The India Alliance
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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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THE INDIA ALLIANCE.


"Until he Find."
LUKE xv: 4.

ANNA TEMPLE.

O tender Shepherd! climbing rugged mountains, And wading waters deep,
How long wouldst thou be willing to go homeless To find a straying sheep?

"I count no time," the shepherd gently answered, "As thou dost count and bind
The days in weeks, the weeks in months; my counting Is just—until I find."

"And that would be the limit of my journey. I'd cross the waters deep, And climb the hillsides with unflailing patience. Until I found my sheep."

PRAYER.
(As we see it in Gen. xv.: 1-6.)

PETER L. MOODIE.

TS basis: "After these things the word of the Lord came unto Abram, saying, Fear not, Abram." . . . The "these things" spoken of are the previous experiences mentioned in the 12th, 13th, and 14th chapters, beginning first with his step of faith in leaving his country and his father's house to go into a land that he knew not of. The courage this step demanded is seen in the 6th verse; it expressly says, "And the Canaanite was still in the land," thus speaking of opposition and difficulty. Note this is always to be expected in a step of faith, but faith is blind to both.

Then we see his failure in going down into Egypt for refuge from the famine. There he shows weakness and fearfulness, lying to Pharaoh concerning even his wife; next,—his coming up out of Egypt and getting back to Bethel, also his magnanimous dealing with Lot. "Choose you," he said, thus showing his dependence on God; then,—his rescue of Lot when taken captive by the four kings, although Lot had acted so meantly. His faith is manifested in his paying tithes to Melchisedeck, and his action regarding the king of Sodom, showing his jealousy for God's honour, his fear of compromise, and his utter unselfishness.

"The word of the Lord came to Abram." Why not to Lot? Because Abram was in line with God's will. It came in a vision, not the vision of a dreamer, but vision which is made real in the heart and life of the person. Such is the heart and life attitude of the man who in these verses prays. This shows us what the basis of all true prayer and especially prevailing prayer is, namely:—nearness to God, being in His will, and having the word of promise. The nearer one is to God, the easier it is for faith to lay hold. As the child in its mother's embrace takes advantage of the loving caress to ask for some desired thing, so faith takes advantage of the embrace, i.e., the promise, to ask its desire.

II. Its Nature. The illustration shows a heart burden, not a head one, great desire and deep need.—"No child;" "an heir."—Note the burden must become a part of one's self, and be in His will. In verse third, Abram is not complaining, but just stating facts—"no seed."

III. Its Extent. "What wilt Thou give me?" He did not ask for a child as one might have expected. He asked to the full extent of his need and left God to fill in, "What will Thou." He asked for what was to all but faith impossible, recognizing all things as possible to faith, thus showing also the place of faith in prayer.

IV. Result. "And He brought him forth . . . so shall thy seed be." Thus He received the desire of his heart, the supply of his need, and the removal of the burden. He believed God. Note that the greatest sin of the world and the greatest hindrance to the church is unbelief. So the highest attainment of a child is to believe God, and every victory of faith has written across it, "He believed God." Each victory will help us some other to win. Thus will we be kept prevailing.
MUCH of the efficiency, endurance and success of the itinerating preacher in India will depend upon his outfit. In the writer's experience, a good outfit is much of the battle won. In the first place this should be as simple and easily handled as possible, yet it must include all the details required to maintain the human system at its normal condition. The wear and tear of the body is great, and neglect of it will mean failure very soon. Even the disciples of Jesus, though told to take neither purse nor scrip when itinerating among their own people, that is, the Jews, had to look after the needs of their bodies when travelling among other people, Jno. 4:8.

But India, on account of its caste system, would be the most difficult country in the world to travel in without a necessary outfit. To get the details of such an outfit in as small a compass and in as easy working order as possible, requires no little forethought and ingenuity. The beginner is at a disadvantage. Some may depend upon the advice they may receive from others. But nothing will take the place of a two or three season's experience, especially as our needs may differ considerably, from past habits, as well as other circumstances. But these details after all are only a small part of the itinerant's outfit. Long before he invoices his provision and utensil boxes, his wardrobe, travelling and sleeping conveniences, he invoices the towns and villages he is about to visit. Before him loom up the obstacles, disadvantages and hardships which he will surely meet with. His heart sinks within him as he counts over the towns by the fifties or hundreds, any one of which presents difficulties far beyond his own resources. Then looking away from himself and his own resources, and laying hold of the promises of the Master, his courage revives. The "Fear not Paul, but speak, and hold not thy peace: for I am with thee;" "As thy day, so shall thy strength be," becomes his own, especially for the towns he is about to visit. It is then indeed that much of the battle is won. Whatever there may be lacking in his outfit, this must not be lacking.

On the 19th of last November Mr. Fletcher of Chalisgaon and the writer started out with their little outfit in the strength of these and other promises, and can truly say, to the glory of God, that they have in no way failed. Mr. Fletcher is a consecrated, hard-working missionary, and for the time he has been in India has a very good command of the Marathi language. He rendered valuable services in the work up to the 7th of January, when he left for his own station.

For the last fifteen days Mr. and Mrs. Wark have been with me, which has given the camp a much more home-like atmosphere. Mrs. Wark is quite efficient in Marathi, and reports good meetings among the women where we are camping. Mr. Wark is making good progress in the language and has been much blessed in giving short messages in the meetings. But now they too are leaving for the station, and the writer expects to have to plod the rest of the season alone.

Up to this writing we have been enabled, in the strength and grace of the Lord, to visit 90 towns and villages, and have held 125 street meetings, with an average attendance of about 40. What really has been accomplished in these meetings, only the Master knows. Most have listened with interest, many seriously. The most noticeable difference in the attitude of the people, from former tours, is a decided increase in the interest on the part of the women, which I think can be interpreted as a good sign. There is also a noticeable difference in the questions the people are asking, indicating more intelligence as well as seriousness, than in earlier tours. In most places we receive a hearty greeting when we arrive, as if they were glad to see us, but not always. On the whole there are many encouraging signs, but no break as yet. May the Lord speed the day when there shall be an outpouring of God's Spirit on these people and a real turning to the Lord.

TOURING IN AKOLA DISTRICT.

SAMUEL A. AUERNHEIMER.

"And they went forth and preached everywhere."

This is the time of the year in which most of our missionaries are out preaching the blessed Gospel to the villages lying around each mission station.

It has been the privilege of the writer to accompany Mr. and Mrs. Moyser in their touring work. As the work of the orphanage,
farm, school, etc., requires much of their time—
their touring season is usually shorter than
that of those missionaries who have no station
work to hinder them from being out all through
the cold season. However a time of six or
seven weeks was spent in the district giving
forth the sweet story of Jesus and His love.
As all classes of people are met at this time—
rich and poor, high and low, educated and
uneducated, the messages given by the mission-
aries must be very simple so that all may be
able to understand. The villages that we visited
have all been visited by the missionaries a
number of times before, and so, many of the
people are somewhat familiar with the Gospel
story. While the messages were being given,
we noticed many who were deeply interested in
the things of God, while others seemed careless
and indifferent. Our prayer is
that those who
have heard shall not be hearers of the Word
only but also doers.
During our touring season we held about 100
meetings at which about 3,800 adults (besides
children) heard the blessed story of salvation.
Besides the preaching of the Word we also
distributed tracts and sold 450 Gospels and
other portions of Scripture, which we trust will
be used to the glory of God in the salvation of
precious souls. The people are in darkness and
need God’s Word "for the entrance of Thy
Word giveth light."
As in former years Mr. Moyser used his
lantern and found it helpful in preaching to the
people. Because of the use of the lantern many
came who would not have come otherwise, and
as the pictures represented the life of Christ and
the story of the prodigal son, the attention and
interest were such that the message given
appeared to their hearts.
As we always felt the power of God in our
midst while speaking to the people, so also at
times the power of the enemy was manifested.
At one village while Mr. Moyser was clearly
uplifting Christ as the only Saviour for all
mankind, a man interrupted and said:—"Tell
us about our false religion, tell us about God's
love, tell us about God's wrath, tell us anything
you like, only don't tell us of Jesus Christ. We
don’t want to hear about Jesus Christ." A few
days later at another village after preaching
was over and we were selling Gospels, an old
man said "These books tell about Jesus Christ.
We like to read of God, but not of Jesus Christ."
At several places while selling Gospels we
were told they did not want the books, but they
offered us the money which we had asked for a
Gospel. Had we taken the money it would
have placed us on a level with their vile and
degraded priests who are priests for filthy lucre’s
sake. We were glad to reject their offered
money and tell them that we did not want their
money, but were simply selling the Gospels in
order that God’s Word might be in their
possession. The only reason why one pice
(a half cent) is charged for a Gospel is that the
people will appreciate and take care of the
books, while if given the books without price
they would soon destroy them.
We trust that the readers will remember this
work of village preaching in prayer, as we
realize it is not by might, nor by power, but by
the Spirit of God, that souls shall be led from
sin and darkness to the glorious light and
liberty of the Gospel. Pray that God’s Word
both spoken and printed, may be used to the
salvation of many souls in this dark land.

THE BOYS IN AKOLA ORPHANAGE.

WILLIAM MOYSTER,

God has been dealing very definitely with
some of the boys and there is good work
going on at present. My wife has been deal-
ing singly with a number of them, in a very
personal manner, and this has caused some real
heart searching, some confessions, and definite
going forward on the part of quite a number.
This personal dealing always has a good effect
on the boys, for in this way their difficulties and
trials are brought to light and then they are in a
better way to be helped.
Since writing last, one of our boys has had a
call to become a mission preacher. He has
been in the school nearly ten years as a scholar
and teacher. For the past four years he has
been the second master in the school. In that
time he has done quite a little preaching with
us in the weekly bazaar, as well as going out
alone or in company, with some of the larger
boys to the surrounding towns and villages,
holding preaching services or village Sunday
Schools, or singing the Gospel at nights with
the villagers after they have finished the day's
work. We are thankful to say that in all these
years we have found him a good, faithful Chris-
tian young man.

We wish the readers of this article would
definitely stand with us that as the boys become
of age and are prepared mentally and spiritually
to give out the Gospel message to the dying
millions around them, that a "now" shall be
put upon them if they preach not the Gospel
to these people at their very doors. Several
have received definite calls, but they have
not completed their studies as yet. However, they take part in a preaching plan or circuit, going to regular appointments and at regular times. Some of our boys with whom the Lord has been striving for some time, have come and asked for baptism, and we hope that in the near future several shall follow the Lord in this ordinance.

ANOTHER CHILD IN HEAVEN.

MRS. T. F. KING.

I had thought to give through our own paper, a few particulars of our darling Daisy's last days. The dear ones who have upheld us in these days, and those who knew her will be glad to hear of her. The children came home from school, bright, well and happy and were enjoying their holidays. After Christmas we all went to Bakrol and they loved to be among the people there. We stayed one or two weeks; then I came to Sanand, thinking to work there for a while, and then return again to Bakrol. On Tuesday, Jan. 24th, the three children spent the day at Sabarmati with some friends. In the evening the children were out playing, and Daisy ran into a wire-fence (it was too dark to see it) and fell back stunned on to the tennis-court. She was sick from that time. The lady with whom they were staying called the doctor and did whatever she could. It was almost train-time, and Daisy wanted so much to come home, that Mrs. Mell brought her, for she was also anxious to explain matters to me. On Wednesday Daisy slept some, but was in pain, and kept nothing on her stomach. Each day she grew worse, and suffered most at nights. On Saturday pox came out on her and Brainerd, but Daisy was most ill. Night and day Mr. King and I tended and nursed her; night and day she suffered and our hearts bled for her, for we could not relieve our darling. On Saturday Mr. King rode into Ahmedabad and in the evening brought back Miss Fraser, who took charge of Daisy that night, and helped us until she left us. On Sunday new symptoms developed, and our hearts trembled, but she seemed quieter, and in the afternoon slept some. After midnight she changed for the worse. Miss Fraser bravely stayed with her and tried to quiet her in her terrible delirium. I was trying to rest, but, oh, the powers of darkness! My mind would not rest. Very early on Monday morning Miss Fraser told us, with streaming eyes, and an aching heart, that there was no hope. We had wired the afternoon before for a doctor from Ahmedabad and he came on Monday morning; Mrs. Searle also came. The doctor gave us hope, but our darling was then unconscious, and at 2-30 p.m. her spirit left the poor, suffering body, and her sufferings were over; no doubt the smallpox was in the system. Brainerd and she contracted it somehow, but Daisy developed the worst kind. We cannot understand why God should allow her to suffer so, but He is above all, and what we do not now know, we shall surely know when we see Him face to face. And now I want to give the other and brighter side. From the first when I saw how ill Daisy was, I somehow felt that perhaps God wanted to take her. I think she also had a kind of presentiment of it, but she constantly asked God to restore her; she seemed to want to live. As soon as we got her home that Tuesday night, she said, "Kneel down and pray, Mamma," and then again when we got her into bed, she said, "Mamma, pray," and all through her sickness she herself prayed with us. Our hearts clung to her. For three days I asked God to restore her to us, all the time feeling that I ought to be willing to give her up, and then God helped me to change my prayer into this, "If it be for Thy glory, restore her." He knew the rest, the words that my lips could not utter. One day Daisy prayed, "If it be Thy will, and Thy will be done." There was doubt, though submission, and the words went to my heart. She loved to have us sing to her, and at first joined in the singing. All day Sunday Miss Fraser or I sang to her; she loved it and would ask Miss Fraser to sing more. I know that she is safe with Jesus for she gave every token of being His child. She was conscientious, and when she disobeyed or felt that she had done wrong, she always confessed and asked God to forgive her. During last year, Miss Kimmins wrote us from school, that she saw a real change in Daisy. "Praise God for that testimony. She loved the people, especially our Bakrol people, and we believe her life has not been all in vain. It was hard to say "Thy will be done," but since we committed her to God we feel, even if it is with aching hearts, that it is best so. We do not sorrow as those that have no hope. She surely is safe, though we shall miss her each day. The workers and some of our Bakrol boys put her into the coffin, covered it prettily with red cloth, working until the morning hours of that cold night, for our hearts were too sad to do it. The next day we laid her remains away, in the cemetery at Ahmedabad. We felt, as they lowered the coffin, that if it were our Daisy, we could not leave her in that cold grave-yard, but we looked up, and felt sure she was there with
all the other children and with Jesus! How we do praise God for dear Miss Fraser! In her sympathy, she gave us all a part of herself. And for dear Mrs. Searle! she is looking after Brainerd at Sanand; also Dr. and Mrs. Taylor were so kind to us. In spite of the epidemic, they invited us to their home, and helped us in every way. We praise God for all the love and sympathy that has been shown us at this time. Brother Greengrass has stayed here and looked after Mr. King in his quiet helpful way, trusting God to keep him. We mention these kindnesses that all may know how much we have appreciated every act, when to us, everything was dark, and there seemed no light at all:

One less at home, the charmed circle broken,
A dear face missed, from its accustomed place,
But cleansed, and, saved, and perfected by grace,
One more in heaven!

IMPRESSIONS OF THE INDIAN INDUSTRIAL EXHIBITION.

Alice White.

IMPOSSIBILITIES become God's probabilities. A few years ago, an outdoor exhibition in midwinter with all the comforts and beauties of a summer's day, would have seemed for me improbable at the least. But God can bring about the conditions that not only make the sun to shine, birds to sing and all the pleasures of a beautiful summer's day to reign within; but that also make our environment to be such. These were the conditions as I entered the gates of the exhibition at Bombay.

Nearest to God's heart are the people rather than their handiwork, and they attracted greater attention from me also. Those in attendance were mostly of the better classes, the majority being Parsis, the noble race of India so far as personal attainments can accomplish nobility. The men in their neat costume, with their bright intellectual faces and graceful bearing, the women in their delicately colored sardis, the most artistic of dresses, presented a picture never to be forgotten.

We were carried along with the inward-flowing tide of people and entered tent after tent viewing what man, gifted of God, although not recognizing the donor, had wrought. What impressed one the most was the delicacy and fineness of the Indian work, the intricate carvings and designs accomplished entirely by hand. One of the things we were permitted to see was the work actually being done by the natives. Possibly the most interesting process to us was the molding of the clay into earthen vessels, and we could not but lift our hearts to pray that these clay modellers might yield themselves into the hands of the Master to be made into vessels meet for His use.

It was pitiful to see how some of these workers had mutilated themselves that they might wear more jewelry. The lobes of their ears had been pulled down until they consisted of a string of flesh touching their shoulders. Some had huge rings in their noses, and the arms, ankles and toes were covered with gold and silver ornaments.

The exhibits were of great variety, consisting chiefly however, of things indigenous to the semi-torrid regions; the machinery was of a very crude sort, and took us back in tho't to colonial days.

One of the remarkable things was the great cloth houses, with all the conveniences and room that a modern cottage could afford. The tents of India are worthy of the world's admiration.

While there was so much to be admired one's attention was constantly attracted to some hideous idol or idols picturing out the myths in all their sensuality. "Their land is full of idols; they worship the work of their own hands, that which their own fingers have made," (Isa. 2:6) and their debased minds have conceived. But they have had no one to tell them what have you done and what are you going to do about it?

The precious stones were arranged in such abundance and showed such exquisite coloring and setting to our delighted eyes. In the Art gallery we saw some pictures that might have caused our photographers to aspire to a higher ideal of finish. Among the paintings was a picture of a man who had obtained two prizes and who held his brush in his hand, while below was written the inscription, "Why not a third?"—

Although God has kept us faithful and glorified Himself through us, let Him be able to still say, "Why not again?" Let us not live on past experiences, but let Him use us now.

In our lives there is but one rule of action necessary, viz., to do the things which please God. It is not a question of "May I do this without sinning?" but "Will my Father be pleased to have me do this? Will it give Him joy?"

* * *

"Christ, the Son of God, hath sent me To the midnight lands; Mine the mighty ordination Of the pierced hands!"
Editors.

"Watch and pray!"
"Be sober! be vigilant!"
"Watch and be sober!"

How many such injunctions do we find in Scripture! Their frequency should lay emphasis upon their meaning. The reasons for watching are variously given:—because the foe is strong and always seeking our destruction; because we so easily fall a prey to the tempter's wiles: we are easily tricked; because these are the last days and the Lord is at hand; because we are children of the light and our hearts should be full of the solemnity of life with its swiftly gliding opportunities; because we know the terrible things which are shortly coming upon the children of men; all these things should make us watchful, sober-minded men and women.

* * *

How often do we see God's children spending their strength in trivialities, or worse still, in frivolities. It may be that the rift is only trifling conversation, but it very surely dissipates the worker's power and strength, and he vainly wonders why his toil seems so hard and the results so small. Dignity is the only becoming bearing for a child of the kingdom. Christ ever manifested a beautiful, simple dignity which gave Him authority over all, high and low alike. We can never think of Him stooping to trifling conversation, to little meanesses of word or manner, to fretfulness or irritability, or to gossip. God would have us exercise restraint—not the restraint of a pent up fountain within, but a quiet self control that bespeaks a serious mind and a tranquil heart.

* * *

We so often quote as an excuse for ourselves, "The spirit indeed is willing, but the flesh is weak." God never meant it for an excuse. The sad results of the sleeping disciples' failure to watch,—what were they? Cowardice, abandonment of their best Friend, denial, heart-breaking sorrow! How many failures we might avert from our own lives if we were oftener and longer on our knees watching and praying. . . . What is the watchman's duty? Simply to give an occasional look up and down, only to parade before the public? Nay! A sentinel must be every moment keenly alert, pacing the often solitary path appointed him. He may be lonely, but he keeps watch not only for himself. The safety of a city, an army, is in his keeping. Thus God has made us watchmen, setting us often in solitary places in the thick darkness, to watch for the souls of others as well as our own.

* * *

Probably one reason why prayer is so distasteful to people in general is because this sort of prayer, this "watching" prayer is mostly secret and does not bring one before the public gaze. People like to do better a work which can be pointed to and men can admire. But work which is not planned and endorsed in the prayer-closet has a poor foundation and will crumble to ruins before our eyes. Prayer seems to be the most direct and effectual mode of attack on the enemy, which God has given to us. It succeeds where nothing else will. It is a means by which we rout the foe both for ourselves and others. Therefore let us pray! And let us watch, living each day as though it were our last, speaking, writing as though no more messages were to follow, for our hearts cannot but know that the Bridegroom is near, even at the doors!

* * *

We have to announce the sad news of the death of Mr. and Mrs. King's two older children by small-pox. Daisy was taken first, and the letter concerning her, printed elsewhere in these pages, was written while Brainerd was apparently recovering. We have just received the message that little Brainerd too has been taken. Let us pray earnestly for God's comfort to the stricken parents, and let us stand together with God for the preservation of His children in India. There seems to be an almost unprecedented scourge of small-pox on all sides, and many have been stricken in other missions as well as our own, while the death rate among the people is unusually high. Our Indian Christians have also suffered and they should be included in our prayers. We cannot but rejoice over the transferal of each redeemed soul to the heavenly country out of this sorrowful world, yet for the work's sake, we would have the workers spared.

* * *

The famine which is now in Gujerat is not extended over a large territory, and so far as keeping the people alive is concerned, government is quite able to meet it without help from other sources. But the government relief camps pay only enough to keep the people from
actual starvation, nothing more, and consequent the people are reduced to a state of absolute destitution. It is not the aim of the mission to supply the people in general, but merely to provide for the Christians under our care, to keep them from extreme poverty and make them able to provide for their cattle and retain their necessary farming implements, so that when the rains do come they shall be able to help themselves by working their fields. Of course seed-grain will have to be provided for them. Besides this, it is the desire of the missionaries to preserve the Christians from the pernicious influences of the relief-camps where they could scarcely help being corrupted by the vices which prevail. While God is sending judgement upon the heathen, His own children should be cared for, and this is the object of the appeals for help. Our Christians are now living on money contributed for this purpose.

Mission Questions.

"PAUL: A MISSIONARY."
F. B. MEYR.

(Concluded.)

ACQUIRE A TRUE IDEA OF THE STATE OF THE HEATHEN.

HIS is difficult to realise, for our minds cannot grasp the stupendous facts that must be taken into consideration ere we can form a true estimate of the case. The population of the world may be set at considerably over twelve hundred millions, and out of that vast aggregate as many as eighty hundred millions have no knowledge of the Gospel. You may say what you will about the needs of home and the claims of home, but the fact is undeniable that there are comparatively few at home who have not the opportunity, in some way, of knowing as much about Christ as may suffice for their salvation, while three-fourths of the whole people of the world are as ignorant of Christ, and the Way of Life, as they were on that day when the Lord declared His mind so commandingly to Paul.

Taking the world at large, it is a solemn fact that of every four persons walking on the face of the globe, three have never heard the only Name given under heaven, among men, whereby we can be saved.

And these millions, where are they going? What is their future? What is to be their condition in the world beyond the grave? This is a question which Paul had deeply pondered, and it was his answer to this that led him to make such untiring exertions for their salvation. If only we could feel about them as he felt, methinks we too should feel the burden of a great necessity laid upon us to give them Christ.

Ever since the creation of the world the attributes of God have been clearly seen, being understood by the things that are made, even His eternal power and Godhead. God has not left Himself without witness. Every shower of rain, every fruitful season, every ray of sunlight which has filled men's hearts with gladness—all these have summoned men to think of Him and give Him homage. The open book of nature, the open book of conscience, the open book of history and sacred tradition, have been before them, with their unveiled secrets telling of God. But men shut their eyes to the light they have; they do not like to retain God in their knowledge; they hold down the truth in unrighteousness, as a man holds down and chokes an antagonist; they know God, but they glorify Him not as God, neither are thankful. In their perversity they defy blocks of wood and stone. They worship created things from the sun down to the beetle. They shrink from the light, and run into their dark holes to revel in lust and unnatural crime.

Stand still, listen to the roar of that Niagara of human souls, pouring moment after moment into the unseen, without God and without hope. Remember that each one is as sensitive to joy and sorrow, to hope and fear, as yourself; remember that you have that which they need as urgently as the starving need bread; and then consider if you cannot sympathise in the vehemence of the apostle's passionate desire to carry them the Gospel: "Necessity is laid on me; yea, woe is unto me, if I preach not the Gospel!"

SEEK AFTER CLOSER UNION WITH THE SPIRIT OF CHRIST.

Our Lord Jesus is keenly anxious about the state of these dying millions. He has asked for them, and the Father has given Him the heathen for His inheritance, and the
the presence of the Lord whom she so dearly loved.

What a contrast between this "home going" and the terror death is for the unsaved heathen.

We ask the prayers of friends for Mr. Mahajan and the dear children (four boys) that the Lord may comfort them, and that our brother may be greatly used of God in witnessing among his fellowmen the saving grace and power of the Lord Jesus Christ.

Mr. Mahajan is the Indian evangelist of the Postal and Telegraph Employees Union Mission.

WONDERFUL ANSWER TO PRAYER.

SAMUEL MAHAJUN.

THAT our God does answer the prayers of His children is an experienced fact and is clearly seen from the following incident. Arjun, an Indian who accepted Christ as his personal Saviour only a few years ago and who is a member of our church, is a firm believer in divine healing. A few months ago he was stricken with cholera. The writer was sent for to pray with him. Arjun had become so weak that he had hardly any strength left. His neighbours and all those who came to see him thought he would soon pass away. On being asked whether he would like to go to the Hospital, he said in a clear voice, "No, no, my Jesus has borne all my diseases on the cross, and He is able to heal me. I do not wish to be treated by any doctor." Saying this he prayed as follows; "Lord Jesus, thou knowest everything. Thou hast shed thy blood for me and thou art strong to heal me. Stop this dreadful disease and give me strength. I ask this in Thy name and for Thy glory. Amen." God heard his prayer and not only heard it but answered it. Within two hours signs of recovery were seen. The cramps ceased. He was able to retain congee (porridge) for the first time and was able to sit up. Next day he went to his work and looked as well and strong as if nothing had happened to him.

Arjun does not know how to read or write but has a remarkable faith which helps him on in his spiritual as well as temporal life. He is always ready to testify for the master whenever there is an opportunity. His testimony though simple is full of great meaning. He says "Since the day I accepted Christ as my Saviour I have thrown myself entirely in His hands. I let Him do as He pleases with me. I have not lacked any good thing and am quite safe in His arms."

KRUPABAI (MRS. MAHAJAN.)

CHRISTIAN EICHER.

"Sorrowful yet always rejoicing." One more of the Lord's precious ones, Krupabai Mahajan, has gone to be with Jesus, and though sad on account of her dear ones left behind, yet her going was so triumphant that we cannot but rejoice and praise God for the victory He gives. Mrs. Mahajan was one of our little company of Indian Christians. She has for a number of years lived a sweet Christian life in her own family and borne witness before the heathen surrounding her.

For some months she had been ill but toward the close of her illness when some of us prayed with her, she told her husband that she would get better, but her time to go had come and she was going. She did get better; all pain left her, the cough ceased and she became much stronger. The day she was so much improved she said to her husband, "I am going to-day." He could scarcely realize such a thing possible, but at her request brought the children to her for farewell. She spoke to each one of them and a short time afterward with a look of joy on her face, stretched out her arms and entered
THE INDIA ALLIANCE.

BITS OF ORPHANAGE LIFE.*

Emma Krater.

The opening of the present year finds all the girls well and happy. As one goes over the compound a general bustle of expectation is noticed among them, for are they not looking forward to the coming home of their beloved "Aunty" Yoder and making preparations to welcome her? Wherever one goes one is plied with such questions as, "When will Aunty Yoder be home?" "Do you think she will be here soon?" etc. As one endeavours to answer their questions and assure them she is coming, but the day and hour is not certain, they go back to their work with a will and say they want to be found faithfully working when she comes.

While the preparations go on to give the loved one a royal welcome, we think of Him, who is coming soon. The day and hour of His advent we know not, but we are to be found waiting and watching, for "in such an hour as ye think not the Son of man cometh." The girls also have taken hold of this thought. They tell it out when testifying and oftentimes while praying they breathe out the petition, that as they are waiting and watching for Miss Yoder's return, so will they be found ready and watching for the Bridegroom when He comes.

As the thought of Miss Yoder's coming has put new zeal into the hearts of the girls, so have we been praying that the hope of the coming One shall quicken them spiritually, and cause them to yield themselves to Him to be used for Him in this dark land. To a certain extent prayer has been answered and at present twelve of the girls have entered the training class and a number desire to be workers for the Lord.

Not long ago Mr. Erickson and Mrs. Ramsey held two days' meetings at the orphanage. The services were blessed, the messages helpful and to the point. The last meeting was most precious. Many of the girls and widows came forward, yielding themselves to God and seeking to know Him better. Among the number at the altar were the members of the training class. The hearts of our brother and sister were filled with joy as they looked on these dear girls, who were seeking God's best and praying with such understanding. Shall we not believe and pray that they will become instruments in the hands of the Lord, to be used for His glory among their own people.

We praise God for raising up these girls for His service, but we also thank Him for the faithful ones, who stand in the every day work of the orphanage, labouring with their hands, and working as unto God. What would we do without our faithful Mirie and Sarubai, who scarcely know their letters but take such an active part in the field work? They over-see all the work connected with the fifty head of cattle; the oil-room too is under their supervision and whenever a gap needs to be filled up Mirie and Sarubai are always on hand to do their part.

And then, there is quiet, steady Pramabai, who fills her place as matron with exactness that does credit to one of her years. Her impartial straight-forward manner when dealing with the children means much to the work.

The five girls who teach deserve special mention. They help in the education of the children. Five hours a day they spend in their classes seeking to impart all that is required for the standard they teach.

Pramabai is our little dairy-maid. She does all the work connected with churning and ghee-making. She shines in her little corner, and her young face is not less bright than the shining of her brass vessels in which she churns the butter and makes the ghee.

Some of the other girls help Mirie and Sarubai with the buffaloes and work in the fields, weeding, picking cotton, cutting grain, etc. At this time they are enjoying the fruit of their labours, for the cotton has been picked and sold. The proceeds brought in a nice sum to help carry on the industrial work. They can look with satisfaction on the bright golden grass, which they have helped to pitch and stack. There is plenty to supply the bullocks and buffaloes for one year.

As they enter the oil room they enjoy the tramp-tramp of the bullock as it turns the wooden machinery that presses the pure rich oil from the tillie seed. The crop of tillie seed has been good, and there will be sufficient oil for a whole year. Ah that tillie seed field! How they watched and cared for it from early morning till late at night, for the Hindoos would let their cattle tramp down the tillie plants and many a good cry they had when the plants were laid low, and then when the heavens were shut up and no rain came for nearly a month, the girls with bullock-cart and water-barrels kept the field watered from the orphanage well, and thus saved the tillie seed. Is it any wonder they enjoy the oil room? The oil from the tillie seed is used for cooking and while they are making it, they are singing, "In some way or other the Lord will provide."

We praise the Lord with them for His bless
ing on the fields and crop. As we look to Him in thanksgiving the words of the Psalmist come to us, "Thou preparst them corn when thou hast so provided for it. Thou crownest the year with thy goodness; and thy paths drop fatness. The pastures are clothed with flocks, the valleys also are covered with corn, they shout for joy, they also sing."

We know the dear home friends are one with us in faith and prayer for the orphanage children, and as we stand on the threshold of the New Year we can praise Him together for the blessings of the past and trust Him for all that is to come.

THE S. P. C. IN INDIA.

FROM year to year we have received notices of the work of the Society for the Protection of Children in India, and we now print some extracts for our readers from their report. The society is not a missionary organization, nor confined to Christian people. It is supported by persons from various religions, and works without distinction in co-operation with any of them. It is to be regretted that a society with so worthy an object cannot always place those whom it reaches beyond the power of heathenism and Mohammedanism as well as the vicious influences from which it does rescue them. However we are glad to note that some Hindus and Mohammedans join in the effort to save the children of India from lives of shame into which many of them are compelled to go. Up to a recent date the Society had dealt with 171 cases involving 222 children.

The main objects of the Society are stated as follows:—

(1) To prevent the public and private wrongs of children and the corruption of their morals.

(2) To take action for the enforcement of laws for their protection, and, when desirable, to have the law on the matter amended.

Some of the cases dealt with are described by the Secretary as follows:—

Case No. 116. An unknown correspondent reported that a Hindu girl, aged 12 years, was being restrained by a brothel-keeper in a town in East Bengal. Inquiry having confirmed the report, action was taken to bring the matter to the notice of the Magistrate, by whose order the girl was removed and handed over to a local missionary. She was eventually placed in the Dacca Rescue Home.

Case No. 117. The Inspector, whilst on duty in the city, noticed two little girls, aged 3 and 5 years respectively, being taken along the street by two women. Suspecting something wrong he followed them. They were taken into a brothel. The matter was reported to the Police who at once took action. The children were returned by the women to their father. There was not sufficient material for taking any action against the women, indeed there was ground for suspicion that the father, a widower, was in collusion with them.

Case No. 131. A woman of ill-fame died in Hospital leaving a daughter aged 2½ years. After the mother's death a prostitute took possession of the child. This woman dying within a month another prostitute took the child. Then a man appeared on the scene and claiming to be a relative of the mother forcibly removed the child. This man was reported to have endeavoured to sell the child in several places in the city. Eventually the child was found in a brothel in one of the suburbs. The woman in possession demanded Rs. 25 for the girl, alleging that this was what the child had cost her. The matter was reported to the Police who removed the child and made her over to a home.

Case No. 136. The Inspector found two boys in distress in a suburb. The father, a Eurasian, had deserted them on the death of their mother a few days previously. The grandmother was found, who on getting a promise of support from the father, agreed to look after them. They are visited from time to time.

Case No. 147. The Inspector, whilst on duty in the city, noticed two Mohammedans going along with a little girl. On inquiry he found that the child had lost herself. The men refusing to give her up, he called the Police who took charge of her and restored her to her relatives.

Case No. 154. The Inspector whilst on duty in a suburb came across an up-country Hindu cooly carrying an infant. The mother of the child had eloped a few days previously and the father unable to attend to the child had started out to give the child to the first person he met willing to take it. When he met the Inspector he was in the vicinity of one of the worst places for the traffic in children. The father readily gave him the child who has been placed in a home.

Case No. 160. Two years ago a cooly from Nagpur died on the roadside in a district in East Bengal, leaving a widow and two children—a boy aged 6 and a girl aged 3. The widow supported herself by begging. A woman of ill-fame finding her ill persuaded her to let her
take charge of the girl until she got well. This the mother agreed to. Shortly after she was taken to a Hospital where she died. The prostitute retained possession of the girl for upwards of a year, until a local missionary learning the facts represented the matter to the Magistrate, who removed the child from the brothel and made her over to the missionary, who then appealed to the S.P.C.I. to provide a home for both of the children, which was done.

A VISIT TO KOTH.

HOWARD V. ANDREWS.

A TRIP to Koth to spend the day in tent with Mr. Armson and Mr. Bennett was on the programme for Friday; so at day-light we found the tent ready and Mr. Read and myself were soon started on a ten mile drive. This was an enjoyable change from the daily round of teaching-work. Our road lay over a level country, with barren fields as far as the eye could see, except here and there where a well supplied water for an acre or two of ground. Had there been the usual rain, these fields would all have been green with waving wheat; therefore a gloom seemed to hang over the deserted fields; otherwise the trip was a pleasant one. Small herds of deer, and flocks of sheep and goats, were all the life the fields afforded.

About 10.30 we reached the tent but found no one except the two boys left in charge. After about an hour Mr. Armson, with two of our Bible students, was seen approaching at a lively pace. He informed us that they had walked fifteen miles and visited two villages that morning. A little later Mr. Bennett arrived with another student, he having gone a little farther. This is their usual morning's work. They seem to enjoy it very much and were unwilling to stop for a day even at Xmas.

After a hearty meal for which their walk had well prepared them, and our drive had prepared us, and for rest, we were all ready for an evening's work in the large town beside us. Mr. Bennett has usually gone to the caste people and Mr. Armson to the outcasts. Much interest has been shown, especially among the latter. This time, however, we all went together, as they had arranged for me to speak at both places. It was a real pleasure to address an attentive crowd on the street corner. For about an hour the people listened, then we left for the other quarter. In spite of the cold, and the late hour, the people young and old turned out of their houses to hear what we had to tell them. It was not so easy to talk again after having talked for about an hour, but it did us good to see the people so willing to listen.

Prospects are very bright at this place and we hope soon to be able to station a good Indian worker among them.

There are so many bright-faced children but no school for them although there are about 100 houses of these low-caste people. They of course cannot go to the school where the children of high-caste people go. Not one among them, young or old, can read. A school here would be a great boon, and we hope soon to see one started. Their quarters are very clean and orderly, much more so than is sometimes seen among their high-caste neighbours who regard their touch as defiling. Altogether we were much impressed with the prospects at this town. Pray with us for a harvest of souls there.

From this place these two brethren, and the students, who in turns spend a week with them, visit fifteen villages, and so a large circle is reached.

We returned next morning glad for the privilege of this short visit to Koth, with a strong desire to see a permanent work among these people.

SCRIPTURE ARITHMETIC.

SAMUEL MAHAJUN.

Addition;—St. Peter tells us to add virtue, knowledge and all other gifts to our faith. When a man is born again his spirit becomes one with the spirit of Christ and is seen in his life.

Subtraction;—St. Paul tells us to throw off the "old leaven" and the "old man" with all his works from us.

Multiplication;—The Bible says, "Let the fruit of the Holy Spirit and the peace within you grow."

Division;—St. Paul tells us that, "the Holy Spirit divides his gifts to every member of Christ's body in a different measure." Christ also says that, "Everyone receives according to his faith."
MORE TOURING NOTES.
EMMA ASHWOOD.

MISS ASHWOOD, who is having her first experience in touring writes in a personal letter, as follows:

"Miss Veach and I left Akola on the 13th for Chohote, which is about sixteen miles distant. Mrs. Stanley was not able to leave until the 17th, so we went ahead to get things ready and do what we could. Our hearts were full of praise and we had a blessed sense of God's presence all the way. I felt so happy that I was really going to live among the people. There is a native chowdie at Chohote, so we did not pitch our tent there. The chowdie contained two rooms, one of which was occupied by a policeman and his wife, so we took the other. They were only little rooms, but had lately been white-washed, so were nice and clean. I had never seen a chowdie so clean before. Well, in a few hours we had unloaded our cart and were settled for the night. Our saman (luggage) consisted of tin boxes for our food and clothing and two cots. Our tin boxes served as a table until Mrs. Stanley came and brought a small table with her. We were quite content and happy. The headman of the village came to see us and was very kind in attending to any thing we needed.

The next morning we started out to use what little Marathi we had, trying to put in practice the things we have been studying for months back. We were received very kindly and the people listened well. God did help us in a wonderful way, and we trust the Holy Spirit will use the simple sentences. Mrs. Stanley joined us on Tuesday, and we were very glad to have some one who knows the language better.

We stayed at Chohote twelve days altogether, and visited thirteen villages round about. Everywhere we had good numbers, blessed times and no opposition. Many said they would not worship idols again. We left Chohote yesterday (24th) and came to Akoli, and now we have pitched our tent in a nice grove under a tree. We hope to stay here a fortnight, as it is a good centre to work from. There are about twenty near-by villages. There is a Roman Catholic school here, also quite a number of Catholics. Mrs. Stanley preached her first sermon at this place to a Roman Catholic teacher. He seemed to drink in what she said. I don't believe he had ever heard what true salvation is. Two or three other men were with him and they said, "you are the people who can tell us the right way." The people are friendly, so we are hoping for a good time."

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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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