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"OCCUPY TILL I COME."
The affairs of the Mission in the field are administered by an Executive Committee, composed of fourteen 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 fullness of life through the indwelling Christ Himself in the believer by the Holy Spirit.—Healing and health for the body of the believer by simple faith in Jesus who "Himself took our infirmities and bare our 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, or to Rev. M. B. Fuller, Alliance Mission, Grant Road, P. O. Bombay, or direct to the person for whom it is intended, or to the Assistant Treasurer, Miss Ella Morris, Ahmedabad. Unless otherwise designated, donations will be put in the general fund.

Special day of prayer, last Friday of each month.

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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EDITORIAL NOTES

Of the many hopeful and encouraging signs of real progress in India, one of the most encouraging is the movement which has begun among the Hindus for the elevation of the "depressed classes" or to put it more definitely the "untouchables," of whom there are more than sixty millions in India. Educated and thoughtful men have come to see that India can never take her place among the nations which deserve the name of civilized or enlightened while one-fifth of her whole population are kept in the degrading condition of outcastes, whom the higher classes may not touch for fear of defilement. It is impossible for people in England and America to conceive of such a condition of society as a part of a religious system. There are in all countries people who are in great poverty and ignorance but many, yes most of these have come into such a condition through drunkenness, lust, gambling and other vices, of their own, or those of others, for such is not a normal condition. The poor are held down by cruel employers who use the sweating system and their condition is pitiable. But in countries where Christianity prevails the very genius of that religion is to lift up these depressed and oppressed classes, and refined men and women devote their lives to visiting their homes, nursing them when sick, giving them money and food, and cheering them by reading the Bible and other good books to those who cannot read, and leaving Bibles and other good books and papers for those who can, and praying with and for them in their sorrows and sins, and helping thousands of them up into new lives. The love of Christ constrains to such service and
those who have been restored to respectability and those born in poverty and shame who are for the first time lifted out of it are free to rise to any place in the social scale which they are worthy to fill. The late Governor Johnson of Minnesota, was a good specimen of a son of a wretched drunken father who rose and was by a Christian people allowed to rise to be the Governor of a great state.

But in the case of the "untouchables" of India, their degraded and despised condition is hereditary, and religiously enforced. It is the result of the caste system and is an integral part of modern Hinduism. In the earlier times the caste system seems to have been more elastic and more like the Trade Unions of to-day. But it is soon hardened into a cruel despotism and for centuries the bondage of caste has been universal among Hindus and has been the one thing common to all Hindus and which really made a man a Hindu. A man might be an atheist, or polytheist or deist, he might worship idols or despise them he might be a philosopher or an utterly ignorant man, he might be a good moral man or shamelessly immoral, he might earn a living by honest toil or get it as a highway robber or professional thief, but as long as he kept the rules of his caste he was a Hindu.

The Prarthana Samaj and the Brahma Samaj, two reform societies, have during the last few years begun to work in the way of schools for the elevation of these "untouchables" and some strong men have come forward as leaders in the movement. Some of them are very frank to acknowledge that they have caught their inspiration from Christian Missions, for they have seen what missions have done for hundreds of thousands of the outcastes of India, among whom much has been done.

They have seen the sons of sweepers and other outcastes educated in mission schools and many of them trained as teachers and holding good positions to-day in missions and railways and in Government service. They have seen the daughters of outcastes educated and employed as teachers, not only in mission schools, but when Government began to open girls' schools for the higher caste girls they often had to employ Indian Christian women as teachers, for they could not find Hindu women.
His Highness the Gaekwar of Baroda, one of the leading native states, who is a well educated and liberal minded man, who has visited Europe, England and America and has carefully studied the whole subject, is one of the foremost leaders in the movement and in his public addresses and published articles he has used very strong language. He is not a Brahman and doubtless many of his utterances are bitterly resented by many of the conservative Brahmans, but he is right, and I am glad to say that hundreds and, perhaps we may say thousands, of educated and liberal minded Brahmans thoroughly agree with him. Nearly three-tenths of the 207 million Hindus are "untouchable" by the caste Hindus, and these fair minded men see the cruel injustice of it, and in an article by His Highness the Gaekwar, in The Indian Review for December, he says, "In the political world a struggle has commenced for wide self-government and greater racial equality. The same principles which impel us to ask for political justice for ourselves, should actuate us to show social justice to each other. The fact that our higher classes who have so long treated numbers of their countrymen with injustice and inhumanity, should now be coming forward to raise them to that equality, which is by nature, their right, is a sign that the wider ideals derived from our foreign education and contact with Western thought, have opened our eyes to shortcomings which have, owing to the conservative nature of our minds, so long remained unnoticed. By the sincerity of our efforts to uplift the depressed classes we shall be judged fit to achieve the objects of our national desire. The system which divides us into innumerable castes claiming to rise by minutely graduated steps from the Pariah to the Brahman is a whole tissue of injustice, splitting men, equal by nature, into divisions, high and low, based not on the standard of personal qualities but on the accident of birth."

Again he says, "Sanctity is a peculiarly Hindu idea. It is a distorted version of mental and physical purity.... It is lost by touching objects of less or no sanctity and restored by a bath or at most by a paltry unmeaning ceremony of expiation. To touch a dead animal or leather destroys sanctity so does the
touch of some animals.—The poluting power of a cat is very small, of a dog is greater, but nothing equals the palution of a Pariah (outcaste man). The degrading of a man below beasts is the culminating point of this fabric of sanctity.” He brings out very strongly the facts that it is not because the outcaste is filthy in his habits for many of them are clearly and keep their persons and their houses clean, while thousands of caste people are filthy both in their persons and their houses. So it is not because the are immoral for many of them are men of good upright lives, while hundreds of Brahmans and other caste people are degraded slaves of lust and drunkenness, are thieves and general bad characters. In like manner many “untouchables” to-day are educated and refined while thousands of Brahmam are dirty ignorant beggars who have nothing in the world but the name Brahman to trade upon and they frighten the hard working middle classes with their curses if they refuse to give them money or grain.

The whole caste system is an anomaly and if there was ever a time when it had any power for good that time is long passed and as it stands to-day it is a curse to the high castes as well as to the low castes and to the outcastes and is an anachronism which should have disappeared long ere this. If this movement goes on, as we believe it will go on, it will mean the death of the whole caste system for there is no logical stopping place short of this. There are social laws which, if left to work freely, are as sure as the law of gravitation, by which every man will find his right level in the community. There should be no artificial means of holding up men who ought to sink or of keeping down men who ought to rise.

Missions have for nearly one hundred years, been showing what can be done for the outcastes of India, and while we rejoice to see others take up the work, missions will not step aside or step back to let others do the work without them. Much as the “untouchables” need to be educated and brought into respectable society, they need salvation from sin more even than deliverance from ignorance and physical uncleanness. They need Christ and Christ alone is the hope of the 60 millions of these long depressed and oppressed and deeply wronged people.
They need to be brought into the Church of Christ where they can be developed and refined and where alone their highest capabilities can be brought out.

This is one more reason why the Church of Christ in the homelands should increase her efforts fourfold or tenfold that she may meet the present opportunity. If the Church of Christ lifts up these millions she will have them as her loving grateful children. If she leaves them to be educated and elevated socially by Hindus they will be the harder to reach a little later. We do not mean that the high castes of India need Christ less that the outcastes do, for many years experience in India has shown us that the moral need is as great among the educated as among the ignorant, as great among the rich as among the poor. We have in the gospel that which every man or woman needs and we say with Paul to the highest and most cultured of the Indians, many of whom we know and love and admire as fine specimens of sincere and earnest men, “I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth.” But if Hindus elevate these down trodden classes mentally and socially, they will naturally look to them for their spiritual elevation and that will, even if it comes through Hindus, be only because of the teaching of Christ which these Hindus have accepted and which have actuated them in all their efforts to lift them up.

An educated Hindu said the other day to a meeting of students that all the Social Reform in India to-day is but an imitation of Western civilization which is in all the best aspects of it only another word for Christianity.

It is as yet only a rude imitation but we praise God that Christ has unconsciously to many of the people of India become their Teacher and their Ideal.

We are conscious that during the last year the nature of the India Alliance has considerably changed. We have purposely published a good many articles from leading missionaries on the great problems of missions in India and China and Japan where the intellectual and social and political changes have been so rapid in the last few years. We have published some rich
spiritual articles from men and women who God has raised up as teachers of their generation of the children of God. This has left less room for the notes and letters from our own missionaries. The consequence has been that we have had warm words of approval because of the change from some who want to know not only about our own mission work, but about the work of all missions and the difficulties and problems to be met and overcome in the work. But we have also heard from some who wish to hear more of our own work and workers. There were complaints of sameness and monotony sometimes in the past. We want to edify all and so far as possible please all and we shall try for a time a middle course. We shall have fewer articles written by missionaries outside our own mission we shall try to have many shorter articles written by our own missionaries as God shall give them real messages, and we shall have more in the way of notes and news from our stations. And we are sure that if all our sixty missionaries will take it upon their hearts we shall have material enough to satisfy our friends who want to know more of our own work, and also we shall have light and enlightenment on many of the great problems of missions. We have men and women capable of writing on these important questions though it is no reflection on them to publish articles written by men and women of long experience in other missions. The Editor is throwing the burden upon his fellow-workers to fill these pages with articles and incidents of the work in their stations which shall edify and inspire to more intelligent zeal and prayer all who are workers together with us in the homeland by prayer and sympathy and financial support. Let material be sent in to be in readiness as fast as needed.
THE DIVINE COMPANIONSHIP.
(Notes of Sermon by the Bishop of Durham.)

Adare, 29th August.

Psalm. xxiii. 4. In this Psalm it is thus written "I will fear no evil, for Thou art with me." Who is not familiar with that verse from earliest days? We will take from this particular familiar Psalm one of the facts and secrets of the Christian life—the secret of the Divine Companion, and companionship with Him. The Psalmist speaks of his Shepherd in the valley of the shadow. The shadow here seems not so much of death as of blackness and shadow in the course of life. In the solemnity of the darkness the Divine Companion, my Lord and Shepherd is at my side.

It needs no train of logic to reassure the soul, for, "Thou art with me," all tenderness, shadows gather, danger is round the soul and life "Thou art with me," thus all shall be well. "Thou" Remember this is a fact for every Christian heart. It is written by the Psalmist probably 1,000 years before Christ, about the time which separated him from the coming of his great son Jesus. Jesus announced Himself "The Good Shepherd who giveth His life." He claimed to be all that the Psalm describes Jehovah to be. He assumes to Himself this mysterious and most tender title. This is the Psalm to recite to my soul when I want to remember the fact of the Divine yet human, mysterious yet understood, person who delights to be with us and who would be the companion of our hearts. The power of faith lies not in itself but in the power of the object. The way to grow is to let the power of the Word and the reality of the Lord sink into the soul.

When voyaging by an Ocean liner my faith is not because I am a brave man but because it is a great ship. Thus at the sight by faith of the Lord Jesus Christ faith becomes instinct, it becomes natural to believe, because of the supernatural greatness of Him who is beloved.

Christians become full of faith in God and faithfulness for God by steadfastly recollecting what a God we have, what a Christ, what He has done to make us trust Him. Remember thy nature is the handwork of God, made in the image of thy maker. He took our image, our God became our sacrifice and bore the burden of His own broken Law. What an abundant all sufficient reason to know Him. God of Peace, King and Lord. He stooped to the agony of the Garden, the death of the Cross that men might be clasped to His Heart and forgiven. He is no absentee Saviour. He is on the spot. "Lo I am with you all the days." His character loves the companionship of His disciples, loves
being close beside them. He spent the first day of His immortal life putting Himself beside the disciples. He spent the morning with Mary in the garden, the whole afternoon with the disciples on the road to Emmaus that He might dispel their doubts.

The evening remained, and He passed it with those who shortly before had denied Him. The Lord who loves to be at the right hand of the sinner who trusts Him. Our security is not because we feel good but because He is with us. He would have man in complete submission to God and loyal to His Love. “Lo I am with you always,” Greek: “Lo I will be with you all the days, and all the day long.” This fact of deepest tenderness must result in consecration of our conscience and will. It will shew the need to be always holy and pure in our own house as in His House, at our own table as at the Lord’s Table.

Duty becomes rest as we are never out of the companionship of the Son of God. Let this sink into our thoughts that we may hate evil and do good because of the Companion who is with us. Not one but Two “Thou art with me” who art Light and Love. I am most dear to Thee, not lovable, but Thou art Love. Why fear perpetual darkness, hard passages in life, when He is close beside me, His arms around, and His heart beating close to mine—Lord I believe, I will not fear. The reality that Christ lives and is close by me is the heart of Christian life, the central fact in the life of the true, happy Christian who talks to the Lord in simple prayer, takes Him into counsel in the simplest things in the life and use, and rises to the thought “My Lord and Saviour is near me.” Life is lighted up by the companionship of the great Companion and for death. We know little of that other life. We know that the Lord’s companionship in life will be more than realized, it securely carries us through life and the life beyond. The Lord Jesus receives my spirit as I pass through the veil to the other side. A veil, thin yet opaque, but beyond we know this, that it is “To-day with Him.” In comparing the points of a landscape we get lost, light comes and glorifies the whole. The sure point of light, the central fact for us is “To-day with Christ.” Heaven and all eternal ages are developments of that fact.

Through all material earthly joy, in service to Him, the meeting in the air, through all the heart beats at centre “For ever with the Lord” and with the believers who sleep. That we shall know them again I have no more doubt than of my own being. What makes this safe and glorious “We, with Him.” Take the message home, learn the secret given in it. The Divine Companionship makes hopeful every sorrow, safe every joy, a life perfectly natural, it leads us over untrodden ways into a life of power and peace.

The word "importunity" is a striking one in the Greek. It means "shamelessness," and is not used elsewhere in the New Testament. Is it a curious word to use about prayer? Well, what makes a man ashamed to ask a favour? Either a doubt of his friend's ability to grant it, or a consciousness that he is asking for a wrong thing, or a feeling that some unworthiness in himself will prevent his friend listening to him. Now such shame is fatal to true prayer. If we doubt God's power, or if we are asking for what we know we ought not to have, or if we feel our own unworthiness a bar to His bounty, how can we pray earnestly?

On the other hand, a conviction that God is able to do what we desire, that what we desire is according to His will, and that our very unworthiness is our claim upon His free mercy in Christ, will render us, in a sense, SHAMELESS IN OUR PERSISTENCY; that is, no sense of shame will stop us.

Truly it is a wonderful thing that Christ should have chosen such a word to indicate the fervency in prayer which He desires to see in us.


OH TO PRACTISE

"Shamelessness" in our prayers, surely it would lead us to the promise in Isa. xlvi. 11 when with a holy daring we may command that Satan be bruised under our feet not shortly, but now. Rom. xvi. 20.

F. KEHL.

KHAMGAON, BERAR
MRS. P. L. EICHER

The same routine of work is going on here as usual both in the Orphanage and Training School, with the exception of a few girls being taken out of the Training School, leaving only those who expect some day to become Mission Workers, and a few who are not quite settled about their future work, but who are likely to be of use to the Mission if given the chance awhile longer. We can perhaps tell you more about this later.

We do want these girls to settle down and be true servants of the Master and be the means of the salvation of many of their
own people. Will you pray very especially for these Training School girls, that they may let God make the very best of their lives?

The girls that we have taken out of the School, will be given other work, such as sewing, weaving, or other work about the Orphanage. They will, however, still be taught the Bible daily and given a chance to take the examinations, for no matter if they do no direct Christian work, they need to be taught in the Bible and their souls fed daily.

We are hoping to sell the farm (Bethany) as soon as possible. This will lighten the burden of the work considerably thus giving Mr. Eicher more time for the District work, which must needs suffer if he has to give so much time to the farm and out-door work.

The Catechists and Bible Women go out preaching daily, sometimes to out villages, sometimes here in Khamgaon. Mr. Eicher has been going with them as often as possible and from now on hopes to get out regularly, perhaps he can arrange to stay out several days at a time. It is difficult for him to do as other missionaries do, i.e., pitch his tent and stay out, on account of the various pressing duties to be attended to here at the Orphanage, things that cannot be neglected.

At the last Committee Meeting it was decided that three women from the School be taken on as Bible Women. One is Matron of the Orphanage, the other two are teachers. They will give as much time to Bible Work as possible, still keeping up their regular work. We appreciate them all very much, and believe they will do good service in the Master’s vineyard.

The work of the School has been very heavy of late, but I praise God for His strength and wisdom, which He so graciously imparted.

Last month the master, who had been teaching the seventh and eighth standards, left suddenly one day, without saying a word. He went to work at another place, thus leaving us alone. Since then I have been teaching as many of those classes as I could in a day, besides my two Bible classes. This I find is too much; not only for my strength but it takes the time which I should be putting in getting my Bible lessons, so as to be ready to teach them as they should be taught.

I am now arranging it so as to have a teacher for the seventh standard and will drop out the eighth for a year, or until we can get a master to teach them.

The Lord is faithful and He will not let us be tempted above that we are able.
BHUSAWAL NOTES
CHARLOTTE RUTHERFORD

BHUSAWAL is a well known junction on the Great Indian Peninsular Railway; its fine spacious station is a daily scene of busy life and arriving trains instantly create a wild rush for compartments. Alighting passengers are obliged to elbow their way through the incoming streams and the vendors crying their wares, children crying, the shrill shrieks from the engines’ whistles are hard upon tender nerves.

Many weary missionaries resort to the mission bungalow for refreshment before resuming their journey.

The population averages some sixteen thousand souls. It has its industries for the inhabitants of the place. The great railway workshop alone giving employment to five thousand men. Clang, clang from this shop yonder and the thrill whistling of the engines are all familiar sounds to us. Besides its industries it has its pleasure resorts, its artistically laid out garden, its tennis courts, its drinkings saloons, its gambling house, and its ball-room.

The English-speaking people are largely given over to worldliness. Strenuous efforts have been made to lead these precious souls, both native and English into the way of peace. Lives of faithful missionaries have been laid down in the attempt. Though their fruit doth not as yet appear, still constant reference is made in appreciative terms of their faithful preaching and holy living, “Being dead, yet speaketh.” Yonder in the little cemetery lies our beloved Mrs. Rogers resting from her labours.

Six months ago the sixteen thousand souls little dreamed that before long the grim monster death was to visit them. The Hindoo was absorbed in his idolatrous worship. His sole thought was how he could appease his inner man. The merchant was engrossed in his buying and selling and enlarging his profits and conveying it to a place of security. The foundry hands were vigorously swinging their huge hammers, and the five thousand hands thus engaged, knew not, that for many, the last stroke would be given. Suddenly without a warning the cry of “Plague,” “Plague” rang through the town.

Orders were immediately given by the authorities to leave the afflicted town. Large numbers through fear erected small huts outside the town and there expected to dwell in safety, but death followed them there and many fell its victims. Not one corner of the place was left unvisited. In three months the
mortality averaged more than nine hundred. The traders closing their shops fled in terror. People deserting their dead and even dying, fled, some to the fields, some to neighbouring towns. Whole families were swept away by this awful calamity, parents deprived of their children, and children of their parents.

One young man, a stone mason, one who was much respected by us all, fell a victim to the disease. He was present at one of our meetings in the little Native Church, a few days prior to his death. He was urged to accept Jesus as his Saviour. He had cast away his idols from his home, but would not take a bold stand for the Lord. He was prayed with earnestly by the Native Christians. The gospel was not a new story to him. He had passed through our school and had heard the gospel, was instructed in the Truth, but never yielded to it. A few days later his body was carried past our door to its burial, his wife’s the next morning, and in the evening the body of his brother also.

The place which a few months before was a scene of busy active life, had now become a desolation. Even nature had shed her beautiful foliage, as though she was mourning over the town.

While death was pervading the place, and the wailing of the mourners was heard, gaily dressed ladies were thronging the brilliantly lighted ball-room, vainly endeavouring to shake off the gloomy surroundings and fear of death.

Our little Christian flock was kept in safety in the midst of this ravenous disease, not one was afflicted.

The time for itinerating had now come, and we busily began preparations for our exodus to the jungle. Our reception in all places, save one, was good and encouraging. Some, after listening to our preaching awhile said “We will turn to God, but we will not have Jesus Christ,” and turned angrily away.

In a small village called Wakee on the very outskirts of our district, live a people whose hearts, we believe, the Lord has touched. They are exceedingly interested in the gospel. The Spirit very mightily spoke through His servants to these dear people and conviction seized hold of several of them. A few days after our visit a woman walked in eight miles to seek for us. She was a desperate soul; with tears she told how something touched her heart, as she heard the gospel preached that morning, she said, “I am miserable, I have no peace, but I must have peace, even if I am cut to pieces by my husband!” There are others in a similar condition. Will not someone stand by us in prayer that a good man and his wife be sent to live amongst them to lead and to instruct them in the way of peace? This is much upon our hearts.
Often were we asked to pray for the sick, and gladly availed ourselves of every opportunity.

Our work came to an abrupt ending owing to the outbreak of plague in the place where we were camped, and also to heavy rain which fell making country roads impassible and work had to be suspended subsequently.

Reluctantly we retired to our station from the work so dear to us. We ask our readers to very definitely pray for this particular station, Bhusawal, that God will send a mighty revival on the English-speaking community as well as on our Native people. May the Spirit of intercession be given to the Church of Christ everywhere for an ingathering of souls in dark India and in all other foreign lands.

PROGRESS OF THE GOSPEL

BY S. P. HAMILTON

THE sacred books of the Hindoos are like a quack doctor who dabbles into everything and pretends to have a specific cure for every malady. They not only deal with metaphysics but claim to be an authority on all subjects including geography and astronomy. They tell us that this earth is like a large flat dish sitting upon a huge cobra which in turn is seated upon a mammoth mud-turtle. They declare that an eclipse is caused by an out-caste or sweeper getting between the sun and our planet. His shadow of course is very defiling and therefore no Hindoo is allowed to eat until the eclipse has passed and he has had a bath. As the only way of removing this disturber of the peace is by giving gifts of grain and other things to the out-castes, so an eclipse becomes a red letter day to the latter. These things have been taught and handed down from generation to generation. But what is taking place in these days when Western ideas are being taught throughout India? Simply this, that Hinduism is beginning to totter and fall by the weight of its own foolishness and absurdities. The thoughtful and enlightened Hindoo sees very clearly that the teaching of the sacred books is untenable and not only so but many of them look upon such teaching as a real joke while others try to cover everything that appears ludicrous by showing that it was meant to teach some deeper truth than that which appears on the surface.

The Brahmans have been the religious teachers of the Hindoos, we might say, for millenniums and not only so but they have been looked upon almost as deities. This gave them great
prestige and therefore their rights were seldom if ever questioned. Priestcraft in every land has always lived and fattened itself upon the victims of ignorance and superstition. In these days of enlightenment, however, the Brahmin is losing his once boasted pre-eminence and authority and instead of living upon his fellow Hindoos as he once did, he is now obliged to resort to secular employment as others have to do. And too, the other castes are beginning to see that not only have the Brahmins for many long centuries imposed heavy burdens upon them but have stood in the way of temporal and moral progress. The result is, there is a bitter feeling of resentment against the Brahmins. Only a few days ago a school-teacher told the writer that several in Gujerat are forming themselves into a society for the one purpose of working against the Brahmins. He said their chief policy was to disparage giving them anything in the line of gifts. The question may be asked, what has been the chief factor in bringing about this reform and the gradual upheaval of these hoary systems? In reply to such a question, some would say that it was due to Western learning and civilization. While these things have no doubt had much to do in bringing about this reform, we do not believe they have been the main factors by any means. Through the preaching of the gospel and the written word, the Hindoos are beginning to see that not only is Hinduism inadequate to meet the need of the human heart but that it demoralizes its adherents. This is proved by the fact that some of the educated classes have for the past few years been trying their best to renovate the whole fabric and make it appear respectable but this will only end in failure.

India needs Christ and thousands of the most thoughtful and intelligent of her people see this and are longing for freedom to follow Him. Never has this been so apparent to us as the past three months we have spent on tour. Souls are longing to be free from the trammels of caste and enjoy the liberty we have in Christ. Wherever we have gone this year, the people have shown the greatest eagerness to hear the gospel and many of the most intelligent people informed us privately that they were reading the Word of God in their homes. In some towns men, women and children gathered and listened to the gospel for nearly two hours. These are wonderful days and we truly appreciate the privileges we have of preaching the blessed message of Calvary.

There is a keen desire for political and religious reform in the India of to-day and Satan knowing this condition of things is using his emissaries to flood the country with all sorts of trashy literature which is poisoning the very roots of social, political and moral reform.
In view of these things it is incumbent on the Church of Christ to give herself to prayer not only, that consecrated labourers may be sent to reap the already whitened harvests, but that a mighty revival may break upon this land such as India has never yet seen and sweep thousands who are now on the verge of decision into the kingdom of Christ. This is a glorious day of opportunity but linked with it, is a tremendous responsibility "and who knoweth whether thou art come to the kingdom for such a time as this."

INDIA AGAIN

We arrived in Bombay early in the morning of December 6th after an absence of a little more than two years in the homeland. During which time we travelled over a large part of the U. S. A. touching every border of that great land. In our travels we saw most of our Alliance State Workers, and we thank God for the privilege of meeting such men and women of God, it was a real inspiration to note their zeal for the spread of the gospel in all heathen lands, and to see so much of real sacrifice and love for the work.

A volume of prayer is ascending daily to the throne of grace on our behalf and for the free course of the Word of God among the people. We had the privilege of speaking on "India's Needs" in many churches and missions of different denominations, and all through the land despite the worldliness and lukewarmness which has crept into so many churches, even in those churches where Christian Science, Theosophy and Vedantism are not tolerated, we found many who love and have the foreign work upon their hearts.

We have returned to the work feeling that we cannot appreciate too much the love, prayer and sympathy of the dear ones at home who are so nobly standing by the stuff while others are out in the "regions beyond."

We should like to mention many of our home workers by name whose lives and labours have been a blessing and inspiration to us, but they are so many that we cannot do it, but we must say, that, in all our travels we never found anywhere zeal for the foreign work seem to stand out so clearly and definitely as did that of our Alliance workers, we are not casting reflections upon any other work or workers, for there are noble men and women in every denomination, but we are stating things as they appeared to us.
We stayed for a couple of days in Bombay and were heartily welcomed back by Brother and Sister Fuller who were in the home.

On our way to Akola, Berar we stopped off at Chalisgaon Khandesh for a day to visit Brother and Sister Auernheimer who are in charge of that station.

On reaching the Akola station we were met by a large delegation of our Native Christians who almost literally buried us in garlands of beautiful flowers in order to show us a little expression of their love, it did our hearts good to see so many of them looking well and happy. We were driven at once out to our Christian village (Santa Barbara) and there two receptions had been arranged for us by our Native Christians and after a little speech of welcome by one of our young men we were here also again garlanded with flowers and after a few words of appreciation from the writer we shook hands with them all and dismissed them to their homes.

We stayed two months in Akola while Brother and Sister Lapp went out into the district for a short tour.

And then we packed up our goods and sent them on to this place, where we take up the work which was carried on so faithfully for a number of years by dear Brother and Sister Erickson assisted by Misses Case and Holmes. Brother Erickson was called home to his final reward about three years ago, the work has since been carried on by Mrs. Erickson assisted by the above mentioned ladies and also by Brother and Sister Carner who are now home on furlough. Miss Holmes gives nearly all of her time to the women of the city to whom she goes almost every day in the year, her hands are full and she has more open doors than she can fill. Mrs. Erickson and Miss Case are now going away for a much needed rest. They will not most likely return to this station to which they have given so many years of faithful service.

And now first a few words about Amraoti. Amraoti is the capital of Berar, and is one of the very few walled cities of the Province, it contains a population of about 30,000, consisting of all classes and castes of Hindoos, Mohamedans and Parsees. There is also a Roman Catholic mission with a convent and the Sisters go out into the city and do school and Medical work amongst the people. And last and perhaps the least numerically is a little handful of Christians belonging to the Alliance.

Besides the city there is a country containing about 300 towns and villages, without any Christian workers whatever with the exception of our town in which we have a native preacher, so you can understand how dark and needy is the field.
The city as I have said is a walled city and it is peopled with a class of people steeped in idolatry, Theosophy and superstition and walled around with haughty arrogant pride. High School, Training Colleges, High Courts have long been held in this city and so there are many rich educated and influential Brahman or High caste men. And yet they need the gospel just as much, if not more, (if it is possible) than the poor ignorant low caste men. Yea they all need the gospel of Jesus Christ to set them free from sin and its power; nothing but the Word of God spoken in demonstration of the spirit and of power, backed up by a holy life, will have any influence whatever on these people. So we want all of our friends at home to stand by us in earnest prayer that the mighty arm of our God shall reach down and pick up men and women out of the mire and clay and set them upon the "Rock of Ages." Pray also that the little band of native Christians may be out and out for God and that they may see the privilege as well as the DUTY of giving the gospel to their own people, "freely ye have received freely give." We have a nice bungalow and compound with a well half dug and $150 would finish it up beautifully. And then we shall not be dependent upon others for drinking water. We shall be pleased to hear from any one if the Lord lays this need upon their hearts either to help in part or to finish it all. We want to thank our home friends for all their kindness to us while we were at home. We will tell a little more about our trip back in some future article.

Your Brother and Sister in Christ

WM. AND MARY MOYSER,
Amraoti, Berar, C. P.

ARE WE PREACHING THE GOSPEL?

"What God hath joined together let not man put asunder."

In Matt. iv. 23 We read "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people," and in John 10: 38. He appeals to these works as the proof that God dwelt in Him and as a reason why His words should be believed.

In Luke ix. when He gives the disciples their first commission and sends them forth, it is to do these two things "to
preach the kingdom of God, and to heal the sick” and in verse 6 we read that they took His words literally “and went through the towns, preaching the gospel, and healing everywhere.”

In chapter 10 when the seventy are sent forth, among many other instructions we find in verses 8 and 9 “And into whatsoever city ye enter, and they receive you, eat such things as are set before you and heal the sick that are therein, and say unto them, “The kingdom of God is come nigh unto you.” In verse 17 we find them returning and reporting to the Master with joy that even the demons were subject unto them through His Name.

He then extends their authority giving them power “to tread on serpents and scorpions and over all the power of the enemy,” adding the promise “and nothing shall by any means hurt you.” In Mark xvi. 17 and 18 we find this power given or promised “to them that believe.”

In the book of Acts, whether we turn to the ministry of Peter, Phillip or Paul the same truth confronts us, that “preaching the gospel and healing the sick” were inseparably connect-ed, the healing power seemingly being the outward and visible sign illustrating the “new life” which the gospel was to bring to the bodies as well as the souls of men. In Acts xiv. 6 to 10 we read that Paul and Barnabas fled to Lystra and Derbe “there they preached the gospel.” How they preached or what they said we are not told, but, as a result of their “preaching the gospel” “a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who had never walked heard Paul speak” and so manifested the faith for healing be-gotten in him by the Apostle’s preaching, that Paul noticed it and “said with a loud voice,” stand upright on thy feet. “And he leaped and walked.” This seems to have been the first time the gospel was preached in that idolatrous city. How few, in our day, are the instances in which preaching the gospel has called forth the faith for bodily healing in any hearer and yet we expect it to produce faith for the salvation of the soul.

May we not say that one, and perhaps the principal, reason for the meagreness of results which follow the preaching of the gospel in every land to-day is the separation of these two things which God has always joined together throughout His Holy Word, and in the work of the founders of His Church on earth.

The following, from Sewell’s History of the Early Church is specially applicable in connection with this subject:—“Who does not know how slow, how disheartening, how full of failure, is the work of the Christian Missionary now,—though sent forth with all the advantages of learning and civilization,—when he is called upon to battle with the prejudices of an ignorant
and barbarous people? He may, indeed, be followed and res-
pected, and admired; he may be looked upon as a being of a
higher sphere; he will find men willing to submit themselves to
him, to be governed by him and to learn from him; but how
few he can persuade to worship with him.

"Only by slow degrees, by gaining their affections, watching
for opportunities, working upon them through their children,
can the minds of those brought up in heathen superstition be
opened to receive the truths of the gospel. The real work is
done by teaching the little ones, who have no knowledge of any
other faith; and even with them it is a task of great difficulty,
surrounded as they are by evil example, and with all the in-
fluence of their nearest and dearest relations leading them astray.

"Human nature was not different in the time of the Apostles
from what it is now. The opposition to Christianity was not
less, rather it was far greater, for the preachers were for the most
part humble fishermen of Galilee while the hearers were amongst
the enlightened citizens of the mightiest empire the world has
ever known. If an English missionary finds the conversion of a
Hindu so difficult, how did the followers of the crucified Jesus
of Nazareth number so many converts throughout the Roman
world? Many answers may be given to this question but they
all relate to the progress of Christianity in after years. When
we look at its first triumph there can he but one reply, found
in the prayer of the small company of faithful disciples met
together when the anger of the chief priests had followed the
healing of the lame man laid at the gate of the Temple 'And
now, Lord, behold their threatenings and grant unto thy ser-
vants, that with all boldness they may speak thy word. By
stretching forth Thine Hand to heal: and that signs and won-
ders may be done by the Name of Thy Holy Child Jesus.' If
there had been no signs and wonders, divine interposition, Chris-
tianity, though the purest, holiest religion the world has ever
known, would have had the same slow progress then as it has
now."

Can any missionary who thinks at all on this subject fail
to see what a difference it would make in his work to see even a
few cases of Divine healing in the cities and towns where he is
called to preach the gospel. If the admitted results of medical
missions are great would not the results of this working be as
correspondingly greater as the Divine is greater than the human?

This little paper is written in the hope that even if only a
few are stirred up to seek for the "signs following" in their
work, that many more may be led honestly to enquire what is
their Lord's will in this matter.

W. RAMSEY.
CHRISTMAS AT ASHAPUR

BY MARGARET ARMSON

As the great event of the year amongst native Christians, namely Christmas, drew near there was much prayer and thought amongst the missionaries in Ahmedabad as to what should be done—how should we celebrate the joyous season amongst our people in Ashapur and the boys who work in the mills and work-shops in Ahmedabad.

As this is the first year the Christians in Ashapur, both married and single, also the single boys in Ahmedabad have been earning a living for themselves independent of the mission, we did not know exactly how to act having no precedent to follow, and knowing what we did this year would be taken as a precedent for future seasons, when we, or may be whoever else, at another time might have this matter in hand would be told “Armson Saheb did this way”—therefore implying “you ought to do the same.”

We wished to show our love and goodwill to our Indian brothers and sisters, and at the same time to avoid anything that would injure the spirit of self-reliance and dependence on God instead of on the missionary—this spirit which has so often made our hearts glad within us during the last twelve months.

Finally we felt clear to invite all the single boys from Ahmedabad to join us at Ashapur, a Xmas feast being given to the single boys only. The married people contributed their share of expenses. We felt the married people have homes, they could have rejoicings there if they wished.

The single boys cannot be said to have a home, they have a place to eat and sleep in. Meanwhile Mr. Andrew’s had returned before we had decided anything. He kindly invited all the boys to Dholka so it was left for them to choose. Some of those in Ahmedabad went to Dholka, which they regard as their own village, their “home town.” The rest joined us at Ashapur.

When we arrived on Xmas Eve we found everyone in gay spirits; next morning we all drank tea and ate bread together, thus following a time-honoured custom in Dholka on Xmas morning. After that a short meeting at which all the native Christians appear in holiday attire, those married within the year clad in their wedding garments, and very nice the young brides looked in their white or light coloured dresses with a pretty gay coloured border.

After the meeting we separated to gather again about 5-30 in the evening for the great feast of the day, consisting of curry and rice, jellabies (Indian sweetmeats) and guavas.
At the close of the feast the headman of the village said, "This is day of rejoicing over the birth of Jesus Christ, let us sing," "There is not a friend like the lowly Jesus" when the song was finished he called on all to shout "Victory to the Name of Jesus" which they did right heartily.

Thus ended Xmas Day in Ashapur.

Every one seemed glad and happy but there was a shadow over all as we remembered that our dear friends, the true loyal friends of Ashapur, Mr. and Mrs. Walter Turnbull, were with us last year. Just before had come the sad news of her passing onward to the Better Land. Sad for us who are left behind for her gain is indeed our loss.

It was a shadow which sanctified the day and made it more hallowed. Not in vain did she spend the last fifteen months of her life in India amongst us here in Gujerat.

The women remember her farewell words to them, spoken the morning she left Ashapur for the last time—to speak kindly words, to do helpful deeds, that as the women were so would the rest of the village be.

The boys who came from Ahmedabad with the exception of one could not get off duty till two in the afternoon.

After that they walked over five miles, reaching Ashapur about five o'clock in the evening.

Some of these boys were never counted amongst the good boys in Dholka.

Now they are out in the world and find what a cold hard place it is, not like the sheltering orphanage, they appreciate, as they never did there, the kindness that has been shown to them.

As the missionaries visit them from time to time, they gladly welcome them, and different ones take part in the informal prayer meeting which usually closes the visit if on a week night. Regular Sunday services are held also, at which most of the people are present when possible.

Just before Xmas one boy was taken ill and died after two days illness.

His comrades got everything ready for his funeral.

Knowing that most of the missionaries were out touring in the district they were ready with Bible and hymnbook for a service if no missionary could have been present to conduct one.

Fortunately Miss Fraser and a native preacher were able to attend.

We do not feel that the city life is the best for these boys and are looking to the Lord to send in funds to start those who wish to be farmers on the land.

We can only "advance on our knees."
We praise God that He is hearing and answering and some money has come in for this special purpose.

We ask you to join us in prayer, that God will open the way for each boy to be on the land, whom it is His will should be there. Pray that God will keep those true who are Christian and enable them to keep their lamps so brightly burning that the heathen around them may realize the great difference between their lives and that of the Christians, and may seek to know the cause. Pray that those who are Christians in name only may grow so weary and heart sick, that they will gladly give themselves to Jesus who waits to welcome them.

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**THE WOHTA FAIR**

**BY F. H. BACK**

*Dholka Jan. 17, 1910.*

Each year at the time of the full moon in November a great multitude of people gather in a, said to be, religious fair at a place called Wohta, about eight miles from Dholka, on the banks of the Sabarmati river. From year to year about 125,000 to 200,000 people assemble, to bathe in the river and to make offerings to their gods.

It is said that the origin of this fair is as follows.

Many years ago there were two families living in Dholka. In one family there were five sons and in the other there was the large number of one hundred sons. The five sons of the one family together had one wife, and one of the sons in the large family insulted this wife, and desired to see her alone, upon this the woman informed her husbands. One of them, Bhim by name, told the woman to inform the man that she would meet him at a certain place at a certain time, and Bhim himself would hide near by. But at the time appointed, instead of the wife going, Bhim himself dressed in his wife's clothes, appeared on the spot, and the other man thinking him to be the woman approached him and Bhim being a very large and strong man, threw his arms around the man and hugged him to death. He then dug a grave and buried the body, and set up a post with this inscription on it, "I killed him." As people passed by they saw this post and read the inscription. The body was then taken out, and was to be burned according to the religious custom, with (cham) i.e., dried cow manure cakes, thinking that in thus burning him
his spirit would go to heaven. It was decided that Bhim of the one family, and the remaining 99 sons of the other family were to perform the ceremony of (shrad) or the cremation of the dead body. They all gathered at the place which was near Wohta by the river, and the 99 sons were to gather the cowdung cakes while Bhim was to burn the body. The men came up one by one with a load of cakes and Bhim with his immense strength seized each one as he came and threw him together with the cakes, on to the funeral pile. He continued this till he came to the 99th man, who was a large strong man, and he resisted Bhim, but Bhim caught him and in the fight caught the man by the tongue and pulled it out by the roots. The man then wrested himself from Bhim's hands and ran to Dholka, but having no tongue he was unable to tell the people what had taken place but soon Bhim appeared, and explained the matter to suit his case. From this time on, people began to go to Wohta each year, on account of what had taken place, and the number kept on increasing till it has reached the numbers mentioned above.

On account of the multitudes who gather here, it affords a great opportunity for Christian work, in preaching and selling portions of Scripture and tracts.

At the last fair which was in November 1909, Bro. Armson, a few Native preachers and the writer pitched their tents on the grounds, and began a crusade. We had many prosperous times of preaching, and sold quite a large number of Scripture portions. Many times we had large crowds of people listening to the gospel story with much interest. Some opposed but much seed was sown, and we trust that the Lord will get much glory from what was done.

The place where the Fair is held is also held to be of much religious value because of the fact that here the waters of seven rivers merge into one, and therefore has the greater power to carry the spirits of the dead to heaven. It is thought to possess in a small measure the power or virtue that the Ganges river is supposed to possess.

Another saying is that years ago, the water in the river, at midnight, the night of the full moon, turned to milk and that the leaves of a tree on the bank turned to gold, at the same time. Some people are still foolish enough to believe that this still occurs.

There is a temple built on the river's bank, around which a large number of priests, that is religious Aecetics, gather and camp under their umbrella shaped tents, or with no tent at all, camp out in the open field. In the day time these priests receive gifts from the people, and in turn put a mark
with red keel on the forehead of each devotee. These priests also do different things to draw the attention of the people, to show them how much they are suffering in order to get to heaven. One man was sitting on a lot of spikes that were driven into a board. The spikes though, were not very sharp. Another priest had buried his head in the sand, but he had carefully placed a cloth near him to receive the money that the people might give him because he was doing this penance.

At evening each day while the fair lasts they sacrifice 50 pounds of ghee (clarified butter) and numberless coconuts. In the evening of the full moon, hundreds of little vessels made of leaves and filled with ghee, in which is a lighted wick, are put into the river, and set a float, thus lighting up the river for some distance.

Many of those who have lost friends, bring one or two small pieces of the bones of the body of their dead to put them into the river thinking that thereby the future of the dead ones will be bettered.

As one thinks of these things one sees how awful the darkness of this land still is, what terrible blindness and superstition exist. This is only one place in all India among the hundreds, where millions of people go to wash away their sins, and to worship before the idols of wood and stone. Many of the people go for pleasure for there are circuses, small theaters, swings, merry-go-round, and other places of amusement on the grounds, but many really go to worship and to perform sacrifices, really thinking that they will get spiritual benefit.

To those who may read these lines may we not make the request to pray much that the awful darkness that still hangs over India with its millions may soon be dispelled, and these precious souls for whom Jesus died behold "the great light" spoken of in Mathew iv. 16. Truly they are in an awful darkness, and are groping for the light.

Will you not, therefore do all in your power to bring to them the light of life, and give them a hope of eternal glory, in the presence of the Lord.

"Millions, millions in dark India
Groping for a ray of light,
Going here and there and yonder,
But their eyes see naught but night.
O Christian, in the joy and splendour
And the glory of that light,
Will you not ray much and sacrifice
To dispel that awful night."
ITEMS.

We are glad to say that Mrs. Erickson is so much better that when we last heard she had left Amrathi and had reached Ellichpur on her way to Chikalda, where she is going for a complete rest. She has spent two years on the plains during the hot season and it completely exhausted her. Experience, and some very sad ones, has shown us that it is not economy for people to spend two or more hot seasons on the plains.

Mr. Ramsey has had a severe attack of erysipelas his face being very much swollen. We hear that he is better but not yet out of danger and we hope that he will be quite well before this reaches our readers.

Mr. and Mrs. Fuller have met a great sorrow in the death of a little son who died just before he was born. There were serious complications and the little life went out before he could be saved. The mother has been wonderfully lifted above the sorrow and, in spite of very serious symptoms at first, God has heard prayer and she is doing remarkably well and we thank Him for her life spared.

This number of the India Alliance is made up almost entirely of contributions from our own people which will be read with interest by all our friends. The touring season is still going on and we hope our friends will pray much for the seed sown and watered in thousands of hearts.
List of Alliance Missionaries.

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AKOLA
Mr. & Mrs. R.S.M. Stanley
Mr. & Mrs. O. Lapp
Miss A. H. Delaney
Miss K. P. Williams

AMRAOTI
Mr. & Mrs. Wm. Moyser
Mrs. V. Erickson
Miss L. J. Holmes, Miss E. Case

BULDANA
Mr. & Mrs. O. Dinhum

CHANDUR
Mr. & Mrs. W. Ramsey
Mrs. I. Moodie

BARYAPUR

KHAMGAON
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Mr. & Mrs. P. Eicher
Miss B. Eicher
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