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

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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.

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For Me.

Under an Eastern sky,
Amid a rabble's cry,
A man went forth to die.

For me.

Thorn crowned His blessed head,
Blood stained His every tread;
Cross-laden, on He sped

For me.

Pierced were His hands and feet,
Three hours did o'er Him beat,
Fierce rays of noontide heat.

For me.

Thus wert thou made all mine;
Lord, make me wholly thine;
Grant grace and strength divine

To me,

In thought, and word, and deed
Thy will to do. Oh, lead
My soul, e'en though it bleed,

To Thee. —F. P. P.

PERFECT THROUGH SUFFERING.
BY MRS. HAMILTON.

"For the suffering of death was crowned with glory." Heb. 2:9.

"Arm yourselves likewise with the same mind." 1 Pet. 4:1.

FROM the latter verse we see our weapon is the mind of Christ, with the same thought or great truth and principle to suffer. Faith ever has and will achieve its grandest conquests on straitened and sorrowed fields. God in His love sets before us harder and harder things. One tear is scarcely dry until another flows. It is only that He is beckoning us to steeper heights. When seemingly rebuked and baffled, our progress is not retarded. Oh if we could only see it now as we shall one day when we look back on the things of time and wish we might again be on earth to win a crown. After all it was only seeming loss. He sweetened every Marah and made all our border of pleasant stones and instead of the thorn came the myrtle; instead of the parched ground, pools; for the thirsty land, springs, and beauty for ashes.

The pledge and badge of the palm bearing multitude is "out of great tribulation." If the sun of prosperity shines awhile, our plans prosper, and hopes are realized with no cloud over the path-way, the things of earth entwine around us and God's voice is not easily heard in the din and turmoil. In these days of "advanced thought," we lose sight of the old cross. To many, religion is a hazy thing—a beautiful poem or dream or painting, something very beautiful with all suffering eliminated. The old Anglo-Saxon word for blessing was cross and how true it is that the way of the cross only leads to blessing. What was it that gave Jesus His crown? Was it His wonderful love? Surely no one ever had such love, but it was not that. Was it His tenderness or compassion? Who ever pitied as He! But the Word does not tell us it was that. Could it be His wonderful words? "No man ever spake like this man!" We are told in the Epistle to the Hebrews it was the suffering of death that gave Him His crown. We too can be armed with the same spirit to serve and suffer. As we get a glimpse of that lovely face, how we long to glorify Him in some new way. Back on the wings of the air come floating the words "Arm yourselves with the same mind." May we be ready if need be to go forth without the camp. We linger too much around the camp-fires. He wants to enlarge the place of our tent, stretch forth and spare not. If we spare, we hinder Him. We can have all we want of God if we let Him have all He wants of us.
Station Notes.

NOTES FROM BOMBAY.

BY MR. FRANKLIN.

HERE are such varied lights and shades in Mission work that we have often wished we had the home friends right here so that we could take them through the different courses of the work with us for about one month. It would give them a far more vivid impression than we are able to make with paper and ink.

The lights that God has given us in the past few months have encouraged our hearts very much. We have preached the Gospel to thousands of very interesting hearers. Some have been those who have listened to profit. In one of our late experiences a man said to us, "Sahib when you are here your message sounds good to us and we feel that we want to accept all that you say, but when you are gone there is no one to keep us in mind of the things that you have said, and our minds are taken up with other things and we forget all that you have said and all of our good intentions. If you will place a man here to be with us all the while, to teach us and to keep us constantly in mind of these things we shall all become Christians." This sounded well, but when I put them to the test of being really trained they began to make other excuses. I said "why don't you take a stand for Christ and accept Him as your Saviour, if you believe Him to be the true Saviour? Give up your idol worship, and be true to your convictions." He replied, "Until you come and make us Christians how can we give up idol worship? If we do not have our idols, and do not have your Saviour, we fall between the two and we go down." Their thought of our making them Christians was to baptize them. We had a long talk with them and I do believe that many of these (there are about 200 of them in the community) are truly convinced of the truth of Christianity.

In another community there is a man that has heard the Gospel for a long time and he had given us the impression that he had given up all idol worship. I do not remember having a more intense listener to the Gospel, and he wanted to hear more. One day Mrs. Franklin went to his house when she was not expected.

This man was a Sadu, that is, a man who performs religious ceremonies for the people. She saw him in the act of performing a ceremony for his mother-in-law. When he saw Mrs. Franklin he was very much ashamed and tried to hide his instruments, and what he had been doing by scattering the red powder which he was using in the act of the ceremony. This red powder is sprinkled around the gods and the places of worship. When Mrs. Franklin saw him she was very much astonished, and he hid his face in shame. This incident was used of God to let the man see where he was standing. The next day he came to my room and in a very touching way told me how my wife came to him unexpectedly and how ashamed he was. While talking with him that day, he knelt with me and as best he knew how gave himself to the Lord. He gave away his marla. A marla is a necklace which the sadus wear, that marks them as Sadus among the people. He threw away his idols and has been quite a constant attendant on our meetings ever since. Our catechist goes to his house regularly and teaches him. He has not been baptized but is a candidate for baptism. I do not make any hard and fast rules for teaching before baptism, but think it better to have the candidate understand the significance of the act as far as possible before it takes place.

I have had some real testings with the Training class. There are four in the class now and for a time I thought there was not any progress. It seemed as though there was no hope from some in the class. When I spoke with them about God's call for the work they were sure that God had called them but I was not sure just how much the money element affected the call. For the last four months we have been having monthly All-Day meetings. The attendance has not been large, although some few outside our own number have attended. In these meetings God has been working. In the meeting for the month of August, there was a definite working of the Spirit. The young men of the worker's training class showed that the word had taken hold of them and that it was having its effect in their lives. The catechists also were greatly blessed. Our hearts looked up and we praised God that He was blessing the constant giving out of the Word. We felt that one All-Day meeting paid for the months of patient toil and all the testing we had.

Since our last writing for the India Alliance we have baptized six converts some of whom to the natural mind do not seem to count for much, and we would not be much lifted up with pride in making an outward display of them. But
when we are reminded that Jesus died for just such we are glad to be used of Him for just such. When we hear them give a simple testimony in the name of Jesus, our hearts well up with praise to Him, especially when we know that if they had not heard the name of Jesus, they would be falling down to dumb idols instead of taking the name of Jesus in praise on their lips. They would be lost not only in eternal darkness but in such moral darkness during the days they live on earth if it were not for the name of Jesus.

In the last four months over 25,000 have heard the Gospel on the streets in and about Bombay. Over 100 different homes of all castes and conditions have been entered. We are glad we can give these figures and that they are so large. But when we look at the swarming masses that are all about us untouched, we feel like hiding our faces, that the numbers reached are so small. In Bombay city alone there are over 800,000 people. When we think of the swarming masses in the Districts that are comparatively untouched, our hearts cry out to God for the people. It is not only the multitude, but the gross darkness and the dreadful sinfulness and the unenlightened consciences also. How can the Church of God at home lie at ease with this condition of things?

The community at Parel of which we have written from time to time, is getting on and we hope to make a more definite report of that work very soon. They are a low caste-people and their minds work very slowly. It takes time and patience to wait for them to decide. Some of them have declared themselves openly to be Christians which is a very rare thing for a man to do in this country before he is baptized.

In one community to which we went the people were anxious for us to establish a school. I told them we had no time to give to educational work, but if they wanted a school and wanted my help in establishing it, I would do what I could, but that they must pay the master's expenses for the year. I did not know how truly I was speaking but after I left the place one of the men accompanied us to the main road and told me that what I had said about their money for idol worship was true. The month before they had raised forty-five rupees for an idol ceremony, but that these same persons were not willing to give for the education of their children.

God is blessing in our little church in Bombay. They are now supporting themselves in the current expenses and doing something in Missionary work. The Catechists very frequently preach at the services of the church and in this way are fitting themselves for teaching the Christian people. It takes time and patience to bring a people who have been lost in heathen darkness for generations, into a good working condition. Brothers, pray for us.

There are many touching incidents of God's working. We believe that while you are praying, God is working. He is opening doors of usefulness that have been unsought and unexpected. While many are stubborn, we do believe that the work is of God.

In the past two months we have opened an industrial work for our poorer Christians. We are putting up canned goods and pickles. We are not trying to run in opposition to Heinz, but God is blessing in the work and we do believe that in time it will be a paying industry. When we began we had no thought of going into it so deeply, but now that the instruments for the work have been purchased we think that we can make it a paying investment. We have sometimes wished we had a market in America for some of the fruits which do not grow there and so are not to be obtained. A Christian man whom we baptized two months ago is salesman and has done very well. We use our Christian women in the canning and pickling work. In connection with this we have opened a Night School teaching our people to read their own language. Our first women's meeting has been held under the direction of Miss Wiest. This is to teach our Christian women the deeper things of God, to sing the Gospel and the art of sewing.

We commend all these things to our Constituency at home for prayer.

JALGAON.

By Mr. Dutton.

Last month the plague broke out again in Jalgaon and the number of its victims has steeply increased. Yesterday there were eight deaths and seven new cases. The people's hearts are failing them for fear. The officials urge them to move out into the fields; but they say, "What is the use? If we stay in the town we die and if we move out we die." One woman said to us the late famine was nothing compared with this plague.

The fact that some who were exposed to contagion in the town and died after moving out makes many think it a waste of time and money to build a hut and suffer the inconveniences of out-door life during this, the rainy season,
Likewise are they blind to the fact that it would be better to suffer reproach with the people of God than enjoy the pleasures of sin for a season. Yet they want to come and live close by our house when they do move out. This morning an old man begged to be allowed to build his hut against our fence.

A young man whose wife died of plague in another town has come to us for baptism. He was educated in a mission school; but when he wanted to be a Christian his father removed him from the school. Fearing persecution he put it off till now. But we are keeping him waiting till we see if he gives evidence of real conversion. Another young man whose parents died of plague here two years ago is also under instruction. And a third whom we were willing to baptize some time ago decided at the last moment against our advice to go home and see his parents once more. He has written us three cards since and is now on his way back.

SANAND.

BY MRS. KING.

We praise God for His blessing on the work here at Sanand. My work now is chiefly with the sixty-three girls that are here. Since coming back from Mount Abu and since Miss O'Donnell came, I have been able to start separate Scripture classes with the girls. I have felt for a long time that this should be done. At first it was alright that they should be altogether, but, as many of them advanced beyond the others, it seemed necessary to put them into different classes. Then there are the little tots, I have not been able alone to do justice to them, but now Miss O'Donnell takes them each evening. Most of them know the ten Commandments, and they are learning the 23rd Psalm, which is rather difficult for them.

I cannot do better than give an outline of the daily routine. At 5:30 a.m. the bell rings for the girls to rise. All the big girls must bring water once for the garden. A little before 6 a.m. the bell rings again for morning prayer, and all (except the little ones, and those who are sick), must answer to her name at roll-call with a clean face and tidy hair. After prayer the 2nd and 4th standard girls go into school, their teacher comes at 6 a.m. and then the 1st standard girls go also. Soon after nine o'clock the school closes, and I take my class of ten Christian girls, while Miss O'Donnell has her class of fifteen others.

In the meantime, those who study in the afternoon are grinding, cooking, sweeping and bringing water for their own use. About 11-30 their food is ready and they have their first proper meal. In the afternoon the 1st, 2nd, and 4th standard girls must do their share of the work. Three of them cook, four bring water, three or four bring grass, and the others are grinding in sets, while the alphabet class study for three hours. At 5 p.m. the bell rings for the two sewing classes. Here again, we lack, for we must try to arrange another sewing class. At 9 p.m. or soon after, Miss O'Donnell takes all the little ones and after a meeting gives them their food, while I take all the others for the evening meeting.

On moonlight nights they get together for play, and weird and graceful they appear as they go round and round, singing their eastern airs after the eastern custom. They may play and have a good time until 9:30, for we believe that "all work and no play makes Jack a dull boy." After that time they must retire to rest.

It is right that I should speak of blessing which God is giving. Last Easter four girls came out definitely for God and two Christian girls were renewed and quickened by the Spirit. As we have taught them from day to day, we did not feel led to urge them to come out. I wanted them to voluntarily accept Christ, and we have felt for a long time that many of them were, or wanted to be Christians. Last week we gave them the opportunity to come out and confess Christ openly. Five stood up and confessed with the mouth that they were God's children. After dinner we met them all in the bungalow, and had a precious time of prayer. We have formed these girls into a Bible band.

Up to the present, they have memorized Scripture, but now I am taking them through Matthew. Together we study one chapter, each day, and they must give some thoughts on it. Each girl can read, which is a great advantage. Yesterday we had a special time of prayer. Three of them, who had been quarreling, confessed, and asked God for forgiveness and cleansing. How our hearts praise God for His presence with us and blessing on His own Word.

I have been able to visit Bakrol and have meetings with the young people there and now that Miss O'Donnell is here, I hope to go there once or twice a month. They are young and need the teaching of the Word. Mr. King is there often, but the women and girls must be reached by women.

We have much to praise God for, in the health of the girls for we have had very little
sickness, and but three deaths, one of which was of a tiny famine girl.

Amid all the discouragements and the many things that would vex and try us, our hearts are full of praise to God, for the blessed privilege of working with and for Him in this land.

Let the friends in the homelands who pray for us, also rejoice with us, in anticipation of the fulfilment of His many precious promises.

ANSWERED PRAYER.

By Mr. Franklin.

In our All-Day meeting for the month of June one of the evangelists asked prayer for a man who turned from Hinduism to Christianity and for some time was a Catechist. He had gone back from Christ and had been taken into the Mohammedan Community. After this he took to drinking and came down very low morally. After this request was given I encouraged the hearts of those present by an incident in one of the All-Day meetings held in America where we were asked to pray for a man who had been used in Christian work, but had gotten away from the Lord and was not leading a good life. While a great many efforts had been used to win him back, he still persisted in his evil life. That day one of the parties present went out and met him and spoke to him about Jesus. We broke down and returned to the Lord and has led a different life ever since.

We heard nothing of this person here until the All-Day meeting for the month of July, when this same evangelist while walking home from the afternoon meeting met this man. We found that on the day we prayed for him the month before he had given up drinking and without our knowing it he had been searching for the evangelist. That evening he came to the meeting. He was a sorry looking person in many ways, but that evening he turned to the Lord and in our August meeting he gave a clear testimony of his return to the Lord and how very glad he was that God had not forsaken him, that he had now given up Mohammedanism and that he found great peace in Jesus.

CONSECRATE AND CONCENTRATE.

The first thing a man must do if he desires to be used in the Lord's work is to make an unconditional surrender of himself to God. He must consecrate and then concentrate. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense age, and if a man is to succeed, he must set himself apart for the work and throw all his energy into it.—D. L. Moody.
Editorsials.

We are members of His body, of His flesh and of His bones."... This glorious truth of our union with Christ is a thing in which we may justly rejoice. It makes us new creatures, a new race of beings by imparting to us the very nature of God, for He says we are "made partakers of Him," and again, "partakers of the divine nature." We are not men as we were before, but we have become sons of God. The human element is not eliminated but the divine element is introduced, and as it is nourished and cherished by the Holy Spirit it over-powers and transcends that which made us "carnal" in the days of our world-life. Now we are one with Christ, one in onship, in life and immortality, in labor, in purpose, in suffering and shame, in the glory to be revealed, and joint-heirs of the coming kingdom. We are a part of Him and He of us by an indissoluble union. A more intimate union cannot be conceived.

Equally strong is our union with fellow believers, so the Scripture asserts, for as a part of the body we cannot escape vital union with every other part. "We being many are one body in Christ, and every one members one of another."... But this truth is not so often recognized as the other and consequently sad dissensions sometimes occur, or at least there is a great lack of sympathy and harmony. The Lord ordained that if "one member suffer all the members suffer with it; or one member be honored all the members rejoice with it." The thought that every Christian no matter how uncomely or weak or insignificant is blood-washed, loved of Christ as an integrant part of Himself, will put within us a reverence for them that will keep contempt, or illwill or impatient criticism far from us. It is true that we are called upon to suffer for the sake of others many times, but shall we not be united with our Lord in this also, and wait patiently while He deals with our brother or sister? It is necessary that their discipline sometimes touch us as well as them. Equally should our joys be shared. The honor of one is the honor of all; the blessing of one, the blessing upon the whole body, and not a cause for envy or jealousy. God chooses to work His purposes through various agents. If sometimes we seem to be passed by shall we sit eyeing our brother's work with discontented envy? Nay, but help him by our rejoicing and our prayer. "Let us love one another with a pure heart fervently."

The Annual Convention of the Christian and Missionary Alliance in India will be held in Bombay, beginning Oct. 28th. Already there is a feeling of earnest expectation in many hearts that this assembling of ourselves together shall be fraught with utmost blessing to the work and the workers and to many friends as well. Shall we not unitedly ask that God will renew us in the truths of the Gospel for which we stand and confirm His word to all His children in India. A cordial invitation is extended to all who may care to come and unite with us in this "feast of the Lord."

"We are preparing for the convention,"—writes one. Did she mean merely an outward preparation, the laying of plans, the arranging of work, etc., or was the inner preparation of the heart also included? The Israelites in olden days prepared themselves for the great and solemn feasts of the Lord by days of special cleansing or purification ceremonies. They sanctified themselves for the occasion to follow. Shall we not like them, even now be preparing our hearts for a great out-pouring of God's blessing and presence, putting away from among us everything that defiles or works mischief, that when we are assembled together the convention may have already begun in hearts sanctified, and open to new messages from the Spirit. With such a coming together there will be no chance for an unsuccessful convention.

We recently received a statement concerning the work of the Society for the Prevention of Cruelty to Children in India, from the Secretary, Mr. A. E. Summers, and are glad to note the excellent work done by this organization. They have dealt thus far with ninety-three cases involving 118 children. In many instances these children are now happily rescued from lives of shame and suffering and are being well cared for. The Society has the sanction of many prominent persons in India.

A missionary recently put the following questions to a prominent Indian Christian:—Why at present are there so few converts from among high-caste Hindus and Mohammedans in large cities such as Bombay where a few years ago there were so many? To what do you
attribute this falling off?—The significant answer was:—"Lack of street preaching by the missionaries themselves. These people do not hear the Gospel on the streets so much as formerly, therefore there are fewer converts."—We realize that many of the missionaries in the large cities are heavily burdened with other work and something had to be dropped. But we regret that the thing dropped by so many was the street-preaching, a work of the utmost importance. We believe with Paul that "it pleased God by the foolishness of preaching to save them that believe." We hope that there may speedily be a great revival of God's method of spreading the Gospel. We sometimes think that if the sword of persecution fell upon the modern church it might have the same salutary effect as it had in the apostolic church for it is written as a result, "They went everywhere preaching the Word."

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AN OPEN DOOR.

BY MR. R. D. BANNISTER.

I

N the Northern part of the Western Ghâts, on their western side, and on the strip of territory lying between them and the sea, live an aboriginal tribe called Vârâlis, the name probably originally being Varâlis or uplanders, and probably given them because of their great love for mountainous forests. It is said that the Vârâlis' love for the forest is so great, that although there may be plenty of waste land ten or twelve miles from the forest, and though they may be very eager to get land, they cannot be induced to go so far from their own woods. They are simple children of nature, whose deep, deep need is, someone to make them acquainted with the living God, who made nature and them.

This tribe numbers, according to the Census Report of 1901, 151,693 persons, a decrease of over 15,000 on the figures for 1891, for which decrease the recent famines may be largely accountable. By far the greater number of these, nearly 90,000 live in the Thana Collectorate, mostly to the North at Dahánu and Umârgâon, and over 50,000 in the States connected therewith, viz. 20,140 in the Native State of Jawâhâr, and 30,588 it the Surat Agency.

There are three sections in the tribe, Murdes, Dâvârs and Nîhîris. The first two sections, eat and drink together and intermarry, but they neither eat, drink, nor marry with the Nîhîris. The first two live in the North-western part of the Collectorate, mostly in Dahânu and Umbar-gân districts, while the Nîhîris live in the South. It is largely to these living in the South that the following remarks refer, although they may also refer to the whole of the Vârâli tribe.

Some years ago, the Vârâlis made it known that they wished to give up their Nomadic life, and settle down in villages, if Government would give them land. Government, on hearing of their desire, consented to give them land, on condition that some mission would take them up, and civilize them. There was the opening of the door,—would some one enter it in the Name of Christ? Soon after this, a missionary of the C.M.S. went among them, talked with them, and seeing how desirous they were of settling down, and having religious teachers for themselves, and schools for their children, promised to take up their case. For some reason or other the C.M.S. has never been able to take up work among them. Four years ago, Mr. M. B. Fuller, Mr. L. Cutler, and the writer went among them. We had to walk many miles through the jungles, under a hot May sun, to the place appointed for meeting with representatives of the tribe. They built us a booth of branches of trees, in which to stay, while there. We had a very pleasant time among them, preaching, conversing with them as to their desires for the future, and getting acquainted with their habits. We purposely refrained from making them any promises, lest we should find ourselves unable to fulfil them, and they should be again disappointed. But we took, through these representatives, the names of 800 heads of families, who were willing to settle down in villages, have schools for their children, supporting the masters in a simple manner, and be taught religion. I fear, the fact of taking their names must have led them to think we would do something for them, but so far we have not been able, as we have had neither workers nor funds sufficient to warrant our taking up a new work. Oh that someone would enter this so widely opened door soon; otherwise these poor simple people may lose faith in Christians, and turn to others for help! May God stir up some consecrated heart in the home-land, someone who understands a little about farming, and the organizing of people into village communities, to give his life to this work, and may others be stirred up to support the work by prayer and gifts!

The Vârâlis will be much more easy to reach with the Gospel than the Hindus are, as they are not trammeled by caste, nor are they under the power of the Brahmin priests. They do not recognize the Hindu gods, and they do not consult or employ a Brahmin at births, marriages or deaths. The rites for the purification of
women after child-birth, are performed by the midwife. The marriage ceremonies, which are curious and simple, are performed also by their women.

Their funeral or cremation ceremonies are also very interesting, but suffice it to say here, that the Vārlis bury corpses having sores on them; other bodies they wash in warm water, clothe in the best available garments, then burn amid much music and noise.

The religion of the Vārlis consists chiefly in spirit worship. They think that every place is under the care of some spirit, who lives in a tree, or in a stone. They think of some of these spirits as friendly, and some unfriendly. They know nothing of a Creator, or Supreme Governor. The god they chiefly worship is Vaghya or Vagoba, the tiger god, in the form of a roughly carved tiger, or a piece of wood covered with redlead. Their household god is Hirva usually represented by a bundle of peacock's feathers, as a hunter with a gun, a warrior on horseback, or a five-headed monster riding a tiger. Travelling through their forests, one frequently meets with posts about three feet high, with carved heads. These are considered sacred, and indeed were the only gods we saw among the Vārlis of the South. They have recourse to their spirits only in order to escape evil, and indeed all their worship takes the form of giving gifts to appease, with never a thought of adoration, and no real prayer. They have no love for their gods, nor do they believe their gods have any for them.

The Vārlis are nomads, living in small temporary hamlets of grass huts, which are easily made, and as easily pulled down and removed whenever they desire to go elsewhere. The men usually go bare-headed, and wear only a cloth, and the women often wear but one long cloth, one corner of which comes up over the shoulder, and across the breast.

The language of the Vārlis is Marathi, except in the extreme north, where they speak Gujerati. Like most of the forest tribes they are in the habit of clipping the ends of their words; for example "kot jās" stands for "kotē jātos" (where are you going) and they make use of several non-Marathi words.

The testimony of Officials concerning them is that they are much more honest than other wild tribes, and a Vārl will very rarely tell a lie. They are very innocent and harmless, and, among themselves, very sociable, and extremely fond of fun. With strangers they are timid at first, but with Europeans whom they know they are frank and very truthful. Their chief bane is liquor.

Some of the Vārlis, the Bassein Vārlis, are settled down, and own land, and in the north some live in towns together with other castes and tribes. The Marathi Kunabis consider them pure, and readily let them enter their houses, or draw water from their wells.

Truly a great and effectual door is opened for the Gospel among this simple, and interesting people, and though there may be "many adversaries," yet there is a splendid opportunity to win these people for God. The field is white to the harvest,—who will thrust in the sickle and reap? Whoever will make a self-denying, prayerful, and Holy Spirit directed effort to give the Gospel to these people, will quickly be rewarded with a blessed harvest of precious souls. How much longer shall this Macedonian cry to the Church of God be unheeded? How long shall this people grope on in the darkness, when they are crying out for the light? Will not God require an answer from us; will He not require their blood at our hands? Readers are request-ed to pray earnestly for these people, that soon someone may go among them with the good news of salvation.

METHODS OF BIBLE-WORK IN INDIA.

BY CRAYDEN EDMONDS, M.A.

In India the entire field is conveniently parcelled out according to the political divisions of the Empire, and in each of these the British and Foreign Bible Society has established its headquarters, from which that region is worked. Thus at Calcutta, at Madras, at Bombay, at Allahabad, at Lahore, at Bangalore, and at Rangoon we find the Society's store-houses whence the missionaries obtain their supplies at such liberal rates that the books can be sold at prices which the poorest natives can afford to pay. In every one of the great languages of India a Gospel can now be purchased for a farthing; every year the missionaries sell hundreds of thousands of copies, each of which costs the Bible Society at least a penny to produce. The loss incurred by the Society on Bibles and Testaments amounts in the aggregate to very much more.

Who can properly estimate how great a relief the army of one hundred and forty colporteurs and four hundred native Christian Biblewomen brings to the missionary societies in India? For in almost every case these workers, though supported by the Bible Society, work under the
direction of missionaries, whose evangelistic force is thereby most materially increased.

How does the colporteur work? Go to any important Indian railway station, and you will find the man with the books moving quietly among the dense crowds of natives, as they sit waiting, sometimes for hours together, offering them the great Guide Book for the journey of life. Go to the great heathen festivals, and there among the throng of idol-worshippers is the colporteur diffusing the knowledge of the God who dwelleth not in temples made with hands. Go to many an outlying village, never reached by a missionary, and you will find in one house or another some portion of the Word of God. The colporteur has visited these "Regions Beyond," and has left behind him seed in the spiritual wilderness. Go, if you can, to Nepal, to Tibet, or to Afghanistan, countries as yet inaccessible to missionaries—and there too the Book will be found, sold by the colporteur to traders who have crossed into Indian territory and carried back with them to their native land the Gospel in their own tongue.

Probably not more than six Indian women in every thousand can read. Yet in Zanana will be found here and there all over the land women who have learned not only to read the Bible, but to love Him of whom it speaks. How has this come to pass? In a large number of cases through the teaching and influence of the Society's 400 native Christian Biblewomen.

Tens of thousands of young men in India are at present struggling to gain those coveted degrees which mean so much more to them than to an English student. The Bible Society has done more for these Indian students than any other single missionary agency. Each man, when he enters College, is offered a copy of the Four Gospels and Acts in English; halfway through his course, he is asked to accept the complete New Testament; and when he has graduated, the Society endeavours to arrange that he shall go forth with the complete Bible in his hands. During 1901 nearly 9,000 volumes were distributed as gifts from the Society among the students of India.

In addition to the amounts which are contributed and expended locally in its various Indian Auxiliaries, the Bible Society in 1901 spent £10,150 upon its operations in India and Burma. But one million fresh native readers leave school every year; their needs and the rapid advance of Christian Missions, are making increased expenditure imperative, an expenditure which can only be met by a great increase in the funds placed at the disposal of the Bible Society.

Glimpses from the Field.

HAPPENINGS HERE AND THERE.
Gunputti Festival.

Saturday, Sept. 5th, marked the closing day of the Gunputti Festival which had been going on nearly two weeks. Gunput is the elephant-headed deity of the Hindus, supposed to be the god of wisdom. Surely the wisdom of this world is foolishness. Many were the idol processions we witnessed during the days of Gunput's exaltation. In Bombay the closing ceremonies of this idol fest took place on Chaupati Beach. Thousands of people dressed in the gayest clothing they possessed presenting every color of the rainbow, thronged the beach to the water's edge and many were in the water. Idol cars with their painted Gunputs abounded, each hou set aloft by a noisy crowd of devotees marching to the sound of native musical (?) instruments. Rich and poor alike had gathered to honor the ludicrous god.

The end of Gunput for a year's time is to be drowned in the sea. Therefore he is carried far out into the water over the long sloping beach and finally cast into its briny waves. It was an intensely dramatic scene. We were reminded of Paul who so long ago looked upon a heathen city and said it "wholly given to idolatry." In the face of such abominations is it to be wondered at that the God of heaven, He Who inhabits eternity, should send judgments of plague and famine such as have devastated India in recent years?

As we watched one idol after another consigned to the arms of the sea we could not but think how glorious it would be if that great converse of people had gathered there to forever commit all their idols to the hungry ocean, and turn to the worship of the true and only God. It is the thing for which we watch and work and pray and in the fulness of time it will come. "All men shall know Me from the least to the greatest," is the divine decree.

* * *

A Flood at Amraoti.

In the latter part of August some of the people of Amraoti were suddenly surprised by a flood of water sweeping over their houses, destroying everything and carrying away many of the houses which were built mostly of mud. The flood was caused by the excessive rains and a leak in the reservoir. Our little flock of Christians did not escape entirely from the calamity,
Their houses were nearly all destroyed, some of their goods was rendered useless or else lost altogether. One woman who had been ill, while trying to rescue a child was overthrown by the rushing waters, but both she and the child were eventually saved. Mr. and Mrs. Dinham made temporary provision for the homeless people, other friends also assisting. Although only one house could be obtained owing to the demand from Hindus who had likewise been rendered homeless, yet shelter was found for all for a time at least. The houses of the people will probably not be rebuilt until after the rainy season. We have had to turn the homeless, yet from any of our people and that was given in their hour of need.

Inquirers at Chalisgaon have come to our notice. Although we have had to turn the homeless, yet from any of our people and that was given in their hour of need. Mr. Phelps reports:

There are three families in a village about seven miles from here who are anxious for baptism, giving as the reason of their desire to become Christians that they are afraid of the wrath of God and that He will send more famine and plague. The people are beginning to show more interest in the Gospel than ever before. Several men of the farmer caste have been coming to the bungalow lately and seem much interested in the Gospel.

CONGESTED BOMBAY.

Extract from a sermon by Rev. L. E. Linzell, August 30th, 1903.

I HAVE read about the CONGESTED STATE OF THE CITY OF BOMBAY but not till this week did I realize what it meant. At the beginning of the week I desired to see something of it, and one of the officials of the city appointed a day and hour, and we visited the districts of Oomarkharee and Mandvi. Leaving our gari in one of the principal thoroughfares we turned into a narrow street and from there into a narrower lane, and then began to see sights which baffle all description. The street was reeking with filth, the air was dense and putrid with dull sickening odours. Chickens and goats were feeding in the narrow passages, in fact in some of the chowls the doorways were set apart as stalls for cattle. We entered one building, an average chawl, and passing up the narrow stairs and along a narrow dirty passage we found men, women and children sitting about—the rooms were poorly lighted and the windows, such as they were, opened into sweeper's gullies. The air through these windows, rising as it did from the gullies was sickening, in fact indescribable. On enquiring I found that every room was rented to two or three families, and the average earning of a man was about ten rupees per month of which he had to pay one or two rupees for rent and the rest had to go for providing the necessaries of life for a wife and two or three children and perhaps a relative or two.

The next place we entered was a cottage of five rooms. The first room into which we looked was about six feet by seven feet—the ceiling so low that it was impossible for me, or any other man, to stand upright. This room was the home of two families and had no window. I was informed that fourteen families live in these five rooms. What effect has this on their morals? What can it have? In many chowls you have four families living in a room 8 ft. by 10 ft., and in the monsoon, relations and friends besides. Over the top of some of these rooms is a bamboo loft, occupied by two families, thus making an 8 by 10 dwelling for six families. How is it possible for virtue to live, under such circumstances? I declare it is IMPOSSIBLE: the result is they sink lower and lower. But mark it, my brother men, if they do go down, they will not go alone. Science has given us a word in late years, "Solidarity," which means "that community of being which binds humanity into one whole, so that each affects and is affected by all." We have the Solidarity of the Universe, all connected by like forces. There is also a law of Social Solidarity—our responsibilities, interests and sufferings are common to the Human race. My weal is common to yours and yours to mine. In the sorrows and sins of these neglected thousands this whole city will be dragged down, down, down, for "No man liveth unto himself and no man dieth unto himself."

One house we visited, from the number of red rings upon it, showed that it was a veritable plague death-trap, and on reaching the top floor we thought we had finished but were told that there were people living in the roof—climbing up some steep steps, we found there a few rooms partitioned off. There were no windows but through the darkness we saw a man lying
there dying, whilst two women were affectionately tending him. It was a most pathetic sight! And so people live and so people die in congested Bombay!

How can we expect the city to be healthy and good! Is it any wonder that 91,000 persons have died from plague in six years in Bombay alone, under such conditions as these? The marvel is that it is not much more! Friends, this state of things is awful. It is shocking—aye disgraceful. We might do something. The Health Officer is doing his best. I understand that the “Improvement Trust” in the first plague year was organized to render Bombay habitable. Now seven years have gone by. What have they done? They have spent a great deal of money and have destroyed many insanitary chawls, made new streets, and I hear they have put up one set of new chawls. What has become of the thousands who were turned out of these insanitary chawls? That is the trouble, they have crowded into the already overcrowded parts of the city and made matters much worse. Does it not seem clear that before driving the people out of their homes, other dwellings should be prepared? Let the Trust provide chawls for 50,000 or even 100,000 people north of the city and then proceed with their road-making.

The report of the Health Office in June said 300,000 must be moved, and housed in other parts, to allow the city to have a chance. What has been done?

We say, who cares? Friends, Jesus cares. Yes, Jesus cares as much for these as you care for your child, in that you would live or die for it—Jesus cares as much as he does for King Edward on the throne. And more, those houseowners, knowing their houses to be veritable death-traps, who for the sake of a few rupees fail to put in decent windows or to give the place a coat of white-wash, will have to answer before God for the blood of those unhappier who died under their roof. Further, they who have the power to help and have not used it, will be held responsible before God.—Bombay Guardian.

AN APPEAL TO PRAYER.

By Mr. Bennett.

THOUGH the gospel has been preached in this place for five years there are no visible results. While giving out the Word the Lord has been giving much blessing in our own souls but it makes one feel sad to hear these people voicing that they would rather die than accept Christ. The people in this district are mostly high caste and have no interest in the Christian religion. A goodly number will come round to listen but have no desire to accept the good things God has prepared for them. Dear reader there was a time when we saw no beauty in Christ and had no interest in the salvation of our souls. But the power of God and the drawings of His love brought us nigh to Him. Earnest prayer was offered up on our behalf and in answer to faith-fu prayer God moved upon our hearts by His Spirit and made us see what a wretched condition we were in and that Jesus was the only one who could deliver us from the horrible pit of sin. The same thing holds good in regard to these people, God’s power and love are the same and He is just as willing to answer prayer for them as He was for us. If those who have learned the secret of prevailing prayer and have power with God will unite with us in besieging the throne of grace on their behalf eternity will only reveal the glory and happiness it will bring to our souls. It is only faithful prayer that can bring the power of the Holy Ghost and without the Holy Ghost preaching is all in vain. It is said of the apostles and of some of the fathers who lived in the first, second and third centuries that they daily spent hours upon their knees before God. And was not that the secret of their power? Luther, John Knox and many others used to spend three hours daily in prayer. John Wesley’s custom was to spend two hours daily and occasionally spend half and whole nights in prayer. Now let us pattern after these champions and heroes of the cross who strove to imitate their Divine Master and were the means of winning so many thousands of souls to God, and let us rise up to our privileges and take hold of God on behalf of these benighted and hell-bound souls and wrestle with God in prayer until our prayers shall prevail, and then God will be well pleased to honor our prayers and pour out His Spirit and turn these people from the worship of dumb idols to serve the living God. But self holds such a prominent position in our lives and it seems so many things to be done that the time for prayer is very often crowded out, leaving our lives so empty and dull that it is with great difficulty we can wait upon God even for our own souls. And what can a barren soul do for God? But thank God we need not be barren or unfruitful, because it is quite possible for us to live so close to our Divine Master that our lives shall be a reflection of His image and glory, and it will be our greatest joy and pleasure to spend even hours at a time wrestling with God in prayer. Is not the greatest need of this land spiritual wrestlers? If so let us come forward and act our part in supplying the need and God only knows what a harvest of souls will be reaped.
**Items.**

LETTERS have come from Mrs. Chapman who was formerly associated with us, telling that as yet she and Miss Miller have not been able to enter Koweit. A hostile spirit has been manifested on the part of many of the people. But every new undertaking for God is not without its hazards, its battles, its hardly contested attempts. If it is a door opened by God no man can shut it.

A new field has been purchased at Akola with the profits from farming the old one. This is one step further towards self-support.

During the past month sickness has attacked many of our missionaries, but the goodness of the Lord followed us and there were as many deliverances. Letters from many stations come in telling of new life received from the Lord of Life. For all this we give thanks to God, our unfailing Helper.

The convention is coming! This is one of the happy events in a missionary's year. It is the time of unitedly seeking the blessing of the Lord, the time of renewing strength and courage for another year's work. May the coming event be rich in results to all.

We have been living a long while in anticipation of the coming of new missionaries and others returning after a furlough. Now the looked for event draws nigh. On October 5th we expect to welcome the first party. Only those who have been here in similar circumstances know the sort of curious delight with which the new-comers are awaited. "What will they be like?" is the query often in our minds. But just what they are like is a small matter if only they are filled with God's Spirit and a love for poor soul-famished India. The India Alliance extends its greeting first, and as heartily as possible says, "Welcome to India!"

On Sunday morning, Sept. 20th our hearts were saddened to hear of the sudden death of little Olive Johnson, the eldest daughter of Mr. and Mrs. Johnson of Shegaon, who passed away at five o'clock that morning while staying at Akola. She was sick only two or three days with membranous croup. Olive was a real little Christian, already learning to bear witness to India's heathen souls, and all who knew the child loved her. Her mother's own words will better tell of her than the pen of an outsider.

We received the following letter from Mrs. Johnson:

Our precious little Olive had just passed her seventh birthday. On the 5th of Sept. she had a very happy day, not so much through the little gifts she received, but in giving happiness herself to others, especially to a few native children with whom she had a little tea-party.

All through the severe sicknesses and testings we have had in our home these past weeks, she was so well and always looking for something to do for us, especially to relieve "mamma."

She was ripe for glory. I understand now how God was preparing the little bud to bloom in His own garden. I have never known a child of her years to love the Word, as she did. A year ago just two weeks before her sixth birthday, she definitely gave her little heart to Jesus, after a deep struggle over her sinful heart, as she herself said. She committed the past to her Saviour, and in the place of the struggle came the sweetest peace and rest that never left her. Again and again during the last hours of her suffering she told her papa to pray and her last words were, "Oh, Jesus, Jesus."

She knew Him and the meeting was a glorious one.

Our hearts are crushed, crushed, crushed, but we sorrow not as those who have no hope. Heaven is nearer and the veil between seems thinner than ever before. She will be with Him when He comes for us.

Your loving Sister in Christ,

Annie Johnson.

**PRAISE AND PRAYER.**

_Praise for the missionaries on the way to India._

"" Miss Woodworth's healing from sore eyes.

"" " healing from fever of Mr. Fuller, Mr. Turnbull, Mr. Cutler, Mr. and Mrs. Johnson and their children who were also severely tested by sores.

"" that while several of our missionaries have had fever, they have been able to meet God.

_Pray for Mr. and Mrs. Johnson, that God will comfort them day by day in the loss of their daughter Olive._

"" all the Missionaries at this time, that they may be at their very best for the preaching of the Gospel in the Districts.

"" that as the Gospel is preached it may have full course and be glorified.

"" for much blessing on our convention.

"" that God will supply all the needs of our twelve hundred orphans, financially, spiritually and physically.
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—

BHUWAL.
Mr. and Mrs. R. D. Bannister.

CHALISGAON.
Mr. A. C. Phelps.

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

PACHORA.
.Supplied by Mr. Hay.

GUJERAT—

VIRAMCAM.
Mr. and Mrs. A. Duckworth.
Mr. Auernheimer.

SANAND.
Mr. and Mrs. T. King.
Miss C. Hilkert.
Miss H. O' Donnell.

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

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

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

MATAR (P.O. Kaira).
Mr. and Mrs. Hamilton.

DHOLKA.
Mr. and Mrs. H. V. Andrews.
Mr. and Mrs. David McKee.
Miss C. Peter. Mr. F. Back.
Mr. R. J. Bennett.

BOMBAY—

Mr. M. B. Fuller.
Mr. and Mrs. Wm. Franklin.
Miss K. Knight.
Miss Z. McCauley. Miss M. Wisst.

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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