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

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"Beyond the Brightness of the Sun"

I was journeying in the noontide,
    When His light shone o'er my road;
And I saw Him in that glory—
    Saw Him—Jesus, Son of God.
All round in noontide splendour,
    Earthly scenes lay fair and bright;
But my eyes no more behold them
    For the glory of that light.
Others in the summer sunshine
    Warily may journey on,
I have seen a light from heaven,
    Past the brightness of the sun—
Light that knows no cloud, no waning,
    Light wherein I see His face,
All His love's uncounted treasures,
    All the riches of His grace:
All the wonders of His glory
    Deeper wonders of His love—
How for me He won, He keepeth
    That high place in Heaven above;
Not a glimpse—the veil uplifted—
    But within the vail to dwell,
Gazing on His face forever,
    Hearing words unspeakable.
Marvel not that Christ in glory
    All my inmost heart hath won;
Not a star to cheer my darkness,
    But a light beyond the sun.
All below lies dark and shadowed,
    Nothing there to claim my heart,
Save the lonely track of sorrow
    Where of old He walked apart.
I have seen the face of Jesus—
    Tell me not of aught beside;
I have heard the voice of Jesus—
    All my soul is satisfied.
In the radiance of the glory
    First I saw His blessed face,
And forever shall that glory
    Be my home, my dwelling place.
Sinners, it was not to angels
    All this wondrous love was given,
But to one who scorned, despised Him,
    Scorned and hated Christ in Heaven,
From the lowest depths of darkness
    To His city's radiant height,
Thus in me He told the measure
    Of His love and His delight.  (T. P.)

HOW GOD WORKS

The Friend of Sylhet, after giving an account of the work of God in a Bengali Station, ends up with a summary of the lessons learned of God's line of working, by a visitor at this place of blessing. It reads as follows: The first thing he noticed was:—The Love and Unity existing among the Missionaries and their passionate desire that their people should be blessed.

II. The absolute necessity for earnest prayer and expectation as a preparation for such a gathering. This really is the beginning of blessing.

III. How useless outside helpers are, when the Spirit is not present, and how very unessential they are when the Spirit Himself comes to do the work.

IV. How the Holy Spirit only can really settle all disputes in the church and how gently and thoroughly He does it.

We know that the blessings of the Holy Spirit are often enjoyed without any signs following and sometimes the signs appear where there is no work of the Holy Ghost, for Satan is an adept at counterfeiting God's work. The real proof of the Pentecostal blessing is seen in the lives of men. The fruit of the Spirit cannot be mistaken, "love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance." There is a ring of reality in the love, the joy, the peace, in the way men suffer under wrong without complaining, in a man's kindness, faithfulness and meekness, when he has been baptized with the Holy Ghost that is unmistakable. Those qualities Satan cannot counterfeit. At the same time we believe that God is anxious to give to His Church to-day all the gifts and signs which He gave to the early Church when He can trust us with them, that we shall use them to His Glory.—The Friend of Sylhet.
ASHĀPUR—"PROSPECT FARM,"  
BY ROBERT G. GREENGRASS  

WHEN Mr. and Mrs. Read were  
obliged to leave the work here  
it became necessary, (owing to  
the shortage of missionaries in  
Gujerāt), for the council to call  
us in from the very needy  
station of Porbandar to take  
up this work. It grieved us not a little to  
abandon Porbandar and we are still pained at  
the thought that there is no missionary there.  

We arrived at Ashāpur, (which was then  
known as Bākrol), at the end of February,  
'07 and took charge on 1st March. We were  
just getting our hands used to the new ropes  
when it was imperative that we go to  
the mountains for the hot-season. God very  
graciously provided the means. "He is  
faithful."

While away, at a distance of nearly 1,000  
miles we tried to keep in touch with our  
people through the post. Many times did we  
wish that the climate was such as would  
able to stay by our work. Not only does  
the industrial part of the work suffer when left  
in the hands of native helpers for a season,  
but the spiritual also. There are not  
many churches at home that could well afford to be  
without their pastors for two months—i.e., if  
there were no other churches for them to  
attend. However, upon our return we found  
some encouraging things which helped to  
counter-balance the more discouraging ones.  
God is good. We believe His smile is upon  
this work.

Since our coming the roll of orphans has  
increased by seven so that we now have thirty  
(30) boys. And we wish to say that they are  
far from being the worst boys in Gujerāt.  
Some of them are very good lads and we have  
good hopes for the worst of them. Two of the  
above mentioned thirty, will (D.V.) have  
made the issue of our paper is  
published, so that we will then have twenty-eight  
(28) orphan boys and ten(10) families—not counting  
the two paid helpers.

It is not necessary for us to here explain the  
plan of our work as this has already been done  
in former articles; and also because we are  
printing a pamphlet entitled "Prospect Farm,"  
(for so this mission farm is now named).

We are very grateful for the response that  
was made at the Nyack Institute to an article  
written by Mr. Read. The response was due  
to the earnestness of a good sister of the India  
Band—God bless her! We are receiving as  
a result of her efforts money for a good (small)  
well and for some trees. We cannot sink the  
well till after the rainy season, but when we  
do we will (we think) call it "Nyack Koovo"  
(Nyack Well). The trees will very soon be  
bought and planted as this is the right season  
for that work. We have a good number of  
papaya trees (a tropical fruit tree) which were  
waiting till the rains to be transplanted. We hope they will be a source of  
income in the course of a few years. But we  
have so many enemies that one dare hardly  
count on anything till he sees it. Wild animals  
such as the pig, monkey, etc., give us no end  
of trouble. It is necessary to set boys apart  
to watch the crops day and night. But all the  
world over, boys are boys, and are not as  
reliable as they might be. Among our enemies  
are those who walk on two feet—men!

As to the rains in Gujerāt, we were  
becoming quite anxious because they were  
so late, not breaking till July 8th instead of  
about the middle of June. The heat here  
was beginning to tax our Christian people to pray  
for rain. The people of India have less  
confidence in their false gods than they had fifty  
years ago. We learn that up to date about  
twelve inches of rain have fallen in Berār.  
We trust we shall have a good season in  
Gujerāt. Without water we can't do much!  
This is the reason we are so anxious to sink  
good wells. With good wells for irrigation  
we can raise cold and hot season crops. Also  
we would not suffer so much when the rains  
fail us. We are believing for great things  
on "Prospect Farm" and for its hamlet,  
"Ashāpur" (which is the vernacular for  
Prospect or Hope Village). Before leaving  
America we declared that we had as much  
right to "Attempt great things for God and  
expect great things from God" as William  
Carey had. We then thought our work would  
be only spiritual; but God through circum-  
cstances has called us to both spiritual and  
industrial work. And we are happy in His  
will and here, where God has placed us, mean  
to "Attempt great things for God and expect  
great things from God." Pray for us beloved  
reader, for we feel of ourselves, very insufficient  
for this work, but encourage ourselves in  
the Lord, since He has said that: "All things  
are possible to him that believeth."  

We wish
those who take, "Prospect Farm" on their hearts not to forget to pray for the spiritual welfare of the community as well as for the financial success of the scheme. After all, the two are inseparable.

"The Lord shall give that which is good; and our land shall yield her increase."

KAIRA ORPHANAGE

By Eunice Wells.

THese are days when we are tempted to cry, "O, that I had wings like a dove, then would I fly away and be at rest." But the time for such rest is not yet. God has something still for us to do here.

It has been nearly a year since the India Alliance had a letter direct from the Orphanage. We have not meant to keep our news to ourselves but some how the letters get crowded out.

Our work has been much lightened this year by the return of our two dear sisters, Miss Woodworth and Miss Hansen. It was more than we asked or thought to have them both, but God saw fit to surprise us. We do praise His Name.

After our last writing, the Lord sent us a revival which was quite different from anything we had ever seen. "There was a peculiar working of the Spirit in conviction for sin. Nearly every girl in the Orphanage was touched to some extent. Some lives were quite transformed. Others having been only partly broken, got into temptation again, which has rendered them unhappy. It is always true that a wholly broken and surrendered heart is the only really happy heart.

One of the older girls who has an especially stubborn will was not broken much during the revival, but a few months ago she got into trouble because of her tongue. This has always been an especially unruly member with her. She spoke at first only in fun, but it touched a sore spot in some one else's mind and thus stirred up a great matter. This called forth a sharp rebuke from head-quarters. There was a hard struggle for some days. This was the severest lesson she had ever had. She wanted to get right, but the way was to humble herself and acknowledge her wrong and ask forgiveness. As she was a girl of good standing in the compound this meant getting down rather low and it hurt. Through much prayer and pleading the iron will at last broke, all humbling confessions were made and from that time she has been a sweet, yielded, helpful, Christian girl, with a greater influence than she had before.

We are pleading with God to again visit us and restore unto us the joy of His salvation and finish the work left undone in the hearts of many.

What a fight we are in! The more God blesses, the more Satan hinders. We are constantly contending for disputed ground and disputed property with him. He seems bound to possess some girls and as they are inclined to let him, the fight is doubly hard.

One poor girl would not yield to God but gave up the fight and left us. We know not where she is now. May God still search her out and save her!

Our Bible classes are prospering. One class will be able to take their second year's examination in September and the younger class will be ready for theirs in March. In all we have about 80 girls studying the regular Bible course mapped out by the committee. This will be very beneficial to them even if they do not all become Bible-women.

Our industrial work is recovering from the shock it received last year. The girls are improving much in their weaving both in quality and quantity. One vast improvement is a change of overseer. We now have one of our own Parsee boys as manager and although but a boy, he does the work far better than the man we had employed for some years.

We also praise the Lord for sending us 500 dollars especially for industrial work. This has helped us very much in keeping up the stock and making some necessary improvements.

Our schools are moving on. We lost our dear sister Gardner last March, which was rather a blow to us. She felt called to Pans work in Bombay and we could not say her "nay": but she had given us an excellent start and now we have the business fairly in hand.

We are having a hard pull this year as so many of our good teachers are finishing up their own school-course so as to be ready for next year. Five of the girls willingly gave up this year's study in order to help in the teaching, so they will finish next year.

Just here I want to put in a plea again for trained teachers from home. As I teach the girls personally, I see how shallow the work done by the native masters has been. The children are not taught to think and hence get nothing except what they commit to memory.
like parrots. We need some one to teach them properly from the beginning, and at the same time impart character to them.

The hospital is enjoying the new building added last year. We have at present very little illness, for which we praise the Lord. One little girl has been ill with stomach trouble for more than two years. We have given her up to die several times, but of late special prayer has been offered daily for her and she is improving rapidly; is able to walk about and eat with the others.

We now number 370. The plague has been raging in the villages round about us and has left many little children motherless. A number of these have been brought to us lately and we could not refuse to take them, although naturally their chance for life is very small.

Our latest addition was a little girl scarcely five, who came only a few days ago with her brother, a boy of nine or ten. They were left orphans only a short time ago, but found the battle for food too hard, so sought refuge in "the mission" as they call the Orphanage. The boy tried to be brave and protect his little sister and felt himself quite a man when he saw her safely lodged in the "Babyroom." He is now working a few days for his board until he can be sent to Dholkā.

We cannot report any baptisms this year although there were probably more conversions than any previous year. About 120 have asked for baptism and as soon as possible we will have a baptismal service.

Please continue to pray. We never needed your prayers more than now. Many lives are at the crisis period and may be wholly changed for the right through your intercession.

---

STATION NOTES FROM MALKAPUR

By Laura Hagberg

As we, on account of lack of house at Malkāpur, still have to live twenty-eight miles away from there, we have not been able to spend much time at that place since we sent the last notes. As however these notes cover a period of six months, it brings us back to the touring season, which this year was very interesting, especially the work among the women.

At our first camping place the women came out in great numbers and thronged the whole place where I stood and talked to them. One man in the crowd, a barber, called out to the women and said, "Now each one of you who have any babies along" (and there were a good many) "will be held responsible for keeping them quiet, so that we all can listen to this story." They all tried their best to comply with this. Another man, a goldsmith who was making a kind of silver thread, took his work along and followed me from house to house. After I had spoken quite a while until I felt too tired to keep on longer, a woman came and grasped hold of my feet, saying, "You must keep on longer or else promise for sure to come back to-morrow." I gladly promised.

Another woman followed me in many places and listened with great interest. She also came several times to our tent and always seems to drink in every word. We had good hope that she would decide for Christ; but when urged to make a decision she was not prepared to take such a step yet. She is a widow and dependent on others for her living. She promised to come and see us at the station here when she should be visiting at this place. She has not so far showed herself, still we pray and believe that the seed sown in her heart shall bring forth fruit.

At the next camping place we had scarcely got our tent pitched before an elderly woman, wife of a farmer who was also the pāṭīl (village headman) came to our tent to see me, and afterwards came nearly every day for the two weeks we stayed there. When I went in to the village she also called the women together and herself listened very attentively. Even when I went to the Māhār quarters (outcastes) she came and sat down among the women and listened, an unusual thing for a woman of her rank. One day while I spoke to them about the Saviour's love she burst out in tears. A man who sat near by said to her, "What is the matter with you? Why do you cry?" "Oh," she said, "this is such a sweet story; but how can it be appropriated?" How difficult for an old heathen who is steeped in idolatry and superstitions to comprehend the way of salvation through Christ! We realize as never before that nothing but the Holy Spirit can fully reveal it to them.

One day several women from a neighbouring village visited me and entreated me to come to their village also; because they had heard through the women of the village where we camped that we had such a good and true "story" to tell. Because the people showed such great interest, we planned to stay there for a few days more. But we were overtaken by heavy rain and hail which soaked our tent and the water also rushed in on the ground.
where our tent was pitched. We had to spend the night right there, which (especially for our little ones, baby being only 11 months old) would, humanly speaking, have been dangerous; but the dear Lord heard our prayers, caring for us all and none took ill from this rather unpleasant experience.

As there was indication of more rain we thought it best to return to the station. A few hours after reaching home we had a very heavy thunder shower with hail. This unexpected and unseasonable rain put a sudden stop to our work in the district as the country roads became impassable for some time, and later the weather became too hot for us to stay out. My heart goes out in love and sympathy for these thousands of women in this large district, the majority of whom never once in their lives have heard about a Saviour's love to them. We can at present never once in their lives have heard about a Saviour's love to them. We can at present

At this time the tide began to turn, and kind favourable answers were received from various Parsees. One old gentleman of 77 years, invited me to his house, and he and several of his family have since been letting us read the Bible with them from week to week. House after house has opened for us to go regularly to teach the ladies the Bible until our time is well occupied. Several have shown desire to follow Christ but have not done so yet. One young man had learned to be a true Christian almost alone, but through one of the letters has been coming to me for help and Christian fellowship for two months. He has confessed his faith in Christ at home and is undergoing a good deal of sorrow and persecution on account of his parents. They are not angry but weak and beg him to give it up. His father offered him 100,000 rupees to give it up and has promised to leave him penniless if he does not. His mother threatens to commit suicide if he keeps on. None of these things move him from his purpose to come out and confess Christ by baptism. He is already a regular attendant at church and a man of wonderful answers to prayer. Pray for his parents and that it be God's will He will call this young man into the ministry. Two of the girls taught at church and a man of wonderful answers to prayer. Pray for his parents and that it be God's will He will call this young man into the ministry. Two of the girls taught

The first answer was in person—a well-dressed Parsee, speaking good English, appeared in great rage and a conversation about as follows took place. "Did you write me a letter?" "Yes," "Where did you get my address?" "From the Directory," "How dared you send such a letter to a respectable Parsee?" "Was it not respectable?" "No, it is not respectable to try to get any one to give up his religion.

"Why do you think I did it?" "Who knows? Perhaps you get a lot of money for doing it." "If Zoroaster had told you to go and teach about him to all people, would you not do it?" "Oh now you are only excusing yourself by laying it on your God; I have come to warn you. Now remember you are warned never to do this again." Thereupon he departed, still in wrath, and I tremulously sought God for courage to go on.

Next a missionary friend came and kindly expressed fear that it was unwise to excite the Parsees and make them so angry as they were getting. Again I sought God with tears and He seemed to say, "Go on." Then a Parsee daily paper took the matter up, publishing my letter in full, and several editorials against me, assuring the public that I was a "poor simple-minded missionary lady and that nothing could come of my letters but "so much waste of paper and ink."

OPEN DOORS AMONG THE PARSEES

by Kate Knight

After eight months' absence from the Parsee work I began again last November with nothing, literally nothing, not a house open to me. I began with prayer, and then set out with a roll of pictures taken from the Sunday School Lesson charts (which are very useful) and a Testament, up and down one long street and in and out their beautiful homes I went, but not one family could I persuade to let me speak to them of Christ, or show my pictures. This was very discouraging and shut me up to God in prayer and fasting for several days. It was then the thought came, from Him I believe, of writing letters to the Parsees. I wrote a long letter to them and cyclostyled 500 copies, bought a City Directory, and began sending them out.

The first answer was in person—a well-dressed Parsee, speaking good English, appeared in great rage and a conversation about as follows took place. "Did you write me a letter?" "Yes," "Where did you get my address?" "From the Directory," "How dared you send such a letter to a respectable Parsee?" "Was it not respectable?" "No, it is not respectable to try to get any one to give up his religion."
Editorials

"For even that which was made glorious had no glory in this respect [its transitoriness] by reason of the glory which excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

And when I could not see for the glory of that Light—

HERE is scarcely a Christian who does not at some time in his experience feel the bitterness of the struggle in his heart between the love of earthly and of heavenly things. "Love not the world, neither the things which are in the world." "Set your affections on things above, not on things on the earth." Such are the Spirit's solemn words. Yet the glory of these transient things lures one on and one finds himself and his heart's affections hopelessly entangled. The soul is torn between the desire to wholly follow the Lord and its clinging to the things of earth which seem so dear and fair. For there is a glory about the earth-life, a glitter which only too often deceives us and shuts our eyes to the eternal verities and beauties, and this fading false-light occupies our attention.

But how to reach this state where earthly things are shut out of our view and we can look straight into the life beyond? When Saul of Tarsus started on his way to Damascus he had in his mind a vision of earthly fame,—a high place in the chosen nation, a name for orthodoxy and zeal, a purpose of stamping out a despised and hated sect who set at naught the traditions and teachings of the elders. Saul saw things as the world sees and the spirit of the world controlled him, though he was himself unconscious of it. It required a strong measure to shut Saul's eyes to this vision of his proud, prejudiced, selfish heart, and this measure God used. He gave him a vision of the glory that excelled. He set before his dazzled eyes the Light of the world, and its effect upon Saul was to make him blind to everything else—"And when I could not see for the glory of that Light." Earthly things were shut out. He saw but One, and all his after life the vision of that One remained with him to the exclusion of every other interest. It gave Paul a true sense of proportion.

Things which before seemed so great and desirable he now saw to be nothing in comparison with this one great Treasure. Whatever else there was in life he made to be only a stepping stone to bring him closer to this glorious One. Only that was worth while which increased his knowledge of Jesus Christ and brought pleasure to Him. For His sake he could count all things but loss. He had not to struggle to uproot his old prejudices and love for earthly glory. They were simply expelled by the power of this new element which had entered into his life. The new love was the expulsive power. Here is the secret of victory in our Christian life. To constantly struggle against worldly affections will bring us life-long weariness and heaviness of soul. What we need is a long, steady look at the Light which is above the brightness of the sun, more glorious than any earthly light to make us blind to the passing attractions of the natural life. If we have not yet seen Him in this way, let us seek for Him earnestly, eagerly, until He reveals Himself to us.

Our perspective is so distorted; our sense of proportion so lacking. We put emphasis on trifling details of life which ought not to occupy our time and thought. While we are engaged with these things we let slip by us that which has true value and would enrich us now and hereafter. Too often we see God's children taken up with petty things, spending their whole strength on that which brings little or no return, while golden opportunities pass by unused, merely because strength and time have been frittered away on the less important thing. If we would get our vision as Paul did it would change all this. Things would naturally settle to their true level in the light of Jesus' presence. That which makes life worth while would stand in the fore-ground and other things retire or sink out of sight. May we learn what it is to lose sight of the things which are seen by reason of "the glory of that Light."

God will reveal Jesus to us if we desire and diligently seek a revelation of Him. "Ye shall seek Me and find Me when ye shall search for Me with all your heart... and I will be found of you." It seems as though God says, "I
will put myself right in the path of a seeking soul so that he cannot help finding Me. 'I will be found of you.' God is longing to discover Himself to His children. He is longing to impart Himself to every heart and when He sees a soul turn toward Him with even the slightest hunger, how quick He is to respond, to foster that desire, to lead the soul on into whole-hearted seeking and then to reveal Himself. Let us follow hard after Him until our horizon is filled with the glory that surpasseth, more excellent than any earthly light.

The article entitled "Speaking With Tongues" by Dr. Pierson is reproduced here by request. It is a clear and careful exposition of 1 Corinthians 14. We regret, however, that the writer makes such sweeping statements in regard to the modern "tongue movement" as to say that "not in one instance has any good been traced to these manifestations." While no doubt there has been much harm done by counterfeit manifestations and even by undue emphasis being put upon genuine workings of the Spirit resulting in the gift of tongues, yet we believe that to many has come great blessing through this movement. We regret the form of teaching which many have adopted in regard to the gift of tongues, i.e., that it is an essential mark of having received the baptism of the Holy Ghost. We can find no such teaching in the Word. Yet the fact remains that on the Day of Pentecost the gift of tongues was the gift chosen by God to be manifested. In that case, however, the tongues were intelligible to the hearers, at least. Let us not despise the least of God's gifts. But let us seek God Himself, not manifestations or gifts, and He will divide severally to every man as He will. Not the gift but the Giver should occupy our attention.

TRIALS AND TEMPTATIONS NECESSARY

As a boy I was interested in the study of butterflies. One day I found a "jug-handle," the chrysalis of this so-called tobacco moth, one of the most beautiful of insects. Taking it home I preserved it with care, anticipating its opening. At last my watch was rewarded. The miller was struggling to escape. How it toiled and worked, writhing to and fro! Fearing that the air of the house had hardened the shell I assisted the insect in his efforts. As he struggled I opened the chrysalis, until in a fraction of the time he had needed to do the work himself, he was free. Alas! there was no beauty of colouring, no strength of limb and after a few feeble flutters he ceased to move. The disappointment was great. Why had he died? Years after I learned that the struggles to escape from the shell were wisely ordered of God. All the labour was necessary to send the juices circulating through the body, to strengthen the legs and to bring out the beautiful colours. The help given was mistaken kindness. So with our lives. Toil, struggle, temptation and trial are necessary that God's children may be fashioned in likeness of Him who "though he were a Son, yet learned obedience through the things he suffered."—The Friend of Sylhet.

"SPEAKING WITH TONGUES"
BY REV. ARTHUR T. PIERSON, D.D.

During the last few years, at sundry centres, notably Los Angeles, California, certain parts of India and China, Norway, Sweden, Wales, &c., have recurred unusual, and to some extent abnormal, manifestations, similar in character, and supposed by many, and emphatically claimed by others, to be due to a supernatural gift of speaking with tongues. Hasty inferences and conclusions in a matter of this sort are very unwise, and may be even disastrous; and we desire calmly and judiciously, and as far as possible, judicially, to weigh the whole matter.

First of all we turn to the Word of God for the basis of all clear and spiritual judgment. The one exhaustive passage on this subject is in I Corinthians xiv., the entire chapter being occupied with this matter; and the more this monograph is studied the more will the wisdom of the Spirit's teaching appear. Here the contrast is intentionally emphatic between prophesying and speaking with tongues, with the immense preponderance in favour of the former, which here means not predictive but preceptive utterance—inspired teaching. If the whole chapter be studied, it will appear that the Apostle encourages the Corinthians to covet the best gifts, and most of all the gift of prophecy; and for the following reasons, which we state in the order of their presentation by him:

1. Speaking in an unknown tongue is unintelligible to the hearer. If it be genuine, it is only known as such to God, so that even when one so speaks in the Spirit he speaks
mysteries to all others—which we take to be the true reading here.

(2) Speaking with tongues, therefore, is not in and by itself edifying to men. While prophesying is profitable for “edification, exhortation, and comfort,” the gift of tongues in itself can do no more than cause the hearer to wonder and be in awe at what he understands not.

(3) Speaking with tongues therefore is comparatively undesirable and unserviceable. It ranks last among all the Spirit-gifts and manifestations, and is mentioned among the last in the enumeration in chapter xii. 7-10, where seven other gifts out-rank it.

(4) Speaking with tongues is dependent for all real value upon the companion gift of interpretation of tongues, and hence is coupled with it in the previous category of gifts (xii. 10.) In fact only such interpretation of what is uttered can lift it to the level of “that which is good to the use of edifying, that it may minister grace unto the hearers” (Eph. iv. 29). There is in speaking with tongues apart from such interpretation, no profit, for it brings no “revelation,” “knowledge,” “prophesying” or “doctrine” (verse 6).

(5) More even than this; speaking with tongues may degenerate into an empty display of the mysterious—a mere babble, if not babel, of confusion, like many “sounds” (or “tunes” —margin), in which no one can tell what is sense and what is non-sense, what is spurious and what is genuine.

(6) Speaking with tongues is rather a means of dispersion than of closer association. Its tendencies are divergent, not convergent. As at Babel, when they could not understand one another’s speech they separated and scattered, so, if the hearer “know not the meaning of the voice,” the speaker will “be unto him a barbarian”—i.e., a foreigner, and conversely.

(7) Such a gift, therefore, acts rather as a hindrance than a help to common joint worship. Part of the power and acceptableness of all worship and service in the assembly depends on the responsiveness of the worshipper to the leader. Whether it be the service of song, praise, or prayer, or hearing of the Word, what is in a dead language cannot evoke the hearer’s “Amen.” How can the heart intelligently answer to what is not understood by the “unlearned”? However well the speaker does, the hearer cannot enter into the sentiment of what is spoken, and joint worship or communion is impossible.

(8) The Apostle hints further that speaking with tongues alone—indecent of interpretation—may even work damage. He pictures an assembly, where all speak with tongues, as impressing an unbelieving outsider so unfavourably that he declares them “mad” (verse 23). In such a jargon of confused sounds, he thinks himself in a mad-house.

(9) Paul goes even further, and by the Spirit enjoins that, when such gift actually is bestowed, its exercise shall be carefully regulated. And for such regulation he gives two distinct laws: (a) The law of precedence; (b) the law of silence. If any speak in unknown tongues, let it be two or three at a time, and these in succession, not all at once; and let the interpretation accompany each utterance. And, secondly, if there be no interpreter, let the speaking with tongues be suppressed altogether—let him who has the gift keep silence toward man, and use his gift toward God, who can understand him.

(10) His final argument is that what produces confusion and not order cannot be of God, for He is not the author of disorder, but of decent conformity to law and order, and “peace.” While, therefore, speaking with tongues is not to be forbidden, it is not to be coveted, but rather the edifying, instructive, intelligible utterances of inspired teaching.

(11) It is more than hinted here also that speaking with tongues is peculiarly open to spurious imitation. The Devil, who is the master counterfeiter, is always with peculiar subtlety imitating the manifestations of the Spirit. When God is mightily working, so is he; and no one gift of the Spirit is so easily “aped” as this. So long as there be no interpretation to make the language intelligible, who shall tell whether it be blessing or cursing, reverent or profane! Not only can interpretation alone make speaking with tongues edifying, but this alone can attest it as genuine.

(12) Some think that the injunction here, bidding the Corinthian “women keep silence in the assemblies,” has special reference to this speaking with tongues. Women in the Orient were then, as now, especially excitable and prone to excesses. When once emerging from the seclusion and privacy of their home life, and introduced into the new freedom of the Christian brotherhood, they often ran into the wildest fanaticism, and might easily have mistaken an hysterical mania, with its incoherent mutterings, for a gift of supernatural utterance. One of my earliest experi-
The great gift to fruitful. According to the Word of God, the solitary case haveings as a pastor was with a case of exactly this sort, where a woman, the prey of hysteria, babbled in some strange and unintelligible dialect.

Who can review this whole chapter, with its exhaustive treatment of the subject of speaking with tongues, without recognizing the wisdom that cometh from above? And who can fail to see that, even when the gift of tongues is genuine, it is not, by itself, a gift to be sought or desired, but rather to be put at the bottom of the whole catalogue of the Spirit's manifestations? To have a wonder-working faith, a wisdom to instruct, a higher knowledge to reveal; to have the healing touch, or the prayer-power; to speak as a divine teacher, or even to have the keen spiritual sense to discern the spirit of truth and the spirit of error—these, or any of them, we are to account as of infinitely more value to the church, and as presenting no stumbling-block to an unbelieving world.

Tried by such spiritual criteria, what must be our verdict as to these modern so-called miraculous "gifts of tongues"? In not one solitary case have they been accompanied with that companion gift of interpretation, which (like the mysterious mate—the companion sex—in the botanical realm) alone can make them fruitful. According to the Word of God, the gift of speaking with tongues is to be suppressed, not expressed, in the absence of any interpreter.

But exactly the contrary features mark most of these modern manifestations. They are often sought systematically, in prolonged fasting and prayer, as though this power to speak, however unintelligibly, were the great gift to be coveted. And, when the "gift" is claimed to have been bestowed, in vain often have the Scripture regulations been urged. There have been wild outbreaks of fanaticism—the orderly assembly turned into a babel of confusion, people half-fainting and evidently in an abnormal state—especially hysterical females. Even in the most seemingly manifestations, nothing intelligent on the part of the speaker, or intelligible on the part of the hearer; nothing to separate the spurious from the genuine; nothing to turn the gift to use. And, in many cases, there have been schismatic tendencies and results. When this manifestation was first seen in America it led to a split in one of the largest and best of the churches on the Pacific Coast, and was accompanied by such extremes in other directions that conservative people stood aloof. In India, self-will has been singularly manifest. Instead of the "spirit of

the prophets" being subject to the prophets, there was too much stubborn persistency in divisive courses, with a refusal to listen even to the Divine oracles. There was an obvious temptation to self-display, as though there were some object in the possession of some occult power, quite apart from all profit to others, and even while its manifestation was working harm, breaking up peace and creating disorder. Letters, addressed to me as editor of the Missionary Review of the World, have come from various quarters, and from unimpeachable sources, testifying to the above facts, and distressingly appealing for help by way of prayer! In not one instance has any good been traced to these manifestations. They remind us of the Irvingism of years ago, and are largely a reproduction of the strange phenomena that in the last century wrought such harm.

In some cases these manifestations have been the cloak not only of fanaticism, but of fraud, as when one man who was claiming suddenly to be endowed and endowed with power to speak in another language, was found, years before to have made a distinct study of that dialect! In another case a woman was so obviously subject to hypnotic influence from an overmastering masculine mind, to need simply separation and isolation in order to be fully herself.

These facts we record with regret, but with a deep sense of responsibility, God forbid that we should lift a hand or move a pen to hinder any genuine work of the Spirit of God. Never did we feel the need as now of an extreme sensitiveness to all His motions and suggestions, and of listening to the "still small voice" with becoming silence and intentness. But we cannot and ought not to shut our eyes to certain grave considerations, such as these:—

(1) The Infallible Scriptures alone can be our ultimate court of appeal.
(2) The gifts most to be sought are those which are most to edification.
(3) All spiritual gifts that are genuine are promotive of peace and harmony.
(4) All true endowments of the Spirit lead to humility and docility of temper.
(5) Any gift sought for its own sake or for self-glory is a delusion and a snare.
(6) All undue human influence is inconsistent with the supremacy of the Spirit of God.
(7) Whatever has a divisive and centrifugal tendency is open to gravest suspicion.
(8) We need to be always on the alert to detect Satanic disguises and counterfeits.
A

NOTHER hot season has come and gone. As the heat grew in intensity, and as we watched the black rings grow deeper and deeper around our little Jean's eyes we felt an increasing necessity to get away.

The months preceding had been very full and we often wondered if we were not really very tired, so when my husband was at last free, we took our journey once more to dear old Chikaldà, the hill station where we spent our first hot season in India fifteen years ago, with Dr. and Mrs. Simmons.

The bungalow had just been repaired, and the dear Lord had provided for our comfort in many ways, for all of which we praise Him. He also gave us sweet fellowship with our neighbours and true yoke-fellows of the Kurku Mission.

My husband and Mr. Lapp, who came along for study, made the journey of sixty miles, on their wheels, while Jean and I took the slower mode of tongá riding.

We much enjoyed the time for quiet study and more thorough preparation for our work. And then too, the hills and jungle were so refreshing, and seemed by their silent eloquence to give impetus to a fuller trust in God, their and our Creator, and our hearts often swelled with praise to Him for His wondrous eternal plan. We humbly acknowledge that we realize a little more than ever before, what our blessed Lord meant when He said, "This is life eternal, that they might know Thee the only true God, and Jesus Christ Whom Thou hast sent." And yet we shall not fully "know" even in eternity. Oh, what grace, that He draws us to know Him at all!

The time was most precious to Jean too, for she had Papa and Mamma to help her with her lessons every day, and "Uncle" Lapp to climb the mango trees, while she gathered the fruit as it fell. Now we are at home again full of praise, and full of hope for the work in the coming days.

Yesterday afternoon a cart drove up to the gate, and into the yard. Some one announced, "Chingâjee and his son have come." Soon we sat down with these two, and had a long talk and prayer with them. Our own souls feasted as we broke to them the Bread of Life. When they said "Salaam" and set out for their village, it was with a promise to soon return, for were not their hearts hungry to hear more of this "Blessed Story." If only some of the friends who have not wearied of our oft-repeated request for prayer, could have heard what we did from that father's lips, they would be willing to "buckle to" afresh in that service. Their intelligent questions, and responsive countenances, as well as their clear testimony were inspiring. One thing the father said, with a most expressive gesture, was, "My friends all notice how fat I am, just look." And sure enough, he is not only fatter but looks years younger than he did a short time ago.

Up till a few months ago he had used opium and tobacco all his life, but when he knew it was wrong, he stopped without a question, with the result, that for two months he hardly slept, and was able to eat but little, and looked almost a physical wreck. He held on, not knowing much but simply to do right and look to God! Now every symptom is gone except a little weakness in his joints. He gives God the glory. But, who is he? Only a man in whom God's Spirit has worked for about ten years, since he first heard the Gospel! He has a wife, four sons and three daughters-in-law. His constant prayer is, that they may all soon yield to the world's Redeemer. Who will help him for the glory of that Redeemer's great Name! It is true, His "Word shall not return to Him void."

There are many here and there in Berâr, more or less like this man, but

"Oh, for the showers on the thirsty land!"
"Oh, for a blessed revival!"
"Oh, for a sanctified fearless band,"
"Ready to hail its arrival!"

We have had a few droppings but surely not all God has for Berâr. The enemy has fought hard to undo, and to discourage, and would seem to have succeeded in a measure, but we have in our hearts the earnest of greater things yet to come, as we rejoice with you in the home-land, who are seeing the mighty power of God. We would welcome any manifestation of the Spirit's working, but whether it comes to Berâr with special "gift" or in a quieter way, we desire for ourselves, for the native church and for those who will yet turn from darkness to light, the power to live a holy, consistent Christian life, walking in love, and in a meek and quiet spirit.

While the blessed fourfold Gospel means much to us, we rejoice that it has not exhausted, by any means, the resources of an
infinite Father's grace and goodness.

Again we plead, Pray for Chándur. We are glad to have dear Mrs. Moodie as our collaboruer. Many will willingly bear her and her dear family up before the Lord. “It is but a little while.”

LEARNING THE LANGUAGE

WHETHER language reveals or hides ideas must still be largely a question of how it is used; and that in turn depends upon how it is understood by the user. The difference between sitting down and sitting up and merely sitting, may not be very great, but it produces an amusing effect sometimes, to hear those familiar phrases used in a way one has not been accustomed to. For instance, to be told by one who is convalescent, after a serious illness, that he expects to be allowed to sit down to-morrow, suggests to most of us the idea that the poor man has been standing during his illness; and yet one may meet with that expression in Madras, where it is evidently understood to mean the same as our more familiar sit up.

To be told as you enter an office to “take your seat” may suggest the “firm but kind” order given sometimes to an obstreperous school boy who is inclined to say more than the master wishes him to do. As a matter of fact, in the mind of the official, who undoubtedly intends to be polite, it is considered to be the equivalent of “please be seated.”

One thing in regard to the English language seems doomed never to be understood by the Hindu, and that is the distinction between put and keep. Instead of asking if he shall put a book on your table, the English speaking Hindu almost invariably offers to keep it there. This is still more absurd when your “boy,” in trying to explain what became of your watch that has been stolen, declares that he kept it on Master’s dressing table, when clearly he had not kept it any where. The attempt to master the English idiom, with its vagueness and its ambiguity, and its fondness for getting some strange, unexpected meaning out of a more or less familiar expression or word, might well frighten a foreigner. The Hindu, as a rule, secures a good pronunciation of English, but his idioms are often simply dreadful,—and no wonder.

Take, for example, the bewildering way in which we use those two words put and keep. In an English-Telugu Dictionary, which lies before us, we find by actual count, no less than ninety-six Telugu phrases given to explain the various senses in which that innocent looking word of three letters, put, may be used as an active verb, with seven more to explain its use as a neuter verb. We say in English “he put his book away,” or “he put his wife away,” “the soldiers put down the insurrection,” and “the rebels put down their arms,” we “put up” a prayer for our friend in danger, and the dogs “put up” a fox; but in Telugu a different verb would be used in each case.

The active verb keep is almost as bewildering, requiring forty-seven phrases to explain to a Telugu the various ways in which it may be used, with twenty-one to show its uses in connection with adverbs; as, for instance, to keep back, keep up, keep down or keep under, and twenty more to explain its intransitive uses. We break a dish, a stick, a string, a wall, and possibly our promise or faith, but the Telugu has a different verb in each case.

The practical part of it all, to a European is no joking matter, if he has any ambition to speak Telugu so that it will not be as amusing to a native as the native’s English is to him. To “break” a stick or a string in the same way, or with the same word as he “breaks” a dish would be quite as ridiculous to the Telugu as his “keeping” things, when he only wanted to “put” them some where, is to an Englishman; and it all serves to show what an undertaking a new missionary has on hand, who sets out really to master a foreign language.—Baptist Missionary Review.

IS A CHILD WORTH LESS THAN A DOG?

VERY likely some who read those words will wonder how the editor ever came to ask so senseless a question, but wait a moment and see if there is no need for it. Within hearing distance of the study where these words are written is a home for dogs. It was built by a Hindu, whose generosity is proclaimed in large letters on a signboard over the front wall. It adjoins the hospital built for the Prevention of Cruelty to Animals, and is diagonally across the street from the fine new building for the Government Veterinary College. It was opened a few months ago with suitable eclat, by no less a personage than the Governor himself. What its object is may be sufficiently gathered from its title; but just how much need there was to
provide such a home for indigent and friendless curs is quite another question.
However, lest we should be thought out of sympathy with the idea of the S.P.C.A., we hasten to add that we have no objection to a home for stray dogs, even though their yelping and howling is at times unpleasantly audible; indicating, by the way, that the dogs themselves look upon it as a penitentiary rather than a home.

But you would find no such home for helpless, homeless children, though you searched Madras from end to end. There is a Friend in Need Home, supported by public charity, from which, under certain circumstances, a child would not be excluded; but there would probably be no cows milked at the door twice a day for its benefit, as there are for the dogs above mentioned. In fact, for some singular reason, many Hindus, seem to be utterly indifferent to the sufferings of their own race; and if the full and complete story of the wrongs, of womankind in India could be written it would bring to light cases of the most revolting cruelty, practised upon child wives and widows, which the ordinary Hindu seems to regard as quite matters of course, and as not appealing to him in any way. And so we repeat your question with a little variation: why should a Hindu regard a dog as more deserving of his charitable attention than young children of his own race?—Baptist Missionary Review.

Items

In many quarters there is a stir among the "dry bones," a slowly awakening desire to seek after God and be filled with the Spirit. Pray that this may grow in depth and intensity and that God will pour upon all of us a spirit of earnest supplication. "Ask ye of the Lord rain in the time of the latter rain, even of the Lord that maketh lightnings; and He shall give them showers of rain."

The Lord permitting, on October 23rd there will begin at Jubbulpore, a Convention for the reviving of the spiritual life of the Indian Christians and missionaries of the Central Provinces, all missions of that district uniting in this effort to meet God. Pray that God may glorify Himself and cause both Christians and heathen to know assuredly that He is the living God and that the gospel of Jesus Christ is the power of God unto salvation.

The mission is in great perplexity on account of the shortage of workers. Our ranks have been depleted by sickness and death and the necessary return to America of several missionaries. Others will be obliged to go soon. The Lord of the Harvest knows the dire need. Is it that He is waiting for us to ask more diligently for labourers, or that some are refusing to be thrust forth by Him?

Mr. Anernheimer has been disappointed in his efforts to locate at Nandura, being unable to procure a house. He thought he had one procured, but the landlord backed out of his agreement at the last moment. Mr. Anernheimer will take up his residence temporarily at Bhushwai until further arrangements are made.

Miss Wiest has been transferred from Shegàon to Bhushwaî owing to the special needs of the work in the latter place. That leaves Mrs. Wark without a helper, not even a Bible-woman for the women's work at Shegàon. There are other lady missionaries similarly situated. Pray that God may fill these gaps.

Miss Bushfield is to be an itinerating missionary. She will make her headquarters at Bhushwaî for the present, and visit the various mission stations in turn, reaching the Hindostani communities in each place. We have only two missionaries set apart for Hindostani work, and Miss Bushfield will receive a warm welcome from the Marathi speaking missionaries who are unable to reach the Mohammedians of their districts on account of the difficulty of the language. Miss Bushfield has chosen a difficult task. Pray that God's seal may be upon her in blessing the work and making it fruitful.

On Tuesday, July 2nd a little daughter was born to Mr. and Mrs. R. J. Bennett. She has been named Enid Maud. Our child-garden grows apace. May God bless every sweet blossom in it!

The little lad who put in an appearance at the Schelander home in June, has been called Ernest Emmanuel.

The large, yearly religious festival held at Pándharpur is now (July 13th) in progress. Thousands of people from great distances attend this fair. Trainload after trainload daily passes along the line composed entirely of visitors to this heathen Mecca. We are informed that this year an organized effort to preach the gospel to these vast multitudes is being carried on. May God bless the seed sown.

Our Orphanages have been in straits for lack of funds. We trust that those who have interested themselves in these boys and girls, will not grow weary in well doing, but will continue to help by prayer and gift. We have five institutions for orphan boys and girls in our mission, three in the Gujarati territory and two in the Marathi.

Miss Alice White has been transferred from Dhokâ to Ahmedabad, her original appointment,
### List of Alliance Missionaries.

#### Berar—

- **Akola.** Mr. and Mrs. Wm. Moysie
- **Mr. and Mrs. R. S. M. Stanley
- **Mr. and Mrs. Wm. Franklin
- Miss M. Vreagh, Miss A. Little

- **Amraoti.** Mrs. V. Erickson
- **Miss L. J. Holmes, Miss E. Case
- **Mr. and Mrs. E. R. Carner

- **Buldana.** Mr. and Mrs. C. Eicher
- **Mr. and Mrs. P. Eicher
- Miss B. Eicher

- **Chandur.** Mr. and Mrs. W. Ramsey
- **Mrs. I. Moodie

- **Daryapur.** Mr. and Mrs. O. Dinham
- **Mr. O. Lapp

- **Khamgaon.** Miss A. Yoder,
  **Miss E. Krater
  Miss M. Millham
  Miss M. Patten

- **Malkapur.** Mr. and Mrs. P. Hagberg

  *(P. O. Buldand)*

- **Murtizapur.** Mr. and Mrs. L. Cutler

- **Shegaon.** Mr. and Mrs. M. J. Wark

#### Khandesh—

- **Bhusaval.** Mr. and Mrs. J. P. Rogers
  **Miss C. Rutherford
  Miss H. C. Bushfield
  Miss M. Wielst
  **Mr. S. H. Auernheimer

- **Chalisgaon.** Mr. and Mrs. W. Fletcher

- **Jalgaon.** Mr. and Mrs. C. W. Schelander
  **Miss L. Becker

- **Pachora.** Mr. A. Johnson

#### Gujarat—

- **Ahmedabad.** Miss J. Fraser, Miss A. Fraser
  **Miss A. Seasholtz
  Miss A. White

- **Ashapur.** Mr. and Mrs. R. G. Greengrass

  *(P. O. Sarkhej)*

- **Dholka.** Mr. and Mrs. S. P. Hamilton
  **Miss M. Ballentine
  Mr. W. M. Turnbull

- **Kaira.** Miss E. Wells
  **Miss C. Hulker
  Miss V. Dunham
  Miss M. Woodworth
  Miss C. Hansen

- **Matar.** Mr. and Mrs. McKee

  *(P. O. Kairâ)*

- **Mehmadabad.** Mr. F. H. Back

- **Sabarmati.** Miss H. O'Donnell
  **Miss C. Peter

- **Sanand.** Mr. and Mrs. R. J. Bennett

- **Viramgam.** Mr. S. Armson
  **Mr. J. N. Culver

#### Kathiawar—

- **Porbandar.**

#### Bombay—

- Mr. and Mrs. M. B. Fuller
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*Bombay Guardian* Mission Press, Khetwadi Main Road, Bombay.