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

Contents:

Poem — A Prayer for a Day. By Maltsie D. Babcock ..... 13
The Badge of Discipleship. By Miss Wiest...... 13
Station Notes: — Kaira, Amraoti:................. 14
Evident Changes. By Mrs. Dutton................. 16
Christ Our Gourd. By Mr. Franklin................. 16
Patience of Faith. By Miss. Fraser................ 16
Editorials ............................................. 18
Mission Questions: — Caste in the Christian Church, Religious
Aspirations of Educated Hindus...................... 19
Glimpses From the Field: — Light and Shade in School Work
in Akola. From the Letter. Box...................... 21
A Sadu Saved. By Mr. F. Back...................... 23
Items ................................................ 24

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


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CABLE ADDRESS—Parousia, Bombay.

M. B. Fuller,—SUPERINTENDENT FOR INDIA, BOMBAY.

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 objects is the evangelization of neglected fields, and 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-millenial 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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A Prayer for a Day.

O Lord, I pray
That for this day
I may not swerve
By foot or hand
From Thy command,
Not to be served, but to serve.

This, too, I pray;
That from this day
No love of ease
Nor pride prevent
My good intent,
Not to be pleased, but to please.

And if I may
I'd have this day
Strength from above
To set my heart
In heavenly art,
Not to be loved, but to love.

Matthew D. Babcock.

THE BADGE OF DISCIPLESHIP.
Miss Wiest.

"My little children, let us not love in word, neither in tongue; but in deed and in truth."

Most of us are children in the lessons of love,—I mean we are just learning the first steps of what God meant to be the most distinctive feature of His church. It was not by righteousness or by miracles, or eloquent preaching, or any works of ours, that our discipleship was to be known to the world. The real proof is something greater than these, yet infinitely sweet and simple. The Lord said, "By this shall all men know that ye are My disciples, if ye have love one to another."

Now when Jesus said this, He knew of just what sort of people His church would be composed. He knew that there would be matter-of-fact, clear-seeing people like James, hot-headed, talkative Peters, doubters like Thomas, rich Josephs, saintly Stephens and earnest Philips, discontented Greeks, legalistic Jews, and a multitude of high and low, fresh from heathenism with all the old life clinging to them. But knowing this and the natural difficulty of amalgamating such a motley array, He did not in the least modify His statement. Over and over He tells His disciples that love for one another was to be the leading characteristic of the Christian church. How far this ideal of the Lord's has been realized you and I know only too well. It is the saddest thing about the church to-day, that love is so meagre, so easily quenched and so absolutely wanting in many instances.

We can talk much of love,—that is very easy. We can even lump the whole world together and with sentimental enthusiasm talk about "God's dear servants here," and "the poor, dear heathen there," while all the time there is bitterness in our hearts against the brother in the seat next to us, or the neighbour across the road. But the real truth of love is that it is an individual matter which has to do with our own souls. Some times we assure ourselves and take comfort because we do love many people. There are those about us that naturally draw out the best that is in us, and we can't help loving them. There is a bond of sympathy indefinable, but real. You say, is not this good? Oh yes, it is very good. We should thank God for every congenial spirit, for every loving friendship. But this is not all. There is something higher, an ideal yet unreached by most of us. Jesus says, "If ye love them that love you, what reward have you? Do not even the publicans the same?" God puts such loving on a level with the loving of the despised, sinful publicans. You have not reached a whit higher than the world's standard if you stop there. His standard is immeasurably above that. "But I say unto you, Love your enemies."—If we are to love even the bitter, hating outside world, what about our brother in the church? "He that loveth not his brother abideth in death." These are solemn words.

We sometimes think it is such a sad thing to be misunderstood by others. But is it not
equally sad not to be able to comprehend another soul, not to enter into another's life with appreciative sympathy? We never can understand one whom we do not love, for love is the only key that really opens the inner recesses of the heart. If in our own soul-loneliness we would realize that every other soul about us may be feeling the same isolation, our hearts would grow tender toward one another, and we would be coming nearer the heart of the great truth that life was made for loving, and that he lives most who loves most.

Most of us know our duty well enough, but oh, how miserably we fail! Now this is just where our need is. How can we help the bitterness, the raspiness of uncongenial people, the natural inclination to see faults in those about us? What is the solution of the problem?

I know of but one solution. It is not of human ingenuity, but God's own. There can be no remedy in man for this selfish, loveless condition of the natural heart. God's remedy is for His love to be shed abroad in our hearts by the Holy Ghost. If the wonderful fact of the love of God takes hold of our whole being, if we are filled with it and rejoicing in it and worshipping for it, bitterness and unloveness will go as naturally as night before day, for no such things can live in the presence of divine love. If God's love is a realized element in our lives, not merely a mental belief, and we remember that God loves every other human soul with the same sweet intensity, it will give us a sense of brotherhood with all men not to be obtained in any other way.

The great need of men and women to-day is love, the saving love of God manifested through His children, touching the sore-places of human disagreement and sin and sorrow with healing and peace. God says some very plain things in His Book about loving, things that cut close and straight and lay bare the soul from its covering of self satisfaction or hypocrisy. It would hurt none of us to often read the messages of the Apostle of Love in his first letter to the church, or Paul's unparalleled chapter to the Corinthians on the love that never faileth. Shall we not with great humility of heart seek from God to know the mysteries of loving by the inpouring of His own weariless, changeless love, until our selfish, exclusive pride and hateful unloveness is forever swept away? Shall we not pray, "Lord teach us how to lay down our lives for the brethren!"

**Station Notes.**

**Kaira Orphanage.**

**Miss E. Wells.**

For some time we have wanted to give a note of praise through the columns of our India Alliance. God has been so good to us. During the cold season and far into what ought to have been the beginning of the hot season we were surrounded on all sides by plague. Kaira city was depopulated for many weeks. The death rate was very great and the disease kept coming closer and closer to us. We made our prayer unto the Lord and set watches that no one might be allowed to enter our compound from the infected places. It entered the little village near us but not a case entered our walls.

There was one suspicious case which was isolated at once and the Civil Surgeon pronounced it plague, but the next morning the girl was up and around almost as though nothing had happened. Either the case was not plague or the Lord healed it in a night.

For this great mark of God's care we decided to have a day of Thanksgiving and praise so Sunday, June 7, was set apart for this purpose. On my return from the hills, I found a spirit of jealousy had crept in among the girls and they were quarrelling among themselves. With such a number of children just out of heathenism it was not to be wondered at. I have heard of such a feeling creeping into some of our home churches.

When our praise day came we were not ready for it. It must needs be a day of humiliation and prayer. The Spirit had been working in answer to prayer and hearts were becoming tender.

We had our morning meeting as usual with more of the Spirit's power than we ordinarily feel. Another service was appointed for four p.m. Many of the girls fasted and prayed. At 12 M. they assembled by their own appointment to confess their faults and to ask each other's forgiveness. I was invited to join them but thought wisest to let them settle their differences among themselves.

In the after-noon, God gave us messages for
them and the Spirit worked. We had a time of blessing and everybody seemed happy.

The next Sunday we joined the native Christian people in an All-Day meeting at Bro. Hamilton's station, two miles distant from us.

All day the Lord was with us. In the morning the Lord's supper was celebrated with great blessing. God was in every meeting. In the evening after the messages were given an invitation was given for those who desired to accept Christ to do so, but many of our Christian girls were so anxious to testify that we could scarcely keep them down. Many of the "new girls" testified to having accepted the Saviour. Some we had prayed for so long; some had had to be severely disciplined. Our hearts rejoiced to see the goodness of the Lord to us and to our children.

Many of the girls of '97, had never given a testimony publicly and these stood and confessed they had been afraid to speak before but were glad of the opportunity now.

The week following was one of trial. When the Spirit begins to work, He brings sin to light. To our astonishment and sorrow, some of our most trusted girls were found guilty of deceit and even stealing. We had about eight or ten days of what Aunt Dina called "a clarin up time," but since it is over we have such a clean feeling. Some of us feel as though we had been sprinkled with the sharp lye from the ashes. Every spot smarts but it is clean.

The Orphanage is prospering in every way. We now have fifteen looms running and are turning out, sheets, towels, table-napkins as well as skirts and sardies for the girls.

We need to keep money on hand to purchase yarn in advance and to perfect our machinery. An industrial work cannot be run without a little capital. At the rate we are now running we will be self-supporting in a few years.

The dairy is prospering also. We have nineteen buffaloes, old and young. Usually five or six are giving milk. Since January 1st, 1903, we have sold Rs. 160 worth of milk and ghee besides having plenty for home consumption.

Government has granted us four and a half acres of land for cultivation and hospital grounds. We need much more land for raising grass for the cattle and grain and vegetables for the girls. We have just had the offer of sixteen acres of fine land in a most favorable location. We are asking the Lord to send us just an amount equal to our need for purchasing it, and He will surely do it.

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FROM AMRAOTI.

MR. DINHAM.

The following are a few items concerning the work here during the month.

July 3rd. The native preacher, Rutnaker, and I went to the City Gate and held a Gospel meeting. It was about the noisiest meeting I have ever known since my arrival in India. Every now and again the crowd, which was a good large one, would simply yell. One young man, well educated and an excellent speaker, who seems to be well acquainted with the Bible as far as head knowledge goes, asked us some very knotty questions. But I believe that by the grace of God he was answered satisfactorily. This young man is high-caste and has been attending our meetings at the Chapel regularly of late, and I feel sure that the Spirit of God is working with him. Will the readers make him a special subject for prayer with a few others that I shall mention later.

July 5th. I took the evening service at the Chapel. Several Hindus came into the meeting and we had a real time of power. The subject for the evening was, "Salvation through the Blood of Christ" and there was a marked stillness and interest throughout the meeting.

July 6th. Another young man who often used to visit our tent while we were out touring last cold season, called at the Mission House and I had a straight talk with him. He wanted to know if he could not accept and serve Christ secretly. I pointed him to several passages of scripture that speak very plainly on the subject of confessing Christ openly. He seemed to show a real desire to take hold of the truth, but fear held him back.

Yet another young man upon whom we had looked as an inquirer, but who now seems to be further off than ever, came to the bungalow. So I took his coming as an opportunity of warning him of the terrible risk he is running in delaying his decision for Christ. He excuses himself by saying his aged mother is the hindrance.

On that day also, the native preacher and I went to the weekly bazaar held in a large town about six miles from here. We preached Christ to a changing crowd and sold Marathi Gospels and Hymn books as we had opportunity. The great advantage of preaching in these large weekly bazaars is that one gets many hearers from smaller and further removed villages who perhaps otherwise would never hear the name of Jesus. Then they carry back with them the message they have heard to the people in their
hidden away villages, and also often take with them the written Word.

**July 7th.** Several Hindus came to our little Christian village. Rutnaker and Ramlal spoke and dealt with them for nearly two hours. They showed great interest in the word and the workers rejoiced.

**July 8th.** Mrs. Dinam while out with the Bible woman had a very interesting time in a village not far from here. Two old widow women confessed their faith in Jesus Christ to her in a very decided manner. But, dear friends, it is the same old story. They fear their relatives and are afraid to make public confession. Nevertheless we can remember them in prayer and I believe that we yet shall have the joy of seeing these dear ones step out boldly for Christ. Dear readers, pray that it may be soon.

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**EVIDENT CHANGES.**

**Mrs. Dutton.**

"What you say is true, and more than that, you teach everybody, even Mahars and Mangs, and the result is that we Brahmans are not respected by the low caste people as we used to be. Everything is changing since you have come to our country." This is in substance what a Brahman woman recently admitted after she had listened with considerable interest to the Gospel message.

A few weeks ago one of our first teachers in the language, passing through Jalgaon, called to see us. It is easy to see that he is no longer an orthodox Hindu. He took tea with us and seemed to enjoy the biscuits we had brought with us from America.

We had not seen him for several years and were anxious to know if he was any nearer the kingdom than when he taught us the language. But he was not inclined to say much about himself. He hesitated and then said that another of our pundits was more religiously inclined than he. "To tell you the truth," he said, "the religious attitude of the people is changing, but the great majority of those who forsake Hinduism do not become adherents to Christianity. They have lost faith in their religion, it is true, but they have not accepted any other in its place. They have become infidels."

You see, dear friends, things are not at a standstill in India.

"Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest."

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**CHRIST OUR GOURD.**

**Mr. Franklin.**

Our subject needs just a word of explanation. In India during the rainy season when the rivers are full and the people want to cross a stream they string a number of large gourds together, and putting them under their arms as a float, they use this as we at home would use a life preserver. In this way they float themselves across the river. We have had just one such experience.

Many of our readers will remember that in our February issue, we wrote of a man in connection with our Parel work who had forsaken Khanduba for Christ. In writing of him at that time I made a mistake in his name. His name is Khashaba. This man has been advancing in Gospel truth and he has been teaching his people till he has them all ready to be baptized. This Khashaba is the headman in his community and he has been telling them of Christ, the true Saviour. Now the whole community is ready for baptism. There are fifteen men and about eighteen women and over twenty children in the community.

A few days ago Khashaba said to one of our workers, "We were not able to swim, but we have found Christ and he is our Gourd. We were on the brink of the river and desired to get to the other side, but could not. Now we have Christ our Gourd and by means of Him we have crossed the river and are safe on the other side. In mind we are all christians; now we want to confess Him before the world by baptism." We want all the readers of the India Alliance to bear this community in prayer that they may be out and out for Christ, and that they may be used in bringing many more to the Lord.

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**THE PATIENCE OF FAITH.**

**Miss. Fraser.**

"The effectual fervent prayer of a righteous man availeth much," Jas. 5: 16. We are also told, "Be patient." If our prayers are not of faith we will not be patient. God does not always answer our prayers at once. Sometimes we have to wait for years and these are the times when our faith is tested. George Muller said that he had prayed thousands of times for some things and that he had to wait for years for the answer. In this same chapter we read of the patience of Job, and we see the end of the Lord that He is very pitiful and of tender mercy. "Cast not away therefore your confidence which has great recompense of reward for
ye have need of patience, that after ye have done the will of God ye might receive the promise." 

Oh, how much need we have of patient, prevailing prayer! How many of God's dear children are longing to see their prayers answered. To such I would say "Be patient." God will surely answer in His own time. Though the answer tarry wait for it, it will surely come. "And this is the confidence that we have in Him, if we ask anything according to His will He heareth," 1 Jno. 5: 14.

In that wonderful faith chapter, the eleventh of Hebrews, we read that many of the dear saints having obtained a good report through faith, not having received the promises, but having seen them afar off, and were persuaded of them, embraced them, because they believed that God would perform what He had promised.

The story is told of a young woman who had been praying for years for the conversion of her brother who was given to strong drink, but he showed no signs of yielding but drank more and more. Her neighbors said, "It is useless for you to keep on praying for your brother for he only grows worse and worse." She replied "I know God will answer my prayers for him even if I do not live to see it." Soon after this she died; her brother was still unsaved and for a time seemed hastening on to a drunkard's grave; soon after he was saved and was sitting at the feet of Jesus clothed and in his right mind. May this encourage some dear one to pray and hope on till faith triumphs and the victory is won.

We write a few words in explanation of the cut that appears in this number of the Alliance. It is a woman preparing fuel from fresh cow-manure gathered from the sides of the roads. The large vessels near her are brass pots for carrying water. In front of her is some dried grass. This is mixed with the fuel to hold it together. The long rows of nice, round, fresh cakes which you see are the fuel after it has been neatly kneaded and mixed and patted and laid out to dry in the sun. After drying for one day in the hot summer sun, it is ready for burning. This fuel is used among the poor people very much for cooking purposes. There is very little other use for fuel in this part of India. The young lady herself seems very happy in her delightful occupation.
OW when they . . . perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus.” The possibilities of power which this verse reveals to us, make the heart yearn for its realization. Two thoughts are at once suggested,—the refining, educating work of God on the human heart, and the result of it on sinful men. There is no influence in the world quite so potent to refine rough, course humanity, to soften hard, selfish hearts, to create love and sympathy, to put words of truth and soberness into the mouths of unlearned and ignorant men as the power of Jesus Christ. It is because He puts His own likeness on those who company with Him. It is the law of association. As a child takes on the likeness of its parents with whom it constantly lives, learning to act like them, and is imbued with their thoughts and opinions, so we too grow like the Master just by being with Him. We imbibe His Spirit, we think His thoughts and speak His words, we live His life over again in a smaller way.

If this be true, then the result on the world around us will be the same as when it marvelled at Peter and John and took knowledge of them that they had been with Jesus. Conviction of sin and righteousness will follow as it did in those days, and men will seek the same uplifting power for their own lives. It is a sad commentary on a certain sort of Christianity that the world cannot tell the Christian from the worldling, nor would it ever guess that the Christian had familiar acquaintance with Jesus Christ. So the practical question is—“Can any one tell by my deeds or words or looks that I have been with Jesus? Do the servants, the railway porters, the business men, the family circle see in me the exemplification of the Gospel I preach? Do men take knowledge of the Lord whom I serve by my likeness to Him?”

Perhaps God chose such men as Peter and John purposely, that our faith should not stand in the wisdom of men but in the power of God. Too often we see men attaching their faith to the theories of some brilliant teacher, or resting their confidence in man, only to find it an insecure anchorage. If the teacher falls or his theory fails, his followers fall with him. They have been feeding on husks and their spiritual constitution has gathered no strength for the hour of testing. A man who feeds on simple Gospel truths even though from untutored lips, will develop a hardy Christianity, a faith founded on the Rock of Ages, and believing God, all things become possible to him.

We think there is rejoicing among the angels over 600,000 new names of Indian Christians recorded in the Lamb’s Book of Life during the last ten years. Look at the following figures quoted from the Indian Witness and join in Heaven’s jubilee. “While Hindus should have naturally increased by many millions during the last ten years they have actually decreased to the number of 695,723. But during the same time Christianity has added to its adherents 600,000 in the land. All Native Christians have increased 31 per cent, and Protestant Christians have multiplied to the extent of 51 per cent during this decade. The growth of Protestant communicants has been more marked still for their number has grown from 183,000 to 358,000—a growth of 95 per cent. in these ten years.”

In the note above the surprising decrease of believers in Hinduism will be noticed. In spite of the desperate efforts the supporters of this undefinable heathen faith are making, it is surely giving way before the double light of intelligent Western thought and Gospel truth. Some are trying to reform the old religion, but a thing so rotten cannot be recovered from decay. Some, enlightened by the education and culture brought from Christian nations, are no longer blind to the woeful helplessness of Hinduism to redeem anything, and so are turning into the equally dark paths of agnosticism and infidelity. The only thing that can reach such men and kindle anew the lamp of faith for them, is a warm, vigorous, practical Christianity. It must be what it professes to be, living, saving, and loving. India needs a practically demonstrated Gospel.

The definite observance of the All-Day of Prayer by our missionary sisters at Kaira and Matar, (mentioned elsewhere in the paper) and the cheering results ought to put within us all a spirit of emulation. We are sure that nothing but blessing can result from conscientious effort to keep this day free for the purpose for which it was set apart, and that if in each station it could be made a day of definite waiting on God, much blessing would follow to the whole mission.
Mission Questions.

CASTE IN THE CHRISTIAN CHURCH.

M. B. FULLER.

(Continued from July Number.)

The third question is,—"can a baptized man live a Christian life in an orthodox Hindu home?" The answers are very strong in general that he cannot. If he takes the communion with his fellow Christians he is out of caste and so could not eat with his Hindu friends. If he refuses to partake of the Lord's Supper with Christians from other castes, he denies his brethren and could not be allowed in the church. There is no law by which Christians from higher castes are compelled to intermarry with those from lower castes or to go to their houses to eat with them or to invite them to their own houses to eat. But there are times when any attempt to keep caste in the Church would work discord and hinder any fellowship. As a matter of fact caste is an artificial distinction founded upon falsehood and pride and has hindered progress in India for centuries. Men have been compelled by caste to follow the occupations of their forefathers and so millions have spent their lives in doing some kind of work for which they had no liking or fitness who might have done well in some other line of work. Christians from the lowest castes have been free to learn any trade or enter any profession for which they had a natural liking and so have risen to places of honor in many departments, and are filling places that they could never have filled if they had remained Hindus.

But it is not only the high castes who are poisoned by the pride of caste. Out-caste people have castes among themselves the pride of which is just as strong as in the higher castes. More than one mission has had to stand firm and wait for the Christians from one of the lowest castes of the out-castes to be willing to sit with a Christian of a still lower caste. It seems to be born and bred in them. Some of the missions in southern India baptized people without requiring them to break caste many years ago and the missionaries who are there to-day, are bearing the burden of spiritual dearth and weakness which have followed. It is easier to keep an evil out of the Church than to root it out when once it has taken root and become established.

A very suggestive fact in the question is that the Mohammedans would not receive a man who would not break his caste. The caste lock of hair worn by most Hindus is a sign of caste and of Hinduism and would be cut off before a man were received as a Mohammedan. There are matters of food which need not be insisted upon. People who have been vegetarians are not required to eat meat when they become Christians. But no one should be baptized who continued to worship the cow and who objected to eating beef because the cow is considered sacred by the Hindus. It was the doctrine of the transmigration of souls brought into Hinduism by Buddhism that made the Hindus refrain from eating meat, for the Hindus of earlier times did eat meat and many castes do so still except that they do not kill the cow for food because she is considered sacred.

When the Spirit of Christ comes in to dwell with His people and all artificial barriers are broken down the social laws work as surely as the law of gravitation, and people find the strata of society to which they belong as oil and water shaken up together find their respective levels when let alone. We only ask that every one have a chance unhindered, to make the most of himself and be recognized for what he really is.

People who are educated and refined will naturally mingle together socially and the ignorant and unrefined will mingle together. But the tendency of Christianity is to educate the ignorant and to refine the unrefined, to clean people up from the inside outward and make them fit to associate with good people, and also to make those who have had superior advantages willing for Jesus' sake to mingle in social relations with their less fortunate brethren. No thoughtful man would advocate the marriage of an educated man from a high caste with an illiterate woman from a low caste or vice versa, but there is nothing to hinder the intermarriage of the next generation, and this is what Hinduism forbids. Thousands of Hindu men to-day are living in sin because they cared nothing for the women to whom they were married in their caste when mere children and have taken women of other castes whom they really cared for but were forbidden by their caste to marry. They have lived together and brought up families unmarried. God hath made of one blood all men and all distinctions of caste have wrought only evil.

The fourth question briefly put,—"Is caste to be treated with the consideration which Paul
showed for circumcision?"

Most all agree that the two are on entirely
different ground. Circumcision was divinely
appointed and that was a time of transition
from the old which was good in its time and
place to the new which was better. But caste
was of Satan's appointment and was never
right as it exists to-day and never can be right.
The original four castes of the Hindus if considered
as simply four main divisions of priests or
religious teachers, warriors or the military
division, merchants and artizans, any one of
which any man could belong to according to his
natural fitness or tastes and qualifications, then
that is something utterly different from caste as
it exists to-day.

It is true that the Brahmans or Rishis of
earlier ages were from many different castes, and
with that we have no quarrel but the caste of
to-day forbids any man to enter any higher
caste than that in which he was born.

"The fith question has already been answered
viz. briefly,—Should any man be baptized until he
is willing to forsake caste?" It seems clear that
he should not be baptized before leaving caste
any more than he should be before forsaking
idolatry or any form of sin. To suppose that
a man can be a humble Christian and yet refuse
to mingle in a social way with Christians from
lower castes is impossible. If to please his
Hindu relatives he refuses to treat his Christian
brethren as Christ would do, then it shows that
what is born of the flesh still controls him. It
is the glory of the Gospel that it can be accept-
ed and experienced by the poor and the ignorant
if they are sincere and honest and the fact that
such are accepting it to-day in India and are
being raised by it in a single generation morally,
intellectually, and temporally above those who
have looked down upon them, is a good reason
why any man from the higher castes or from the
highest caste should accept the Gospel and
should not be ashamed of his brethren now
despised whose children may hold good positions
socially and be intellectually and morally higher
that the so-called higher castes.

The whole caste system breeds pride and
conceit and self-satisfaction in the higher castes
while it robs the lower castes and the out-castes
of all hope or ambition.

A Christian Government recognizes no caste
and so there are men from all castes holding
good appointments in Government and railway
work, but this is not a fruit of the caste system
but in spite of it. We may rejoice in all the forces
at work in breaking down a gigantic evil which
even thoughtful Hindus condemn as one of the
greatest barriers to progress in India, and it

would be a sad thing to see it countenanced in
any way in the Christian church. To baptize
people who remained in caste with the hope that
they would see the evil and forsake it afterward
would be to do evil that good may come.
When once a thing has been permitted it is hard
afterward to show that it is really wrong.
Better have fewer real Christians than to
multiply numbers at the expense of principle.

RELIGIOUS ASPIRATIONS OF THE
EDUCATED HINDUS.

(We take the liberty to quote the following from
the Indian Witness, as it bears so aptly on the subject in
hand. Ed.)

Mr. Alfred Nundy contributes an article
bearing this title to the April number of the
Calcutta Review, just issued. Writing from a
unique acquaintance with his subject and a
fullness of knowledge of details hardly possible to
a European, the article furnishes a most
interesting picture of modern Hinduism and
the sects which have grown out of it in recent
times. Incidentally, Mr. Nundy shows how
difficult, if not altogether impossible, it is for
any one to define what Hinduism actually is.
"Ask the most brilliant graduate of any year of
the Calcutta University to define the religion of
the Hindus," he says, "and he will without
hesitation admit that this is by far the most
difficult problem ever given to him to solve."

A few days ago we heard some learned mission-
aries discussing this very question, "What
is Hinduism?" but no satisfactory answer could
be agreed upon. One missionary said that if
he were asked to give a definition of Hinduism
in a single word, he would answer, 'Caste!' As
Mr. Nundy remarks, in a Brahman family of
ten adults, of both sexes, one may be an atheist,
another an agnostic, a third a silent believer in
Christianity, and others followers of Vishnu,
Siva and other deities, and yet live in peace and
harmony as members of a household. They
may all discard the family god without incurring
the pains and penalties of apostates; but let
one of them venture to eat publicly with a per-
son whose religious views may be identical with
his own, but who is of a lower caste, he will
find himself put out from his community and
may be from his family. The bond that keeps
the Hindus together is not one of religion, but
of membership of a social organization, for
the regulation of which clearly defined rules
are laid down relating to even the trivial affairs
of every-day life.
Glimpses from the Field.

LIGHT AND SHADE IN SCHOOL
WORK IN AKOLA.

Mr. Moyser.

W

E so often write about the bright and interesting sides of our work, that some of our readers may come to the conclusion that our lives and work run smoothly on like a quiet, flowing stream, without a ripple or a break in it. We of course almost wish that such was the case, but it is not. I wish that our readers would kindly think for a few moments, and count how many families they know having five or six children, about whom they are fully pursuaded that their family relations to one another are such that they have no troubles or jars. If such families are hard to find do you think that where there are from one hundred to five hundred children such things as jars and quarrels and troubles will not come? These children whose wills have run riot, and whose wishes were almost law in their homes before they came to us, have all been taken from raw heathenism. Our readers I know sometimes get strange ideas into their heads about these orphan boys. Some write and tell us it is a strange thing if almost every one of those boys does not become a preacher. They think that a Mission School is a kind of machine to grind our preachers, etc. There are many things that come up daily in our work that sadden our hearts, but, praise God, there are also many things that we see from which we take courage and go forward. The month of May is the summer vacation in our school, and we were away from Akola for several weeks at that time. On our return we found some things that pained us very much indeed. Before we went away we let nine or ten half orphans go and visit some of their friends in their villages. Several of these preferred to stay with their friends where they would not have to be under discipline, or sit in school and study. To some of these boys studies are like pulling teeth. For thousands of years not one of their forefathers could ever read or write, and as we say in Marathi, "It does not come to them." Study is a perfect drudgery to them, and for some of them to learn even the Alphaber is no small task, seeing that with diphthongs and triphthongs there are nearly 200 letters in the Marathi Alphabet. One of the boys who went on a visit to his friends, was taken by his caste people and stripped of his clothes, his Bible and hymn books having been taken from him and set fire to. Then a feast was made to which all his caste people were invited. A large amount of native liquor was bought, they all got drunk and in this way the poor boy was taken into caste again.

The low caste people can by making a feast and performing several rites be received into caste privileges again, these actions being called purification. These are the things that test our love and patience. Yet we truly believe it was not in vain that that boy was with us three years in our school, and some way, some how, in God's own time the seed sown will bear fruit. We cannot believe that he can ever again worship idols of mud and stone and some way he must be brought back to a knowledge of the truth as it is in Jesus. One of the boys in the industrial department was severely tempted and fell into sin. His case had to be severely dealt with as an example to the other boys in the School. He seems to have repented of his sin and we trust he has. One of the boys who has been supported for a number of years in the school has been taught tailoring work and just when he could return a little to the school by his work, he ran away to another town where he knew he could get work and so get away from his obligation to the Mission. These are the things that are trying and bring discouragement into the heart of a missionary.

But praise God, all are not like the cases mentioned above. Another of our boys went on a visit to his older brother, where he was received with joy and open arms. The marriage of the older brother was going on at the time. He at once began to testify about his salvation and how Jesus Christ was his personal, living Saviour, and to show them that there was no other Saviour or any God who could redeem them from their sins but Jesus Christ. This was not received very well by his friends who hoped that he would now return to his people after an absence of three years, and become a Hindoo again. They talked and tried to persuade him to return to his Caste again. When they saw that they could not persuade him, they offered him fifty rupees if he would return to them as a Hindoo, but he stood firm and told them that he would never return to his old religion as he had become a true believer in Jesus Christ, and he could not deny the Lord who had bought him. When they saw that they could neither persuade, or bribe him to forsake the truth, they became very angry and changing their tactics, they began to use threats. They said that they would tie him
up and thrash him very severely, but the boy stood firm and refused to be intimidated. He stayed several days and testified constantly, and warned them to flee to Jesus from the wrath that is to come. When the people saw that they could not win him back by love, bribes, or threats, they told him to get out of their village, that they did not want him there, and so he came back. He is a very nice young man and has been with us only three years. He is thoroughly converted and is the first in the Fourth Standard. He goes with us very often to the near by villages and into the bazaar to preach Jesus, the living Saviour. He has had a definite call to preach Jesus to his people. Pray much for him that he may be endued with the Spirit and with power.

Two young brothers aged about eight and ten years respectively, also went on a visit to their mother, who had deserted them in the famine three years before. The mother lived a number of miles away. These boys walked to her village and were received with delight. But in a few days they heard that preparations were going on to put them back into Caste. As soon as they found this out, they determined that they never would become Hindus again and that they would return at once to the school and return they did. Such are the things that give us courage and make us to realize that some of these dear little fellows know what it means in reality to forsake all and follow Him. God bless and use them as they grow older to the salvation of their own people, is our daily prayer.

While we were away our boys worked three hours every day digging on a new well that we are making on our new field. The well is about twenty feet in diameter and they got down about fifteen feet in the month of May, all working very faithfully. So when we came back we brought them a Cricket outfit and now they are very busy in the evening having a good game of ball. Some of the boys have been working three hours every day this month before they go to school, and they have gone down about three more feet making eighteen in all. We have struck water and we shall have to dig only about six more feet. Then we shall have a water supply sufficient to plant a large garden, which will enable us to furnish our school with vegetables all the year round. The well we have is a good one, but there is not enough water for raising vegetables in the dry season. Now with the new well we shall be able to do so. The walling up of this new well will cast about $125.00. Praise God for his faithfulness. We have not a case of sickness in the school. May we lean upon Him who is able to keep all disease and sickness far away from us.
this day for the Lord, we find it pays abundantly. In giving the day to God, He gives in return a precious time of spiritual uplift and refreshment and we trust the blessing is reaching beyond our own circle.

The Lord is moving our hearts much these days for the out-pouring of His Spirit upon the girls in the Orphanage. Already He is manifesting His presence by bringing hidden sins to light and by giving grace for repentance, confession, and humility. We believe this is a preparation for the coming of the Mighty Spirit in our midst.

Dear friends remember us before the mercy seat.

Mrs. Dinham writes from Amraoti:—

We have a Sunday school among the low-caste children near at hand. The attendance averages about forty children. We find it better to take these children all together and not divide them into classes. Only a few can read but we are teaching them to learn by heart verses of hymns and texts of Scripture. Some of them can repeat Jno. 3:16 in Marathi very nicely. Besides this we use the little catechism used largely by Missionaries in India. One day I asked the question, "For what did God create all things?" One little girl promptly answered, "For our stomachs," but another smaller girl corrected her and gave the proper answer, "for His glory."

The interest has been renewed in our industrial work for women and children. The Lord has lately sent us money to buy a sewing machine, and several are showing a desire to cut and sew their own clothing. We hope in time that they will be able to make garments fit for sale in the weekly bazaar by which means they may be able to make an honest living. "Brethren pray for us."

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A SADU SAVED.

MR. F. BACK.

During the famine, among the many who came to us for help, was a low-caste Hindoo priest and his wife and child. They had formerly gone from village to village begging, as is the custom of Hindoo priests, but now the village people had little or nothing for themselves, and consequently the priests were obliged to work on relief works or starve to death.

When this Sadu (priest) came to us he was dressed in a long saffron colored gown, such as some Sadus wear, his hair was long, and about his neck he wore a rosary.

He and his wife were suffering from hunger, and though they had probably never worked, they were willing to do so to gain a living, so we gave them work with more than 400 other famine subjects that we had employed on our Mission relief works. They worked steadily through the famine and seemed quite happy and contented at their new occupation.

At the end of the famine we closed our relief works, and most of the people returned to their villages, but the Sadu had no home and he wished very much to stay with us. He had heard the Gospel preached nearly every day and his heart had been touched, and he wished to become a Christian. He said he was willing to do any kind of work if we would only keep him with us. I finally employed him to care for the buffaloes, at the small pay of three rupees (one dollar) per month. This was not enough for himself and family, therefore his wife was obliged to work by the day for a few pice.

About two months after the Sadu came to us, his saffron colored gown became so ragged that we gave him some clothes, had his hair cut and he became quite a respectable looking man.

After a few months he said he believed in Jesus and that he wished to be baptized. We had noticed his life and were not yet satisfied that he had experienced a change of heart, so we put him off awhile. His wife was not as promising as he was and he had become out of patience with her a few times and had whipped her.

We taught them both as best we could and they have developed into faithful earnest Christians. The husband especially is spiritual and we have not seen anything wrong in his life for some time. His willingness to give to the Lord's work would put many Christians in the homeland to shame. His monthly wages have been increased to six rupees (two dollars) and out of this he gives a tenth to the Lord. We are sure he is a saved man and believe his life is an inspiration to many who know him.

We have heard it said that the Heathen are not worth saving and that we were not required to leave home and friends to go and preach the Gospel to them, but it seems to me that, could those who say such things, see such transformations (for this is only one of many instances) they would change their minds and realize that the souls of the Heathen are just as precious in the sight of God as theirs are. God has said "Go ye into all the world and preach the Gospel" and these poor heathen of India constitute a part of the world.

Dear readers will you not pray and give of your means, or come to them in person with the message of life that many more precious souls may be won to Christ, our Saviour, and be ready to meet him at his appearing.
Items.

On July 11th we witnessed a pleasing sight on the Beach in Bombay. Mr. Franklin baptized six converts from heathenism amid the songs of a little group of Christian men and the sneers and jeers of a crowd of Hindus, Parsees and Mohammedans. Our hearts rejoiced in the Lord to realize what this meant of the grace of God. Praise Him for six more redeemed souls. There are from thirty to forty more in the Bombay work being prepared for baptism in the near future.

The following is a sample of Indian English:—

Rev. and Hon. Sirs,—I beg to inform you in a few lines and I hope that they accord to your merciful thoughts. I heard that you have a necessity for a man, who can do the preaching work. So I am the Candidate for that post. I am here a Mission teacher since two years and my Missionary is very glad from my work and I am also doing the preaching work. And my qualification is, that I have passed the U. E. Examination and I have also a knowledge of English and Marhatte, I am a married man and my wife knows only Deudi. I trust that you will never refuse me to give the post.

The above was received by Mr. Franklin from a would-be catechist.

Praise and Prayer.

Praise God for the baptism of six persons in Bombay.

"""" the outpouring of the Spirit in the Dholka orphanage, convicting the boys of sin and leading them into more of His fullness.

"""" His working in the Khamgaon orphanage.

"""" the safe arrival of Mr. and Mrs. Hamilton to India and their Station.

"""" the way He has been helping Mrs. Franklin physically in the past few days.

"""" for the abundance of rain in all our Districts and throughout India.

Pray that God will raise up a force of native workers in India, who are after His own heart.

" God will deepen the work begun in the orphanages and that all the children in all the orphanages may be blessed and fitted for the work to which God has called them.

" for those in charge of the orphanages, that great grace may be given them in training the children for God and fitting them for lives of usefulness in the Christian community.

" for our own Christians.

" for those who are hearing the Gospel day by day that they may be convinced of the truth.

" for the missionaries at home, that they may be refreshed, that God will bless their services at home and send them back to the field in His time.

" for new missionaries to be sent forth.

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List of Alliance Missionaries.

BERAR—

AKOLA.
Mr. and Mrs. Wm. Moyser.
Mr. and Mrs. R. S. M. Stanley.
Miss M. Veach.

AMRAOTI.
Mr. and Mrs. O. Dinham.
Miss L. Becker.

BULDANA.

CHANDUR.
Mr. and Mrs. C. W. Schelander.

KHAMGAON.
Miss A. Yoder. Miss L. Downs.
Miss E. Krater.

MURTIZAPUR.
Mr. L. Cutler.

SHEGAON.
Mr. and Mrs. J. W. Johnson.

KHANDESH—

BHUASAVAL.
Mr. and Mrs. R. D. Bannister.

CHALISAON.
Mr. A. C. Phelps.

JALGAON.
Mr. and Mrs. T. E. Dutton.

PACHORA.
Supplied by Mr. Hay.

GUJERAT—

VIRAMGAM.
Mr. R. J. Bennett.
Mr. Auernheimer.

SANAND.
Mr. and Mrs. T. King.
Miss C. Hilkcr.
Miss A. Seasholtz.

AHMEDABAD.
Miss J. Fraser. Mrs. E. Burman.

MEHMADABAD.
Mr. and Mrs. L. Turnbull.
Miss C. Hansen.

KAIRA.
Miss E. Wells. Miss M. Woodworth.
Miss M. Compton. Miss V. Dunham.
Miss E. Decker.

MATAR (P.O. Kaira).
Miss C. McDougall.
Miss H. O’Donnell.
Mr. and Mrs. Hamilton.

DHOLKA.
Mr. and Mrs. A. Duckworth.
Mr. and Mrs. H. V. Andrews.
Mr. and Mrs. David McKee.
Miss C. Peter. Mr. F. Back.

BOMBAY—

Mr. M. B. Fuller.
Mr. and Mrs. Wm. Franklin.
Miss K. Knight.
Miss Z. McAuley. Miss M. Wiest.

MISSIONARIES ON FURLOUGH:

Mrs. Woodward.
Mr. A. Johnson.
Mrs. Cutler.

Mrs. Simmons.
Mr. and Mrs. Erickson.
Mr. and Mrs. Rogers.
Miss Holmes.

Miss Hoffman.
Mr. and Mrs. Ramsey.
Mr. and Mrs. Hagberg.

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.

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