THE CHRISTIAN AND MISSIONARY ALLIANCE

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in India.

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SPECIAL DAY FOR PRAYER, LAST FRIDAY OF EACH MONTH.
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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Can your heart believe for pardon,  
Through the blood of the Lamb?  
Can your heart believe for healing,  
Through the blood of the Lamb?  
There is good success, there is no defeat,  
To the Faith of the great I AM.

I will now believe for pardon,  
Through the blood of the Lamb;  
I will praise my God for healing,  
Through the blood of the Lamb:  
There is good success, there is no defeat,  
To the Faith of the great I AM.

Let us all believe for victory,  
Through the blood of the Lamb,  
For the Spirit now is given,  
Through the blood of the Lamb:  
There is good success, there is no defeat,  
To the Faith of the great I AM.

Seek the holiness and healing,  
Through the blood of the Lamb,  
Ask and take the "life abundant,"  
Through the blood of the Lamb!  
There is good success there is no defeat,  
To the Faith of the great I AM.

168, Shaw Heath,  
Stockport, England.

TIMES OF TESTING.  
MARGARET BALLBINTYNE.

We can always understand, or rather,  we never seek to know, the reasons why God chooses to send us pleasure and happiness. Health, abundance of this world's goods, friends, beautiful weather, work running smoothly, absence of little worries and vexations are taken as a matter of course. Is the expression ever heard, "I wonder why we are having such good times." The speaker who made such a remark would certainly be listened to.

But when seasons of testing and trial come, how quickly our seemingly strong faith begins to question and waver; our perfect peace becomes unrest and discontent. The Adversary finds it easy to sow seeds of rebellion in the heart, which, if not speedily burnt out by the fire of the Holy Spirit, will find expression through the lips.

Do we ever realize that suffering is often the answer to our prayers? When we pray for a "baptism of love," "a heart of compassion;" when singing, "may a Christlike spirit everywhere abound," do we think what we are asking for, and of how God gives His children these precious treasures; that we are really breathing forth petitions that we, or others for whom we may be interceding, may be led through trial and tribulation? How did Christ become the loving, sympathising friend He is, possessor of this spirit of love and compassion which we are desirous of possessing? See Hebrews 2:10, "Perfect through suffering;" Hebrews 2:18, "In that He Himself suffered being tempted, He is able to succour them that are tempted."

When we pray that God will make our wills entirely submissive to His, let us remember how Jesus learned the lesson of obedience. Hebrews 5:8, "Though He were a Son, yet learned He obedience by the things which He suffered."

There are three ways in which we can meet suffering. First, endure it as necessary to perfect our characters. In times of vexation and worry about the multitudinous little cares of life these very trials can be turned into blessings by remembering that it is by these things God is shaping our characters for Eternity. As the sculptor chips a corner off here, and carries on a line of beauty there, upon the rough marble in order that it may be transformed into a beautiful statue, fit to adorn the palace of a king, so God is shaping our souls through adversity and affliction for the mansions of Heaven. Difficulties and disappointments help to keep us humble, for times of trial to God's children mean times of heart-searching to know what dross needs to be purged away; and difficulties remind us afresh of our utter helplessness and entire dependence upon God.

It is well to endure affliction patiently, but better still to rejoice that God has counted us worthy to be chastened. Those who live nearest the Throne are those whom the Devil assualts most fiercely. Those who are fast in
his chains he does not need to trouble much about; but those who are set free from the bondage of sin he endeavours to drag back into slavery. Be joyfully thankful that our consciences are not seared by long continued sin; that the Holy Spirit is dwelling within our hearts, and we are thus warned of the approach of the Enemy of our souls. Above all we have cause to rejoice in the glad truth that Jesus loved us enough to tread the path of suffering before us in order that He might tread it with us. Hebrews 4:15. Matt. 28:20. Suffering is a token of God's love for us. He cares too much for us to allow us wilfully or at first almost unconsciously to drift away from His love and care, and the sweet communion with Himself. Rev. 3:19.

We do not bear the cross alone; Is. 43:2. "When thou passest through the waters I will be with thee." To one who seemed to be specially tried by days of darkness, a fellow worker said: "You must remember my brother, it hurts God more to try you than it hurts you to be tried."

There is a higher point still to be reached, for in studying St. Paul's life it is found that he first learned "to endure;" next, "to rejoice;" and finally, "to glory in tribulation." Rom. 5:3. To suffer for the cause of Christ is the greatest honour that can be bestowed upon us; that it makes us partakers with Jesus Christ in this heritage of bearing the burden of diseased, sin-stricken and perishing souls. Also we find it written, "If we suffer with Him, we shall also reign with Him." 2 Timothy 2:12. How great is our privilege to be ambassadors of the King of kings in a heathen land, surrounded by idol worshippers who, receiving no answer from their gods when they call upon them, become so alarmed in times of sickness and wail so hopelessly over the loss of their loved ones. God is glorified and shown to be the loving God, when they see those who worship Him and teach His doctrine calm and even joyful in times of severe affliction. The faith of God's children is strengthened when they witness in the lives of their brothers and sisters the sustaining power of God in the day of trouble. Glory and honour is given to His great Name! The unconverted in Christian lands, seeing the keeping and strengthening power of God manifested, are drawn to think of their soul's need of the same helper. They come to the Saviour, and thus the kingdom of God is extended and His name is magnified. Oh may God help us all to learn the lessons He strives to teach us. What we get out of trials depends on the spirit in which we meet them.

One word that has helped the writer is passed on with the prayer that it may be made a blessing to others. During a Bible-reading given by a returned missionary some years ago, the remark was made, "When you are tired, humbled, disappointed, get to your knees and thank Jesus for it." In the words of the poet let us say,

"God nothing does now suffer to be done
But we should do the same if we could see
The end of all events as well as He."

Station Notes.

VIRAMGAM.

ARTHUR DUCKWORTH.

He last few months have been spent in touring in the near villages on foot. They have been months of great blessing, and as we have broken the Bread of Life to these hungry souls around us, we also have been refreshed. We believe that God has honoured His Word.

Though as yet there are none who have openly confessed Him by baptism, still we are praying and believing that soon some will step out of darkness into His marvellous light. At one time four men came to our bungalow from one of the near villages, one of whom was the mukhi, or headman. They said that they had come to learn more about the Word of God, and seemed to be very much interested in the Gospel. They came to the bungalow at a stated time for several weeks after which they ceased to come. I afterwards found out that the real cause of their interest in the Gospel was based on the hope of receiving help from the Sahib in a law suit. How often we find these people of double minds! In another village a sadu (religious teacher) became very much interested, and for some days after the regular meeting with the people, I spent an hour teaching him the story of the cross from the Book of John; he became more and more interested, until one day he told our catechist that he wanted to become a Christian, and also asked him if I could find him work to do on the compound, so that he could learn more about Jesus. For several days after this we neither saw nor heard anything about him, until we found out that for some reason he had gone to
another village. He is a priest of the Koli caste and is able to read. Why he left his village we do not know; it may have been on account of persecution from the people of his own caste, because they knew that he was very much interested in Christianity; as we had openly talked together about Jesus. He has with him the Gospel of John, and we hope that he is still reading it. Will the Alliance readers pray for this man that the Holy Spirit will keep him true to his convictions, and that he shall find no rest until he has given his heart to the Lord.

In one of the villages the people have an exceptionally good knowledge of the plan of salvation, and they are very attentive to the messages that are given to them; some of them say that they pray to Jesus and not to their god. In this same town one of the men said, “Sahib, we have a saying among us like this, that while we have two rupees (sixty-six cents) in our hands we do not care about any thing else; we are all right.” But praise the Lord, all are not like this man, and while he may be lost trusting in the strength of two rupees, others may be wiser and accept that which does not perish, even everlasting life.

We have recently opened up work in Detroj, one of the large towns in our taluka (district). This is accessible by railway and we go there once a week. There are over 1,000 people and they listen very attentively to the Word as it is given to them.

Pray for us as we minister to the needs of the people, that our lives may shew forth His love and grace in such a way that they shall want to know more of His power to save from sin in their own lives.

As the spirit of revival is spreading, we also are looking for the showers to revive this parched and thirsty land.

CHRISTIAN MARATHI MELA.
(CONVENTION).

The mela was continued over Monday and Tuesday and the tide of blessing rose higher as the meetings went on.

On Monday evening at the usual time for eating, Mr. and Mrs. Moyser invited all the guests to a dinner. Missionaries and Indian brethren and sisters sat together on the floor and partook of the same meal, curry and rice, in Indian fashion, that is, with their fingers.

Tuesday was given over to the Indian brethren for addresses, nine persons being selected from among those present to address the several meetings of the day.
TOURING IN DHOLKA TALUKA.
Sydney Armonson.

I had been looking forward for some time to touring in the Dhholka Taluka with Mr. Bennett, and was very glad when all preparations being made, the appointed time arrived. We had been very carefully studying the map of the Taluka beforehand, and had practically marked out our whole plan of campaign before setting out, (i.e.) our different camping-grounds, number of villages we would probably visit, and number of meetings we would most likely hold in each village.

Calculating on working about sixty villages, and holding about two hundred and fifty meetings, we a little more than realized our anticipations, visiting sixty two villages, holding about two hundred and seventy meetings before returning to Dhholka, and selling nearly a hundred and fifty Gospels.

We set out from Dhholka on the first of December for Kotti, a large village of nearly three thousand inhabitants. Mr. Andrews had recommended us to stay some time here, as this village had not been visited for some years, and previously only on a very few occasions; we put in the whole month of December here, visiting the surrounding villages in the morning, and Kotti in the evening. The Gospel was preached in every quarter of the village before we left, and on the whole the people listened to us quite respectfully; on many occasions gladly.

Before coming out we had made arrangements with Mr. Andrews to let us have two of his students; these were to be relieved every ten days or so by two others, and we were very glad to have them, and can speak with unqualified praise of every one of them. Once during the first week, some of the more intelligent of the higher caste made a strenuous effort to break up one of our meetings, and for a little while we were almost afraid Satan would hinder us in our efforts effectually to reach the people. This at first was somewhat discouraging as for a long time we had definitely taken this place and people on our hearts; so calling in the students we waited on God until we had the assurance that our work there should go on unhindered. And it did, and it looks now as though God were truly going to pour out His blessing upon the place. To-day, as I write, there is an inquirer here from the same village, and the student Mr. Andrews posted there permanently, a few weeks ago, reports three others who intimate a desire to become Christians.

From here we went to another large village about eight miles further north. Here the Brähmin Guru threatened to exclude the people from the temple for attending our meetings, and for almost a week we were unable to gather them together; but at last curiosity, or we trust something nobler, constrained them to overcome their fear, and come and listen to us. This was our only interruption at this place, and I do not think we had ever a crowd of less than a hundred persons. Many of the villages we visited from this centre received us almost with open arms;—two in particular almost clamoured for some one to be sent to teach them. While perhaps much of their apparent earnestness was simulated, still our hearts were very sore on leaving this place, as it seemed to us then that it must be some months before these villages could again be visited.

May I put in a plea here that we all take the Training Class more definitely than ever on our hearts. It seems an utter impossibility ever to get the Gospel in any measure to the village people without the co-operation of an efficient staff of native workers. As I write, I feel I can not, dare not, let these villages go without paying them occasional visits during the hot season though they are more than twenty miles away.

Hearing that plague had broken out in the North of the Taluka we altered our programme somewhat, and struck southwards hoping to reach all the villages on the banks of the Sabarmati river, which marks the boundary between the Matar and Dundooka Talukas on one side, and the Dhholka Taluka on the other. We found the people in these villages much more conservative than those in which we had previously itinerated: they did not respond nearly so readily. In many villages on the Sabarmati banks the greater proportion of the population are Musulmans, and of course very much inclined to controversy. This we avoided as far as possible though we found it on occasions to be almost unavoidable. We believe there are many hungry hearts in these villages that will not cease to yearn until the light that has shined out of darkness has shined in them, and they have beheld the glory of God in the face of Jesus Christ. I particularly desire to praise God for the health and strength given during the whole touring season, for we were both enabled to stick to the work almost without let or hindrance during the whole time we were in the district. We returned to Dhholka on the twenty-fifth of February. During the whole time we worked independently, usually striking out in different directions, each accompanied by a student. This I believe enabled us to accomplish more, and I trust by the blessing of God, more effectual work.
OUR FAMINE LEGACY.
MRS. SYDNEY HAMILTON.

ABOUT five years ago at the beginning of this long continued famine in Gujerat, we were deeply stirred as to how to educate the Christian children. There were so many bright boys unable to read the Bible following in the ruts and footsteps of their forefathers. As the parents were living they were not eligible to enter the orphanages, and being too poor to pay the fees for training they had to work in the rice fields and help lift the burden of the family. Then too, another barrier blocking the way before them, and not the least difficult, was the monster caste, barring them from the Government schools. So it was decided after much prayer that we open a school for such boys on our compound, to teach them and tide them over the famine, and, when the acute stage was over, send them home to their villages to be put in the village schools with other castes; this being their right and privilege.

At first it was hard to get the boys we wanted. Rumours were afloat that we would eventually send them to England; but gradually their superstitions wore away and the distress for food increased, so that in a short time we had 115. We have been in many Sunday schools at home but have seldom observed such progress in so short a time. It was marvellous. The transformation spiritually was equally as great. The question of discipline became a minor matter at the end of the first year. The careless and indifferent grew thoughtful and considerate as the Word began to take hold of them, and they opened up like blossoms. The dead leaves of the old life dropped off and we saw a steady growth. On Christmas day Mr. Hamilton baptized 25 of them. One passage of Scripture was quoted so often in connection with the work that at last we adopted it as the motto of the school: "All things are possible with Him." It was surely verified to us that year. During all the distress when hundreds of beggars with all kinds of diseases came to us, the boys were kept from plagues, with the exception of one case of cholera and one of small-pox which God healed.

But we must pass over the time they spent with us, and follow them to their homes. Did they stand true? Many are the instances we could relate where they have suffered rather than yield. One will suffice. We have not time to tell of the long camel-rides and voluminous correspondence carried on by Mr. Hamilton to protect their right to go to school; so we pass on and picture them seated in a village school, separated from the caste boys by a half partition over which the Master hears the lessons.

His forehead is covered with red paint, for the one in question is an orthodox devotee to the core. He is not fond of our boys who love Jesus, though he admits they are very true and doing exemplary work. Something has happened in his home and a vow is to be made; perhaps some member of the family is sick or one of his animals. He orders the boys to bring garlands to put on the idol lie worships; and they refuse. Three days of ill-treatment follow, but they stand firm. We draw a long breath; they are better calibre than we thought, for after all they are very raw material. A few years have glided by and our boys who began at "Ka Kha" (the Indian alphabet) have nearly finished the highest grade. We were present at the distribution of prizes last week and the school has come to be the banner class of this district.

We selected some of the brightest whose faces you see in the photo and hope to put them through the Bible school. There is great need of workers in this district of nearly 100,000, with its 81 villages, besides hamlets. The work has been blessed, and their lives have had a great influence on those about them, as they do not give the gospel out in a mechanical way but from the heart. God has continued to supply our needs financially as well for the past five years, and many are the lessons of trust they have learned which will not cease to be a blessing to them.

We have had only one death, which occurred just before the examination. Sevo is greatly missed by the teacher and boys. He so loved the Word and his face so often lit up as he listened in Sunday school, that he was a great inspiration to us. We have often spoken of him as the most spiritual and promising one. The following will show how victorious was his death, and we were not surprised, for he lived a true, sweet Christian life. When taken down with fever his father tried to persuade him to take liquor or opium for medicine, but he refused. Then the father made a vow to an idol. Sevo mistrusted him and asked his mother if he had. On hearing about it he requested that instead of fulfilling the vow they spend five rupees in gospels (320) and distribute them among the poor, and should he live, give his life to active service for God. But he was transferred to a higher sphere of service after praying and leaving a personal message for each. They tried to hold him back and spoke of the near examination. He pointed up and said he was going to a better examination. It was a victorious death. We could hardly spare him, but God has some wise purpose in this which we shall clearly see in after years.
Editorials.

"Little children it is the last time."

The whole atmosphere is charged with a feeling of expectancy, a consciousness of impending events of great import, a realization that we are approaching a crisis in the world's history. Scene follows scene, act follows act, with such rapidity that the attention of all thoughtful men is compelled towards these indications of a revolution in this world's affairs. The man of the world sees only the actual events, and speculates concerning the future according to his worldly wisdom. He does not recognize the controlling Hand which is making all things point to one final issue. But the children of the kingdom, enlightened by the revelations of God's Word, look with more understanding on the "signs of the times," seeing in them only the fulfilment of a programme arranged long ago. They know that "the day of the Lord is at hand," and a spirit of joyful anticipation is beginning to possess the Lord's saints who love His appearing.

* * *

In joyful and striking contrast to many gloomy and disastrous events, one of the most remarkable signs of the times is the out-pouring of the Spirit of God in the much talked of Welsh Revival. There is scarcely any paper which lays any claims to a religious Revival. There is scarcely any paper which lays any claims to a religious Revival. Many Bible students believe it to be the beginning of the "latter rain" of Bible prophecy,—a great revival movement spreading throughout the world, taking place side by side with the terrible apostacy and sin heading up in the anti-Christ, all immediately preceding the personal coming of the Lord to establish His Kingdom. God grant that it may be so. The spirit of expectation in all hearts is not unto disappointment.

* * *

In view of all these things, how joyfully, yet how solemnly, the Church of Christ should prepare herself, opening her heart to receive what God is waiting to give. A receptive attitude, a holy attention God-ward, and a separation from everything which could hinder the mighty working of God's power,—this is the essential preparation. Have we prayed long for a revival? Are we ready for it and all that it involves? Are we ready to put aside cherished opinions, prescribed methods of working, personal ambitions and prejudices, or personal considerations of any sort? Are we ready for the persecution that will surely come with the blessing; for the abundant labours; for the bitter opposition of the enemy? Are we ready to pray? Then God is ready to visit His people. He is ready to make His own great personality so mightily felt everywhere in this world, that every man who remains unsaved does so against strong convictions and at his own choice.

* * *

The time is coming soon when God shall not only visit His people, but shall come to take up His permanent residence among men in the person of His Son. "The Lord Himself shall descend from heaven with a shout!" It is with these words that we are to comfort one another. The Lord's coming is the most living inspiration of all Christian work; the sweetest solace of all sorrow; the strengthening hope for oppressed people in all lands; the earnest expectation of the natural creation; the means for the speedy redemption of the heathen; the glory of Israel; and the consummation of the Church's long-held expectation—viz., the personal presence of the Bridegroom and the shared throne! Dear fellow-saints, cheered by the news of the glorious things God is doing in Wales, shall we not praise and earnestly pray for a similar outpouring in the rest of the world, expecting God's co-operation. God is waiting for us; are we ready?

* * *

We do not pray simply because we believe in prayer, but because we believe in God. Prayer apart from God is nothing. That is why the prayer of the heathen is futile. It is not prompted by faith in God, but by a selfish faith in the merit of the mere performance. Again, the heathen's prayer is not directed to the living, true God, but to idols, which Paul tells us, are representative of demons. But to us, the fact of the living, loving and righteous God is the basis and inspiration of all prayer. It behoves us to be careful, in these days when so much emphasis is put on prayer, that we do not put our faith in the mere exercise of prayer, lest we like the heathen use "vain repetitions." We do not think anyone is in danger of praying too much; rather the opposite. But prayer must be a skilfully used weapon, and it is so only when faith in God is its basis. "Men ought always to pray and not to faint."
Mission Questions.

REACHING THE MASSES.
WILLIAM FRANKLIN.

In India people are in masses everywhere. There are masses on the street in the bazaar and in the town. We have but to go where they are and the masses are before us. But by simple going to them they are not reached. There is the superstition of ages; the pride of their religion, of their sages, prophets and forefathers; the opposition of priests and religious mendicants, who subsist on the religious gifts of the people, and who fear if the people confess the Christian religion and forsake their own, that their livelihood will be gone: these are barriers to reaching the masses.

There are also many interruptions during the preaching services. In the bazaar we choose the busy place so that more may hear. If we choose a quiet corner but few will turn aside to listen. Near our preaching place there are stalls for merchandise on one side, with people bargaining in true oriental style by shrieks and calls; on another side is an auction sale. Among those in the audience some are talking over farm matters, or bazaar affairs; on one side a few are discussing publicly the religious questions of which we are speaking; directly in front of us are a few children quarrelling over a piece of sugarcane; back of us a few men are talking over a grievance. In the midst of all this confusion and turmoil, with a continually changing audience, the Gospel is preached. In a fairly good sized bazaar from two hundred to five hundred will hear the Gospel. From a natural standpoint, with such an audience at home, how many would be impressed with the message? The conditions are similar to this in village-work, yet of a somewhat different nature. Our really best chance for heart-talks is when little groups gather; but with thronging masses all about us, how unsatisfactory this naturally seems.

This is one side of reaching the masses. It is a tremendously real side to us, who are on the field. We get almost numbed as we try to reach even those who are willing to listen. They will listen much longer than we have the power to talk. Under these conditions, wearied in body, brain-fagged, spirit-numbed, do you wonder that we seem to lag in prayer, and our prayer seems to lose its power on our lips, as we endeavour to pour out our hearts to God? Often have we had to fight the power of Satan in prayer and insist that God could and would hear the faintest cry, that "the Spirit does make intercession with groanings which cannot be uttered, and that He who searches our hearts knows (though it be unspoken) what is the desire of the Spirit." Because we were too fatigued to utter much, or to continue in prayer in much wrestling, we have had to insist over and over again simply that He is able.

Over against all these conditions we place "BUT GOD." As we have heard of the working of God in Wales without machinery and the paraphernalia which usually accompany such movements, we have longed to see a power of God manifest here in India. Some say that the conditions are not equal, "BUT GOD." Others say, "The people are not ready." But God can make them ready. The readiness must begin at the house of God. Are we, who work and pray for India, ready? Then God is.

I have thought that in these days when so much is said about prayer, and there are so many meetings for prayer, that God is getting us ready by these means for even greater things: but is the time not ripe now for this greater work? Are there not those who are willing to lay aside all, and, not in a mechanical way, at a set time according to the tick of the clock, but with real, earnest soul-desiring prayer and a faith which lays hold of God and does not take "no" for an answer, plead with God till a work shall be wrought here in India greater than that in Wales.

If we should ferret out the source of power in this revival in Wales, we would find that there has been deep, earnest prayer on the part of some one. Rev. G. Campbell Morgan says, "Those who are being used in the revival are not a means, but a product of the revival." I know it will seem to many at home that we on the field in the midst of the work, knowing the needs, should be able to plead the cause with God. And we do pray. We must pray. But while we are meeting the people and seeking to understand their needs and to get the Gospel before them, we long for God's remembrancers to be on their knees driving the Word home to their hearts, prevailing for Satan's power over them to be broken. Thus labouring together with God, we shall reach the masses.

What I spent I had;
What I kept I lost;
What I gave I have! —Old Epitaph.
A WAY-SIDE MESSAGE:

Truth; Mythology; VS. The Bible; The Veda; Krishna.

ROBERT GREENGRASS.

WHILE out for a morning ride recently, I chanced to meet some young law students. They being able to speak English well, we fell into a conversation which I, realizing they were lost souls, purposely turned into a dialogue on spiritual things. This was done by approving their desire to get wisdom. I emphasized the fact that it was legitimate and good.

They said: "Yes sir, wisdom is the first and only thing to be desired. And every man should strive hard to get it." "But," I said, "my friends, with all your getting, get God. For without Him what good will your wisdom be to you?"

They replied: "Yes sir, yes, you are right. We believe in the one God, who is supreme over all other gods, the Creator of the whole universe. It is true we should get God. We must not neglect God, but pray to Him and meditate upon Him."

Ignoring what they said about 'the other gods,' I said, "You admit that you ought to get God. Now then, how are you to get Him? What is your method? By what means are you trying to get Him?"

As I expected, these questions they did not satisfactorily answer. This opened the way for me to preach Jesus as the one Mediator between God and man. I also referred them to certain appropriate passages in the Bible. They attempted more than once to interrupt me with an objection; but each time I kindly asked them to hear me through patiently, and went on to explain, as the Spirit enabled me, how and why we dare not approach God in our own name; but that we need not stay away. I tried to make it clear, how that Christ stands before the offended Father and the offending sinner, waiting to reconcile him to God as soon as he will repent, and emphasized the Love of God in providing this True and Living Way for unworthy us.

When I paused they lost no time in beginning their say. They seriously objected to my quoting the Bible (which I also referred to as "The Good Book"), as higher authority than "Hindu Mythology." (I had not even indirectly mentioned Hindu mythology.) They also alleged that Christ was no more a Mediator between God and man than Krishna. They seemed to think I was unfair in giving Christ and the Bible a higher place than Krishna and the Veda. They said, in substance, "If it is all right for you to believe and follow the teachings of the Bible, why is it not all right for us to believe and follow the teachings of the Vedas? What the Bible is to you, the Veda is to us!" And one read a short passage from a book he had with him.

I could not afford to make any compromise in order to keep their good will, but continued to speak the "truth in love." I appealed to their learning and urged that they give the Veda and the Bible each an equally thorough investigation and note the result. They said nothing; but only smiled and looked at each other. They are in a position to do as I said, but they would not care to do it. Some months ago I lent a Brâhmin gentleman—a teacher in an English school in Viramgam city—Dr. Gray's "Bulwarks of the Faith" to read. He had said to me that if he could be convinced of the truth of Christianity he would become a Christian. But alas! he brought the book back only half read; and when I pressed him for his opinion of it he, after some hesitation, candidly said: "I'd rather not give it." I said no more. He was convinced and that against his will. He was also convicted. A few days later he left Viramgam.

The attitude of these students showed me that they were not inclined to run the risk of being disturbed in their minds by making the proposed investigations.

At this point I pleased my impatient horse by allowing him to proceed home-ward. As I rode on I said to them, "I want you to have Salvation," (placing much emphasis on "salvation;" for they already have "religion" enough). With a friendly smile they replied, "We're highly obliged;—good-morning."

If the truth of their minds had only been manifested, I doubtless would have seen that it was for the privilege of practising their English upon me that they were so "highly obliged;" and not for my interest in their souls, as was outwardly implied.

How could I help sighing on their behalf as I left them to grope in darkness! Poor souls! The minds of even those thinking men are unable or unwilling to see the essential difference between faith in Christ and faith in Krishna. These are not exceptional cases by any means. The Brâhmins care nothing for Christianity. They like the debate,—indeed, that seems to be about the only medium through which they can be dealt with at all. It is seldom one is found who is not proud that he is a Brâhmin, and manifest it in his countenance, in his talk, and in his general bearing.
THE FAMINE.
MARCUS B. FULLER.

THERE is not much that is new or startling to write in connection with the famine; but many who have managed somehow, by careful use of their scanty crops, to get on so far, are now coming face to face with actual want. Many of our Christians have been supported for weeks by furnishing them with work as far as possible, but now nearly all at our farm have been put on famine allowance,—two pounds of grain a day for each man, and one and a half pounds for each woman, and eight annas (sixteen cents or eight pence) each per month for clothing to keep them from actual nakedness. God has supplied the necessary means so far.

Half of the oxen are at work on the Wells, irrigating some land to raise fodder for the animals; and the rest are working at brick-making to build houses for a party of about twenty-five orphan boys, who have chosen farming for their work, but for whom we have no houses. It is a good chance to make money accomplish two objects, viz., keep the people fed and clothed, and build houses for these boys who are still dependent on us. Some of them are old enough to be married and can not be until we get houses for them. If there had been a good harvest, much could have been done with the profits of the farm; but as the crops almost wholly failed, all has been outlay to keep the people and cattle from starving.

We wish to thank all who have helped thus far, and to remind our good friends that our dear people must be fed and clothed for several months yet. We pray that the rains may come on at the proper time and be plentiful; but even if they do, the people will need seed grain, and food to eat while working in the fields until the crops grow, so that they must be cared for until about November 1st.

We hope and pray that God may touch the hearts of those who have abundance and have never known famine, that they may gladly share with their brethren who are in the midst of famine, and have not enough in all the world to feed them for a month. We hope that all, whether they can or can not give, will pray; and may God bless them who for the love of Christ are doing all they can.

A VISIT TO A HIGH-CASTE HOME.
MARTHA BARR.

"Is there anything whereof it may be said, See this is new? It hath been already of old time which was before us." Though not new to the Lord, many things in India are new to us. One of the many new things was a visit made to a Brâhman home.

Miss Wiest took Miss Millham and me with her to call on the wife of a Brâhman friend. Not knowing where they lived, the friend himself called for us. We noticed on our way to his home that we were attracting much attention, and concluded it took much courage on the part of the Brâhman to be seen walking the streets of Bombay in company with Christian missionaries. We praised God for this breaking away from custom and believe He is paving his way to take a decided stand for Christ, which he really longs to do, and would have done, had it not been for fear of his father, who is an orthodox Brâhman.

When we reached the chawl (tenement house) we found their home in two little rooms on the second floor. It was a pleasant cozy place, but the furnishing of rooms was quite unlike ours at home. There were rugs on the floor and a few pictures on the wall; but no furniture whatever (except three chairs which had been obtained for this occasion) was in the home. The natives of India live, eat and sleep on the floor, and consequently have no need of furniture.

We were in the home only a short time, when a pretty, bright-faced little widow made her appearance. She seemed very friendly to Miss Wiest and had a nice little visit with her. Our hearts ached for this dear little widow who is compelled to live with her uncle under not very kind treatment. She longs for another home, but fears she will not be allowed to leave her uncle. We are asking the Lord to open her way to go to some school or orphanage.

Before leaving this home, our friend's wife very courteously brought each of us some Indian delicacies on pretty brass plates and set them on the floor right in front of us. We appreciated the courtesy and ate most all the little cakes which were on our dishes, and rather enjoyed
them too. When we left the chawl, Miss Wiest had a hearty invitation to return. In a few days we returned, this time in company with a Bible woman. We all had the pleasure of sitting on the floor and listening to the story of Jesus. The women were very attentive and seemed to be quite of Jesus. The women were very attentive and sitting on the floor and listening to the story Bible woman. We all had one of the crucifixion was told. Though I could not understand the conversation, the Lord permitted me to have a little share in the work by teaching one of the women how to crochet. Though only a little, I praised the Lord for that. I am glad for the opportunity of living Christ.

I can not talk.

Dear ones at home, do pray with us for open doors and hearts ready for the Gospel of Jesus Christ.

A RECONCILIATION.
CHARLOTTE RUTHERFORD.

On my way to our little school one morning, two or three of our pupils came running excitedly, to tell me that there was a quarrel at the school. I hurried to the spot, and found it as the children had said. About the door stood some of the parents of the children, and their inquisitive neighbours. The former had come to defend their children, the latter to help make a noise.

Only those who have heard Indian people quarrel, can imagine the noise at the school house. What with the children inside screeching at those outside, and the outside people screeching at those inside, I can assure you it was an impossibility to understand what they were quarrelling about. I persuaded them at last to go home.

When the storm had abated and the children were seated, I asked the cause of all the noise. The children remained quiet, and I should say, ashamed, while the teacher explained things to me.

Four of the scholars, three boys and a girl were involved in the quarrel. It had commenced on the preceding day. While it was going on one boy named Genu struck his head against the door, not suffering any injury, save to his feelings. His parents, as soon as school opened next morning, were soon on the scene to make much of nothing.

I told the children that I was very sorry they had quarrelled, and could not commence school until they had asked each other's forgiveness and had become friends.

Bhagavan, the biggest boy in the school, was the chief actor in the affair. I expressed my surprise to him, that he should quarrel with the smaller boys and said, "You, being the eldest, must be the first to ask forgiveness of Genu." It was no easy thing for the lad. After a hard struggle and the shedding of a good many tears, he sprang to his feet and asked Genu to forgive him and promised not to repeat his offense.

This lad is a bright promising boy of about fourteen years. We have found him very useful in the school; in fact, when some of the boys were inclined to be unruly, he has been the means of keeping them in place. When he first came to the school, he himself was troublesome, until one day Miss Wiest took him aside and spoke kindly to him about his behaviour, with the result, that afterwards he became a good and useful boy to us.

After each one had asked forgiveness and made a complete reconciliation, we sang an appropriate hymn, had prayer and proceeded with the usual morning's lesson.

It is our desire to teach these children to love one another. They are strangers to such a word as "love." It even seems strange to them, when we show our love to them, and treat them kindly. They are more used to abuses at home. They know no correction there, so that when I brought them face to face to ask forgiveness, it was all very new and foreign to them. The school has been closed now for some weeks owing to small-pox and plague. We hope to re-open it eventually, but this is uncertain for various reasons. Meanwhile we are having a weekly Sunday school with the children. Some of them are bright and attractive, and quick to learn Scripture verses. We pray that our labours amongst these dear children may not be in vain.

SKETCHES FROM BULDANA.
WILLIAM FRANKLIN.

We like to give the friends at home every encouragement to continue in prayer for the work. We believe as you continue in prayer with us that more of God's blessing will rest on the work.

Not long ago while I was talking with a young Mohammedan, who came to the house to talk with me, I used the illustration of one of their sacrifices in one of their great feasts. He stopped me and said, "Can this be true, that my sin was really laid on Jesus when He died on the tree. I have heard people tell about your Jesus many times, but this is the first time this has ever come to my attention." We had an earnest talk with him then. He has promised to come to the house and see me again. I have seen him on the street, and sometimes in the
bazaar when he was too busy to speak much. He has been much on our hearts in prayer. We believe on that day the man got light. I am trying to follow it up as opportunity arises. Will you too follow him with prayer that He may follow the light: also that the light he has received will not become darkness?

One night sitting down by a fire where the people were warming themselves, I was able to speak to them for some time. One after another went to their homes for the evening meal. I was left with a handful of people. Finally I turned to one man and began to speak to him personally. I used an illustration which he understood and applied it to the atonement of Christ, showing how God had filled up all the punishment of sin that would come on us. The Spirit gave light to him and over and over again he said to assure himself, "Then God filled it all up from the beginning, all from the beginning, beforehand." He caught the thought. He said, "I am coming to your house to hear more of this. I am busy now, but in a very short time I shall be free from work and I will surely come to see you and learn more of this, and as I learn I will accept it." I tried to press upon him to accept the light he had then received. He replied,—"How shall I turn my mind to God?" I showed him that just as when he had left work, often, while sitting by the fire warming himself, he turned his mind to his day's work and calculated how much he was going to do the next day, how much he was going to get for the day's work, so he must turn his mind to God, first for God to forgive his sins, then to ask Him to come into his heart and keep it clean. He seemed to grasp this. I had to come away leaving him with God, trusting Him to work out in his heart things I could not. I am filled with much hope for him.

The young Mohammedan man that I wrote of in a former article is coming on. He gives great promise of coming out for the Lord. Now I have great hopes that another young man will come with him. Another young Hindu man, who has been under conviction for a long time, confessed to me the other night that he was convinced of the truth, but that he feared what his people would do to him if he should be baptised. I told him that the trouble that the people gave would cool off in a little while; but that if he did not follow his convictions to follow God, God would give him trouble, and he could never still the trouble that God would give him in his mind. It was better to have peace of mind with great trouble outside, than stillness outside and a constant turmoil inside. He consented to all this and turned to me in utter despair, saying, "What shall I do?"

Dear Friends, I want you to pray for all of these cases that God may have His way with them. You, who know the working of the Devil with souls, will you not stand with us that his power shall be broken over these souls, and they shall all come out into the light? While we are labouring for them here, endeavoring to bring them into the light, will you not hold the ropes for us, and keep these souls from going over into the abyss?

A WORD FROM KAIRO ORPHANAGE.

Annie Seasholtz.

YESTERDAY, April 2nd, was a most blessed and happy day in the record of our Kaira Orphanage. We believe it is a recorded page that made both heaven and earth rejoice. At 8 o'clock Miss Hansen met the class of twenty teachers preparatory for the S. S. lesson. Earnest prayers having gone up to the throne for blessing for the day, we met in the spacious school room for the Sabbath School lesson. At 4 o'clock we met again, but this time it was out under the open heavens, around our little baptistry, which had been filled with water from the large well near by. Over the baptistry and on one side of it was built a small booth of purias (a long-stalked grain). All along the booth were hung small branches of trees which added not only to the beauty of the place, but helped to protect from the hot sun, for which purpose the booth had been built. In this pleasant shady place were seated the missionaries. Just in front of the baptistry were the bright happy faces of eighty orphan girls, waiting to be baptized. Back of these were seated the remainder of the school, four hundred and twenty in all. After a hymn of consecration was sung Mr. Hamilton went into the baptismal waters, and one after another the eighty girls followed each other into the water, professing not only before us but also before a small crowd of heathen near by that Jesus was able to take away their sins. Some of their faces looked so bright and happy. What a change we have seen in them even in the past few weeks!

A few months before the baptism, Miss Hansen divided these eighty girls into six different classes, which she taught twice a week. She says of them that she never before saw in a company of seekers, the Holy Spirit so manifest in melting and convincing power. Sometimes when giving their testimonies they
would break down and cry bitterly, showing that there was a real conviction of sin.

In our Bible classes we have noticed the increased interest which some of these girls have been taking in their lessons, and how their faces shine with Jesus' love. They are a witness too, before the other girls. One of them just now told of a girl from the same room in which she stays, and said, "She is lately so different." Summing it up in one sentence:— "She does not quarrel as she used to."

We need to praise God much for the wonderful way He has worked the past year. Oh, what a power for good to the land of Gujerat these girls will soon be! Not long ago we heard that some of the ungodly high-caste people said that they trembled at the thought of what a power these girls will be to their country, when in a few years they will leave the orphanage and go out to different villages. The people around now call Kaira a little Christian village. Some say it is a "a very holy place."

Though God has been working, the enemy is working too, and seems to take delight in tempting the girls to quarrel, steal and lie. He has succeeded in making some of them so dissatisfied with their pleasant surroundings, that they ran away; but generally they have been glad to return and humbly confess their wrong.

As we looked upon the baptismal scene yesterday and thought how wonderfully God had been working, we could not help contrasting it with the condition of things ten years ago when we first came to Kaira. In those days how we did long for at least a little company of Christians, but even a few could not be gathered then for a meeting. How much we praise God for what He has done for Kaira. Please pray with us for greater things.

"I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not to be thrust into a corner." — McCheyne.

MANAGER'S NOTICE.

Subscribers will please take notice that the date of the expiration of their subscription is marked on the label alongside of the address on the wrapper: the same will also be recognized as a receipt.

In case of renewals, or correction of any error in the date or address, the date and the number above it should always be mentioned as well as the address.

India Alliance papers marked 'Sample Copy' on the wrapper are being sent to friends by our missionaries, who will be glad if their friends will subscribe.

**items.**

R. and Mrs. King with their daughter Grace sailed for England on Tuesday, April 4th, after over fifteen years of service in India. We trust God will greatly refresh and use them during their well earned furlough.

Mr. Bennett has left Dholka to take charge of Mr. King's work at Bakrol, the little Christian village on the Mission Industrial farm. The village is composed mostly of young men and women from our orphanages who have married, and are here provided with home and employment and a chance to help themselves.

Mr. and Mrs. Read have been stationed at Sanand to take up Mr. and Mrs. King's work at that place. Miss O'Donnell is with them. Mrs. Burman has been stationed at Matar with Mr. and Mrs. Hamilton.

A party of missionaries composed of Mr. and Mrs. Turnbull and child, Mr. and Mrs. Duckworth and child, Mrs. Back and children, have gone to Landour hill-station to spend the hot-season in rest and study. Mr. and Mrs. Fletcher and Miss Ashwood have gone to Mahableshwar for the same purpose. Miss Hoffman Miss Knight and Miss Seasholtz have also gone there for much needed rest. Mr. and Mrs. Hagberg and family have gone to Buldana, their old station, for the season.

A large party have gone to Chikaldas, most of whom are to form a class in the study of the Marathi language under the instruction of Mrs. Ramsey and a pandit. The party is composed of Mrs. Ramsey, Mr. Carner, Mr. and Mrs. Eicher, Misses Holmes, Krater, Downs, Millham and Veach, Mr. and Mrs. Johnson, Mr. and Mrs. Bannister, and of course their children. Some hope to be ready for examination by the beginning of the rainy season.

Miss McAuley has gone to Bangalore for a short time to assist Mrs. Hill in her work among English soldiers, during the absence of her husband who has had to return to England on account of ill-health.

Miss Knight has had varioloid and is not yet recovered to her full strength.

Prayer is asked for Miss Rutherford who was taken ill the middle of April with malarial fever. She is staying a few days in Bombay on her way to Mahableshwar with Miss Wiest. At present she is no better.

Mr. Auernheimer recently passed his first examination in the Marathi language.

On April 20th at Belgaum, a son, Allan Maurice, was born to Mr. and Mrs. Wark.
List of Alliance Missionaries.

BERAR—

AKOLA.
Mr. and Mrs. Wm. Moysee.
Mr. and Mrs. R. S. M. Stanley.
Miss M. Veach.
Mr. S. H. Auernheimer.
Mr. and Mrs. P. C. Moodie.

AMRAOTI.
Mr. and Mrs. C. Erickson
Miss L. J. Holmes.

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Mr. and Mrs. Wm. Franklin.
Miss M. Barr.

CHANDUR.
Mr. and Mrs. W. Ramsey.
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Miss E. Krater.
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JALGAON.
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Miss C. Rutherford.
Mr. and Mrs. P. Haggberg.

PACHORA.
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Mr. S. Armstrong.
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MISSIONARIES ON FURLough:

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Mr. A. C. Phelps.

Mrs. M. Dutton.
Mrs. Simmons.
Miss M. Woodworth.

Miss C. McDougall.
Mr. and Mrs. O. Dimham.
Mr. & Mrs. C. W. Scholander.

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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