The India Alliance
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The Christian and Missionary Alliance
in India

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SPECIAL DAY FOR PRAYER, LAST FRIDAY OF EACH MONTH.

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No. 1
Accepted candidates are required, before leaving for the field, to sign an agreement stating that they cordially approve of the principles and practice of the Mission, and heartily desire to carry out the same.

Every missionary is committed to a life of faith in God for his personal support, and the Home Board is only pledged to send to the various fields what they receive. No debt is to be incurred.

Donations for the general fund or for special purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. M. B. Fuller, Berachah, Grant Road, Bombay. Unless otherwise designated, donations will be put in the general fund.
Lord, Thou dost bid us let our light so shine,
That darkened souls may see the Christ Divine
Made manifest in these Thy temples pure,
Cleansed by Thy blood, and kept for evermore.

Philippians ii. 15; II. Corinthians iv. 2.

Take full possession of Thy rightful throne,
Let other Lords no more dominion own;
Dwell Thou in us, and walk in us, that we
May cease from our own works, and rest in Thee.

Isaiah xxvi. 13; II. Corinthians xii. 16;
Hebrews iv. 10, 11.

Thus only can'st Thou work, and thus fulfil
All the good pleasure of Thy blessed will
Shall then flow through us, freely every hour.

Philippians ii. 13; Romans vi. 6, 7; Ephesians i. 19.

Beneath our shadow, souls shall thus be blest,
And find in Thee their longed-for place of rest;
No more enchaunted by things of time and sense,
Thyself they see, and cast their idols hence.

Hosea xiv. 7, 8; Matthew xi. 29; Ezekiel xxxvi. 25.

Blest Spirit come! and breathe upon us now,
Whilst we, o'ershadowed by Thy Presence, bow;
To us the things of Christ do Thou reveal,
Fill us with love Divine, and holy zeal.

John xvi. 13, 14; I. Corinthians ii. 10.

Thy true and faithful witnesses to be,
Living in Thy blest will, alone for Thee;
Thine instruments, for Thine own use made meet,
And kept for ever at the Master's feet.

Isaiah xliii. 10; II. Timothy ii. 21; Luke x. 39.

—Selected.
the King is involved: defeat would be His shame, victory His glory.

In the days when Hudson Taylor first received the impulse to evangelise inner China, he believed that God had said to him, “I am going to evangelise Inland China, and if you will walk with Me I will do it through you.” And no less does God come to us with a great commission, a service too high for us, but He says I shall do it through you, if you will walk with Me. For us then the matter of most importance is that the companionship of God be an actual and controlling fact. The intense and absolute seeking of God lies at the very root of our power to serve.

Behind, within, all-encompassing the lives of those whose memory still shines as the stars in the firmament, has always been entire devotion to God. Zinzendorf’s affection cried, “I have one passion, that is He, He only,” and to-day we have the Moravian Missions. Henry Martyn’s bright track is full of such devotion: “I am born for God only, I wish to have my whole soul swallowed up in the will of God,” and it was this desire for the personal God which gave him his great spiritual sensitiveness. We know how the degradation of heathenism and the neglect of Christ may cease to move us to shame or pain. We grow accustomed and insensible. But while Martyn lived, the personal Christ was so near and so dear to him, that in a very real way he carried the stigmata of Christ. To a Mohammedan who was speaking flippantly of Christ, he said: “I could not endure existence if Christ were not glorified; it would be hell to me if He were to be always thus dishonoured.” The Persian was amazed at this, and asked why. And Martyn replied: “If anyone plucks out your eyes, there is no saying why you feel pain; it is feeling. It is because I am one with Christ that I am thus dreadfully wounded.”

Now do not let us say, “Yes, I can do no service unless I have this union too,” for Christ must be sought and enjoyed for His own sake and not for the power or halo which accompanies. How often we miss true and constant union because we only seek it for the needs of our service. When the Sabbath comes round, we dread our helplessness, and for our work’s sake seek His holy fellowship. Yet for true abiding, God must be sought for personal need. If we would find Him we must seek Him, not as ministers for our work, but as sinners for His own sake. Our public life must first be prefaced by a private life with God.

BLESSED BE THE NAME OF THE LORD!

BY LUCY J. HOLMES

THE day for which we have prayed and waited long, has come to Amrâoti. The Lord has done great things for us, whereof we are glad. Most of our young people have been saved; our workers, and most of our Christians have received the Holy Spirit. We praise God for what He has done, and for what He is going to do.

For some time before our convention, there had been great blessing, especially in Mr. Erickson’s classes for catechists and young men who are preparing for the Lord’s work. In some of our evening meetings, it seemed as though the power of the Spirit were about to fall upon us. Sabbath morning, Nov. 19th there was unusual interest in the Sabbath school, and four of our young people expressed their purpose to serve the Lord. In the afternoon service, their was a deeper interest, and the 4 o’clock meeting continued till late in the evening, many making requests for prayer. The work went on increasing in intensity and earnestness, during that week. Our catechists and many of our Christians asked for and received the baptism of the Holy Spirit, and most of our young people have come out for Christ.

The work of the Holy Spirit was very marked. While we prayed the Holy Spirit was doing His work in softening and opening hearts; in searching and showing sin that must be confessed and forgiven. Christians confessed wrong doing, and asked forgiveness not only of the Lord, but of each other, and the spirit of love, joy, and true peace prevailed. The scenes, when we laid hands on those who asked for the baptism of the Spirit, and prayed for them, and when we prayed for those who were seeking Christ, will live in our hearts. Some of our catechists who had recently come to us, confessed they had not been converted before.

As the meetings went on, there was a spirit of prayer for others, for those who had wandered from the fold; some have returned
and confessed their sin with weeping, and found joy and peace in believing. Others we are sure, will come back to the fold. He is faithful that hath promised. Praise His Name!

In the midst of these blessed scenes, the Lord sent to us a Sādhu (religious Hindu teacher), who said he wanted to be a Christian. He attended the meetings, each day received more light, asked us to pray with and for him, and has given up his opium habit, and come out for the Lord. Can you imagine the scene when he gave his testimony? There was joy among the angels! He is an educated man of high-caste, and we believe the Lord will make him a great blessing to his own people. The darts of the enemy will be hurled at him; he needs our prayers.

The work among the women in the city for the past few months has been remarkable. The high-caste people have invited us to their homes and listened to the Lord’s message as never before. We have been led to give them, at once, the full gospel of healing and the Lord’s coming, as well as salvation. We have a strong conviction that the Lord is coming soon. We have a longing that these people may have the light, so that the Holy Spirit may use our messages, and fit them for His coming and service.

I am so glad I returned to India. The Lord has given me the most blessed work of my life, and great joy in His service.

ECHOES FROM MATAR

BY SYDNEY P. HAMILTON

For God’s glory and also for the encouragement of His children to continue the ministry of intercession, we desire to tell you a little of what the Lord has been doing for us here in Mātār. For the past year we have felt that the work here like much of the work in the home land, lacked depth, and it led to much searching of heart and also to a good deal of sifting in the church. Hearing of God’s gracious working in Assam, an intense longing came into our hearts to see a like manifestation here of the Spirit’s power, and for this we entreated the Lord day and night.

About four months ago we called in our workers from the villages to spend a month or more waiting upon God with us. One couple had had a great deal of sickness in their family and were very much discouraged. The first Sunday they were here they met together, and as they opened their hearts to God and to one another the Spirit came upon them and they wept for joy. They said they had never experienced anything like it before. To see such a manifestation of the Spirit in our midst greatly encouraged us to continue more earnestly in prayer and day by day we met with the workers and asked God to do a new thing. A little later most of them came down with fever and for a while our meetings were broken up.

The Sunday following our annual convention the Spirit’s power was very manifest in our evening prayer-meeting and two of our boys broke down and said they had been living far from God. I have never seen souls in such agony over their sins as those boys were. Four days later we attended our native workers’ convention held at Ahmedābād and the Lord did a real work of grace in many hearts. Very little preaching was done, but as we waited upon God, one after another arose and confessed to having been wrong and several made restitution.

After our return to Mātār, we called in all our boys who are attending the Government schools and we spent four days together in prayer. God was present in great power and all were very richly blessed except two, but we are trusting that the Spirit will yet break them up. The following Sunday quite a number of the village people came in to the services, as they had heard what the Lord had done for the boys. In the afternoon prayer-meeting the Spirit came upon us in such power that the place was turned into a “Bochim” and three men and one woman who had been very indifferent, were much broken up and very earnestly sought God.

Two weeks ago to-day we sent word to all our villages asking the Christians to come in for a few days’ meetings—and quite a number came, but some were hindered and others had no desire to come. The very first day the power of the Spirit was manifest and many were much broken up and confessed their sins to God. One man who had been a Christian for several years confessed that he had not been true and he wept very bitterly over his sins and began to pray for his heathen wife. In three days from that time she broke down and was blessedly saved. Oh, what music to hear people weeping over their sins! One woman stayed at home to look after the bullocks but she said God spoke to her at midnight and told her He wanted her to go to
the meetings. She came the next morning and the Spirit wonderfully came upon her and she beat her breast in real oriental fashion as she told what a sinner she had been. She was very much blessed. It sent a thrill of joy through us all as she would lay her baby on the floor and rise to give her testimony.

One day the question of tobacco and snuff came up and it was very thoroughly dealt with for the owners sent it flying out the doors. The meetings continued twelve days and closed on Sunday last. In the evening service the Lord’s presence was very manifest, and as we looked into those dusky faces beaming with the joy of the Lord, do you wonder that we praised our God for His marvellous grace! At the close we had the Lord’s supper and we felt that in a very real sense the Lord Jesus sat down with us. The next morning the people left for their villages with hearts all aglow to tell their heathen neighbours what God had wrought in them.

INCIDENTS OF HEALING

By James P. Rogers

Not long ago here in our town a call was made for us to visit one who had been ill for some time with what was evidently inflammatory rheumatism. Her foot, ankle and leg were swollen to twice their normal size, and great suffering was endured. It was with much difficulty that the woman could creep even a little about the house. Prayer was offered for her recovery and was soon answered. She was restored to full health. She and her friends testified to the healing being done by the power of “Your God.” They fully believed it a case of supernatural manifestation of healing power. We have seen the woman at different times since and her face fairly shines as she tells what God has done for her. She is densely ignorant of spiritual things, but by this means a way of entrance for the truth has been made. The whole community in which she lives has been stirred by this incident more than they would be by months of preaching.

There is a case of a man who had a severe attack of fever and was healed, who testifies that God healed him.

In the terrible scourge of plague God seems to have put a marked difference between the heathen and the Christians, the latter being almost exempt from it. A doctor in Akola told a missionary that out of four hundred cases of plague in young people not a single one recovered. Out of our two hundred Christians in Akola only one took plague and he recovered in answer to prayer without the use of remedies. Surely these things are a testimony to the truth of the Christian’s religion and the love and power of His God.

“And He said unto them, Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Mark xvi. 15, 17, 18.

INGRATITUDE TO GOD AND MAN

By Lydia I. Duckworth

The people of Viramgam and surrounding districts for several years have suffered much from scarcity due to lack of rain, but this year the Lord in His mercy has sent the abundant supply, and wells are filled, and beautiful, waving fields of grain greet the eye on every side. Of course the people are happy, and one would naturally think that they would be especially grateful to God for His goodness and mercy to them. But gratitude, in the true sense of the word, seems to be an unknown quality among them. In exhorting them to praise God and to seek Him especially in this their time of prosperity, the answer in their own words is this, “Oh, when we are happy, we forget all about God; it is when we are in trouble that we call upon Him and worship Him.” What must be God’s thoughts towards men, when words of such unutterable ingratitude escape their lips. We improved the opportunity by warning them that if they forget God, then God may again remind them and perhaps with a greater visitation than even famine, plague and earthquake.

When they thus forget God, their Maker, is it surprising that they show such ingratitude to His servants.

Last year, during the plague season, we allowed a shoe-maker from town to bring his family
and live on our compound until it should cease. When it did abate and we told him that he had better return to his own home, he went off without a word of gratitude and without even a parting “salaam.” He probably thought we had been highly honored by his presence on the compound, especially as he had attended some of the meetings. A few weeks ago he came and said that his daughter-in-law was very sick. I immediately went to see her and found her in a very critical condition and scarcely able to swallow or retain a teaspoonful of milk. She had been sick for a month and had had no proper care and because she had refused her food they had ceased to feed her. I literally “bound up her wounds” and continued to do so twice a day for nearly two weeks and then once a day as long as was necessary and also saw that she had proper nourishment at proper times. The people all said she was about to die, but the Lord undertook for her and to-day she is practically well, although still rather weak. Whenever I would go there, they would immediately place a cot for me to stand on in order to mount the step which was over three feet high and which led into the house; and they would say among themselves, yet loudly enough for me to hear, “How very merciful the Madamshahib is and how much pains she takes to come so far to help us.”

To-day I went there, and as the woman needed no special attention, they did not invite me in and when I suggested that they give me something on which to mount the step, a boy standing there said, “The shoemaker says you can climb up if you want to come in!” Also the woman’s husband, who sat working in the doorway, did not even say “salaam!” Miss Wilson Carmichael, in “Things as they are,” says, “Caste yields to the touch of pain sometimes, but it tightens again too often when the need for relief is past.” I had thought, through ministration to the physical, to be able to reach also the spiritual and to have an opening among the people of that street who had seemed in different.

Thus do the Hindus express, not their gratitude, but their lack of gratitude both to God and to man and therefore, in the light of these facts, we should not think it strange that famine, plague and disaster follow in quick succession in this land where, “when they knew God, they glorified Him not as God, neither were thankful.”

Yesterday, I went to a town about ten miles away on the railroad and almost the first words that greeted me on my arrival were, “No one in this town, not even the sweepers want to hear the Christian’s story.” In many towns where we think the people have had no opportunity of learning about Christ, we find that they know enough to oppose bitterly and it is the enemy of Christ who circulates this knowledge. I have heard that there has been a great meeting of religious teachers in Bombay to consider ways and means of persuading the people against Christianity. These religious teachers then scatter themselves abroad and misinform the simple village people who before had not even heard the name of Christ. Therefore we need not be surprised also to meet in the near future, more bitter opposition than we have experienced in the past. As these are the last days, Satan is not going to lose time, ways, or means to oppose anything that savours of Christ. But we know that his time is short, therefore let us “lift up our heads for the time of our redemption draweth nigh.”

FAITH WOODWARD
(By one who loved her.)

A NOther one of the dear little ones of our mission has left us. Just as our convention was opening God called little Faith Woodward home to Himself. She fell from a hammock in which she was swinging, striking her head on the hard stone floor of the verandah. Concussion of the brain was the result, and after only five hours her spirit sweetly and calmly left its temple and went to be forever with Jesus.

Little Faith was 8 years and 4 months old. She had spent most of her short life in India and was a real little missionary. Her sweet gentle spirit was an example many times to her elders and it can be truly said of her, “To know her was but to love her.” She had a most self-sacrificing spirit and was a real comforter to those in any trouble. We can only feel that she was ripe for Heaven, and that God had only lent her to earth for a little while to sweeten the lives of all who ever came into touch with her.

She has left an empty place in many a heart but we know that she is safe in Jesus’ arms shielded from the trials and cares and sorrows of this world, and that when He comes she will be one of the happy throng who will arise to meet Him in the air.
Editorials

"My soul wait thou only upon God, for my expectation is from Him."

Here are many phrases on our lips which we use glibly enough, but which to many are not the true expression of inward experience; contrariwise they are only phraseology of which if one were to ask a critical analysis, the glib speaker would often be abashed and confused to find an answer—e.g. If one were to ask what is meant by the common phrase "a vision of Jesus," with most people the answer would be as vague as their vision usually is. There is a sentimentality about the words which attracts many and draws them into seeing or dreaming hazy pictures of cloudy glory, forgetting that the true vision of Jesus is to be had in the written Word which will indeed reveal Him in glory; not however as the fanciful, romantic creation of our own imaginations, but as a perfect human personality indwelt by divinity. It will reveal Him practically as One who lived holily, worked righteousness and poured out His soul unto death for love of sinners.

The religious world of to-day is full of such "stock phrases," words which in themselves meant much, but which careless, flippant use has robbed of their true value. Of the most abused to-day are the expressions "waiting upon God," "being silent to God" and "listening to God speak." This is one of the most talked about phases of religious life, but almost the least lived, and therefore one of the most obvious causes of sad failure in many lives. What does it mean to truly wait upon God? In the first place, as Mr. S. D. Gordon so strongly and frequently emphasizes, it means unhurried, prolonged time alone with God. Being still before God means getting the rush of our work and the clamour of our own thoughts and desires hushed out of our souls. That in itself requires time and God cannot do much else until that is done.

To the writer the second helpful step in the quiet hour is the yielding of one's self to the Holy Spirit's guidance and teaching particularly for that hour, the opening of the heart God-ward, trustfully and praisefully. He is sure to accept this loving challenge. Sometimes He may lead His pupil to pour out His heart in petition, thus learning to confide in His Teacher. Sometimes He will choose another way. We may not lay down fixed rules for the Spirit's operations. Yet there should be systematic availing ourselves of His teaching, on our part. We will find that haphazard efforts in this line will result in an irregular, spasmodic experience.

But it is the "listening" side in which we are particularly interested to-day. What is it to listen to God? We know that in all true fellowship there must be an exchange of confidences and thoughts, and one may be sure that he is not on intimate terms with the Lord if God is not telling Him any of His beautiful thoughts and wonderful secrets. It is God's desire to make us His confidants; He longs for it. The Bible is full of hints, yea, plain statements of this loving wish of His. The hindrances are all on our side; we put up the barriers. The greatest barrier is an unsurrendered will. An yielded will is an essential to this life of intimacy with the Lord. Not only is an yielded will required, but a fixed will, a settled determination to obey. It will take such determination to keep us yielded. We sometimes claim that we have weak wills and therefore are not able to obey; but the trouble does not lie in the strength or weakness of the will itself, but in the lack of a fixed purpose. God will supply the necessary power when He sees we are really bent on doing His will. It is the wavering choice that hinders, and the faithless attitude we take in regard to our weakness. Weak we may be and it is well to recognize it, but we must also recognize that we are walking hand in hand with Omnipotence.

The second part of the listening is not the fanciful thing so many think it to be. It is a practical use of God's Holy Word; that is, the daily, leisurely, meditative reading of the Bible through which God will truly speak to us in living tones. We will find also that our most worshipful hours will probably come at these seasons of quiet feeding on the Word, for when God speaks, revealing His will for the world, for the ages to come, or for one's own individual life, the soul of His child cannot but be filled with loving adoration. To learn God's will is to learn to know Himself, for His will is essentially the expression of
Mission Questions

DESERTED WIVES


Invite your attention to the deplorable state of Hindu and Christian girls who are deserted wives, and ask your serious consideration of the following suggestions with a view to approaching Government in regard to the altering of existing laws which refer to them.

In Hindu law, a woman once married is married for life. In the higher castes, at least, widowhood even does not free her from her husband; nor, in many castes, can a woman ask for a divorce, much less obtain one.

According to laws for Christians in this country, a widow may re-marry; a Christian man may divorce his wife for sufficient reasons, and a woman may divorce her husband.

We do not favour divorce, nor would we, if we could, by word or deed weaken the bonds of marriage that unite Christians or Hindus. But there is a relationship between a man and a woman in this country which is marriage according to Hindu law, but as there is neither love nor justice in it, we cannot regard it as a marriage according to God's law. It is the relationship of a child-wife deserted by her husband, and doomed therefore in most cases to perpetual virginity.

CHILD-WIVES ABANDONED IN INFANCY

The state of a woman abandoned in her infancy by her husband is in its sorrows and dishonour but a step removed from that of widowhood. A Hindu may for any reason whatever desert the child whom he has married, he can marry one or more other wives and utterly disregard his first marriage relation. He abandons her without maintenance, without protection, without a care. The family may protest, and the caste be against him, but the law cannot touch him.

Her state is no wise better than that of a widow with the exception of this, that she does not, in addition bear the burden of being ill-omened and religiously accursed. If the abandoned child has parents, she lives with them a living disgrace and burden. Too often the poor child becomes a prey to unscrupulous neighbours or harpies of ill-fame; this especially if she has no parents to protect her.

Among the outcaste classes and some of the castes, divorce is allowable. The man may give the divorce freely, or for a consideration. He may even be forced to do so. We learn that in some castes a notice may be given that if on a certain date the man does not pay the parents all that their daughter's expense has cost them, since the time he should have undertaken her support, the woman will be free.

In making inquiries concerning the matter of divorce, we have received conflicting opinions as to customs. The old law forbidding divorce seems to have been superseded by custom in many castes. We were informed by a lawyer that a girl of good caste could never be divorced. Another gave as his opinion that a girl, if divorced, could not legally be re-married. For if the husband changes his mind after his divorced wife has married another, he may sue her for bigamy under the Penal Code.

THE LAW AS AT PRESENT

Another lawyer informed me that in some castes divorce was allowed, but re-marriage considered a disgrace. In order to inform ourselves and others who are interested, we presented the following questions to a friend who as a judge has every facility to consult and interpret the law. He has most kindly answered these questions which are as follows:-

1) Q.—How can a Hindu caste girl be legally freed from her Hindu husband who
had deserted her in her infancy, or from whom she had been separated in the famine time, provided he has never supported her; does not wish for her; and has married one or more other wives?

A.—The only way is for the husband to divorce the wife, but such divorces are not considered creditable among people of good caste.

(2) Q.—If he gives her a divorce can she be legally married to another man?

A.—If it is the custom of the caste to which the girl belongs for husbands to give divorces, then, if the husband divorces the wife, she can be married to another man.

(3) Q.—If he refuses to give divorce, is there any way by which the woman may be free to marry again?

A.—If the husband refuses to give a divorce, there is no other way by which the woman may be free to marry again.

(4) Q.—If the husband cannot be found, may a woman be free after a certain number of years, provided proper means and adequate have been used to find out the man's whereabouts?

A.—She can marry without any risk of being prosecuted for bigamy if her husband has not been heard of for seven years, provided that proper inquiries have been made as to his whereabouts, but probably the first husband, if he turned up after the second marriage could legally claim the woman as his wife. On the whole, it would be unsafe for the girl to marry again until she has proof of the death of her first husband.

(5) Q.—If a Hindu caste girl who has been deserted by her husband in infancy or who was separated from him in famine times, becomes a Christian and is baptised, can she be legally divorced from her Hindu husband and marry again?

A.—The fact that the girl has become a Christian does not in any way alter the state of affairs.

From the above we see that divorce can be obtained in many cases, but that in every case it depends on the will or the caprice of the husband.

The relief then required by law, it seems to us, is in the case of a wife whose husband does not live with her, and neither supports her nor protects her, and yet from spite or caprice will not divorce her; or, according to the rules of the caste to which they belong, he cannot divorce her; or, being separated from him she has no knowledge of his whereabouts.

In the Indian Christian Marriage laws in the section referring to divorce, you will find this clause, “Roman Catholics excepted.” We suppose for the reason, that Roman Catholics do not suffer divorce in the Church, but it seems that they have the liberty, either sanctioned by law, or winked at by the law, that when a man or woman of another religion becomes a R.C., the Bishop can annul any former marriage—we hear that, in fact, he does annul in every case.

That a marriage should be annulled because one of the parties has become a Christian, we should certainly depurate. We know of too many cases where the husband or wife has drawn the other to them by cords of love, and the family is re-united in Christ.

Still it seems to us that what the Roman Catholics can do lawfully, other religions should have the liberty to do. That is, we think, that when a girl becomes of marriageable age and is already married, but to a man who has forsaken her, and especially if he has married another wife, the law should have the authority to step in and annul the former marriage, making the girl honourably free to marry.

This to our mind would afford the relief required by Hindus as well as Christians.

Some desire to have the law read that when a man marries a second wife the first marriage is annulled; but this would be an impossibility, and strike at the root of the polygamous life of India.

A LIMITATION

We personally would limit this relief to the case of child-wives.

Wives who have lived with their husbands may suffer from ill-treatment or for other reasons may desire a divorce. But we feel that any relaxation of a true marriage vow should be deprecated. A woman who has been a wife, in reality, and especially if she has children, is bound to her husband. If he deserts her, the law of the land can make him support her if he has anything to support her with. If he ill-treats her, the law provides for separation, also with maintenance. There is no need of re-marriage, and indeed, it seems to us that Christ's commandments are very strong on this point. If for any good reason, such as to prevent future claim upon the person or property of a wife, a divorce is desirable or necessary, let it be obtained; but let not the wife be free to marry another, until the husband dies. Some missionaries do not agree with this, they think that a woman who has lived with her
husband is often exposed to greater temptation than a child wife.

What we plead, is this:—

I.—That a girl bound to her husband in childhood by a ceremony merely, is not married; or, rather, that she be not considered legally married if her husband deserts her before the marriage has been consummated, and does not afterwards protect her, nor support her.

II.—That parents having daughters, or guardians having wards, whose husbands have deserted them before the marriage has been consummated, and by whom they are neither protected nor supported, can by law have these daughters or wards so freed from their first husbands that they can be rightly and honourably re-married.

The manner of freeing them might be the same as is already used in some castes, viz., when a girl comes to a marriageable age and the husband refuses to call for her; or if he cannot be found; or if for any good and sufficient reason she ought not to go to her husband; then the parents or guardians should give notice of at least two or three weeks' duration, that on a certain day if satisfactory arrangements are not made the girl is for ever freed from her husband and is legally and honourably free to marry another. This notice should be sent to the husband and published in some paper, or put up in some public place where the husband could see it or hear of it. If the whereabouts of the husband should be unknown, proper inquiries should be instituted for a reasonable time prescribed by law (not more than a year), and then the usual notice being sent to the place where the man was last heard from, proceedings should be carried on as in the former case.

These suggestions are in a crude form, but we earnestly hope that a committee will be appointed to put them into such a form that they may be duly presented to the Indian Government for its serious consideration.

We hope also that a strong memorial will accompany the formal presentation of the desired law. As Hindus themselves have begun to protest against the existing laws, which permit a man to marry as many wives as his caste permits, but which would prosecute for bigamy under the Penal Code a woman who having never known a husband should after years of desertion marry another man, it is much more necessary and seemly that Christians should protest, and that every proper means be used to call the attention of Government to the facts, and to pray the makers of laws to establish those which shall be righteous and sympathetic in behalf of the women of India, Hindu or Christian.

It is said that such cases of desertion are comparatively rare. We hope they are. But nevertheless we believe that thousands would be benefitted by a law for their relief.

This is a matter which comes closely home to those who have charge of homes and orphanages for women and girls.

The future of bright, marriageable girls is a cause of no small anxiety to those who have charge of them, if these girls are doomed to remain unmarried because tied in their infancy to a man who does not deserve the name of husband, or because of that which is a more common case, that they were separated in the time of famine. The girls may have been in their own homes or in the homes of their mothers-in-law, when the famine drove them hither and thither. The men lost track of their wives and naturally married again. In most cases, no one knows where they are or whether they are married again.

In closing, we repeat, that the relief we ask for is this:—That when a girl, for good and sufficient reasons, cannot, or should not, live with her husband, that the law have the authority to annul the marriage.—The Bombay Guardian.

AN ORPHAN BOY'S LETTER
(Translated by Mr. Andrews)

MY DEAR FRIENDS IN CHRIST:—We are convinced of your true love to God by your consideration of us who have been left orphans. I, who am but a humble boy now, undertake to write a few lines about myself. By caste I was a Dhed (outcaste). I have a sister who is younger than I. When we were quite young my mother died; afterward my father kept us for two years, when he died and left us, so we went to live with an aunt. My aunt was not happy in keeping us, as she had two children of her own. She not only ill-treated and improperly fed us, but her children also used us badly. When the famine came they turned us out. Then we would go into the jungle and gather leaves which we would sell and get a half pound of flour which we would cook in water and eat.

About this time Government opened relief works, so I went, leaving my sister at home,
For my day's work I received 1½ cents. I
would pay 1 cent for a ½ lb. of rice which I
would myself cook. It became very cold and
I had but little to wear or cover myself with
at night. Hungry and cold I went back home
and found my sister in a like plight. We
lived on thin butter milk and the flesh of dead
animals, and so the days passed until a man
informed me that if I would go to the Padri
Sahib (missionary) I should be taken in. I
had a well-to-do uncle but he would give me
nothing.

So we went to Mehmedábâd and Mrs.
Woodward (now Mrs. Back) seeing our sad
condition, took us in. They had many such
children,—may God give Mr. Woodward a
crown in heaven. From there my sister was
sent to Kâirâ and I to Dholkâ. When I reached
Dholkâ Mr. Back at once put me to school
where I not only learned what will profit me
temporally but that by which my soul is saved
from destruction. By the help of God I have
completed the 6th standard Gujarâti, and my
sister is studying the 5th standard at Kâirâ.

For several months after arriving at Dholkâ
I had no concern about my soul. After a time
Mr. Back went to America and a new Sahib
came. They would ask me "Have you receiv-
ed salvation?" In a short time great blessing
came upon the meetings and many boys were
saved and there I learned to know the Lord.
God heard my prayers and my faith became
fixed upon Him and now He meets my every
need. My prayer is that God will use me much in His service. I am now in the
Bible Training Class with work for God in
view. There are four kinds of crowns spoken of in Scripture, one of which is for those who
turn men to God. May God bless all the
friends of the Christian Alliance. Through the
blood of Christ I have cleansing.

Yours in Christ,
Mitha Dahya.

Dholkâ, Oct. 28, 1905.

DIVINE HEALING IN MISSION WORK
By James P. Rogers.

Just the place which divine healing should
occupy in mission work is a question of
much importance, an answer to which may
serve to determine a reason for a measure of
our success or failure.

What place ought physical healing by God
to occupy in the evangelization of the heathen?
Is not this an almost unused element of power
which would radically affect the results of our
work, and which God Himself desires to call
into service? So far as we can learn from the
Scriptures this was no unimportant part of the
commission; this once being made plain our
position in regard to this element of power
should be determined by it. The twelve and
the seventy disciples were to go and "heal
the sick . . . and say unto them, The kingdom
of God is come nigh unto you." (Luke 10:9)
note that healing comes first. In the apostles'
prayer (Acts 4:30) note again that boldness to
preach the Word was to be obtained through
the working of miracles,—"by stretching forth
thy hand to heal, that signs and wonders may
be done." In Mark's Gospel it is stated of the
disciples that they "went forth and preached
the Word everywhere, the Lord working with
them, confirming the Word with signs follow-
ing." From this we learn that it was the
practice of the early Christians to perform
miracles in the name of Christ as a confirma-
tion of the trustworthiness and divine inspira-
tion of the religion they taught. From
incidents related in the book of Acts we learn
that it was common for them to do this
among Jews and heathen alike.

Now then the point to be considered is how
far the conditions under which we labour are
similar to conditions in apostolic times and
therefore how far we have a right to expect to
work by the same methods. There can be no
doubt that there is the same need to-day of a
witness to the preached Word through the
working of miracles in heathen countries that
there was in the early days of the church, and
that such a witness would bring about the
same results, namely, men who now stand and
say, "Where is your God?" would believe on
the name of the Lord Jesus. The healing of
the body is only a means to an end. It is
designed to confirm the word; to reveal the
love and compassion of God; to typify and
show His power to heal sick souls; to draw
men's attention to Himself and His just
demands as well as His loving desire to
bless them.

In these days medical missions take a large
hold upon the minds of those interested in the
saving of the heathen, and there is no doubt
that they are a channel of much blessing as serv-
ing to give an opportunity to preach the Gospel
and also as a relief of human suffering. But
such work is on a purely natural plane and therefore lacks the element of power which the apostles' method had. It is not a witness, a confirmation of the Word in the same sense that a miracle is. Therefore ought not that which most magnifies the Gospel be a common practice among us? Has not God endorsed healing through the power of the name of Christ when He commissioned His first followers to do this very thing?

There are many who acknowledge the desirability of the confirmation to the Word by signs and wonders, but who feel that it is not possible in our day. Why should it be impossible? If the conditions of need are the same and God is the same, what should hinder? It is not what we are, but what God is which makes this practicable. Has any secret change taken place in God on account of which He cannot be relied upon to meet His servants with power as formerly? We do not for a moment allow this. He is the same. Is it not rather a hidden fear in us that we may be found to fail and not meet God with simple faith and consequently we may be put to shame before the world; is it not this which makes us slow to acknowledge that the healing of the body should be a common factor in our work to-day? If this is so, let us humbly confess it and be ready to seize upon any means God may indicate to us to bring men to the cross of our Saviour. God will never fail us.

Anna Eicher was one of the most attractive and lovable children I have ever seen. For nearly two years after she came to India she was the light and delight of old Berachah, and now,—well the place seems rather bare and grave and still. There was something irresistible about the child. I think, like many missionary children, she must have friends everywhere. Her wonderful eyes, her warm, eager, affectionate ways, her quaint accent and droll speeches, her great fondness for "Moozeek" (as she called it), her remarkable memory and susceptibility, her sweet pity for all suffering, and her extraordinary observation of and interest in her surroundings, all combined to make her a most unusual and charming child. She attracted attention wherever she went.

Of course she had the faults of her temperament,—strong desire, wilfulness and impetuosity; but I never saw a child who, when her conscience was appealed to, could so utterly and quickly give up her own way for a better, and be so entirely happy in the change. What she did, she did with her whole heart. I have seen her change like a flash from pouting and tears to utter yielding, and, all smiles and warm repentance, throw herself tumultuously into the arms of her reprover. It was a pretty thing to see, and made one love the baby even more than if she had been never naughty.

After the mission convention we all noticed a change in her. It seems now as if, in that fortnight before her illness, the Lord Himself was quietly preparing the child's heart for what was coming. She grew strangely quiet and thoughtful. In the morning on her round of visits I would hear her little tap tap on my door and her warm sweet voice saying, "Auntie Miss Luciabâi," she had a very diverting taste in names, "May I please come in?" Then she would come in and, instead of asking for "something to play with" as usual, would come and nestle by me and ask strange, insistent questions about Heaven, about the beggars in the street, about people who had died and about our Lord Christ. She never before seemed so affectionate, so sweetly obedient and considerate. "Anna Baby," I would say sometimes (it was the name the servants called her), "what makes you so sweet these days?" Then something would wake up in her eyes, and with a strange, new, heavenly little smile that made one hold one's breath and wonder, she would say softly, "I don't know, Luciabâi."

One day she said she wanted to see Faith Woodward. Her mother told her she would
some day. "But I want to see her now," she said strangely, "I can't wait, I can't wait!" And she did not have to wait long. A few days of fever and the flower had faded. At first she did not seem very ill, and even the day before she went she asked for her playthings, but there were several who almost from the first felt that God was taking the child; and since then, there is no one of us, however grief-stricken, but is satisfied that God's sweet and perfect will was fulfilled in her going; even her nurse, for she told us afterwards that several times just before her illness Anna had said to her in Marathi, "Ayahbâ! I must be good. I am going to Jesus' House."

And afterwards when she was really there, I shall never forget the smile of utter baby content on her face, as though she were smiling at some lovely secret joy we could not know. I like to think that they take the children first to the Lord, and that He takes them in His arms and blesses them. What a wonderful thing to grow up in Heaven! One had it almost in one's heart to envy the child, and tried to imagine her eager delight and wonder as, with the angels or the Lord Himself, and other children, she went about the city whose streets shall be full of playing boys and girls.

Heaven seems very near: it is only the "Other Room." And sometimes one feels that, with the Lord and so many other friends there, it would seem more familiar, and oh far dearer than this sad old world, very dear though this is to us. For we "confess" that we are only "pilgrims on the earth:"

"There is a peace that cometh after sorrow, Of hope surrendered, not of hope fulfilled, That looks not out upon a bright to-morrow, But on a tempest which his hand hath stilled."

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.

New Year's Day was a very happy occasion in Khamghon. The corner stone of the long wished for Gottes Haus,—to be called Bethany Chapel,—was laid amidst the great rejoicing of the orphanage girls and other Christians.

Miss Jessie Fraser writes: "I am busy having our fields cleaned up, and the brickmakers are busy making the bricks. The boys are very happy and receiving much blessing. Prayer is asked that the still indifferent ones among them may be brought to desire and love the Saviour.

"Say not my soul, From whence Can God relieve my care? Remember that Omnipotence Hath servants everywhere."

We are glad to note that most of those who were ill at the time of last month's issue are now quite well again. Mrs. Bied, Mr. Read and Mr. Greengrass however are still ill, and very weak. Much prayer is asked for them, and for all, that no more illness may be permitted to hinder the regular cold season's touring. Several parties are now out, and sending in cheering news of kindly and earnest reception in the villages. Prayer is greatly desired that the seed may fall on good ground,—mellow hearts, followed by the Holy Spirit, waiting for the sower.

"Twenty-three thousand die in India everyday, Have I remembered to pray for them this day?"

Our missionaries stationed in Bombay are soon to move into the new Berachah, "Tankerville," on Goulilând Tank Road. Friends however will please take notice that the post office address is the same, Grant Road.

On January 5th as the paper was tardily going to press, the arrival of our annual missionary party made us all very glad. It numbers four returned missionaries, Mr. and Mrs. C. W. Schelander, Mr. A. C. Phelps and Miss Eunice Wells, and one new one, Miss Mildred Patten. With them came Miss Alma Stroberg and Miss Eva Groat, former students at the Nyack Institute, whom also we were very glad to welcome though they come to other work than our own.

"Bless the Lord, O my soul; and all that is within me, bless His holy name."
# List of Alliance Missionaries.

**BERAR—**

<table>
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<tr>
<th>Location</th>
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<tr>
<td>Akola</td>
<td>Mr. and Mrs. W. M. Myser, Mr. and Mrs. R. S. M. Stanley, Miss M. Veach, Mr. S. H. Aversheimer, Mr. and Mrs. P. C. Moodie</td>
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<tr>
<td>Amraoti</td>
<td>Mr. and Mrs. C. Erickson, Miss L. J. Holmes</td>
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<td>Buldana</td>
<td>Mr. and Mrs. C. Eicher, Miss M. Barr</td>
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<td>Chandur</td>
<td>Mr. and Mrs. W. Ramsey, Mr. E. R. Carner</td>
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<td>Daryapur</td>
<td>Mr. and Mrs. J. P. Rogers</td>
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<td>Khamgaon</td>
<td>Miss A. Yoder, Miss E. Krater, Miss L. Downs, Miss M. Millham</td>
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<td>Malkapur</td>
<td>Mr. and Mrs. P. Hagberg (P. O. Buldând.)</td>
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<td>Martizapur</td>
<td>Mr. and Mrs. L. Cutler</td>
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<td>Shegaon</td>
<td>Mr. and Mrs. J. W. Johnson, Miss E. Ashwood</td>
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**GUJARAT—**

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<tr>
<td>Ahmedabad</td>
<td>Miss J. Fraser, Miss A. Fraser, Miss A. White</td>
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<td>Bakrol</td>
<td>(P. O. Sâmând.)</td>
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<tr>
<td>Dholka</td>
<td>Mr. and Mrs. H. V. Andrews, Mr. and Mrs. J. Read, Miss M. Ballentyn</td>
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<td>Kaira</td>
<td>Miss C. Hansen, Miss C. Hilker, Miss A. Seasholtz, Miss M. Compton, Miss V. Dunham</td>
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<td>Matar</td>
<td>(P. O. Kairâ.) Mrs. E. Durman</td>
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<td>Mehmadabad</td>
<td>Mr. and Mrs. F. H. Back, Miss L. Gardner, Miss E. Leonard</td>
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<td>Sabarmati</td>
<td>Miss H. O'Donnell, Miss L. Herr</td>
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<td>Sanand</td>
<td>Mr. and Mrs. L. F. Turnbull, Miss C. Peter</td>
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<td>Viramgam</td>
<td>Mr. and Mrs. A. Duckworth</td>
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**KATHIWAR—**

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<td>Porbandar</td>
<td>Mr. W. Turnbull, Mr. S. Aronson</td>
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<td>Veraval</td>
<td>Mr. R. J. Bennett, Mr. R. G. Greengrass</td>
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**BOMBAY—**

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<tr>
<td>Mr. and Mrs. M. B. Fuller, Miss K. Knight, Miss E. Morris, Miss L. Fuller (P. O. Kedgâon.) Mr. and Mrs. Wm. Franklin</td>
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**ON FURLough:**

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<td>Miss E. Wells</td>
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<td>Mr. A. C. Phelps</td>
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<td>Mr. and Mrs. T. King</td>
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<td>Miss M. Woodworth</td>
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<td>Miss C. McDougall</td>
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<td>Mr. and Mrs. O. Dinham</td>
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<td>Mrs. &amp; Mrs. C. W. Schellerer</td>
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