The India Alliance

The Organ of

The Christian and Missionary Alliance

in India.

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SPECIAL DAY FOR PRAYER, LAST FRIDAY OF EACH MONTH.
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.

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PRIZING THE CROSS

If thou impatient do let slip thy cross,
Thou wilt not find it in this world again;
Nor in another here and here alone
Is given thee to suffer for God's sake.

In other worlds we may more perfectly
Love Him and serve Him, praise Him,
Grow nearer and nearer to Him with delight.

But then we shall not any more
Be called to suffer, which is our appointment here.

Canst thou not suffer, then, one hour or two?
If He should call thee from thy cross to-day,
Saying: "It is finished that hard cross of thine
From which thou prayest for deliverance."

Thineest thou not some passion of regret
Would overcome thee? Thou wouldest say,
"So soon?" Let me go back and suffer yet awhile
More patiently. I have not yet praised God."

Whensoever it comes, that summons that we look for,
It will seem soon, too soon. Let us take heed in time
That God may now be glorified in us.

—From Ugo Bassi's Sermon, in Ex.

THE CHRISTIANS OF INDIA

The following note taken from the Star of India will, we trust, be read with much interest:—

"That the attitude assumed by the leaders of the Indian Christian community during the now disappearing unrest has won for the community friends on both sides can hardly be doubted. Its unsparing loyalty to the Government has made it stand out prominently before the rulers as a body that could be depended upon, and its refusal to imitate the Mohammedans in making the agitation among the Hindus an opportunity for showing itself white against a black background has increased the respect of the Hindus of the more advanced class for our people. Instead of trying to play a game of politics for its own selfish ends it preserved its loyalty to Government and its friendship to the people of the land, and as a consequence stands to-day in a better position than ever before. It cannot be said that the Government is favouring our community, and indeed we cannot consistently ask Government to show partiality by doing so, but there are evidences that there is of late more of a tendency on the part of individual Government servants of high rank to give places of importance to Indian Christians who have shown themselves qualified. We are inclined to think that to-day an investigation would show that according to the percentage of the numbers of the various communities, our people have their full share of many of the posts at disposal of Government, and as our educated community becomes larger and the probity and character of its members become known, there is a little doubt that their position will be a favoured one. At times there is a disposition on the part of some to think that the missionary should take a more active part and use a stronger influence on Government to secure for Indian Christians a much larger number of prominent posts than they now occupy. Such an attitude on the part of the missionary would be a most unfortunate one and in the end would work harm to the cause and to the community. To begin with, it is a phase of life in which the missionary must say as did his Master in a somewhat similar case: "Who made me a Judge or divider over you?" Again, nothing would set the people of the land against Christians as a class quicker than the knowledge that in affairs relating to Government they had a strong party of foreigners pressing their ambitious claims. One of the most disastrous policies ever pursued by missionaries, and one that has caused more trouble and made the people most bitter against Christianity, is the one assumed by the Catholic missionaries in China of, on the one hand, defending their people in law-courts, and on the other, pushing the claims of their converts before the Govern-
WOMEN have always had a prominent part in religious and revival movements, therefore any signs of awakening or interest shown towards Christianity by the women of India we have a right to interpret as hopeful signs.

What real interest we have met with among the women, of late years, has not been, as one might think, among the lower and poorer classes, but rather among the better and well-to-do classes.

One Sunday morning, on tour last year, while preaching in a small village, we noticed an intelligent looking elderly woman in the crowd, by no means a common thing among the respectable people, here in India.

She did not make any remarks while we were preaching but her piercing eyes seemed to look us through and through. And at the close of the service we noticed her take the same road we were to go, and walking a distance, she turned aside into her own field, where her only son was working in the threshing floor.

We were a little surprised, however, when she beckoned us to come into the floor, where she had spread a cloth for us to sit down on. Then seating herself in front of us, with her son, she opened her heart to us, and told us a very sad story of bereavement, but only such a story as could be told by thousands here in India, the results of the fearful ravages of the plague for the last ten or twelve years. She said she lost some relatives, then her husband, who was the Patel (head man) of the village, which office she yet holds. Then she lost her own children, all except the son which was then with her; he had a wife and one child, they too were taken and only the mother and one son remained. She got him another wife but no children were given them. She got him still another wife, yet there were no signs of children. "And what terrible sin," she said, "have I committed that I am punished in this way?"

I told her that perhaps her bereavement was not the punishment of any special sin on her part, but that possibly the God of heaven sent her the bereavement that He might reveal Himself to her. She said, "I have no faith in our gods, and if there is such a God as you tell about, I should like to know Him. But tell me first, what we must do that He will give children to my son. I had to admit that I did not know of anything they could do that would bring about the thing she desired. But I said I knew of many instances in the Bible where childless women had prayed to God and He had answered their prayer and given them children. She said she did not know how to pray to Him, would we pray to Him for her?

One thing in this woman’s attitude that appealed to me strongly was her earnestness, an article the Indian market is not overstocked with as a rule, and knowing that God loves to deal with earnest people, we offered up prayer for her, somewhat after the following form. Would the God of heaven be pleased to reveal Himself to this bereaved woman, by granting the desire of her heart, and give children to her only son. A few more remarks, and we took our leave. I had almost forgotten the incident until we went to her village again this year. This time when the service was over we found a crowd seated on this woman’s veranda, and joining ourselves to them, we gave the gospel message. A cotton dealer, and some others with him, opposed us strongly, but this woman said she believed in the God we preached and did not want any other gods. She was ridiculed severely, and asked, if she intended to go with the "Padri" (missionary), but she was firm in her testimony; it carried weight, and the opposers were silenced.

This time when the service was over she did not walk ahead of us to her field, but she joined us when we went, and said she wanted us to come and see her son again. She said, "He is much happier than he was last year, because your God has answered prayer, and my daughter-in-law is expected to become a mother soon." "And now," she said, "what shall we give you?" Of course we did not want anything, but she insisted on giving
something, so I consented to take some fodder for my ponies. She first gave two bundles, then she said to her son, "You give." He gave two bundles, then she gave one more bundle, and they both seemed quite happy. We exhorted them to be true to the God who had answered prayer and He would no doubt reveal Himself to them more and more, and make it clear to them what they were to do in the future. Should any one feel led to bear this woman's case in prayer, then this note will have served its purpose. I have had occasion on this tour to prove the sufficiency of God's grace for the body, a little more definitely than I ever had done before.

VILLAGE WORK AS SEEN BY A NOVICE

BY E. MILDRED PATTEN

THE old adage, "There is nothing new under the sun," is proved by its many exceptions, in this Eastern land. In fact, we are constantly reminded that we are at the antipodes, by the sights we see and the sounds we hear that are directly opposite to what we would experience in our own land.

My most recent discovery is that a new missionary has not become fully initiated into the mysteries of Indian life, without having taken a ride over country roads into the villages far removed from town.

This became my privilege not long since, when one of a party of tourists was called in for a few days of business, and it seemed the opportunity to which I had been looking forward, to go out "on tour" for a little while.

There were no preliminaries; sitting in a tonga drawn by bullocks, we drove from our compound straight into a country road. These roads are proverbial not alone for their beautiful scenery, but quite as much for their wonderful construction or, perhaps, "destruction" would better express it. It is hardly credible that Father Time without the aid of human agency, could perform so many feats for the discomfort of travellers over one short stretch of road. For miles it seemed to be simply a channel worn to a depth of three or four feet by the constant travel of many years.

It was so narrow that the hubs of the wheels almost grazed the banks in places. It brought to my mind a touring incident which I read some time before coming to India, in which was an account of the meeting of two carts in one of these narrow roads. I was wondering what would happen if we should meet another cart, when I saw one just ahead. There was plenty of room for the other driver to get out of the way as soon as he saw us, but that is not the Indian way. Instead of thinking ahead to keep out of trouble, they go heedlessly into it, and then do what they can to get out. Both drivers stopped their bullocks and began an altercation as to who should have the right of way. My driver won the victory and the driver of the other cart made his women alight, and drove straight up the steep bank into the field, for these bullocks climb like donkeys. We were less fortunate in our next adventure, as the other driver convinced mine that he could not get his load up the bank. So I got out, removed all loose articles from the tonga, and holding it to keep it from overturning, up the bank they went! We had to go through cotton fields for some distance before we could find a place to get the tonga back into the road. These are only passing incidents in the life of a village worker, and by their every-day occurrence soon lose the spiciness of variety.

During the time that I was in camp we had no cook, a necessary adjunct to a touring party, so we had opportunity to perfect ourselves in one other art, that of using an Indian "stove." In fact, we had three of them. They were pieces of tin resembling a stovepipe, stood on end and open in front. On these we placed cooking vessels, and building a fire underneath, we "squatted" in truly Indian fashion over these smoking contrivances, cooking those viands which could be hastily prepared. The out-of-door life and exercise whetted our appetites, so that it would have seemed like a holiday picnic, had not the constant visitors around our tent, and our daily trips to the villages, given us a painful sense of the exceeding sinfulness of these people, and their dire need of the gospel we are carrying to them.

We were up in the morning, early, to catch the women before they began their day's work, and after partaking of a light meal started off to a village. As we approach a village it has the picturesque appearance of the ruins of an old castle, with its high mud walls broken down in places. Most of these villages look as though the buildings had been shaken together and thrown down in a heap.
and allowed to remain wherever they fell, such is the irregularity of their arrangement.

On entering a village, we leave the tonga on the outskirts and proceed through the narrow crooked lanes used for travel. Bullock carts, herds of cattle, men, women and children, and snarling dogs, form one motley crowd in these narrow passages, which also serve as drains for the village refuse water. We join this strange crowd, and go from street to street, watching for a friendly face and a word of welcome bidding us sit outside the house and sing our songs and tell our story, because most of them know our errand. In vain we wait for the sign of welcome which is not forthcoming, the probable cause being a husband or mother-in-law, too much feared by the younger women to permit them to gratify their curiosity by listening to our songs and messages. At last we come to a house where we see friendly faces, and gladly accept their invitation to sit down and tell our story. To be sure there is a ditch of filthy water just at our feet, but that does not matter—we have attained our object and found a few needy souls ready to listen to the dear old gospel story. And the children of the village find the edge of the ditch a capital place on which to perch, as they squat before us, listening to our story, with the natural childish interest in everything new and strange.

I soon discover that I am queer, very queer. In fact, these seemingly ignorant people are as sharp as the proverbial college sophomore who passes judgment on the unfortunate freshman, in their discovery that a new missionary is "green." This gives the unfortunate missionary, whose misfortune time will overcome, the uncomfortable sensation of being the center of attraction in that uncouth crowd. But this impression is soon lost in the consciousness of the message which the Master has given us to proclaim, and the crying need of the gospel, in the hearts of these benighted beings.

Before we can get the women near enough to listen, we have to persuade the men to withdraw, as it would be considered highly improper for an Indian woman to sit in the presence of men. This is a hard thing to do, because in this land of contraries the men are as curious as the women, and consequently want to find out what new thing we have to tell. So it is with difficulty that we finally persuade most of them to leave, promising them that very soon the native preachers shall visit them and tell them the story too. Quite a little crowd of women and children gather, the more timid sitting on the flat roofs of the mud houses; some listening, others discussing our probable ages, our station, whether married or single, and other subjects of equal importance to their benighted minds. Being hampered by a limited use of the language as yet, I could do little but help in the singing and pray as the others told the story of the gospel. Therefore I had ample opportunity to watch the people. There were eager faces in the crowd and one old woman was especially noticeable. As the people came and went she remained, and her face betrayed the hunger in her heart. She heard the story of the work of salvation from beginning to end, and seemed to comprehend its meaning. May the seed thus sown spring up and bring forth fruit, even the salvation of that needy soul for whom Christ died.

We pass on to another village where we have poorer success in finding an audience of women. On our entrance into the village we were immediately surrounded by a group of men, which increased as we walked through the streets. Vainly we expostulated and insisted that we had come to talk to the women, which we would be unable to do unless they withdrew. They showed not the slightest inclination to do this, evidently not intending us to get an audience with their women folk. On reaching the house of the parteel (head man of the village) and receiving permission to sit just outside, we started to sing a hymn, the women of the house standing around the doorway listening. Before we had finished singing one stanza, a man rushed up excitedly and ordered us off. Of course we obeyed—there was nothing else to do, and we went from street to street seeking permission to sit down outside the door and talk to the women. The men followed us from place to place, not allowing us to get an audience with the women, persistently declaring that the women knew nothing and would not be able to understand if we talked to them. They so insisted that finally we were obliged to comply with their wish and sit down to talk to them, meanwhile with disappointed hearts, seeing the women perched on the tops of houses and walls just beyond the range of our voices. This was just what the men wanted, and having accomplished their object they sat down and listened quietly for an hour or more.

On that blessed day when we meet our Lord in the air, we shall no doubt meet with many surprises, as we discover among the redeemed
ones some of those house-top listeners, or those
hidden behind closed doors, whose hearts,
pierced by the convicting power of the Holy
Spirit, have been washed and made white by
the blood of the Lamb.

Amen, Lord Jesus, so may it be.

MATAR TALUKA
BY DAVID MCKEE

We rejoice in the Lord for His continued
loving kindnesses and that He spared
us in health and strength to go forth
on tour again among the villages in Matar
taluka. The people came together in fairly
good crowds to hear the good old gospel story.
They listen very attentively and after hearing
the Word many say, "Yes, that is all true but
what can we do?"

WHAT WILL IT COST?

In many places they ask questions as to
what they would have to suffer if they became
Christians. This is one question that is
holding back this people from accepting the
Christian religion. There are not many in
this taluka (county) who argue against
Christianity. They believe it to be true and
also the only true way to find salvation. But
many have so much difficulty in keeping body
and soul together that they do not find time to
make provision for their future state or abode.
There is great lack of courage and willingness
to enter into the sufferings and persecutions
which follow the acceptance of Christ.

AN AGED SLAVE

In the village of Wavri, after I had finished
my address to the people, an old gentleman
with silvery hair asked me to tell him what
he would probably have to suffer if he became
a Christian. He believed what I had said was
true and he appeared to be near the kingdom,
at least, he seemed very nearly persuaded to
enter. I felt it a privilege to tell him what I
knew to be facts concerning this matter, so
made known to him what he might be called
upon to suffer for Christ's sake—he being a
high-caste man. On hearing what I had to say
he replied, "Yes, that is all true, that much at
least and perhaps more, and it seems too much
for me to undertake." I then asked him if he
would like to hear about some of the things he
would have to suffer if he did not accept Jesus
Christ as his Saviour. He gave his consent
and I told him about many things he might
be called upon to suffer if he continued to live
on in this sinful world and also what he would
have to suffer in the world to come. I mention-
ed to him the "good works" he would do
and what he would suffer here in trying to
work out his salvation; that these things were
only the beginnings of sufferings to be borne;
that there would be innumerable sufferings of
an endless eternity. He became very sad, say-
ing, "Alas! Alas!" Truly it is very sad and
we may well say, "Alas! Alas!" to many of
these poor people who are bound by the awful
chains of caste. Teachers of many false ways
are now finding that all their efforts are in vain
and that the wrath of God still rests upon
them. Some have become discouraged and are
slow to enter into further sufferings concerning
the salvation of their souls.

WITHOUT HOPE

In fact, many of these dear people entertain
no hope of ever reaching heaven and they say,
"Whatever is to come, let it come, as we have
to suffer anyhow." The people of India have
more religions than any other nation, perhaps,
and still they remain helpless, oppressed,
discouraged, and far from God. Neverthe-
less there is hope of the sons and daughters of
India becoming loving and obedient children
of our heavenly Father. We rejoice much to
know that God in love and mercy is pouring
pentezostal showers upon India. Many are
turning to Him with all their hearts. Praises
are ascending to the throne of God for the
gift of His dear Son. There are signs that
Christ is working in the hearts of the people
of India.

An influential high-caste man told me that
they were putting forth a great effort to reduce
the hundreds of castes of India and to bring
the people back to the four original castes in
order to strengthen themselves as a people.
And he said that Christianity was the true
religion but that their desire was to retain
their four original castes. He who has revealed
this much concerning the true religion will
cause them to feel His love and salvation for
them. Dear ones in the Lord, let us ask
ourselves again, "Is there anything too hard
for Jesus?" And let us seek for an increase of
faith in Him that He may, soon, overcome all,
and we will then enjoy the glorious privilege
of crowning Him Lord of all.
Editorials

THere is a great difference between the theory and the practice of being a foreign missionary. It is one thing to dream of a beautiful field of waving grain, waiting under a smiling sun for the bright sickle, and quite another thing to be in the field, doing real matter-of-fact work and sweltering under an actual sun. In our day-dreams there are no sweat-drops falling from our brows, no blisters on our hands and no sickening aches in our backs. In the same sense, it is one thing to think of giving ourselves in service to the poor heathen, who are waiting with open arms to receive us, to cross the ocean and another thing altogether to have crossed the ocean and be living among real heathen, whose arms are not open to receive us and whose hearts are just as full of wickedness and indifference to their spiritual needs as unregenerate hearts are the world over.

Sometimes we feel as if we would like to see a little of the mist of romance that floats over this very practical problem, dissipated by the light of actuality. But we would not discourage anyone from having visions. Indeed, it would help the cause of foreign missions materially if more of those who profess to belong to Christ were awake on this question even enough to dream. Besides, we are not writing this so much for those who have romantic views of foreign missionary work as for those who like ourselves are being waked up to the reality of things. It used to be that when pioneers from eastern America went to what was then the "wild" West, they had to be initiated into many new ways and learn to endure hardships to which an Easterner was an entire stranger. While in this rough process of learning they were called by their more experienced neighbours, "tender-foot". The writer does not profess to be more than a tender-foot in the work of a foreign missionary, yet, even a tender-foot may have learned some useful lessons, from the very fact of his being "tender," and it is with the hope of helping some who are even newer to the work than himself that he ventures these lines.

Perhaps the biggest surprise to the new missionary is himself. He will hardly see this the first day after he lands, because his mind will then be taken up with the oft-mentioned "first impressions." But long after he has ceased to be impressed by the new scenes and strange customs, and the idolatry of the people, he will still be much impressed with himself! Well it will be for him if his self-conceit has had some real death blows before he arrives at this stage in his career. His deeper death will come to him the easier! We would not belittle or speak disparagingly of the experiences we had at home. They were very real, praise God, and it would be spiritual suicide to go back on them. On the mission field the question is not so much whether we had a good experience in the things of God at home (that question ought to have been settled long before we left our native soil), but whether we can, under the different conditions, maintain it. He is a real hero who goes out from the benign influences of a Christian land, where his every aspiration after God has been backed by the encouragement and prayers of faithful friends, and who now, in a heathen land with all these external helps removed, and in an atmosphere laden with the miasma of sin, maintains the same tenderness of conscience toward God and the same degree of love and confidence toward his fellow-men. The reality of his former experiences will be brought to severe tests and only what is real will abide. Would that we could say that all of the real always did! Much that was thought to be our own turns out to have been the property of others. And, like an ember taken from a good fire, where we helped a little and were helped much, we must now start a new fire or lose something of the fervour we had before. The things that resist us in our spiritual progress have seemed to gather new force, and if ever Christian needed to live in Christ the source of our life the Christian who is newly a missionary does.

The second surprise to the tender-foot missionary is his fellow missionaries. From his first point of view, the one he got at home, he somehow conceived that they were a superior kind of beings. A few of them are, in a sense at least, but for the most part
they are just common, every-day human beings and not angels minus wings, as the raw recruit had imagined them to be. And when this new reality begins to supercede the old theory the young missionary held, he is a happy man if he be endowed with enough common sense not to break his heart over the revelation. Anyway, what business had he to enter the rank and file of a missionary body if he expected all the others to be flawless?

A third surprise to the new missionary is his work. Somehow, if he had much thought about it, he imagined that having stepped ashore in the heathen land, he would soon be surrounded by great crowds of people and they would be drinking in his burning eloquence! But instead of this he is conducted to his bungalow and after he has had time to look around a little is introduced to a language! A language so strange in sound that he understands not a syllable, and so remarkable in appearance that for a long time he hardly knows whether he is holding his book right side up or up side down and often turns it two or three times to ascertain which. And this is the language in which he must be eloquent! He gradually forgets that part of it and the rapt crowds of listeners disappear in the two or three years (not two or three days or months) he must just study, study, study, and not hope to get on in any other way. And then, if he did not bring a “capacity” for learning with him he need not expect to fish one out of a sleepy Brahmin pundit (teacher) or find one floating around in the enervating climate of an up-country station. God will help him. Of course He will, but God will expect him to be very practical and earnest about getting the language. Besides, the long months of study are to do more for him than simply to fill his mind with the inflections of a new tongue.

Still another surprise, and the last one we will mention here, is the people to whom he has come with the message of life. No sentimental notions about them, held in the homeland, will do now. He is here among them. They do not receive him, they do not want him or his message, and if he has not something of the reality of Christ’s love he will go down at the first test and fail to be a good missionary. If he cannot bear to get the “cold shoulder” at home he will hardly bear the bland indifference or the sarcastic smile of the patient (?) Eastern Aryan.

More might be said about these and other surprises to the missionary recruit, but we have said enough to call attention to the fact that theory and practice are not identical in foreign missionary work. And now, since facts are stubborn things, what ought we to do in the face of them? Ought we to give up in despair because disappointed? Ought we to take on a pessimistic spirit, and by our attitude toward others make the battle harder for them? Should we give way to the wish that, perchance, asserts itself at times, i.e., the wish that we were back at home where the climate is more congenial, (even if not more genial!) where our brethren are more appreciative of us and the people more responsive to our efforts for them, and where self can get on without so many humiliating revelations of its ugliness? If we are cowards, then, yes. If we are God’s dear children, willing to learn His lessons in His school and in His way, and willing to serve Him whether our service “counts” or not, then, No.

We do not believe anything we have said here will discourage any who ought to come to the mission field and if it keeps any at home who ought not to come it has done good service. As for those of us who are on the field, shall we not be willing to meet the unpleasant surprises along with the pleasant ones? We need not have been surprised at all these things, but most of us were, and since we were, let us accept it and sink down in our helplessness into the loving faithfulness of God and learn from Him how to take our sweetest lessons out of our bitterest disappointments.

INCI DENTS
BY O. D INHAM

FIVE miles on foot over a rough, stony track, crossing over two hills sufficiently high and large to be termed mountains, to a little hidden-away village. But we were well repaid for going, as the Pateel (head man) of the village received us with very great kindness, and gave us cots to sit upon, and water to refresh us. Then he sent a man to call the women to come and listen to the gospel story, a very unusual thing, as the men mostly drive the women away, if they dare to be bold enough to stand to listen.

We had glorious liberty in preaching the
THE INDIA ALLIANCE.

A sad part of it is, the people themselves know so very little of the contents of these writings, most of their knowledge being that which is handed down from father to son by word of mouth. Hence, because they do not read and think for themselves, their faith for salvation is founded upon traditions and the contents of books which they have never even seen.

ORIGIN OF MAN

Thoughtful Hindus will all tell you that man originally sprung from God and will eventually through hundreds or perhaps thousands of soul transmigrations, requiring as many lifetimes, return to God. We find in the Hindu religion four distinct ways or paths, whereby one may attain God! They are as follows:— the path of Knowledge or Wisdom, the path of Religious Meditation, the path of Worship, and the path of Works. Some believe that faithfully to follow any one of these ways will lead to God, while others believe them to be four stages through all of which every soul must pass before it can attain unto its Maker; the way of Religious Works being the lowest stage, and Wisdom the highest or final stage through which the soul re-enters into Bhram, i.e., Supreme Being.

SECTS

Their three principal sects are the followers of Vishnu, who is regarded as the preserver of the universe and has appeared upon earth in ten different incarnations, the followers of Shir, to whom was entrusted the work of destruction, and the followers of Sakti, who was the female representative of divine energy.

GODS

The gods of the Veda’s number thirty-three, chief among them being Endra (king of gods), Fire, and Sun. Originally these thirty-three gods were all equal in power, but the aforementioned three, having a desire to become great, increased their power over the others by means of penance. These gods were all worshipped by means of sacrificial offerings according to laws laid down in the Vedas.

OFFERINGS

There were five principal offerings. (1) The fire offering which was offered daily, morning and evening. (2) The offerings to the moon, monthly presented at the waning of the old moon and the coming of the new. (3) The fourth monthly offering. (4) The animal offerings. (5) The toom offering, toom being the juice of a very

gospel to this little gathering of men, women, and children.

May the Spirit of God Himself keep the gospel story fresh in their minds, and bring them to a knowledge of the Truth as it is in Christ Jesus.

A well educated man living at Buldana called on us the other day, and we had a long and interesting talk together about the Word of God. He seems very interested in the Word, and promised to call again. Another moderately educated man, also living here, acquainted with the us a few days back, and friends kindly remember these two men in their prayers.

A BRIEF INTRODUCTION TO THE HINDU SHASTRAS

By Daisy E. Millham

The common thought of the Hindu people is that their sacred books, known as the Vedas, are eternal in origin, being written in original Sanscrit which they believe to be the language of the gods. Many and varied, however, are their ideas as to how the books actually came into existence. This will be seen from the few following quotations:—

“The Vedas were shaved from the head and mouth of Sukumba (सुकुम्भ), where they grew as hair.”

“Endra, king of gods, created the Vedas, and the Vedas created Endra.”

“The gods, Wind, Fire and Sun, created the Vedas.”

“The Vedas are the breath of the Highest.”

“The Vedas came from the mouth of Bhram, the creator.” &c. &c.

WHEN WRITTEN

While Hindus of the old stock believe these stories, educated men of both East and West agree that the Vedas were probably written some twelve or fifteen hundred years before Christ, and the Purans some twelve or sixteen hundred years after Christ. They are divided into four parts or books and contain laws of sacrifice, instruction in religious and worldly affairs, etymology of words, grammar, principles of music, astronomy etc., and are by far the purest of all the sacred books of the Hindus.

A sad part of it is, the people themselves know so very little of the contents of these writings, most of their knowledge being that which is handed down from father to son by word of mouth. Hence, because they do not read and think for themselves, their faith for salvation is founded upon traditions and the contents of books which they have never even seen.

ORIGIN OF MAN

Thoughtful Hindus will all tell you that man originally sprung from God and will eventually through hundreds or perhaps thousands of soul transmigrations, requiring as many lifetimes, return to God. We find in the Hindu religion four distinct ways or paths, whereby one may attain God! They are as follows:— the path of Knowledge or Wisdom, the path of Religious Meditation, the path of Worship, and the path of Works. Some believe that faithfully to follow any one of these ways will lead to God, while others believe them to be four stages through all of which every soul must pass before it can attain unto its Maker; the way of Religious Works being the lowest stage, and Wisdom the highest or final stage through which the soul re-enters into Bhram, i.e., Supreme Being.

SECTS

Their three principal sects are the followers of Vishnu, who is regarded as the preserver of the universe and has appeared upon earth in ten different incarnations, the followers of Shir, to whom was entrusted the work of destruction, and the followers of Sakti, who was the female representative of divine energy.

GODS

The gods of the Veda’s number thirty-three, chief among them being Endra (king of gods), Fire, and Sun. Originally these thirty-three gods were all equal in power, but the aforenamed three, having a desire to become great, increased their power over the others by means of penance. These gods were all worshipped by means of sacrificial offerings according to laws laid down in the Vedas.

OFFERINGS

There were five principal offerings. (1) The fire offering which was offered daily, morning and evening. (2) The offerings to the moon, monthly presented at the waning of the old moon and the coming of the new. (3) The fourth monthly offering. (4) The animal offerings. (5) The toom offering, toom being the juice of a very
THE INDIA ALLIANCE.

rare plant which was only used for offerings to
the gods.

On great occasions, such as the coronation of a
king or the celebration of an unusual victory
over the enemy a horse would be offered. A
whole year was taken in preparation for this
sacrifice, while the ceremony itself lasted but
three days. To add to the dignity of this
offering six hundred and nine other animals
were killed. The flesh of the horse was then
cooked and eaten, the offerers believing that to
partake of the meat of the offering produced
supernatural strength for overcoming enemies
in battle.

In all these the paramount thought seems to
be, man

Striving for Self-interest
and self-glory. In no place do we see that
which is typified so clearly and beautifully in
the offerings of “God’s Holy Word.” In the
Christian Scriptures we see man in all his
helpless sinfulness, made nigh to a holy God
by means of the precious blood. In Vedic
Scriptures we see man vainly striving to
appease the wrath of the gods and to purchase
their favour. In the Scriptures, God is con-
stantly seeking and drawing man; in the
Vedic Scriptures man is constantly, vainly
seeking after the favour of the gods.

Woman’s Place

And now last of all, because we are women
and love India’s women, we seek to find what
place or share they have in this, the purest and
best of India’s religions, and this is what we
find. With a few omissions the following is
almost a literal translation from Baba
Padmanjii’s “Manual of Hinduism,” page
125:—“Women must live agreeably with
their husbands. They must fall at the feet
of their mothers-in-law, fathers-in-law,
religious teachers, elders and gods. They
must keep the house-hold utensils in order and
be economical. Must wear no jewels while
their husbands are away, neither must they go
to the house of a stranger. They must not
stand in the doors of their houses or by the
windows, must undertake no work on their
own responsibility. In childhood they should
remain under the control of their fathers, in
youth of their husbands and in old age of their
sons. After the death of their husbands they
should remain holy, or give themselves to be
burned upon the funeral pyres of their dead
husbands. The one way whereby a woman
may acquire heaven is to keep her husband’s
commandments. Any woman who, while her
husband is living, would fast or perform any
work of atonement, causes her husband’s life
to be lost and goes to hell herself.”

WOMEN STUDENTS IN INDIA

MISS LILIVATI SINGH,
Principal of the Isabella Thoburn
College, Lucknow.
(Continued from last number).

We next come to the zenana schools. Here
house-to-house visiting is done, and the
three “R’s” with Bible and needle-work
are taught. This group is confined entirely to non-
Christian women. Next come the High Schools,
which take students through the matriculation
examination. Then come the Colleges.
Of these, there are very few still. The Sarah
Tucker College in Palamcottah, the Gardiner
Memorial and the Bethune College in Calcutta
and the Isabella Thoburn College in Lucknow.
In Bombay and Madras women students have
been admitted to men’s colleges. Strange
anomaly! You do not do this in Oxford or
Cambridge, and yet the experiment is being
tried in India—the land of the parda system! Now
all these various types of schools have
been started by missionaries. They have been
the pioneers of education both for girls as well
as for boys in all eastern Asia. What Dr. Guids
F. Verback and Dr. David Murray have done
for Japan, that Dr. Duff, Dr. Wilson, and Dr.
Miller have done for India. India owes a great
debt of gratitude to Scotland, which she can
never repay. When spending a few hours in
Westminster Abbey about seven years ago, I
suddenly came upon the name of David Living-
stone. A strange emotion stirred me; I felt I
was on holy ground, and must pray. The
names of these veterans—Duff, Wilson and
others, affect me the same way. And in these
days of discontent and criticism let us not
forget what men of this type have done for India.

Because missionaries have been the pioneers
of education among girls as well as among boys,
it has come about that the only women
students besides the Brahmo-Samajists and
the Paris, are Indian Christians. Therefore,
we do not at present at least, have to face the
problem of Germany and Switzerland, and
other countries of Europe, viz., women students
who are keen to acquire secular knowledge,
but who are perfectly indifferent to the claims
of Christ. Perhaps if Mrs. Besant’s energies
had been directed toward founding a Hindu College for women, this might have been the case. I have often wondered that the condition of Indian women did not appeal to her, and my earnest prayer has been that some English woman who is devoted to the cause of Christ, and has the brains and the enthusiasm and magnetism of Mrs. Besant, will do for Indian women what the Central Hindu College is doing for men.

I must repeat myself in saying that education is making progress. While the percentage for the whole of India is still very low, in the provinces, where effort has been put, it has risen quite high. In Bombay the girls of school-going age who are in school is 6'00 per cent.; in Bengal it is 2'92; in the Punjab it is 2'28; in the United Provinces, which are most backward in this respect, it is only '75, still, even here, according to the last educational report, the number of scholars among girls shows the significant increase of 30 per cent. during the year.

If the percentage of the girls of a school-going age who are actually attending school, is so low, you can see that the number of women who remain long enough in school to go through a four years' college course would be very small indeed. Parsis, Brahmos, and Christian women are the only ones who have taken degrees. But they have proved to their fathers, mothers, and husbands that women have brains. Year after year in the Allahabad University girls have stood at the top of the list in the Government competitive examination. To give you the record of last year. Over 400 candidates sat for the B. A. examination, and a girl stood at the top of the list. About five hundred took the intermediate, and a girl again headed the list. In the matriculation, for which over a thousand candidates appeared, two girls were fifth and seventh in the list.

Slowly, very slowly, perhaps, the cause of higher education for women is spreading and gaining ground in India. I do not think that we shall have any difficulty to come up to the required test of 150 students in two years' time. If Christian women all went in for higher education, as they do for secondary and primary education, there would be no difficulty. But the Parsi and Brahma-Samaj women divide this honour with them, and perhaps excel them.

Since the Education Commission of 1902, and the Universities' Act of 1904, which is based upon the conclusions and recommendations of the Commission, the cause of education has received a fresh impetus, and Government grants for educational purposes have been increased everywhere.

Training schools for women have been opened in all the capital cities, and also in some other large cities. The Bengal Government has even sent two Indian women to take a thorough course in normal methods in England. We hope that the United Provinces and the Punjab will follow this noble example.

We see that in the near future there will be great opportunities for Christian women to work among these non-Christians.

Hitherto, the work of the Student Department of the Young Women's Christian Association has been mostly in the Christian schools with Bible Classes and Socials held for other schools. The University Settlement has attempted to work among Parsi women with some success. But with the increase of these, and with the trained and ready assistance of the educated Indian Christian women the work in India ought to go forward by leaps and bounds. Herein is the difference between India and Japan. In Japan there are a great many educated women, but they are not Christians. In India the only educated women practically are Christians, ready to unite their efforts with those of their Western sisters for the salvation of their country.

When the Dufferin scheme opened the doors of the Medical Schools and Colleges to women, the only women who were ready to enter were Indian Christians and Eurasians. When the educational department opened the posts of inspectresses, practically the only girls ready for these were Indian Christians and Eurasians. When the Student Movement of Great Britain and Ireland wishes to extend the work among Indian women students, the Christian women of India are ready to help.

The Young Women's Christian Association, with its student department, is doing just the right kind of work. In large presidency cities, like Bombay, Calcutta, Madras, Lahore, and other places, it has opened Student Hostels, and the close personal influence of consecrated English women is sure to tell. As education spreads these hostels will have to increase in numbers. Those in places like Bombay, Madras, etc., need to be in the hands of Europeans. The others can be opened and controlled by
Indian Christian women who are educated, and who have sanctified common-sense. We have a Pandita Ramabai and a Dr. Karmarker to show what Indian women can do.

Yes, India has a great future before her. As, some one has said, “India is the arbiter of the future destinies of Asia. Japan has the gift of close scientific application, with corresponding disability for religious enthusiasm; while China has that of economic development, looking to profitable. Only in Jesus Christ, as the Supreme and Universal Saviour of the world, can that heart be satisfied.” And Christ has already begun His conquest of India.—The Student Movement.

TOURING NOTES FROM DARYAPUR
By S. H. Auernheimer

IT is now about two months since Mrs. Auernheimer and I came to take up the work in Daryapur. The greater part of this time has been spent touring in the district. We have had various experiences of which we can give only a few here.

Many Enemies.

Many have been our enemies, both to ourselves and also to the work. We have had to suffer many inconveniences from unwelcome visitors, such as cats, dogs, a mongoose, crows, donkeys and cattle, and have had many broken nights on their account. Of these inconveniences we might mention a few. For several nights a mongoose came into our tent and stole our fruit, dogs came and ate our sugar and meat. One unfortunate dog while licking up the remains of the milk in the milk jug got his head fast and on being disturbed ran away with his head in the jug, as he was unable to withdraw it, and how he fared we do not know, for we have been unable to recover the jug. Much more could be said of how the donkey ate our vegetables; the cattle our bullocks’ feed, etc., etc., but a little about the work would be more profitable.

A New Device of Satan.

We have had to meet with a new device of Satan, in this country, that we have not met with before, namely, the superstition that foreigners bring plague. This has been a great hindrance in preaching the gospel, especially among the women, as they are naturally more superstitious and timid than the men.

After a fruitless effort to reach the women in a certain village, one woman told Mrs. Auernheimer and her helper not to wander about the village but to remain in one place. Her idea was that everywhere they went they would spread plague. Some of the women in these villages are so grounded in this belief that they will not listen and even beseech them not to come to their village again. However we have only been to a few villages where we have not been able to get some listeners. Will the readers please pray that God will remove this superstition that we may be able to get to the hearts of the people?

In December we were camped at a place six miles from Daryapur. In January we came to Anjangaon where we are camping at the time of the writing of these notes. This town is eighteen miles from home and thirty-three miles from the nearest railway station. The population is 13,000, and we are also able to reach about thirty villages, within a radius of seven miles.

“THE ENEMY SOWED TARES.”

The Lord has encouraged our hearts in the work and we would like to mention two special, interesting cases. We have come in contact with a number of Roman Catholic schools in this district, which are for the low-caste people. There is a Roman Catholic school in a village two miles from where we are camping, where there are about twenty families of Mahars (low-caste people). About nine months ago several of these families were convinced that idol worship was in vain, and therefore ceased to worship idols. Four months ago, one of the men met a Roman Catholic priest and offered him a house, if he would send a teacher and open a school, to which the priest agreed and a school was opened. When we visited this village the people received us kindly thinking we were Roman Catholics. But hearing the gospel story their eyes were opened to see that what we taught was quite different from the Roman Catholic teaching, and they also learned that it was our desire that everybody should have a Bible to read and study for themselves, which is so contrary
to the way of the Roman Catholics, who forbid their teachers to possess a Bible, and also forbid them to teach about Christ. We have met several of the Roman Catholic teachers who once possessed a Bible, but the priests, finding they had Bibles, took them from them and also fined them for reading the Bible. Several of these have asked us for Bibles saying they will hide them from the priests.

SATAN BEING BALKED.

The old gospel story, which these people had not heard before, went home to their hearts. Having become interested they have continued to come to our meetings at our tent every Sunday, and we have also visited them in their village once a week for the past month. We praise God that several of them have expressed the desire to become Christians and be baptized. We have also been asked to place a teacher in their village that he may continue the work and teach them more of the gospel, as we shall be about twenty miles from them when we return to our station and shall not be able to visit them very often. We praise God for the prospect of a church being established in this village. Will you please pray for these people that they may be kept true. The head man of the village has been trying to keep them from coming to see us by telling them they will get plague, but thus far he has not been able to frighten them, for they continue to come almost daily to be taught, and walk four miles each time they come.

Another encouraging case is that of a Brahmin (high caste man) who came to our tent one evening and asked for a Bible, saying he wanted to study the Bible for himself and learn the facts about Christianity. He purchased a Bible from us and is reading it, and also comes to our tent several times a week, and is quite free with us and calls us his friends. He is an influential man, of an independent nature, and his friends call him a fearless man. If he accepts Christ we know he will be a power for God. Pray for him, dear readers.

Subscribers to the INDIA ALLIANCE, will you please look at the label on your papers? Our business manager says there are over Rs. 600 ($200) due in subscriptions. How much of it is your part?

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EV. JACOB CHAMBERLAIN, one of India’s great missionaries, died on March 2nd, 1908, in Madanapelle. He was for nearly fifty years a missionary in this dark land, having sailed for India in December, 1859, and had reached the ripe age of almost seventy-three years. Many will remember him as the author of “The Cobra’s Den” and “In the Tiger’s Jungle.” He was a gifted scholar, a skillful physician, a noble missionary and a devoted Christian.

The annual convention of the Mid-India Missionary Association was held in Nagpur in the latter end of March. Papers bearing on important missionary problems were read and discussed. Such conventions, representing various sections of this great field ought to be productive of good to all the missions represented. We have no doubt the effect of this annual gathering will be wholesome and encouraging to all whose privilege it was to attend.

The revival in the Khassia Hills has not stopped. Its fruit remains, and from time to time news reaches us of God’s blessed workings there. Next month we hope to publish something more definite concerning it.

Rev. M. B. Fuller is expected to be in India again early in this month. Encouraging reports come from him and we are glad his visit home has been a blessing to him and a help to the work so much on his heart.

The Marathi Christians have their annual convention in Akola in this month. Let us pray for them.

Praise is due our loving Father for the blessings poured out in the circumpage at Khamgaon, among the missionaries at Dholka and at Kaira, and in other places.

Let us be careful that no spirit of criticism in us, keep God from doing what He wants to do for His children in these days.

Mr. and Mrs. Hagberg have moved from Buldana to Shegaon and will work the Malkapur taluka from there, for the present.

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### List of Alliance Missionaries

#### GUJARAT—

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<tr>
<th>City</th>
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<tr>
<td>Ahmedabad</td>
<td>Miss A. Fraser</td>
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<tr>
<td>Ashapur</td>
<td>Mr. and Mrs. R. G. Greengrass (P. O. Sarkhej)</td>
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<td>Dholka</td>
<td>Mr. and Mrs. S. P. Hamilton Miss M. Ballentyne Mr. and Mrs. W. M. Turnbull Mr. J. N. Culver Mr. Alfred C. Sneed Mr. Schoonmaker</td>
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<tr>
<td>Kaira</td>
<td>Miss E. Wells Miss C. Hilker Miss V. Dunham Miss M. Woodworth Miss Mary Compton Miss Coxe Miss Peter</td>
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<td>Matar</td>
<td>Mr. and Mrs. McKee (P. O. Kaira)</td>
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<td>Mehmabad</td>
<td>Mr. F. H. Back</td>
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<td>Sabarmati</td>
<td>Miss C. Hansen</td>
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<td>Sanand</td>
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<td>Viramgam</td>
<td>Mr. S. Armson</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. Gardner (P.O. Sholapur,) Miss Z. McAuley</td>
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#### ON FURLough:

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<td>Mr. and Mrs. J. W. Johnson Mr. and Mrs. Wm. Motser Mr. and Mrs. L. F. Turnbull Mr. and Mrs. M. J. Warre Mrs. F. H. Back</td>
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<td>Mr. and Mrs. J. Read Mr. and Mrs. Wm. Franklin Miss C. McDougall Mr. and Mrs. H. V. Andrews Mr. and Mrs. A. Duckworth</td>
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<tr>
<td>Miss A. Seasholtz Miss J. Fraser Miss H. O’Donnell Mr. and Mrs. R. J. Bennett</td>
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