by the Holy Spirit’s presence and by earnest attention and strong conviction among the people. Some have even confessed Christ as the true Saviour, but it is difficult to know just how much they understand and mean by it, But we can see a marked change in their attitude toward the Gospel. The Spirit of God is clearly working in their hearts. May the Lord give them grace to step out on the Rock."

It is hard for us who have been brought up in a free land where people’s position is largely determined by their merits, to realize how galling it is to the people here who have been born "high" to see people who have been born "low" making any progress. The following incident speaks for itself. A number of the village school children were on their way to Mehmadabad when they were met by a "high" born man. He would not let them pass but angrily told them that they, being only Dherds, had no right to wear good clothes and go to school. He drove them back a way and made them take off their clothes. Two of the older boys ran off to a village three miles away where there is a Native Christian worker and told him what had happened. When he reached the place the children were still sitting in the road crying, but their persecutor had left. The head man of the village was called upon who finally summoned the "high" born man and made him pay a fine of three rupees and promise not to hinder the children again.
List of Alliance Missionaries.

**BERAR—**

AKOLA.
Mr. and Mrs. Moyser.
Mr. and Mrs. Stanley.

AMRAOTI.
Mr. and Mrs. Dinham.
Miss Becker. Miss Holmes.

BULDANA.
Mr. and Mrs. Hagberg.

CHANDUR.
Mr. and Mrs. Schelander.

KHAMGAON.
Miss Yoder. Miss Downs.
Miss Kretzer.

MURTIZAPUR.
Mr. and Mrs. Cutler.

SHEGAON.
Mr. and Mrs. Johnson.

KHANDESH—

BHUSAWAL.
Mr. and Mrs. Bannister.

CHALISGAON.
Mr. and Mrs. Phelps.

JALGAON.
Mr. and Mrs. Dutton.

PACHORA.
Mr. A. Johnson.

**GUJERAT—**

VIRAMCAML.
Mr. Bennett.
Mr. Aubernhimer.

SANAND.
Mr. and Mrs. King.
Miss Hilkert.

AHMEDABAD.
Miss Fraser. Mrs. Burman.

MEHMADABAD.
Mr. and Mrs. Turnbull.
Miss Hansen. Miss Seasholtz.

KAIRA.
Miss Wells. Miss Woodworth.
Miss Compton. Miss Dunham.
Miss Decker.

MATAR (P.O. Kaira).
Miss McDougall.
Miss O’Donnell.

DOTALKA.
Mr. and Mrs. Duckworth.
Mr. and Mrs. Andrews.
Mr. and Mrs. McKee.
Miss Peter. Mr. Back. 26

BOMBAY—

Mr. Fuller.
Mr. and Mrs. Franklin.
Miss Veatch. Miss Knight.
Mrs. Chapman. Miss McAuley. 34

MISSONARIES ON FURLOUGH:—

Mrs. Woodward. Mr. and Mrs. Smalley. Mr. and Mrs. Cockburn.
Mr. and Mrs. Hamilton. Mrs. Simmonds. Miss Hoffman.
Mr. and Mrs. Borup. Mr. and Mrs. Erickson. Mr. and Mrs. Ramsey.

There is held in all our stations every Friday evening a workers’ meeting whose object is to pray for the work and the workers. Allowing for the difference of time between Bombay and New York, this meeting comes five hours before the three o’clock Friday meeting in the Gospel Tabernacle.