The Organ of
The Christian and Missionary Alliance
in India.

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"OCCUPY TILL I COME."
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.

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**The India Alliance.**

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**REV. M. B. FULLER**,—Chairman of Executive Committee, Bombay.

The affairs of the Mission in the field are administered by an Executive Committee, composed of fourteen 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 labourers 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.

Special day of prayer, last Friday of each month.
The Broken Wing

M. W. Bently

It lay by the dusty roadside
Where the people came and went,
But none looked down on the panting bird,
Whose life was nearly spent.
One woman did, but she hurried on
With a sigh of helpless pain,
For she said, "Poor lark with broken wing,
You can never fly again."

It fluttered in hopeless anguish,
All day till the sun was set,
And the night came down in silence,
On the slopes of Olivet.
But the Master, who lay on the sod that night,
'Neath the trees and the open sky,
Could not rest for the sound that pierced his heart,
Of the dying birding's cry.

As the glory of the morning
Was touching the eastern hill,
He came to where the weary bird
Lay faint and cold and still.
He bent his face of compassion
Over the shattered thing,
It was bruised, and broken, and dying,
It could never soar nor sing.

He drew it from the tangled glass
With his hand of healing and power,
And he said, "You shall soar and sing for me
As lark never sang before."

He lifted it high on his blessed palm,
And it spread its wings to fly,
And it filled the blue Judean skies
With a flood of melody
That echoed over plain and hill
With such a triumphant strain,
That men stood still to drink their fill,
And turned to drink again.

On wings that were strong and tireless
As an angel's in his way,
It mounted up to the throne of God,
Past the gates of early day.
And it sang its song of liberty,
While the angels stood in amaze,
'Till they took up the song as it swept along,
And all heaven rang with the praise.

The song of the bird with the broken wing
Is the carol my heart is singing
The victory of His matchless grace
Through all my life is ringing
Up out of the tangle of sin and shame,
His love has lifted my soul,
And the healing touch of the Son of God,
Has freed me and made me whole.
From pain and death and sore defeat,
I rise to the heavens above;
And come back to earth to repeat the song
Of the power of redeeming love.

A WORD OF WARNING

A friend well-known in the great revival
during the last three years has sent the following
which should make thoughtful people pray
that God's children may be kept from error
on any of the lines indicated. We need to keep
anchored to God's word.—(EDITOR, I. A.)

28, Avondale Road,
South Croydon,
Dec. 17th 1908.

Dear Mr. Kehl,

Knowing your deep interest in the friends
at Leicester, I feel that you should see the
letter, or rather part of the letter I have sent
to Evan Roberts. There is another subject on
my mind I should like to mention, but it is
impossible, because I have only heard of it, and
even though it is first hand, one cannot speak
of that which is only hearsay. Both he and
some of "the inner circle" of the workers of
the Word of the Cross booklet, carry it (the
booklet) about with them during meetings etc.
with their thumb and finger on the word
"blood" on that last page. Evan Roberts
has worn out scores in this fashion, as help for
victory over the powers of darkness. Is this
far remote from the superstitious fears of the
heathen who use charms to protect them from
evil spirits?

We shall have to put the whole of our teaching
on to far higher planes, especially in regard
to meetings and gatherings. Does such strong
teaching as we find in Leviticus vii: 20, concerning the awful holiness requisite in eating the peace offering, or in xxii: 15, 16, of the profanation of holy food by eating it with the consciousness of present sin, bear at all to-day upon the awful holiness requisite in our communion with God, when the Father and the forgiven, cleansed, robed prophetic feasts upon the slain Lamb of God? Reading of God's Word, prayer, worship are considered to be the holy food we eat, and our times of meeting are times of spiritual feeding on the Most holy things of God. Ought we then to eat these with a conscious sense of eating them in the presence of demons, or even the Devil himself? This is to profane the holiness of God's name surely. Then too ought we to show our weakened, abased, humbled condition before the enemy, or any panic of any kind? Our Lord never taught us to do so. His manner throughout His earthly life was one of calm dignity towards the powers of darkness befitting the Son of God. I feel sure the hosts of hell dared not intrude into His communion with the Father and I do not believe they do into ours, we also are the sons and daughters of the Almighty, these hosts are beneath our feet, placed there by the Lord that we may be free in the truest freedom. I would greatly question the communion itself as to whom, if to any, it was mutually addressed under such circumstances, possibly our own imaginations are the person we are in communion with. We must alter our whole attitude with regard to diabolical powers. Wrestling against does not involve our entering into conflict with the hosts of wicked spirits, but going on calmly in dignified assurance in spite of their utmost efforts to turn us from our path. We are joined to the Lord one spirit, and He says there is "No wisdom, nor understanding, nor counsel against the Lord." We stand firmly with God and go on with Him. The wrestle is against being drawn on one side by the machinations of the enemy in the Heavenlies. It is the work of the Angelic hosts of Light to enter into conflict with the angelic hosts of darkness e.g., Daniel x. where Daniel himself is left in unconsciousness of the reason of the delay for three weeks. Daniel wrestled in faith against the opposition, not knowing at all wherein the opposition lay, or in what it consisted. Again Rev. xii: 7, and also Heb. i: 14, we read of these ministering servants of the Most High, working against the Prince of the power of the air (Eph. 2, 3 & 4) for those who shall become heirs of salvation. Surely it is more meet for the Father's Servants to go forth against His rebel servants (both angelic) than for the Father's sons to go, even if they were by nature fitted. The Son of God had to conquer Satan once for all for us because Michael was unable, but the Son never entered into conflict with demons not even in casting them out, He was Lord and Master and in Him we are the same. In Col. ii: 18, 19. St. Paul condemns any abasement of man before unlawful objects, worship may be adoration and love in face of superior power, or hate and fear in face of superior power, owning by our behaviour how much we esteem the enemy's power. "Holding the Head" Col. ii: 19 would be the better an attitude of faith, than nervously clutching a piece of paper with texts concerning "blood" upon it or than wearing a crucifix or carrying a bottle of holy water in one's pocket as did the priests in Rouen and Paris during the time when the Satanites took to stealing from their Churches the Host, from their tabernacles on their altars. Claiming victory through the Blood of the Lamb does not mean using the Blood as a charm. I do not write this with any unkind feeling but to-day we must more than ever hold fast the form of "sound doctrine" as never before, for we are falling into a very unsound condition and as you have such influence, it is better to be forewarned concerning doctrines and practices that we send out to you from England and to have the courage to let the full sunshine of God's word to blaze upon them, that we may see how much is real and how much is the form of the Anti-Holy Ghost, Hoping you will have a very Happy New Year, and that 1909 may see a rapid growth and advance in the things of the kingdom.

I remain,
Yours in His Holy service,
(Sd.) ANNE E. KILVINGTON.

Part of a letter concerning erroneous teaching on the subject of the Leaders of the Holy Ghost in public Meetings.

28, Avondale Road,
South Croydon,
Dec. 10th 1908.

There is no teaching or promise in the Bible that the Holy Ghost is the Chairman or President of meetings or assemblies. The promise for those met together is that Jesus Himself will be in their midst. Nor is "Movement" (Life of Faith Dec. 9th, 1908 p. 1329) made the rule for the Spirit's workings in these meetings.
The Holy Ghost abides with the Church as the Body and the Bride of Christ, and indwells the individual believer, and He certainly reveals Himself as the third Person of the Godhead speaking to the Council at Jerusalem and throughout the Book of the Acts of the Apostles: but when you come to the gatherings together of the Saints, the Apostle Paul gives very plain directions of another character to those you are teaching. The whole chapter 1. Cor. xiv is written to those who should be “men in understanding” (v. 20) shewing them clearly that the Holy Ghost did not take from them the responsibility of the conducting of their gatherings, or treat them as “children in understanding.” The confusion that they were blamed for, was not caused by disobeying the movement of the Spirit, but by their individual deficiency of understanding the laws of edification. The edification of the Church was the law the believers were to be bound by, and certainly not the law of “Movement” or impulse: e.g. a man might be moved to pray in a tongue, he is commanded not to obey the Spirit’s movement because there is no interpreter present, again four or five present may be inspired to pray, prophesy or speak in a tongue, in one gathering, but only two or at the most three with a tongue might obey their inspiration and these must control their impulse and speak one at a time. “Movement” is not to be the law of the Spirit in the Assembly. Edification is the supreme Law, that law is not handed over to the responsibility of God the Holy Ghost, as though the saints were mere “children in understanding,” and were not fit to be trusted; the Holy Ghost makes His people responsible, and if confusion ensues, they are to be blamed for being sinfully deficient of understanding in wisdom and knowledge (v. 20). The Spirit of God has laid down broad and clearly defined principles for the guidance of public meetings and Human Responsibility and not divine control is the general tenor. The Saints are treated by God as responsible, capable and divinely-taught persons. The law of “Movement” in the human spirit is too uncertain, too open for the deceptions of Satan, to have been made alone the rule for the guidance of public assemblies, and the Apostle therefore lays the Law of Edification with solemn responsibility upon the assembled saints, he certainly does not teach that the obeying of the Spirit’s impulse is the only thing required. In the History of the Quakers you will trace many great troubles and difficulties that have arisen from the putting of, obedience to the Divine impulse (regardless of all other laws) into the pre-eminence. The written word always must take the first place edification the second. Piggott owes his present awful condition to this very thing, he was a good earnest young man to start with. Then let me entreat of you that you never allow an “empty chair” to be left for the Holy Ghost not even for an object lesson, etc. etc., (the same as I wrote you last mail on this subject.)

FROM THE FULL BLESSING OF PENTECOST
(BY REV. ANDREW MURRAY)

FROM this first and principal blessing sprang the second: the Spirit of Jesus came into them as the life and the power of sanctification.

Here I shall allude at the outset to only one feature in this change. We know how often the Lord had to rebuke them for their pride and exhort them to humility. It was all of no avail. Even on the last night of His earthly life, at the table of the Holy Supper, there was a strife amongst them as to which of them should be the greatest. The outward teaching of the outward Christ, whatever other influences it may have exercised, was not sufficient to redeem them from the power of indwelling sin; this could be achieved only by the indwelling Christ. Only when Jesus descended into them by the Holy Spirit did they undergo a complete change. They received Him in His heavenly humility and subjection to the Father, and in His self-sacrifice for others, as their life. Henceforth all was changed. From that moment onwards they were animated by the spirit of the meek and lowly Jesus.

This, in very truth, is still the only way to a real sanctification, to a life that actually overcomes sin. It is just because so many preachers and so many Christians keep their minds occupied only with the external Christ on the Cross or in heaven, and wait for the blessing of His teaching and His working without understanding that the blessing of Pentecost brings Him into us, to work Himself all in us, that they make so little progress in sanctification.

* Brought forward six times in 1. Cor. xix.
Christ Himself is of God made unto us sanctification; and that in no other way than by our living and being moved and existing in Him, because He lives and abides in our heart and works all there.

PHILISTINES

WM. RAMSEY

ABOUT several of the more or less powerful nations inhabiting the land of Canaan prior to the Israelitish conquest, very little is known.

Their origin being in remote antiquity and no record at the present time, except the Bible, to prove their existence, some, for whom the authority of God's word unsupported by historical evidence is not sufficient, are denying that they ever did exist.

As the Philistines did not become extinct at the time of this conquest but were a more or less powerful nation when Ezekiel wrote his prophecy and for some time after, there is no doubt of their existence though their origin is somewhat obscure.

Their country lay in the south-west of Canaan, between that country and Egypt but at one time they became so powerful as to give their name (Palestine) to the whole land.

So fierce and warlike were they at the time of the Exodus that the Lord would not lead the hosts of Israel through their land on the March from Egypt. "For God said, lest peradventure the people repent when they see war and they return to Egypt." Ex. 13. 17.

In order rightly to understand the lessons which we may learn from the dealings of this war-like race with the people of God, it is necessary to know who they were and what they represent, for they have their counterpart among the enemies of God's people to-day. As Egypt, that land upon which the rain of heaven did not fall but which derived its fruitfulness and prosperity from a river of earth through a mechanical device (Deut. 11-16), stands for the bondage of sin and darkness out of which the children of God must be delivered with "a high hand and a stretched out arm;" so the Philistine, whose country lay between Egypt and Canaan, may well stand for human reason and intellectuality.

Of Egyptian origin but speaking the language and adopting the customs of Canaan, they had many giants among them.

One of the first instances given us in the sacred record of the influence of that land upon the man of God, is when Abraham, stepping aside for a time from the way of faith, went there, and hearkening to the voice of human reasoning, denied Sarah his wife and, but for the direct intervention of God, would have brought sin and judgment upon that land whose king and people in this particular instance acted more uprightly than himself. Does not this incident teach us that, if a child of God leaves the life of faith to which he is called, and allows himself to be guided by worldly counsel, advice, or expediency, even for a time, he becomes an occasion of stumbling, if not actual sin, to the upright, honest man, who walks by the light of his own reason, never having known the way of faith; and so he is in a sense worse than he, and deserves his reproach.

God stepped in and saved him from the worst consequences of his sin and weakness, so that after his confession he is in a place to pray for those to whom he had been a stumbling-block, and God blessed them both. We may know, in a measure, how strong this enemy is when, even after his former failure in Egypt and all his past experience of faith in God, such a man as Abraham fell before him and, later on, Isaac also; indeed, how few men of God have not at some time or other in their lives been brought to temporize or trim the truth to suit the voice of human reason and expediency. Have not most of us gone down before the ordinary Philistine without waiting to meet the men of "giant intellect?" "for there are giants among them."

The next record of these enemies is found in the book of Judges 1st Chapter when Judah takes several of their cities Gaza, Askelon and Ekron, but the victory was only partial and temporary for we find them again in battle array against the people of God when He raised up Shamgar who slew six-hundred men with an ox-goad.

This leads us to consider the weapons by which this particular enemy is to be overcome and we find that human reason and intellectual pride cannot be overcome by meeting them with weapons of like character "but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty."

How foolish it must have seemed in the eyes of those Philistines and perhaps also in the eyes of many of God's own people to see Shamgar go out against that well-armed host with only an ox-goad in his hand? What hope can he have of victory with such a weapon?
A little later, let us look at Samson's uncouth weapon for overcoming the same enemy, "and he found a new jawbone of an ass, and put forth his hand and took it, and slew a thousand men therewith. And Samson said, with the jawbone of an ass, heaps upon heaps, with the jawbone of an ass have I slain a thousand men."

David, when overcoming a giant of the same race, puts off Saul's armour, and taking the simple sling and stone which the Philistine so despised, but which David used with such effect, as he goes into the seemingly un-equal conflict saying to his enemy, "Thou comest to me with a sword and with a spear and with a shield; but I come to thee in the name of the Lord of Hosts, the God of Israel whose armies thou hast defied."

Higher criticism, Christian-science, Spiritism, Theosophy, New Theology etc., all these cults which are of the old Egyptian stock, though speaking the language and adopting some of the manners and customs of Canaan, are Philistine's giants and have their source in Saul's armour, letting go our trust in the supernatural? Attempting to reconcile the life of faith with human reason, trying to tone down its requirements or state them in such language as may be acceptable to those who cannot understand the things of the Spirit because they know not the life of the Spirit? All such attempts must end in failure, and loss. Let us learn from 1st Samuel, chapters 4 and 5 that in combating these powerful enemies nothing will avail but the actual presence of God in the camp. When He is present the Shepherd's rod, the goad, the jawbone, the sling are all sufficient; if He is absent no form, ceremony, symbol or doctrine will avail against this enemy but we may see our confidence shattered and that which is to us the symbol of the covenant and presence of God, taken captive and used by the enemy to discourage the people of God and drive them from their confidence. It is significant that this crushing defeat took place at Ebenezer.

Perhaps from the foregoing remarks some may ask have they no place in the life of a child of God? Are they to be shunned and avoided as being of the evil one? To this we may answer, they have a decided and important place in the life of God's children, only becoming enemies when they usurp the place of faith.

After Abraham had confessed Sarah as his wife and so again taken the place of faith, it is written "Abimelech took sheep and oxen, men-servants and women-servants and gave them unto Abraham," he also gave him a thousand pieces of silver.

Abimelech and Phicol, the chief captain of his host, came to Abraham and said "God is with thee in all that thou doest" and "Abraham took sheep and oxen and gave them to Abimelech and both of them made a covenant."

When the pre-eminent place of faith as well as the limitations of reason are clearly recognized they become mutually helpful. Reason may lead to faith by showing the folly of sin, necessity of the new birth, the need of holiness, the foolishness of procrastination and the wisdom of preparedness to meet God, but it never can take the place of faith "for without faith it is impossible to please Him" and it is through faith that these things are wrought; indeed, to all who will press on, it becomes an enemy contesting every foot of advance, discounting every promise of God and questioning or explaining away every blessing or experience received through faith.

E. M. Winter.

BUSINESS MANAGER'S NOTICE

We have decided to ask that all subscriptions be sent to the Business Manager, and all names of subscribers and address (carefully written) and changes of address should also be sent to him; a two cent postcard may be used. This will save the delay caused by sending them to New York and will save our friends there the trouble. Subscriptions can be sent in U. S. Greenbacks or Canadian bills, two copies one year or one copy two years for $1, or they can be sent by foreign money order.
Editorials

"God is our refuge and strength; a very present help in trouble. Therefore will we not fear though the earth be removed, and though the mountains be carried into the midst of the sea. The nations raged, the kingdoms were moved; He uttered His voice, the earth melted. The Lord of hosts is with us, the God of Jacob is our refuge. Selah."

We have had letters of inquiry concerning the "unrest" in India and it has seemed to us that it might relieve the minds of many who have friends in India just to hear a little about the present state of things.

About the middle of last year there was a time of considerable anxiety and there were some cases of assault upon missionaries and other foreigners, and there was a spirit of apprehension lest deeds of violence should multiply. The riots in Bombay resulted in a score or two of deaths, but things soon settled down again. There was much prayer in those days and the 46th Psalm was a source of courage and rest to many of God's people. It was very real to us that our God is a very present help. No need of pilgrimages, no delays in getting His attention. We were conscious that He was covering us "with His feathers" and that gave such a sense of security. There were doubtless many who failed to realize the perfect peace which comes from perfect faith perhaps few of us did, but according to faith, they found a rest which could not have been known otherwise.

God puts His children into hard places that they may prove Him as they could never do in easy places. He wants them to know what He can do and to know and believe that in the face of the real dangers He is as real as the dangers are. He wants us to learn just by simple faith to put Him between us and all our enemies. The Psalmist says "the Lord God is a sun and shield" and God said to Abraham. "I am thy shield and thy exceeding great reward," and so when the Apostle Paul tells us to take the shield of faith to quench all the fiery darts of the wicked, we need to remember that faith itself is not the shield but God is the shield which faith puts between us and our enemies; and so when sore pressed by temptation we find a strength in know-

ing, that Jesus stands between. "He stands to shield me from danger when earthly friends are gone. He promised never to leave me, never to leave me alone."

We have put in some paragraphs from the Dnyanodaya, and an article from the Bombay Guardian which will help our friends to understand the present situation.

SIGNS OF PROGRESS IN INDIA

We have not happened as yet to read any detailed account of the dinner at Madras where Brahmans and Non-Brahmans sat down together to eat, and this not in different rows, which would not have been very difficult, but actually together. But such a dinner was held, and the circumstances attending it makes it mark an era in the process of amalgamation of the different sections of the Hindu Community. When singing the Swadeshi song, and praising the noble feeling of patriotism, it does seem a strange anomaly that Hindu cannot eat with Hindu in brotherly fashion. Naturally therefore it does enter some hearts that caste must break down before love of country, and the love of man for man. The time is coming when caste will be no more.

Sufficient time has now elapsed since the first announcement of the Reforms proposed by Lord Morley and Lord Minto, to guage more definitely the spirit in which India receives them. The reforms were conceived in a sincere desire to meet the reasonable requests of educated India for a larger share in the administration of the country. They have been received almost universally with favour. The National Congress has voiced the opinion of all moderate politicians, and given the Reforms its blessing. The Press generally gives expression to its satisfaction.

With greater responsibilities comes a sobering sense, and there is good reason to believe that India will not be wanting when the real test comes. But the non-official members in the Provincial Legislatures will have a burden to bear unfelt before. It is now they who will have to face the possible criticism of their constituencies. The official members will not have to feel that the whole responsibility of any measure rests upon them. How the people fare will be the ultimate test of the wisdom of giving their representatives so great a power.
The optimistic view is for the present our privilege. Let us believe that the sense of responsibility will bring forth its fruit in better government, and in greater prosperity to the people. The choice of the wisest and best representatives will be the first great duty. Will India fail here? Will petty jealousies, rival factions, caste prejudices and the like have sway, or will the ideal of choosing the wisest and best prevail. Time will tell. If one has misgivings here, still one need not be pessimistic. Weakness can in time be corrected, and all that is noble and true can be promoted.

The following remark in the address of Mr. Justice Shankara Nair, President of the Social Conference, deserves deep attention.

"But so long as we are not prepared to put our ideals into practice, by abolishing early marriage, permitting widow marriage, giving education to women, and discarding caste, self-reliant nationalism can only be a mischievous dream. A mental habit which enforces the customary treatment of Panchamas, Christians, and Mahomedans, is not conducive to progressive administration. The emancipation of down-trodden masses or other classes cannot be safely entrusted to those who cannot divest themselves of this mental habit."

How can men claim that they can be entrusted with self-government when in their more private life they show an inability to act justly. Men who will not give equal rights to women, who regard the touch of some of their fellow-men as defiling, how can they be thought to possess the balance of mind necessary for making just laws or administering laws justly. Perhaps the people of India do not sufficiently realize that the most important element in the reluctance to give self-government is the social customs that in themselves are so unjust. All readily admit Indian intelligence, but where is the guarantee that the "untouchable" classes, or the helpless women, still kept in ignorance, will receive the treatment that justice calls for. The writer remembers how he laboured in vain with the authorities of a certain town to secure to the Mahars and Chambhars the right to draw drinking water from the village tank. While such glaring injustices continue in the name of religion or social custom, how difficult to believe that those guilty of them can in other matters take the broad view that self-government implies. Mr. Shankara Nair has therefore rightly called attention to the "mischievous dream" of nationalism in those who cannot divest themselves of low ideals in the treatment of women and the depressed classes.

While the National Congress and National Social Conference attract the greater share of public attention during Christmas week, other gatherings of perhaps greater importance are taking place at the same time all over the country, but less observed. Those which we regard as of greater importance, are the Caste Conferences. The new spirit is working in many of the castes. Every step of reform sanctioned by the caste, gives every individual of that caste permission to make it his own. The Mahomedans have had Conferences, so also the Jains, and even the Marathas, all looking to internal reform, as well as better relations to the body politic. Doubtless we could suggest to these Castes reforms which we think should engage their attention, which as yet they leave untouched, but as far as they go, we can go with them, and wish them Godspeed. The necessity for more extended and higher education is rightly felt, and it is a matter of special thankfulness that better treatment of women is an item in the programme of reforms. Mahomedans and Hindus are encouraging themselves in efforts for the multiplication of schools for girls, and as a necessary corollary to this, delay in marriage, so that girls as well as boys may have a longer opportunity to imbibe knowledge in the schools provided for them. While education is not everything, it is however another term for intelligence and intelligent action, and is at the basis of all improvement in life and morals. We cordially sympathize therefore with the aim of these Caste Conferences even if in some things our ideals of reform, are not attained.

In some of these conferences we are glad to notice the feeling that the young should have better religious instruction. In the neutral Government schools there can be but a minimum of even moral instruction, and this is rightly felt to be not enough for young minds entering into the battle of life, with its strong temptations, inimical to the purity and honesty of the soul. For a time perhaps there will be an attempt to confine religious instruction to old ways of thinking, but the spirit of the times is not suited to the old channels of thought, and we may be sure that a purer faith, and higher morals will in time be instilled by those who are anxious to see the young walking in ways that are good and true. These Caste Conferences have our very cordial sympathy.—Dnyanodaya.
THE POLITICAL SITUATION IN INDIA

THE initials J. H. M. will be easily recognised as those of a faithful missionary who has worked in India since a year or two after the Mutiny, and has qualified for expressing an opinion by much solid writing. He says, in the Indian Witness:—

It sometimes happens that in a large family a single member of the household monopolises for a short time a much larger share of the attention of the family than is the individual’s ordinary lot. It may be a sick child, or a daughter’s marriage, or a son’s return from the wars; whatever the cause may be, this particular member of the family circle virtually monopolises for a time almost the whole attention of the household, and a stranger or a superficial observer would probably suppose that the individual in question himself constituted the entire family. It is quite possible that some people are just now making this very mistake regarding India, and hence, in order to arrive at a correct apprehension of the situation in India, it is necessary to remember that the kicking, screaming, obstreperous youngster is not himself the entire family. Calcutta is not Bengal; neither is Bengal India. When these axiomatic truths are duly appreciated, the situation in India will not appear so serious as it does to those who seem to think that Beadon Square, Calcutta, is the mouth-piece of the three hundred millions of India. If we turn from this vociferous member of the household, and mingle with the family generally, we will find that there is no “situation,” or at least that there is no particular reason for anxiety about it.

The reigning princes of the Native States are the most important and influential members of the household. Some of them, like him of Hyderabad, rule over a territory nearly as large as the island of Great Britain. Others are mere princelings, with ridiculously small possessions. But all are persons of controlling influence in their own territories. These Rajahs and Nawabs would of course prefer to be independent of foreign control. They would like to be independent rulers; but there is not one of the number who does not know full well that the prosperity and permanence of all these Native Governments are inseparably associated with the British suzerainty. In taking stock of the political situation these men, ruling over nearly one half the India area, must be put down as unchanging enemies of those who would subvert British power in India.

Again, about one-fifth of the people of India are Muhammadans. They have their own grievances, and the voice of complaint is sometimes heard among them. But in regard to the present situation, this important and militant section of the Indian people is an unbroken army ranged in opposition to those who are advocating the overthrow of British power here. More than one-half of the 300 millions of India are farmers, men who care little what power rules India so long as taxation is not too heavy and ancient privileges and customs are left undisturbed. This vast, silent class would be found on the British side, were a serious attempt made to introduce anarchy and civic war in place of the pax Britannia. The business men of India, merchants, manufacturers, bankers, and petty traders would range themselves with the cultivators in array against those who would disturb existing institutions. And so on from class to class, and always with the same result; until at last we reach the smallest, but the noisiest and most obstreperous member of the Indian household. Here we find something radically different to all that has previously passed under survey; and if there be in reality such a thing as “the situation in India,” this last class, and this alone, is responsible.

This class is largely the product of the British occupation and administration of India, and it enjoys the unique distinction of containing within its comparatively narrow limits all the disaffected and disloyal elements in the empire. This class appears to be labouring under the delusion that it alone constitutes the people of India. It acts as though it had the right to dictate and formulate the political opinions of the whole Indian community. It assumes to speak for the millions who know little and care less about their would-be representatives, from whom they are separated by a distance which reveals itself whenever this clamant class begins to act as well as talk. Comparatively insignificant in numbers, it can only hope to accomplish anything through its influence over others. And inasmuch as there is a moral certainty that the people of India will not follow any leader towards the goal which this class appears to have chosen, its power to do evil cannot become very dangerous. Troublesome and annoying it may be, and indeed has become, but dangerous never.
But there is unrest, widespread, found among many classes, and any account of the situation which fails to recognise this unrest is imperfect and unsatisfactory. This unrest is, however, no cause for surprise or serious alarm. When the chemist puts some tartaric acid into an alkaline solution, he knows that a disturbance will follow. And when we consider in what manner political, religious, economic, social, and racial disturbing agencies have been at work in India for the last one hundred and fifty years, none but the shallowest optimist would be surprised at the present effervescence. Consider in how many ways the quiet of India has been disturbed. Foreign commerce and the introduction of foreign manufacturing methods have destroyed or deranged the indigenous industries of possibly one million households. Foreigners administering government according to foreign ideals, have taken the place of Native rulers and traditional methods. Young men are learning to use a foreign tongue; their heads are crammed with the literature of foreign lands; their ideas of social life and family relationships, of the duties and rights of fathers and sons, have been so upset that they are left without standards and without precedents. Much that they have learned has weakened their belief in their own religion, and along with this runs the vast machinery of Christian evangelisation, and between the two influences the Indian is left amazed, disturbed, confounded, sure of nothing, only this, that he does not know what to believe or which teacher to follow.—Bombay Guardian.

FACTS AND FIGURES

The following interesting items are ingeniously collected from a part of the New Imperial Gazetteer, by Conference, a quarterly missionary paper published in Bengal, and edited by the Rev. J. M. Macphail, M. D.

In the time of Megasthenes India was divided into 118 kingdoms. At that period Chandra Gupta, who reigned in N. India, had an army more than twice as large as that which now defends the whole of the Indian Empire.

The Native States number nearly 700, cover about 77,000 sq. miles, and contain 64,000,000 inhabitants.

These States vary in size, from 83,000 sq. miles in the case of the Nizam, to a few acres in case of some Kathiawar Chiefs.

About 1,200 Europeans, including military officers, are employed in the civil Government of 230,000,000 people, and the partial control of 60,000,000 more.

British India contains more than 250 "districts," which correspond to counties at home. The average area of a district is 4,430 sq. miles, the average population 931,000. But Mymensingh in E. Bengal contains 4,000,000, and Vizagapatam in Madras nearly 3,000,000, and the Upper Chindwin District in Burma consists of 19,000 sq. miles with only 153,000 people.

The number of civil suits in the courts of British India in 1901 was 2,228,556. The number of persons prosecuted criminally was 1,636,909, of whom 863,309 were convicted.

Between 1876 and 1903 the total net revenue of the Government of India increased from about 39 to 61 crores, of which about 24 crores may be attributed to fresh taxation. The total surplus of ordinary revenue over ordinary expenditure during this period amounts to about 91 crores.

The total land revenue of India is about 5¼ per cent. of the gross produce.

In 1901 the proportion of liquor shops to population in the U. K. was one in 240; in India one in 2,400.

The difference between the commercial wealth of the United Kingdom and of India is forcibly brought out by the fact that in the former country every penny per £ of income tax produces about £2½ millions, while the gross collections of what is practically a sixpenny income tax in India yielded, before the recent remissions, only about £1,400,000. It must be remembered that in India agricultural profits, the main source of wealth, are exempt.

The civil police number about 145,000, and cost about 32½ lakhs, and there are about 700,000 village watchmen.
Nearly 4,000,000 students are under instruction in about 105,000 public institutions of all grades, including 17,600 undergraduates in 145 Arts colleges. Yet only 98 males and 7 females per 1,000 are literate.

The average cost of educating a child in a Bombay primary school is Rs. 6-6-4 a year; in Bengal Rs. 2-12-0.

The proportion of girls to-day under instruction in all India is 1 to 94, being highest in Madras and lowest in the United Provinces.

In 10 years registered printing presses increased from 1,649 to 2,193, newspapers from 602 to 708, other periodicals from 349 to 575. English books issued, from 768 to 1,312, and vernacular books from 5,751 to 7,081. The Serampore missionaries first cast type for the vernacular languages and employed Native compositors. The earliest vernacular newspaper was issued in Bengali by the Baptist Mission in 1818.

The literary activity of the Muhammadan writers is centred on religion, and they publish more books on religious questions than all the other creeds put together.

The only hospitals in India of purely Native origin are those for animals, to be found in Western India under the name of pinjrapol.

Even in the large towns the great majority of persons die without being seen by any one competent to diagnose the case.

Only 1/14th of the pop. live within municipal limits. There are 742 municipalities with about 10,000 members, of whom 50 per cent. are elected. 20 years ago the percentage of elected members was 22½. There are 1,073 local boards, with nearly 16,000 members, of whom 33% are elected,—a falling off since 10 years earlier, when the percentage was 41.

Excluding the 864 civil charges ordinarily held by Civilians, there are about 3,700 persons holding offices in the superior branches of the executive and judicial services, and among them there are only about 100 Europeans.

We have arranged for a song service in this village at noon to-day. The head man has promised to assemble all the men at that time if we would come. There are two good meeting places here and four or five of the principal men of the place are asking us to put a Christian teacher here and have promised to give us the head man's private meeting place free of rent to live in. They say they want to have some one sit down among them and go over the Christian teaching point by point with them until they understand it. I have no one here who would be suited for this work or I would gladly leave some one for a time at least. There is an apparent openness here both among men and women that seems to invite a move of this sort. Also in one or two of the surrounding villages there is a similar condition of things.

W. RAMSEY.

CHOHOTE, AKOTE

Dec. 13, 1908.

Extracts from letter.

So many interesting things have happened since we came out and I have often longed to write you, but the moments even have been filled up so that we have sometimes scarcely had time to eat. At K—the people toward the last were quite kind many spoke of you, one dear old man heard us singing a Marathi hymn, and came running to find us, on reaching the place where we were he said, "Oh that is the song, that the very song." The old school master came up again last Sunday and I had a good talk with him and prayer, he prayed too. N—was up several times—he asked to be remembered to you. One p.m. I was alone at the Tent and he came. That day he let his heart out and as we talked together he wept like a child. He said, he had been convinced long ago, but could not take courage for baptism. He used an illustration of a boat fastened to the shore with only one string; but that string so strong it could not be broken. I asked him if I should name that string for him and he said yes, so I told it was fear. The night before we intended leaving, he came with three or four of his caste men. I shall never forget that night. Their faces looked up into our's
with such longing and yet with no hope. Before leaving I pleaded with them to be true to the light God had given them all these years and then in the moon-light we knelt with them and prayed. God was near, oh so near! I wondered how they could go back without the “string” he spoke of being broken, but they did as far as we know. His brother whom you may remember died some time ago. They asked me, i.e., many asked if we would come again. The School Master has offered one of the rooms used at present for a boys sleeping room if I care to come; I should like to return to work among the women for a couple of weeks in September. I could bring Santabai and perhaps they would let me have Saugunabai for a little while. How I wish we had a good man missionary for these parts. We find the Swadashie influence has penetrated even to these parts. One day a man took hold of me and I was not even in a yard or preaching—just up off the main road introducing myself to some women from outside of the yard. The Lord kept me very quiet and made it finally to fall out to the furtherance of the gospel—for the writer of the village sent a servant to meet us as we were returning at noon and called us into his own yard. He remembered you. Yesterday we went a long way to a village and the Patel would not let us speak at all. He goes to all the festivals and preaches Swadeshism. He was awfully mean even Ram Chundra was indignant. Afterward we saw some of the women, and they said, We saw you, but he would not let us listen. Such men are the exception however—Mr. Crawford camped near us for a few days and he gave us a letter for Patels where we might wish to camp. The Patel in K—would not let our men unload the carts for a long time.

DAISY MILLHAM.

“HELPING THE STRAYING”

Ahmedabad.

DEAR FRIENDS AT HOME.—We have been asked to write you, with reference to our boys, (orphanage) who for some time have been here in Ahmedabad city. Not all of them in one place, and under the care of faithful keepers, by any means. But on the contrary, they are scattered, and open to all kinds of temptation and sin.

However, we are glad to be able to say that for the most part these lads have not greatly yielded to Satan’s persuasive devices.

Some have—lost heart, gone back into caste, and becoming disheartened have given up trying to be the Lord’s alone.

But there is a lighter side to this tale of carelessness and sorrow, and we are sure the heart of the Good Shepherd rejoices over what is now transpiring—though we are only in the beginning of things as yet. A little time ago, some of our native workers were changed about, and in the move, Oka, one of our most efficient helpers, and one whose heart has long been burdened for these poor boys was, with another, sent to assist us in the work here.

With the blessing and help of God, no time was lost in putting into practice, the thoughts and prayers of weeks. So that to-day, less than three months since their coming to us, they have discovered the whereabouts of, and helped to hearten and encourage, no less than thirty-seven of these straying boys. They are still on the hunt, and will find more, we are sure.

These boys, are working in the mills, on the railway, doing tailoring, in the shops etc. But some, poor chaps are at the most menial of employments, and we find it hard to persuade them to do else, so discouraged are they. Human nature is the same the world over. But we praise God for putting His seal upon our feeble efforts, and the work is most surely telling, though slowly as yet.

We long for a house of worship in a central place, but we have not the means to procure land and erect the simple building needed. May not the Father mean some of you to help in this? Our workers have also started two night schools, which proves a very effectual way of introducing a Gospel entering wedge among these heathen city people. Then two meetings are held daily, in various parts of the city, in which services the presence and power of God is very real. There have been marked cases of healing, where, as these two, led of God, laid hands upon the sick, and prayed, in the Name of the Lord Jesus and healing followed. The news of such as this, of course, carries like wild fire, and each visit to these places, finds more people, more open and curious, to listen to the Gospel story. And now dear reader, may we not intreat you, to hold us, and this work, and these dear boys, up to the throne of grace daily? And that whatso-
ever he saith into you, do it—and the reward to him who gives a cup of cold water in the Name of the Master, will be yours.

Sincerely, in the Master's service,

MARY COMPTON.

Items

Miss Bushfield and Krater sailed for home on the 15th of Jan. for furlough. Both of them were in need of a thorough rest after nearly seven full years of hard and blessed work in India. A few months ago Miss Krater's health broke down so seriously that for a little time we felt that only God could raise her up. Much prayer was offered and we were glad when we felt assured that she would be able to take the voyage, and we hope she will come back by the end of the year strong and well again.

Miss Bushfield had spent several months in north India helping in the famine work there and was much worn, but God upheld her so that she did not fail utterly, and we hope that she too will return before the end of the year.

We have heard that Mr. Greengrass, who with Mrs. Greengrass went home some months ago after a very serious breakdown, is still suffering much. There seems no prospect of their returning to India.

Miss Seasholtz, also was compelled to retire from the field a year ago and is with her family at home.

These three names are therefore dropped from the list of those on furlough.

We find strong protests against the discontinuance of this little monthly paper and we would be glad of just a word, a post card, from the readers. It has been a very convenient means of keeping our friends in touch with the work and we shall be glad to continue it and send it free to every one who supports a missionary or native worker or orphan, and to others who support the work and who wish to have it, if they will write to us. Of course many will wish to pay for it as they have done.

On the last day of the old year Mr. S. Armson and Miss Margaret Ballantyne were united in marriage. We are sure that all who know and love them will congratulate them both and will pray that their united lives may accomplish much in Gujarat.

All who have ever known Mrs. Carrie Bates Rogers will be sorry to hear that she fell asleep at her home in Bhusawal on the 20th of January. She reached India Dec. 31st 1888 so she had passed the twentieth mile stone. She was wonderfully healed, after being an invalid and a great sufferer for years, a few years before coming to India and it has been marvellous to see how God has upheld her all these years.

We said above that her friends will be sorry to learn that she is no longer with us, and yet we, can but rejoice that she is “with Christ which is far better.” A sketch of her life will follow later and in the meantime we are sure that all will uphold dear Mr. Rogers and his daughters in prayer. We cannot speak of loss in God’s will for their lives have been enriched by her love and fellowship all these years, and the same love that gave her to them for a while has called her up into the presence of Him whom having not seen she loved, and we can only bless the name of Him who gave and has taken away; and yet these partings are hard for our human hearts and it takes time to get adjusted to them.

We have lately had an addition of over a score of boys to our orphanage at Akola. We were asked to take them by a dear India brother, Dr. Keskar of Sholapur, who has charge of the Leper Asylum where Miss McAuley is working as his assistant. He is advancing in years and the Leper work is growing, and the death of his wife some time ago deprived him of a most efficient help-meet so that it seemed best to him to send the boys and girls to others to care for. We hope that our friends will take these new comers upon their hearts and we shall be glad to assign them to any who feel led to support them. Most of them are young boys and we hope that some of them will make valuable workers. They are well advanced in their studies for their ages. Only three or four of them are over fourteen years of age.

We wish to thank all our friends who year after year have supported orphans in our mission. God has blessed the orphanage work and to-day more than fifty young men, taught and cared for in our orphanages are preaching the Gospel as evangelists in our mission and their wives, also taught in our orphanages, are their helpers in the work. We appreciate the fact that the last six months has been a time of great financial difficulty at home, and many who have pledged the support of orphans and helpers have been unable to pay their pledges. There has been much pressure in the orphanages on that account; we hope that all who can will send as soon as possible.

U. S. Greenbacks or Canadian bills can be sent by registered letters, or, where foreign Money Orders can be obtained, they can be sent direct to the orphanages or to the Treasurer, Miss Ella Morris, Ahmedabad.
## List of Alliance Missionaries.

### BERAR—

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<th>Location</th>
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<tbody>
<tr>
<td>Akola</td>
<td>Mr. and Mrs. R. S. M. Stanley</td>
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<td>Miss A. Little</td>
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<td>Mr. O. Lapp</td>
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<td>Amraoti</td>
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<td>Ahmedabad</td>
<td>Miss A. Fraser</td>
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<td>Miss Mary Compton</td>
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<td>Ashapur</td>
<td>Mr. and Mrs. S. Armson</td>
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<td>Dholka</td>
<td>Mr. F. H. Back</td>
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<td>Mr. J. N. Culver</td>
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### KHANDESH—

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<td>Mr. Alfred C. Sneath</td>
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<td>Chalisgaon</td>
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<td>Mr. A. Johnson</td>
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### ON FURLOUGH:—

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<td>Mr. and Mrs. R. J. Bennett</td>
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<td>Miss H. C. Bushfield</td>
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