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

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Christian & Missionary Alliance.

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

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

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"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.

Terms of Subscription { In all Countries where the rupee is current Re. 1 2 0 | In England 1s. 6d.
| Single Copies ... ... ... ... Re. 0 2 0 | In America 50 cents.

All payments in India to be sent to the Business Manager.

American subscriptions can be sent to Mr. Francis Bell, 690-8th Ave., New York.
Reveal Thy Life in Me.

Higher, purer, deeper, surer,
Be my thought, O Christ, of Thee;
Break the narrow bonds that limit
All my earth-born, sin-bound spirit
To the breadth of Thy divine.
Not my thought, but Thy creation
Be the image, purely Thine,
Deep within my spirit’s shrine;
Make the secret revelation,
Reproduce Thy life in mine.

Truer, clearer, lovelier, dearer,
Be my thought, O Christ, of Thee.
Not my earthly, crude conception,
But the holy, true reception
Of Thy Spirit’s teaching high.
May He heighten, clear, enlighten,
Every thought intensity,
So Thy lovely image brighten,
Till I Thee transfigured see.
Oh, reveal Thy life in me.

—Mrs. Merrill E. Gates.

MEEK AND QUIET.

MRS. RAMSEY.

“The ornament of a meek and quiet spirit, which is in the sight of God of great price.”
1 Peter 3: 4.

It is noticeable, in reading the Word, how easily disposed of by the Holy Spirit is the question of “outward adorning” for the child of God, while at the same time it is so dealt with that there is no room for doubt as to what His thought is, as well as what it is not. Perhaps the negative side is more easily complied with than the positive, since that deals also with the “hidden man of the heart.”

As one reads the above words, one longs for a spiritual dictionary in which would be given a full analysis, so that the meaning might be spiritually understood. The Spirit Himself, being the messenger of God, is also the analyst and expounder. He makes the hidden meaning clear, but only to the one who “willeth to do His will.”

One who, in the quest for humility, was reading all that came along that line, found that the only way to reach it was to become humble, acknowledging failure where failure was, and even taking patiently misconstructions and misjudgment, leaving all results with God. So it seems to be with the “meek and quiet spirit” adorning. Rather than to strive after it, simply let go and be quiet, and that for the glory of God. As Thomas à Kempis puts it; “He to whom all things are one, he who reduceth all things to one, and seeth all things in one, may enjoy a quiet mind and remain at peace with God.”

“Study to be quiet,” is excellent counsel for these days of rush and excitement, even in spiritual things. And surely that means more than the outward composure that after all may be but affected, but need not be so if the yoke of the meek and lowly Christ is really appropriated at His own invitation.

Moses was meek and so could let God vindicate him. The Master was meek, not because compelled to be, but “knowing that He came forth from God and went to God.” So He could bear reproach and indignity and seeming disappointment, even to betrayal, without retaliation or even the desire for it.

The promise that “the meek shall eat and be satisfied,” ought to be a present preventive in any given temptation to be otherwise than meek. “The meek shall increase their joy in the Lord,” would save from gloominess in trial. And it would seem as if meekness with a praiseful spirit would “please the Lord better than an ox or bullock that hath horns and hoofs.”

And so He says, of “great price.” Yes, very valuable according to God’s valuation: more so than that thing concerning which that great disappointment came; than the disentangling of that awful condition of things over which it seems there ought to be disquiet; than one’s own way; than deliverance out of that great and sore trial, much as these or any other possible thing we might compare.
it with, may mean to us.

"In the sight of God of great price." And can we not imagine that He values things from the standpoint of that greater Price paid on Calvary's cross, by the precious blood of His dear Son? Does it not make one want to have His mind about things?

Then in man's sight what is the value of a "meek and quiet spirit?" At least it is an "ornament," an "adorning," without which the "one thing" for which God's little one is set apart, is either going to remain undone, or be done in an unbecoming manner. Nor can there be a doubt that the great adversary, knowing this, does all in his power to keep up turmoil and unrest so that the Christian may at once fail to be either useful or ornamental. But:—"Thanks be to God which giveth us the victory through our Lord Jesus Christ."

"The fruit of the Spirit is love. . . . meekness."

**Station Notes.**

**MATAR, GUJERAT.**

**MRS. HAMILTON.**

The history of our work in this Taluka dates back to the beginning of the Alliance work in Gujerat, being the first permanent station opened. In 1894, a party of eleven entered Gujerat. Of that number Misses Smiley, Bush, Montgomery, Seasholtz, and the writer, joined Mr. King and family who were sent to Kaira camp in charge of this district, as there was no bungalow at Matar at that time. It was pioneer work, and those days will not soon be forgotten. They were days of foundation laying in prayer, and also of seed sowing by Mr. King. Never have we heard such volumes of prayer ascend for the people, and it was not in vain. For a long time all seemed dark and no one was inclined to accept Christianity. Day after day our Pandit tried to convince us of the foolishness of expecting converts, saying very emphatically, "you may as well return to America, for you will never see these people forsake the religion of their ancestors." Often when being escorted out of a village by a crowd of children accompanied with showers of dirt and occasionally handfuls of pebbles, have we in the dark hours been tempted to think it might be so. God's ways are not ours, and all He needs is mediums through which to convey the living water. "It is His doing and marvellous in our eyes." He moves in a mysterious way. After the testing the break came, but, not as we expected. Dear Miss Bush was laid away at midnight in Bishop Heber's church yard near our bungalow. The four who dug the grave were among the first fruits, forming the nucleus of a little church which grew in numbers rapidly from that time. Mrs. Fuller often had prayer with us on the bank of the river near by, and she often asked God to let the work in Gujerat spread, widen, and deepen, like the river in Ezekiel's vision. In part it has been literally fulfilled, though we have not yet reached the sea.

One incident transpired which more than repaid us for coming to India. The rays of Gospel light penetrated one dark heart and so transformed the life of a poor woman in our compound, that it was beautiful to see her face light up as she said, "read again about Jesus, and tell all the people about heaven." Such a wretched picture of humanity she presented at first, covered with sores and possessed of a demon. This was the first apparent fruit among the women. A few more months, and our ranks were again broken by the translation of dear Miss Montgomery to a higher sphere. We were left to plod on alone, feeling keenly the loss of her sweet life of prayer. The need of an orphanage was seen, and it was opened by Miss Smiley at this time. We shall have to pass over much of the history of this period. After about five years of service from which they saw much fruit, Mr. and Mrs. King took up work in the needy district of Sanand, and we were transferred to work here. As yet there was no church building and no bungalow. The famine came on, numbers increased, and we saw the necessity of being located more centrally in our work. In a short time a bungalow was erected some distance from town, to meet the needs of the work and to give employment to the suffering people. We continued to hold our meetings under trees. Later, in answer to prayer, some money came from an unexpected source, and we soon had a simple brick structure for a church which will seat five hundred comfortably, native fashion. During the early days of the work we had not succeeded in gathering in a large Sunday school, but at last the desire of our hearts was granted, and the number increased to two and three hundred. We have in the Taluka eighty villages and hamlets, and a population of one hundred thousand. While we were home Miss McDougall had charge of
the work, some of the time alone on account of scarcity of workers.

One outcome of the famine has proved a fruitful and promising part of the work which we do not like to pass over, i.e., our famine legacy. Often when asked by the women the usual question; "have you any children?" have I replied, "yes; twenty-four of my very own." After the famine, we selected twenty-five of the brightest, most promising, spiritual boys from our school of 115, and have given them further school advantages; also special Bible training, trusting that eventually they will spread the Gospel in these needy villages where at present there are in all only three native helpers. We give them each five dollars per year so they will not have to work in the rice fields, but can study. From the first, God's special seal has been on the work, and many have been the answers to prayer for spiritual, physical and financial needs. We took as our motto, "nothing is impossible with Him," and not a day of these years has passed without the promise being verified. One only of the number died. One was healed of small-pox and another of cholera. The growth and transformation in their lives has been very marked. The older people testify that they have been a blessing to the whole community. They often take their Bibles and go out two by two to read to the poor, illiterate villagers and explain the way of salvation. They have been firm and true in persecution to which they have not been strangers. Not long ago a number of them were ordered by the teacher to decorate an idol, but refused, choosing to suffer the three days' punishment he inflicted rather than dishonor God.

We hope to enlarge the school; also to build two chapels in the extreme ends of our station, as some have to come Saturday evening to attend Sunday services, and walk long distances. Pray that these boys may be instrumental in winning souls as they tell others of the grace that brought them into the fold.

PACHORA, KHANDESH.

MRS. DINHAM.

When we first came to this station, a little over four months ago, we had good times visiting the women in Pachora and the two small villages belonging to it. We had visited, I believe, almost every caste from the Brahman to the outcast, and they usually listened well except that the Mahomedans seriously objected when we insisted that Jesus Christ is the Son of God. They say, "God has no Son." The Kunbis and Mahars seemed especially glad to listen to our story, and I believe that if it were not for their fear of the people of their caste, some would be glad not only to listen, but really to accept the Gospel of Jesus.

One morning my husband and I went to the Maharwada. He spoke to the men while I spoke to the women, and we both had a good time. One of the children whom we used to feed during the famine, a blind girl, was brought and placed near by, her face all aglow as she began to sing the hymns and repeat the texts of Scripture which we had taught her in the famine. She said; "I have not worshipped idols since you taught me about Jesus, and the God above being the true God. These idols are only dead images." Afterwards we opened a Sunday school in the house where we live, and had a regular attendance of thirty and sometimes more. The greater part of these children learned texts of scripture and some of the answers to the children's catechism, and the blind girl learned them all beautifully. We hope she will one day see Jesus with her spiritual eyes as "the One altogether lovely," and that she may be used to point many souls to Christ, the only Saviour. After two and one half months of real work here, the plague broke out and the people were sent away until every house and place of business was closed, and no one was left in the town. So my work was closed almost entirely, and as we still own no bullocks and cart, I could not go out to other towns and villages. Now what to do I did not know, so I looked to God for daily guidance, and for a while I had many opportunities to speak to the people who came to the house; but later they were forbidden to come because they would carry the plague to those about. So I was shut in, and what should I do? We have a large family of people with us who used to belong to the Roman Catholic Church, and who are in great need of better teaching, so I felt this would be my work for a while. I opened a day school and also had daily scripture reading and prayer. At this time they would commit to memory portions of the scripture and catechism. This continued for a time, but the smell of dead rats became so terrible that living here was almost impossible. We trusted God to keep us from the plague and He did, although the people were dying all about us. Finally the Parsee gentleman whose door opens almost directly into our door, was taken down with it, but, I am glad to say, is better again. Two days before he was taken ill, baby and I went to Jalgaon, taking with us the family of whom I spoke before. We remained there for sixteen days; then my husband came
in from tour and, not being well, re-called us; so now we are in our little home once more and hope soon to be able to get to work again. The plague is abating and the people may be allowed to return in a week or ten days.

During the time that plague was at its worst, Satan often tried to get my eyes off Christ on to circumstances. Many times a day I would see the crows and vultures carry dead rats about, and often the crows brought them on our house and veranda. Also the water carrier was cut off in two days by plague and we, being Christians, were not permitted to touch the well, so we had to use water which was not fit to use. But as I thought about it, the promise, "and if they drink any deadly thing it shall not hurt them," was brought to my mind and I said, "Yes, Lord, I will trust Thee;" and again He made good His promise to His children. He seemed to be a wall of fire about us during those days of danger.

AKOLA, BERAR.

Mr. Moyser.

We are very sorry to say that the plague is very bad in Akola just at present. A good many business men and lawyers from the city have built houses in the surrounding villages and outside of the city limits, and come into the city only to attend to their business affairs. In some respects this is a very good idea, but on account of coming into the city in the daytime and living outside only at nights, and constantly coming in contact with those who live and work in plague-affected areas, this is not as safe a remedy as it might be; and so even some of those who have taken these precautions are sometimes stricken down. We had rather a severe fright last week, caused by the carelessness of the relatives of such a case. A man who was living outside the city limits took plague and died, and his relatives threw his clothes under a culvert instead of burning them. Our boys who live out at Santa Barbara were returning home early Monday morning, and some ten of the middle boys found these clothes and began to wear them unknown to the master (we were out on tour at the time). When this came to the master's ears, he at once investigated the case, because we do not allow the boys to wear one another's clothes, much less those that have been found out in the open country. He found that they belonged to a Marwari who had just died of plague; in fact some of the blood from the bubo was still on the clothes. He immediately burned up the clothes and quarantined the boys on our new field. He was very much frightened and so was Minnie Davis, who is acting as matron in the place of Arnumbai, who on account of poor health is taking a well-deserved four months' vacation. This is an absolute necessity considering her case from the natural, as she is so run down that her entire system requires a complete rest. The boys are still segregated and we trust our mighty God will undertake and overrule all for our good, and that none of these boys will be smitten with this dreadful disease, although they were disobedient and acted foolishly. We at once came in from touring to find out just how matters stood, and we are glad to say that now eight days have passed and none of the boys have been taken ill. Praise God for this. I expect to start out again tomorrow for another short tour and then shall have to come in again for this season. We have held nearly 120 meetings this touring season. Of course we cannot get out as much as we would desire on account of the school and church work, which requires our attention every few weeks. We are glad to say that the people on the whole have listened very well to our messages, and some have told us that the truth has entered into their hearts. One Patel (head man of a village) was thoroughly convinced of the truth as it is in Jesus Christ. I have known this man to be an inquirer for some years, but after weighing the matter very carefully, he said; "As Patel, I get Rs. 1000 per year; and if I become a Christian, I shall be like a bopala (pumpkin) swinging in the wind. My people will cast me out, and you will not support me. I am old; what can I do?" Poor old man, so intelligent and bright, convinced of the truth, and yet caste fear hinders him from becoming a follower of the Lord Jesus Christ. Somehow he could not grasp the faith to believe that God would take care of him even though he were cast out by his people. Pray for him.

I have used the magic lantern a great deal this year while out on tour, using the slides which illustrate the life of Christ. We have had large crowds gather and sit for a long time while we preached Jesus, the only living Saviour. Hundreds of these would never have heard the Gospel message if I had not used the lantern. Some even came ten miles to see the views. In one place we exhibited the pictures four times, and each time our crowds increased. Sometimes as many as 400 would gather. If we had not had the lantern we should most likely have had only ten or twenty to listen. We have also had meetings just for the women; Mrs. Rogers or my wife would speak as I operated the lantern. These meetings we usually held in the Patel's court-
yard although as many as 60 women have gathered to listen in some of the meetings when we have held the meeting on some prominent street corner. Of course we reserved a space especially for women. Beside the sixty that sat one evening all through the service, a number listened from the surrounding house tops. This was a good vantage ground for the women. They could listen without any fear whatever.

On one occasion when we gave a lantern talk in a Patel’s house, especially for women, several men were allowed to come in also. Among them was a Mata, the lowest caste of all in India. He had seen the pictures several times and he had a very good grasp of the different subjects. It was amusing to see this man explain the pictures to those high caste women and men. One more proof that in little ways, here and there, there is on certain lines a letting down on strict caste laws. Years ago he would not have dared even to sit down in any company of caste people, much less instruct them. If the demon of caste were once broken down, I believe hundreds of thousands of these people would turn to the living God. Their religion does not seem to have much of an hold upon them, but caste rules and observation bind, faster than chains of iron, men and women for whom the Lord Jesus has bled and died.

We are glad to report a good crop and also good sale for our farm products. We have cleared enough to buy another field, and we are looking to God to give us more land near the school, and so hasten the day when this department of the school will be self-supporting. Praise God we have very little sickness in the school and nearly all of the boys are doing real well in study, conduct, and Christian life.

Mr. Cutler has been out touring with us from the beginning, and we have been very glad of his help and company.

AKOLA TOURING NOTES,
MRS. ROGERS.

We reached our station, Akola, from our furlough in America, Jan. 10. We received a warm welcome; were garlanded with flowers, etc. It was a great pleasure to meet the dear missionaries, Christian people, and orphan boys, and to hear the Marathi language again. We felt that we were really in our own land, so thoroughly have we adopted India and her people. Soon after this I went to Poona to put our two daughters in school. This is about 500 miles from Akola. The girls had been with us so long that the parting was especially hard. One of them said; “Mama, the girls in America have an easier time than we do,” meaning that they can live at home and attend school. They cried themselves nearly ill and declared they could not live without us; but they have grown happy in their school life, and we are thankful for the Christian influence surrounding them.

Returning, I stopped a day at Pandita Ramabai’s busy colony. She is passing through special trials on some lines, and needs to be earnestly upheld in prayer. Surely God has wrought great things through this humble, faithful child of His.

My husband and I spent the next Sunday at Khamgaon with our dear sisters, Misses Hoffman, Downs, and Krater, and thanked our Father for the many answers to prayer there. Afterwards I was out touring for twelve days with Mr. and Mrs. Moyser and Mr. Cutler, Mrs. Moyser and I going to the women. It is a busy season, and many were picking cotton in the fields; but we always found some to listen to our story. How I long to be able to give the dear ones at home a glimpse of the real difficulties of the work; not to discourage, but to stimulate to a deeper taking hold of God in prayer. I often heard people say, “It is easier to work among the heathen than at home.” I am sure they would never have such a thought again could they really understand the work in India, at least as it is among the Marathi people. The women are so accustomed to live only for that which they can see; for food, poor as it may be, a little clothing, and more jewelry. Their minds are limited to such a narrow sphere, and they are supposed not to be able even to think for themselves. Sometimes they tell us, “We cannot understand a word you say,” which often means they are not interested in our subject. But by noticing the children, sometimes-taking the tiny ones in our arms, asking questions concerning their home life, and answering their questions concerning ourselves, we get them to lose their shyness and listen to that which we so long to tell. Not all are afraid of us; but O! it means so much to get them to understand that there is a real, living Saviour who loves and wants to save them. Even when they do begin to comprehend this, they are so hedged in on every side that one must simply look away from the difficulties, and trust God in spite of every seeming impossibility. Our hearts cry out, “O, Lord, breathe upon these darkened hearts by the Holy Spirit.” In a letter received this week from a dear missionary in our Gujarathi field, were these words; “I wish you were here, where the fields are so ripe for harvest.” Ah, but God has called some of us to the Marathi field. We praise Him for it and we will trust and not be afraid; trust Him for fruit that shall remain.
A few days ago I joined Mrs. Stanley and Miss Becker on tour. We work among both men and women as there are no gentlemen in our party to work among the men. We usually speak from our wagon. Large crowds listen, including quite a number of women. Sometimes they will come near enough so we can address our talk mainly to them, and let the men listen without seeming to address them. Today I was able to slip out without disturbing the crowd, and was invited into a house where as many as thirty women crowded in. They seemed very dull of comprehension, though very kind. I was thankful to tell them the "old, old story," "breaking it up," as the Marathi idiom says. One or two men stayed in the room as if they could not trust us alone with the women. Last evening at dusk we took a walk, and met several companies of women coming from the cotton fields. Some of them seemed actually afraid to pass us, and told us so, but we were able to get a few of them into a little conversation. Finally we met an elderly man who begged us to turn around, for he said some more women were coming and were afraid to pass us. It seems that white women have seldom been here. Yesterday afternoon a company of men came to the tent to ask particularly why we had come, what was our belief, etc.

One is the proprietor of two Marathi newspapers. He asked Mrs. Stanley to write an article on cow protection. Needless to say that she declined. Seven years ago she, with some others, were roughly treated in this town: stones and dirt were thrown at them. Nothing of the kind has occurred this time as yet. When all the villages around here have been visited, we expect to move on ten miles farther from Akola. We are now thirty miles away. One very encouraging feature of the work is that many scripture portions and tracts are being bought. I have seldom seen the people so eager to buy. Sometimes those who cannot read get them for others to read to them. Yesterday an old man with heathen marks on him, a turban made of many yards of cotton cloth, and very little other clothing except a loin cloth, bought a whole Marathi New Testament.

Dear praying friends, many of you will not read these lines until this season's special time of touring is over; but will you not unite with us in earnest, believing prayer that our Father, by the Holy Spirit, will water the seed sown, and cause it to bring forth fruit abundantly, especially blessing all the scriptures scattered? My New Year's text given me on the sea, is a tower of strength to me in the work; "My soul, wait thou only on God, for my expectation is from Him."

As we looked at the beautiful building in Agra, Northern India, called the Taj Mahal, built of white marble, God spoke to our hearts a fresh lesson on purity. If the sight of a building could give such pleasure to the human heart, what delight must God take in a soul made white as snow, spotless, through the blood of His beloved Son? We could understand with new force how God delights in calling us redeemed ones His inheritance. For there is such restfulness in beholding a thing of spotless purity. And so God finds rest in hearts which have been made as clean as Jesus' precious blood can make them. Well may we daily exclaim, "precious, precious blood of Jesus." For if the blood of the Lamb without spot had not been freely offered for us, we should never have known the joy of hearing God say to us, "Thou art all fair, my love; there is no spot in thee." Nor would there have been a possibility of a glorious church which is to be God's gift to Himself, "without spot, or wrinkle, or any such thing." But while walking here on earth amid sin, and worldliness, and fleshly lusts, how much we need the exhortation to "be diligent, that ye may be found of Him in peace, without spot, and blameless." Spots fall so easily on our spirits; spots of self-seeking, of pride, a "surge of worry," a "shade of care," a "blast of hurry," yes, of a thousand insidious little things, that we need to be reminded of the eternal things for which we are looking, so that we may be diligent in yielding to the cleansing power of the blood, that none of these things take a lodging in our spirits. Made white, kept white; this is our privilege, our joy and rejoicing. Thus only can we be a constant delight to His heart who so loved us that He gave His Son, by whose blood we are cleansed from all sin.

In Jesus' letter to the church in Sardis, He commends a few names who had not defiled their garments. In contrast to these, James condemned the rich ones whose garments were moth eaten. The thought of the contrast is, victory through non-defilement, defeat through contamination. From this we understand what pleases Jesus. It is for His followers to keep their garments from being dragging and defiled. Now from the description of the condition of
things in general at Sardis, we can understand that those with undefiled garments were surrounded with corruption and worldliness. Our white garments do not depend on our surroundings. It means more to keep garments white when all around is filth. The power to do this is not in ourselves. It is solely in the blood of the Lamb. The greater the dust and filth around us, the more glory to the power which has kept our garments pure and white. Those who overcame are the ones who are clothed in white. White garments indicate victory; battles fought and won; the reign of the enemy succeeded by the reign of the rightful King; the natural overcome by the supernatural. They overcame by the blood of the Lamb. Are we daily overcoming so that Jesus can commend us and glorify Himself by fulfilling His promise, “they shall walk with me in white”?

On either side of the Taj is a mosque built of red sandstone inlaid with white marble. Apart from the Taj they would make a great impression on one as beautiful buildings. But in comparison with the purity of the Taj they impress one as so earthly and common that one scarcely glances at them. The lesson that came to our heart is that a vision of Jesus, a taste of heavenly things, will suffice to set us apart forever as His. Earthly things will become so insipid that they have no hold. To put us in our rightful place towards God and the world, let the Holy Spirit reveal Jesus on the cross, and we crucified with Him to the things of time, the world, the flesh, not for one day, but forever.

Another lesson we learned as we gazed at the Taj, was that of restfulness and quiet. There is a quietness which comes from knowing God which cannot be simulated nor described, but can be felt. “Be still, and know that I am God.” As we look into the face of Jesus, our whole being is quieted; all is still before Him. Who is and Who fills all things. There is great need of learning this stillness as the habit of our life, not simply as a passing emotion. Again, the thought came to us that if a building, the work of man’s hands, could so stir our hearts, what would it be to see Jesus face to face? What heart can imagine the joy of that blessed moment? The precious truth of the following verse came to us over and over:—

“I shall see Him, I shall be like Him,
By one glance of His face transformed.
And this body of sin and darkness
To the image of Christ conformed.”

Just a few words for the information of those who may not have read of the Taj Mahal. It was begun in 1629 and completed in 1648 by a Mahomedan Emperor as a tomb for his favorite wife. The building itself is 185 feet square. It rises from a double platform, the first of red sandstone, twenty feet high and 1,000 feet broad, the second of marble, fifteen feet high and 300 feet square. At each corner is a minaret whose perfect proportions add greatly to the exquisite beauty of the whole. We will only mention the beautiful screens of marble, the fretted porches, the inlaid work of agate, carnelian, jasper and amethyst, and sum it all up by saying it is the most heavenly earthly thing that has ever fallen upon our vision.

Mission Questions.

THE STATUS OF MOSLEM WOMEN
ACCORDING TO THE TEACHING
OF THE QURAN.
REV. E. M. WHERRY, D.D.

POLYGAMY is without doubt one of the darkest blot on the moral and social teaching of Islam. It is admitted that Muhammad found it very generally practised among the tribes of Arabia and among surrounding nations—the Christians in general excepted. Jesus found it universally practised in His day, and whatever of improvement there was in the world in this respect in the days of Muhammad was due to the declaration: “A man shall leave father and mother and shall cleave to his wife, and they twain shall be one flesh.” The influence of this teaching has gone on throughout the centuries, so that today the laws of all Christian nations condemn polygamy in every form; not only so, but through its testimony even our “advanced” Moslem neighbours have recognized it as “opposed to the general progress of civilized society and true culture,” and are in consequence making sturdy attempts to show that it is also opposed to the teachings of Muhammad. Even if, however, the trend of the teaching of Muhammad were against polygamy, as is claimed, the influence of his example was not. So that we have both in the precepts of the Qur’an, and in the example of the prophet, a sufficient reason for the fact that Moslems have made no progress toward a pure monogamy. If it be said that polygamy is not generally prac-
tised by Moslems, it is sufficient to say that it
practised to its utmost possibility of extent. As
many as ninety-five per cent. of the Moslems of
India are monogamous only by the dire necessity
resulting from poverty and a paucity of women.
The evil of the system does not lie in its pre-
valence, but in the fact that it subjects every
Moslem woman to the possible chance of having
a rival introduced into her home who should
hold a larger share of her husband's affections
than she. Does she protest? Does she plead
the claims of "progress in civilized life"? Does
she argue for the cause of "true culture?" The
Moslem husband points her to the Qurán and to
the prophet himself! A natural corollary to
polygamy is the seclusion of women. This
partly results from the necessity of providing
separate apartments for the various wives and
their children, and partly from the moral
degradation which accompanies the system.
The seclusion of women results in a degradation
of both sexes. The Moslem men know little or
nothing of the refinement which is born of the
influence of pure womanhood. They see in
woman only a being whose presence suggests to
their minds the weaknesses and follies of the sex
and the duty of turning away from temptation.
On the other hand, women are early taught to
hold the morality of men in low esteem. None
may be trusted but fathers and brothers and
sons. Is it any wonder that under such a system
the moral status of the Moslem world should be
low? In the matter of marriage this seclusion
of the women renders it necessary to negotiate
the contract through a third party. The writer
once attended a Moslem wedding, where the
first opportunity the bride and bridgroom had
of seeing each other's faces was after the marriage
ceremony beneath an ample sheet covering
both their heads as they, with the aid of a
candle, saw each other in a looking-glass! When
a girl has been educated from childhood with a
view to marriage, when marriage is held up as
the great end of a woman's existence, and when
single life is held to be a disgrace to any woman,
the matter of consent is easily managed.
Should a Moslem woman possess spirit enough
to investigate for herself, and with the aid of
some aged female friend arrange to marry a
man of her own choice, she would be denounced
as a wicked and abandoned woman.
Let us now look at the position which a wife
holds in a Moslem harem. We will just take
any ordinary case, and see what the law of the
Qurán provides for her. She is wife No. I.
She is exorted to be faithful and obedient to
her husband. As we have already discovered,
she must remain in seclusion—i.e., she must
avoid being looked upon by men other than
near relatives, and she must not look upon
them. Her duties are in the household. She
must not neglect her devotions, for while
women are not excluded from the mosque by
any command of the Qurán, it is universally
regarded as a propriety for them to observe
their devotions in private, and this practice is
surely in accord with the harem system. If a
woman have a husband of good temper and
affectionate disposition, her home may be
measurably happy, though her chances of
intellectual development are few indeed. If,
on the contrary, she have a heartless and cruel
husband, her life becomes insufferably miserable.
She has but little remedy in such a case, unless
she have influential relatives, wealth, or beauty
—circumstances which may enable her to defend
herself with a threat of seeking a divorce. Her
husband may divorce her at any time, for no
other reason than that he does not like her, or
that he is angry with her: but this liberty
accorded him by the Qurán is modified by many
collateral circumstances, so that he is less likely
to pronounce the fatal words than to solace
himself with a second wife, and thus at once
please and avenge himself.
If he be of a violent temper, he may avail
himself of the permission of the Qurán, and
administer corporal punishment. "Those
(women) whose perverseness ye shall be
apprehensive of, rebuke; and remove them
into separate apartments and chastise them."
It is true that this permission was not given to
enable a man to tyrannize over his wife, yet the
fact that the power is placed in his hands, makes
him ever ready to use it unlawfully.
Arbitration is frequently resorted to so as to
avoid the extreme measure of either corporal
punishment or divorce. With all these
discouragements to divorce, added to the law
preventing a man remarrying a thrice-divorced
wife until she have been married and divorced
by another, divorce is nevertheless cruelly
frequent. Whenever it occurs, and however
cruel it be, it is always in accord with the teach-
ing of the Qurán. It is not uncommon to find
men who have had a dozen wives married and
divorced in succession. Such divorced wives,
benefit of their children and excluded from their
homes, usually have nothing better before them
than to seek a new alliance, with the possibility of
being divorced again. Under laws and customs
like these, the position of woman is one of
degradation.
This degradation is none the less, because
the victim may not realize its extent. It is
none the less because she may be in a way
content with her condition. She may even refuse to heed the voice of those who would bring her the Gospel of a better condition. Such conduct only reveals the greater depth of her degradation. Her true condition can only be understood when it is compared with that of her sisters in truly Christian homes. Look at these two classes and compare them from almost any standpoint, excepting that of native aptitude, and we can discover what Christianity has done for the one, and what Islam has done for the other. The Christian woman may not occupy every sphere open to a man simply because she is a woman; but, on the other hand, she is able to do a work which men cannot do or cannot do so well.

In our schools she studies the same subjects and recites in the same classes. Beyond the school-room she engages in many of the same professions. She is honoured in the home, in social life. All this because of the Divine Gospel of liberty taught by the Friend of man, Christ.

In our schools she is taught how to read and write. In London she is taught the various professions. She is honoured in the home, in social life. All this because of the Divine Gospel of liberty taught by the Friend of man, Christ.

With the Moslem woman how different! Estimated in the Book of her religion as inferior to man, she ranks as scarcely more than half a man. Two women must appear in court to combat the testimony of one man, and a woman may only inherit half the amount allowed to her brother. Secluded from free intercourse with the world, she cannot as a child or as a mother gain that practical acquaintance with the affairs of this world that would enable her to undertake any duty outside the harem. Not only so, were she to secure the qualifications necessary for such a work, she would by her religion be debarred from the exercise of her talents. What with the harem and the dark shadow of the system of polygamy and divorce, the ambition of women is crushed ere it begins to rise. The very exceptions which are paraded by our Moslem writers to show what Moslem women have been able to do, supply me with my best proofs. These few are conspicuous for their rarity. These women have been what they have been by virtue of having had courage to act independently of the teaching of the Qurân and the Moslem Hierarchy.

We maintain, therefore, that the position of woman under Islam is one of comparative degradation, and that her hope of advancement to a higher position is not in the Qurân or the traditions of Islam, but in the Gospel of Jesus Christ.—Cited from "The Harvest Field."

IMPRESSIONS BY THE WAY.

By the Editor.

I WILL not attempt a description of places and scenes which others have described so much more ably and fully than I can, but will simply give a few impressions of a part of my journey. In Calcutta the first thing which attracts one's attention is the large number of Europeans in distinction from the great throng of Asiatics which greets one in Bombay. Calcutta is called a city of palaces, but after all the impression which remains on one's mind is a city of dingy houses, though there are many fine residences. There are many colleges and schools in the city, and one of the sights which one does not forget is the Bengali student with his finely shaped, bare head, and his shawl thrown over his shoulder.

We visited Kâlighât, or the temple of the goddess Kâli, where animals are daily sacrificed. It is a sickening, filthy place, and sin openly abounds. The temple is about 300 years old and one cannot but be appalled at the thought of the sin carried on in the worship of just one goddess, in one place. It makes one wonder how God can restrain His wrath until the day of reckoning shall come. We were deeply interested in a visit to Serampore a few miles up the Hooghly river, where the pioneers of mission work in India, Carey, Ward, and Marshman, began their labours. The college which Carey built stands as a monument of his faith, and of the vision which he had, which, alas! has not been realized. His thought was to educate by the hundreds Hindoos who should in turn become Christians and be trained for work. It is now used only as a training school, and contains about twenty in the Theological department.

We saw the Hindu temple where Henry Martin lived for a time and to which the early missionaries repaired for prayer. How they must have felt the need of it during those eight long years of waiting before even one soul was baptized!

The trip to Darjeeling was most interesting. As one steps into the "toy train," one feels that he has become a child again and is playing at life. The gauge is only two feet, and the little engine seems far too small to carry so many people to such a height. But with great puffings and snortings it accomplishes its purpose, and we scale the mountains to the height of 7,497 feet. We got magnificent views of the eternal snows and felt keenly their bite upon our bodies: But the people interested us as much, if not more than, the scenery. Such a variety of types of faces we have never seen elsewhere.
WORK IN THE DISTRICT.

MRS. BURMAN.

It is two months today since Miss Fraser and I came into the district to give the Gospel in the neglected villages. God has graciously kept the way open, and our hearts are full of praise. We have just pitched the tent in the jungles near Gamberda, which is about three miles from Jetlpur, the former place where we were located. Our present location is a very central one, there being villages within walking distance on every side. We have gone into the jungles this time in order that the hot weather may not drive us from the district so soon. The jackals howl very close to the tent sometimes during the night, but our Heavenly Father guards us. When they wake us from slumber, we soon fall asleep. We go to the people in the villages, and they also come to us at the tent, so we are with them the greater part of the time. A company of bright women followed us from the village today and sat down with us at the tent to be taught. They came of their own accord and seemed eager to learn. When we asked them whom they wished to serve, Jesus or Satan, they said, "Jesus." We told them Jesus heard them say this, and He would help them to serve Him. It made them very happy when we told them if they would flee to Jesus and trust in Him and serve Him, He would stand in their stead in the day of judgment and shield them from the wrath to come.

We are reaching all castes with the Gospel. The high caste people come to the tent and listen and make inquiry when the Word is not clear to them. Last evening some high caste boys were reading portions of the Gospel that referred to Moses and Philip. They paused in their reading and asked who Moses and Philip were.

One young man in Jetlpur came out boldly on the Lord's side, and we believe is gloriously saved. He is working for the salvation of others, and seems especially to be helping other young men into the light. When his wife found out that he had become a Christian she refused to come to his father's house. This made the whole family sad. The young man felt that he should serve the Lord and told us so, though his wife did forsake him. We heard a few days ago that his wife had come back. Some are asking for baptism, and the work at present looks encouraging.
Ten long years I was looking towards India in the home land, longing to give the Gospel to these dear people and only till recently have I known the joy that comes to one from ministering to them. It makes us feel that it is gain instead of sacrifice to give up all to follow Jesus in this land. Pray that we be kept faithful and that many souls may find Jesus.

GOD'S TOUCH OF LIFE.

BY THE EDITOR.

We were much interested in hearing of the healing of one of the older girls in the Khamgaon Orphanage. She had a very serious stomach trouble which not only made her very ill, but very despondent and unpleasant. She asked to be sent to the hospital, but Miss Hoffman told her to pray and God would heal her. Soon Miss Hoffman noticed that the girl's face was bright and she seemed very happy, so she asked her how it happened that there was such a change. The girl told her that God had spoken to her heart through a Psalm, and she knelt and asked God to heal her, which He did at once and she was perfectly well. Her dealing with God had also been a great blessing to her soul and, like many another, she learned that Divine Healing is not something apart from spiritual life but is rather a part of it, so that quickening in one means a corresponding quickening in the other. God quickens our bodies through the Spirit who dwells within, and any special manifestation of the Spirit's power on our spirits is, though perhaps unconsciously, attended by a quickening of both mind and body also. We are more and more impressed that the subject of God's life for the material part of our being, is not generally understood even by those of us who profess to believe in Divine Healing. We often act as though we considered Divine Healing an adjunct, to be lived out or not as seems convenient at the time of testing. The months of testing through which we have passed, have led us to the belief that if God has revealed it to us as a truth of His word and a part of His will, we cannot lay it aside at pleasure any more than we can lay aside salvation or the garment of praise, without most serious loss to our spiritual life. It is an integral part of our life and walk with God. May we see light in God's light.

Items.

We extend congratulations to Mrs. Duckworth of Gujerat, and Miss West of the Marathi field, for passing "with honours" their first year's examination in their respective languages.

The expected party has arrived, and consisted of Mr. W. Turnbull, Misses Herr and Sorensen. Most heartily were they welcomed, for they fill up some serious gaps in our ranks.

Mr. W. Turnbull was met by his brother and escorted to Mehmadabad at once. Men are so scarce in the Gujerathi field that those who are there feel very lonely; hence an addition to their number is hailed with delight.

Miss Herr has gone to Kaira to help in the work of the Girls' Orphanage while studying the language. Miss Sorensen has gone to Dhokla to nurse and care for the sick boys in the Orphanage. We praise God for His faithfulness in providing these much needed workers.

Mr. Carner has found his corner of the vineyard for the present. He has gone to Chandur with Mr. and Mrs. Ramsey, where he will "break the back-bone" of Marathi, and get his first taste of hard work among a hard people.

Berachab Home was the scene of a pretty wedding Feb. 16th, when Mr. Wark and Miss de Carteret were united by Mr. Franklin. The ceremony was performed under an arch made of two large palm leaves, and a solid bank of plants made a pretty background. After a pleasant hour with songs and refreshments, Mr. and Mrs. Wark left for Buldana where they are to be stationed. It will be remembered that they were accepted in the field at our last convention. Mrs. Wark has already had experience in work among the people, and Mr. Wark has made some progress with the language. We praise God that Buldana, which has been vacant for so long, now has faithful witnesses again. Many prayers follow our young friends that their united life may be a continual blessing to dark India.

Miss Wells has found it necessary to take her furlough earlier than she expected. She will sail with Miss Woodworth in March. Miss Wells has worked most faithfully, and her position has daily required more than natural strength. God has wonderfully upheld her. We are sure her stay at home will be a blessing to the work as well as to herself. Her most faithful helper has been Miss Woodworth. Their lives have fitted together beautifully in the work, and we hope they will soon return to
labour on together for the girls God has given them.

The last news from Mr. Fuller was not very encouraging. Though he had been free from fever for a few weeks, the chill air of New Zealand brought on chills again, which were followed by fever. But as it is growing warmer now, he is hoping to be better, and to be soon working in the interest of Indian missions. He is greatly missed here in the field and many prayers ascend daily for his complete recovery, so that he may soon be back with us, as well as make a blessing to New Zealand and Australia. Letters received from some of God's children there, show that his presence is already appreciated.

Mr. Baunister writes us from Bhusawal; "An interesting baptismal service took place here when two Europeans and four Natives were 'buried with Him in baptism' in the Tapti river. God had been drawing those hearts out after Himself, and we trust they have indeed begun to live a new life in Him. A large number of Europeans and Natives were present at the ceremony, which was indeed an impressive and inspiring scene. We trust God will give us many more such during the year just commenced, and to this end request prayer for much quickening of the Spirit, in both our English and Marathi work."

One of the chief events of the month is the visit of Miss M. A. Funk from China. She has visited all our stations in Gujarat, and at present writing she and the editor are at Pandita Ramabai's, en route to the Marathi field. It is a help and encouragement to have workers from other fields visit us, for they can pray for us better when they understand the conditions of our work. She expects to sail from India Feb. 27.

At Viramgam we found the missionaries all engaged in the study of the language. Mr. Greengrass hit into his "nook," and is buckling down to hard work.

Mrs. King and Miss O'Donnell are carrying on the work at Sanand among their seventy girls, while Miss Hilkier is at Mehmadabad for a better opportunity to study, and Mr. King is "far from home and family," helping in the Industrial work in other stations. At present he is very busy at Kaira teaching the girls the science of weaving.

At Ahmedabad Miss Fraser came in to meet us, leaving Mrs. Burman in the district. It is Miss Fraser's great delight to be among the people, and she is able to do it this season through Miss McDougall's fitting into the home while pursuing her studies. Miss Compton is there, gaining strength; also Mrs. Andrews and her children. Miss Key was also there, but she has since left it wise to enter different work.

Mehmadabad was, so to speak, clad in mourning; for their beloved Miss Hansen had just left to take up Miss Wells' work in Kaira. She has been there from the beginning of the work and the people feel they have a special claim on her. Miss Seasholtz went on touring the morning we left, and Mr. and Mrs. Turnbull are very busy with their work. Mr. Turnbull on his camel is a familiar sight in the surrounding villages. Quite a large company of Christians gathered on Sunday from the villages, and Mr. King and Miss Funk spoke to them. Satan is besetting the flock there on some lines, so our entreaty is for help in prayer.

Mr. and Mrs. Hamilton came in from the district to meet us in Matar. Mrs. Hamilton's training class of boys came in the afternoon, and their bright faces indicated God's work within. They had many questions to ask Miss Funk about China. Mrs. Hamilton spend their time among the people and their work is telling in the salvation of souls.

Kaira and Dholka are in a special sense the battle fields of the Gujarat work, for there are the girls and boys from whom we expect so much support and help in the preaching of the Gospel in days to come. More and more are we impressed with the importance of this work, for if they are not now trained for God, at least a company from among them, they will slip away from us, and we may never have another opportunity to gather such a number of young lives. In conversation with an experienced missionary, the conviction was expressed that, if need be, all other work should be set aside and we should give our strength to the training of these young people, so leaving our impress upon them that they may continue our work, probably with increased fruitfulness, in the future. May God help us to appreciate and use to the utmost the opportunities of the present. May He also help the friends at home to understand their privilege of helping in prayer and in support.

A case of plague in the compound in Bombay has again brought the realities of this dread disease vividly before us. This time it was the wife of one of our Christian servants whose boy died with plague last year. She was removed to the hospital at once where she died in a few days. What makes us so sad is the fact that she had never confessed Jesus, though for the past few months she had seemed much more ready to hear the Gospel. Three children are left.

REQUESTS FOR PRAYER AND PRAISE.

Praise for new missionaries and two Nurses.

"souls seeking Jesus.

Pray for those studying the language.

"provision for sick and weary ones at the hills during the heat.

"the supply of financial needs in the Orphanages and for the furtherance of the work.

"inquirers.

"church at Mehmadabad.

"Mr. Fuller's recovery."
List of Alliance Missionaries.

**BERAR—**

**AKOLA.**
Mr. and Mrs. Wm. Moyer.
Mr. and Mrs. R. S. M. Stanley.
Miss M. Veach.
Mr. and Mrs. Rogers.

**AMRAOTI.**
Mr. and Mrs. C. Ericson.
Miss L. Becker.

**BULDANA.**
Mr. and Mrs. M. J. Wark.

**CHANDUR.**
Mr. and Mrs. C. W. Schrander.
Mr. and Mrs. Ramsey.
Mr. E. R. Carner.

**KHAMBON.**
Miss F. Hoffman.
Miss E. Krater.

**MURTIZAPUR.**
Mr. and Mrs. L. Cutler.

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

**KHANDESH—**

**BHUSAWAL.**
Mr. and Mrs. R. D. Bannister.

**CHALISCAON.**
Mr. A. C. Phelps.
Mr. S. H. Auernheimer.

**JALGAON.**
Mrs. Dutton.
Miss Z. McAuley.
Miss M. Wiest.

**PACHORA.**
Mr. and Mrs. Dinham.

**GUJERAT—**

**VIRAMGAM.**
Mr. and Mrs. A. Duckworth.
Mr. R. G. Greengrass.

**SANAND.**
Mr. and Mrs. T. King.
Miss C. Harker.
Miss H. O. Donnell.

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

**MEHMADABAD.**
Mr. and Mrs. L. Turnbull.
Mr. W. Turnbull.
Miss A. Seasholtz.

**KAIRA.**
Miss C. Hansen.
Miss L. Herr.
Miss E. Wells.
Miss M. Woodworth.
Miss M. Compton.
Miss V. Dunham.

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

**DHOLKA.**
Mr. and Mrs. H. V. Andrews.
Mr. and Mrs. David McKee.
Miss C. Peter.
Mr. and Mrs. F. Back.
Mr. R. J. Bennett.
Mr. S. Armson.
Miss L. Gardner.
Miss S. M. Sorensen.

**BOMBAY—**

Mr. and Mrs. Wm. Franklin.
Miss K. Knight.
Miss E. Morris.
Mr. and Mrs. C. Eicker.
Mrs. L. J. de Carteret.

MISSIONARIES ON FURLough:

Rev. M. B. Fuller.
Miss A. Yoder.
Mr. A. Johnson.
Mrs. Simmons.

Miss Holmes.
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.

PRINTED AT THE "BOMBAY GUARDIAN" MISSION PRESS, KHETWADI MAIN ROAD, BOMBAY.