Christian & Missionary Alliance.

HEADQUARTERS—590 EIGHTH AVE., NEW YORK. CABLE ADDRESS—PAROUSIA, NEW YORK.

REV. A. B. SIMPSON .... PRESIDENT & GENERAL SUPERINTENDENT.
REV. C. N. KINNEY. ..... REV. JOHN SALMON.
REV. O. E. MALLORY. REV. M. B. FULLER.
REV. W. C. STEVENS. REV. O. M. BROWN.
MR. GEO. MONTGOMERY. MR. EMMONS MOCBRIDGE.
MR. A. D. JACKSON. MR. ULYSSES LEWIS.
MR. JOHN McGAHIE.

REV. A. E. FUNK ..... GENERAL SECRETARY & FOREIGN SUPERINTENDENT.
MR. DAVID CREAR ..... TREASURER. 690-EIGHTH AVE., NEW YORK.
REV. J. D. WILLIAMS ..... RECORDING SECRETARY.
MRS. A. B. SIMPSON ..... SUPERINTENDENT ASSIGNMENT OF MISSIONARIES.
REV. HENRY WILSON, D.D. ..... FIELD SUPERINTENDENT.
REV. HENRY KENNING ..... HOME SECRETARY.

HEADQUARTERS FOR INDIA—BERACHAH, GRANT ROAD, BOMBAY.
CABLE ADDRESS—PAROUSIA, BOMBAY.

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

The affairs of the Mission in the field are administered by the Superintendent and a Counsellor, composed of nine members of the Mission elected at the Annual Convention. The Alliance is sectarian and its special objects, the evangelization of neglected fields; it seeks to unite Christians of all evangelical denominations in its work. The teaching of the Alliance is often spoken of as the Four-Fold Gospel, which means the Gospel or good tidings of Jesus Christ as Saviour, Sanctifier, Healer and Coming King. Pardon through simple faith in the blood of Jesus Christ—Sanctification and fullness of life through the indwelling Christ Himself in the believer by the Holy Spirit—Healing and health for the body of the believer by simple faith in Jesus who "Himself took our infirmities and bare our sicknesses;"—and the pre-millennial coming of Christ.
The financial basis of the Alliance is shown in the following article from the Constitution: "The Alliance will require of all its members a spirit of absolute reliance upon God alone for support, guaranteeing no fixed salary to any missionary after reaching his or her field, but providing them with moderate allowances for their actual expenses and needs as the funds provided from the voluntary gifts of God's people shall enable us to supply from time to time." "Accepted candidates are required, before leaving for the field, to sign an agreement stating that they heartily approve of the principles and practice of the Mission, and heartily desire to carry out the same." Every missionary is committed to a life of faith in God for his personal support, and the Home Board is only pledged to send to the various fields what they receive. No debt is to be incurred.

Donations for the General Fund or for Special Purposes or for the personal use of any missionary can be sent to Rev. M. B. Fuller, Berachah, Grant Road, Bombay. Unless otherwise designated, donations will be put in the General Fund.

The India Alliance.

This is intended as a monthly message from the Alliance Missionaries to the friends of their work. It will also deal with the general questions of mission work by original or selected articles, and will seek to deepen the interest and stimulate the prayers of all who may read it, by showing the encouragements as well as difficulties of the work.

EDITOR:—Miss M. WIRST.
ASST. EDITOR:—Miss L. FULLER.

Terms of Subscription:

<table>
<thead>
<tr>
<th>In all Countries where the rupee is current</th>
<th>In England</th>
<th>In America</th>
</tr>
</thead>
<tbody>
<tr>
<td>Re. 1 20</td>
<td>32. 6d.</td>
<td>50 cents</td>
</tr>
</tbody>
</table>

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

American subscriptions can be sent to M. V. L. JEFFREY, 690-8th Ave., New York.
THE INDIA ALLIANCE.


Christ, my Treasure.

ANNE CUTLER.

"Where your treasure is, there will your heart be also." Matt. vi. 21.

Thou Christ my Treasure art,
More dear than all to me:
Thy death for me has wrought
Such wondrous liberty!

Thou didst anew create
My being through thy Love,
Redeemed from fallen state,
Ransomed through precious Blood.

O'er Satan, Flesh and World,
O'er every power of ill,
Thy Banner stands unfurled;
For me, unshaken still.

Who once so wretched, vile,
So full of sin's dark stains;
But now Thine own dear child,
Through power of Calvary's pains.

Cleansed, separated, sealed,
A treasure, Lord, Thine own!
Unto Thy will to yield;
For Thine own use alone.

So 'cared for' by Thy care!
So 'guarded' by Thy might!
So 'satisfied' with Love so rare!
So 'precious' in Thy sight!

No marvel that my heart
Responds, Lord, to Thy Love,
And finds it all in Thee,
Its Treasure up above!

Its Treasure here below
While earth's life lingers yet;
Its Resting Peace from every foe
Till earth's life sun be set.

Such vital union is
Between Thy heart and mine;
Thou art my Treasure, Lord,
And I by Grace am Thine.

Nothing can separate
From Thy strong love, dear Lord,
And where the Treasure, there the heart,
According to Thy Word.

PUT OFF!—PUT ON!

JOSEPHINE E. TURNBULL.

The commands to "put off" and to "put on" are very strikingly given us in God's Word. The old, spotted, tattered garments, which to wear is natural to us, are described more vividly and fit us more perfectly than we perhaps like to admit. And the beautiful, new, shining, spotless garments of the new man are pictured to us in such rich colours that every true heart longs for just such an apparel. The new garments, however, can never be put on until the old ones have been discarded; neither can we put patches of the new garment on to the old to make a robe that will in any way be acceptable to God or satisfying to ourselves.

The old man, which is corrupt according to deceitful lusts, with his robes of lying, stealing, blasphemies, uncleanness, idolatry, etc., is obnoxious enough to the Christian on the lowest plane. But what about his garments of evil speaking, jealously, bitterness, self-seeking and of uncharitableness? Do we ever see Christians wearing any portion of these vestments? With shamed faces we have to admit we do. How many an otherwise noble worker do we see so wrapped up in the hideous garment of uncharitableness that his whole presence seems to speak of lack of love! No one
escares such an one’s harsh judgement. He criticises others’ works, others’ sanctification and even others’ faith in times of trial and testing. And although such an one may have enough faith to remove mountains he is nothing, 1 Cor. 13: 2. Oh beloved, the time is come, when we need to awake to see how much of the garment of the old man is clinging to us, and how far short we are falling from walking in the light as it is given us!

The Lord plainly tells us through Paul that as God’s elect we are to put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearance for one another and last of all as a climax, “above all put on charity which is the bond of perfectness.” Col. 3: 12-14. Nothing short of this will display the new creatures which Christ Jesus means we are to be in Him.

Put off envyings and jealousies:—Put on joy and peace.
Put off malice and slander:—Put on mercy and kindness.
Put off self-seeking:—Put on humbleness of mind.
Put off strife:—Put on meekness.
Put off bitterness:—Put on longsuffering and forbearance.
Put off depression:—Put on the garments of praise.
Put off evil speaking:—Put on charity.
If we would sum it all up:—“Put ye on the Lord Jesus,” who himself will be the garment of righteousness for us that will have woven into it, in the most beautiful patterns, all these qualities we long to have manifested in our lives. In our own strength we can never tear off the old garments and put on the new, but just as really as we were once yielded to the evil one to wear his robes, must we yield our members to the One who makes us new creatures to be clothed with His glorious garments.

As we go about in India we see written above many English firms, “Ltd.”—limited! But all praise to God, there is no “Ltd.” written after the Almighty Firm of Father, Son and Holy Ghost! The risen, victorious Son has all power in heaven and earth, He has all the new garments we can ever wish to purchase at the price of a complete surrender, and He is able to make all grace abound towards us always, so that we can put off those old garments and let Him put on beautiful, clean robes that will preach just the kind of holiness the world needs to see.

Station Notes.

Mehmedabad.
Walter M. Turnbull.

During the past month plague made great ravages in some of our villages but we are glad to report that no Christians died. Four little orphan boys whom we are supporting had it, but all have now recovered, and we are rejoiced to see their happy faces among their class-mates again. These boys were inoculated about a month before, along with a large number of the Christian people.

The return of a prodigal son has also given us great joy. He had been one of our brightest boys and was getting along splendidly at school. But he was all alone, and had to live in a house by himself and do his own cooking and general house work. He ran away finally and for some months tended sheep in a Native State. A few weeks ago he returned and asked that he might be given another chance. He was in rags and tatters and so thin that he looked as though he had fed on the “husks that the swine did eat.” Through all his wanderings he had clung to his Bible and his repentance seemed so sincere that we gladly gave him a prodigal’s welcome. We have had no cause to regret giving him another opportunity, for his life since has been steady and earnest. While in meetings he often sits in a corner behind the other boys, and tries to hide the tears that will come, as he hears of the constant and forgiving love of Jesus.

We have been much troubled to find work for all the needy people who have applied to us for help. It has been the invariable rule that none but the infirm and sick should receive money gratis. The persons coming under this heading have been comparatively few and we have been able to relieve all such. But the great majority of applicants were men and women with families, who were penniless, or nearly so, because of the total loss of the grain on their little plots of land. It would have been unwise as well as cruel to leave these people unaided until they should become weakened by hunger and an easy prey to disease. Whenever we found that persons were needy and without prospect of other work, we endeavoured to give them something to do that would provide them food and maintain
On the day after Mrs. Bannister left, another boy became very ill with fever, and at first we thought it must be small-pox, but in a few days he was better. Then the fowls took small-pox and began to die. Added to these were a few other little annoyances until it seemed that the devil was going to sweep the compound. What were we to do? Should we shut up the compound and run away? But we felt that would not be victory. God gave the promise that His grace would be sufficient, assuring me that nothing is too hard for Him. He has proved Himself true again and again these hot months. They have been days of blessed victory. At this writing all the dear people are well and happy, and no one has run away, though some thought they would when Mr. Bannister left.

The Bible-woman and I have been able to open another Sunday-school in Satārā. Our work among the women is encouraging. We have now three Sunday-schools with a good attendance. On the 15th of May the work of the Free Church of Scotland in our town was taken into our mission, adding somewhat to our work. Pray that God may give us guidance in every way, that we may prove a blessing to these who have just come into our mission.

THE POWER OF GOD'S WORD.
Annie Seasholtz.

"He that goeth forth with weeping bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Several years ago the Lord sent Mr. and Mrs. Back and myself out on tour in the Dholkā Talukā. It was quite a new field where little or no mission work had been done. We very much enjoyed the work in the new villages and among new people, but although we prayed much and worked faithfully, there seemed to be very little accomplished. Many times when on our knees with hearts burdened on account of the sins of the people, the Lord whispered this little message, "He that goeth forth with weeping bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." We could not understand it. While hundreds heard the gospel (many for the first time) very few repented and turned to God. Nevertheless we

In the beginning of April Mr. and Mrs. Bannister and baby Frank were obliged to leave their station and go to the hills for rest and change, Mr. Bannister not having good health. It seemed necessary that some one tarry by the stuff, so I volunteered to remain and do my best for God and the work. Having been in the station only about six weeks, things seemed new and strange, and for a time I felt that I had perhaps undertaken more than I could carry out. But the Lord said, "I am thy refuge and strength." Therefore I encouraged myself in the Lord and went forward.

The first few weeks things looked a little dark. Small-pox was still raging. We had one convalescent case on the compound, and a few yards from that one, in another house, the cook was lying in a dying condition. In another house was Gopībāi ill with fever.

At present we are anxiously watching for signs of the coming rain with the monsoon. If we have a good year it will be necessary to advance considerable money to the small farmers in order that they may be able to buy seed grain. Otherwise they will have to leave their fields unsown or borrow money at ruinous rates from rapacious money-lenders.

We dare not think of another famine for that would mean distress beyond all description. Will not every child of God who reads these lines earnestly pray that God will send copious rains this season, not only that suffering among the heathen may be averted but also that the little Church of God in this land may be saved from the blighting effects of such a visitation. Famine destroys all independence in a man and makes him a cringing beggar who cares for nothing except to get food with which to stave off the pangs of starvation. While some indirect good may result in the way of breaking down prejudice and causing careless individuals to think, yet there is no doubt that famine is a great hindrance to missionary work, and a calamity to be dreaded by every servant of God who desires to see a strong spiritual Church in India.

In the beginning of April Mr. and Mrs. Bannister and baby Frank were obliged to leave their station and go to the hills for rest and change, Mr. Bannister not having good health. It seemed necessary that some one tarry by the stuff, so I volunteered to remain and do my best for God and the work. Having been in the station only about six weeks, things seemed new and strange, and for a time I felt that I had perhaps undertaken more than I could carry out. But the Lord said, "I am thy refuge and strength." Therefore I encouraged myself in the Lord and went forward.

The first few weeks things looked a little dark. Small-pox was still raging. We had one convalescent case on the compound, and a few yards from that one, in another house, the cook was lying in a dying condition. In another house was Gopībāi ill with fever.

Their independence. Quite a number worked at digging wells, others wove coarse cloth in their own huts and a few were put at work on the compound.

At present we are anxiously watching for signs of the coming rain with the monsoon. If we have a good year it will be necessary to advance considerable money to the small farmers in order that they may be able to buy seed grain. Otherwise they will have to leave their fields unsown or borrow money at ruinous rates from rapacious money-lenders.

We dare not think of another famine for that would mean distress beyond all description. Will not every child of God who reads these lines earnestly pray that God will send copious rains this season, not only that suffering among the heathen may be averted but also that the little Church of God in this land may be saved from the blighting effects of such a visitation. Famine destroys all independence in a man and makes him a cringing beggar who cares for nothing except to get food with which to stave off the pangs of starvation. While some indirect good may result in the way of breaking down prejudice and causing careless individuals to think, yet there is no doubt that famine is a great hindrance to missionary work, and a calamity to be dreaded by every servant of God who desires to see a strong spiritual Church in India.

BHUSAWAL.
Leah Becker.
had the promise and were to prove it. We knew God was true, although at the time it was hard to look through the telescope of faith and see that any fruit had been brought forth.

Later we learned to understand something of how true God has been in keeping His promise.

One day while at the Kaira Orphanage one of our sweetest and best Christian women who is also a helper in the school, sat down beside me and related something of her past life and God’s goodness to her. She told how several years ago she first heard the gospel when one day I had gathered a little crowd of women on the bank of a river, and sang and told them about Jesus. She said, “The story was so new and my heart so sinful that at first I could not understand or take it in.” But a seed was sown and God worked.

She accepted our invitation and came a few days later to our tent and we went to her village. She with many others seemed to be known God was true, although at the time it was hard to look through the telescope of faith of how true God has been and related something about Jesus. She said, “The story was so new and my heart so sinful that at first I could not understand or take it in.” But a seed was sown and God worked.

She accepted our invitation and came a few days later to our tent and we went to her village. She with many others seemed to be interested and thought, as many do, that it was a good and true story, but she did not accept it. Time passed by and we heard nothing more about the people of this village. In fact, having come in contact with so many people, we had quite forgotten about them.

When the famine became so severe and they had little left to eat, Javari the woman about whom we have been speaking, said that she would starve if she remained in the village, and that now she was going to the Mission Bungalow. Her people tried to prevent her and threatened her by saying that we would put her in a boat and send her to America, or would kill her. They told her many such things which were popular ideas in those days. But Javari said, “No, I learned to love the Missi Sahib and Bible-woman when they were here on tour, and I know they love me. Now I will go and ask them to have mercy and take me in.”

She came and remained with us awhile but later was sent to the girls’ orphanage. She is now a bright Christian and a great help in taking care of the girls. She is a widow and has her two bright little girls with her. She has now entered the Bible-woman’s training class and hopes soon to go out and witness for Jesus.

As Javari related her story, we recalled the test of faith during that tour some years ago, and God’s whispered promise of a sure reward. That little seed sown at that time of discouragement is to-day yielding abundantly.
characteristics of childhood, while they are among the most difficult acquirements of the adult seeker. Fetters of sin and evil habits have only begun to bind the child, therefore release is less difficult. Confident trust, without which we can not withstand evil, is another characteristic of childhood, hence the greater probability of the child convert remaining steadfast. In order to be successful we must labour directly for their conversion, expecting to realize the object of our toil. Without a definite aim and purpose, definite results are not likely to follow. If we take up the work enthused with the glorious prospect of being used of God in the salvation of many of these tender plants, we shall not likely fail in our mission. Assurance of triumph is a great factor in any conflict. One usually sees what is earnestly sought for.

There is surely no Church service that would suffer any by the children receiving some special attention during its performance. It will mean much to the lambs of the flock to know that their presence is appreciated, and any message for them will not pass unnoticed. If it is true, as we have observed, that the most success may be expected among the young, we can afford to bring much if not all of our teaching and preaching down to the level of the child. Some one thought to offend the late Mr. Spurgeon by telling him that all his preaching was such that a child could understand, but it had the opposite effect. The thought that a child cannot understand the essential doctrines of the Gospel, should not be allowed. Sin, its nature and its punishment will be sufficiently understood to produce a longing for freedom from it. Where there has been clear instruction, the fruits of repentance become as marked as in the adult penitent. A child whose heart has been touched by the Spirit, will readily understand the duty of confession and restitution, and will find the performance of it an easier task than does the convert of riper years. God's love as revealed in Christ, will usually find a more ready response in a child's heart, than in an older one.

A real love for the children is of great importance. This should be cultivated. Nothing wins a child like love and this can be best shown in personal dealing. While much is accomplished in public meetings and especially meetings for children, yet these can not take the place of personal contact with and personal work among them. How many a child remains outside the fold, when a personal word or friendly hand would give the needed courage to cross the threshold?

EITHER SELFISHNESS OR SELF-DISTRUST.

The Parsees are usually regarded as the most progressive of all the Indian communities, but there are indications that at present they are being affected by the wave of reaction which has been sweeping over India. For more than a year there has been going on in the Parsee community a considerable ferment over the question whether it is possible to admit into their community converts from other faiths. The question has arisen chiefly in connexion with intermarriages. Parsees have occasionally married wives who were willing to adopt the religion of Zoroaster, and the question has consequently been raised whether such conversions are in accordance with the principles of Zoroastrianism. For the time being, the conservative or reactionary party has got the upper hand, and at a mass-meeting of the community, held at the Allbless Bag in Bombay last month, resolutions were passed prohibiting the admission of converts from other religions. Children born of mixed parentage after the date of the meeting will no longer be admitted to the community, but a concession is made in the case of children already born of such mixed marriages. It is sad to see an enlightened community like the Parsees taking such a retrograde step, and it is difficult to find much reason for it. The Jews, whom the Parsees resemble in several respects, have succeeded in preserving their national characteristics and their national faith, and yet, as we know, proselytism was a passion with the Jews. The adoption of this attitude by the Parsees is further a confession of the fact that Zoroastrianism is not fitted to be a great world religion. A religion which believes in itself must necessarily be a missionary religion, if at least, its adherents have any desire to benefit their fellowmen. Proselytising may, no doubt, be due to very unworthy causes, as for example to a mere desire for glory, but the great motive power to missionary effort has always been a belief in the truth that it is sought to spread. A non-missionary religion, a religion which cannot find room within its bounds for converts, is convicted either of selfishness or of disbelief in itself.—Christian College Magazine, (Madras).
HERE are a few things which in one sense at least, ought to pass out of the Christian's reckoning, things to which our relation is that of dead men, according to the Scriptures, so utterly are we to be separated from them and uninfluenced by them. Let us mention some of these. First, that which is spoken of in Rom. 6; "dead to sin." It is a startling thought, yet it is repeated many times in the chapter as though it were a familiar phase of truth. Alas! To how few is its experience familiar! The word 'sin' here is used in the generic sense, referring to man's sinful nature to which he is a born slave. He obtains his freedom only through death, for with the death of a slave, his master's power is gone. The Christian must die to the old, sinful nature. How is this accomplished? Paul said, "I am crucified with Christ"—that is, in Christ. The believer was in Christ from the foundation of the world, and therefore at the hour of crucifixion also. His freedom was there and then obtained, but is only manifest when he himself recognizes it and accepts it. Henceforth he must not serve sin, for he has passed through death to obtain his liberty. He has been raised from the dead and been given a new life and a new Master—the indwelling Christ. That the pains of spiritual crucifixion can actually be suffered, as many teach, we cannot but feel is erroneous, and that it belittles Christ's sufferings for us. It is true, however, that the spirit of the cross will govern our whole lives afterwards, for that is Christ's spirit. It will lead us through "deaths oft," which are not however the crucifixion of the old nature, but the laying down of the redeemed life for the sake of others, the daily renunciation of self for the sake of our service and to make room for the fuller tide of the life of God. "Let him deny himself and take up his cross daily."

Again it is said we are dead from the world, Gal. 6:14. The cross has cut us asunder from all worldly relations. When a man dies, especially if he dies as a criminal, how utterly he drops from the world. His name is scarcely mentioned, and certainly no provision is made for him, nor is his presence ever reckoned on. He is dead, gone, passed out of the reckoning of his dearest friends. Such is the Christian's relation to the world. The world does not recognize that he has been raised from the dead, and so there is no place for him in it. (We use the word 'world' here only in its sense of embodying every thing unchristian). The believer has been crucified; his new resurrected life is to be lived in the heavenlies; his interests all centre above from whence also he draws his very life. If he turns to the world again for sustenance, he gets only a ghost's welcome and about like provision, and he certainly does not thrive, while he does grieve and dishonour his Master. If we are new creatures, that is, a new order of beings, let us live new lives, separate from all that defiles.

We are said to be "dead to the law," again a liberty obtained through the cross. That is, the law condemned us to death (on account of sin), executed us, and then its power over us ceased. It is impossible for law to exercise authority over one who has died. Such a one has met his punishment and there is no further condemnation possible. We in Christ have been crucified, have passed from the power of the law (Rom 6 & 7), and, by the quickening of the Holy Spirit, we have also passed from death unto life. We live in a new realm of grace whose law is love. Let us joyously live up to our privileges of loving and being loved.

Again it is said we are dead from the "rudiments of the world." Col. 2: 20-23. The passage refers to believers who have passed from death unto life (with Christ), but who are endeavouring to maintain that life by self-imposed ordinances—ritualism, asceticism, etc. Paul distinctly states that "these are of no avail against the indulgences of the flesh." (R.V.) Only Christ can maintain for us the life He has given, for He Himself is the Life,—our Life. Many Christians impose upon themselves a system of penance doing, of ascetic living, or some similar form of life which does away with faith in Christ, with grace and with liberty. Their faith is pinned to the fulfilment of these things which Paul calls "ordinances." There will be room enough for sacrifice in this new life, room for the fellowship of suffering, not suffering for ourselves or for our own redemption from either sin or sins. If this latter were true, then Christ's sacrifice would not have been complete. But there is
an "always delivering ourselves unto death for Jesus' sake," an "always bearing about in the body the dying of the Lord Jesus" to make room for the manifestation of the life of Jesus. This is the continual attitude or state of the believer, not a single act of death such as the other passages referred to in previous paragraphs indicate. There is also a keeping under of the body, a care to make no provision for the flesh to fulfill its lusts, for the natural man, that is, the humanity of man, will always prove a ready avenue for the entrance of sin unless it is kept in subjection to the spirit which has been cleansed and purified.

Dear friends, let us stand fast in the liberty wherewith Christ has made us free. He has done it all; we can not do one thing but accept His completed work, yielding ourselves daily to the loving, mighty operation of His Spirit whose work it is to make Christ's life real and abundant in us. Let us yield ourselves to God as those that are alive from the dead,—dead to self-effort, to the world, to sin, to the law,—alive unto God!

The editorial office has been frequently shifted the past weeks from plain to city, from city to mountain-top, from mountain-top back to city, and last of all to a quiet sea-side resort which has proved indeed a haven of rest and refreshing after a time of pressure. This is a delightful place (called Tithal, near Bulsar) with a continual, invigorating ocean-breeze, daily opportunity to bathe in the sea, and above all, quiet and seclusion to wait on the Lord. It has an advantage over many summer resorts in this respect, for as a rule, such places are too crowded for the wished-for retirement, but here there are very few people and the quiet is ideal. Last month in the INDIA ALLIANCE we spoke of the desirableness of opening Rest Homes for our own missionaries in suitable localities. Since then we have had an opportunity to purchase for a small sum this place which is easily accessible from Bombay or Gujarát. There is a bungalow and sufficient land for erecting several more buildings to accommodate the missionaries. We trust that we shall be able to obtain funds at once for its purchase.

As the article "Mistaken Views of 'Healing'" printed in the June number of the INDIA ALLIANCE has called forth considerable comment, the editor would like to state that it was printed solely on her own responsibility, as it was not written for the INDIA ALLIANCE, and does not represent the views of the Alliance people as a whole. It is merely a statement of what appeals to the writer as a scriptural view of the subject. No feeling of controversy is entertained on the part of those holding these views. The object in printing the article was the hope of helping some who are stumbling at the doctrine of the Lord's healing power as it is sometimes taught.

With the issue of this number of the INDIA ALLIANCE we begin a new volume and a new year. The subscription list has grown considerably during the past months, for which we are grateful. There is still room for further effort on this line. The paper is not designed to make money, but we should like to see it pay its own expenses. Its object is to keep the friends in America in definite and living touch with the work on the field, that they may pray and give more intelligently. Will the readers add their prayers to ours that this may be accomplished. This is a birthday number.

Mission Questions.

MISSION WORKERS.

WILLIAM MOYSTER,

One of the greatest needs as mission work grows and expands is a corps of efficient, tried and faithful Indian Christian workers such as teachers, colporteurs, Bible-women, catechists and pastors. We as a mission have very few schools beside our orphanages, and for these few, as a rule only very elementary teaching is required. The British government supports schools for all who desire to attend and acquire an education, so that there is really very little need for a school to be supported by foreign money, except where special teaching is given.

But we do have a pressing need of Bible-women and catechists and a few pastors. Sometimes in our eagerness for workers, we are
apt to look only at quantity, not at quality; but we often bemoan the low spiritual state of our workers, and we pray much that they should launch out into the deep things of God, pleading with them not to be simply flotsam and jetsam in the great current of the affairs of life, but to be on the contrary, steady, independent, spiritual men and women. If they have not always come up to this standard, the fault may lie with ourselves in not always demanding a clear-cut conversion and call to the work, as is required in England and America.

There, before a worker is taken into mission pay, he has first had to prove his salvation and call to the work in different practical ways. But somehow or other, the same standard is not held here as at home. Perhaps we could not demand such a standard from people coming from the first and second generation of Indian Christians, whose training, home-life and environment have been so wholly different from ours.

It seems to the writer that the most important of all qualifications in a mission-worker should be the knowledge of the new birth. Without this, our workers are simply mechanical parts of a great work instead of being real, life-factors. A little illustration will make this very plain. A few months ago I obtained a new head-master for our orphanage here in Akola, from another mission station. He came with very good credentials etc. Before he began his work I took him aside for a quiet talk on spiritual things. I asked him if he was a converted man, born again. In perfect astonishment that I should ask such a thing he answered, "Why, my father is a pastor," and it was quite a little while before I could convince the man that he needed conversion as well as his father, that his father's being a pastor would not swing open the doors of salvation to him.

Sometimes we are slack on this point. The writer once heard a fellow-missionary say that he hoped one of his pastors would be converted while working for him. It is right to suffer long and be kind with all our Indian Christians, but surely we should expect that men or women who are employed as Christian workers should at least be converted. If we know or think that our workers are not converted, can we expect God's blessing upon the work, if we continue such people in mission employ? Besides being a hindrance to the work and worker, it surely is an injustice to the supporter at home, who expects that his money shall support a converted worker, else he would not give as he does. We ourselves, by so doing are trailing in the dust the high and holy calling wherewith God has called His workers. We see the fields white to harvest and our hearts go out for workers, and we are apt to take the first person who comes along and applies for work. Or again we write to Mission High Schools for young men to be sent us, and they are sent to the work as preachers as soon as their education is complete without having in their hearts the "Woe is me if I preach not the Gospel." To them it is simply an opening for getting a livelihood, and they enter into the work with the same spirit as into any secular business. This can not be the class of workers we need. Oh, no! We need men and women who feel that the Master's business requires haste. To the writer's mind there are a few important qualifications that we should demand from all applicants for mission-employment. They are as follow:

I. A clear, definite conversion. There should be no doubt of this in the applicant's mind. Otherwise, how can he teach the way of salvation, if he has not himself proven the blessing of the new birth?

II. A real call to God's work. It is not simply a means to an end, or to speak plainly, an easy way to make a living. "I shall not have to work so hard or so long, and my pay will always be ready for me the first of the month."

III. A proof of the call. We may say this seems a very hard problem, and yet it may seem easy if we look at it in the following light. If the applicant is a young person who has never been in mission work before, we should find out if he has been in the habit of attending and speaking in testimony meetings, or if he has been going out with a worker already in the work. Has he held Sunday school classes in the towns and villages about? Has he been an active worker in his home-church? By these tests the love of the work is demonstrated, and the call is proved to be the great work of ministering the bread of life.

If the applicant is an older worker who has been out of employ for some time, we should find out if in the interim he has been using his opportunities for spreading the gospel, or if from the date of his leaving mission employ up to the time of his application, he has taken no part whatever in Christian work. As a rule this should be a proof that he was not in the work for love of souls, but for the loaves and fishes, and in the long run we shall be better off without such a worker.
CASTE ON A JOURNEY.
MRS. H. V. ANDREWS.

ON Friday morning, at half-past three o'clock, while the moon and stars were still shining brightly, there was an unusual stir at the mission house; as we were all up, even the little tots, getting ready to be off by an early train for the all-day meeting at Ahmedâbâd, which is held the last Friday of each month.

These are days of much blessing and refreshing, as they bring us closer to each other, and best of all, closer to God.

Things have changed in Dholkâ, the last two years. It used to be impossible to send even a telegram from here, but now we have a flourishing narrow gauge railroad between Dholkâ and Ahmedâbâd. We consider it quite a luxury. It might try the patience of some of our American friends, as its velocity is not very great, requiring an hour and a half to travel a distance of about thirty miles.

On this particular morning, we arrived at the station in time to get comfortably seated in a third class compartment with two Brahmin women as fellow travellers. They did not mind having us in the compartment with them, as they had a section containing two long seats to themselves.

All went well for a little while, our friends seemingly enjoying their outing. Finally, we came to a small station where some more women got into the section with them. This caused a little excitement, as their great fear in travelling is that they may become defiled. They soon found, to their great comfort, the new arrivals were very little below them in caste, and, as they had a seat to themselves, went on with their chatter.

When, a little later, we arrived at the next station, and the porter opened the door to admit another woman, oh, the confusion! All the women cried out, "She's a Dherâd (low caste), don't let her in! We'll be defiled!"

But the door was shut and locked.

The Dherâd woman very quietly took the seat which the others, in their fear of being defiled, had vacated.

The others carefully gathering their clothing about them, lest she touch even their clothes, stormed and raged, and paled with the station-master, who was standing near, to take her out, even offering to fall down at his feet would be do so. But it was too late, the door was locked. They had to settle down to the inevitable, which they did in rather an uncomfortable way. One woman shrank back into a corner and stood the rest of the way. Another sat down on the floor at a safe distance, and the two Brahmin women gathered themselves as closely together as possible for the rest of the journey.

This little scene opened the way for us to tell them of Him who is able to free us from the only thing whereby we can be defiled, and who is no respecter of persons. One woman listened quite attentively and intelligently. The others did not care to hear.

When we reached Ahmedâbâd, the crowd was large, and as we stood, with a number of others, waiting for the crowd to get through the gate, we were suddenly aroused to an earnest effort to get through at once by seeing a little girl, just scaling with small-pox, standing almost in touch with our children. Was there any crying out of "Unclean?" Oh, no. "If we are to get small-pox we will get it. We are not superstitious about such things." And the crowd moves on without the least fear of contagion.

We had a precious day of refreshing, and realised God speaking to our hearts in a message from Dr. Taylor of the I.P. Mission in the morning. In the afternoon Mr. Bennett gave us a burning message which was a blessing to us all.

Faith and love were quickened for these naturally impossible things for which we work, and we separated knowing it had been good for us to be there.

On the return journey, our fellow travellers were all men. My husband addressed one who seemed to be the most prominent among them as "Pâreti" (a term of respect used in addressing the highest class of agriculturists), whereupon he said, with a decided tone of pride, "I am a Nagar" (the highest of the many divisions of the Gujarâti Brahmins.)

As the train drew up at the next station, they planted one of their number at the door, and filled all the space as best they could lest some others come in. As a number came looking for seats, I heard the Nagar remark, a remark echoed by the others, "They are Dherâds, all Dherâds."

These were not entirely new scenes to us, but reminded us anew of the awful barrier we have to meet in caste. "The things that are impossible with men, are possible with God."

The Word of God must be the guide of our desires, and the ground of our expectation in prayer.--Matthew Henry.
AT ODD MOMENTS.

The Editor.

The following paragraphs are some of the jottings of odd moments during the past months on a variety of subjects and incidents, mere flash-light pictures of every day events. Our only purpose in giving them here is to make life in India a wee bit more real to our friends across the sea.

A NIGHT JOURNEY FROM GUJARAT.

There was a rush of coolies with luggage, a slamming of doors, a hasty, farewell wave of the hand, and the train glided out of the little station, leaving my friends behind in its shadow. I found myself seated in a corner of a crowded third class compartment with feet extended across the piled-up luggage, and barely room in which to move my arms. Fortunately I was next to the window, so turning my attention from the noisy, chattering women who were my travelling companions, and whose language was strange to me, I devoted myself as far as possible to the stillness outside. It was a moonlight night, and I watched the hill-less country speeding by on phantom wings. The angular, leafless cactus lifted weird, reaching fingers, seemingly trying to clutch at something which always eluded its grasp and left it empty still. It always makes me think of souls stripped of all their earthly glory and beauty, grasping with desperate hands at the garments of some flying angel of hope, only to miss it. Perhaps it is because one sees so much of that. . . . We crossed the bridges over river-beds where dry, lusterless sands stared blankly at the star-lit, moon-swept sky. There were no shining silvery ribbons to indicate the presence of water. Poor, dry Gujarát! The rains that should have filled those narrow beds never fell, and there is famine now in some parts . . . .

A Hindu “Cemetery.”

Sometimes at Jalghon, we walk out in the evening to the little stone bridge which crosses the narrow bed of the trickling river where the dead are burned. I cannot help thinking as we sit there on the stone parapet of the bridge and gaze over on the black, charred ground, that if those little heaps of ashes below were truly all that was left of the souls whose temples once they were, how well it would be! Poor heathen souls! How awful must be the revelation which comes when they cross the border into that which all their lifetime has been impenetrable mystery! Mystery no longer, but sorrow immeasurable! Looking on and seeing this daily tragedy of thousands of lives, what wonder that we long for the end of the age, that we with the whole creation groan for the complete redemption of a sorrowful, sin-stricken world. Even so, come!

AT THE GATEWAY OF DARKNESS.

One day a missionary and an Indian Christian sat at the entering in of an idol temple, and in its shadow they told the old story so pure and full of hope, in such strange contrast to the gloomy abode of sin with its sad tale of mocked hopes, deceived hearts and ruined souls. If the history of each idol temple in India could be unveiled before us to-day, what a record of shame and darkness most of them would reveal! But the temples never open their doors to any but those who love their dark secrets. Once we saw a vulture sitting on the pinnacle of a temple, a truly fitting emblem. The birds of prey often build their nests there.

A WEIRD DANCE.

One evening when returning home from the post-office, we were attracted by a truly weird yet graceful scene. It was a very dark night, and had it not been for the flaring street-lamp, we might have passed by without observing. There were a dozen or more men girded only with loin-cloths, some holding sticks and others tamborine-like instruments, all singing a chant in a minor key and dancing with perfect grace, their lithe, swaying bodies keeping time to the music. It was a very intricate dance, yet not one failed to follow his part perfectly and in harmony with every other one. They seemed many bodies animated with but one spirit, and thus they moved in such unison that they appeared after all, like one perfect whole. It was an admirable illustration of what the Church was ordained to be,—many members, but one body animated by one Holy Spirit.

NAMING THE BABY.

In India names usually mean something. Sometimes the significance is noble and beautiful, but frequently it is curious rather than inspiring. Recently I received the following from a Brahman father regarding his first born son:—“The baby’s name is Achyut (अच्युत), meaning a mango. That is because green mangoes were just coming into the market
when he was born. Many names were suggested by my friends and relatives, and I let them call him whatever they liked.” On looking up the name in the Marathi dictionary, I found it had a happier signification also than unripe fruit, namely “firm,” or “unfalling.”

**The Marked Ones.**

No doubt all Christians who study the book of Revelation speculate somewhat as to what the seal of God on the foreheads of the saints, and the mark of the anti-Christ on the sinners may be. There is a practice in India which may partly illustrate it. Every devout worshipper at heathen shrines daily wears the mark of his devotion on his face. The little daub of red, yellow, black or white on the face indicates that the wearer has performed his religious duties for that day, and also to the initiated, announce at which deity’s shrine he has paid homage. Ought not the outshining of a holy, loving heart stamp the Christian’s face with the mark of his God so unmistakably that none shall fail to know, “These men are servants of the Most High God;” for so the Christian’s God is called in India, “Parameshwar” (परमेश्वर), “The Most High God.”

---

**Called.**

EARL R. CARNER.

Called are you, to be a soldier,
In the army of the Lord;
Called to bear the Royal Banner
All emblazoned with His Word;
Called to face the ranks of Satan
Girded on with armour bright;
Called to be an “overcomer”
In the conflict for the right.

Called to be a faithful “witness”
For the mighty Prince of Peace,
Called to tell to pining captives,
That He came to bring release;
Called to break the galling fetters
That enchain the slaves of sin,
Called to put Hope’s smile of sunshine
Where Despair erstwhile had been,

Called to be a “burden-bearer”
To the heavy-laden heart,
Called to lead to “living water”
That will life and joy impart;
Called to tell the blessed story
Of immeasurable Love.
To the weary, wounded spirits
That around you daily move.

Called to pray and love and labour
With an optimistic heart;
Called to see, by faith, the morrow
When earth’s sorrow will depart;
Called to help your weary fellows
As they tread the lonely miles;
Called to cheer them on life’s pathway
By your deeds and by your smiles.

Called—and, as your work is heeded,
Bravely met and gladly done,
You are called to be conformed
To the image of God’s Son;
Called of Him with loving purpose
To this “high” and “holy” place,
With an “outward,” “upward” calling
Till you meet Him face to face.

Called at last on high, to enter
Into rest and sweet reward;
Called to dwell in bliss eternal
In the presence of the Lord;
Called with this most matchless calling
By the loving One are you:
To the One Whose love “will perfect”
O, be faithful, O, be true.

---

**Suggestive Figures.**

With a population equal to all Europe, save Russia, India represents a fifth of the inhabited world, crowded into one-thirtieth of the world’s area. Its population of 294,361,056 is twice that of North and South America combined, but is included in a territory half as large as the United States. It may be said to-day to be the great religious arena of the world, for within its borders are to be found all the great historic faiths, save only those of China. The progress made by these various religious bodies during the decade 1891 to 1901 is a matter of more than passing interest. The population of India, as a whole, increased only 2½ per cent., plague and famine being the main causes of the retarded growth. The Hindus, partly because they suffered most from these fatal causes, and partly because nearly 600,000 converts came over to Christianity, actually decreased one-fourth of one per cent, falling to 207,140,026. The Jews, who now number 18,228, gained six per cent. ; the Parsis (Zoroastrians), with their 94,190 gained four per cent. ; the Buddhists, with 9476,759, made the large increase of thirty-two per cent. ; but even so, did not keep pace with the thirty-nine per cent. ; increase of general population in Burma, to which region they are almost wholly confined. The Mohammedans increased a trifle less than nine per cent., reaching a total of 62,453,677, or nearly one-third of the Mohammedan population of the globe. Christians during the same period gained over thirty per cent, and Protestant Christians (foreigners being excluded in both cases) between forty and fifty per cent.—G. S. Eddy,
**Items.**

“Behold, God is my salvation; I will trust, and not be afraid:”—“because there is no other God that can deliver after this sort.”

**A**FTER nine weeks of constant chills and fever, which she could hardly have survived had not the Lord from time to time strengthened and helped her, Miss Rutherford, on June 16th, was completely and beautifully healed of her malaria. Until that date she had had fever every, or every other, day with only an occasional skipping, after special prayer, of the initial chill: since then she has not only had no return of her illness, but is daily regaining her strength. We praise God.

Mr. Bannister, Mr. Wark and Mr. Back are all much improved in health, but they need much prayer that as they return to their work they may be given “strength for the fight.”

Mr. Auernheimer has just returned from a very pleasant sea-trip to Calcutta, via Ceylon—that lovely island where “every prospect pleases and only man is vile.” He is much the better for his seven-weeks’ rest.

At a recent meeting in Lahore to raise funds for the sufferers through the earthquake at Kangra, Mr. Justice Chatterji said that about 5,200,000 people were supported in comfort by the charity of the Indian community at an annual cost of five crores of rupees, and they ought, therefore, to come forward with generous aid when the need is much greater, and the amount of assistance required much less.—Christian Patriot.

The King of Siam has been led by the American missionaries to decide to abolish gambling in his domains. Gambling is a scourge of the Siamese people and a source of revenue to the Government.—Christian Patriot.

Mr. and Mrs. Hagberg, who have been working in Jalgaon since their return to the field last year, have been transferred to their old station, Buldana, from which they will work in the Malkapur taluká. No suitable bungalow could be obtained in Malkapur itself.

Mr. Franklin writes from Buldana:—A Hindu man, who has heard much of the Gospel and has been associated with our missionaries for several years, but not yet openly confessed Christ, told us a recent experience. His sister-in-law, a young girl, had just come to Buldana to live with her husband. The girl was taken very sick with fever in her father-in-law’s house. The neighbours gathered and each one suggested a different remedy according to their Hindu superstition. This brother-in-law took her in his arms and carried her to his house and he and his wife prayed God to heal her. She began to recover from that time. In a few days she was perfectly well.

“Rest, weary Soul! The penalty is borne, the ransom paid; For all thy sins full satisfaction made; Strive not to do thyself what Christ has done, Claim the free gift, and make the joy thine own; No more by pangs of guilt and fear distress: Rest, sweetly rest!”

The rains are again causing much anxiety. If they fail this year, the situation, after last year’s scarcity, and the present partial famine in Gujrat, will be distressful in the extreme;—famine and certain death for thousands if not millions of people. The monsoon was forty days late and, so far, has been most capricious in its movement. Some places have had fairly good rains, others only one-tenth their accustomed quantity, and still many others none at all. The outlook is very serious; and earnest prayer is asked that, if it be God’s will, rain may come, abundantly and soon.

The following are rules for the pronunciation of vowels in Indian words as spelt in this magazine.

- $a$ as $u$ in but
- $a$ as $a$ in father
- $e$ as $ay$ in hay
- $i$ as $ee$ in seen
- $o$ as $o$ in hope
- $u$ as $oo$ in boot

**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.
List of Alliance Missionaries.

BERAR—

AKOLA.
Mr. and Mrs. W. M. Moyes.
Mr. and Mrs. R. S. M. Stanley.
Miss M. Veach.
Mr. S. H. Auerheime.
Mr. and Mrs. P. C. Moodie.

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

BULDANA.
Mr. and Mrs. W. Franklin.
Miss M. Barr.
Mr. and Mrs. P. Hagberg.

CHANDUR.
Mr. and Mrs. W. Ramsey.
Mr. E. R. Carney.

DARYAPUR.
Mr. and Mrs. J. P. Rogers.

KHAMGAON.
Miss A. Yoder.
Miss L. Downs.
Miss F. Hoffman.
Miss Z. Mcauley.
Miss E. Krater.
Miss M. Millham.

MURTIZAPUR.
Mr. and Mrs. L. Cutter.

SHEGAON.
Mr. and Mrs. J. W. Johnson.
Miss E. Ashwood.

KHANDESH—

BHUSAWAL.
Mr. and Mrs. R. D. Bannister.
Miss L. Becker.

CHAILISGAON.
Mr. and Mrs. W. Fletcher.

JALGAON.
Miss M. Wiest.
Miss C. Rutherford.

PACHORA.
Mr. A. Johnson.
Mr. and Mrs. M. J. Wark.

GUJARAT—

AHMEDABAD.
Miss J. Fraser.
Mrs. E. Burman.
Miss A. Fraser.
Miss A. White.
Miss M. Ballentyne.

DHOHLKA.
Mr. and Mrs. H. V. Andrews.
Mr. and Mrs. F. Back.
Miss L. Gardner.
Miss L. Herk.
Mr. S. Armson.

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

KAIIRA.
Miss C. Hansen.
Miss C. Hilker.
Miss A. Seasholtz.
Mrs. Searle.
Miss M. Compton.
Miss V. Dunham.

MEHMADABAD.
Mr. and Mrs. L. Turnbull.
Mr. W. Turnbull.
Miss C. Peter.
Miss E. Leonard.

SANAND.
Miss H. O'Donnell.
Mr. and Mrs. John Read.

BAKROL.
Mr. R. J. Bennett.

VIRAMCAM.
Mr. and Mrs. A. Duckworth.
Mr. R. G. Greengrass.

BOMBAY—

Mr. M. B. Fuller.
Miss K. Knight.
Miss L. Fuller.
Mrs. L. J. de Carteret.
Mr. and Mrs. C. Eicher.
Miss E. Morris.

MISSIONARIES ON FURLOUGH:

Miss E. Wells.
Mr. A. C. Phelps.
Mr. and Mrs. T. King.

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

Miss C. McDougall.
Mr. and Mrs. O. Dinham.
Mr. & Mrs. C. W. Schelander.

There is held in all our stations every Friday evening a workers' meeting whose object is to pray for the work and the workers. Allowing for the difference of time between Bombay and New York, this meeting comes five hours before the three o'clock Friday meeting in the Gospel Tabernacle.

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