# The India Alliance

The Organ of The Christian & Missionary Alliance in India.

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"OCCUPY TILL I COME."

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Christian and Missionary Alliance.

HEADQUARTERS—690, EIGHTH AVE., NEW YORK.

CABLE ADDRESS—PAROUSIA, NEW YORK

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HEADQUARTERS FOR INDIA—ALLIANCE MISSION, AKOLA, BERAR.

CABLE ADDRESS—PAROUSIA, BOMBAY.

REV. M. B. FULLER,—Chairman of Executive Committee and Treasurer.

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 of Christ Himself and the Holy Spirit in the believer.—Healing and health for the body of the believer by simple faith in Jesus who "Himself took our infirmities and bore 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 labourers 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.

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, Akola, Berar, or direct to the person for whom it is intended, or to the Assistant Treasurer, Miss Blanche Conger, Kaira, Gujarat. Unless otherwise designated, donations will be put into the general fund.

All donations for the personal use of missionaries, whether sent to the Treasurer, New York, or direct to the field, should be marked "for personal use," otherwise they will be placed in the General Fund.

Special day of prayer, last Friday of each month.
"It is God: His love looks mighty,
But is mightier than it seems:
'Tis our Father: and His fondness
Goes far out beyond our dreams.

For the love of God is broader
Than the measures of man's mind,
And the Heart of the Eternal
Is most wonderfully kind."

EDITORIAL NOTES

In the 15th chapter of St. John's Gospel, Christ takes the parable of the vine which the Holy Spirit through Isaiah and the prophets had applied to the house of Israel, and applies it to Himself in His relation to the individuals composing the Christian Church.

In both Old and New Testaments, God is represented as seeking fruit, and as having done all that it was possible for the husbandman to do to cause the vine to produce it; but now comes a difference. Israel as the Vine is represented as having "brought forth fruit unto himself," and in another place, as having "brought forth wild grapes," therefore the vine itself is rejected as having become corrupt.

In the New Testament parable, the vine cannot become corrupt, as it is a figure of Christ Himself, but we are warned
that branches may have to be removed because of their unfruitfulness. God is dealing with every individual branch, with the fruitful, that they may bring forth more fruit, and taking away the unfruitful, that men may gather and burn them for they are useless; none is over-looked, all must submit to the purging process or be "taken away."

With regard to fruitfulness, we find it linked with prayer and love. Verse 7 reads—"If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." That this mention of prayer here does not indicate a change of subject but is purposely placed in this connection is shown by the following verse, "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples;" thus indicating that the "much fruit" is the result, not of working, but of asking. In these days we are prone to forget that the fruit of the Spirit cannot be produced by the activity of the flesh, by improved methods of work, by superior organization, or by what the world calls efficiency; but by abiding in Christ and loving one another. Verses 10-12 teach us that abiding in Christ means abiding in His love, and that even as He loved us, so we are to love one another.

How deeply this teaching, and the example of our Lord impressed itself upon the heart of at least one of His hearers, we may judge from the many emphatic references to the subject in St. John's Epistles.—"Beloved let us love one another: for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God; for God is love.—Beloved, if God so loved us, we ought also to love one another.—If we love one another, God dwelleth in us, and his love is perfected in us." I John iv 7 to 12. Our love to man then, is the measure of our love to God, and also the measure of His indwelling in us. How great our shortcoming when our love to God, and His indwelling in us is measured by this standard, and not by that of outward profession. There are many who love their personal friends, some little clique who think as they do, or those who are kindly disposed towards them and help
them; this may be our love, but it is not the love of God shed abroad in our hearts by the Holy Ghost, and the Master may well ask the question. "If ye love them that love you, what reward have ye? Do not even the publicans the same?"

In speaking of these three things, fruitfulness, prayer, and love, and thus linking them together, Jesus tells us His object in doing so "These things have I spoken unto you, that my joy may remain in you, and that your joy may be full." Verse 11. Is not this what makes the true missionary,—abiding in Christ, a heart full of his love for God and man, and the all-filling, overflowing joy of the Holy Ghost.

**OUR CHAIRMAN'S ILLNESS.**

SOME time ago a cablegram was sent to the Home Board requesting prayer for our beloved chairman, Rev. M. B. Fuller, whose condition at that time was quite serious. He has served the mission long and well, being ever ready to help and shield others, and never thinking, much less murmuring or complaining of the added burdens this often brought on himself. Many are willing and ready to help others when they can do so at no trouble and expense to themselves, but Mr. Fuller is one who shrinks from no burden, either of work or of censure, if it lightens the load for some one else.

There are missionaries in the Alliance to-day, who gladly acknowledge that when they came to the field twenty to twenty-five years ago, Mr. Fuller took them to his heart and guided their steps in this, to them, strange land, as lovingly and thoughtfully as if he had been their father; and some of these older missionaries can bear testimony to the fact that there have been times when by his wisdom and experience, tact and forbearance, he has saved the mission from going to pieces. May he long be spared to us and to India.

It was absolutely necessary for him to go away with his wife and daughter for rest and change. It was with sinking hearts we saw him carried out to the car, but he stood the journey better than was expected.

A card recently received from Miss Fuller says, "Father is steadily gaining, he is getting more sleep, and is actually getting a little hungry." He has just had a lot of chicken broth and two cream crackers, the largest quantity he has eaten in many weeks." So the crisis seems to be passed and his condition improving, for which we praise the Lord. Keep on praying.
EDUCATED INDIANS IN MISSION SERVICE.

THE May number of the Baptist Missionary Review contains a very interesting article on "Educated Indians in the South Indian Baptist Mission."

With reference to the way in which some of the missionaries obtained their education, working their way through High School and College, and urging that Indian Christian young men follow their example; the writer says,—

"Let us see how American boys get their education. In the United States there is an average of 150 high schools for every million people; in India 5. Also for every million people in America 15,095 are now in attendance in high schools; in India 550. Approximately, therefore, the American boy has 25 times as good a chance to get a high school education as an Indian boy. Secondly, the high schools in America are absolutely free, and in some of them even books and laboratory materials are provided free; but in India tuition fees are charged approximately equal, month by month, to a man's wages. Considering this together with the dire poverty of the masses of India, we can scarcely estimate how much harder it is for a boy in India to get his high school education than in America.

Apart altogether from the question of the paucity of high schools, and the high rate of fees charged, the Indian boy who would work his way through high school has still another difficulty to contend with, that is apparently not understood by some missionaries. In America living is higher than in India yet the scale of wages for ordinary unskilled labour is such that a boy can earn enough for his food by working about one-and-a-half to two hours daily. An Indian boy, if he worked a full day at unskilled labour, could not earn more than three annas, and that would all be required for good substantial food. The American boy can earn his food by doing odd jobs after school hours. He can wash windows, mow lawns, scrub floors, sweep, wait on tables, shovel snow, and do a hundred different things, all of which pay well. Where can an Indian boy get any such remunerative employment? Missionaries in charge of boarding schools have sometimes worried till their hair was gray, trying to find something to do for their boys. I speak from much practical experience along this line, and I do not hesitate to say that it is not possible to furnish a boy in India work enough of a kind that he can do whereby he can earn his keep and still have any time left for schooling.

From the above it is plain that it is unfair to compare the
Indian boy with the American boy with reference to his willingness to work his way through high school. If we consider their advantages and disadvantages, I think the Indian boy will often compare favourably with the American boy in industry, devotion to his studies, seriousness, skill and intelligence. What has been said about the poverty of the Indian boy in general may be said with enforced emphasis about the Indian Christian boy. In a country where nearly everybody is poor, the Christian is the poorest of the poor. Realizing the magnificent chance that American boys and girls do have, and the pitiful poverty and oppression to which the multitudes in India have been subject up to this time, let us be generous in trying to give to Indian boys and girls and to Indian men and women not only some of the crumbs from our table, but whole loaves and platters full of the choicest gifts of God.

HOME SURROUNDINGS...

Most of our Christian young men come from the lower castes and outcasts, the "untouchables" of Hinduism, whose forefathers for many generations were sunk in ignorance, degradation and superstition out of which it was impossible for them to raise themselves by their own efforts so long as they remained in their own religion, for they were prohibited by Hindu law from obtaining an education, both the scholar and teacher being subject to heavy penalties. Though this law is no longer in force and in some places Hindus, to prevent these lower castes from becoming Christians, are copying the example of the missionaries and establishing schools for them, yet the progress of education among this class is up-hill work all the way. In many cases the first step is to get the parents to see the necessity of educating their children at all. Most of them find it less trouble, being uneducated themselves, to just let the children play around like little animals until the work-age is reached, that is until they are old enough to gather sticks or dried cow-dung for the family fire, or earn a few cents by weeding in a field for some farmer. This pitiful sum, in addition to the school fees and cost of books, though so small in our eyes, has prevented many a bright Indian boy from obtaining an education which would have fitted him for a useful career in after life.

Let us glance now at the houses in which these boys live. Mud walls, low doors, grass or tiled roofs, and no windows. Only the one dark room as eating, sleeping and living room for the whole family. Is it any wonder that there is no word for
“home” in the language, and that “home,” in the sense in which we use the word, is unknown. Outside, squalor, filth, naked children and hungry dogs, so that the Mahar wada or low-caste portion of a village, has become a bye-word for these things. What chance has a boy for study amid such surroundings?

As the boys grow up and are employed weeding in the gardens or fields, or working for others in any capacity, they expect to steal almost as much, or perhaps more, to supplement their wages, than what they have agreed to accept as payment for their work; so that when work is proposed to them they look not so much at the amount of the wages offered as at what they expect to make “on the side,” that is, by stealing it. The writer has known men who were offered more than double their nominal wages where they would not have a chance to steal, but the offer was declined, the men frankly saying they were making more than that where they were.

WHEN A YOUNG MAN BECOMES A CHRISTIAN.

He is expected to “renounce the hidden things of dishonesty” and live on an entirely different plane. Regarding this change, let us again quote from The Review:—

“It is true that the Christian young man usually establishes a home of his own soon after he obtains employment, at least as soon as he marries. Living with his parents, even if possible, would not help him any, for they are too poor to be able to help him. And yet, notwithstanding this extreme poverty among the Christians of India, there exists among them a great, but pardonable desire for improvement both in material comforts and in culture. It is true that the people that surround them are often poor, ill-fed, meanly clad, or not clothed at all; their homes are hovels, built of mud, with grass roofs, a single room accommodating a whole family; parents, grown up children, babies, and frequently cows, pigs, and chickens as well. They toil hard through long hours, and know nothing of books, music or pictures. And some missionaries would fain have the educated Indian teacher or preacher have an income not above the average of his congregation! To me it is highly praiseworthy that he should have a desire for better things, better and more roomy houses, decent clothes, books, instruments of music, and education for his children.

I know some missionaries do not want to compare the educated Indian Christian with themselves. “We have been brought up different. We could all have it so much better if we had stayed at home! We have sacrificed so much!” Now I do not:
wish any missionary to have less than he has. I think he needs all and probably deserves all that he gets. We need the comfortable homes, good food, and the culture; and all these things are some of the choicest fruits of our Christian civilization. But I for one shall not be satisfied until every Christian man and woman in India has an equal share with us in God's bounty. They are human as well as we. They have cravings, mental, spiritual, and bodily, which seek fulfilment in better conditions of living. To this I know there is only one answer among those who take issue with me. "Yes, let them rise to higher planes of living; but let it be by their own industry and effort. Let it not be doled out to them by a paternal mission."

In the first place, let me reply that I am not sure that the word of John the Baptist does not apply in this case. "He that hath two coats let him impart to him that hath none, and he that hath meat let him do likewise."

However, taking the lower view, that these people should rise by their own exertion, even then I would ask: Are they not doing this? Christians demand more, we are paying more, for their services than for non-Christians. Now we are not doing this entirely out of the goodness of our hearts. No, it must be that after all, the educated Christian commands a higher price in the market, and I am glad of it. Everywhere in South India, in Government or in secular employ, frequently even in schools or other concerns managed by non-Christians, an educated Christian can get a higher salary than a non-Christian. Let the explanation be what it may, whether he is more to be trusted, whether he is more efficient, whether he has some quality of grit or gumption not possessed by his non-Christian competitor, we find that there is a fine demand for his services. Thank God for this! Let the Indian Christian thank God for it. My observation is that he does do that. But then does he not owe this position largely, if not wholly to the mission that educated him? Yes, and No. Let us be longsighted, not short-sighted! Short-sightedness says: These people owe the mission for their education and improvement; now without seeking in any way to rise for themselves, they should give their services (on a non-commercial basis) unstintedly for the cause of the mission. Long-sightedness says: See how we have helped these people. Let us now encourage them all we can, and let us help many more like them. Their very existence will be our glory and reward.

We are convinced that our position in India is not a permanent one, and we are all working toward the one goal,
when our presence there will be no longer necessary. Our greatest triumph will be the final establishment of an Indian Christian church entirely independent of foreign missionaries and foreign control. The words of John the Baptist in reference to Jesus are an apt expression of the feeling of every foreign missionary with reference to the Indian Christian: “He must increase and I must decrease.” The trouble with many of us is that we hold this up before ourselves as a future far distant ideal, rather than as an everyday rule of life to be brought into practice at this very time.

THE SIN OF PRAYERLESSNESS.

“GOD forbid that I should sin against the Lord in ceasing to pray for you.” 1 Samuel 12: 23.

How few of us have placed prayerlessness among our possible sins! And how even fewer have placed the omission to pray for others in the blacklist of sins against the holy Lord! We have called it thoughtlessness, or negligence, or even apathy, but we have not called it sin. But how this word sin, as used in this unfamiliar relationship, broadens and deepens the ministry and obligation of prayer!

My needy brother has a right to my prayers. They are to be regarded as part of his capital strength. They constitute a part of the forces which were purposed to make him victorious in all the battle of life. My prayers for him are part of his army. I control some of his vital equipment. Without my cooperation in prayer he is weakened and maimed. If I refuse him my prayers I deprive him of so much of his heritage. I defraud him. I wrong him in a far more deadly manner than if I refused to pay a material debt. I disclaim my spiritual debts, and he is impoverished in the central resources of the soul. I help him into moral bankruptcy by depriving him of his sacred dues. Thus do I wrong my brother, and thus do I sin against God.

All this, I say, is a very lofty conception of the obligation of prayer. It is something we owe to others, and if we refuse to pay we leave them poor indeed. On the other hand, how uplifting is the conception that by my prayers I am increasing a man’s moral capital! I am helping him to mobilize his spiritual forces. I am sending him army corps to enable him to meet his enemy at the gate and overthrow him. I may share in his warfare, and I may rejoice and glory in his triumph.—Rev. J. H. Jowett, in “The British Weekly.”
OUR MUTUAL STEWARDSHIP;

Clava Bjoland.

As believers in the same Lord and Master, whether we are in the homeland or on the foreign field, there is one task which we have in common, and in which every true follower of Christ is not only privileged, but commanded, to have a distinctive share. In the minds of many the term "Christian service" is limited to the work of the preacher, evangelist or teacher only; this, if true, would exclude most of us from the joy of serving, but as we look into God's Word we find that to each of us He has committed a definite stewardship, the carrying out of which is conditioned upon the "Follow me" spoken to the disciples of old. We know what these words of the Master wrought in and through the lives of that little band of workers, and how they set about the work of winning souls with a purpose and zeal which ever has been a source of inspiration to their successors.

There is no greater work in the world than the work of soul-winning, and there is none which affords sweeter joy than that of personally leading a soul to Christ. Neither is there any form of Christian activity which offers so wide a field of opportunity, for the work is open to all His disciples irrespective of creed, position, education or training. Only a few are called to be great leaders, but every person who has been regenerated by the Spirit of God is called to give testimony to the saving power of Jesus Christ, and to do his utmost to lead others into the life in Him Who is this world's only Hope. Not all of us can be great preachers or teachers, but every Christian has the supreme privilege of going to the individual who is without Christ and without hope, with the message of Light and Life.

If we have received a real vision of Christ and Calvary, this service cannot be viewed in the light of a mere duty, but as a precious gift from God which not only makes it possible for us to bring true joy and peace into the lives of others, but which also develops our own spiritual life and deepens our joy in Christ. A self-centred life is never a happy life, and the Christian who lives unto himself in the sense that he makes no efforts to rescue the perishing souls round about him from sin and death, suffers great spiritual loss and does not come into possession of all the happiness that God intended for him.

Is There Such a Lack in Your Life?

If so, go and tell the one who is wandering away from God about Jesus, and see what enrichment it will bring into your
own life. It may be that this work awaits us in the quiet of our own homes, among our friends, in the city slums, out in the highways and byways of our homeland, or among the multitudes in heathen countries, but wherever we may be placed, let us not forget that we are accountable to God for others. Had it not been for someone who took a personal interest in our soul's welfare, and seeing his or her responsibility, as well as opportunity, became instrumental in leading us to Christ, many of us perhaps would now be far from God.

As we look out upon the blood-drenched battle-fields of the world to-day, we realize in some measure the unflinching purpose and determination to conquer for king and country at any cost. As soldiers of the Cross of Christ, we are engaged in the far more weighty conflict against the powers of darkness for the conquest of precious souls. What does it mean to us as individuals? What are we sacrificing in order that the enemy may be defeated, sinners liberated from the bondage of the adversary, and redeemed from eternal woe unto eternal life? Do our devotion to our King and Lord, and our passion for saving the lost, stand the light of comparison with the spirit of earnestness and loyalty displayed by the soldiers in yonder trenches, whose commission is not to save, but to destroy?

He who would become an efficient soul-winner must know something of the constraining love of Christ, as well as something of the spirit which burned in the heart of that ardent "fisher of men," the Apostle Paul, and which caused him to say, "I am made all things to all men that I might by all means save some." He gladly set aside everything that might make less effective his efforts to bring Christ into the lives of others. To-day, if we would be aggressive and successful personal workers we must be willing to lay aside the many minor things that would claim our time and attention and keep us from performing our first and highest service, thus robbing God of souls. The great pioneer missionary to India, Henry Martyn, said, "I see no business in life but the work of Christ." Were such a vision in the hearts of all disciples of Christ to-day, how speedily would men and women be drawn unto the Saviour.

Prayer.

But, back of all the endeavours of the personal soul-winner, must be the wielding of that mighty weapon of the Christian warrior—prayer—without which all striving remains fruitless, no one is attracted to Christ through human personality or power, but through the power of the Spirit of Christ manifest in the true
disciple, which is a force unseen, but not unfelt by those whom his life touches. A word from the most humble and lowly follower of Christ, given forth in the spirit of prayer and prompted by a genuine love for Christ and the lost, far outweighs in results for eternity the finest oration which is not backed by real prayer and holy living.

It is true, as someone has expressed, that "Prayer can do anything God can do," and no one can estimate its value. Knowing that we are within the realm of God's will when we ask for souls, shall we not, with increased faith and earnestness, give ourselves anew to prayer for the unsaved, and for one another, as we labour together for the same great cause? Out here in India we stand in need of the prayer of God's children more than anything else, in order that we may be the better equipped to accomplish the great task that is before us in this dark land of heathenism and idolatry. Will you not intercede for us and thus have a vital part in bringing these benighted people in to the true light?

Ringing out clearly above the deafening noise and tumult of the world to-day, comes a renewed challenge to every individual of the church of Christ to unwavering fidelity and zeal in carrying out this trust which has been committed to us, and which, as God's children, is our sacred heritage. The dark night which must needs precede the dawn of His appearing, seems to be closing in upon us, and realization of the fact that the coming of our Lord cannot be far distant should be an incentive to labour more fervently than ever before for the gathering in of souls for eternity. When the harvest day is ended, and we are called to receive our reward, may none of us have to come empty-handed, but may it be our mutual joy to place many trophies of God's grace at the Master's feet, sought out from "all nations, and kindreds, and people, and tongues."

None of us dares to say that we have done our best in this line, but in the days to come shall we not follow more closely in the steps of the great Lover of Souls, and, following, prove more faithful in fulfilling this our precious and mutual stewardship of personal soul-winning?

"What a joy it will be when His face I behold,
Living gems at His feet to lay down;
It would sweeten my bliss in that City of Gold
Should there be any stars in my crown."
CHILDREN'S PAGE.
Conducted by Miss B. B. Conger.

A HANDLESS GIRL.

Here we are in an Indian village, not picturesque as you would imagine with pretty little thatched cottages shadowed by lovely palms, banyans and other beautiful trees. No, we see rows upon rows of small, uninteresting dwellings with rooms about 10 ft. square, housing hundreds of men, women and children who work in the huge jute factory close by. There is rather a stir among the women and girls to-day for they have heard that a school is to be opened for girls. Opinions are divided, some say, "What is the good of teaching girls to read;" others, "My child may go if she likes" and so when the time has come a motley crowd gathers outside a small shop, open to the road, now to do duty as a school where a missionary and Indian teacher are waiting expectantly. Suddenly a little voice is heard, "Please, mem, may I come though I have no arms?" It is Kalidasi who is now seven years old and who lost her arms above the elbows through an accident when she was three years old. "Certainly," was the answer, "you can learn to read though you have no hands." From that day Kalidasi seldom missed school. She would arrive with a duster tied around her neck, containing her books and she got on famously. Seeing the other children learning to form their letters on the black-board she asked to be allowed to try to do the same holding a piece of chalk between her toes. In this way by degrees she learned to write so well that she could use a slate, then pencil and paper, and finally pen and ink. Do you think she would be left out during the hour when hand-work was taught? Not she. Kalidasi learned to thread beads with her toes most deftly, to hem, stitch and make jackets. If she was keen about all these things she was still more keen about the Scripture lessons and became a true little servant.
of the Lord Jesus. She was beaten at home because she refused to worship idols and once refused a rare treat her father offered her because it included a visit to an idol temple. When she had learned to sew her father removed her from school and sent her to work in a factory where she could earn a little by sewing up sacks. Nothing daunted Kalidasi would hurry over her meal when the dinner hour came and turn up at school for the Bible lesson.

Finally her parents moved away to another factory village so that Kalidasi might be kept safe from Christian influence. Years passed, her mother died and her father's health failed and his heart softened, so Kalidasi was allowed to read the Gospel to her father and pray with him. One day he called her and said, "What will you do when I die? Who will put food in your mouth? you had better go to the mems, you believe in their Jesus, then come and see me once a fortnight." So God Himself opened the way for Kalidasi to become a Christian. Poor girl she never saw her father again, He died a few days after she left him. The relations were very angry and said the "gods" had killed him because she had became a Christian and this made poor Kalidasi very sad. It is now two years since she was baptised and she is studying hard hoping some day, when old enough, to work as a Bible-woman. She does something towards earning her own living by hemming dusters and threading bead and seed necklaces. She has also been the means of winning a young woman of her own age and caste for Christ. So we leave her. Wil you pray for her sometimes that her faith may be kept bright and true.

A. C. P. D.

(A true story only the girl's name has been changed.)

"The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Missions represent not a human service, but a Divine enterprise,
IN 'The Young Men of India' for April there is a very interesting article by P. N. F. Young entitled, "Race-feeling." The author starts with the statement that there probably is very little real race-feeling at all, and then goes on to show that the feeling arises from three causes, namely, social diversities, differences of national temperament, and divergence of political outlook. We are not able to quote the entire article but the division on Social Diversities is well worth serious thought.

"There is a wealth of these (Social diversities) and we may find typical examples of them under the heads of manners, the attitude towards women, and class distinctions.

"Differences in dress and manners are of course very trivial in comparison with the greater things of life, and yet they exert a disproportionate influence over our minds, because they are what we have been accustomed to from childhood and from childhood have been taught to regard as right and fitting. Further, they are symbols to us of what we understand by civilization: they have got into our blood. When, therefore, we meet people observing manners different from our own, our natural impulse is to think of them as uncivilized or semi-barbarous. Community in manners is a social bond of no mean strength. Indeed, whatever international feeling there may be in Europe is at least substantially assisted by the existence of a common standard of manners and dress among the educated classes. And it is equally true that differences are inevitable irritants. Particular instances may be of little moment, but in the aggregate they are the cause of very much misunderstanding. Let us select a few examples.

"India, for the most part, eats with its fingers: Europe with knives, forks and spoons. Both methods are perfectly justifiable to an unbiased mind; but Englishmen have been taught from childhood that to eat with one's fingers is a vulgar and unseemly thing. Here is obvious ground for instinctive prejudice. Again, both races practice some mark of respect on entering a sacred building; but the one takes off its hat, the other its shoes! Indian traditions of hospitality are free and untrammelled; a guest may come at almost any hour of the day, and expect to be fed at any hour. Western traditions are regulated and formal; we expect a guest to give some notice of his coming, and we give him entertainment at stated times. Matters are further complicated in our social relations with each other by disabilities imposed by the caste regulations as to with
whom Hindus may eat, and by the fact that one race is meat-eating and the other vegetarian. Once again, the European sharply separates his time for business from his time for social intercourse; the Indian custom is to mingle business and social intercourse in a way bewildering to the former, whose precision and rigidity must, on the other hand, seem cold and unfeeling. It would be easy to mention many more examples, but these are enough to show the need of much close mutual understanding, and of much give and take.

"One of the most vital and important differences, as we all know, between the East and the West is the difference in ideal as to the position of woman. The whole tradition of the West is that the woman is socially equal to the man, or indeed socially superior. She is the foundation of all social engagements; it is she who issues invitations; as hostess she is more important than her husband, the host. This, no doubt, offends against the traditions of India. But so, in return, does Indian custom offend against English tradition. And even if it be at times somewhat hypocritically urged, there is, if not generosity, at least justice in the plea of the Englishman, that if Indian gentlemen will not open their doors freely to him, he does not see why he should do so to Indians. It is obvious, of course, that this argument does not apply to Indian Christian society. Otherwise, this matter is a very real cause of friction and misunderstanding.

"Thirdly, there is the very important differences between caste distinctions, on the one hand, and class distinctions on the other. Caste is a matter of birth; class of birth, breeding, education, wealth and ability. It may be as well to say here that English social organization differs considerably in some respects from the Continental, and that it is with the former that we are here concerned. Now, in England, class distinctions are of fundamental importance in social life. There is no getting away from them anywhere. Society is divided into a large number of horizontal grades: the Court and the higher nobility; the lesser nobility and those in the higher professional posts in Army, Navy, Law, Commerce, and Church; the great grade of the middle classes; the lower middle class, mostly composed of tradesmen; the class of the skilled artisan; that of the unskilled workers. This classification is necessarily, from its brevity, rough and crude, but it will suffice for our argument. None of these ranks is entirely closed to any other—the son of a miner may rise to be Prime Minister and rank socially with the highest in the land. But there is one powerful unwritten law,
obtaining everywhere, which lays it down that full social intercourse is only fitting among social equals. For instance, a member of the upper middle class will not normally invite a member of the lower middle class to dinner with him. Now whatever the advantages of this system may be (and it has some great ones) it involves, almost inevitably, the spirit of "snobbishness," or the sense of social superiority, and that among Englishmen themselves. If Indians only understood this, they would not be surprised that Englishmen were snobbish to them—they would rather wonder how much of it has been broken down. It is not a matter at this point of praising one system or blaming the other: the great point to grasp is, that through ignorance of English social order and custom very much that is due to it has been quite wrongly felt to be, and called, race-feeling. Surely the understanding of this will take away much bitterness."—Young Men of India.

HOW TO PRESENT THE GOSPEL MESSAGE TO INDIA?

(Abridged.)

In dealing with this subject there are two preliminary essentials to be borne in mind. The first essential qualification for any presentation of the Gospel to others is a triumphant experience of it in our own hearts and lives. There must be an invincible certainty that there is a Gospel for India, and such a Gospel as can fully meet India's desperate needs. Gospel means good news, and our own personal experience of it must be such as shall inspire within us the victorious assurance that this news is so good that it is worth while the missionary leaving home land and the Indian surrendering all among his own people in order to tell it. If the Gospel is not specially valuable or powerful according to my own estimate then I shall never present it in such a way as to make it highly esteemed by others. "My Gospel for India as what the Gospel means to me." And since the centre of our Gospel is Christ, we must have a growing experience of Him. Our idea of His sufficiency and glory must be ever advancing, for the simple reason that He is daily becoming a greater factor and power in our lives. Like the Holy Spirit we must "glorify Christ."

The second essential for any presentation of the Gospel is to have a very definite aim. That aim must be, sooner or later, to bring Jesus Christ and each human conscience face to face. That we fail so often in securing this result means that
our teaching has been too vague and indefinite. Christ is far too often, in our preaching, brought in at the end of some ethical talk that any Brahmo or Arya Samajist might have given. Or we drag in His name to wind up some individual conversation that any devout Indian religionist might have conducted. This is not presentation of the Gospel message but evasion of it. The definite aim of every address and every interview should be to leave some concrete impression of Jesus Christ upon each hearer's mind.

The initial secret of success in presenting and adapting the Christian message to India lies in finding real points of contact with our hearers or interviewers. How difficult this is! And how often our offer of Christ is spurned simply because we neglect this fundamental principle as to method. If it be true that much of Christian work is ruined through sheer indolence, there is no sphere where indolence can work such havoc as in evangelism. To find a point of contact with those we seek to win for Christ makes great demand on painstaking diligence. And on the other hand, how often over-eagerness has rendered our message offensive, thereby destroying the opportunity which patience would have won.

In adapting and applying Christian truth to India we shall more especially seek to establish religious contact. The unique importance attached everywhere in India to the guru (religious teacher) among his disciples and to the father in his family gives us two, out of many possible, points of contact between Indian life and Christian truth. Think of the unique honour paid in India to the guru, how he is sought and obeyed and even worshipped, and then think of the wonderful Divine Guru who through our imperfect message offers Himself to men.

It is surely a fine point of contact between our four gospels and India that Christ is there presented to us far more as the Guru than as the Preacher. India's high ideal of the guru is clearly a providential preparation for reception of Christ. And what infinite possibilities of adaptation there are in the inspired stories of this Guru! Take any Gospel story and adapt it to the Indian environment, invest it with Indian detail, and it becomes entrancing to the last degree.

Such a concrete presentation of Christ, in such a way as is comprehended by the Indian mind, is greatly superior, in producing lasting results, to mere decrying of caste or denouncing of idolatry. That the Christian worker must denounce wrong is clear, but his emphasis, according to the method here advocated, is to be constructive rather than destructive, positive-
rather than negative, a proclamation rather than a denunciation. Such a method, too, has the added advantage of confronting the tangled mass of Indian myth with when the evangelist has, in these and other ways, secured common standing ground, he must strive, by every means in his power, to lead his hearers to the very heart of the Gospel. He must somehow get to that truth which presents Jesus as the SUPREME GURU who has given Himself for India, the truth that Christ is the Saviour of each individual soul. All else must be viewed as simply preparing the way for this. The art of presenting and adapting the Gospel-message will reach its consummation in the presentation and adaptation of the story of the Cross. By the way we deal with this truth will the success or failure of all our evangelism be measured.—J. F. E. in "Dnyanodaya."

MISSIONS AND POLITICS.

MISSIONARIES have all along taken a deep interest in the evolution of Modern India. In fact they have given birth to many reforms. The question naturally arises, what should be the attitude of Missionaries towards this all absorbing subject. Tens of thousands of the youth of the country are being educated by them. Naturally many of them must come to them for advice. Should they turn a deaf ear to all such inquiries or should they not teach them the right attitude as regards politics? To this different answers are given. The matter becomes still more complex when we remember that a large number of Missions do not belong to Great Britain. If Missionaries were to train Young India in the science of Politics, they would naturally place before them their own ideals as they have done in the matter of Church government. This would cause confusion. Certain ideals may militate against the ideals placed before India by her Rulers. It may arouse suspicion in more than one quarter that the Missionaries under the guise of religion are propagating an adherence to the countries they have come from. "Render unto Cæsar the things that are Cæsar's" would not in that case mean complete allegiance to the powers that be.

So far missions have kept themselves aloof from direct touch with Indian politics. No doubt they have exerted a powerful influence in the enactment of laws that have abolished glaring moral and social evils. But as regards the political aspirations of Indians they have had to be quite colourless. Just as the British Government maintains a policy of strict religious...
neutrality, missions on the whole have observed political neutrality. This is as it should be. They come here to establish the Kingdom of Heaven. They present Christ to the people of this country as the King of Kings. As His ambassadors, they must represent His Divine Government and not dabble with matters connected with the kingdoms of the world.

It might be argued that "the very fact of preaching Christ is to open the eyes of the people that they may find freedom from all manner of slavery. Christianity in this country is making men of those "who were not." It is subverting the old order of things. How, then, can missionaries be indifferent to the political well-being of the country." The missionaries should go back to the lines laid down by their Great Master and the Apostles. The Son of God came to make men free, but He never encouraged His disciples to hoist the flag of revolt against the Roman Empire. When the Jews wanted to make Him their King, He fled from that honour. He censured Peter for trying to resist authority. Then St. Paul, the greatest of the Apostles, lays down the great principle that in Christ "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, Bondman, Freeman" and yet he scrupulously observed the laws and regulations of the Roman Empire. The Apostle of freedom sends back Onesimus, the slave, to his master, Philemon. It took 1800 years before slavery as such was abolished in Christendom. The modern successors of the Apostle are bound to follow the footsteps of St. Paul. They have yet to work for a long time to achieve the regeneration of the middle and lower classes of India. Let them keep to the marching orders of their great Captain—"All the nations." Some individual missionaries may become popular by a compromising attitude but this temptation has to be withstood. Let the missionary take for his motto the words of His Master the meaning of which is as clear to-day as when they were spoken, "My kingdom is not of this world."—The Indian Christian Review.

PRAISE.

Praise God Who has so faithfully protected us from smallpox. The wife of one of our workers stopped in this city on her way home from a Worker's Convention, to visit some friends, and while here contracted this loathsome disease. She remained with us until fully recovered, but the Lord in His loving kindness did not permit the infection to spread on our compound. Another Christian woman near here was also healed in answer to prayer.

D: McKee.
GIVING ATTENTION TO READING.

A MARKED feature in the correspondence of the year is the number of missionaries who refer to cases which have come under their observation, or within their knowledge, of people who have not openly broken with the ancient creeds, but who are diligent and intelligent readers of the Word.

A Rajah and a Komati caste man bore this testimony: "When we read the Bible it is as though God Himself were talking with us." This frank confession is the more noteworthy, as the colporteur to whom it was made is from the most despised of the outcastes, whilst the Rajah and Komati men were from two of the most exclusive and proud castes.

In a village which had not been visited for many years, a missionary found an old man of considerable social influence, who counted amongst his treasures an old English Bible, which had been given to him by a missionary over forty years ago. The old man could read English, and said that now his chief joy in life was reading the Bible and meditating on the truths it sets forth. The well-worn volume showed that it had been much used. The man was not an openly professed Christian in the sense of having attached himself to a Christian community, but he professed to be a sincere believer in Jesus Christ, and because of His teaching had forsaken the religious observances of Hinduism, being only a Hindu in the sense of retaining his caste and social position. It is the barrier formed by the social system which prevents many from openly connecting themselves with the Christian community.

A prominent Brahman, who bought a Telegu Bible some years since, has been a diligent reader of it, and recently threw away his cord, which is the mark of a twice-born man, declaring that he was no longer a Brahman, and later testified to peace of mind through reading the Bible. "There is no book," he declared, "like the Bible, and its very excellent religion."

A man is studying the Old Testament carefully, and has been pointing out to his friends how Old Testament prophecies find their fulfilment in Christ, and thus awakening interest among his friends.

A former magistrate is spending much time in comparing Hinduism, Mohammedanism, and Christianity, and recently purchased a vernacular Bible, and also one in English for his own study.

Many through reading of the Scriptures have been led to abandon idolatry, though on account of the caste barriers they have not come out yet as Christians.
THE CHRISTIAN MULTIPLICATION TABLE.

In the report of the work which the London Missionary Society is doing at Gopiganj and Kachwa, in the District of Benares and Mirzapore, one of the lady missionaries mentions that, one objection which some of the villagers have to mission schools is that “the Christian multiplication table” (*Isai pahara*) is taught in them. It will be news to most people that there is anything distinctively Christian about the multiplication table. This certainly was not the view taken by Marjorie Fleming, Sir Walter Scott’s little friend. “The most devilish thing is 8 times 8,” she wrote in her diary, “and 7 times 7 it is what nature itself can’t endure.” It is a fact, however, that even in the matter of multiplication the East is East and the West is West. To us it seems the most natural thing in the world to count by tens, but the Indian villagers prefer to count by fours or gandas. Four gandas make sixteen and sixteen gandas make sixty-four, which is the number of pice in the rupee, and nothing else really matters. The village boy does not count by fingers, five on each hand making ten. Using his thumb as a pointer he counts the three joints and the tip of each finger, making a total of sixteen for each hand.—Statesman.

HEROIC ONSET NEEDED.

In the great mutiny of 1857, General Nicholson, veteran of four wars and a major-general at the age thirty-five, heard that Delhi had fallen and pressed his troops to the walls of the city. He was known as the “Lion of the Punjab.” As he paced along that ridge where his troops were encamped, and saw the men surrounded by fetid pools of water, with half of them sick with fever and some dying, though the foe behind the walls was many times their number, he said, “If we remain in our intrenchments we are beaten. Delhi must be taken, and we must advance at once. Batter down that bastion. I am going in to-morrow.” With two thousand men at his back he broke across that bullet-swept plain, up through the breach and into the city. A thousand men fell in the charge, and he himself was mortally wounded by an enemy’s bullet. But he lived to see Delhi taken and India saved. As our great Commander looks down on the vast Empire of India, and the halting forces at the home base, can we not hear Him saying, “If we remain in our intrenchments we are beaten. India must be taken, and we must advance at once.”—Sherwood Eddy, in India Awakening.
WHEN I was a little girl, many many years ago, I used to love to play being “Mother” and when asked by my playmates how many children I had, I always used to say: “Twelve, six boys and six girls!” I did not think then of the wonderful way in which God was going to bring to pass that desire of my childish heart, but it is with deep gratitude to Him that I acknowledge He has done so in His own marvellous way and that for the five past weeks I have had all I could do to love and discipline a few dozen little girls; the loving is a joy but the disciplining is something that only the sense of stern duty makes possible. When I do so I first make the culprit read from the Bible some of the injunctions to parents to punish their children, and after the correction is given, we pray together. God be praised for many a little heart that broke down in humble penitence and asked forgiveness, promising with God’s help, not to do it again.

Our Orphanage family has increased by two within the last two weeks, a lovely Kumbi boy two years old, and an exquisite Rajput baby girl of 6 months, a perfect little beauty of a child, with curly hair, big soft black eyes and a mouth as pretty as any one can wish to see; no need to tell that she is loved and petted by all. We really have the loveliest children in Khamgaon Orphanage,—our little Pollyanna is the delight of the whole big family, I trust she will not be spoiled, for she is so fascinating, so irresistibly amusing that no one can help laughing when they see her, and the little rogue keenly enjoys being the center of an admiring laughing circle and the more the circle enjoys her baby pranks, the more she performs; she is not quite two years old and she with Emery-Emmanuel have just passed from the “all-four” crawling class to that of two legged walking beings and they are both very proud of their accomplishment. Oh if I only had the time, there would be volumes to say of all the children, they are all so interesting. I would love to tell of our cute little Premdas—of our beautiful little Marcus who is actually getting fat after having been but skin and bone—of our flower bud of a baby girl named Pushpamala who could not be sweeter than she is, and is so full of life that she plays and plays by the hour with her fat little hands and feet, performing wonderful gymnastic feats for a baby of seven months. Then I must not forget Paul, our Brahman baby boy
seven weeks old, who was brought here when only a few days old and who is beginning to look more like a baby than like a shriveled up old man.

The hardest part of the work for the past five weeks since my fellow worker Miss Williams left me to go and take her much needed vacation has been looking after the repairs. A number of violent wind storms so played havoc with the tiles, that a number of roofs had to be retiled, and so masons, carpenters and coolies have been hard at work, and my patience has often been tried to its limit by the unfaithfulness of these men who seem to have to be watched continually.

But I must stop—still, I want to say how again and again when very tired and feeling as if I could not drag myself through the day, the thought of the Lord’s coming, of the nearness of His return has so filled me with new life that I would be able to go on working as if I was twenty; for this I do praise the Lord, also that He has kept us all from the plague and from all other dangerous diseases. We had only one case of measles and it did not spread. For all His tender mercies I do praise God. He has proved Himself over and over again the God Who is enough. Do continue to pray for our children, you dear readers of this paper, for they need our prayers.

THE CONVERSION OF A BHAGHAT. (ASCETIC.)

A BHAGAT spent all his time in fasting, praying, ablutions, and going on pilgrimages, and had become so holy in his own estimation that he almost thought it a sin to spend any time in eating or to take food in any shape.

He was led to one of the towns where a Christian Mission had opened new work, and where a Hindustani preacher was stationed. The preacher and the Bhagat met. The latter, with his disciples, heard the tidings of salvation—salvation without asceticism—and without the millions of transmigrations prescribed by the so-called holy books of the Hindus. The man listened and it was not long before he was convinced of the truths of the Bible, and he and a goodly number of his followers have accepted Christianity, and the man himself is now an evangelist under instruction and preaching the Gospel to his people and former disciples.—Sel.
A woman came to a missionary at Bangalore, asking him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew the Christian was praying for her, she replied, "I used to perform my worship to the idols quite comfortably, but for some time past I have not been able to do so. Besides, he told me at one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying he may make me become a Christian too. He is always bringing things to pass with his prayers. Somebody must make him stop."—The Missionary Herald.

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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