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

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

EDITOR,—Miss M. Wisb. BUSINESS MANAGER,—Mr. C. Eicher.

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Calvary was for the purpose of destroying the "works of the devil." The healing of our diseases as well as the pardoning of our sins; the keeping of us from sickness, as well as the keeping of us from sin, was fully accomplished in the death and resurrection of Christ.

All of us resist the temptations to sin on this ground. Why not also resist attacks of sickness in this way. We are told if we "resist the devil, he will flee." The question of vital importance to us, as the offspring of God, is this, Shall we yield to Satan and thus be brought under his power, or shall we resist him in the name of Jesus and thus crush him under our feet? Which would glorify God the most?

Our purchased birth-right on this line is:—

"Behold I have given you authority to tread on serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you. Howbeit in this rejoice not that the spirits are subject unto you, but rejoice that your names are written in heaven." Shall we disregard this precious truth and permit Satan to have power over us to crush us with sickness? Oh, let us not permit him to cheat us out of our atonement privileges. That faith, hope, love, may flourish there, Till for the cross we crown we wear.

THE OFFSPRING OF GOD.

Being much burdened of late that we, as the people of God, may measure up to our full gospel privilege on the line of healing, in prayer I opened God's Word, seeking for help, and these words caught my attention, "the offspring of God."

The question then arose, "What is our full privilege in regard to health as sons of God?"

Our natural sinfulness and our physical infirmities are equally a result of the fall. Both come from Satan. The atonement on
If there are times when we do feel disposed to pray, "If it be Thy will, heal me," feeling a lesson is in the sickness for us, and then we remain sick, do we heartily say "Amen" to our Father's will and seek diligently to gain all the benefit out of it, for He chasteneth whom He loveth, and always for our profit; or do we disregard our decision that it is God's will, and then take remedies trying to be healed against God's will? If He wills sickness for us why not remain sick? Are we not like Israel of old, stubborn, hard-hearted and limiting the Holy One of Israel?

Oh beloved, let us seek help from God that we may lift the standard to Bible lines and then help each other with fasting and prayer to move up in line with God and His will concerning us. Contributed.

Station Notes.

SHEGAON.

JOHN W. JOHNSON.

Here are several encouraging signs at this station. Many earnestly desire to get thoroughly acquainted with us. To this end some have visited us in our home, even bringing their wives and children and insisting that the visits should be returned at an early date. The low-caste people extend daily invitations to come to their homes. The people from distant parts of the district, where I preached last year and whom I could not reach this year in their villages, have met me in the large weekly markets of Khamgaon and Shegaon. In the last two days I have met men from four large villages who asked me why I did not come to preach to them this year also. They searched through my book bag for some books which they had not read and took half a dozen copies of Luke's Gospel. This is an indication that a measure of seed-sowing is producing some desire to inquire further. A few days ago I went to the house of the head man of a large village to buy some butter. The man was not at home but the wife called her neighbours (all women, except two men), and insisted I should tell them the story again—"much plainer this time that we may remember it," as she expressed it. While preaching I sat almost leaning against their large water jars which eight years ago would have been counted defiled, for in the same place eight years ago I defiled a well by merely looking into it. They got angry then if I approached their yard; now they invite me into their houses. This may sound strange to some who know little of caste in India,—that it should require eight years to gain access into these homes.

One young man has read every tract and book which I have been able to furnish him. Some years ago I gave a New Testament to a young man employed as my cart-driver. Another young man borrowed it and has read it through. I found a New Testament in a distant village where they had read it some. In answer to my inquiry about it, they said a boy had stolen it from the missionary at a yearly fair five years before. It had been stolen from me and I thought I had seen some boys burning it up that same day five years ago.

A few days ago at one of the large weekly Markets I saw three blind men begging and I wondered how I could help them without leaving the impression on the bystanders that I was giving pennies for religious merit. While talking with the blind men the people began to assemble and inquire whether I was making Christians of the blind men, whereupon I used the opportunity to give them a practical sermon on blindness of heart. Then I proposed to the people to give a copy of the Gospel to every person who would give the blind men a penny. In this way I disposed of 45 copies of Luke's Gospel within ten minutes.

I am able to reach a few villages with my bicycle. I have quite a number of patches on my tires, for the greater part of the curse of thorns seems to have fallen upon India. One day I punctured my tire and sat down by a river side a quarter of a mile from a small village. Within ten minutes the word that "The missionary's horse is broken" drew a crowd of fifty men from the village. Among them were acquaintances. One saw an orange and some pea-nuts in my bag and set up a complaint that his boy was sick and needed that orange and those pea-nuts. Another wanted me to examine and prescribe for his sick horse; a third insisted on a race between my bicycle and his fast-running ox. An old man put his fingers in his ears and declared that he would not listen to my religion until I proved to him that old men in America like himself could ever learn how to ride the bicycle. Another old man's attention could not be harnessed until I let him feel the weight of my pith sun-hat, for "being so large, the weight of it must give the Sahib a head-ache."
Some who read this may wonder why I have gone into detail. My object is to arouse a greater interest in praying for the distracted missionary. To focus the attention of the average Hindu mind in such an audience as just described is as difficult as trying to twist a rope without tying the other end of it.

MATAR.
MRS. SYDNEY HAMILTON.

In summing up the touring work this cold season, we have to praise God for what He has wrought:—for enabling us to cover the ground we have covered, for opening up new doors of service, melting hearts by the Gospel, and showing His power in manifold ways among the Christians: but most of all for a measure of the baptism of the Spirit on our native helpers. Mr. Hamilton took them through Acts and the power of God was so manifest in the meetings that they were melted as never before. They not only have a better insight into Christian ministry and equipment for service, but have a greater burden for souls and go out now to scatter the message gladly, with greater emphasis, and in a less mechanical way.

Standing out as the most prominent need in this taluka is the work among the women, for it does not keep pace with the men's. If there were as many Bible women as catechists, perhaps it would balance more favourably. God has given us one this year in answer to prayer. True, we have the native helpers' wives but they are not all free to follow this line of work.

We cannot give glowing accounts of large numbers coming out of heathenism, but, as we are looking more for quality than quantity, we have no cause for discouragement. In no previous year during the ten years we have been privileged to tour, have we seen people take so decided a stand either for or against Christ as this year. The enemy's power was evident. We have met with more rejection from the lower classes and a better reception from caste people. Large crowds often eighty or ninety listen for an hour or two, come again the same day and ask to hear more at their homes. We have never before had such blessing in giving out the word.

Since reading of the great religious revival in Wales, and at the same time teaching in Sunday school that old lesson of the Sychar revival, the keynote of our thoughts and prayers has come to be that the promised Living Water might flow here as there. A spirit of prayer to this end will have to be communicated, we know, to our Indian Christians by example and not precept. So we were rejoiced at the decision of our last council-meeting that all our missionaries in Gujerat meet in Ahmedabad every month for a day of fasting and prayer, that the fire may soon break out here, for it is needed.

We hope to tour through March and so cover our whole district. We could tour longer with our tent panka (large Indian fan), but the "Holi" (a licentious Hindu festival) will hinder. For a while the severe and unprecedented cold, thin scales of ice formed on water at night, diminished our audiences. But the hot season has come again and we have from two to three hundred people at our magic lantern meetings. The lantern works like a magnet in getting the crowds to listen to the Gospel.

CHALISGAON.
W. FLETCHER.

Since I wrote last to the India Alliance my wife and I have been privileged to join in the grand work of touring and preaching "in the district." As our cool season is the only time we can get out in this work and it flies by very quickly, one must be alert to take advantage of its friendly cold, and strike the iron while it is hot. I have noticed that the devil hates this work of preaching in the villages, and tried this year to hinder us and many others from getting out into it. Just the day before I was to join Mr. Johnson on tour, Mrs. Fletcher became suddenly and dangerously ill with a sort of poisoning. But the Lord heard prayer and raised her up, and, though delayed a few days, I was able to leave home as I had planned, trusting God to care for Mrs. Fletcher who was now alone. She joined me later on and was made strong enough to stand the jolting of a springless native cart, and altogether has enjoyed the best health she has had since coming to India, for which we thank God.

The work itself has been delightful, though not without its trials and dangers. The first seven weeks were spent with Mr. Johnson in the Pachora Taluka and were a time of blessing. We visited between eighty and ninety villages and had unusually good times in some. At Vadgav a number of Patils (the headmen of the village) were very kind to us and took a great interest in the Gospel. We held several meetings among them and they came a number of times to our tent, bringing for us all sorts of native food. We hoped there would be a break among them, but they feared openly to confess Jesus Christ as many of their friends were
watching them. Nevertheless they held a sort of prayer-meeting among themselves at which a gosavi shimp (ascetic tailor) read the Bible to the rest. I believe and praise God that the Gospel has reached their hearts and that several really wish to become Christians. Pray for them that they may not trifle with God and cause His Holy Spirit to leave them.

At Nagardavli also we had a good time. We held several evening meetings here and found the people willing to stand and listen as long as we had breath to speak. We felt there were many in this large town who were seeking truth; but they feared their friends and relatives. What would it mean for them to confess Christ? It would probably mean the loss of everything they possessed. Oh pray that the Holy Ghost may be poured out upon these people in such a way that they will not be able to resist our Lord's intreaties.

On the whole we found the people of Pachora Taluka willing to listen to the Gospel, and very kind to us as a rule. Now and again we came across a village which showed its hostility by walking off and leaving us to speak to an odd soul or two. I remember one small village, which is a stronghold of a people called Manbhav, where we had a very poor reception. We found these people to be among our worst enemies. Wherever we met one he did nothing but talk and argue so that it became a sign by which we knew them! Besides this one can nearly always tell them by their black dhotars and bad looking faces. They are a secret sect and worship Krishna, one of their most filthy gods I should say. They do not observe the rite of marriage and live more like cattle than human beings made in the image of God.

When the seven weeks were over, Mrs. Fletcher and I felt the Lord would have us go out in our own Chalisgaon Taluka. Having hired a cart and bullocks, we pitched our first camp at Vaghli, from which as a center we visited nineteen villages, and in all but one we had a good time.

From Vaghli we had a journey of eight miles over very rough roads to our next camp. Mrs. Fletcher and I prayed specially that morning that God would give us patience whatever came, and it seemed as if Satan determined to test the limit of the grace of God. We had unfortunately hired a pair of wild bullocks and a very stupid man for our goods cart. They had no sooner started than the bullocks bolted, threw the driver, who just escaped being crushed under the wheels by rolling into a ball under the cart, and went tearing through a field at will. I feared the cart would go to pieces, but the bulls were caught before any damage was done and we made a second start.

We had got about two miles on our way when we turned our heads just in time to see our cart turn over with a great crash into an old dry river bed and the driver tumble headlong in such a way it was a wonder he escaped with no hurt. It was pretty hot by this time and hard work to unload the cart, set it up and reload it a second time; but we finally got started again. After a while we came to the railway bridge and found the hoods of our carts could not pass under the arches; so we turned back and found a blind track through a field and finally after much trouble got safely through under the railway line. And still the devil was disappointed for no one was in the least put out.

About noon we reached a town midway on our journey and to our dismay saw our half-witted gardiwalla in crossing a small creek drive into a deep hole on a siding, and over went the ill-fated cart again. By this time the sun was at its hottest and except for our morning cup of tea we had had nothing to eat since the night before. So I called a halt. We boiled the kettle and had some bread, tea and cold meat. I assured you we were so hungry we thanked the Lord for that tough, old bakri (goat) meat and ate it without a murmur. Having rested a little we set to work again and reloaded the cart for the third time that day. We had no further trouble and at last reached the end of that weary eight miles. By dark our tents were up and we lay down to rest, tired, but praising God for His care; the extra strength for the extra work; His protection from the sun, and His abundant grace in the hard places. "Great peace have they which love Thy Law, and nothing shall offend them."

Within the last three months we have preached in 140 towns to over 7,000 people. This work, so sweet to us, must be very precious to our Lord, for it is His Cross we go forth to uplift. May God make us all more faithful in our prayer for these millions of lost souls in India.

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India Alliance papers marked 'Sample Copy' on the wrapper are being sent to friends by our missionaries, who will be glad if their friends will subscribe.
it was not to go back to the villages; but I was thankful the work was going on, and that I could pray for Miss O'Donnell and the native workers. They visited nearly all the villages to be reached from the tent and in the meantime the Lord gave me work in the villages where our native Christians are.

The seed has been sown and now we are looking to God to carry on the work and gather in an abundant harvest out of this part of our district to the glory of His dear Name.

THE FAMINE.

MARCUS B. FULLER.

The outside world is not hearing much of the famine in Gujerat for its area is limited, but that makes the need none the less real for those who are in it. Our Christians did not get back even as much as the seed sown, nor fodder for their cattle. With money sent for relief we have got some wells in order, from which they have begun to irrigate a few acres of land for fodder to keep their oxen alive; but they must be fed for months yet, even if good rains come as we hope and pray that they may. They will need seed grain for sowing, and food for themselves for three or four months whilst they are working the fields and the crops are growing. The rains should come about the middle of June, but they must be helped and fed till November when the crops will ripen.

We can keep them busy at profitable work until then if our friends will send the funds to feed them. Tanks for future water supply can be excavated, bricks made, wells dug for irrigation purposes in the dry season and in case the rains fail again, and houses built for our orphan boys who are going or have gone to work on the farm at Bakrol. All this can be done by famine labour, and so not only give present relief but provide against future failure of rains, so that the money given will accomplish a two-fold good.

Remember these are our Christian brethren and God gives you this opportunity to help them. He bids us do good to all men as we have opportunity, but especially to them who are of the household of faith. We do not feel that Christian boys and girls should be sent into the immoral surroundings of the government relief-camps. And if we care for them and give them work, the money will be well spent in saving them from starvation and moral contamination.

Who will pray, and who will give?
ANY people imagine that if they once yield themselves to the indwelling of the Holy Spirit, they then have reached the utmost goal of spiritual attainment in this life. They fail to realize that this is only the first step in a life of gentle but strong discipline from the Master-Teacher. It is not a figure of speech to say that the Spirit of God guides and instructs men, but a living, blessed truth. The terms of discipleship are exacting, but they need not be feared. The Spirit is a Master of love as well as of wisdom and knowledge.

The sphere of the Spirit's action covers every detail of our lives. It is not confined to the inner life, nor to the outer life, but is all inclusive. There is no element in our being the requirements of which He cannot provide for:—there are both heart-lessons and head-lessons to be learned. The Spirit is truly the Revealer and Illuminator of God's truth, but He does not stop there. He applies the truth to our lives. The Bible is of value to us only as its writings are practically wrought into our habit of thought and action. One may study a subject without absorbing the spirit and character of the teaching concerning it. But when one's whole mental action is influenced by its contact with any certain line of thought, the life naturally takes the same trend. Our habit of thought decides our habit of action. It will become natural or habitual for us to think right in proportion to the measure of our acquaintance with God's ideas and God's judgments.

Not only through our mental processes however, is God's Word made practical to us. God gives us actual tests and proofs of the truths which our minds see. The daily experiences of life are meant to teach us practically what the Spirit has already spoken to us. God brings many circumstances into our lives for no other purpose than to create opportunities for the working in and out of His power and grace. Lately we heard one who was oppressed with a sense of spiritual dearth, pray to this effect:

"O God, make crises in our lives, that we may bestir ourselves and lay hold of Thy power." A man who will pray thus, realizes how good it is to have God deal directly with his soul, even though it be in the way of difficulty or suffering. It is sweet to have even a denial of a request from God's lips, for after all, our real life consists in contact with God, not in the favours He bestows. God's refusals are always the result of loving and wise judgment, and knowing this our hearts acquiesce in His decisions, and we rejoice in the actual transaction which has taken place between us and God.

The work of the Spirit in our lives would often times be humiliating if not discouraging were it not for one thing, namely, "faith in the operation of God":—faith that the desired results will come; faith that the means chosen are the very best; faith that God Himself is the Doer, the daily Operator in our lives. Faith is too often misplaced and therefore gives way to doubt and anxiety. Instead of believing implicitly in God's operations, we keep watching our own efforts, our strivings in prayer, our feelings of holiness, etc., and almost unconsciously we gauge our spiritual progress by these things. The essential attitude for us to assume is that of faith and yieldedness. We should be careful not to limit the sphere of God's operation within us by an unsurrendered will or by our circumscribed expectations, our narrow grasp of His intentions toward us. The more we study God's word, the larger will our vision be, and the better will we understand God's dealings with us. We will learn not to call things "strange" which happen to us, seeing in them the working out of that good and acceptable and perfect will of God.

Mrs. King has sent us the following lines:—

"A file of letters lies before us; we cannot answer each one; we want all to accept these few lines, as a token of our deep thankfulness to them, for their sympathy, love, and most of all, their prayers to God for us, at this time. F. and T. F. King."

The touring season has passed with much blessing. In spite of difficulties, many have been able to be out in their respective districts, and reports are encouraging. Now at the beginning of the hot season, many of the missionaries are planning to get away to the hills for rest and study.

Miss Morris has had a light attack of varioloid, but is well again. According to our last hearing, Mr. Bannister is now quite well again. At present writing we do not know of any other illness among the missionaries, an occasion for much thankfulness.
Mission Questions.

THE ADJUSTMENT OF MARRIAGE RELATIONS OF CONVERTS BEFORE AND AFTER BAPTISM.*

Marcus B. Fuller.

His subject is one of great importance as many a missionary has found to his sorrow in dealing with inquirers and with converts, especially with those from the lower castes; and many a convert who has been baptised by some missionary who was ignorant of the law has found to his surprise that he has not only come into a new religion, but has come under a new system of civil law, and has had great difficulty and much delay and expense in getting disentangled from complications which are possible in Hinduism. It is therefore very important that every missionary and every native agent who has authority to baptise converts should understand the Hindu laws concerning marriage and divorce as well as the Christian laws.

Christian law recognises Hindu laws concerning marriage, and, unless the convert's difficulties are adjusted according to Hindu law before his baptism, the Christian law finds him sorely handicapped.

For instance, the inquirer was married in his childhood to some little girl whom he seldom saw, and for whom he had no attachment. She was several years younger than he, and before she was old enough to be his wife he took some other woman, perhaps a widow or some woman who had deserted her husband. When the girl was old enough to be married, as he did not want her, she was sold to some one else, and is to-day really another's wife; but legally she is still his wife, and if he is baptised before giving her a bill of divorce Christian law recognises the Hindu child marriage as legal.

It is a clear case, and, before baptism, as a Hindu, he can free himself from her by giving her a bill of divorce written on a one-rupee stamped paper. There is no wrong, for both the marriage and the divorce are according to Hindu law. She was never his wife really, and he is doing legally and morally right to set himself free from her.

But if he has not given her a bill of divorce before baptism, he has no power to do so afterward; and as a Christian must sue for a divorce in court, which means an initial expense of Rs. 20 to file his suit, and a great deal of expense and delay, going (I believe) to the High Court before it is finally settled. A few months ago a man was baptised in Khandesh who had left his home near Ahmednagar during the famine of 1897, and had never returned or written home. He had been married in childhood, but the little girl was with her parents. Some time after baptism he wished to be married, and upon inquiry the missionary found that he had been married in childhood, and that the girl was living when he left his home. The missionary wrote to the police patel or mukhi of the village to inquire, and found that she was living, but, as her husband had not been heard from, she had been married to another man. He is a servant, and it will take him several months to lay by enough money to file his suit for divorce. Before he was baptised he could have sent a bill of divorce written on a one-rupee stamped paper.

If a convert's wife deserts him, or refuses to come to him on the ground that he has become a Christian, or is about to become a Christian, he has the legal right to divorce her before his baptism; but that brings in another element, for as a Christian he could not do it on moral grounds. He should wait and pray and plead the promise. "Thou shalt be saved and thy household." I knew a Brahman convert who waited and prayed seven years for his wife and little son and God heard his prayer and they are a united and happy family to-day. In such a case, legally, the convert after six months of desertion can file a suit for the restitution of conjugal rights, when his wife will be summoned to the court, and must there before the magistrate agree to go to her husband or refuse to do so. If she refuses, the marriage is declared null conditionally, that is, six months longer are allowed by the court for efforts at reconciliation, and at that end of the time, if she still refuses, the separation is made final. In such cases if the wife should live with another man, and all hope of reconciliation were gone, it would seem the only thing to do: but if the wife remained alone it would seem a serious thing to shut the door in her face, for the Biblical ground of adultery is not present. We have had women who forsook their husbands because they were baptised, but returned to them two or three years later and were themselves baptised. The same course is open to a woman whose husband deserts her or drives her away because she has been baptised.

Among the lower castes a man with two or more legal wives has the legal right to divorce

* A paper read by Mr. Fuller at the recent Conference of Gujarat missionaries at Mehdudabad. The later paragraphs were added after the Conference.
all but one of them before he is baptised, but in that case another question comes in, namely, the moral one. As a Hindu the second wife was a legal wife and her children were and are legitimate, and to divorce her puts her in a very awkward position. One would hesitate to marry her to another man because she was divorced from her husband without scriptural grounds; and to compel her to live all her life separate from her husband would be like the enforced widowhood of a Brahman, in many cases be putting upon her a burden which she was not equal to. The Apostle Paul considered a woman to be an office bearer in the Church, but not excluded from membership. Such cases can not continue in the Church, because after a man has become a Christian he can not take another wife so long as he has one living.

But this brings up another question, viz., what if a baptised man goes among the heathen and marries a heathen wife while he has a Christian wife living? The answer is that as long as he is a Christian no one but a person licensed under Christian law to solemnise marriages can marry him to any one, and of course such a person would not marry him to a second woman; and if a Hindu priest performs or professes to perform a marriage ceremony where either party is a Christian, the priest is liable to ten years' imprisonment, and the marriage is null and void. It must be dealt with by the Church as a case of adultery and the Hindu priest may be prosecuted.

But a Hindu priest always has idolatrous worship at a wedding; and, when a man comes and asks him to marry him to a Hindu woman in Hindu fashion, the priest naturally supposes that the man is a Hindu and not a Christian. With the low castes no special ceremony is required for a convert from the Dherd caste to go back into his caste, and so he may call himself a Christian to-day and a Dherd to-morrow, and as a Dherd, may go and be married to a Dherd woman by a Dherd Brahm.

The question then arises, how such a lapsed convert should be dealt with by the Church. He has, for the sake of a wife, denied Christ and repudiated, not only the local church, but Christianity, and has insulted God by the worship of idols. Such matters require considerable time to arrange, for he has generally been faithfully taught before it is done, so that it is a determined and premeditated act, and can not be dealt with as a sin committed under sudden and almost irresistible temptation. I feel that it should be dealt with as one of the most serious sins, for it is directly against God as well as against man.

I am not prepared to suggest any final word concerning the treatment of such cases, further than that it must be such as to impress upon our people the fact that we consider idolatry a sin against God—not merely against man or the Church—and as such it should be punished more severely than adultery, stealing, lying and other prevailing sins: and this applies equally to idolatry practised in a heathen marriage where a baptised man has a second wife, whom I do not like to call Christians, attend and have marks of caste or idolatry put on their foreheads.

If a Mahomedan should become a Dherd, even though he had been a convert from that caste, he would never be received as a Mahomedan again. And it is a serious question whether a convert who has gone back and become an idolater should be taken back into the Church again. He might repent and be saved, for God would know beyond all question whether he had really repented, but without a very long probation, and especially with his Hindu wife, it would seem a serious thing to receive him again into the Church lest others be thus tempted to go deliberately and commit the same sin.

What I have said has special reference to converts from Hinduism, but it holds good in the main with converts from Mahomedanism. As a Mahomedan a man is not married in childhood but when a young man, and he may have four wives all equally legal, and concubines besides. He has the power of divorce, and does not need even to write a bill of divorce on a stamped paper; but if he has a wife, whom he wants to get rid of, he has only to call her his mother three times and she ceases to be his wife.

Men forty years of age have sometimes had forty wives by divorcing one after another, so as to keep within the law which allows him only four at one time; and a woman of forty may have been the wife of a dozen men most of whom are still living.

In the case of female inquirers it is a little different. If a woman's husband has deserted or cast her off and has taken another wife, it is best to get him to give her a divorce which can generally be done by the payment of a small sum of money. This money is simply paid back to him as part of the dowry given for her when the marriage was arranged.

This is the method of procedure in the case of girls in our orphanages who never lived with their husbands, and have now become Christians, and on that account do not want to go to live with heathen husbands, or perhaps because their husbands will not take them. In this there is no wrong, as in the Christian sense, there has been no marriage, but simply an arrangement made without her consent in her child-
hood; and in general the husband is willing to give the bill of divorce for a small sum of money (generally about twelve rupees in the case of low castes), and then the girl is free to be married as a Christian.

If boys have been married and the girls are living, it is best if possible to get the girls and put them in school until they are old enough to be married. If they refuse to come then the case must be taken to court.

The question of converts giving their children in marriage to Hindus is a very grave one. At first it seems that such a question could not arise, and it is impossible to conceive how a man who has really been converted could for a moment seriously consider such a thing. A man who has been saved from idolatry and has realised the sin of it could not condemn his daughter to spend her life in an idolatrous home. But the sad fact is that there are people who have been baptised and are called Christians who do want to give their children in marriage to families of their former caste, and the question how to deal with such a serious one. A Christian boy married to a non-Christian girl would not seem so sad, for the girl would come into a Christian home and there would be hope at least that she would be converted; and in some cases a missionary might think best to solemnise such a marriage. Or a nominally Christian man might wish to marry a non-Christian woman, and if she were willing to leave her caste it might be better that they be married. But for a Christian girl to marry into a non-Christian home is a much more serious thing, for there everything is against her living a Christian life and everything tends to drag her down, for such a marriage would be possible only in the lowest castes.

I do not see how a missionary could solemnise such a marriage, and a Hindu priest could not solemnise it if one party is a Christian; so, to be married, the girl and her parents would have to become Hindus, idolatry would be a part of the ceremony, and the family would have to be dealt with as a case of lapsing and idol-worship.

There is a desire on the part of some Christians to make some sort of an arrangement for the marriage of their children while yet children,—an engagement or betrothal, which will not be binding on the parties when old enough to be married. If such engagements are not binding they are of no use. If they are made practically so by money being given it is too much to suppose that a girl of thirteen will have courage enough to refuse to marry according to the arrangement made, when to refuse would necessitate the paying back of money received at the time of engagement. It seems only child marriage under another name, and denies the right of choice to the persons most concerned. While not a sin like idolatry, it is a remnant of Hinduism which ought by every means to be discouraged.

If Government could be induced to raise the age of consent to fifteen or sixteen for Christian girls, so that they would be protected by law, it would be a great help. The danger to girls in the villages, especially among the poor who have to work in the fields, is very real, and it is not strange that parents feel this. But an engagement in childhood would not remedy that. At present the age of consent is twelve, while the law permits a Christian girl to be married at the age of thirteen. If the age of consent and the age of marriage for Christians could both be raised to fifteen it would be a great boon to the Indian Christian community.

There come up very sad and distressing cases, and very complicated ones, but there is always some way to settle up each case in the way that is nearest right, and has the least of hardship or wrong. There are depths of sin that surprise even the oldest missionary, and yet for the most sinful there is salvation, and restoration to some place of moral and social uprightness and purity. This is the glory of the Gospel that "where sin abounded, grace did much more abound:" and so we may face the problems with courage and with assurance that if there is a right heart and a willing mind on the part of the candidate, and wisdom and grace on the part of the missionary, the most difficult cases can be dealt with without wrong or injustice to any one concerned. There may be hardship to some, but that will be a part of their spiritual discipline which will in the end be for their good.

A MONTH IN THE VILLAGES.

Mrs. William Fletcher.

First of all, I feel I must pen a few words of thanks for the Lord's goodness to me during the past month of touring. I had felt for some time the Lord would have me go out touring with my husband. We made it a special matter of prayer, and the Lord beautifully opened the way. Then there arose another question,—Would I be able to stand the rough jolting of a native cart on these bad roads of Chalisgaon district? But here again the Lord met me, and gave me better health during the month than I have ever had in India. Praise His Name! Mr. Fletcher rigged up a chair for me in the cart, which did good service, and I felt quite a queen riding in this style.
The month was a season of great joy. It was a pleasure to be able to speak to the women of Jesus and His Salvation. It was hard work to go alone to these villages. The women said they had never heard the Gospel before. I realised that when I was weak, then was I strong. We used to set out in the morning long before the sun arose, and reach a village at sunrise. Mr. Fletcher always found his audience of men awaiting him, but when I looked for mine they were nowhere to be seen. So with a little stool I always took with me, and a stick to keep off the village dogs, I used to go in search of mine. Sometimes I would see two or three outside their houses, but when they caught sight of me they would run. After telling them not to be afraid, and who I was, and what I had come for, they seemed satisfied and would ask me to sit down. Sometimes they would send off the men from a little fire of grass, and ask me to sit by the fire. It was very acceptable, as the mornings were so cold, that after a ride of a few miles my hands and feet were almost numb. The women always made sure no Sahib was with me, and then heads would be popped out of doors, and finally they gained enough courage to come over.

I was a great curiosity to them, more than I cared to be, but for Jesus' sake we can bear many things that are trying to flesh. They always listened well to the hymns, and they were got through without any interruption. As I would get about a quarter of the way through with my little sermon, (being all this time scanned from head to foot) there would begin a volley of questions such as these:—What is your dress made of? Why don't you wear earrings, nose rings and bangles? What do you eat? etc. These being answered to their satisfaction, I would proceed again for a few minutes and then another string of questions would come, and so on until I had finished.

I found the women painfully ignorant, and many even rude in manners, but very many listened earnestly. They used to say, "How can we know anything better, we have never heard this before, and we have no sense." They can neither read nor write and if they can cook their husband's food, and be his slave it is all they look for. My heart ached for them.

At one place as many as a hundred women and children listened, and every day the average was about sixty. Many have heard the Word. Oh, may the word spoken in weakness, be raised in power. Dear home readers how are we few women on the field to reach the masses? We cannot, unless you come forth and join our ranks, and help lift up our fallen sisters. God calls, who will go?

THE HOME-GOING OF BRAINERD KING.

MRS. KATE SEARLE.

On Jan. 29th we received a telegram at Kaira asking me to go to Sanand to nurse Daisy and Brainerd King who were both sick with small-pox. I started early the next morning, arriving there about 8-30 a.m. Mr. King met me at the station and told me he thought there was no hope for Daisy. She passed away the same day. Mrs. King left Brainerd in my care, he saying he would be a good boy if I spoke kindly to him, and I promised to make him as happy as I could. I found him to be one of the sweetest children I ever met. Mrs. and Mr. King had to go to Ahmedabad. When he asked me where they were, I told him and he seemed quite content. I never once heard him complain in all his suffering. If I asked him how he was, he always said, "Better." He had the disease in its worst form, and his mouth and throat were especially affected. What he went through, no tongue can tell.

We often had little talks about Jesus, and he would tell how he was asking Jesus to make him stronger. One day his eyes were very bad, so we said we would ask Jesus to make them better. The next day he said to me, "My eyes are better to-day. Jesus has made them better.

Toward the end of the second week he seemed to have a great longing to see his parents. Mrs. King came home unexpectedly on Saturday evening while he was sleeping. When he awoke he said he would so much like to see his mother. When he saw her, he exclaimed, "My own, sweet mamma! I have seen her at last! God bless you!" Mrs. King sent word to Mr. King, who returned Sunday. I asked Brainerd if he would like to talk to his father. His voice had nearly gone, but he seemed quite overcome to hear both of his parents speaking. He said, "My own sweet mamma, my own sweet father! God bless them, God bless them!" When they had gone, he called me and asked me to let him kiss me. I told him I was sorry, but I could not. "Never mind, Aunty," he said: "Let me kiss your hand," and he took mine in both his and kissed it for his mother and for his father. On Monday he seemed restless most of the day. In the afternoon I had been reading to him, and then I began to sing. When I had finished he asked me to go on, and when I asked for his choice, he wanted, "Abide with me," "When the day is over," and "We are but little children weak." This last he tried to sing with me. Then I sang "What a Friend we have in Jesus," and he stopped me to say, "I
do like that, Aunty. It is so nice." Soon after he fell asleep. When he awoke he drank a little more easily than usual the milk and egg his mother brought for him. When he lay down he began to make a choking noise in his throat. About a quarter of an hour later he quietly went to be with Jesus and his sister Daisy.

TOURING EXPERIENCES.

EMMA ASHWOOD.

WE had a very good time in Akoli from where I wrote last. The Roman Catholic teacher I spoke about came to see us almost every day, and really seemed to take in the truth. He brought his Bible to show to us, but it contained only the historical books. His prayer book was a revelation to me, for there were about two prayers to God, to about ten to the different saints and the Virgin Mary. His face was a study as Mrs. Stanley talked with him. He had never before heard the true gospel. He had been told that the mother of Jesus was born of the Holy Ghost as Jesus was, and that she rose from the dead on the third day.

One night he came to take us to his school to preach to the people in his neighbourhood and we had a very good time, over a hundred being there. We stayed in Asegaon, and saw about two prayers to God, to about ten to the different saints and the Virgin Mary. His face was a study as Mrs. Stanley talked with him. He had never before heard the true gospel. He had been told that the mother of Jesus was born of the Holy Ghost as Jesus was, and that she rose from the dead on the third day.

One night he came to take us to his school to preach to the people in his neighbourhood and we had a very good time, over a hundred being present. The Catholic teacher in Akoli is getting a hold in the Akot Taluka. Let us pray that soon someone may be able to go to Akot to open a station, before the people are led into error instead of truth. God is working and we believe there will soon be a harvest of souls. Oh, that it may be soon.

We visited about sixteen villages around Akoli and sold a great many gospels. The people received us kindly and listened attentively to the old, old story of Jesus and His love. Sometimes my heart was so stirred as I looked at the people that I wished I had a thousand tongues to tell of the wonderful love of God to men in sending Jesus to die for us.

We went to Asegaon from Akoli and reached about eighteen villages from there. We sold all our gospels and had to send home for more. One morning we had been to a village, and as we were coming away I was walking a little ahead of the others and a man came up to me and asked me to show him our God and he would worship Him. He said, "We must worship God through something we can see." He was on his way to worship his god and he had some flowers in his hand, and before I knew what he was doing, he had thrown the flowers at my feet and was bowing before me, for he said if God's spirit was in me, then I must be God and he would worship me. He had heard us say that God's Holy Spirit dwells in believers, These people think that everything that has life in it has God in it, so they blindly worship God through things instead of through Jesus. It is so difficult to make them understand that we must worship God by faith through Jesus. This man told me that he had tried everything that their religion told them to do, but he was not satisfied; he had no peace or rest. He said he would not worship idols any more but would pray to God through the Name of Jesus. I really believe he was sincere, and I must remember him in prayer.

Many people said to us, "Show us your God and we will worship Him, your story sounds good and it has touched our hearts." There were many we would have liked to have spent more time in order to teach them more, but we had to leave them: and now we and our dear friends in the homeland who stand by us in prayer so faithfully must not forget to be faithful in prayer for them. We left the Word of God in every village we visited and we believe God will bless His own Word according to His promise. There were always a few in every village who really seemed to drink in the Word and it was hard to tear ourselves away from them.

One man came to the tent every day as long as we stayed in Asegaon, and one morning he said to me, "It is all very good what you have taught us; but who will teach us after you are gone? You will be here only a few more days and then you will have to go, and we shall forget what you have told us. If you stayed here about ten months and taught us every day then we should understand God's religion." My heart felt sad at what he said for it is quite true. We cannot stay long at these places, and we can only visit them once a year even if we should go to the same places every touring season. Oh, that there were more labourers to fill in these places, for the field is so great and the labourers so few.

From Asegaon we went to Kutase and there we had a very interesting time. As soon as we arrived we went round the village to look for a shady place to pitch our tent but we could not find one; so as we were standing considering what to do, a man came along and addressing us in a very kind, friendly manner asked us why we did not go and stay in the native chowki (travellers' rest house) as it was a good place. Very soon our carts were unloaded and
our things put in order. In the meantime a crowd had gathered round the door. Our folding cots, table and chairs were a great wonder to them: they thought it was a piece of clever work that we got our things in order so quickly. Even when we sat down to breakfast they did not leave, for it was a tamásli (show) to them to see the memsahibs eat with knives and forks.

After breakfast was over we began to preach to them and told them the reason for which we had come to live amongst them. They sat and listened until evening, and the man who had brought us to the chowdi seemed specially interested. Before leaving he asked us if we would visit his wife, and promised that he would gather all the women who lived in his neighbourhood to hear us. We promised to go the following Monday, and on arriving at his house we found the yard nicely swept and a mat spread for us to sit on. We began to sing and in a few minutes a good company of women gathered, and so we had a good time with them for about two hours.

After we had finished we were introduced to our friend's wife, and found her a very bright intelligent woman, for her husband had taught her to read. (We met only two women who could read in all the sixty villages we visited.) She brought out a book to show us; half of it was about Christianity and half about Hinduism. She read one chapter to us about Christ and then sang a hymn which was at the end of the book. You can imagine how cheered we were to hear her. After she had finished singing the hymn, Mrs. Stanley asked her if she believed on Jesus, and she said "Yes." After that her husband came to see us every day, and one day he told us that he and his wife wished to become Christians; that when he was a little boy he had heard Mr. Fuller preach in Akola, and ever since then he had been reading about the Christian religion and was convinced that it was the true one. Twice he brought his wife to see us, and when his relatives and friends heard about it they thought he was getting too much interested in the missionaries, so they began to follow him when he came to us, to hear what we talked about.

One day he told them that he and his wife wished to become Christians and they at once began to persecute them. One night while he was away, his uncle went to his house and took his wife away and fastened her in his own house with her hands tied together. When the man went there he could not get his wife without making a great disturbance, so the woman was left in that position all night. Another day when the man was eating his breakfast, his uncle went into his house and began to speak tauntingly to him about becoming a Christian, and because he did not answer him he gave him two or three hard knocks on his back, asking why he did not speak to him. The uncle was surprised that he took the taunts and knocks so quietly, and began to threaten him saying if he disgraced the family by becoming a Christian he would kill him in some way. But none of these things moved him; he still continued to come to us, and would sit for hours hearing the Word explained and reading the Bible.

One day he told us that after a few months he and his wife would come to Akola to be baptised. The last night we were in Kutase he brought his wife to see us again and we had reading and prayer with them. She told us how their relatives were persecuting her, especially when her husband was away, but she said she did not mind it because it was for Jesus' sake and she was willing to suffer for Him.

The man told us they had seventy-five relatives in Kutase, so we can understand a little of how hard it will be for them. He said when they came to Akola they would have to leave everything behind them; and no doubt they will have to escape at night with nothing but the clothes they wear. But they were willing to leave all for Him who had left all for them. How they need our prayers, for we cannot realise what this will mean to them! But God will care for them and fulfil his promise according to Mark x. 29-30. Before we left, his mother who lived with them had refused to eat with them, saying they were defiled because of their contact with Christians.

They are high-caste people and the man is well educated. We covet them for the Lord's work. We have not heard anything from them since we came in from tour, but are praying that they may be kept faithful and that the enemy may get no advantage over them. Friends, pray for them and all the people who have heard the blessed gospel news, and that there may be a great outpouring of God's Spirit upon them.

In February a daughter was born to Mr. and Mrs. Moodie, and on March 12th, Mr. and Mrs. Cutler also rejoiced in the birth of a little girl.

Mr. Carner, Misses Ashwood and Rutherford, Mr. and Mrs. Fletcher have just successfully passed their first examination in the language. Miss Dunham has passed her second. Others are busily preparing to take theirs soon.
List of Alliance Missionaries.

**BERAR—**

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<tr>
<th>AKOLA.</th>
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<td>Mr. and Mrs. Wm. Moyser.</td>
<td>AHEMEDABAD.</td>
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<td>Mr. and Mrs. R. S. M. Stanley.</td>
<td>Miss J. Fraser. Mrs. E. Burman.</td>
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<td>Miss M. Veach.</td>
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<td>Mr. S. H. Auernheimer.</td>
<td>Miss M. Ballentine.</td>
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<td>Mr. and Mrs. P. C. Moodie.</td>
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<td>Mr. and Mrs. W. Ramsey.</td>
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<th>MISS C. PETER MISS E. LEONARD.</th>
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<td>Miss E. Krater. Miss Z. McAuley</td>
<td>Mr. and Mrs. John Read.</td>
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<td>Miss M. Millham. Miss A. Yoder.</td>
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<td>Mr. and Mrs. L. Cutler.</td>
<td>Mr. and Mrs. A. Dockworth.</td>
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<td>Miss E. Ashwood.</td>
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<td>MISS M. WIEST. MISS C. RUTHERFORD.</td>
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<td>Mr. and Mrs. R. D. Bankister.</td>
<td>Mr. and Mrs. P. Hagberg.</td>
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<td>Miss M. Wiest. Miss C. Rutherford</td>
<td>Miss E. Morris. Miss L. Fuller.</td>
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<td>Mr. and Mrs. J. Wark.</td>
<td>Mr. &amp; Mrs. C. W. Schelander.</td>
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**MISSIONARIES ON FURLOUGH:**

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<th>MISS E. WELLS.</th>
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<td>Mr. A. C. Phelps.</td>
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<td>Miss M. Woodworth.</td>
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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.