How Did Jesus Walk, No. IV., Kakaji (A. Johnson) 6
Station Notes: Chalisgaon, Daryapur 6
An Appeal for Prayer, Walter M. Turnbull 6
Editorials 6
The Annual Convention 6
"For the Sake of the Name," The Editor 6
The Fisive Process in Caste 6
"Little Men and Women," The Editor 7
Items 72
Christiant Missionary Alliance.


Rev. A. B. Simpson ... ... ... President & General Superintendent.
Rev. John Salmon. ... ... ... Rev. O. M. Brown. ... ... ... Rev. O. E. Mallory. ... ... ... Mr. John McGahie.
Rev. Charles W. Stevens. ... ... ... Mr. Geo. Montgomery. ... ... ... Mr. J. E. Ramsey.
Rev. M. B. Fuller. ... ... ... Mr. Ulisses Lewis. ... ... ... Mr. Thos. Ryan.
Rev. A. E. Funk. ... ... ... Rev. John Oelter. ... ... ... Rev. F. W. Flint.
Mr. David Crear ... ... ... Mr. A. D. Jackson. ... ... ... Mr. Jas. G. Reber.
Mr. David Crear ... ... ... General Secretary & Foreign Superintendent.
Rev. J. D. Williams ... ... ... Treasurer. 690-Eighth Ave., New York.
Wm. A. Simpson ... ... ... Recording Secretary.
Rev. Henry Wilson, D.D. ... ... ... Superintendent Assignment of Missionaries.
Rev. Henry Kenning ... ... ... Field Superintendent.

HEADQUARTERS FOR INDIA—Alliance Mission, Gowalia Tank Road, Bombay.

CABLE ADDRESS—Parousia, Bombay.

M. B. Fuller, Superintendent for India, Bombay.

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: it seeks to unite Christians of all evangelical denominations in its work.

The teaching of the Alliance is often spoken of as the Four-Fold Gospel, which means the Gospel or good tidings of Jesus Christ as Saviour, Sanctifier, Healer and Coming King.

Pardon through simple faith in the blood of Jesus Christ.—Sanctification and fullness of life through the indwelling Christ Himself in the believer by the Holy Spirit.—Healing and health for the body of the believer by simple faith in Jesus who "Himself took our infirmities and bare our sickness;"—and the pre-millennial coming of Christ.

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

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

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

Donations for the general fund or for special purposes or for the personal use of any missionary can be sent to the Treasurer in New York. Donations from friends in India can be sent to Rev. M. B. Fuller, Alliance Mission, Gowalia Tank Road, Bombay. Unless otherwise designated, donations will be put in the general fund.

The India Alliance.

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

EDITOR:—Miss M. Wiest.
ASST. EDITOR:—Miss L. Fuller.

Term of Subscription | In all Countries where the rupee is current Re. 1.20 | In England 2s. 6d. in advance.
| Single Copies | ... ... ... | Re. 0.20 | In America 30 cents.

All payments in India to be sent to the Business Manager.

American subscriptions can be sent to Mr. V. T. Jeppson, 690, 8th Ave., New York.
HOW DID JESUS WALK?
No. IV. (Concluded.)
By Kakaji

The space has already been encroached upon beyond the legitimate limitations for this article; but it remains yet to touch directly upon the question at the head of the article. What has already been said, has been said in the hope that both the question and the answer might be comprehended a little better.

We have been taking a hurried view of the situation, the plan of action, its conditions and requirements. We are now to notice some of the principles and methods in the working out of the plan. In a great scheme much depends upon a right plan, as well as a right conception of the plan by the ones who are to carry it out. But it is in the working out of the plan that the real test comes in. Many a great plan has fallen through for the lack of resources or stability to work it out to the finish. When Jesus signed the agreement to the plan of redemption, He had fully counted the cost and ascertained the resources.

Purpose.—In all this great undertaking Jesus had but one purpose—to glorify the Father. The redemption itself was only a means to this purpose, the lesser included in the greater. In all that He did or said or suffered, He sought not His own glory, but “the glory of Him that sent Him.” Here we have one of the secrets of the perfect relation and happy fellowship between the Father and Jesus during His earthly ministry, and the key to the successful issue of the scheme of redemption. Notice the plea He makes in the 17th of John, when He prays the Father to glorify Him anew, with the Father’s own glory; which He had with Him before the world was; how very simple that plea is: “I have glorified thee on the earth; I have finished the work which thou gavest me to do.” How that report must have satisfied the Father’s heart.

Do we aspire to walk as Jesus walked? Are we trying hard and praying much, yet having but little success? Are we trying to ascertain the cause of our failures? If so, we do well, first of all, to examine our motives; the enemy loves to traffic here. Many an otherwise commendable and excellent walk, has failed of the goal because of a mixed motive.

Dependence.—All the resources for this tremendous scheme lay treasured in the Father. Jesus had stripped Himself of everything, and aside from the Father, He was literally a bankrupt even to His reputation. It was for Jesus to master and hold the combination to His Father's treasury, or be the worst failure the world had ever produced. We may not be able fully to understand why it had to be so, but we can at least see some of the purposes in it. It has already been alluded to in this article that it was God's purpose, in the incarnation, to manifest a pattern relation between God and man. But the purpose reaches even deeper than that. As the representative of a bankrupt race, it was necessary for Jesus to be a bankrupt Himself, in order to be tempted in all points as we are. Besides, it gave Him, a “payable at sight” system, through all the universe of God, which relieved Him of all unnecessary care and burdensome luggage, and left Him unencumbered for the race. Jesus not only unlocked His Father's treasury, and brought omnipotence itself under His command, but He left the combination to that inexhaustible storehouse to His followers. The first letters in that combination spell, de-pen-dence.

Would we, as His followers, know something of the riches that storehouse contains for us, and would we walk as Jesus walked? Then we too must strip; not that we possess anything of any particular value. It is not so much our possessions as our own valuation of them, that hinders us in the race. Paul, according to his own invoice, had more than most of us, or at least than some of us, of earthly possessions to glory in. It was when he had got them all in a bundle labeled “refuse,” that he was ready for the race. He deliberately divorced himself from these beggarly elements, and got married, as it were, to the heavenly, and his possessions, instead of
being a cumbersome burden, became a mighty, irresistible, "reaching forth" power, in the race. Paul does not claim by this act, to have attained to perfection in his walk, but he distinctly declares it to be a rule, the which to neglect, would mean utter failure. Phil. 3: 8, 16—19.

Faith.—"For we have not an high priest which can not be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." How often, in times of trials, temptations and perplexities, this inspired passage is resorted to for consolation and strength! It is at such times especially, that one craves for a fellowship that can see under the surface. Jesus cannot only see things as they are beneath the surface, but He can sympathize with us in every trial and difficulty, because He was tempted in all points as we are. Yet it is to be feared that we come very much short of appreciating the passage in its full sweep or compass. Let us note two conclusions, naturally arrived at by a careful reading of the verse. First, if Jesus was tempted in all points as we are, He was tempted to doubt. In no point does the enemy attack us as here. It is at this point He hurls his most fiery darts, and it is in this point we are the most liable to yield. Second, though Jesus was tempted in this point as no other being ever was, or ever will be, yet He never yielded to those temptations, or He would not have been without sin, because, "whatsoever is not of faith is sin."

In I Timothy 6: 13 we read that He witnessed a good confession before Pilate, that is, the confession, or profession of His Sonship and Kingship, to which he began witnessing when at least as young as twelve years and perhaps younger, but finished before Pilate, when it cost Him the cross. What did Jesus have to show in proof of this confession? He was rich, but His riches were of a currency which this world did not understand, or know how to value. It was therefore by simple faith in God's eternal covenants with His ancestors that Jesus had to sustain this good confession before His enemies. If they could break Him down in this confession they had Him conquered, and this was continually a target for their heavy guns. The devil, the world, the priests and Pharisees, His own home, and shall we say, His own flesh, or human nature, cried out for proof to this confession. And to all He had but one answer, "It is written." His mighty miracles, except in a few cases, had but a temporary effect, and in many cases a contrary effect.

Instead of attributing them to the power of God, they attributed them to the power of the devil, recognizing the fact that he also possesses some power to work miracles. He could have called down legions of angels to witness to His confession. But how then should the Scriptures have been fulfilled? Matt. 26: 54. It was His finger of faith pointing to the "It is written for me" in God's book, which stopped the mouth of the accusers, and satisfied the demand of His own flesh. "Thou art my Son; this day have I begotten Thee." Then His testimony was finished before Pilate, when they did unto Him as it had been written in the Prophets, "of the Son of man, that He should suffer many things and be set at nought."

These statements, as far as they refer to the devil, the world, the priests and the Pharisees, and Pilate, need no comment. They are statements of the Bible. But where they refer to Jesus' own home, and His flesh, it must be said that they do not rest on any definite assertions, stated in Scripture, to the effect. They are simply conclusions drawn from indirect statements and teaching of the Bible.

First, His own home. When Jesus said "a man's foes shall be those of his own household;" we have every reason to believe that he uttered His own personal experience, as well as a prophecy. Was it for nothing that Jesus denied His own family and pointed to His disciples as His brethren? Was it for nothing that He refused to go with His brethren to the feast, but went by Himself, after they had gone? "For neither did His brethren believe in Him." Are you witnessing the good confession in your own home? Are there members of your own family opposing you? Are you stripped, and have you nothing but the naked word of God to rest on? Then remember that Jesus was tempted in that point before you, and can be touched with the feeling of your infirmity.

His own flesh, or human nature.—Are you witnessing the good confession to yourself? And is the natural man demanding strong proof to your confession? And can you find absolutely nothing in yourself that will satisfy you? Then know for certain, by the authority of the verse quoted with the proposition under discussion, that Jesus was tempted in that point as you are; and with Him, point with simple faith to the "It is written"—"He that believeth on the Son hath everlasting life." It is in answer to this faith, that the Spirit beareth witness within us that we are the
children of God. It was in answer to this faith, that the Spirit bore witness to Jesus' own heart that He was the Son of God. "Jesus the author and finisher of our faith," walked on this earth, a walk of faith.

---

Station Notes

CHALISGAON
By William Fletcher

THIS word has a deeper and sweeter meaning to us than to those who have never lived here or seen it. The reason for this is not that it is a beautiful town with many kind friends and associates with whom to mingle and enjoy sweet fellowship in Christ; but the chief reason is that it is our home, our पुर्देशी (pardeshi, i.e. foreign) home, where we have lived and worked for Jesus for several years among the 10,000 lost souls to whom we have had the privilege of witnessing with the Holy Ghost of the power of the crucified, risen and glorified Jesus. Acts 5:32; "And we are witnesses of these things and so is also the Holy Ghost, whom God hath given to them that obey Him."

After being away from our station for several months, (during which time we were obliged to stay in Bombay) to come back again to our work and people, and to tell out once again the "Good News" to those who are far from God, yet whom we love for His sake, has been a great joy to us.

We would not have the Bombay friends think that we are ungrateful to any of them for their kindness shown to us while there. And we also lift up our hearts in praise to God for the precious baby girl wherewith He blessed us while there. Nevertheless, after one has lived among the village people who listen so well to the Word, and has lived in tents in the jungle and enjoyed the freedom of country life in the villages and hamlets, one has no great desire to live in a great city with all its rush and vice. Still we were glad of the privilege of living in this great city of Bombay for a time to learn more about Eastern city life.

Oh, Bombay, what squalor and grandeur what wealth and what poverty are found in thee! In the native part of the city one finds twenty or thirty people all living in one small room, and when there is no room in doors, they take up their mats and proceed to the street, where they sleep on the pavement. This is all that many have to call home. One day while in the market I heard a voice very indistinctly behind me say, "Sahib," and on looking around, to my horror, I saw one of the most dreadful sights that I had ever seen or ever expect to see in a human being. You have seen paintings of human skeletons fixed up to look hideous, but they could not come up to this; for this man was a living human being yet looked as though he had just come from the pit. Sin and disease had done their work. All his natural face was gone; an awful, unnatural being stood before me. The city is full of lepers and beggars.

Then again if one takes a fifteen minute drive from here to one of the sea-beaches, there he will find the houses of the rich, beautiful houses with all the comforts that money can supply. As one sits here by the sea in the evening to get a cool breeze after a hot, close day, he finds that he is not alone in his search for a cool breeze, for soon hundreds are thronging the walks. What a crowd it is: there one finds the rich Parsis, Hindus, and Mohamendans, native princes and princesses and kings, as well as many other castes and conditions of men. They are arrayed in silks, and also rags, costumes of many sorts and colours, and are seen driving in vehicles of all grades from the country bullock cart to the carriage drawn by four fine Australian horses, with footmen and coachmen in gorgeous livery.

What wealth and poverty, what knowledge and ignorance all moving side by side! Thousands of these men and women are well educated and understand English. Many are lawyers and barristers, while many hold high Government positions.

One would think that surely these men do not bow down to wood and stone, or worship the sea, the sun, moon, stars and all the "host of heaven." But a great many do. While we were in Bombay we saw two great Hindu feasts. One was the great cocoanut day, and the other Ganpatti's feast. At the first feast thousands take cocoanuts and cast them into the sea, which is a god; and this is supposed to stop the rain. The second is the elephant-god's feast in which many of these rich and learned people take an active part. They make clay idols of their god and each family takes its idol and commits it to the sea or river. On the great day of the feast the streets were blocked by these idol-worshippers who committed their beloved idol, the ugly elephant god, to the sea. I could not begin to tell you a little of its meaning, space would not allow. To behold
these things makes one sad, and I wondered what would be the end of all this sin and when. Pray, friends, for Bombay and for those working there. They need your loving sympathy and prayers.

Since coming home it has been very hot, and the dreaded foe, famine, threatens the land again. Crops are all dried up here, and the prices of food are high.

I am glad to say that the attitude of the people has been very different since we came back from Bombay. Preaching has been much easier and the people more ready to listen. We have been greatly blessed in our daily preaching tours. God has been very precious to us for witnessing. We realize that it is not by might, nor by power, but by my spirit, saith the Lord of Hosts.”

DARYAPUR
BY OSWALD DINHAM

We praise God for having brought us back to India in safety, and with renewed health and strength. We were greatly hindered in the work during our eight months' stay in Daryapur on account of the children's sickness. Little Mark especially was very nigh unto death, but God had mercy upon us and upon him and delivered him with a strong hand, when from a natural standpoint his case was hopeless.

While at Daryapur it was our custom as far as possible, to hold meetings in the compound on Sunday evenings. Some of these meetings were very promising and interesting. At times some very intelligent questions were put to us, and thus the way was opened for a more intelligent understanding of the Gospel which we were preaching to them. All classes would gather in, and the attention generally was excellent.

The people of the villages within a radius of from one to six miles, as a whole, show an unequalled interest in the Gospel. I mean, that so far as my experience goes in India, I have never met a people that seemed so near the reception of the Gospel as these. In Gaitwâdi, a village four miles from Daryapur, the Mahrâs always gave us a special welcome, and one day the parents of a little child who was very sick, came to us and asked if we would not baptise their little one, that it looked as though he were going to die, and that they would like us to do this for him. We explained to them that it was not our custom to baptise a child so young, but that we would gladly lay our hands upon the child and pray for him. This they permitted us to do, in their own little home in the presence of many friends and neighbours who had gathered.

In the village of Sanglud, we started a little day school, at the request of the people, with the hope that by this means we might reach their hearts. They permitted us to continue for one month, and then shut down upon us, by refusing to let their children come. They gave as their reason for this action, that the higher castes were making it too hot for them on account of the school. They returned the slates and books that we had given. This sounds like defeat, yet I believe God can cause that little attempt to bear fruit some day.

A sâdhu (religious beggar) of the Mahr caste living at Gaitwâdi, came to us a few days before leaving Daryapur and asked for baptism. We felt that he was not yet ready for baptism, so our only course was to commit him into the hands of God, and refer him to our brother who would soon come. Others, I believe, are equally interested, but none as yet, have been sufficiently courageous to ask for baptism. We consider the outlook in Daryapur District very promising.

Since our arrival in Buldâna, the children have been improving steadily, and at present they are both well and happy. We know but very little about Buldâna and the district as yet, but already we have recognized the fact that this new field of labour is a needy field, and I believe also, a field of great promise.

Our eyes are unto God, that He may direct us in the work, and that we may have the joy (with all else that it means) of leading many of these precious souls to Christ Jesus.

Since an appeal for money to rebuild the mission workshop at Akola was made in this paper, the Government of Berar has become very interested in the matter and has thoroughly looked into the work and its needs. They recognized that the present site is a bad one, it being cramped, as well as encircled by other buildings of the native town, thus making it liable to inroads from plague at any time. There have been six cases of plague on the workshop premises, three of which were fatal. Government has therefore granted a new and most desirable site to the mission. The lowest estimate of the value of the property (comprising three and three-fourths acres) is $4,160. While thanking God for this provision, let our friends bear in mind that the need for building funds still remains.
AN APPEAL FOR PRAYER

THE frontispiece in this month's issue of our paper is a photo of some of the young men now studying in the Dholka Bible Training School. Quite a number of fresh students have entered since this photo was taken so that there are now sixty youth enrolled. These have come, almost exclusively, from the Dholka orphanage and have had the advantage of a fair secular education as well as several years of regular Christian instruction.

During the revival that God was pleased to bestow upon Dholka last year, all of these young men were deeply affected. Many of them first felt the burden of their fellow-countrymen's need during those wonderful days, when God's Spirit was working mightily in our midst. Others who had already been called to preach the Gospel were deepened and strengthened in their spiritual life. We have high hopes for this year's class, because they are not only of a high average intellectually, but also know experimentally God's mighty power to save; and have, many of them, been deeply taught in spiritual things by the Spirit Himself.

As we think of the possibilities that are wrapped up in these sixty bright young lives, the responsibility of rightly leading and directing them seems overwhelming. But we believe that the "effectual fervent prayer of a righteous man availeth much," and with the object of gaining the assistance of some of God's people who know how to prevail in prayer, we publish this picture and make this appeal.

We invite families, Sunday Schools, Bible classes and any other bodies of Christians that are wont to offer up prayer regularly to include the spiritual needs of Dholka Bible Training School in their lists of petitions. We should like to have the address of any companies of believers that are willing to assist in this way in order that we may be able to keep them informed of the spiritual condition of the school. While we greatly rejoice over the advances that many have made, we know that none have reached, the place where the prayers of others are not needed. Quite often our hearts are saddened by the coldness and waywardness of some who at first seemed to run well. At such times we feel keenly the need of some kind of Prayer Union to whose members we can confide our fears, with the certainty that they will gladly help bear the burden. You can help us, readers, if you know how to pray. Will you?

Some few of the students here can truthfully be called "prayer-warriors." They know how to win fights upon their knees. Such need a larger outlook in order that they may make good use of their ministry. We shall be glad to receive requests for prayer and will consider it a privilege and joy to unite with any of God's children for special objects. "Bear ye one another's burdens and so fulfill the law of Christ." We want, not only to give you a chance of fulfilling that law, but wish also to know the blessedness of obeying it ourselves. Along with your requests please tell us something of what God has done, in order that we may make our requests known "with thanksgiving." Good news from you will raise our faith and expectation, and will promote that unity for which Christ prayed.

Above all we desire to get in touch with individuals who have been called to the ministry of intercession, or with any others who are willing to take one or more of these young men upon their own hearts, to be daily held up before God. We shall gladly send names and as full particulars as possible concerning our young people in order that the praying friends may be able to make their petitions very definite. We hope to hear from at least sixty friends who will each covenant with God to pray regularly for one of the Dholka students. We shall try to be faithful in making known to you the needs of him who may be chosen as the object of your prayers for we believe that definite prayers bring definite answers.

Very often in our own life we have been conscious that some unexpected deliverance or special manifestation of God's power has been more largely due to the prayers of others than our own faith. The consciousness that many friends are constantly praying for us is a never-failing source of hope and courage. We want our native brethren to share our privileges and hence make the matter known to you. These few words may come to someone as a call to extend the scope of their intercessions or make them more definite. A card addressed to the undersigned, making known your desire, will bring the name of one who needs, and who will appreciate your prayers.

Our present requests are:

1st. That God will remove any from our school who may not have been called by Him, to preach the Gospel.

2nd. That He will give each student a burden for souls.

(Continued on page 71.)
HERE is an unmistakable call to the church of God of the present day to a life of deeper power and purity. By various means God is stirring up His people to a fuller realization of the need, as well as the possibility, of something greater both in the individual soul life and in what is known as Christian work. To many the vision has come distinctly and the way of fulfillment been clearly pointed out, and by obedience to the heavenly vision they have reached a state of experience closely resembling the condition of the first Christians in the days following the Pentecostal blessing. To others the call and the way are still more or less obscured. Distracting and discordant elements have thrown them into confusion and made them timid, if not creating actual resistance in them. Our purpose in this writing is, the Lord willing, to give the call a more certain sound and intensify the vision to some to whom it is still obscured by doubts and fears and misunderstandings.

When Jesus stood with His disciples in the upper room after His resurrection, He said, "As My Father hath sent Me, even so send I you." It is a clear command. Yet it was impossible for the disciples to fulfill it at that moment, for they were not endowed with power as Jesus had been at the beginning of His public ministry. Next we read, "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."—Was this the enduement with power answering to His own mighty enduement at the time of His baptism? Could the disciples then go forth as He had been sent forth? It is evident that at that time they did receive the Holy Ghost in some manner or other, for Jesus never spoke vain words. However, again, after this, we find Him giving another command, not setting this aside, but introducing a supplement. "And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

By this command Jesus did not annul the first, nor the breathing of the Spirit upon them subsequent to it. He simply indicated that that was not all and that the disciples were to wait for a second mightier baptism which would be manifest to them and equip them as He Himself had been equipped. It was the enduement needed to make their witness effective. Already the Spirit was working faith and love and joy in their hearts. We read that "they returned to Jerusalem with great joy and were continually in the temple praising and blessing God." The Holy Ghost also wrought in them a spirit of prayer, for again we read, "These all with one accord continued steadfastly in prayer." It is noticeable that another thing the Spirit wrought was unity. We can all recall the rivalries and jealousies which before marked the intercourse of the disciples one with another. Now they were "of one accord," a seeming essential in any company who seek for the baptism of the Holy Ghost. Was it not the cross with all that clustered round it, which had drawn them near together? And will not the cross still be the only means of bringing hearts into oneness? Differences and minor things drop out of sight as we see our crucified Saviour or as we fall at the feet of our risen Lord. "He is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

It is evident that the disciples entertained no other thought than to wait, as Jesus had bidden them, for the enduement of power. They might have said, "We have His command to go and preach. The dying world is waiting for us and we must hasten"; or, "It is not faith to stay here waiting for the Holy Ghost. Did not our Lord breathe upon us and say, 'Receive ye the Holy Ghost?' And did we not receive? Are we to go back on that?" or again, "Have we not had power to heal the sick and to cast out demons? For what more are we waiting? And do we not know our Saviour in a very intimate way? What more can be required?"

These and similar thoughts might have engaged their minds. On the contrary we have no record that there was the slightest swerving from waiting patiently and faithfully for the literal fulfillment of the word of Jesus in a manner which would appeal to the consciousness of the least among them, without any doubt, that this was the promised enduement.

Dear fellow Christians, have not some of us been deterred from seeking a fuller work of
the Spirit in our lives by the fear of discounting some former work or blessing? He has done much for us and we do not wish to grieve Him by making it seem less. But will not our experience compare with the experience of the early believers on Jesus? They too had received much, yet there was a climax for which to wait. Have we ever been ended with power in so convincing a manner that we did not need to persuade ourselves or others; we did not need to reason or make an effort of will to "believe and receive?" Had we the true faith which could wait for fulfillment? And does our life bear witness to the fact of our receiving? Thank God, there are some who can say "yes" to these questions. Others of us are now in an attitude of waiting, the writer of these lines being one of these. God has given the vision with unmistakable clearness. May He keep each waiting heart steadfast in prayer and praise and expectant faith.

There are some who seem to think it necessary to agonize and struggle to receive this blessing from God. If we are harbouring sin in our hearts, no doubt there will be suffering more or less keen in the putting away of the evil; but if our hearts condemn us not, then our attitude may be one of quiet peace and confidence. We are not to probe our own souls, but let God do all of that that is necessary. Obedience to all He shows and faith in the fulfillment of His word is what He asks on our part. The attitude of the early disciples was joyful even though intensely earnest. God may put upon us some heavy burden or agony of prayer. If so, let us not shrink from it; if not, let us not be anxious, but trust Him to do the best thing for us individually.

We do not know in what manner God will manifest Himself. We do not need to know. No one need fear to trust himself to One so wise and loving. He will never lead us into foolish extravagances and fanaticism. He will never cause us to do things unbecoming to His own holy, perfect nature. God will not make His children do unseemly things. It is true that some have done such things and brought reproach upon His name, even some whose blessing was genuine and bore the stamp of God; but these excesses came through the ignorance or self-will of the subjects, and their failure to discern God's will as it is revealed in His Word. Many untaught in the ways of God, "babes in Christ," have through their unscriptural actions led others to entirely deny that the work of God done in them was of God, and these hold themselves aloof, or even fight against God's truth thinking they are fighting only abuses and counterfeits. May God speedily raise up in the church those who are capable of guiding, restraining and nourishing the flock of God in this critical time.

Dearly beloved, let us not be turned aside from seeking the fulness of blessing which God desires to bestow. Let us individually or in companies, as God may permit, steadfastly set ourselves to realize everything God meant by the "enduement with power," the baptism of the Holy Ghost, or, as another rendering is "immerse you in the Holy Ghost." Let not our own meagre ideas be the sum of our expectation. Let us not minimise the great thing God wishes to do by calling some lesser thing by that name. We have a right to seek for this baptism until our hearts are perfectly satisfied and until we have the consciousness that God, too, is satisfied. Spiritual yearning and hunger are born of the Spirit and are not given to mock us, but to lead us on. Let us not be afraid, but let us earnestly desire—"covet—the best gifts," but most of all the Giver Himself, who distributes His gifts as pleaseth Him. We remind our readers once again of the words of one of God's saints, "MORE THAN GOD HAS FOR THEE, THOU CANNOT NOT IMAGINE; LESS THAN HE HAS THOU MUST NOT TOLERATE."

We desire to introduce to our readers Mr. E. R. Carner, the new editor of the India Alliance who will begin his duties with the January issue. Mr. Carner is no doubt already known to many through his interesting articles which have appeared from time to time in these pages. We bespeak for him the hearty co-operation of all our readers by prayer and occasional words of appreciation for inspiration or help received through the columns of the India Alliance. The present editor is about to take up other duties. With this month closes a term of four years' service on the India Alliance. The editor wishes to express her thanks for all the prayers and kindly words which have been offered during that time. As a final word and a Christmas message our eastern "Salam" is most fitting, for, being interpreted, it means, "Peace be unto you."
THE ANNUAL CONVENTION
By One Who was Present

Our Annual Convention was held this year in Akola and began on November 1st. All present were unanimous in their expression of appreciation for the care and trouble our Akola missionaries had gone to, in their desire that we should all be comfortable.

About fifty-three missionaries from the Gujarati and Marathi fields attended—the children also forming a strong contingent.

The first day committees were appointed to attend to different items in the day's work, music being given into the hands of the Eicher family, who with assistance from others, rendered some duets and quartettes, which spoke to our hearts. Others took charge of the children's meetings and they report that the answers given by the little ones at times were decidedly original.

As outside speakers could not be arranged for, we were left to rely upon God for messages through our fellow-workers. He used these to speak to us in a searching manner and we all realized how far short we had come in our Christian life and experience. One of the key words is to be found in Jer. xv. 19. "If thou take forth the precious from the vile, thou shalt be as my mouth." "Separation." After sifting us and showing us our weakness and lack of power, the Lord lovingly called us back: "I will allure her, and bring her into the wilderness, and speak comfortably unto her." Hosea ii. 14. "I will heal their backsliding, I will love them freely." Hosea xiv. 4.

Many came to the Convention expecting to meet God in a very definite way and they were not disappointed. One evening, as one and another testified to the fact of a new vision of Jesus and a knowledge of the Holy Spirit's indwelling, our hearts were filled with joy and we realized something of what holy laughter is; as one sister remarked, "I used to wonder how people could laugh in heaven, but now I understand something of it." Sunday 10th, we gathered in the morning for the Communion Service and it was not until 10 or 11 p.m. (with a break from 11 a.m. to 3 p.m.) that the emblems were taken and we together remembered the Lord's death "Till He Come." In the afternoon four of the children were publicly dedicated to the Lord and in these services we were drawn very close to the Master.

Our annual business meetings began on Tuesday a.m. and continued until Wednesday night (November 13th). All sessions were characterized by great unanimity. Reports were given from all stations and we have to praise God for tokens of the coming ingathering, which we believe is not far off. God is working in peoples' hearts and so we go forth to a year of further service, looking to Him to water the seed sown and to give the increase in His own time and way.

"FOR THE SAKE OF THE NAME"
By the Editor

The blood of the martyrs is still being shed. About sixteen years ago while on a preaching tour, Mr. Fuller visited the village of K—and proclaimed the way of salvation. Among his hearers was the headmaster of the village school and a few others, one a woman, who became intensely interested, the school-master even giving up his work for a time, to look deeper into these wonderful new doctrines which he had heard. Being more or less persecuted by his friends he finally returned to his work, but never lost his interest in the gospel.

About two years ago Mrs. Stanley visited this village and preached, when the same little company who had before manifested such eagerness, again drank in the message brought, the school-master and the woman above referred to being the chief ones. Their interest did not abate, but finally, at least on the part of these two, grew into a settled determination.

One day the school-master stood before the door of this woman's house, discussing his intentions with her and her husband. He finally said something to this effect, "I have made up my mind that this is the true Way. I am going to A—to the missionaries there to be baptized and become a Christian." The woman also expressed her determination to do likewise. At this her husband evidently threatened her, for she replied, "Whatever you do, I am going to be a Christian. You may kill me, but I shall be a Christian."

Her husband immediately took her into the house with him, closed and fastened the door securely, and then deliberately strangled her to death, while the school-master was still standing outside. The next day the husband announced that another man (also interested in Christianity) had killed his wife. However, the school-master gave his evidence, though effort was made to intimidate him. He remain-
ed steadfast and is now the chief witness in
the case as it is being tried in the courts.

The writer has narrated the facts as they
have been related to her by our missionaries
interested in the case. It is not often that such
things happen where the evidence is so clear.
However it is not so exceptional an event as
many would like to think. Almost any
missionary of many years' experience in
evangelistic work can tell of sudden deaths and
mysterious disappearances of persons interested
in the gospel but usually the cause is obscure.

Heathenism supported by caste is clever at
concealing its deeds of darkness. This story
will give our readers a little glimpse of what
the converts of India must face, and may direct
into more definite and earnest prayer on behalf
of those who are seeking to embrace the truth.

THE FISSIVE PROCESS IN CASTE

M R. Harischandra A. Talcherkar has two
papers in the Social Reformer on
"Caste in Mahârâshtra." He dwells in
detail on the tendency within caste to further
sub-division, and notes that the lower the com-
munity in the social scale, the more strongly
does it cherish some fiction as to its superior
origin and worth. He says:

"The descendants of these warlike Marâthâs
for lack of worthier occupations are rapidly
sliding into degeneracy. That they are be-
coming like the other classes in Western India
equally exclusive is apparent from the bitter
Vedâkta controversies still raging. The Braha-
man-hating creed is taking a firm hold of
almost all the lower castes in our Presidency.
Each caste, including the lowest, is warp'd up in
self-admiration. Some of these, though they
have developed a wonderful hatred for the
Brahmans, are yet, in their turn, not prepared
to acknowledge fellowship with those situated
lower than themselves. It is well-known
throughout India, that the lower the caste, the
greater the pretension to superiority over classes
in the midst of whom they have sprung into
existence. Mark the eagerness with which one
set of Marâthâs vies with the other in claiming
a Kshatriya descent, either from the sun or the
moon. These ludicrous pretensions, clearly
point to a sign of degradation. It is a thousand
pities that short-sighted princes encourage
them in their retrograde movement. It is a
relief to come across exceptions, rare though
they be, of enlightened rulers like H. H.
Gaikwâd of Barodâ, who miss no opportunity

of looking down with well-merited contempt
upon all such ignoble attempts to perpetuate
the evils of the Indian caste system.

"Some of the Bombay communities like the
Parbhús, Panchkalshis, Sonârs, and others,
which at one time openly practised widow
re-marriage, have with the object of securing
the hall-mark of superior caste, abandoned the
custom and doomed widows to a life of
celibacy and have taken to the objectionable,
nay cruel practice, of shaving their heads. It
is now forty-five years since the only widow
remarriage was performed by the late Râo
Bahâdur Morobâ, Kânobâ, the Small Cause
Court Judge. Though the Parbhús are much
advanced in other respects, not one has manifest-
ed the same moral courage. The Panchkalshis
of Bombay, though not yet fallen to the level
of the Parbhús in that respect, yet follow the
custom of widow remarriage, though there are
many among them who consider it as a
demerit. Yet within the same period the high
caste Brahman has seen the iniquity of the
thing and opened the way for this needful reform.

"The deplorable tendency to look down upon
those who are lower than ourselves is on the
increase. Each caste appears to believe itself
immaculate, and to belittle sister communities.
The Sonârs style themselves Dâivadnya Brah-
mans and the Coppersmiths (Kânsârs) boast of
being Panchal Brahmins! Spurious literature
is springing up without any object than the
exaltation of particular castes. The barbers
claim superiority to Brahmins and trace their
origin to the navel of Shivâ: that is why a
Brahman in the tumults of a prâyaschit cannot
do without a barber, whose privilege it is to
perform the tonsuring operation, which
removes pollution. Did not the sage Gautama
get salvation, because a barber shaved him? So
says the Nabhi Purân, which deals with the
origin of the barbers' caste.

"The weavers, the dhobis, the breakers of
stones, and diggers of wells, all claim Shivâ as
their patron, for great services rendered to the
god by their ancestors as their grotesque
legends tell us. The Buruds (basket weavers)
think themselves superior to the Châmabhârs
(shoe-makers). The latter in their turn look down
upon the Mahârs (sweepers) and Mângs (execu-
tioners). These again sneer at Buruds and
Châmabhârs. This spirit is not confined to the
depressed classes alone. The Parbhús and
Kâyasthas, equally disparage the Panchkalshis
calling them by nicknames, which the others
resent. The high-caste Brahman is not free
from this evil tendency. In the Sahyadri-Khand,
the sect of Brahmins known as Karhadas, are depicted so low that the very touch of a Karhada needs a bath. Wind blowing from the direction of such an one—even though he be 24 miles away—is reckoned impure. The Chitpawan sect too comes in for a share in these manifestations of disparagement. It is considered a bad omen to look at the face of a Chitpawan, till the sun is high up in the heavens.”—The Harvest Field.

“LITTLE MEN AND WOMEN”

By the Editor

Our work in Bhukal embraces a larger variety than in many of our stations. This adds spice truly, but it also multiplies labour. There is the work among the English residents, which involves all the duties of any regular pastorate in the homeland. There is the Indian Christian community which involves far more, for to care for an Indian church is like undertaking the bringing up of a large family of children with many changelings among them; there are many spiritual changelings in every flock. Then there is the most fascinating work of all, the evangelistic department, which includes all the direct efforts to reach the heathen round about us by house to house visitation, by village preaching, by Sunday-schools, etc. Another branch of the work, never dull and never at a lull, and lately proving of most special interest, is what I might call (for lack of a better name) the Tramp Department. Of this we have already heard a little in a recent issue of this magazine and we hope for some interesting sequels. Last on our list is our school work of which so far we believe little has been heard by our friends at home.

We have a thriving boys’ school made up of low-caste children, and a small girls’ school which for various reasons does not thrive so well. Daily into our compound troop some eighty or eighty-five boys with their cheerful noises and play and their less euphonious quarrels, though we hear comparatively little of the latter, I am glad to say. Among the motley company are some of the brightest lads one can find anywhere,—and also some of the dullest. However even the dullest boy seems to have some redeeming feature, and one cannot but love them all in spite of their naughty, mischievous ways, their filth and consequent unsavoury odours. Sometimes when a dirtily clad little brown figure crowds close up to me while I am correcting his slate, I am painfully aware that it is a long time since he has had a bath and that probably he has never known the luxury of soap. Few of them ever do. But one gets used even to dirt and smells in India.

Though all my boys are low-caste, yet a few of them come from quite well-to-do families and carry themselves with the dignity of Brahmins. They are cleaner and tidier in their dress, and they own school-bags of oil-cloth, a great distinction, for their poorer schoolmates have only a dirty rag in which to tie up their bundle of books. The poor boys are not troubled with over much clothing, and the smooth brown skin under the ragged shirts or scanty nether garments is usually more in evidence than would be considered becoming in America. The wiry, supple forms are full of charm, for there is an inimitable, rhythmic grace about the movements of these eastern folk.

In youth there is with it nimbleness and activity, but as they grow older a certain pretty languor shows itself, charming for one who looks only for the picturesque and the beautiful, but rather provoking to the alert, energetic occidental who has work to be done. Kipling’s rhyme is very much to the point when he writes,

It is not good for the Christian man
To hurry the Aryan brown;
For the white man riles, and the black man smiles,
And worries the Christian down.
And the end of the strife is a tomb-stone white.
O’er the grave of the late deceased,
With an epitaph dear,—“A fool lies here
Who tried to hustle the east.”

—but I have digressed from my subject, which is our school work.

Our school-house is small, accommodating only about twenty-five boys, who, however, represent three standards taught by two masters. The rest of the children are obliged to use the church as a school-room, and that is used to its utmost capacity, for here three large classes assemble, one on the veranda, and two inside. When it is remembered that in India the student studies aloud, using his lungs without sparing, one will readily recognize that what would be ample accommodation at home will not suffice in India. True they know nothing of desks and are used to huddling close together. There is space enough but the sound is not limited to the space occupied. We really need a new school-house with separate rooms for the various standards. The noise is not always unpleasant. To hear them chant their tables to quaint, minor strains is often very pleasing.
Our equipment too is most primitive and simple. There are scarcely any of the modern appliances and helps considered so essential to proper teaching. It has been my ambition to better this state little by little, and perhaps we shall succeed.

Besides the regular course of study prescribed by government, each class receives daily Bible instruction. So far this has been given in the simplest way possible, i.e. by the story-telling method. Then the children who are able to write are made to reproduce the story on their slates. Many and wonderful are the versions of familiar Bible stories which are submitted to me for inspection. Some are much garnished. Quite original stories are made up of historical facts; indeed, so original sometimes, that it is hard to find a connecting link.

Sometimes several events will be mixed in hopeless confusion. And sometimes miracles unwritten in the Scriptures are recorded with all faith. Strange information is given us. One lad told us that "Jesus left Jerusalem and went up to Bethlehem and was born there," which is almost equal to a certain English boy's statement that Alexander the Great was born in the absence of his parents. There are always some slates, however, on which I can depend for correctness and these are a delight and an encouragement.

Four of our five school-masters are Hindu and they teach by methods long since relegated to oblivion in American schools. Using force is their only attempt at discipline. The idea of appealing to the child's moral nature, or of winning his obedience through gentle means had seemingly never entered into their thoughts. All day long they shout at the children, use the rod, freely, and bestow wrathful epithets; such as "donkey" or "lunatic" on small offenders, or on children who are slow and backward in their lessons. To establish a new method of dealing with the children has been one of my aims, as yet unrealized, though a beginning has been made.

At first the new style of discipline, as the masters expected, seemed a failure. The children thought kindness meant license, but after a few weeks they began to discover that the Missi-bâi was not playing nor allowing them to play. Respectful attention is succeeding rudeness and carelessness. To get a low mark for their lessons is beginning to be felt a disgrace, and there is marked improvement in the general conduct of the classes. To be sure there is yet almost everything to be done, but a start has been made. One master at least seems inclined to modify his former methods. A new sense of honour is dimly dawning on the consciousness of some of these lads, and among them are some quite ardent professed lovers of the new teacher. It is only two and a half months at this writing since the school has had any one to give it special attention, and therefore we feel encouraged.

The girls' school has come through many vicissitudes. Ambitionless parents do not take pains to send little girls to school, for girls are only girls, and what have they to do with reading and writing? Their business is to make bread. Consequently the attendance is small and irregular. The caller, whose business it is to conduct these lasses to and fro, is not always faithful. Girls are married at an early age, and sour-tempered mothers-in-law who love their own ease and delight in petty tyranny, do not often grant permission to their sons' wives to go to school. "Who will do our work for us?" they say. So the little girl-wife stays at home to be the drudge, while her young husband is studying and increasing his knowledge, and thus leaving his wife far behind. She is never a companion to him, and thus marriage is debased into a mere farce, and too often a tragedy.

But to return once more to our subject. A Christian Bible-woman teaches the few little girls we can gather together. This school is much like the other in its lack of equipment, but differs from the other in that the girls are more easily controlled and behave better--a feminine characteristic. What we want to do through our schools is to reach the hearts of these children with God's truth, to relieve their lives a little of the sordidness and narrowness which marks them, to instil higher ideals and holier aspirations. We seek from you co-operation in prayer, earnest prayer, that some of these young lives may be redeemed. They are as lovable and winsome as children at home. Will you take them into your heart?

(Concluded from Page 63.)

3rd. That He will bless the study of the term, and make the truth taught in class find root in the heart.

4th. That He will qualify each student for his life work and show him what that work is to be, and where it is to be.

5th. That He will use the students even now as they go out from time to time to preach the Gospel.

WALTER M. TURNBULL,
Dholkâ, Bombay Presidency, India.
Items

HE convention held at Jabalpur in October for the Indian Christians of the United Provinces, with the purpose of seeking a spiritual quickening from God, was largely attended and manifestly blessed of God. The messages were given with great power, working conviction in many hearts, bringing men and women on their faces before God to seek a fuller separation from things earthly and a deeper life in God. Many left the convention with a new song in their mouths and a fresh experience of the power of the living God.

The mission has secured excellent building sites in Malkapur and Viramgum and are about to secure one in Daryapur. The next need is funds to build bungalows for the missionaries to live in. In Malkapur we have not been able even to rent a house for our missionaries, while the rented houses at Daryapur and Viramgum are not suitable, adding to the difficulties of the missionaries' labours. Bungalows at other stations need repairs. Buildings are an important item in mission work. We trust our friends will remember these needs.

We have money for Training School buildings (in the Marathi field; Gujarát requires more); we have students willing to be trained, but we have not the means to support them. Here again is an urgent need. Are there not some willing to provide the support of these young men while they are being fitted to preach the gospel to their fellow country men?

The Summer School for native Christian workers of the Marathi field will open in Akola on March 3rd, D. V. followed by the yearly examinations beginning April 5th. The mela for our Indian Christians is expected to begin April 9th. This summer season ought to be a time of great blessing to all our native gospel workers, men and women, and therefore we bespeak the prayers of God's children for them. Oh, for a mighty outpouring of the Spirit! Pray for it! Pray too, that the classes may be profitable to all. Many of these men and women are untrained in the art of study or of using their brains to any great extent, consequently they find their book work very tedious and difficult. Take them upon your hearts and be helpers by prayer.

Miss Emma Ashwood returned to India on November 20th after a furlough of about nine months in England. On November 26th Miss Ashwood and Mr. Samuel H. Auernheimer were united in marriage by Mr. M. B. Fuller in Berachah Home, Bombay. After the quiet, pretty wedding was over, Mr. and Mrs. Auernheimer left immediately for their future home at Daryapur, Berar. May God abundantly bless them and make them fruitful in every good work.

Miss Becker has joined Miss Hershey of the Church of God Mission in Bengal, and will assist her in the work there. We wish her God's blessing in her new field of labour.

On December 5th two new missionaries for our mission are expected to arrive in Bombay. Another small party is expected to arrive in January. Welcome, thrice welcome!

Mr. Fuller has been called home to confer with the Board on important mission business. He will sail on December 15th, the Lord willing, expecting to remain away from India about four months. Pray that God may give counsel to our brother and the Board as they deal with questions which involve the welfare of our work here in no light way.

Miss Annie Seasholtz who has not been in health for some time, is expecting to return to America, sailing December 15th. Our prayers will follow her. Miss Seasholtz has been a faithful missionary, her special delight being to preach the glad tidings of salvation in the villages whenever health permitted.

On October 23rd a son was born to Mr. and Mrs. Greengrass. He has been named Robert Bruce. May he live to do honour to his name, and rejoice the hearts of his parents.

Miss Carrie Peter, who had been taking a six months' furlough at Simla, has recently returned to her work in Gujarát.

One of our old and tried Indian Christian workers, Lakshman of Khámgaon, passed away to his heavenly home while attending the Jabalpur Convention. We hope a sketch of his life may appear in a later issue of the India Alliance.

Our mission-school for low-caste children in Bhusawal excelled all the other schools in the town in the recent examinations held by the Government Inspector. The Inspector commended the work done. The school-masters said it was a record of the boys' version of the boy Jesus in the temple:—When Jesus was twelve years old He went to God. Then His father and mother started out to search for Him. Searching, they went on but did not find Him for some days. Then proceeding further they also went to God. Then they said to Jesus, "When did you come here?" Jesus said to them, "Did you not know that I was with God?" Then He said, "Abide here; for this house is made for you and for God."

A small Hindu boy's version of the boy Jesus in the temple.
# List of Alliance Missionaries

## BERAR—

<table>
<thead>
<tr>
<th>Location</th>
<th>Missionaries</th>
</tr>
</thead>
</table>
| Akola    | Mr. and Mrs. P. Eicher  
|          | Mr. and Mrs. R. S. M. Stanley  
|          | Miss A. Little  
|          | Mr. and Mrs. C. Eicher  
|          | Miss B. Eicher  
|          | Mr. O. Lapp  
| Amraoti  | Mrs. V. Erickson  
|          | Miss L. J. Holmes, Miss E. Case  
|          | Mr. and Mrs. E. R. Carmer  
| Buldana  | Mr. and Mrs. O. Dinham  
| Chandus  | Mr. and Mrs. W. Ramsey  
|          | Mrs. I. Moodie  
| Daryapur | Mr. and Mrs. S. H. Auernheimer  
| Khamgaon | Miss A. Yoder,  
|          | Miss E. Krater  
|          | Miss M. Millham  
|          | Miss M. Patten  
|          | Miss L. Fuller  
| Malkapur | Mr. and Mrs. P. Hagberg  
| (P. O. Buldana.) |  
| Murtizapur | Mr. and Mrs. L. Cutler  
| Shegaon  | Mr. and Mrs. M. J. Wark  
|          | Miss M. Veach  

## KHANDESH—

<table>
<thead>
<tr>
<th>Location</th>
<th>Missionaries</th>
</tr>
</thead>
</table>
| Bhusewal | Mr. and Mrs. J. P. Rogers  
|          | Miss C. Rutherford  
|          | Miss H. C. Bumfield  
|          | Miss M. Wiest  
| Chalisgaon | Mr. and Mrs. W. Fletcher  
| Jalgaon  | Mr. and Mrs. C. W. Scheander  
| Pachora  | Mr. A. Johnson  

## GUJARAT—

<table>
<thead>
<tr>
<th>Location</th>
<th>Missionaries</th>
</tr>
</thead>
</table>
| Ahmedabad | Miss J. Fraser, Miss A. Fraser  
|          | Miss A. Seasholtz  
|          | Miss A. White  
| Ashapur  | Mr. and Mrs. R. G. Greengrass  
| (P. O. Savkhed.) |  
| Dholka   | Mr. and Mrs. S. P. Hamilton  
|          | Miss M. Ballentyne  
|          | Mr. W. M. Turnbull  
|          | Mr. J. N. Culver  
| Kaira    | Miss E. Wells  
|          | Miss C. Hilker  
|          | Miss V. Dunham  
|          | Miss M. Woodworth  
|          | Miss C. Hansen  
| Matar    | Mr. and Mrs. McKee  
| (P. O. Kairā.) |  
| Mehadabad | Mr. F. H. Back  
| Sabarmati | Miss H. O'Donnell  
|          | Miss C. Peter  
| Sanand   | Mr. and Mrs. R. J. Bennett  
| Viramgam | Mr. S. Armson  

## BOMBAY—

<table>
<thead>
<tr>
<th>Location</th>
<th>Missionaries</th>
</tr>
</thead>
</table>
|          | Mr. and Mrs. M. B. Fuller  
|          | Miss K. Knight, Miss E. Morris  
|          | Miss L. Gardner  
| (P. O. Sholapur.) | Miss Z. McCleary  

## ON FURLOUGH:—

<table>
<thead>
<tr>
<th>Missionaries</th>
</tr>
</thead>
</table>
| Mr. and Mrs. J. W. Johnson  
| Mr. and Mrs. W. M. Moyser  
| Miss M. Compton  
| Mr. and Mrs. L. F. Turnbull  
| Mrs. F. H. Back  
| Mr. and Mrs. J. Read  
| Mr. and Mrs. W. Franklin  
| Miss C. McDougall  
| Mrs. F. M. Bammister  
| Mr. and Mrs. H. V. Andrews  
| Mr. and Mrs. A. Duckworth |