The India Alliance

The Organ of
The Christian and Missionary Alliance
in India

Contents:

Poem: OUR ONLY HOPE, William Leask .................. 97
Immunity by Faith, Harriette S. Bainbridge ............... 97
Station Notes: Såbarmati, Pachora, Daryâpur, Akola .......... 98
Editorials ............................................. 102
Mission Questions: The Unoccupied Fields of India, V. S.
Azariah .................................................. 103
"This Woman Whom Satan Hath Bound," The Editor ........ 107
The Famine in India, Bombay Guardian .................... 107
India’s Famine Orphans, Bombay Guardian ................. 108
Items ................................................................ 108
Christian & Missionary Alliance.


Rev. A. B. Simpson... ... ... ... President & General Superintendent.
Mr. Geo. Montgomery. Mr. Emmons Mockridge.
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. E. Simpson. Superintendent Assignment of Missionaries.
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 Council, composed of nine members of the Mission elected at the Annual Convention.
The Alliance is unsectarian and its special object is 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 fulness 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 sickness;”—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 laborers a spirit of absolute reliance upon God alone for support, guaranteeing no fixed salary to any missionary after reaching his or her field, but providing them such moderate allowances for their actual expenses and needs as the funds provided from the voluntary gifts of God’s people shall enable us to supply from time to time.”

“Accepted candidates are required, before leaving for the field, to sign an agreement stating that they cordially approve of the principles and practice of the Mission, and heartily desire to carry out the same.”

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

Donations for the general fund or for special purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. 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. West.
ASST. EDITOR:—Miss L. Fuller.

BUSINESS MANAGER:—Mr. C. Eicher.

Term of Subscription In all Countries where the rupee is current Re. 1 2 0
in advance. Single Copies ... ... ... ... Re. 0 2 0

In England 1s. 6d.
In America 50 cents.

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

American subscriptions can be sent to Mr. V. I. Jeffrey, 690, 8th Ave., New York.
Our Only Hope
William Leask

And is there none before?
No perfect peace
Unbroken by the storms and cares of life,
Until the time of waiting for Him cease,
By His appearing to destroy the strife?
No, none before.

Do we not hear that through the flag of grace
By faithful messengers of God unfurled,
All men will be converted, and the place
Of man’s rebellion be a holy world?
Yes, so we hear.

Is it not true that to the Church is given
The holy honour of dispelling night,
And bringing back the human race to heaven,
By kindling everywhere the gospel light?
It is not true.

Is this the hope—that Christ the Lord
Will come, in all the glory of His royal right,
Redeemer and Avenger, taking home
His saints, and crushing the Usurper’s might?
This is the hope.

IMMUNITY BY FAITH
(Gal. v. 16.)

By Harriette S. Bainbridge

HE Holy Spirit is Himself the inspirer of true faith in the hearts of the children of God, who are called upon to exercise faith in God, by trusting Him to fulfil His promise of guidance, by leading them continually by His Spirit.

It is the work of the Spirit to move us to desire the very things which God “hath prepared for them that love Him,” for such desire, inwrought by the Spirit, is one of the ways in which we may expect the Lord to lead us in “the way everlasting.”

The Spirit of God is ever moving the true-hearted followers of the Lord Jesus Christ to desire, and to claim immunity, not from trial or responsibility, but from self-seeking, self-care, self-love, self-pity, self-praise, and self-comfort; in short, from self-will in all its manifold manifestations.

Whosoever has truly accepted the indwelling Spirit of God, and has learned to watch for, and to follow His continuous leadings, will assuredly be moved by Him to claim, with holy boldness, immunity from “self-life,” in order that he may be in a position to receive, as a free gift of grace, the lowly, humble, self-abnegation of Jesus, whose voice, musical “as the voice of many waters,” is still whispering in the ears of every believer who has honestly determined to follow his Lord unto the awful regions of human sin, and misery, and woe. “Ye know that the princes of the Gentiles exercise dominion over them... but it shall not be so among you: but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.” Matt. xx., 25-28.

We have learned from Holy Scripture, and also from personal experience, that it is given unto the Spirit to be the Leader of the sons and daughters of God: let us, therefore, keep ourselves yielded to His blessed control, that we may be saved from frustrating the grace of God; and let us, also, whole heartedly believe in our Leader, following His instructions with all diligence; for this duty is at once our highest privilege and gravest responsibility, in a world where sin, and sorrow, and darkness do so terribly abound. Let us, then, be willing faithfully to follow all His leadings, and it shall assuredly be given unto each of us to sing with the sweet Psalmist of Israel:

“He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven.” Psa. cxi. 29-30.

Perhaps thou art saying, “I wish I could believe wholly on Jesus, but I am not able.”

Of thyself thou art not able, but only one thing is necessary to bring into thy weary
heart the power thus to believe on Jesus—it is this—be willing to submit thyself unreservedly and continually to the Spirit of God, accepting with meekness any discipline He may cause thee to pass through, and trust Him to breathe into thy heart the divine faith which will enable thee to ask and receive from our Lord Jesus His offered gift of restoration of soul and body, to all who believe. “This is the work of God that ye believe on Him whom He hath sent.” Jno. vi. 29. If thou really believest this statement, thou wilt stedfastly refuse to try to do the work of believing by any power of thine own, and thou wilt trust the Lord to work in thee to believe “according to His own Word.” “God sending His own Sin in the likeness of sinful flesh, and for Sin, condemned Sin in the flesh: That the Righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”—Rom. viii., 34.

Station Notes

NOTES OF PRAISE FROM SABARMATI
By Louisa Herr

“Make a joyful noise unto God, all ye lands; sing forth the honour of His name; make His praise glorious.”

GAIN Sabarmati sounds a note of praise to God for His faithfulness to usward.

Since we last wrote we have become more settled in our new home and have more to get settled with. The Lord has been very good in supplying our needs. It pays to trust Him. Whenever we come to a place where there is a need we go directly to Him and lay it before Him and leave it there; then we go ahead “doing the next thing.” Very soon along comes the answer to our prayers. We are not surprised when it comes, because it is just like Him to hear us “when we cry unto Him.” He has supplied our needs not only in one way, but in every way. Miss O’Donnell and I both have had an experience of God’s healing power. We were laid aside for a while to learn more of Him, and when He sent us forth again, we felt we did know Him better, and were stronger in the Lord and in the power of His might.” It is sweet to be like little children and simply to believe Him.

Before getting our tent, we used to go in the bullock-cart to the villages which were not too distant; sometimes three times, while to others several times. We always had a good crowd to listen to us. We have gone to only one village where the people were not willing to listen.

When we drove into this one, the headman told us to drive on, that he would not listen to us and neither would the people. But we told him this was our work and we would stay and have a meeting, which we did. He did not listen and he persuaded others not to; but some did listen and we had a very good meeting after all. Since then one of our workers has gone there and had meetings, but in other parts of the village.

We received our tent the last of December, but as I was called to Mehmadabad to do my little for a suffering one who afterwards was wonderfully healed of the Lord for His glory, Miss O’Donnell had to go out in the district alone except for the Indian helpers. She was out in camp four weeks before I was permitted to come to her. One week she was laid aside with a very sore throat from which the Lord delivered her. Praise Him!

Now we are together again, having happy times in the villages. Many people listen to the sweet Gospel story. Some seem to be interested and ask sensible questions about the Lord and the “way,” while others laugh and shake their heads in doubt.

There seems to be a laxity in some of the people in serving their idols; this may be just in appearance, but we trust it is the truth. We do long to see the people saved, and trust that some will be, from the seed now being sown. The Lord “knoweth the hearts,” and “them that are His,” and will not let them go. We feel the need of exercising simple faith and just leaving the results in His hands.

We had thought that when we should go back to a village the second or third time perhaps the people would not listen to us, as they had heard the Gospel before, but they always come just the same and pay very good attention, and usually ask us to come back again.

“One day a prominent Brahman came to our tent to see us, and we had the opportunity to tell him about our Saviour. Pray that he may not forget and that he may be saved.

We generally go to the court-house to have
our meetings, and in this way we have the opportunity to reach both high and low castes. Many of the people have not heard the Gospel before, and some have heard just once; so we cannot blame them for not grasping the truth immediately. They are as we were.

We intend keeping on telling them and praying and trusting, and by and by we expect to see some of them made white in the precious blood of the Lamb. Our eyes are unto Him.

We feel the need of "helping together by prayer and supplication." So dear friends do not forget to pray for the station by the name of 'Sâbarmâti,' and the surrounding work of which you have heard just once before but of which we hope you will hear many, many more times. We need your prayers, and if you pray you will have a share in the precious ingathering when He says, "It is enough; come up higher!"

PACHORA TOURING NOTES
BY MAURICE J. WARK

THE touring season of 1905-06 will long be remembered by members of the Alliance as one of many hindrances. In many, if not all, the stations the usual time of starting on the cold season tour was long past ere the party got under weigh, and our own station was no exception to the rule. Owing to illness and other causes, December had run its course, and the first week of January as well, before our party started.

This year the first camp was at Maheji, where we arrived in time for the annual Yâtra (religious festival) and we were joined there by the Jalgaon station catechists, with whom we had the joy and privilege of preaching Jesus, to the crowds which gathered. Using this place as a base, we visited all the villages in that direction before moving camp. Whilst there, we had the pleasure of a visit from the Editor, who in her usual persuasive manner expressed a desire for an article for the "India Alliance," to be written in an interesting manner. But the art of writing interestingly is given only to a favoured few and your humble servant has not "the pen of a ready writer," so claims your forbearance.

Our stay at Maheji was of about two weeks, and then we moved to our present camp, Jalgaon.

We have been encouraged in our itinerating this year, by the fact of many in India, making the Pachora Tâluka, its workers, and people, a special matter of prayer. Unknown to us a request for prayer was sent in to a prayer circle but we do not value it the less; and we believe it is the answer to these prayers that on the whole we have had good audiences.

In one village, as usual, after preaching Mr. Johnson offered Gospel portions for sale and the following answer was given. "We will not buy one copy even, and if you give us each one as a present, we will gather them here (pointing to the ground) and burn them;" but we trust the message delivered will bear fruit.

In another village the men had a discussion, which resulted in two of them following us after we had left, when the following story was proceeded with; "Sâhib we are having a quarrel and we want you to decide the question for us,—Well, what is it?—We want to know if you are this sâhib's wife or not?" On being assured that they would find only the male sex dressed as we were, they departed satisfied. The same question was propounded a few days later in another village. Our readers will be wondering why such a question arose, but it was simply the outcome of one of our number being clean shaven. In India it is the duty of every man to grow at least a moustache, and that ornament is cultivated with much care, and only shaven as a sign of mourning or other special reason.

Miss Rutherford and her Bible-woman spent ten days with us at Kaigâon, and they in company with Mrs. Wark visited the women and found village work somewhat different to that of a station. On the whole they received a welcome, but when the women had enough and desired to get rid of them, Mrs. Wark was told "Your baby is crying for you,"—"Oh no, he is with his father,"—"Then his father is looking for you," after such a delicate hint they could not well stay longer.

Summing up our tour so far, we can say that the name of Jesus is no more loved than it was in olden days, and even when they acknowledge their own gods can do them no good, they will have nothing to do with Jesus, but we believe that the gospel, preached in its simplicity will bear fruit, it may be "after many days:" in fact in some villages where previously there had been opposition this year we had a respectful hearing. The ministry of God's saints must bear fruit, and with so many praying for India, can we not look for, and expect results.
TOURING IN DARYAPUR COUNTY
BY Carrie Bates Rogers

W
e had planned to begin touring near the first of November, but a series of unforeseen circumstances prevented. My husband took several short trips with his workers, found much interest manifested in nearly every place, and the people bought many scripture portions and tracts. In one village, the Mahârs (a low caste,) evinced unusual interest. Mr. Rogers said he had never seen anything like it in India. We hope to visit the place together soon. My two Bible-women and I had worked near home; but I was longing to reach the women and children in the more distant towns and villages.

A week ago Mr. Rogers and some of our people came to this place, eight miles from our home in Daryâpur. He returned the next day for the rest of us. I often wish the home friends could see us as we start off on these trips. I am sure they would laugh heartily at the number of comical-looking bundles and boxes. Our touring wagon reminds us of an old-fashioned stage-coach at home; it was made by my husband, and serves as our sleeping room as well as wagon. The people often have an idea that all we have to do is to read and go about with a book in our hands, and talk to them, so it helps sometimes to tell them of the work we do with our hands.

With our preparations for touring,—arranging things at home as safely as possible, and doing considerable necessary writing, we were both too weary to sleep much the first night; but in the morning, as my two Bible-women and I went to a near-by village, and were enabled to gather about thirty women, who listened attentively to the precious Gospel story, and some seemed really interested, the weariness of the way was all forgotten, and I praised God for being able to come.

We are in a fine place for work, encamped in a grove. Within a mile are four villages, and within four miles are twenty-four. One close by is quite flourishing as Indian towns go. It has about one thousand inhabitants, a good school with four masters and one hundred and twenty-five boys as pupils, quite a number from surrounding villages attending. The teachers of the lower grades receive the magnificent salary of two dollars, sixty-six and two-thirds cents per month; the head master five dollars, and the one who teaches English six and two-thirds dollars. There are two cotton mills in this town. At one, fifty pairs of bullocks are kept to carry away the cotton.

It is much easier to get the men to listen than the women. Often the women are afraid to come near us in a new place: but they have shown less fear in this trip than is usual. Some of the men in these villages have heard the Gospel before, while perhaps not one of the women has heard. How one longs to go to them over and over again, with the good news of salvation. In these new places they often will not listen after the first time, and we must frequently be content to wait till we come again to repeat the story. We always pray that we may put the whole plan of salvation just as simply as possible into every talk we give. We often begin with a Bible story, and draw the lesson from that. I wish I could picture these women, to the friends at home,—most of their faces so stolid and irresponsible. Humanly-speaking there is so little hope of touching their hearts with their need of salvation from sin. We find some however whose faces lighten up as we tell them of the love of Christ, and they admit that it is a sweet story.

This morning we women had a splendid crowd of people in a low-caste quarter; men, women and children listened attentively,—about seventy in all. Then we went to another part of town but could find no one willing to listen. We walked through streets and alleys without success. In one place we sat down near a well and talked for a time. A few women listened for a little while from their doors; but no one except one little girl showed any interest, and so we have the lights and shadows.

At one place a temple had fallen down a hill into the river. I asked if the idol were in it, and was told "no," that being given as the reason it had fallen.

One day we were allowed to go into a temple yard to speak to the women, but were asked to take off our shoes and leave them outside. Here a high-caste woman seemed very bitter and full of arguments. She said that God had commanded them to make the idols because they could not see Him with their eyes; also that man was wiser than God.

Sometimes we are treated with the greatest respect, and then again the vilest things are said of us. It matters little to us personally what they think of us, if only we can help some of them to see their need of salvation. Many men have been to our camp, and some came again and again. This would be a fine
place as an out-station if only we had some con-
secrated native workes to put here. There are
over 114,000 people in this county alone, and so
far as we know, not one Christian except the few
who are with us at Daryâpur. As we notice
sometimes the grey hairs increasing in number,
we are reminded that we are not as young as in
the early days of our work, and our hearts go out
in great longing that fresh, young missionaries
will come in far greater numbers, to help in this
whitened harvest field. “We had fainted unless
we had believed to see the goodness of the Lord
in the land of the living”; but, thank God, we
do believe to see it in far greater measure than
we have as yet. We praise Him for the revival
waves that have come in many parts of India,
and in some of our own stations, and believe
for more and more.

AKOLA INCIDENTS
BY WILLIAM MOYSER

Akolâ has once more resumed its normal
condition after the outbreak of plague in the
months of September, October and November,
during which time nearly two thousand people
were swept into Christless graves, “without
God and without hope.” The place for a time
was a deserted and panic-stricken city. Out
of 33,000 inhabitants 20,000 fled in all direc-
tions; whole streets were deserted, shops
closed and business, at a stand-still; men
forsook their families; women left their dead
dying to care for themselves and ran any-
where to try to find a refuge from the dread
scourge. Our industrial shop was right in the
centre of the plague-stricken area. Every
house in that street on which the shop is
located, had at least one case of plague and in
some homes whole families were wiped out.
On this account we removed our workshop,
orphanage, and workmen to Santa Barbara,
our farm, three miles from Akolâ, where our
work has been carried on for four months.
One boy who had a virulent form of plague
was healed in answer to prayer.

We have had another case of healing among
our Indian Christians. One young woman
was very ill. Mrs. Stanley and I visited her to
pray with her. When we saw her we felt as
she herself did, that unless God interposed she
could not last very much longer, a few hours
at most. We prayed with and for her, and
committed her to God to do His own will and
glorify His name. She was healed and is
perfectly well to-day through the power of the
blood of Christ. I give this as a testimony to
the power and willingness of Jesus to heal.

The city is once again seemingly as busy
and careless as ever. The people are extreme
fatalists and have a saying, “What is written
on our foreheads will come to pass.” Thus
they take every thing in a matter of fact way,
as much as to say, “Our proverb is true; what
will be will be.” They have settled down
into their old ruts as though no plague or
death had visited this city. Oh, that a mighty
upheaval would wake up this people and show
them their individual responsibility.

We have just moved our workshop and
school back to Akolâ and are busy now clean-
ing up and white-washing. We had a short-
age of rain last year, and consequently the
prices of provisions are almost double what
they are normally. Our supporters and pat-
rons should stand with us in prayer that we
“shall not lack any good thing,” and that every
one of the orphan boys may be supported.
Let every reader of these lines ask himself this
question,—“Lord, what will thou have me to
do in regard to the unsupported children in our
orphanages?”

We are glad to say that in our annual
examinations, seventy-five per cent of our
boys passed successfully in their studies. The
spiritual life of the boys is deepening. They
are growing in grace and in the knowledge of
our Lord. Especially is this true of some of
the older boys who have become active
workers for the Master.

Some weeks ago at the close of some special
meetings, a number of the boys came to my
room and asked me to pray with them, as they
wished to lighten wrongs and be right with
God and consecrate themselves to His service.
I am glad to say that they are going forward
in their Christian life. I wish that you would
remember these boys and those also who are
not yet in the liberty Christ has made for
them, in prayer. Remember too, Akolâ County
with its nearly 400 towns and villages, that these
benighted people may come into the light.
We can do so little work among the villages
because of our school-work and the fewness of
the labourers. Pray ye the Lord of the harvest
to thrust forth more labourers into His harvest-
fields.

“All good gifts around us
Are sent from heaven above;
Then thank the Lord, O thank the Lord,
For all His love!”
Editorials

The period of revival has not passed by. We trust it is only in its beginnings. The revival reports of copious showers of blessing here and there are awakening desires and expectation in the hearts of many who perhaps heretofore were blind to their need. That in itself is a great step. To recognize deficiency in one's self is the first step toward remedy. Sometimes God has to press the consciousness of need upon us very strongly in order thoroughly to awake us. The emphasis is not intended merely to humiliate us or discourage, but to arouse and to incite to earnest seeking for deliverance.

There are dangers of course in every such movement, danger of superficial work, of excitement, of fanaticism, which would lead many to restrain or at least avoid the present revival movement. But even greater dangers lie on that side. What is of the flesh will come to naught without any of our interference; what is of the Spirit needs no guiding from us. It is not a light thing to tamper with a work of this sort. We may be frustrating the grace of God. When God sends any sort of light or blessing, we are responsible to let it accomplish its purpose in our lives. By resistance we shut the door of blessing for ourselves and often for others. How careful we need to be not to grieve the Spirit. And this word of warning is as applicable to those who have received blessing as to those who are seeking it or those who are holding back. One is so apt to live on the joy of a great blessing and be careless of that law of the spiritual life upon which all permanent blessing depends, namely, obedience. Obey the slightest whisper of the Spirit; obey every word of God which is revealed to you in your Bible. This is the road to intimacy with God and of power over sin and the world. There is no easy, royal road of self-pleasing or man-pleasing. We may make gifts, offer sacrifices, pray with strong crying and tears, but all in vain unless we set ourselves to obey God. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Some people are stumbling over the experiences of others. They have their eyes on a certain form of blessing and are troubled and perplexed because they do not receive as some one else does. Let us not be led astray in this fashion. To some indeed will come visions and ecstasies. But it may be that to some of us there will not come glorious revelations and waves of emotion, but merely a deeper hiding away of our lives with Christ in God; a deeper fellowship with Jesus in His sufferings; a deeper entering into His death on the cross and into His resurrection life. The cup which He drank—Gethsemane's cup; the baptism which was "accomplished" in Him—an immersion into woe and suffering beyond compare;—a share in these may be the portion of some. Let us not fear it. In these days the Spirit seems to be seeking out some who are willing to walk this pathway. For a time there may be the "straightened" condition of soul until this baptism be fulfilled. Such was Christ's own experience. (Luke 12: 50). There are those who will follow Christ a little way; there are others who "follow the Lamb whithersoever He goeth," undaunted and in whose mouth is found no guile. Of which class are we?

Another word of God has come home very forcibly of late, a sentence of Paul's to the Galatian Christians who were being carried away by the opinions of men. "For if I yet pleased men, I should not be the servant of Christ." Is not this the secret of much spiritual poverty? The man-pleasing spirit—that desire to appear well to others, the love of approbation and esteem, the wish that our works may be approved,—these are born of self-love and until they cease to be controlling motives in our lives, consciously or unconsciously, we shall not progress far in the things of the Spirit. Christ says, "How can ye believe which receive honour one from another?" Here then is assigned as the real reason of the prevailing lack of faith—call it unbelief—in the church; that the church is seeking honour for herself; she is seeking it from men and therefore she cannot believe. Oh, shall not our attitude be that of our Lord toward His Father from all eternity, "Lo, I come to do Thy will, O God." Then shall we receive the honour which cometh from God only and our lives will be channels of
We have from time to time published articles by various writers on the unoccupied fields of India,—not for the sake of the unoccupied fields wearying our readers, but for the sake of emphasizing the great need. Many people at home have somehow conceived the idea that India is evangelized; that being under a Christian government, there exist no longer the same heathen conditions, but that now all the people are more or less enlightened by God's truth. This erroneous idea we would seek to banish from their minds. Read the facts in the article under Mission Questions and decide for yourselves India's need, and decide too what your share in the occupying of these whitened fields is to be, what God ordained it to be. Men to travel from village to village, to preach on street-corners, in bazaars, by road sides, everywhere, to reach India's men, multitudes of them, shepherdless sheep, or worse than that, led by false shepherds; women to visit the homes of India, seeking jewels among her darkened daughters, bound by heathenism even more closely than their husbands and brothers and sons because less enlightened and more degraded; this is India's need. The servant of Christ still has opportunity to suffer hardship and insult in India if he goes in the spirit of his Master. The government servant may use a rod and exert his power for his own profit and comfort, but "the servant of the Lord must not strive," He must live the gospel of peace and goodwill. India may not like China, make martyrs of missionaries, but India will give ample opportunity to prove the grace of God.

God has been pleased to grant a number of healings in our midst during the past few weeks, definite, quick healings, and with them came large spiritual blessings. We thank Him for this manifestation of His love. Physical healing is not an end to be sought in itself. It is a means of making us know our Father better and of causing us to love Him more. If this occupied our thoughts more fully, perhaps we should see more of His wonder-working power. So often our seeking is selfish. Sickness is sometimes God's messenger to us to get our ears attentive for the fresh revelation of truth: sometimes it is disciplinary. These healings which have taken place among us recently have not been confined to the missionaries. Our Indian Christians have also been partakers. The Gujarati missionaries write to us that they have had "a second convention" better than the first, although scattered, God being pleased to manifest His power in several stations. The revival is not yet finished there, and we trust it may continue until the whole church is quickened into a new and holy life.

**Mission Questions**

**THE UNOCCUPIED FIELDS OF INDIA**

V. S. Azariah

"When Jesus saw the multitudes, He was moved with compassion for them because they were distressed and scattered, as sheep not having a shepherd." When Jesus saw, He was moved. Let us also see the need of India that we may be moved with a like compassion for the multitudes of our countrymen.

This land of ours is virtually a continent in itself. Its entire area is of about a million and a half square miles is more than one-third of the size of Europe and about twelve times as large as the British Isles. Its population of 294,000,000 is twice that of North and South America combined, but is included in a territory only half as large as the United States of America. The population which is one-fifth that of the entire globe is equal to that of all Europe, save the United Kingdom and France, and is at least one-third larger than that of the whole continent of Africa.

Two hundred and ninety-four millions! The figures fail to grip our imagination. If we could collect this vast multitude at a central spot, and have them counted as they pass in single file day and night, at the rate of twenty persons per minute, twenty-eight long years must pass before the enumeration would be over. Think of it! Twenty persons die every minute of each day. That is, eight lakhs pass into eternity each month. Of the 140 million women in India less than one million can read and write—40,000,000 women are lifelong prisoners in zenana homes. The widows alone number 25,000,000, or nearly equal to...
half the entire population of the German Empire; widows under ten years of age numbering over one lakh; those under five years 20,000.

Of the 294,000,000, Christians number nearly three millions, or one per cent. Ninety-nine out of every hundred of the population are still outside the fold of Christ. If we counted at the same rate as for the entire population, it would take but three months out of those twenty-eight long years to count the Christians belonging to all the Churches. Protestant Christians alone could be numbered in a month!

But, where in India are these three million Christians to be found? Two-thirds of this number are in the Madras Presidency and the Native States connected with it. Over half the total number of Christians are to be found in the Tamil and Malavalam-speaking parts. In the Travancore and Cochin States 25 per cent. of the population are Christians. In Tinnevelly, the southernmost British District, one in thirteen is a Christian. Outside the Madras Presidency there are only one million Christians in all India for a population of 256,000,000.

Looking at the number of Christians and of workers, the Madras Presidency, and it alone may be said to be occupied. Out of a population of forty-two millions, nearly two millions are Christians. There are, however, parts of Bellary, Vizagapatam and Ganjam Districts without a single Christian or Christian worker.

Passing on to the Bombay Presidency, we find that the province has a population of some 25,000,000, or larger than that of Spain and Portugal combined. Three-fourths are Hindus, one-fifth Mohammadans, and 219,000, Christians. The census report shows more than thirty taluks, each containing a population of over 50,000, without a single Christian, and unoccupied by any mission.

In Sind, for a population of over three millions, Christians number only 7,800. A C.M.S. Missionary writes of whole taluks where "there is no attempt being made by any society to evangelise them."

Kachch, with a population of nearly half a million, has no missionary and only one native evangelist. Of the 53 Christians reported in the Census statistics, 36 are natives, all of whom are Roman Catholics. Kāthāwār has a population of two and a half millions with but five missionaries. "Thousands have never heard of Christ."

The largest, richest, and the most populous division of India is Bengal. The population 78,493,410 is one-fourth of India. Bengal has a population as great as the United States of America. There are twice as many people in Bengal as there are in the entire South American Continent. And yet the people live in a territory only one-thirtieth the extent of South America. The number of inhabitants to the square mile is 490.

Of the 278,366 Christians of all denominations in Bengal, about one-half are to be found in the one District of Ranchi. Bihār is the most densely-peopled province of India, having 575 to the square mile. Its population of twenty-one millions, equivalent to those of Spain and Switzerland together, is found in a territory only one-fifth that of Spain. The native Christians number only 4,217, i.e., one in 5,000! We are not, however, surprised at this result when we find that for this population—very nearly equivalent to that of the Punjab—there are only twenty-one male missionaries, giving a ratio of one to every million! One of the local missionaries says: "Quite half the province has never even heard the sound of the Gospel."

Other portions of Bengal are also very needy. In North Bengal only one in a thousand is even nominally a Christian, and there is only one ordained missionary to every two million of the population. Someone has said that "with the same proportion Chicago would have but one minister and New York would not have two!" Rev. Herbert Anderson, in a paper read before the Calcutta Missionary Conference, draws attention to five Native States under Chotā Nagpūr with a total population of 583,117 that have never had any resident Christian worker, or evangelist. Hill Tipperah with 150,000 is in the same condition. In Palamanī District over six lakhs of people have no worker of any Protestant Mission. Mr. Anderson gives a list of twenty-eight subdivisions in nineteen districts with an aggregate population of nearly fourteen millions "unoccupied by any single Protestant Christian worker." He has also given a list of districts where the missionary force is quite inadequate to the work. Of these latter may be mentioned the following:—

Bagmā with 854,000, 82 per cent. of whom are Mohammadans, but has one Christian to every 27,000. "There must be half a million people at least in this single district that have never heard the good news of God's love in Christ."
“Gayâ has 2,050,000; the occupation for evangelistic purposes must be acknowledged to be of the feeblest.”

The districts of Saran, Champaran, Angul, Rungpore, Purnea have the same unsatisfactory story to tell.

Looking on the partially occupied Districts of Bengal, we find that in the twelve Districts, with a population of over seventeen millions, there is a total Protestant missionary force, of all classes, foreign and Indian, of only 94, or one worker for every 183,000 of the population. If Madras city had the same proportion of workers, Indian and European, in the place of the 1,200 workers now engaged in Christian service. Sad as is the proportion London would have but 69,288, or less than half the number of Christians. There is no missionary work among nearly two million people of from four to five lakhs in each tahsil, are without a single resident Christian worker. In Bansgaon, Mahavjganj, Padrauna and Hata, with nearly two million people of from four to six lakhs in each tahsil, are without a single resident Christian worker. In fact, the whole Division has but twenty-two C.M.S. workers, Indian and European, to reach six millions! In the same proportion London would have but fifteen ministers instead of its present thousands! The greater part of the district of Jalauin in the Allahâbâd Division with nearly four lakhs is also largely unoccupied.

In Oudh, with a total population of over 12,000,000, there are only 11,674 Christians. If from the twelve districts into which the province is divided, we omit the districts of Lucknow and Fyzâbâd, we have for a population of 10,814,462 but 2,437 Christians, or about one in four thousand. Nor is this result surprising. We read in Dr. Lucas’s paper that “thirteen out of the fourteen ordained foreign missionaries in the Lucknow Division live in the city of Lucknow. In the Fyzâbâd Division foreign missionaries are found in but two of the six districts. Though one or two Indian representatives of some missionary society are to be found in most of these large districts, it must be admitted by all that the people are too numerous to be reached by the small agency at work.

“If I had been asked,” says Dr. Lucas, “to name the District in this Province in which the Gospel had been most widely proclaimed, I would have said the Morâdâbâd District. And yet Mr. Core, the Presiding Elder of the District, writes in his last report: ‘I do not believe it is possible for us, with our present force, to reach more than one-fourth of the non-Christian element in the District. In other words, Mr. Core, Superintendent of the only mission working in the Morâdâbâd District, which is one of the most fully occupied of the Province, is confronted with the appalling fact that 2,000 villages of that district are unreached or untouched by the Gospel Agencies now at work. When I think of district after district with thousands of villages among whom lives not a preacher or Christian, my statement that there are 50,000 villages of the 105,521 in the Province in which the Gospel has not been preached for a year past, and in many thousands of villages has never been preached, is far within the truth.”

Next in order comes the Punjab and the N.-W. Frontier Province with nearly 27,000,000 of people—a population greater than Spain, Sweden and Norway combined. The Indian Christians number 38,514. In thirteen of the neediest sections we find only 80 Indian Christians among a population of 34 millions, or one to every 40,000. The Native States with 43 millions have but 285 Indian Christians. The States of Patîlâ and Bahawalpur are two of the neediest. Counting all Christians in the Punjab States only one in 5,000 is a Christian (as compared to one in 4 in Travancore).

The Central Provinces with 12,000,000, or half as much again as that of Scotland and Ireland combined, have only 18,367 native Christians.

While most of the districts in the British territory have been entered, there are several Feudatory States that have not yet been

THE INDIA ALLIANCE. 105
evangelised, as may be seen from the fact that out of a total population of two millions in these States are found but 576 Native Christians, giving a ratio of scarcely one in 3,000. Among the neediest of the Native States are:

---Kanker (103,536); Kawaadh (57,474); Raigarh (174,929); Savangarh (79,900); Bamra (123,378); Sonpur (165,877); Patna (277,748); and Kalakand (350,529).

Turning now to the Native States of India, we begin with Hyderabad which has a population of over eleven millions. One in every 500 of the population is a Christian. The neediest portions are the districts of Bidar (766,129); Sirpur Tander (272,815); Nander (503,684); Birh (492,258); Oosmanabad (535,027); and Parbhani (645,765).

Boroda has a population of nearly two millions with 7,500 native Christians or one in 260. In the Kadi division there live but four Protestant Native Christians among a population of 834,744. In the Navsari division eight villages have not a single Christian.

Gwalior, the largest among the Central India States, has a population of nearly three millions, of whom Indian Christians number 635, or 1 in 4,500. Nearly the whole of this Christian community lives in the districts of Gwalior, Ujjain and Neemuch, the other sixteen districts having in them but nineteen Protestant Christians. There are a few missionaries of the American and Canadian Presbyterian churches in the State, but at least fully two of the three millions are beyond the reach of the Gospel. A local missionary writes: “There are many large towns in the State, and the need is great.”

The other States of the Central India Agency make up between them all a population of over five millions with 3,080 Native Christians. In Indore State there are four zillas and over 3,000 villages without a single Christian. Rewa State, with over a million souls, is apparently without any Christian worker. In the Mohammedan State of Bhopal only 12 per cent. are Mohammedans and the remainder chiefly Hindus. Only three of its thirty-three divisions contain any Christians. The need is great. The minor States of Datta, Charbhari, Chharterpur Deves, Bijawar, Panna and Orchha, each with a population of over a lakh, have not yet been occupied by any missionary agency.

Rajputana, larger in area than the Bombay Presidency, has a population of 9,723,301, or larger than Scotland and Ireland combined. There are only 1,368 Native Christians in the whole agency, or one to 3,400. Though the United Free Church occupies some of the States, many others are without any single Christian or Christian worker.

Kashmir with 3,000,000 has only 200 native Christians, or 1 in 15,000! Several districts are unoccupied.

Viewing India as a whole, the neediest portions seem to be Bengal, the United Provinces and the Native States. It is estimated that after fully allowing for the utmost increase in the existing missionary agencies, there will be fully 100,000,000 of people who cannot hear the gospel message in their lifetime. If these millions of our countrymen have a right to hear the good news of God’s love revealed in Christ Jesus, we men of this generation must give it to them.

Fellow-countrymen, we have seen the need. Are we moved with compassion? When Jesus saw the multitude and was moved with compassion, He turned His eyes towards His disciples. On another occasion, when there was a multitude to be fed, He looked to these very disciples—men whom He had chosen to be with Him, and said to them those memorable words “Give ye them to eat!”

We see a vision before us. The Crucified Lord stands before dark India. With outstretched arms He longs to save this ancient land. He is moved with compassion at the sight of these multitudes hastening on to eternity without the knowledge of their Saviour. His eyes are fixed—not so much on Europe and America, nor upon the churches of the West—but upon that church which He has called out for Himself in this land. With pleading look, and longing heart He says: “Give Ye them to eat!”

Brothers, does that look move us to a like pity? Does that voice fall in our ears? Are we obeying it? “Go ye into all the world,” He said in His parting words, “and make disciples of all nations.” Are we heeding His command and going forth to make disciples of our own countrymen? That will mean self-denial and earnest prayer. It will mean sacrificing some of our comforts and denying ourselves for the sake of the evangelisation of India. It will mean the giving up of worldly ambitions of many of our young men and going forth as messengers of the glorious Gospel. But the sacrifice is worth making, nay, it is incumbent on us. May we be found to respond to the silent call of needy India, that Christ may be crowned as Lord and Saviour of our dear land!—The Young Men of India.
“THIS WOMAN WHOM SATAN HATH BOUND”

By the Editor

“Liberty” is her name by interpretation; yet by one of the strange antitheses of life she is one who has been doubly bound. May not the name be significant of that change which the One who came to set captives free, is to make perfect for her.

Liberty is a heathen neighbour of our Bible-woman “Joy,” and often during the past few months she has come to Joy’s doorstep for a neighbourly chat. Joy is always hospitable to visitors, and she made no exception of Liberty. The conversation frequently turned to religion and Joy told the gospel story. At first Liberty was an indifferent hearer, but gradually an interest was awakened in her heart and she showed some eagerness, asking questions. Her face usually had a haggard, care-worn look although she is a woman of good caste and not under any pressure of poverty. It was evident that something oppressed her, and finally she told Joy what it was, conceiving the hope of deliverance through this “new god” of whom she had heard. She said herself to be demon-possessed at intervals of two or three days, the possession lasting an hour or two. She affirms that she can always see the demon approaching her, but can never resist him, that he fascinates her, and that although she has tried many remedies, all have been in vain. She suffered extremely from these possessions, becoming unconscious of her surroundings while remaining perfectly conscious of her tormentor, who is invisible to others. This is the woman’s own account given to us with much more detail.

After some instruction from Joy, Liberty resolved to try the efficacy of the new faith, and making up her own formula of words, she greeted the demon on his approach with the following sentence:—“The oath of the blood of Jesus be upon you.” It was effective. She had found a solution of her difficulty and with joy she told us of it. This happened several times, every time the demon being driven away vanquished without taking any possession of her, although he taunted and reviled her, according to Liberty’s narration.

Next, Liberty asked God for a dream to show her beyond doubt who the true God is, and that night she says a dream fell to her revealing the Trinity, concerning which the Bible-woman had given no instruction. Liberty is now at the crossing of the roads. Convinced of the truth to an extent, liberated in part from her bondage, there yet remains for her the final step of surrender and faith without which all is vain. She came once to our prayer meeting and was much pleased with our form of worship, so new and strange to her.

We relate this story to you only that you may join in prayer for the redemption of this soul for whom Christ died. Unless she is soon delivered, we cannot but think that Satan will get an advantage over her and her last state will be worse than her first. Pray!

THE FAMINE IN INDIA

Feb. 3rd.—The stress of famine over a wide area is each week becoming more acutely felt. 67,000 persons are receiving relief in Râjputâna, about 57,000 in the United Provinces, 30,000 in Central India, 6,000 in Bombay and 3,000 in Bârodâ. Prices are generally above the average and are steadily rising, and the outlook is distinctly serious, unless conditions change in the next few weeks. In parts of the Panjâb we hear that prices of food grains are just double the normal rate, and trees denuded of their leaves gathered for fodder tell of suffering among the cattle.

Feb. 10th.—Each weekly season report brings sadder news of the famine in food and water that has overtaken Central India, the United Provinces and the Panjâb. The numbers on relief works increase continually, while each report tells of the suffering of the cattle from want of fodder and water. Last Saturday the numbers reported as on relief works had risen in Râjputâna to 73,000, in Ajmir-Merwârâ, to 42,000 in Gwâlior to 12,500 while 3,000 are also on relief works in Bârodâ and Bombay. The word “famine” has almost lost its significance, we fear, to the eyes and ears of those who live in countries where the rain-fall never fails; but the horror of it, the broken families, the suffering of the old, the weak and the children, can never be forgotten by those who have passed through a famine in India; and added to all this is the background of a pitiless blue sky, a khaki coloured country, and skeleton trees which have been stripped of all their leaves for the dying cattle. We trust that the missionaries in the affected parts will not be forgotten.—Bombay Guardian.
INDIA'S FAMINE ORPHANS

A CASE has just come to our knowledge where the difficulty in obtaining funds for the support of the children in an orphanage has greatly increased. In the late famine years very heavy responsibilities were incurred by missionaries and by mission boards in respect of starving and orphan children, many of whom were quite young. For a time great enthusiasm was manifested, and in many cases the depth of that interest was proven by pledges given for the continued support of particular children until they should be in a position to earn an independent livelihood. But provision was not made in this way for the entire number of children for whom the missionary body assumed responsibility, and the passing of the years has brought a test more severe than was perhaps calculated upon at the start.

In the rescue of starving people it is worse than useless to supply food for a portion only of the time of stress. To prolong life until the new crop is half grown is of no avail; if death supervenes at that point it is as terrible as if no help had been rendered. The same principle applies to the rearing of children. A young child may be taken and cared for in an orphanage for many years, and still not be competent to start independently in life. The responsibility for the rescue of the life having once been accepted, there is an obvious responsibility to see the case through. Missionaries from the United Kingdom or from the United States are representatives of the home churches, and the action taken by them in the field commits the whole Christian Church morally if not legally. In India it is true that when one member of the Church suffers, all the members suffer with it: if cause for reproach occurs in one centre, the churches throughout the country have a share in bearing the reproach. It is therefore of great importance that those who have shared in providing funds for the training of orphans should not slacken their efforts until the great work is carried to a successful completion. Those who have undertaken the support of a particular child wonderfully lessen the strain upon those in actual charge of the work. We hope this word of warning will be given wide circulation by Christian papers in the home lands, and that there will be a renewal of interest in this branch of the labours in which their representatives in India are engaged.—Bombay Guardian.

Items

MISS COMPTON and Miss Leonard have been obliged to go home to America on account of ill health. They sailed on February 15th. May God go with them and bring them back to us in His good time. Another party will be going home on furlough in March.

Miss White went two or three months ago to help with the younger boys in the orphanage at Dholká. Miss Ballentyne in addition to her studies, attends to the boys in hospital; and now the school receives another and strong re-inforcement in Miss Peter who will help in the general work. Still more workers however are needed, for the present staff are under far too heavy pressure. Much prayer is asked that more men and women may be led into this important work. The proper training of these 350 boys, who will some day form a prominent part of our Christian community, is no easy or unworthy task, and is one which will yield a rich reward to the faithful worker. Wherefore pray ye the Lord of the harvest that He would send forth more and more and more labourers into His harvest; and come ye yourselves! For the harvest truly is great.

Mr. W. H. Stanes, Hon. Children's Missioner of the India Sunday School Union, is now engaged in evangelistic work among children and young people in the Gujárrat country. He spent ten days at Dholká in the latter half of February; and was made a great blessing to the boys, partly through the effective use of clever object lessons.

"No man can boast of himself; and if, in the presence of God, we could ask all these justified sinners,—Have you been saved by your own strength—all would reply as with one voice, 'Not unto us, O Lord, not unto us; but to Thy name give glory.'"—Savonarola.

THE 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 of 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. Wm. Moyser
Mr. and Mrs. R. S. M. Stanley
Miss M. Veach, Miss A. Little
Mr. S. H. Auernheimer
Mr. and Mrs. P. C. Moodie
Mr. O. Lapp

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

Buldana. Mr. and Mrs. C. Eicher
Miss M. Patten

Chandur. Mr. and Mrs. W. Ramsey
Mr. E. R. Carner

Daryapur. Mr. and Mrs. J. P. Rogers

Khamgaon. Miss A. Yoder,
Miss E. Keater, Miss L. Downs
Miss M. Millham
Miss H. C. Bushfield

Malkapur. Mr. and Mrs. P. Hagberg
(P. O. Buldanda.)

Murtizapur. Mr. and Mrs. L. Cutler

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

KHANDESH—

Bhusawal. Mr. and Mrs. R. D. Bannister
Miss L. Becker, Miss Z. McAuley

Chalisgaon. Mr. A. C. Phelps
Mr. and Mrs. W. Fletcher

Jalgaon. Mr. & Mrs. C. W. Schelander
Miss M. Wiest
Miss C. Rutherford

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

GUJARAT—

Ahmedabad. Miss J. Fraser, Miss A. Fraser
Miss M. Barr

Bakrol. Mr. W. Turnbull
(P. O. Sìmând.)

Dholka. Mr. and Mrs. H. V. Andrews
Mr. and Mrs. J. Read
Miss M. Ballentyne
Miss A. White, Miss C. Peter

Kaira. Miss C. Hansen, Miss E. Wells
Miss A. Seasholtz, Miss C. Hilker
Miss V. Dunham

Matar. Mr. and Mrs. S. P. Hamilton
(P. O. Kârâ.) Mrs. E. Burman

Mehmadabad. Mr. and Mrs. F. H. Back
Miss L. Gardner

Sabarmati. Miss H. O'Donnell, Miss L. Herr

Sanand. Mr. and Mrs. L. F. Turnbull
Mr. R. J. Bennett

Viramgam. Mr. and Mrs. A. Duckworth

KATHIAWAR—

Porbandar. Mr. S. Armson
Mr. R. G. Greengrass

BOMBAY—

Mr. and Mrs. M. B. Fuller
Miss K. Knight, Miss E. Morris
Miss L. Fuller
(P. O. Kedgâon.) Mr. and Mrs. Wm. Franklin

ON FURLough:—

Mr. and Mrs. T. King
Mrs. M. Dutton

Mrs. Simmons
Miss M. Woodworth
Miss M. Compton

Miss C. McDougall
Mr. and Mrs. O. Denham
Miss E. Leonard

“BOMBAY GUARDIAN” MISSION PRESS, KHETWADI MAIN ROAD, BOMBAY.