The
India Alliance.
The Organ of
The Christian and Missionary Alliance
in India.

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Christian & Missionary Alliance.

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The affairs of the Mission in the field are administered by the Superintendent and a Council, composed of nine members of the Mission elected at the Annual Convention.

The Alliance is unsectarian and its special object is the evangelization of neglected fields, and 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 sicknesses;”—and the pre-millennial coming of Christ.

The financial basis of the Alliance is shown in the following article from the Constitution.

“The Alliance will require of all its laborers a spirit of absolute reliance upon God alone for support, guaranteeing no fixed salary to any missionary after reaching his or her field, but providing them such moderate allowances for their actual expenses and needs as the funds provided from the voluntary gifts of God’s people shall enable us to supply from time to time.”

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

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

Donations for the General Fund or for Special Purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. Wm. Franklin, Berachah Home, Grant Road, Bombay. Unless otherwise designated, donations will be put in the General Fund.

The India Alliance.

A monthly message from the Alliance Missionaries and the friends of their work. It will also deal with the general questions of mission work by original or selected articles, and will seek to deepen the interest and stimulate the prayers of all who may read it, by showing the encouragements as well as difficulties of the work.

EDITOR:—MRS. WM. FRANKLIN. BUSINESS MANAGER:—REV. WM. FRANKLIN.

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THE INDIA ALLIANCE.


"For Me to Live is Christ."
(From Trust).

For me to live is Christ;
And He alone
Within my heart of hearts
Will I enthrone.
Above the highest place which earth attains,
In His imperial seat Messiah reigns.

For me to live is Christ;
My pattern He,
The just and holy Man
Of Galilee.
In all my life I would His follower be,
In all my soul I would from sin be free.

For me to live is Christ,
The strong, the true,
And with aspiring eyes
His might I view.
For He has said that to the faithful heart
His own exalted power He will impart.

THE PRIZE IN CHRIST.
Phil. 3rd Chap.
Mr. CARNER.

RAVE, stalwart, humble Paul! If he were "in the body" today, he might take his place among men, as a man, or among Christians, as a Christian, and he would not appear one bit less by a comparison with the best of them than he does as we look at him back in the days of the early church.

When we see how he suffered the loss of "all things" that he might have the "one thing" for which Christ had apprehended him; how he "pressed toward the mark" through oppositions of men and demons, by "any means" that were "honest" and "true" (Phil. 4:8); how he utterly refused to have any "confidence in the flesh" (his own flesh), when he had "more" right to that confidence than "any other man" (vs. 4);—

when we see all this, do we not stand in Paul’s presence humbled and rebuked if there is, in all our Christian work and purpose, anything but pure motives, unselfish desires, and the glory of our Lord Jesus Christ?

What an example Paul is to every Christian in every generation. There is such a grandeur about his life, and such a beauty, that one is persuaded that he had found a heavenly talisman or divine charm, which lifted him above all that is little, or transitory, or base. Yes, Paul had caught a vision of "things eternal," and evermore his eyes were turned towards them. Christ had filled his vision and henceforth to live, to him meant Christ. In his first letter to his "son, Timothy," he twice uses the expression, "lay hold on eternal life." In this Paul was only saying what was real to his own soul. He had, himself, gripped eternity with such a grasp that his hands could never again touch the things that perish. Does anyone question whether or not it "paid" Paul to do this?

And we ought to do the same. Praise God, we may if we will. But who will? There is
so much that is superficial among Christians today, and not many hearts, even among those who profess deep things, are sturdy enough and humble enough to walk hand in hand with Jesus all the way to the end. There are more "crowns of righteousness laid up" than the one that is to press the brow of Paul, but their number is not so large that he who is intending to wear one may play with life's realities. "I press toward the mark." Oh the love and grace of God, which reaches down to such sinful, sordid souls as ours and, washing us from our sins with His own precious blood, fills our vision with the prospect of bringing eternal glory to His own great name, through our walking daily in His strength and life.

Have you caught the vision? If you have, praise God and press forward. In joy and in sorrow, in light and in darkness, in defeat and in victory, press toward the mark for the prize of the high calling of God in Christ Jesus.

Station Notes.

KHAMGAON, BERAR.

Miss Hoffman.

We are glad of the opportunity to send a short report of the work in our station. On New Year's night, while all were seated in the chapel for praise, prayer, and waiting upon God, our Heavenly Father let us hear His words. We shall not soon forget that hour when He said; "It is I; be not afraid." We took up the work of the new year with new courage, and greater zeal than before. The children also seemed to enter the new year with hearts filled with praise to their Heavenly Father for His faithfulness to them in supplying their every need. The children have been very busy with their school books. Since the warm weather has come on, they have less school hours but more work to perform with their hands. They go to school in the forenoon, and in the afternoon they come together to do necessary work. The sewing room is a busy place these days. The beautiful quilts which are being made serve to decorate the room.

The girls who have charge of the oil room are kept busy with the making of the oil, which is used in their food. By the time we send out our next report, we hope to be able to give our friends a satisfactory account of the weaving room. We have been waiting for months for Mr. King to come and finish setting up the looms.

The health of our children is very good. In January the Lord took one of our little lambs unto Himself. He was only four years old, but he was not too small to know Jesus. While sick, he at times said his little prayer. A few days before passing away he said, "Auntie, God says, 'Peace on earth, good will to men.'" This little verse he, with the other children, learned before Christmas. When asked whose boy he was, he would say, "Jesus' boy." He truly was a Jesus boy. Our hearts were made sad at parting from such a bright, sweet child. But we felt that our Father had the first claim on him. One more precious little jewel for our Master has gone from our midst.

At this time last year, Miss Yoder and her large family were living in the jungle on account of plague. This year we have had no plague in our town. The Lord has heard prayer and no plague has come nigh our dwelling.

We want our friends to join us in a word of praise to our God for supplying the temporal needs of our Orphanage and Widows' Home.

He has proved Himself to be our Provider. In our watch night meeting, we welcomed the New Year with great joy, and peace, and confidence of heart, knowing that our Father would care for us day by day. We did not forget to tell Him that the larder was empty and the funds exhausted. He said, "But my God shall supply all your need according to His riches in glory, by Christ Jesus." We answered, "Yes, Father; we will trust Thee." How wonderful, how great, how sweet, and how sure this promise is. We have proved it over and over again in our work in the Orphanage. We have lacked nothing and our larder is almost filled with grain for the year. He has not provided sparingly but abundantly for our children.

I will add only a few lines as to the spiritual atmosphere of the school. I would rather be silent on this subject and let those testify who have been here lately to break to us the Bread of eternal life. I will say this much, that the Lord is leading many of our dear girls into a deeper fellowship with Jesus. Many have offered their bodies to Him a living sacrifice, and waiting on Him that the larder was empty and the funds exhausted. He said, "But my God shall supply all your need according to His riches in glory, by Christ Jesus." We answered, "Yes, Father; we will trust Thee." How wonderful, how great, how sweet, and how sure this promise is. We have proved it over and over again in our work in the Orphanage. We have lacked nothing and our larder is almost filled with grain for the year. He has not provided sparingly but abundantly for our children.

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We ask much prayer for these dear consecrated lives. Pray that God may have His way in all things concerning them.
VIRAMGAM, GUJERAT.

MRS. DUCKWORTH.

If you look at the map, you will readily see that Viramgam is the farthest north and west of any of our Gujerat stations. About thirty miles to the west is the sea, and to the north is a large desert tract of country belonging to the Native State of Rajputana. Viramgam is a large town of twenty thousand inhabitants and, being in the centre of the taluka or county of the same name, is well adapted for a central station from which to work the three hundred and seven surrounding towns and villages of the taluka. But you say, "three hundred and seven villages! Is that one parish?" Yes, dear friends, this is simply one parish in neediv India, and only forty out of the three hundred and seven have ever heard the Gospel! Does that sound as though India has all the missionaries needed? It seems a Herculean task to think of giving out the Gospel to the people of this one district alone, especially since the people are in total ignorance of the very first principles of right and wrong, to say nothing of the first principles of Christianity. But we know that it is only by the Holy Spirit that any man can call Jesus, Lord, and we ask you who cannot come to the needy parts of the earth, to pray that these utterly darkened souls may be illuminated by the light of the Holy Spirit to grasp the meaning of God's salvation for this world through the death of His Son. During the past cold season, we have not been able to tour on account of the need of more thorough preparation in the study of the language. Nevertheless we are longing and expecting to reach as many as possible during the next season.

We have a regular weekly service at the bungalow and a few have had the privilege of hearing the Word for the first time. We trust that it has not been in vain. We have visited a few of the women near by and they have listened very attentively and begged us to come every day.

The Secretary of the Municipality has been very kind to us and comes frequently to the bungalow. He is a Brahmin, but is not satisfied with orthodox Brahmanism and is reading books on Theosophy. He has sent to America for books and papers on Theosophy. He is seeking light and satisfaction, but is on the wrong track. Pray especially for him that he may see the true Light, and not compromise truth for error disguised with a shadow of truth. His wife, though a purdah woman, is quite intelligent and frequently comes to see me.

The other day two Parsee ladies, mother and daughter, called on me. When leaving the mother said, "You may teach my daughter English, or your religion, or anything you want." The Parsees are so often glad for instruction in English, or anything secular, but they seldom ask for religious instruction. They are usually glad to have us call on them if we leave the Bible and hymn book at home.

During the past year, Viramgam has greatly increased in importance, owing partly to a new railway line being surveyed from here to Karachi, and also to the opening up of a customs house for the inspection of all goods coming from Bhavnagar, a seaport not many miles away. Being prevented by customs house at Surat from entering that port, goods from different countries have been smuggled in by this new way, and so sent on inland. But now very close inspection is carried out, and land is being surveyed for the building of a permanent customs depot, and also for stations for the new railroad. We have a very pleasant bungalow here which is rented from a cotton mill company. The other day, part of the compound was surveyed as a site for a goods station, so they told us. If that is so, the property may be sold to the railway company. But, however it may be, God surely wants His witnesses in this needy place, and will provide from His vast storehouse for whatever may be needed in the carrying out of His plan. How precious to know that He watches over His own and not only plans for them, if they are quiet and let Him, but also sees to the execution of those plans. May we at all times be ready as instruments for Him to use.

BOMBAY.

MR. FRANKLIN.

Looking back over the past year, we see both joy because of the progress and blessing, and sorrow of heart because of the backsliding of some, slow progress of others, and ups and downs of many whom God is, nevertheless, leading on. We sometimes wonder, when we read glowing mission reports of meetings and conversions, and thrilling testimonies, whether they, like us, have the other side to their work, or whether they tell only the one side. Are they led to tell only one side because the people at home must hear thrilling accounts in order to take any interest in the work? Perhaps we missionaries are to blame for having
educated the people to expect this kind of report. We could write a stirring article concerning the poverty of the people of India. Hundreds of people in Bombay sleep on the hard stones of the street, but nine-tenths of them do it from choice, not because they have no houses to sleep in. Hundreds of children go without clothing, not always because they have none, but because it is cooler. We could write of the food of the people and their manner of eating, in such a way as to stir the hearts of the friends at home. Much could be said about the poor people having no chairs nor tables. It is all true. Yet many who have none have jewelry enough on their person in various forms to buy many chairs and tables if they choose. Others have not. We have seen men living in mud huts with the doors so low they had to stoop to enter, yet they owned a fine span of horses and carriage, and were attended by two or three servants when they went out. Such people have no chairs nor tables in their houses, simply because it is not their custom. Were we sent out here to change these methods of life? No; our work is with living souls, not with chairs, tables, clothing, food. If mission work dealt only with external conditions, hard as they are to change, it would seem easy. But we have come to win the hearts of these people to God.

Comparing the present condition of the work in Bombay with its condition a year ago, we find some encouragement. We would have you unite in praise with us for every sign of God's favour upon us. The little progress that has been made has meant much prayer and travail of soul. Last year the Church had just been organized; now we have a membership of twenty. Last year we had at the Sunday meetings an attendance of twenty-five; now of about forty-five. But we have learned from experience that numbers cannot always be counted upon. As we write, there comes to mind a family of five who have been attending, but whom Satan has turned aside for a little. Another family will go away to another place in God's work before this report reaches you. Many will remember the "Sadu" of whom we wrote. Of late he seems much hardened because I found out his double-facedness. Through prayer God will work. Continue to help us in prayer for him. Some others have gone back. One young man who seemed brightly converted, married a woman while his own wife was living, though in another place and married to another man. We write this that you may know that even after baptism there is much to be done. This affair would not seem wrong to the caste people from whom he came, as the low caste are very lax about marriage. When I dealt with him about it, he plead with me to make the woman a Christian and marry them. I could not make him see that he was living in sin.

Another part of the work in Bombay is the Catechist and Workers' Training Class. There are at present nine in this. Their daily routine is; personal visitation work, 7-10 a.m., after which they have time for study; recitation in Bible study, 1-2 p.m.; house visitation, 2-4 p.m.; street preaching in the evening. Thousands of people hear the Gospel on the street every month, and hundreds in the homes. The women spend the morning in study and the afternoon in house visitation. As a result of this work, there are several inquirers who are asking for baptism. There are many trials connected with this class. I ask your prayers for wisdom and patience in dealing with them, and in teaching the Word.

About nine months ago we began an industry for putting up chutneys, jams, jellies and pickles, with a view of giving work to Native Christians and inquirers. It has taken more personal attention than we had thought to give to it, and some of the men and women whom we introduced into the work, have failed us. A work of this kind is a great help to us in dealing with Christians and inquirers. At present we have one man running a stall in the great market in Bombay for the sale of goods, and another selling on the street. The Industrial Missions Aid Society also has them on sale, and through it a market is opened in England. Many of the products of this work are made from mangoes, whose season is just beginning. We need money to invest, that we may make stock from the present harvest.

Besides the different kinds of work mentioned, we try to get out occasionally in the preaching services, hold English meetings, meet the many calls which come from Berachah Home, and keep up the correspondence as Secretary of the Mission. While writing this, I am away for ten days of rest. I found I was completely worn out, so I dropped everything and came to Bursar with Mrs. Franklin, where Miss Emery has a cottage with spare room for missionaries. The other members of the Home are busy in their different spheres. Mr. Eicher is teaching a Bible class in English for the Native workers. Miss Morris has charge of the Home and conducts a weekly sewing class for the Native Christian women. Miss Fuller teaches the Bible lesson to this class. Miss Knight is working among the Parsees and studying Gujarathi.
A NATIVE WEDDING.
MISS MCAULEY.

THIS is the season in which many weddings take place all over India, but it has seemed to us as though we are especially favoured in Jalgaon.

One evening, on our way home from the station, our attention was drawn to a large crowd from which proceeded the noise of drums and various other instruments. This noise the people call music, though it seems to us far from it. Supposing it to be a wedding, we stopped to see. It was the beginning of one. As you may know, their weddings last a number of days. They were busy grinding and preparing for the special, eventful day. We were invited to sit down, which we did, and after a little chat we started for home, with an invitation to come again and see the final proceedings which were to take place at five o'clock in the evening of a later day. The day arrived, and we went to the wedding at the appointed hour. But the people of India are not very prompt, and as we had several errands we went on into the town to return later. I must tell you of something which I saw now for the first time, I had heard of it, but never before with my own eyes saw it. Quite close together were a number of little black heaps where fire had been. The small path between them hardly allowed sitting. We inquired what it was for, and were told that a holy man, who was sitting near by all covered with ashes and paint, was supposed to sit between these fires from one o'clock until two, to obtain merit. By enduring this torture he gained the praise of man and expected a great reward in heaven. Oh, poor, deluded people! How blinded they are to the truth! If called to suffer persecution for the name of Christ, they would consider it impossible. Self-imposed suffering and the reproach of the cross are two different things. They said to us, "As you have your religious forms and customs, so we have ours, and this is one of them." They are so rooted and grounded in their ways that nothing but prevailing prayer and the power of God can break the iron bands. Our heart's cry is, "O, Lord Jesus, come quickly! Melt these hearts of stone with Thy Holy Spirit. Grant that this people may know Thy name; that they may hear the voice of them upon the mountains that bring good tidings, that publish peace, that publish salvation, that say unto Zion, 'Thy God reigneth!'

But now to return to the wedding. We were kindly received and given chairs, a luxury in a native house. Immediately the ceremony began. In the distance we saw women coming with vessels of water on their heads. This was for bathing the bride and groom, a ceremony which took place publicly, near the street. When the groom was ready, he was taken for a ride through the town on horse-back, but the poor little bride had not this privilege. In a little while the groom returned and was dressed in his wedding clothes, which were very few. But his head was wrapped in yards of red cloth, which made an elaborate turban, and was ornamented with bright tinsel and bangles. The bride was decked with similar tinsel and flowers. The floor was made ready for them to seat themselves, and after being blessed and anointed, they were each given a basket of grain which they distributed among the women. I do not know the significance of all these things. It was difficult also to follow closely, as it was getting dark and the lights were poor. Shall I tell you how the lighted candles were made to stand erect in the large globes? I thought it was by means of clay, but my companion told me it was cow-manure.

Then the bride and groom stood up together, but were not allowed to see each other, a curtain being hung between them. In the meantime a Brahman priest said a few words, and at intervals rice was thrown, which seemed to be the only real or natural thing to make it like a wedding. Then they were told to sit down opposite each other. The groom took the bride's hands and held them a long time, while several women poured water on them every few minutes. Then the couple were encircled with cord which was afterwards divided into four pieces, dipped in saffron, and wrapped around their wrists. Then two rings were given to the groom which I thought of course would be placed on the bride's fingers, but they were for her toes instead. Finally, however, a ring was put on her finger and a chain on her neck. All these were put on by the groom. The priest had considerable difficulty in giving directions as to what should be done next, and once he became quite impatient, when a voice from the crowd said, "Why did you not teach him beforehand?"

The last scene was an offering. A small fire was made in front of the bridal pair, and while it was burning, they were offered to the gods. While they were walking around the fire, some one near by said mockingly that it was to the Christian's God, Jesus, they had been offered. Oh, how my heart went out to them. If only they knew the blessed Bridegroom for whom
we are looking, whom we shall see face to face, and shall not be ashamed! What joy when He receives us whom He has brought out of the pit and the miry clay, clothing us in robes of righteousness, setting our feet upon a rock, and putting a new song in our mouths.

But these other sheep which are not yet in this fold, these we must bring, with faith in our great God who is rich in mercy.

**Editorials.**

"FOR God hath not given us the spirit of fear." To cause men to fear seems to be one of Satan's special prerogatives. He himself believes and fears; and such is his sway over human hearts that he brings them completely under the bondage of fear. God takes great pains to assure His people that fear is not their inheritance. On the contrary He has given us the "spirit of power," the power of the Holy Spirit over the unclean spirit who causes fear; "of love," towards our rightful Sovereign; "and of a sound mind," in place of the demented and insane minds caused so often by the power of demons. So whatever the circumstances which surround the child of God, there is absolutely no cause for fear; for has not God repeated over and over again, "FEAR NOT"? Fear not, though the fire of testing and trial burns fiercely and you cannot understand why; fear not, though the waters of affliction seem to roll over your head; fear not, though misunderstandings and criticism cause your heart to bleed; fear not, though the wicked seem to prosper in their devices against you; fear not, fear never, ye redeemed ones, for "I AM THY GOD." He Who has numbered the very hairs of your head, has you in His tender care and keeping, and will keep you there until you are safe with Him in the place prepared for you, where no fear can enter forever.

* * *

During these days, while the powers of darkness seem to be thickening around us, and God's elect are being tried as never before, both in life and service, God would have us without fear, recognizing that all the forces and powers of heaven are ranged on our side, at the disposal of faith, so that we may constantly be "more than conquerors." The days are coming in which Christ said that men's hearts shall fail them "for fear, and for looking after those things which are coming on the earth." But He also tells us that for us it is a time to look up, and lift up our heads, for our redemption draweth nigh. John was enabled to endure the revelation of all the fearful judgments to come upon the earth, and of all the final scenes before the new heaven and the new earth shall appear, through Christ's spoken "fear not." If we, like John, are now "copartners in the tribulation, and the kingdom, and the patient waiting, in Jesus Christ," we have nothing to fear, either now, or hereafter when He shall come "Who liveth, and was dead, and is alive forevermore."

* * *

The press in India, both secular and religious, has had many comments to make on the split which has taken place in the Hindu Central College in Benares, a college founded by an English woman, Mrs. Besant, for the purpose of educating the youth of India on Hindu lines. The board of trustees was composed of orthodox Hindus and Theosophists, and as they could not agree, most of the Hindus withdrew. In spite of their broadmindedness, caste seems to be at the bottom of all their grievances. This event seems to strike a blow at the very heart of Mrs. Besant's "National Hinduism" which she is endeavouring to work upon, and has proved that such a thing does not exist. Orthodoxy in one place may be rankest heterodoxy in another, and both be Hinduism. If people can give their lives to carry out a mere illusion, how much more ought the followers of Christ to give their lives to a work with the authority of the eternal God back of it, namely, the preaching of the Gospel, which is the power of God unto salvation?

* * *

Bombay was the scene of considerable unrest during the great annual festival of the Mahomedans called the Mohorrum. The special feature of the festival on the last day is the carrying of taboots through the streets and casting them into the sea. Before that day arrived, a dispute arose between two sets of Mahomedans, and several were barbarously killed. The city authorities interfered and forbade the section which had been disorderly to carry its taboot. Upon this, the rest refused to carry theirs. There was considerable excitement, and in addition to the troops stationed in the city, troops were called from Poona, and gradually quiet was restored. But there is a very ugly feeling left in the hearts of the Mahomedans, who say that such a thing was never known before as a Mohorrum without the taboot procession.
THREE OBJECTIONS.
FROM "THINGS AS THEY ARE."

These letters have been put together to help our comrades at home to realise something of the nature of the forces ranged against us, that they may bring the Superhuman to bear upon the superhuman, and pray with an intelligence and intensity impossible to uninformed faith. We have long enough under-estimated the might of the Actual. We need more of Abraham's type of faith, which, without being weakened, considered the facts, and then, looking unto the promise, wavered not, but waxed strong. Ignorant faith does not help us much. Some years ago, when the first girl-convert came, friends wrote rejoicing that now the wall of Caste must give way; they expected soon to hear it had. As if a grain of dust falling from one of the bricks in that wall would in any wise shake the wall itself! Such faith is kind, but there it ends. It talks of what it knows not.

Then, as to the people themselves, there are certain fallacies which die hard. We read the other day, in a home paper, that it was a well-known fact that "Indian women never smile." We were surprised to hear it. We had not noticed it. Perhaps, if they were one and all so abnormally depressed, we should find them less unwilling to welcome the glad tidings. Again, we read that you can distinguish between heathen and Christian by the wonderful light on the Christians' faces, as compared with "the sad expression on the faces of the poor benighted heathen." It is true that some Christians are really illuminated, but as a whole, the heathen are so remarkably cheerful that the difference is not so defined as one might think. Then, again, we read in descriptive articles on India that the weary, hopeless longing of the people is most touching. But we find that our chief difficulty is to get them to believe that there is anything to long for. Rather could we describe them as those who think they have need of nothing, knowing not that they have need of everything. And again and again we read thrilling descriptions of India's women standing with their hands stretched out towards God. They may do this in visions; in reality they do not. And it is the utter absence of all this sort of thing which makes your help a necessity to us. But none of you can pray in the way we want you to pray, unless the mind is convinced that the thing concerning which such prayer is asked is wholly just and right. So we purpose now to gather up into three, some of the many objections which are often urged upon those engaged in this sort of work, because we feel that they ought to be faced and answered if possible, lest we lose someone's prevailing prayer.

The first set of objections may be condensed into a question as to the right or otherwise of our "forcing our religion" upon those who do not want it. We are reminded that the work is most discouraging, conversions are rare, and when they occur they seem to create the greatest confusion. It is evident enough that neither we nor our Gospel are desired; and no wonder, when the conditions of discipleship involve so much. "We should not like strangers to come and interfere with our religion," write the friends who object, "and draw our children away from us; we should greatly resent it. No wonder the Hindus do!" And one reader of the letters wrote that she wondered how the girls who came out ever could be happy for a moment after having done such a wrong and heartless thing as to disobey their parents. "They richly deserve all they suffer," she wrote. "It is a perfect shame and disgrace for a girl to desert her own people!"

One turns from the reading of the letter, and looks at the faces of those who have done it; and knowing how they need every bit of prayer-help one can win for them, one feels it will be worth while trying to show those who blame them why they do it, and how it is they cannot do otherwise if they would be true to Christ. This objection as to the right or wrong of the work as a whole, leads to another relating to baptism. It is a serious thing to think of families divided upon questions of religion; surely it would be better that a convert should live a consistent Christian life at home, even without baptism, than that she should break up the peace of the household by leaving her home altogether? Or, having been baptised, should she not return home and live there as a Christian? Lastly, why not devote our energies to a work of a more fruitful character? We frankly admit that these objections are naturally reasonable, and that what they state is perfectly true. It is true that work among high-caste Hindus all over India (as among Moslems all over the world) is very difficult. It is true that open confession of Christ creates disastrous division in families. It is true there is other work to be...
done. Especially we feel the force of the
second objection raised. We fully recognize
that the right thing is for the convert to live
among her own people, and let her light shine
in her own home; and we deplore the terrible
wrench involved in what is known as "coming
out." To a people so tenacious of custom as the
Indians are, to a nature so affectionate as the
Indian nature is, this cutting across of all home
ties is a very cruel thing.

And now, only that we may not miss your
prayer, we set ourselves to try to answer you.
And, last of all, let us grasp this fact: it is not
fair, nor is it wise, to compare work, and success
in work, between one set of people and another,
because the conditions under which that work
is carried on are different, and the unseen forces
brought to bear against it differ in character
and in power. There is sometimes more
"result" written down in a single column of a
religious weekly than is to be found in the 646
pages of one of the noblest missionary books of
modern days, On the Threshold of Central Africa.
Or take two typical opposite lives, Moody’s and
Gilmour’s. Moody saw more soul-winning in a
day than Gilmour in his twenty-one years. It
was not that the men differed. Both knew the
Baptism of Power, both lived in Christ and
loved. But these are extremes in comparison;
take two, both missionaries, twin brothers in
spirit, Brainerd of North America and Henry
Martyn of India. Brainerd saw many coming
to Jesus; Martyn hardly one. Each was a
pioneer missionary, each was a flame of fire.
"Now let me burn out for God," wrote Henry
Martyn, and he did it. But the conditions
under which each worked varied as widely
spiritually as they varied climatically. Can we
compare their work, or measure it by its visible
results? Did God? Let us leave off comparing
this with that—we do not know enough to
compare. Let us leave off weighing eternal
things and balancing souls in earthly scales.
Only God’s scales are sufficiently sensitive for
such delicate work as that.

We take up the objections one by one. First,
"Why do you go where you are not wanted?" We
go because we believe that our Master told us
to go. He said, "all the world," and "every
creature." "All the world" means everywhere
in it. "Every creature" means everyone in it.
These orders are so explicit that there is no
room to question what they mean. All mission-
aries in all ages have so understood these words
"all" and "every". Our Master Himself went
not only to the common people, who heard Him
gladly, but to the priestly and political classes,
who had no desire for the truth. "Ye will not
come to Me that ye might have life," He said,
and yet He gave them the chance to come by
going to them. The words, "If any man thirst,
let him come unto Me and drink," were spoken
to an audience which was not thirsting for the
Gospel. St. Paul would willingly have spent
his strength preaching the Word in Asia,
especially in Galatia, where the people loved
him well; but he was under orders, and he went
to Europe, to Philippi, where he was put in
prison; to Thessalonica, where the opposition
was so strong that he had to flee away by night;
to Athens, where he was the butt of the
philosophers. But God gave souls in each of
these places; only a few in comparison to the
great indifferent crowd, but he would tell you
those few were worth going for. You would not
have had him miss a Lydia, a Damaris?
Above all, you would not have had him disobey
his Lord’s command? So whether our message
is welcomed or not, the fact remains we must
go to all; and the worse they are and the harder
they are, the more evident is it that wanted or
not, it is needed by them.

(To be continued.)

OUR WEDNESDAY EVENING MEETING.

Miss Krater.

The mid-week service at the orphanage in
Khamgaon, is the most precious of all our
meetings. Miss Yoder used to call it the
girls’ meeting, for they always take an active
part in it. The chapel in which the meeting is
held, is a sort of a long verandah. The floor is
covered with a coarse matting made of bamboo
strips. On one side is a small platform. The
furniture is very simple, consisting of one table,
a few chairs, some benches and three lamps.
On Wednesday evening, supper is over at an
early hour so the girls can gather in the chapel
promptly at six o’clock. Two bells are rung
just before the meeting. One is to call the girls
to get ready, and the other to call them to form
in line to march into the chapel. They enter two
by two. The small girls come first and take their
accustomed places in front of the platform.
The older girls follow, carrying their hymn
books and Bibles. Each girl takes her place,
and waits quietly for the meeting to begin.
While the girls are filing in on one side of
the chapel, the widows gather on the other side.
The women have charge of the orphanage babies,
and they always bring them to the service. A
few Hindoo people, and some Native Christians,
come in from the outside. The meeting opens
with a hymn of praise, and it makes our hearts
glad to hear Christ's praises sung by these dear children, who, a few years ago, were in heathen darkness and sin, but now, by the grace of God, are able to sing praises to Him who redeemed them by His own precious blood. After the singing of the hymn, the girls recite in concert some Psalm or chapter in the Bible, and the little season of prayer which follows is always very precious to us, for we meet God in a special way as we make our requests known to Him. The season of prayer ended, the one in charge gives a message from the Word. The message is supposed always to be a short one, but we are real Alliance people at Khamgaon, and it is hard sometimes to get all said in a few minutes. But, as a rule, we keep within the limited time. Very often instead of our giving a message, one or two of the older girls are appointed to give a talk to the children. They always want time to wait on God for their messages, and their thoughts on some of the precious promises are often very encouraging and helpful.

The message over, the girls again unite in singing a hymn. The most precious part of the service, however, is when the testimonies begin. Lately the girls have been so free in telling what the Lord has done for them. It brings great joy to us, who live in the midst of an idol-worshiping people, to hear the bright, clear testimonies of these dear ones, who have built their faith on the solid rock, Christ Jesus. From their testimonies we get a glimpse of their trials, temptations, battles, and victories. And so often we find that these brown-faced girls are obliged to fight the same battles we fight, meet the same tests which confront us, and endure the same temptations which we undergo. The adversary, like a roaring lion, seeks to destroy these precious souls, and many are the failures along certain lines; but we praise God that oftentimes, with tears streaming down their cheeks, they tell how victory was won through faith in Christ and His Word. They usually end with the verse that the Lord gave to bring deliverance. Their faith is not founded on their experiences, emotions, or feelings, but on the Word. Many of the testimonies are clenched by some verse of Scripture and show a living touch with the Lord. God has set eternity in all hearts, and it takes the living Word to meet the need of every human soul, whether Hindoo, Chinese, African, or European. "The Word was made flesh and dwelt among men," and that same Word must dwell within, to meet the onslaught of the enemy. Praise God, Jesus is the same in every land and clime, able to give victory over all the power of the enemy.

Just before the close of the service, requests for prayer are given. The girls always remember the lost condition of their relatives and friends and ask prayer for them. Together we unite with them for the salvation of their people, and as they pour out their hearts in behalf of these lost ones, we are sure our loving Father's ear is open to their cry. We come in touch with God, at this time, for the heathen souls that know not Jesus, and for the thousands who have never heard His name. So few, so very few, of India's sons and daughters know the blessedness of such precious little meetings.

At the close we sing, "Praise God from Whom all blessings flow," and thus ends our Wednesday evening prayer and praise service. Our souls are fed, our lives are made better, and best of all we have met with Him, who has said; "Where two or three are gathered together in My name, there am I in the midst of them,"

PROGRESS ON THE INDUSTRIAL FARM.
MR. KING.

What progress has been made on the Industrial Farm, is the question I want to answer in this article. But first I should like to put before our readers the task I have set myself to do. When the land was taken up, it was overgrown with small trees and brushwood. When passing through it, I have often thought that such land at home would not lie idle long, situated as it is close to a large market town. But one does not see the same industry in these farmers as in our own. Little did I think that it would fall to me to try to teach some of our young people a little real Anglo-Saxon industry by means of the cuffer, saw, pick, and plough. But we are hard at it, and hoping to have a measure of the success which such industry has brought to men in Australia, America, and Canada. Missions have been in India over one hundred years, and we thank God for the many bright lights we have in the Native Indian Church. But the fact remains that very few have learned to love the dignity of labour. It may not be wholly the fault of the Native Christian, for many of them are willing to learn improved methods of work. But who will be the teacher, determined by the grace of God to succeed? And what is the end to be accomplished by such teaching? The answer is, a class of men and women who are not afraid of labour; who by the sweat of their own brows shall be able to support their Native ministers and churches, and give something to send the
Gospel to the regions beyond. There are here, in Gujerat, in the I. P. Mission, several Native churches doing this. I greatly long to see more churches like our own Native church at Akola under Mr. Moyser, which, I believe, does not receive a pice of foreign money for its support. When at Akola I love to see the Christians busy in the workshop and giving Sunday to the service of Christ, contributing a part of their income to the Lord. But if the majority of our busy in the workshop and giving Sunday to the churches doing this. I greatly long to see more under Mr. Moyser, which, I believe, does not receive a pice of foreign money for its support. When at Akola service of Christ, contributing a part of their left to be common coolies, working for from eight to twelve cents per day, then self-supporting churches seem yet a long way off. The very fact that we have one thousand orphans with us today, and three or four hundred of them are old enough to start life on their own responsibility, draws some of us missionaries into new channels of work. And if in the near future we desire healthy, self-supporting Native churches, then these new channels must be entered. And what manner of men are we if we simply say to them, be filled, be warm, be comforted? God has ordained that man shall work to earn his bread; therefore let us strive to teach them the honour of industry. This is the task I have set myself to do, under the best advice possible.

On the land are four tanks. We propose to repair these, and connect them by a canal in order to carry the water from one tank to the other, and to connect these again with small water courses, so as to carry the water to the rice fields. We also propose to sink a well for every twenty acres of land, so that, should the monsoons be light, or pass off early in the season, we shall be able to save the crop by irrigation. Besides, without irrigation a cold season crop is impossible, and this crop often turns out better than the monsoon crop. Two of such wells are under construction, and twelve more are necessary. The Public Works Department is preparing plans, levels, and estimates for the four tanks. And as soon as these are ready, the repairs of the tanks will be started. About one third of the land has been brought under cultivation, and we hope to get at least 150 acres more cleared this year. In fact, we could get it all cleared this year if funds were available. Twelve dwelling houses have been built, and preparations are being made to build twelve more, and also a house for myself. There are at present on the farm thirty persons. Twelve are married and six young men are patiently awaiting the happy event. There are several more in the orphanages waiting to be settled. I am glad to report that each one who has been settled on the farm has become self-supporting, while some have been able to refund a part of the money expended on them. I feel sure that with wisdom and care, we shall meet with success. Some of the people are hard to deal with, but the case of Jerry McAuley always helps me to have patience with such. For had not someone determined by the grace of God to conquer Jerry, he would never have been the man he was.

I purpose to start every young couple with ten acres of land, taking up new land and adding to this amount as they become proficient in their work. So the present 350 acres will provide enough for thirty-five couples, which will mean thirty-five houses, thirty-five pairs of bullocks, thirty-five carts and sets of farming implements.

Now, dear friends, I have placed this scheme before you. Who will help me to carry it out? It can and must be done. Some can help by their prayers, others with advice, and I trust some with their money, which is very necessary to enable me to get these young people settled in their life's work.

NEW EXPERIENCES.

Mr. Greengrass.

A STRANGER in a strange land generally has more or less queer experiences that are, perhaps, more amusing to relate than to experience. Had I travelled around a little during my three months in India, I doubtless would have some interesting incidents to cite. However, all I have seen and experienced has been new to me.

I think the first thrilling experience I had was with thieves! Having heard from various sources a great deal about the thieves of India, I thought I would better take every precaution. I therefore slept with a "little startler" under my pillow, with which to scare the first intruder, and a stout stick beside my bed. And, in spite of my love for fresh air, I was sure to have my doors and windows securely locked. Sometimes I felt like peeping under my cot before retiring to ascertain whether anyone had secreted himself there during the day. To this, however, I would not humor myself. Almost every sound I heard at night was thieves approaching! One night I thought I heard someone on the veranda, so I took my stick and went out quickly; but, I did not see him. I was not afraid of the thieves; in fact, to speak the truth, as I was prepared, I half wished they would put in an appearance, for a little excitement on the compound would be very welcome. But I was afraid of losing my goods. Howe-
ever, as yet no thieves have appeared on the scene. The "little startled" now sleeps in the table drawer, and I enjoy all the fresh air this climate affords.

The second experience was with snakes! About the first thing the new-comer to India does is to beware of snakes. I thought "I" was so well informed on India that there was no danger of my being so stupid about these new things. But one incident will be enough to explain my position in regard to snakes. I was out walking one morning when I concluded that it was not safe to walk where there was much grass without the "little startled" in my pocket, lest I should meet a cobra. I therefore steered clear of grassy places. I have seen only one since I came, and he was so insulted at my pointing a gun at him that he put down his hood and fled. I lost him in the long grass.

My third experience was with the "dervy" or native tailor, when trying to get some cool clothes made. I took enough goods for three washing suits to a man who claimed to do military work. After considerable bargaining, he took a very careful measurement. He was then instructed to make only one suit till I had seen his work. In due (?) time the suit arrived, and—such a fit! It would have given me a fit of passion some time ago. I straightway took it back and this time gave him a suit for a pattern. His only excuse was that he had allowed for shrinking, notwithstanding the fact that he had previously told me, when I warned him about that, that the goods would not shrink. Again, in course of time, the wonderful suit was received; and lo, it was about as bad as ever. I took the rest of the material away from him and gave it and his work to another dervy, whom we had come to, the bungalow to work, so that we could watch him. And even though he had a good pattern and explicit instructions, it was only by much fitting and altering that this one seemed able to make the clothes at all presentable, a real good fit being out of the question. We also have great experiences with the "dhobie" or laundryman. Whereas at home I would send no more clothes to the wash than was really necessary, so as to keep down the laundry bill, here I send as little as possible to keep down the "clothiers' bill." One is not surprised at the appearance of holes after having seen at the wells, ponds, and rivers, how unmercifully the dhobies treat the clothes, pounding them upon the rocks with clubs and stones. Of course every dhobie has to put his mark on the laundry he washes. This would be all right if they were not so fond of putting it in the most conspicuous

place.

The people here are surely very interesting in more ways than one. When taking my usual morning walk a few days ago, I came to an encampment of Indian basket makers. "Encampment" is hardly the best word to use here, for tents were conspicuous by their absence, unless we can call a piece of dirty, ragged gunny-sacking, suspended on three or four sticks, a tent. Under these are small hammocks, tied to two stakes, for the babies.

Two things surprised me as I stood and watched them. They seemed to be very industrious, and they did not beg of me. The next time I went that way, I took a little money with me. After waiting to see if they would beg, and finding they did not, I called the small boys and gave them each a pice (a farthing or half cent). Immediately I was surrounded by a number of women with their unclad babies astride their hips. Some of the youngsters suddenly began to cry; I knew who was responsible for that. "Actions speak louder than words," especially where force is no choice. So I told them what I thought of them by putting the money in my pocket. I did not leave till they returned to their work. They were not very pleased, of course, but they learned that the "sahib" was not as easy as they thought.

It is not generally wise to give money to these people; and I have been instructed along these lines. But while we can believe what we read and are told, we can only know what we experience and see. Hence, experiments are in order. We can never get to know these people if we are content to take all we read and hear without proving it.

Since coming to this land, where sin and superstition abounds, I have also had some new experiences with my worst foe, Satan, and consequently from my best friend,—Jesus; to whom be "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, for ever and ever. Amen."

"Rise! for the day is passing,
And you lie dreaming on:
The others have buckled their armour,
And forth to the fight are gone!

A place in the ranks awaits you—
Each man has some part to play!
The Past and the Future are looking
In the face of the stern To-day."

(From "The Changed Cross.")
Items.

R. & MRS. SCHELANDER and baby Fred sailed for America April 15, after their full quota of faithful service in India. Mr. Schelander came to us from Africa eight years ago. Mrs. Schelander's brother, Mr. Olsen, was superintendent of the Alliance Swedish work in North China, and was one of the martyrs during the Boxer trouble.

There was a meeting of the united Council of the Marathi and Gujerati fields in Bombay the last of March. This was followed by a meeting of the Marathi Council. Many important business matters were under consideration.

The Council accepted Miss Ashwood according to the regular rule, on six months' probation. Miss Ashwood has had some experience in India, as she came from England about two years ago. She has been in Shegaon the past few months studying Marathi.

Mrs. Dutton, Misses McAuley, Wiest, Knight, Fuller, and Ashwood, have joined the forces at Coonoor for the hot season. They are charmed with the cool, bracing air, and lovely scenery there. Several are pursuing their studies.

The native work at Elhusawal, at present under the Free Church of Scotland, has been offered to us and the Council has decided to take it over, provided suitable terms can be decided upon.

From our annual report we gather that there have been one hundred and sixty-nine professed conversions the past year on the India field, and one hundred and twenty-five adult baptisms. There are two hundred and fifty-eight reported candidates for baptism. There are thirteen churches and 1,415 Native Christians, who have given for the Lord's work Rs. 1,325, or about four hundred and forty-two dollars.

Mr. Turnbull writes:—The past month has been one of trial both to the Native Christians and to the Missionary. Thirteen of our Christian people in the villages have died of plague. We praise God that He has preciously kept all on the compound in Mehmabad, although for a time the rats were dying here in numbers. God is working among those who were opposed to the Gospel last year. One man who was imprisoned for cruelly beating some of our village orphans, now seems to be much softened and has requested the native worker in his village to secure him some good tracts concerning the Bible.

Encouraging reports continue to come from Mr. Fuller. He is well and busy at work. Many churches are open to him, and the hearts of the people are also open to his message. The Alliance is known favourably in New Zealand and we anticipate much fellowship with this part of the vineyard.

Mr. and Mrs. Dinham and bonny Alice are in Berachah Home. The intense heat upcountry was too much for the baby, and she seems much better in Bombay. The incoming tide always brings a refreshing breeze which is a great relief from the hot winds which sweep across the country at this time of year.

Our hearts were very much cheered by a gift of over forty rupees from a band of Chinese Christians, sent to us from China by Mr. Hincky. This was their Christmas offering and was sent to our orphanages, in which they are much interested. We wonder how many churches at home gave a Christmas gift to mission work?

Miss Becker is spending the hot season at Akola. Miss Eicber and little Anna are spending a short time with Mrs. Franklin at Bulsar.

REQUESTS FOR PRAYER.

Pray for those on the plains in the heat.
"" the supply of all needs.
"" wisdom in dealing with Christians.
"" many who believe the Gospel, that they may have courage to come out.
"" those who have gone back.
"" conversions in each station.
"" that we as a mission may learn the lesson God wishes to teach through financial pressure.

"The grace of patience! how we need it! how shall we get it? 'Thou therefore my child, be strengthened in the grace that is in Christ Jesus' (R.V.) Drink, and drink again from this wonderful Reservoir; and the greater the need, the more let us drink of the draught of His fulness. Our Lord knew how much we would need patience, and so He puts 'all power' before us as His enabling. 'Strengthened with all power, according to the might of His glory, UNTO ALL PATIENCE and longsuffering with joy' (Colossians i. 11, R.V.)."
List of Alliance Missionaries.

BERAR—

AKOLA.
Mr. and Mrs. Wm. Moyser.
Mr. and Mrs. R. S. M. Stanley.
Miss M. Veach.
Mr. and Mrs. J. P. Rogers.

AMRAoti.
Mr. and Mrs. C. Erickson.
Miss L. Becker.

BULdANA.
Mr. and Mrs. M. J. Wark.

CHANDUR.
Mr. and Mrs. W. Rampey.
Mr. E. R. Carner.

KHAmGAoN.
Miss F. Hoffman.
Miss L. Downs.
Miss E. Krater.

MURtIZAPuR.
Mr. and Mrs. L. Cutler.

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

KHANDESH—

BHUSAWAL.
Mr. and Mrs. R. D. Bannister.

CHALISGAoN.
Mr. A. C. Phelps.
Mr. S. H. Auerhmeimer.

JALGAoN.
Mrs. M. Dutton.
Miss Z. McAuley.
Miss M. Wiest.

PACHoRA.
Mr. and Mrs. O. Dinham.

GUJERAT—

VIraMCaM.
Mr. and Mrs. A. Duckworth.
Mr. R. G. Greengrass.

SANAND.
Mr. and Mrs. T. King.
Miss C. Hilkcr.
Miss H. O'Donnell.

AHMEDabad.
Miss J. Fraser.
Mrs. E. Burman.
Miss C. McDougall.

MEHMADabad.
Mr. and Mrs. L. Turnbull.
Mr. W. Turnbull.
Miss A. Seasholtzet.

KAIRA.
Mr. and Mrs. S. Hamilton.

Miss C. Hansen.
Miss L. Herr.
Miss M. Compton.
Miss V. Dunham.

DHolKA.
Mr. and Mrs. H. V. Andrews.
Mr. and Mrs. David McKee.
Miss C. Peter.
Mr. and Mrs. F. Back.
Mr. R. J. Bennett.
Mr. S. Armson.
Miss L. Gardner.
Miss S. M. Sorensen.

BOMBAY—

Mr. and Mrs. Wm. Franklin.
Miss K. Knight.
Miss E. Morris.
Miss L. Fuller.
Mr. and Mrs. C. Eicher.
Mrs. L. J. de Carteret.

MISSIONARIES ON FURLOUGH:

Rev. M. B. Fuller.
Miss A. Yoder.
Miss E. Wells.

Mr. A. Johnson.
Mrs. Simmons.
Miss M. Woodworth.

Miss L. J. Holmes.
Mr. and Mrs. P. Hagberg.
Mr. & Mrs. C. W. Schelander.

There is held in all our stations every Friday evening a workers' meeting whose object is to pray for the work and the workers. Allowing for the difference of time between Bombay and New York, this meeting comes five hours before the three o'clock Friday meeting in the Gospel Tabernacle.

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