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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 win Christians of all evangelical denominations to 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.

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

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

Donations for the General Fund or for Special Purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. M. B. Fuller, Berachah 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.

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Through the Shadows.

Charlotte F. Tippet.

He has taught me through the shadows
What I never could have learned
Had my pathway been all sunshine,
And the joy-light ever burned.

He has taught me through the shadows
Of the days of weary pain,
That partakers of His suffering
Share with Him His blessed reign.

He has taught me through the shadows
That the discipline and trial
Were to "establish, strengthen, settle,"
And were only for a while.

He has taught me that the shadows
Of the partings often known
Are the links to bind me closer
To the Lord I love and own.

He has taught me that the shadow
Of the dark and silent tomb
Is, "In Christ," the gate of glory
And the end of toil and gloom.

He has taught me through the shadows
That when darkness reigns above,
'Tis the outcome of His mercy,
The expression of His love.

"TREES OF
RIGHTeousness."

Mrs. L. de Carteret.

The first thing that attracted my attention on arriving in India was the number and greenness of the trees. The comparison to what had been expected being so marked, it has many times since led my thoughts to Ps. i. 3. He that delights in the law (word) of the Lord, and meditates thereon... "shall be like a tree planted by the rivers of water" with what result? He shall bring forth fruit, his leaf also shall not wither, and whatsoever he doeth shall prosper." How very decidedly the Psalmist speaks as if he had gone into the matter thoroughly and knew results.

How refreshing it is to rest under a well grown tree, by a riverside while on a journey in this hot land, and still more so, if the fruit is in season! Is there not some lesson here for us? Are our lives such, that those around us are attracted by the refreshment and rest, the result of "taking root downward," (Christ in us, Eph. ii. 17, Col. ii. 7), and "—bearing fruit upward—" for His glory? (Isa. xxxvii. 31). Even the heathen are attracted by the fruit of the spirit (Gal. v. 22), although they are quite ignorant of its source. "Herein is my Father glorified that ye bear much fruit." "I have chosen you... that ye should go and bring forth fruit." Does anybody gather fruit of us? And would any one call us trees of righteousness, the planting of the Lord, that He might be glorified?

"His leaf also shall not wither." There are times of persecution, trial, and misunderstanding, which come to all who serve the Lord Christ, and are as a blast from a furnace, but those who are stayed upon Jehovah "will not wither," in the hour of trial. "His leaf also shall not wither," points to the loving tender care of our God and the sufficiency of His grace in all times of need.

When the leaves are first put forth in all their tenderness they are easily blighted. So would the Evil One endeavour to destroy our quivering faith, but God is watching over this tender portion and says, "his leaf also shall not wither." How much that little word "also" contains! It means, "Lo I am with you alway; I will never leave you, never forsake you; you are my special care while passing through this special trial; your 'leaf also shall not wither' because my grace is sufficient, and I have prayed that your faith fail not; therefore be strong and let thine heart take courage."
"And whatsoever he doeth shall prosper."

The connecting link "and" contains volumes, as it takes in the whole circumference of our lives, the being and doing all for God. There is a great difference between man's idea of prosperity and God's. Not the amount we accomplish, but the motive we work from amounts to prosperity in His eyes. In Josh. i. 8. We are shown that those who make the "Word" their continual study are the truly prosperous and are promised "good success," and they will be kept from making mistakes. Our brains, hands and feet will be used to the best advantage by the Master Gardener, and we shall be shown to be truly prosperous, in "the day" that our work is tried when every man receives his own reward, according to his own labour.

**Station Notes.**

**BULDANA, BERAR.**

**WILLIAM FRANKLIN.**

PRAISE waiteth for thee, O God, in Sion." Many times since we came to this station have our hearts gone out to God in praise. Mrs. Franklin's testings have been many and long; I have been rushed in the work for the past year so that it seemed I could not get rested. "But God:" He knows just when and how to bring relief. This place was just what we have longed for, and over and over we have praised God for the rest and quiet. This is a very beautiful place, especially at this time of year: it is cool, and now at the close of the rainy season vegetation is green and all nature seems to be praising God. Would that His praise were also in the hearts of these people!

Eleven years ago, Mrs. Franklin with two other ladies came here and opened this place as one of the stations of the Alliance. It seems a strange Providence that has led us back to follow up the work which others have carried on for so many years and now laid down. We want to introduce you to the station and the work. It is 332 miles from Bombay. The last twenty-eight miles have to be travelled by horse or bullock cart, but there is a good matted road all the way. We have two mails a day; one comes from the station by horse tonga and the other is brought by men called runners. The mail tonga also carries passengers. Buldana itself is small but it is situated in a district of three counties with a population of 437,763 and no other missionaries than ourselves working as evangelists among the people. The town is situated on a plateau 2,300 feet above the level of the sea. When we came here we were very weary and we felt that the first thing God wanted of us was to rest. We have been resting, but also going out sometimes among the people. God has seemed to give us their ears wherever we have been, and we are only sorry that we are not half a dozen more to give our time and strength in giving them the word of God.

We have had some encouragements in the work. In Buldana there are two Mahomedans who are interested: one of them seems to be truly seeking light, and he has been to the house several times. We cannot go to him as it might arouse the suspicion and enmity of his people so that we could not meet him at all. His relatives would rather take his life than allow him to become a heretic, as they call Christians. Another has been to the house several times. It would seem from all appearances that he had but little purpose in coming, for it was hard to get into conversation with him or to draw him out on any subject. One Sunday he dropped in as usual, but we felt it was the time to talk to him about the eternal things. We told him how God had laid on Jesus the punishment for our sins. He seemed to grasp this and wakened from his usual stupor and asked questions. I felt that the man got light. Pray that God may lead him on.

One morning Mrs. Franklin and myself were sitting out in the shade of the house, fronting the main road, when three men came in the gate, seeking work. I had no work for them, but I turned the conversation to the things of God, and had a good talk with them. They seemed to realize the truth of my words and saw what it meant to accept Christ. They weighed the matter and saw it meant Christ or Caste. The Spirit was striving with them and they went away in much seriousness.

In the villages outside of Buldana we have had some good times with the people. One evening the way for a real heart to heart talk with the people in a village was opened to us through a favour conferred on one of the men as we were driving along the way. They gave us an earnest invitation to come back. We promised to come once a week. They said, "If you come but once a week, we will forget all you tell us before you come again." We have been there
several times, Mrs. Franklin going to the women, and I to the men. But as there are over three hundred villages in this county alone, you can easily see how difficult a matter it is to get an understanding of the Gospel into them all.

I was invited out to a village to meet some Brahmins one morning. The man who had made the appointment had been called away by the illness of some of his people. So I went to the public rest house and rested a while and prayed for guidance. I was led to another part of the town where I found some Mahomedans playing cards. They invited me in and were ready to listen, so I remained there over two hours, telling them the way of life. I have never had a more receptive audience among Mahomedans in my work in India. Some of them said in the presence of their companions that they wanted to become Christians.

We have a class of beggars each week. We tell them the gospel and give them a cup of grain. One day I put them to the test as to whether they wanted to accept Christ or not. One judged from their looks that they had nothing to give up in becoming Christians, but from the way they talked you would think they were the highest caste people in the world. They said, "We worship the one true God, and in our homes we take the name of Jesus. What more do you expect of us? If we become Christians outright the other people will call us defiled and send us away from their doors." Some became offended because we pressed the question, and would not come again. Only God is sufficient for this work.

SHEGAON.
MRS. J. W. JOHNSON.

It is scarcely necessary to say that we of Shegaon are glad, after our forced absence from our work and home, to be back again in our own little corner. "Be it ever so humble there is no place like home," When we went to Akola to remain while the repairs were being made on our bungalow, we hoped it would be for only a short time, but people and things, such as landlord, workmen and work, move slowly in India and so we were three and a half months away from our home.

Mr. Johnson made many trips here as he could between the showers, preaching in the town and to the workmen on the house.

The new verandas and other repairs on our house have made it a much more comfortable dwelling place and if the location were better we would wish for no better house, but the location is not a healthy one; especially in the rains, and we are looking to the Lord to give us a healthier place in His own way and time.

We praise God for His health which He has given us this past year. We have had testings, but they have only been times for better manifesting His love and Presence with us.

Since our return home, we have visited a number of the near villages and have had much joy and liberty in giving out the gospel. The women have always welcomed us, and if we were to judge from the nodding of the head and the frequent "yes, yes, mem sahib," that we hear, we might feel encouraged to believe that they were tired of the old way and would be glad to turn to the light; but we realize that there must be something lower down than the head that must move and nod and the "yes, yes" must be to the still small voice pleading within, before any radical change will ever take place. We long to be so filled with the Holy Spirit, that as we go to this people, He through us will convict them of the great sin of rejection of Jesus.

The two Sunday schools in town which were closed during our absence have been gathered together again and the children have shown in many ways their pleasure in having us with them again. To an outsider these children would not look very promising, but we who have known them for three years or more can see many improvements and a real desire to learn. We are often touched as we see a little child trying to fasten a few rags about him to cover his nakedness, as the mem sahib did not want him to come in nature's dress only to the class.

Another tries to clean the dirty face and hands, and the little mothers with their baby charges on their hips may be seen trying to clean the eyes and nose of the little brother or sister, just because the mem sahib has taught them a little about cleanliness of body as well as heart.

A favourite hymn of our own little ones in our home, is:

"Jesus bids us shine
With a pure clear light
Like a little candle
Burning in the night;
In this world of darkness
We must shine
You in your small corner,
And I in mine."

So we are shining in our little corner of Shegaon town and county, our house a light house giving out light in the midst of heathen darkness and superstition, our home-life a testimony to the power of God to save and keep through Christ Jesus, who is held up as our Saviour, Sanctifier, Healer and Coming King:

"Even so, come Lord Jesus."
FAMINE IN GUJERAT.
MARCUS B. FULLER.

THE last four months have been a time of great uncertainty in Gujerat. The rains came on and, though late and scanty, still there was the hope that all might yet be well. But after a little they ceased altogether and the crops which had begun to grow, now began to wither in the scorching sun. During five weeks when there should have been several inches of rain, there was only a fraction of an inch in one of our stations. There seemed a prospect of another awful famine, not only in Gujerat, but in other large areas. Much prayer was offered and when almost too late to save the crops, heavy rains fell over all the Central Provinces, Oudh, Khandesh and all the Deccan. In some places fifteen inches fell in five days, and all fear of famine seemed to be past; the people were rejoicing.

But this very heavy rain came not from the south-west but from the north-east, that is, it was the monsoon from the Bay of Bengal instead of from the Indian Ocean, and it did not reach Gujerat and Kathiawar. At least it did not reach the central part of Gujerat, and at Ahmedabad less than three inches fell. This revived the crops already planted and in some cases there will be a quarter crop, but in many places not one eighth of a full crop of food grains. There was hope that the rain would continue so as to insure the later crops which should have been sown in October but the rain stopped suddenly and now the earth is parched and dry, and where the fields should have been green with wheat and barley and gram, which were the only remaining hope for a harvest, they were bare and unsown. Less than a quarter crop from the early harvest, almost no rice, a quarter or less of bajri and jawari and an almost utter failure of the cold weather crops, because they have not been sown at all: this is the dark picture of the condition of things in all the seven stations of our mission in Gujerat.

We are glad that Berar and Khandesh have a prospect of good harvests, but it will be only a few weeks till we shall see great suffering in Gujerat. The people are busy cleaning the scant harvest for they can afford to harvest what would not be worth the labour in America. A man or woman here can afford to work all day to clean three pints of grain from the field, and every stalk of fodder must be saved for the cattle. But these scant harvests will soon be gathered, and then—

what then? Government has already test relief works where men get a penny and a farthing a day, and women a penny, provided they do a certain amount of work which many of them can not do. We have hundreds of Christians who must be helped; children will be forsaken by their parents or be left orphans; and all the sorrow and suffering which famine brings will be upon us. A few months hence we shall see living skeletons and our hearts will be sick with the seeing of suffering.

Help given early will be doubly valuable. If we had money we could give work to our Christian people: making bricks and burning lime, and building houses for missionaries in new stations, and at our Christian village for the people to live in. All the money given would not only save the people from starving, but would all be profitably used in permanent additions to the property of the mission. It is better to give people work while they are able to work, than to wait till they are too weak to work, and then feed them to keep them from actually dying. Every dollar given soon will accomplish both purposes. A million bricks could be made, and lime burned, and tiles made, and all these put into buildings needed for the growth of the work, and nearly all done by coolie labour at a penny or two a day. A few men at four pence or six pence a day would have to be employed for laying the bricks and doing the wood work. Only the wood for timbers, door frames etc., would have to be purchased.

We want our friends at home to see the opportunity for themselves and for us on the field. It is surely more kind to keep people from becoming skeletons than to nurse them back to life at greater expense after they have suffered almost beyond endurance. It is better to take them now while well and able and willing to work and let them help us while we help them, than to neglect them now, and help them later when they are unable to do anything in return. We plead especially for our Native Christians whom we helped through the other famine and many of whom were brought to Christ by the faithful teaching which they heard as well as by the kindness shown by Christians in feeding them and their children. Now they are our brethren and we must not neglect them. As the saints in Macedonia and Achaia sent their gifts to their famine-stricken brethren in Judea, so now the saints in America and England and Australia and New Zealand have their opportunity to help their brethren in Gujerat. Many in these Christian lands have realized that men and women and children were starved to death
in the last awful famine whose lives might have been saved by just a little self-denial on the part of professing Christians. They looked on, they heard the tales of awful suffering and death, they saw the photographs of living and dying skeletons and yet they, the most of them, did little or nothing to give relief. Again God has given the opportunity to show the Spirit of Christ, and in His name to feed the hungry. May He by His own Spirit touch hearts with His own compassion, and lead them to do what they ought. Reader, does the Master Himself speak to you through these lines? If so will you obey Him and do what you can to enlist the help of others to relieve distress? Are these people worth saving? How shall we preach to them if we refuse them food? "If any man hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him how dwelleth the love of God in him?"

What answer can we give them in eternity if we know and God knows and they then know, that we saw their need and deliberately refused to deny ourselves a little to save their lives from famine, or to save their souls from hell? "Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble." "He that giveth to the poor lendeth unto the Lord." Do you believe that the Lord is good security?

AMONG THE PEOPLE.
MRS. E. BURMAN.

OUR hearts are deeply grateful to God for all He has done during the past year. We are looking forward to the touring season which is now at hand, and asking God to keep the way open for us to tour if this is His highest will for us. As I look back to last touring season and remember how the hot season cut off Miss Fraser and myself in the midst of this blessed work, there comes a longing to continue the work as soon as possible.

Since coming in from the District I have been engaged in studying the language and in helping to spread the Gospel in this ancient heathen city. When we think how long this city has been steeped in heathenism, we do not wonder that we find its people slow to leave the way their fore-fathers have trod so long, and take a stand for Jesus. There is a castle which we pass on the way to the Post Office, which history tells us has been standing five hundred years or more. This city was founded before America was discovered, and as we compare its advancement in civilization with that of American cities, we begin to realize what the light of the blessed Gospel does for any people who accept it. If America as a whole, would walk in the light God has given her, how she could help these darkened lands into the light and liberty of our Lord Jesus.

It is said that Ahmedabad was larger than London at one time, till famine and plague and cholera swept over it, and the buildings were pulled down to burn the dead bodies. Afterwards the city was re-built. One could go out in the city in the early morning and proclaim the Gospel all day and continue till late at night and always find ready listeners. We find the best time to go to the people is in the evening after they have finished their work and have had their evening meal, or very early in the morning before they have begun work. One is then sure to have a good audience. When we go to them, they gather in front of one of the native huts, and join in the singing heartily. We believe the Gospel is as sweet to their souls as it ever is to ours. Oh, how they need to be taught. It is exceedingly sad to see the darkness they are in.

While out in the low caste quarters one morning, we saw a crowd of people collected. On inquiry, we were told that the people were sacrificing a goat. It is said that the people sacrifice animals to atone for sin. We are glad to tell them of the new and living way, how the Man Christ Jesus sacrificed His blood once for all, not to dumb idols, but to the only true and living God to set us free from sin: and that God has covenanted with His people to put His laws into their hearts and write them in their minds, and to remember their sins and iniquities no more. His people are to draw near to Him with a true heart, in full assurance of faith, and hold fast the profession of their faith without wavering, for God is faithful that promised. The people are pleased when they are told that God's plan of atoning for sin in olden times, before Jesus sacrificed His blood, was that animals should be sacrificed. They seem to like to know that they have some of what was, in older times, true worship, mixed with their religion at the present time. They are ignorant of God's plan of salvation for a lost world through the death and resurrection of Jesus Christ. One of the best things we have to tell the people is that Jesus is coming back to earth again in the same manner that he was taken up; also that He heals our diseases now as he used to do when here upon earth. It is a usual thing for the people to point to their sick

(Continued on page 72.)
Editorials.

AN shall not live by bread alone." What may bread here signify? Is it not anything which ministers only to the flesh, not sinful flesh, but the natural man both mental and physical? So long as we are in these bodies of humiliation, certain things are essential to our life, certain things are satisfying to our minds and hearts upon which we shall not be dependent in the life to come. But while here we are in a measure sustained and nourished by these things. There is danger of taking either one of two extreme positions which God's Word would lead us to avoid. Some seek to live by this bread only. Others seek to live wholly without it. The first are earthly, engrossed with that which ministers only to their human cravings. The second class regard only their spirits and tread on the slippery ground of fanaticism. Perhaps the majority of people take the former course. The text quoted indicates a happy combination of the two. The body and mind must not be starved for the spirit's sake, nor the spirit starved for their sake.

What is the measure of the spirit's food? "Every word that proceedeth out of the mouth of God." Those who walk by this rule will be safe from either extreme. God's Word will insure a sane, healthful mode of life if indeed "every word" is our food. To take part of God's Word to the neglect of some other part is dangerous. It means dwarfed spiritual character, one-sidedness, and a lack of victory along some line or other. Emphasizing one truth at the expense of another never does any good.

We come to another text bearing on this subject, "My meat is to do His will." The Word of God is the spoken will of God. To really live by that Word is to do it. It is not assimilated, it is not ours unless it is governing and sustaining us. The reason the world is a failure to-day is because men have sought to live by bread only. For the will of God they have substituted their own way. It was Adam's sin, and "every man hath turned to his own way." Man's own way does not tend to increase the health of either body or spirit, while the will of God (the Word) does both. It is the only purely sane and natural way for man to live. Certainly the Creator can best prescribe the manner of life suitable to His creation. His Word is this prescription.

A common question of people is, "Can God meet this need of my heart or that craving of my soul? Can He really fill up the vacancy left by some great sorrow? Can He deliver me from this secret soul torment? Beloved, God can! Never limit God either by your action or your faith. "Make no provision for the flesh" may have a deeper significance than you have guessed. We seek to provide for these things ourselves, and limit the operation of the Eternal Will. God would accomplish these things for us, but we never give Him the opportunity. We keep our own hand on our lives and substitute the bread of our own getting for the "Living Bread" of God. We say indeed, "Oh yes, God can, He does do this for me, but"—It is these "buts" that are eating out our lives: the incomplete work, the hidden canker-worm. The mission of the Will or Word of God, no matter in what manner it is expressed in our lives, is always to nourish and strengthen us. Then shall we not henceforth give God the full sweep of our souls, not limiting Him even in our thought, but letting Him give us daily our portion of bread for the triune being, spirit, soul and body?

Our readers will regret to learn that Mrs. Franklin will not resume the editorship of the INDIA ALLIANCE for various reasons. However we trust that they will be as loyal to the new editor by their prayers and support as to Mrs. Franklin. At the recent convention Miss Maude Wiest was elected editor with Miss Lucia Fuller as assistant. Owing to Mr. Franklin's removal from Bombay, the business management of the paper has been put into the hands of Mr. Christian Eicher. All business communications should be sent to him at Berachah Home, Grant Road, Bombay, while communications for the editor should be sent to Jalgaon, Khandesh.

An important rule concerning the reception of missionary candidates on the field was passed at the convention, to which we are asked to give special notice. It is to this effect:—Missionaries coming to us from countries other than America shall be required to supply their outfit, and passage money as well as their first year's support; thus placing them on a footing with the candidates who come through the Home-Board. Exception may be made to this in the case of a missionary of experience who can begin work at once,
having previously acquired the language. His support would not then be required. As one of the principles of our mission is faith for financial support, the candidates are simply given a chance to exercise this in a practical way, besides showing that there is a certain constituency back of them in sympathy with our work. A recommendation that great care be exercised concerning candidates before accepting them, especially in regard to their attitude towards the particular doctrines taught by the Alliance, was passed. While no one demands uniformity, unity is an essential to the welfare of any organized body.

So that there may be no misunderstanding in the minds of those who contribute money to the work, we wish to state that all monies received for the work, such as missionaries’ allowances, support for native helpers or orphans, in short, all, with the exception of special gifts, are treated on the basis of three rupees to the dollar, the slight balance which averages two cents on a dollar being devoted to the general expenses of the mission on the field. As the rate of exchange varies continually, this is the simplest method to avoid complicated accounts, and also to aid the general fund.

We quote the following from Mr. Hamilton’s annual report in reference to relieving the poor among the native Christians. “Experience has taught us that all appeals for help should be made to the committee appointed by the church instead of to the missionary. The natives are much more capable of finding out the real need of each applicant. As long as a missionary assumes all the responsibility of supporting the poor, he is not likely to find out the real facts of each case; but it is wonderful what a flood of light and information is thrown on the subject when the church is made responsible for the helping of such persons.” We think every missionary of experience will endorse these remarks.

We read of many lives laid down in India lately. A journal from Western India recounts how a young missionary only lived seven months after his arrival; how the oldest native pastor, and also a senior missionary (Rev. R. W. Sinclair), were unexpectedly and suddenly taken—all within six weeks! The last words of another, who died in June, after thirteen years service in South India (Rev. F. W. Kellett), echo the Master’s thought, “She hath done what she could,” as he repeated, half unconsciously, “Jesus, I have tried. . . . “ Jesus, I have tried. . . . ” Have you? Lives not wasted; for “precious in the sight of the Lord is the death of His saints;” but He calls that those left should let Him use them while yet it is day. Darkness and Light.

CONVENTION REPORT.

The annual convention of the C. M. A. in India opened in Mehmadabad, Gujerat, on Wednesday afternoon, Nov. 2nd, with a song service and prayer, nearly all the missionaries being present. Mr. Fuller presided over the convention, and from the first day until the last, the Lord was markedly with him in making him a blessing to all. The first address was from Psalm 116 in which Mr. Fuller referred to the past of which that day was an anniversary.

Ten years before, the third large party of missionaries of our mission had landed in India with Mrs. Fuller. Many changes had taken place since then, many difficulties had been met, many deep sorrows passed through, and even now a “cloud of witnesses” looked down upon us who once had toiled and trusted with us. With all these things the Lord had dealt bountifully with us, and our souls might well “return to their rest in Him.” Trial was not meant to kill, but “by these things men live.” . . . After the address the convention was formally organized.

Mr. Mallis.

Among the special treats was the presence among us of Mr. Mallis of the Ceylon and India General Mission of South India, with his wife and child. Mr. Mallis gave us many earnest, helpful messages, some of them of a most heart-searching character. In his first address Mr. Mallis told us that the first person to influence him toward the foreign field, and especially India, was Mrs. Fuller when she visited Scotland many years ago. Mrs. Mallis also addressed us and gave us several messages in song.

Children’s Meetings.

Another special feature was the daily children’s meetings under the direction of some of the younger missionaries. Each day a company of bright, eager little ones gathered in much appreciation of their special part in the convention, and simple messages about great things were daily taught them. One would look far to find a bonnier company than our own mission boys and girls.

The Native Christian Sabha.

The Sunday services were unique in this respect, that they were largely devoted to the native Christians. On Saturday the Christians from several neighbouring stations and surrounding villages assembled at Mehmadabad, some walking a distance of twenty miles. They had been looking forward to this day for months.
past. Saturday night most of them camped outdoors under the open heavens. They brought their own food, for most of them a scanty allowance indeed. In one instance which came to my notice, two children had only one bhakri (a flat cake the size of a plate made of coarse bajari flour) between them to last for two days. Famine is already making itself felt, although the worst is yet to come.

On Sunday morning fully half an hour was required to seat this company of saints in the big native church where the convention was held. The missionaries occupied the platform, while the body of the church was filled entirely by the natives, all seated on the floor in orderly rows. There were nearly eight hundred. They had never seen such a company of missionaries before, and it was the first time that many of the missionaries (particularly those from the Marathi districts) had seen such an assembly of native Christians. As we gazed at the hundreds of dusky faces before us, and heard lusty voices singing the praises of Him who had redeemed them out of darkness—and who can tell how great that darkness?—into His light, the tears gathered in our eyes and our hearts felt a solemn gladness. We thought of the toil and suffering this had cost; we thought of loved ones who had literally laid down their lives for this. Perhaps they were looking down from glory on this Sunday morning scene, and surely no doubt or question, such as “Did it pay?” entered their minds.

A joint communion service followed several Gujarati addresses, and the Christians of the West and East bowed together at the Lord’s Table. Surely God is no respecter of persons. The Gospel is large enough for the high and low, the rich and poor, the energetic, occidental utilitarian and the philosophical, mystical dreamer of the Orient.

**GENERAL ITEMS.**

A few visiting missionaries of other missions were present with us. The accommodations afforded were ample and pleasant. Our Meshadabad friends spared no pains to make us comfortable, and they succeeded admirably. With the exception of two cases there was no sickness this year. We have scarcely ever had a convention under more favourable circumstances.

Monday, Tuesday, and Wednesday were given up to the business sessions. Many earnest discussions on mission questions took place. Some of these same subjects we hope to give to our readers during the year. The general proceedings of the business meetings are to be printed in a small pamphlet which any one can procure at a low cost, by applying to the Publisher of the India Alliance,

**Morning Meetings.**

**Reported by Mrs. Rogers.**

Nov. 3rd. The prayer service was very earnest, the key-note being that we might be as perfectly controlled by the Spirit of God as the living creatures in Ezekiel’s vision were. “Whithersoever the Spirit was to go, they went.”—Mr. Erickson gave the first message. It was brought to his mind that morning by hearing a “creaking wheel” at the well. He believed it to be the foundation truth for the convention, i.e., “The love of God.” His remarks were based on Rev. ii. 1-5. “Thou hast left thy first love.” This was not the baby-love of a new-born soul just brought into the light, but a deeper experience. There are two sorts of love mentioned in the New Testament clearly indicated (in the Greek) in Christ’s words to Peter, “Lovest thou Me?” One is the love of mere friendship, the other the deeper or “first-class” love. God loves us only with this “first-class” love. Christ wanted Peter to measure up to the highest standard, but Peter failing, He met him on the lower plain. If we have that “first-class” love in our hearts, nothing can separate us from God. It will stand any strain, even the severest strain of our human relations with one another. Should we fail to have this love our candle-stick may be removed out of its place; that is, we may be cut off from service.

Mr. Fuller followed, emphasizing the message just given with remarks from 1 Cor. 13. Concerning the candle-stick, he said that if its light was gone out it might still attract attention to itself as a beautiful object, but its usefulness was gone. Mr. Andrew Johnson then spoke, drawing further lessons from the creaking well-wheel. Mr. Fuller said that the remedy for a creaking wheel was oil. If any one had oil he should use it quietly. This was practically applied to disagreements among God’s children. Mr. Mallis then spoke of the great danger of letting our language get ahead of our experience. “If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.” Sometimes after knowing the deep things of God, we drift away from them, losing our experience of victory, but we still retain the language of the former state. We do not lower our testimony to suit our walk, and our life becomes a living lie. Our reputation must be maintained at all cost. God does not say, “Ye lie, and know not the truth,” but, “Ye lie and do not the truth.”

Nov. 4th. The thought of the prayer-service was “deeper yet.” Mrs. Mallis then thrilled our hearts with a message in song followed by a talk from Jas. i. 5, “If any of you lack.”
God had been showing us our lacks, also the
leakages by which the power was lost from our
lives. But we are like the Old Testament
widow who had debts to pay, and Christ stands
to us as Elisha to her. If we bring our empty
vessels, every one shall be filled to the brim;
there shall be no lack. Ask in faith; He gives
liberally. Sometimes we ask and receive not
because we ask amiss that we may spend it
upon our own pleasures. We never made it a
condition of His promises.

Mr. Fuller spoke from Eph. v. 18, "Be filled
with the Spirit,"—not, "get filled once," but,—
"keep filled, always at your best."—Athletes
undergo the severest training for a special con-
test, then go back to a life of debauchery; but
the Christian keeps himself always under dis-
cipline. Like Paul, he "keeps his body under." A
Christian should be just as filled with the
Spirit every day in the year as at convention
time. But we have this treasure in earthen
vessels, often leaky vessels. God wants us to be
where nothing from any one can make us leaky
vessels. He never made it a condition of His
indwelling that people should behave them-
selves. What have been the leakages? What
runs over never hurts us. What is the first
temptation of the Spirit-filled worker whom
God uses? That of receiving honour from men.
It may not be sought at first, only received, but
that is the first step towards seeking. The
power of Enoch's life was the testimony in his
heart that he pleased God. John xii. 43 is the
second stage, "loving the praise of men" until
it becomes more to us than pleasing God. Jas.
iv. 6. Spiritual pride in a sense is the basest of
all kinds of pride, the thing God hates. He
resists the proud but gives grace to the humble.
Peter and James were not theorists. They
wrote these words because they were needed,
and they wrote from ripe personal experience.
We are all to be subject one to another. God
is "against" the man who is proud. A train
may go a little while when the steam is turned
off, by its own momentum, but not long. So a
Christian sometimes goes on a little while after
the Spirit has leaked out.

Envy is another cause of leakage. 1 Pet. ii. 1.
Jas. iii. 14—16. "Where envy and strife is,
there is confusion." Let us meet this honestly
in our own hearts. Wherever there has been
envy and strife, the root of it has been, "Who is
greatest?" or, "Who is boss?" Envy is rottenness
to the bones: both physical and spiritual de-
cline follow it. Envy is a peculiarly devilish
thing. The wrong in another provokes anger,
but it is the good in another that provokes envy.
Envy leads to strife, and is a proof of carnality.
I. Cor. iii. 3 Some quarrel over the truth of
sanctification. The saints, the martyrs did
die 'mad'. God wants men who can live
and die in love, standing for the faith. There is
nothing that any man or devil can do that shall prevent
my being filled with the Holy Spirit.

A warning was given not to disregard the
rights of others. No station will prosper at the
expense of another. We should not think only
of our station and our work. The work is one,
and Christ's interests in it are one. We should
be careful of our words. Gossip is a source of
great bitterness. "Let our speech be always
with grace, seasoned with salt," without idle or
unkind words. If one is at fault there is no
use in telling half a dozen others of it.

Self-indulgance is another great hindrance.
We get accustomed to luxuries and easy living
so that we are not always ready for the hardships
and privations necessary for pioneer work,—
opening new stations, etc. Self-denial should
have a practical application in our lives. We
should live temperately, and be willing to put
up with poor houses, simple food, etc. We
should keep our bodies in vigorous condition for
the work's sake and the Lord's sake.

Nov. 5th. Mrs. Erickson spoke briefly on
"entering into His rest" in the midst of every
circumstance. Mr. Franklin gave a clear ex-
planation of Divine Healing in the Atonement.
There are other grounds for teaching it:—Heal-
ing by the Holy Spirit; healing by the Word;
healing through Christ's resurrection; healing by
the prayer of faith; but after all, these too are
dependent upon the Atonement. Experience is
not a sufficient foundation for our faith, only
God's Word will do. Christ bore our sickness.
Isa. liii. 3,4,5. (Young's Translation). What He
has borne we need not bear. Isaiah's words were
confirmed by Christ's ministry and teaching,
Math. viii. 16,17.

Mr. Franklin among many other things spoke
of our need of standing together in prayer for one
who is tested, instead of looking on critically
because there is not a speedy deliverance. It
may be we hinder God by our stand-offishness
and unkind judgments.

AFTERNOON MEETINGS.
Reported by Mr. Ramsey.

Nov. 3rd. Mrs. Rogers gave a message from
Gal. v. 22-23. "The fruit of the Spirit is love,
joy, peace, long-suffering, gentleness, goodness,
faith, meekness, temperance." Quoting from
Campbell Morgan, she said "All these are to be regarded as different manifestations of love;—joy, the consciousness of love; peace, the confidence of love; long-suffering, the habit of love; kindness, the activity of love; goodness, the quality of love; faithfulness, the quantity of love; meekness, the tone of love, and temperance or self-control, the victory of love." All these are the out-gushings of love and all to be combined and worked out in our lives. Everything should be done in love. "First-class love" in our hearts, first for Him, and then for one another, brings joy. Plain things must be spoken at times, but, in the spirit of love. When God wants us to say these plain things He wants our hearts to be so saturated with His love that it will go home to the heart of the one to whom it is spoken. God may use our brethren and sisters, as His messengers, to show us His truth and we should welcome truth received in this way as much as if God spoke to us directly through His Word.

After singing of the hymn, "Oh ! the love that sought us," Mr. Mallis gave a short message from Phil. 1. 9. The Apostle here prays for abounding love in two directions,—knowledge and judgment, or sense. There can be no knowledge of spiritual things in an unloving heart. Until the Holy Ghost has shed abroad His love in our hearts and it abounds there, we cannot progress in spiritual things. Only love can give the sense and grasp of things that we need on the mission-field. Without the spirit of love we will fail to grasp India's deep need. "Things that differ" must be approached in super-abounding love or we shall raise a "hornet's nest," get into darkness, and wonder who is right, when we hear the opinions of others. It is the crowning sin of God's people that they are not sincere. It is possible to have a great name and yet be without spiritual discernment. Let us ask God that we may be "sincere" and "without offence";—neither leading another soul astray nor being led wrong ourselves, nor being anything that will not stand the light and transmit the light. We should be as the "voice of God," Ez. 1, 24. Wherever the Almighty takes us, there should be an atmosphere of power, reminding men of God. Col. 1. 9—10. The end of all spiritual knowledge is conduct, and this convention will be a failure unless it touches our feet. Holiness teaching is useless unless translated into the vernacular of every-day life. May God make us great translators of spiritual language into the common vernacular of those about us.

Nov. 4th. Mr. King gave the first message from 2 Cor. vi. 4 to 10:—Beloved, it costs something to establish Christian Churches and there is no other way to do it than in the way Paul did. It is easy to talk about the sufferings of Paul and the Churches he established, but may God give us grace to do as he did. Millions of men to-day would die for Jesus Christ because He loved and suffered for them; and if we are willing to suffer for others they will soon learn to love us. Long-suffering, forbearance and love will soon bring us into fellowship with them. My one desire and prayer to God is that He will give me the full three-score or three-score and ten years to work for Him and souls in Gujerat.

Mr. Back gave the next message on another aspect of love;—love shown in punishment of disobedience and in refusal to give things that would only be harmful to those who receive them. Love is shown just as much in the refusal to give certain things at certain times as in giving other things at other times; just as much in the punishment of the disobedient as in rewarding the diligent.

Mr. J. W. Johnson followed, with God's word to Jacob, "Arise, go up to Bethel." Arise, Jacob was in the wrong place; go, he was not in an abiding place; up, he was in a low place. Jacob had built a house in Succoth where he soon got into trouble because he was not in God's order. His daughter Dinah was dishonoured and his sons got him into trouble with the people of the land. Jacob had un-finished business with the Lord at Bethel, which means "house of worship." God had met him there years before when he was leaving home, but Jacob had simply made a bargain with God and gone on his way. Now, before he can come back to Bethel he must have definite, personal dealings with God; confess his name, and nature, Jacob the supplanter, as the Angel wrestled with him, and receive a new one Israel, a Prince with God, before he can come again to the place of true worship, from whence his way was clear to Hebron (fellowship).

Mr. Andrews next spoke a few words on the meekness and lowliness of Jesus;—those two attributes most conspicuous in the life of our Lord, and which He invited His disciples to "learn of" Him. The school is still open, the invitation still standing, Christ is still the teacher and example. It is to the "poor in spirit" the kingdom of heaven belongs. Even on the way to the last supper the disciples were still disputing who should be the greatest, who should have the chief seats; so like the poor human heart, but so un-like heaven. We need to be meek and lowly in heart.

After singing a hymn the closing message of the session was given by Mr. Fuller.—Love is the circumference and centre too of the
Christian life, as well as the "fulfilling of the law." We wonder at the grace and love that forgives our sins, mountains high, then we go out to find one who has offended us and exact the utmost penalty. We will never help others if by doing so our own souls are grieved and hurt. We ought to be tender-hearted and loving with them as God is with us. 

2 Tim. ii. 24, 25. The power of the Word of God is not aided by our human temper. It is not our work to overcome an opposer and make him appear ridiculous, but in meekness to instruct or let in light upon him; peradventure God will give him repentance unto life. "If any man be taken in a fault, ye that are spiritual, restore such an one;" our business is to restore.

Sunday 6th Nov. This afternoon service was a most inspiring one. We had about seven hundred and fifty dusky faces before us. Of these over four hundred were our brethren and sisters in Christ and most of the remainder interested enquirers. Many of these people had been won to Jesus through the story told by our itinerating missionaries and their native assistants.

The addresses were by Mr. Mallis, of the Ceylon and India General Mission, who spoke through an interpreter, and by Mr. Andrews and Mr. King in the Gujerati language. We could not tell much of what was said but know that God spoke and the people heard. His Word is a living power which will go on bearing fruit in these precious hearts and lives.

The remaining days of the convention were devoted to the necessary business of the mission field.

Evening Meetings.

Reported by Miss Knight.

The evening meetings were commenced with seasons of earnest prayer, and God graciously heard and answered, giving us times of refreshing. The chorus singing was hearty, and many of our musical friends gave us in solos, duets and quartettes messages of God's truth.

Mr. Mallis from Coonoor, gave three searching addresses on Wednesday, Thursday and Friday evenings. The first was from Ezek. 1, and brought out the facts that Ezekiel was in the far-away land of captivity when he received these heavenly visions: detached from Jerusalem and all that he loved on earth, he saw an open heaven, received a definite message and a touch of power; that God was in the whirlwind, as He is now in the whirlwinds of our lives, the times when all seems confusion and beyond control; that the living creatures, probably angels, with an earthly mission, represented unity in that their wings were joined, and obedience in that they went straight forward—two characteristics greatly needed in the whole church to day.

The second address, was on "Gentleness, from Gal. v. 22. From his study of this word in the Hebrew and Greek Scriptures, Mr. Mallis showed us that it is translated "goodness" in Rom. ii. 4, "kindness" in Eph. ii. 7 and 2 Cor. vi. 6, and "gentleness" again in 2 Sam. xxii. 36. Thus God teaches us that it is through His gentleness we are led to repentance, by His gentleness we are to approve ourselves as ministers of God, and this same gentleness in the ages to come is to be a testimony of the riches of His grace, and through it we are made great. Tracing this same word "great" through the original we find it translated in 2 Chron. xxxi. 5 abundantly, in Prov. xxix. 2 authority, and 1 Sam. 11:12 continued (or multiplied). How wonderful the thought that God's gentleness will make us abundant in fruit-bearing—(all fruit is the overflow of life), will give us spiritual authority, and multiply us.

The third address was on Ezek. ii. The place of power is the place of humility.—Ezekiel was on his face, God commands him to stand up, to get into the position of service. He next days before him the field of his service—rebellious nations, impudent, stiff-hearted. He then explains the methods of carrying on this work,—"Thus saith the Lord, Speak My words." He was sent with no words of his own but simply to carry God's message. If we are to speak His words we must know them, we must study them. God's word has got to be saturated into the heart of India. Ezekiel was broken and then filled by God. This should be our continual experience. God said, "I send thee." If He sends, He sends on His own commission. God sustained Ezekiel. Ezekiel was not to be influenced by the people; spiritual energy goes when we get down on a level with the people. No true progress is made by compromise.

Besides these addresses, Mr. Fuller gave a short talk on Elisha from 2 Kings ii. and Mr. Moysor an address on divine healing showing the connection between sickness and sin. The last two evenings were largely occupied with personal testimonies by the missionaries, of healing and other blessings.

"What can I spare?" we say, Ah! this and this From mine array I am not like to miss; And here are crumbs to feed some hungry one; They do but grow a comeliness on my shelf— And yet, one real, our Father gave His Son; Our Master gave Himself."

—Selected.
"AMONG THE PEOPLE."
(Continued from Page 65.)

ones. It seems to accord with the giving of the Gospel to look after the sick ones. We lay hands on them in the name of Jesus and pray that they may be saved and healed. One man with whom we prayed, who was very ill, came here to-day with a happy face, praising God for healing him. It strengthened us much to see him. Pray that our faith fail not and that we may always remember that the battle is our God's whom we serve.

Items.

"NTO" is the world's preposition. Every stream turns in, and that means a dead sea. "Out of" is the Master's word; His thought is for others.—Selected.

Sunday, Nov. 20th was appointed as a Day of Prayer for India. Probably every Protestant Mission in India observes this day from year to year. Who can measure what results will come from such a united volume of prayer for the needy souls of India?

All our missionaries on the field, with the exception of four, were present at our recent convention in Mehdabad. Mehdabad is a most desirable place for the convention, and many wishes that it may be held there next year also are expressed.

On Oct. 10th Mr. and Mrs. Dinhám with their little daughter Alice sailed for Australia on furlough. Mr. and Mrs. Dinhám hope to visit America also before their return to India.

On Nov. 18th Mr. and Mrs. Moodie arrived in Bombay from America via Scotland, accompanied by their two children and Mrs. Moodie's sister Miss Lothian. We are very glad to welcome them to our ranks. We are expecting others before the close of the cold season.

Near the close of the convention Miss McDougal was taken suddenly and seriously ill. Her recovery was rapid, however, and at present she is resting in Bombay.

Miss Gardner has been suffering from fever at intervals for some time. She has now returned to Dholka, although still far from well.

Miss Seasholtz has been transferred from Mehdabad to Kaira to take up the work of Bible instruction in the orphanage. The need of some one to undertake especially this work has long been felt, and the present arrangement will happily meet this want.

Miss Herr has been transferred from Kaira to Dholka in order to assist Mrs. Back in her work.

Mrs. Fletcher has been very ill, but in answer to prayer was very definitely delivered from all serious difficulty and is now much better.

Touring preparations are in order in many of the stations. The prospects are that an unusually large number of the missionaries will be able to get out.

Miss Ashwood who has been among us for some months, was received into full fellowship as a missionary of our Mission.

Mrs. Searle who has been helping in Kaira Orphanage for some months past, has been accepted as a member of the mission. We heartily welcome these new workers.

PRAYER AND PRAISE.

Praise for the general good health of the missionaries.

new missionaries who have arrived this month.

good attendance at convention.

spiritual blessings received at convention.

Pray for Miss Gardner's complete recovery.

those who are touring in the districts, preaching the Word.

the complete recovery of Mrs. Fletcher and Miss McDougal.

famine stricken Gujerat, especially the native Christians. Pray for the supply of their financial need.

the means and men for opening new stations.

inquirers.

India Alliance papers, marked Sample Copy on wrapper, are being sent to friends by the missionaries and they would be very glad if the friends would subscribe.
List of Alliance Missionaries.

BERAR—

AKOLA.
Mr. and Mrs. Wm. Motzer.
Mr. and Mrs. R. S. M. Stanley.
Miss M. Veach.
Mr. and Mrs. J. P. Rogers.
Mr. S. H. Auerheim.

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

BULDANA.
Mr. and Mrs. Wm. Franklin.

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

KHAMGAON.
Miss F. Hoffman.
Miss L. Downs.
Miss E. Krater.
Miss Z. McAuley.

MURTIZAPUR.
Mr. and Mrs. L. Cutler.

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

KHANDES—

BHUSAWAL.
Mr. and Mrs. R. D. Bankster.

CHALISGAON.
Mr. and Mrs. W. Fletcher.

JALGAON.
Miss M. Wiest.
Miss C. Rutherford.
Mr. and Mrs. P. Hagberg.

PACHORA.
Mr. A. Johnson.
Mr. and Mrs. J. Wark.

GUJERAT—

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

DHALKA.
Mr. and Mrs. H. V. Andrews.
Mr. and Mrs. John Read.
Mr. and Mrs. F. Back.
Mr. R. J. Bennett.
Mr. S. Armson.
Miss L. Gardner.
Miss L. Herr.

KAIRA.
Mr. and Mrs. S. Hamilton.

Mr. C. Hansen.
Miss A. Sasholtz.
Miss M. Compton.
Miss V. Dunham.
Miss C. Hilker.
Mrs. Searle.

MEHMADABAD.
Mr. and Mrs. L. Turnbull.
Mr. W. Turnbull.
Miss C. Peter.

SANAND.
Mr. and Mrs. T. King.
Miss H. O'Donnel.

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

BOMBAY—

Miss K. Knight.
Miss E. Morris.
Miss L. Fuller.
Mr. and Mrs. C. Eicher.
Mrs. L. J. de Carteret.
Mr. M. B. Fuller.
Mr. and Mrs. P. E. Moodie.

MISSIONARIES ON FURLOUGH:

Miss A. Yoder.
Miss E. Wells.
Mr. A. C. Phelps.

Mrs. M. Dutton.
Mrs. Simmons.
Miss M. Woodworth.

Miss L. J. Holmes.
Mr. and Mrs. O. Dinham.
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.