The India Alliance

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The Organ of
The Christian and Missionary Alliance in India.

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“Occupy till I come.”
HEADQUARTERS—690 EIGHTH AVE., NEW YORK. CABLE ADDRESS—PAROUSIA, NEW YORK.

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HEADQUARTERS FOR INDIA—ALLIANCE MISSION, GOWALIA TANK ROAD, BOMBAY. CABLE ADDRESS—PAROUSIA, BOMBAY.

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, or to Rev. M. B. Fuller, Alliance Mission, Grant Road, P.O. Bombay, or direct to the person for whom it is intended, or to the Treasurer, Miss Ella Morris, Ahmedabad. Unless otherwise designated, donations will be put in the general fund.

Special day of prayer, last Friday of each month.

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:—REV. M. B. FULLER. BUSINESS MANAGER:—MR. S. H. AUBENHEIMER, Grant Road, P.O. Bombay.

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He Shall Choose

Selected

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."
I said, "But the skies are black.
There is nothing but noise and din;"
And He wept as He sent me back,
"There is more," He said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."
I said, "I shall miss the light,
And friends will miss me they say,"
He answered, "Choose to-night.
If I am to miss you or they?"

I pleaded for time to be given
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."

I cast one look at the fields,
Then, set my face to the town.
He said, "My child, do you yield?
Will you leave the flowers for the crown?
Then—into His hand went mine,
And into my heart came He.
And I walk in a light divine,
The path I had feared to see.

AN IMPORTANT STEP TOWARD THE
FEDERAL UNION OF THE INDIAN
CHURCH OF CHRIST IN INDIA

RESOLUTIONS OF THE JUBBULPORE CONFERENCE
ON FEDERATION

WHEREAS there exist in this country
several Churches and Societies under
a variety of names, and organised
on different principles, yet agreed in loyalty
to Christ and substantially holding a common
faith, and earnestly devoted to the work of
extending His Kingdom, and
Whereas they are at present, to the great
detriment of the common cause, united by no
visible bond, and
Whereas in the providence of God the time
seems opportune for them to manifest more
fully their essential oneness, have closer
communion with each other, and by joint action
promote the interests of the Kingdom of our
Lord, we, the delegated representatives of the
following Churches and Societies, viz.,
The Presbyterian Church in India,
The South India United Church,
The Methodist Episcopal Church,
The Friends' Mission,
The Christian Mission,
The American Marathi Mission,
The Christian and Missionary Alliance,
being assembled in joint committee, and
believing that a closer union and fuller
fellowship of the evangelical branches of
Christ's Church is capable of such a measure
of realisation as will promote their efficiency in
doing their work in this land, and strengthen
their testimony to the life and power of
the divine Redeemer before the world;
Resolve prayerfully and earnestly to consider
how a comprehensive scheme of union may be
devised that will permit the evangelical
denominations in India to express and
represent, and thereby increase, the measure
of spiritual unity that already exists among
the loyal disciples of the Lord Jesus.
Inasmuch as (1) The General Assembly of
the Presbyterian Church in India has
expressed itself as "recognising the advantage
that would accrue to the cause of Christ in
India by a realisation of His prayer that they
all be one, and gladly welcoming any ad-
vances that may be brought before it;" and
(2) the Central Conference of the Methodist
Episcopal Church has appointed "a Committee
to confer with committees of other bodies to
consider the whole subject, with instructions
to seek an early practical federation of the
Christian forces in India, and the greatest
possible means of joint and common action
in schools, literature, and other matters of
common interest;" and
(3) the General Assembly of the South India United Church has likewise appointed a com-
mittee on union which is "authorised to enter
into conference with committees appointed by
such other bodies as may be found willing to
enter into conference with a view to drawing
up some scheme by which all bodies which
may accept it may, without sacrificing their
autonomy, band themselves together for
mutual helpfulness" and
(4) the American Marathi Mission has
expressed "its earnest desire for the closest
fellowship and even union between Christian
bodies" and directed "its standing committee
on union to try to send one of its members to
such a conference as is proposed;" and
(5) representatives of (a) the Friends' Mission,
(b) the Christian Missionary Society, and (c)
the Christian and Missionary Alliance have
been duly appointed by their respective
Churches and Societies, and
(6) the South India Provincial Synod of the
Wesleyan Methodist Church has passed a
resolution in favour of "seeking closer co-opera-
tion through federation."

We hereby resolve to recommend to the
several bodies we represent the formation of a
federation and to present the following plan
for their consideration:—

1. The name of the organisation formed by
the Churches and Societies joining in federal
union shall be "The Federation of Christian
Churches in India."

2. All Churches and Societies that believe
in God through Jesus Christ, His only Son, our
Lord and Saviour, and that accept the Word
of God as contained in the Scriptures of the
Old and New Testament as the supreme rule
of faith and practice, and whose teaching in
regard to God, sin, and salvation in general
agreement with the great body of Christian
truth and fundamental doctrine of the Chris-
tian faith, shall be eligible for fellowship in
the Federation.

3. The Federation shall not interfere with
the existing creed of any Church or Society
entering into its fellowship, or with its internal
order or external relations. But in accepting
the principle that the Church of God is one, and
that believers are the body of Christ and severally
members thereof, the federating Churches agree
to recognise the validity of each other's
ordinances, ministry, membership and discipline,
without thereby committing themselves to
approval of particular methods or practices.

4. The object of this Federation shall be

to attain a more perfect manifestation of the
unity of His disciples for which the Redeemer
prayed, by fostering and encouraging the
sentiment and practice of union, by organising
union effort wherever and whenever possible,
by making the welfare of all the churches in
the Federation an object of vital interest and
corncern to all, by strengthening throughout
the entire brotherhood the sense of a common
life and heritage; and in general to seek through
all such effort to hasten the establishment of
the Kingdom of God in India.

5. For the realisation of this object there
shall be

(a) The formation of a Provincial Federal
Council in each province or great language area,
consisting of representatives from Indian
Churches in their corporate capacity, or, in
cases where there is no ecclesiastical organisa-
tion distinct from the missionary organisation,
from Missions, the number of delegates to be
chosen in the proportion of one ministerial
and one lay representative for every ten organised
congregations, or fraction thereof.

This Council shall hold annual meet-
ings, or such stated meetings as it may
determine, and it shall also be convened to
deal with urgent matters of general concern
at the call of three federated Churches.

(b) The formation of a National Federal
Council consisting of representatives, chosen
by each of the Provincial Councils in
proportion of one in four of its membership
or fraction thereof, to be composed in equal
numbers of ministerial and lay representatives,
it being understood that each federating body
is entitled to at least one representative.

Meetings shall be held once in three years or
as often as the Council itself shall determine,
or when called for by not less than three Federal
Councils to deal with urgent matters.

These Councils, whether Provincial or
National, shall have only consultative and
advisory powers except when additional powers
may be delegated to them by the bodies they
represent.

By means of reports from the Provincial
Councils the National Council shall keep in
touch with the life and work of the Churches,
and by means of sub-committees it shall have
power in the intervals of meetings to prosecute
the work of the Federation and further its
interests. If need be the National Council
shall voice the opinions of the Christian
community it represents.

6. It shall be the work of the Federation
alike in the Provincial and National Councils
to carry on work on the following lines in so far as it falls within the scope of the Indian Church and is in harmony with what is already being done by existing organisations:

(a) to suggest and encourage efforts to combine the moral and spiritual forces of Christianity in the development of worthy character in Christ's followers by means of joint observance of sacred ordinance and interchange of pulpits, and thereby to intensify the consciousness of life and strength in the Christian Church;

(b) to seek for and to make opportunities for Christian fellowship in meetings for devotion and conference between different bodies of Christians in India, that thus, by the cultivation of mutual acquaintance and respect and a fuller understanding of each other's problems and difficulties, and by the manifestation of an ever deepening interest in the welfare of all sections of the Christian Church, the way may be prepared for a still wider and more effective application of the principles of Christian unity;

(c) to guide and stimulate the Churches by collecting and diffusing information concerning the progress of the Kingdom of the Lord within their bounds as well as throughout the world and by gathering the results of experience with a view to affording advice or counsel on matters of general interest;

(d) to suggest and encourage plans for combined effort to evangelise the masses and win India for Christ, and more especially to consider the most efficient and economical means of evangelising the districts within their areas;

(f) to seek to promote co-operation as far as practicable in literary and educational work, especially in the training of teachers and preachers, to seek to secure harmonious action in reference to all public matters affecting the moral and social welfare of the community, Christian and non-Christian, and to make representations and suggestions to Missions where deemed advisable;

(g) to develop by co-operative and representative action and by free intercommunion, a consciousness in the Indian Churches of membership in the same outward visible Church which, though not characterised by uniformity in all things, is yet essentially one in its life and work, in its divine purpose and blessed hope.

TWO VIEW POINTS OF A VEXED QUESTION

THE Salary of a Missionary is a matter not easy to adjust in a way that is satisfactory to all. Circumstances are constantly changing, and the purchasing power of money varies as do the prices of food and clothing, so that a sum that was sufficient a few years ago may be inadequate now.

A comfortable living for the average family is what some missionary societies undertake to offer those whom they send to the foreign field. That is a plan that seems reasonable, and all that ordinary missionaries would probably desire, though the average family may be a rather uncertain quantity.

Various kinds of sliding scales to distinguish between large families and small have been tried by different societies, but there are objections to anything of that kind, as there are to the plan of paying a uniform salary to all of a certain length of service, without reference to their families. Consideration for the expense of getting a broken down missionary home and his place supplied on the field, if there were no other, would keep a Society from trying to see just what was the very lowest sum which a missionary could live upon; since experience has proved, too clearly to admit of doubt, that there is a point beyond which saving ceases to be economy. When it comes to deciding what is a comfortable living very much will depend upon a person's way of looking at things, and some of the visitors to mission stations may likely enough carry away reports of extravagance, while others who have visited the same missionaries may declare that they found nothing more than a reasonable and proper regard for comfort. In such cases who shall decide.

LUXURY and Comfort are only relative terms, and incapable of hard and fast definitions, depending entirely, as they do, upon the point of view. A missionary spent several years in a jungle station where he and his family were most of the time the only white people for many miles. The mission bungalow, just out of the taluk town, was a great curiosity to the native people, who often came in numbers to have a look at it, when business brought them from their villages to the kutchery or court house. It was a very plain building, furnished with the
strictest possible reference to economy; but for all that it was a veritable palace in the eyes of the natives who came to visit it.

In the first place it had several rooms, all large and light and clean, as different as one could possibly imagine from the dark, foul smelling houses which they were in the habit of sharing with their cattle and buffaloes and goats. Besides it had chairs, not just a single one for an occasion of state, but there was a chair for the missionary and one for his wife and special ones for each of the children, besides extra chairs for visitors. Then, too, the missionaries did not sleep on mats on the ground just were it happened to be most convenient, but they had a special room to sleep in, with clean beds, furnished with mosquito curtains, and mattresses and pillows, luxuries which most of the native visitors never expected to be able even to try.

There was a dining room also, with a table and dishes, not simply a platter or bowl to eat curry and rice from, with a brass or earthen, cup to drink out of, but dishes of a variety of sizes and shapes utterly bewildering to the native house wife.

Another unceasing source of wonder to these native visitors was the cleanliness everywhere. No one seemed to be able to tell just how many suits of clothes the missionaries had, so that instead of putting a garment on and wearing it as long as it would hold together, as some of them had to do, these white folks had enough so they could keep clean while the doby was washing the things used the week before. Altogether, though it represented a degree of luxury which they never expected to be able to attain to, it was considered well worth a visit to go and see how missionaries lived.

But occasionally there were other visitors at the mission bungalow. Sometimes the Collector of the District, or the Surgeon or Police Superintendent, in their rounds would camp in the town, and if they happened to have a little spare time would perhaps go out and call on the missionary and his wife.

There was always a satisfaction to the missionaries, who rarely saw any white people except themselves, in a call of this kind, as it seemed to bring them a little nearer home for a few minutes; but it was a relief, nevertheless, that in an out of the way place like that such calls were always in the evening, when the outside of the house was more comfortable than the inside. A rug or a mat and a chair on the verandah, with the plea that it was pleasanter there, was sufficient; and the visitor need not see how plain and bare the walls inside were, nor the cheap and meagre character of the furniture.

They were not ashamed of their home nor discontented with their lot, but they shrank from even the kindly criticism of those who would not understand.

How then, was the question to be decided? The very same bungalow, the very same furnishings and surroundings, represented luxury or poverty according as those who passed an opinion upon them looked at things from the standard of two annas or so a day or from that of the highest paid official in the district. To the one the missionary might be considered living in a palace while to the other this home would seem cheap and poor.

What does a Comfortable Living Include? Is it only those things which are absolutely indispensable to existence, or should it be thought to embrace such things as are necessary to make a place look comfortable and home-like?

In many places the mission bungalow need to be large with high walls, on account of the intense heat during much of the year; and no one knows, until he has tried it, what an undertaking it is to make one of those great barn like rooms look cozy or suggestion of anything more than a mere shelter or stopping place. And yet a missionary might be thought to need a home even more than most of people, on account of the nature of his work, and his isolation from all congenial associations in many cases.

In some Missions the heavy furniture, such as almirahs, cots, tables and chairs, belong to the Mission and stay in the bungalow. Such an arrangement, is an admirable one. Instead of every removal and every furlough meaning the selling out of all furniture for whatever can be got at a forced sale, and buying again afterward, always at great loss—a thing which makes a furlough to be dreaded by most missionaries—they could afford to own some pictures and bric-a-brac that could be left during furlough, or taken along, in case of removal, without great expense, and would add very much to the homeliness of the old bungalow.

We may add that there is nothing new or strange in the suggestion, (for aside from the plan having been adopted in at least one Mission that we know of) it is the ordinary
thing at hill stations, and in many other places, where houses that are kept to let are usually furnished with everything, including lamps and dishes such a plan would cost the Mission but a small fraction of what the present one costs the missionary, since once in the bungalow the furniture would remain.—Baptist Missionary Review.

Extracts from Reports

REPORT for the Pachora District from November 1st, 1907 to November 1st, 1908. I came away from the convention last year without any outward manifestation of the Holy Spirit’s power, as some of the rest claimed to have had before they left the convention, but I claimed the Holy Spirit by faith. During the preparation for touring it was a real fight of faith, with neither inward nor outward manifestations of the Spirit’s power. We arrived at our first camp safely, and the next day went into a big bazaar to preach. A little out of the center of the throng and buzz of the bazaar we came into a crowd of wholesale merchants and traders who were taking rest in a shady place after a hard morning’s work. Except for the shade there was absolutely nothing inviting to us in that place. The faces of that crowd wore about as hard expressions as one could find in a crowd passing for law abiding people. Their faces seemed to have taken expressions from the bargains they had been driving during the early day, more or less self-satisfied. And if the expression of my own face was like my feelings, it must have been anything but soft. But God said: “this is the place, stop.” I said, “yes, this will be a good place to prove if we have the Spirit or not.” We sang a hymn, but not a single face was turned to look at us, we were simply ignored. The hymn being sung, I started to speak. I had not spoken more than a sentence when it seemed as if the entire crowd was touched with an electric current, and every face was turned to us, and staid turned that way for an hour and twenty minutes. Then we shifted into another place in the bazaar, and had another very precious service. Not every service on the tour was as marked with the Spirit’s presence as these two. In a few places we had strong opposition, and in two or three places the people went and hid themselves, rather than listen to us. But on the whole, the two first services were a fair sample of God’s presence with us on the tour.

One widow, holding the office of Patil, testified to an opposing crowd, that she believed in the God we preached, and silenced the opposing crowd.

The season was shorter than usual this year, as the workers had to be at Akola for the school by the 1st of March, leaving us scarcely more than three months to tour in. In that time we visited in all 118 villages and held 194 preaching services.

Returning from tour, the workers left at once for Akola, and I followed later on to take a class, but was hindered from finishing it on account of sickness.

In April, Narayen Pendsey, a middle aged man of Christian experience was taken on as a probationer. He has been of valuable service, specially in the bazaar. And our bazaar services in Pachora, since the 1st of June, have been very marked with God’s presence and power. We have held since then, in Pachora and surrounding villages 96 preaching services, besides the workers have held many services when I have not been with them, but they have not been reported, perhaps at least 40. We have three meetings on Sunday, two in Marathi and one in English which are very much blessed. Our Marathi Christian community, counting children numbers about thirty.

During the months of September and October we had a class in “Romans” four days a week which were very blessed and helpful.

A day school has been carried on during the year except during the time the workers were at Akola. The parents who send children to our day school seem to get confidence in those who are teaching, that is, Laxman and Bhau, (by turns,) and look to them for advice in many matters. And we hope they will take advice from them in Spiritual matters that may lead to their Salvation. But though nothing very definite, at least to our human conception has transpired as yet, we are glad God has not taken our confidence in Him away from us, but we are prepared, by His grace, to toil on another year, if the Lord tarries. Praise to Him.

A. JOHNSON.
Editorials

The question is being asked, “What will be the practical advantage of the Federation of the Churches which is set forth in the Resolutions of the Jubbulpur Conference on Federations?” It will be seen from these resolutions which are published in this number that nothing drastic or revolutionary is proposed. No one is asked to say that he believes that those who differ from him on their points of difference are right and that he is wrong, but he is only asked to respect the intelligence and the sincerity of those who differ from him. Intolerance arises from the failure to do this. Some are inclined to doubt the sincerity of those who differ from them and to insist that they are wittingly opposing the truth or disobeying some plain command of God and so of course they refuse to have fellowship with them. Others are disposed to admit the sincerity of those who do not see as they do, but in a condescending way question their intelligence and think and speak of them as if they lacked the clearness of vision or the intellectual understanding which they themselves have and so treat them as teachers of error and refuse to have fellowship with them.

But surely any thoughtful person must see that in all the evangelised denominations there are men of the deepest piety, and of the clearest spiritual and intellectual discernment, men whose godly lives and spiritual power, and intellectual accumen cannot be questioned, and are not questioned, and these men are all agreed on the great truths that constitute them all evangelical. Yet on matters of Church government, and ordinances they differ and we frequently hear of Congregationalists becoming Baptists, and Baptists becoming Presbyterians, and Methodists becoming Baptists or Baptists becoming Episcopalians. It is quite possible that there has been much of personal feelings, and local prejudice in the controversies of the past. Much of the spirit that was in the disciples when they strove among themselves as to who should be the greatest.

The Church of Christ is one and has an infallible Head and an infallible Teacher but no infallible members, and human nature loves power and dislikes criticism and is impatient of restraint, and is narrow and self-willed, and being so it is not strange though it is sad that we see the outward church divided. Our personal conviction is that the New Testament Church included the essentials of the Episcopal the Presbyterian and the Congregational forms of Church government, and a proper combination of them will yet be found which will include the good and exclude the evils, of all of them. The insistence upon any one form has led to extremes and abuses which have caused reaction equally extreme in other directions. A broader view of the Church and a deeper consciousness of the oneness of all who are united to Christ will safeguard the rights of the local church and of every member of it, and will at the same time recognise the wisdom of the union of Churches in Presbyteries or Conferences, with chosen men of wisdom and experience filled with the Holy Spirit to guide in the Councils of the Churches, and will also have for efficiency in administration Bishops or Overseers or Superintendents or Moderators or whatever they may be called. The evils which have arisen by the exclusive insistence upon one form will be done away by the inclusive recognition and use of all. We believe it would be a misfortune to the Church of Christ in India if it were rigidly and exclusively Episcopal or Presbyterian or Congregational.

As to the ordinances of baptism and the Lord’s Supper. We are of the opinion that the conscience of the individual should be left free and should be satisfied and at rest. There is no reason why the various modes of sprinkling, pouring, immersion or triune immersion should not be allowed in the same local Church, or that the baptism of infants and of those old enough to believe before baptism should not be practised in the same Church. There is the unity of faith but not yet of knowledge on the subject, nor is there any living man or company of men sufficiently superior to all their brethren in piety or intellect or spiritual discernment to presume to judge the sincerity or the intelligence of those who differ from them. The Christians of India will differ on these matters as the best men in other countries have differed and they must be allowed to follow their own convictions.

There is a type of mind that emphasizes the essential unity of the family and cannot bear the thought of their children being left unbaptized until the years of discretion, and there is another type of mind that emphasizes the
individual relation to God in a way that makes
the baptism of children repulsive or meaningless
to them. No one can doubt the sincerity or
the intelligence of men of both types and it
seems clearly to be one of those matters con-
cerning which the Apostle Paul said, "Let us
not judge one another any more; but judge
thus rather that no man put a stumbling
block or an occasion to fall in his brother's way."
There is no stumbling block or occasion to fall
here, and nothing to hinder the closest fellow-
ship in the Spirit and it is nothing short of
profanity to speak contemptuously of any rite
or ordinance which is sacred to our brother in
Christ. It is the meaning of the ordinance
which is sacred as of circumcision among the
Jews as defined by the Apostle Paul. We are
only urging that we give others the freedom
which we ask for ourselves, and then there will
be a great gain from the Federation of the
Churches.

NOT COMMONPLACE
BY EDGAR K. SELLEW

THE Holy Spirit said to me, "Write."
"Yes," I replied, "What shall I write?"
"Of the experiences of these passing
days."
"But there is nothing worthy of writing.
The days are alike, all commonplace. The
daily round of duties, each so small, what can
I say of them, dear Spirit of my God?"
"Do you hold it a small thing, a com-
monplace experience to awaken in the morning
wrapped in My arms with my breath fanning
thy heart?"
"Nay, my Lord; forgive me for saying
this is a small thing, but surely that is not
what you would have me write?"
"Yes, speak of the consciousness of My
presence as you dress and go to the barn. Speak
of the communion we have and the knowledge
of my brooding presence as you go about the
work of feeding, milking and the care of the
animals. It is a small thing to bubble over
with joy all the day long because you recognize
My presence and hear My voice?"
"Oh, no, Lord, it is better than a pillar of
cloud by day or a pillar of fire by night."
"Is it a commonplace life to know constantly
the upspringing life of God in your body,
holding at bay Satan and his diseases? To
walk and work in a vigor not your own? To
be so clothed upon by Me that you walk in
power? Out of weakness are made strong to
perform the labour I plan for thee?"
"No, Lord, this is wonderful."
"Is it commonplace to dwell in the secret
place of the Most High? To abide under the
shadow of the Almighty? Commonplace to be
in union and communion with Me, so that i.
John ii. 29 is wrought out in thy life? Is it a
little thing to be the Temple of God and let
Him bring forth the fruit of the Spirit? To be
His open letter "known and read of all men?"
Is it a small thing to stand among the meek,
an inheritor of the earth? Is it small to be
constantly in the second chapter of i. Corin-
thians, in the spirit of revelation? Your
commonplace life is all this; will you say again
it is little and commonplace?"
"No, Lord Jesus, forgive the thought that
anything Thy love has touched can be small or
commonplace."

Beloved, you have measured the days by
your desire to do for Me; to work, to see
results, and seeing how small they seem you
call the days commonplace, and being huddled
in by My loving circumstances and hidden in
My tender hand from the strife of tongues, you
have noted what others were called and fitted
to do and measured your doings by theirs, and
so made a mistake. Look no more at them.
Look at what I desire to do for thee and in
thee. Look at Me, and as you look be changed
into My image. Your strength is to sit still."
"But, Lord, I heard Thy command, 'Go ye
into all the world and preach the Gospel,' and
I have tried to do good and save souls."
"How fared the work, dear one? Did you
save souls?"

"No, Lord, that was Thy work."
"Did you succeed in doing any good?"
"No, Lord; that, too, was Thy work."
"My beloved, cannot you see that had you been
quiet, emptied, I could have used
you more effectively? All your running, all your
trying hindered My doing. When you were
still I could speak and you would hear and
answer, and we could commune, and when you
were empty I could use you to convey the
blessing to another. Beloved one, I know thy
strong desire to please Me; rest then, in Me.
Let me have one child quiet, empty-handed,
with ear attuned to My voice, and I will do all
thereafter."

"Yes, Lord, let Thy work go on in me un-
hindered. Fulfil Thy desire in me at any cost
to self. Never more shall I think any life and
day commonplace, nor any work small, because
I know Thou art in its minutest detail."
WORDS OF COUNSEL AND WARNING
ON SOME PRESENT-DAY TEACHINGS

SPEAKING of the discernment needed in connection with the subject of prayer, the author says:

"To-day we find the prayer time, either public or private, fraught with dangers, from want of proper instruction on the subject. It is frequently discovered to be the most productive source for the development of delusions, spurious visions, self-induced ecstasies, producing the birth of those who later on will become false prophets, abnormal experiences, extraordinary manifestations, both supernatural and supernormal, often ending in communications with the unseen world on the forbidden side, resulting in obsession, if not even actual possession, by a spirit being. We hear and read of many to-day, who, in order to obtain blessings from God, either for themselves or for others, spend days, nights, weeks at a time shutting themselves off from their usual occupations and work, concentrating all their will power and attention, with much painstaking effort, upon this one thing. Certainly we are told that 'Men ought always to pray and not to faint,' but on the other hand 'God is in heaven and thou upon earth, therefore let thy words be few.' We read of Jacob saying, 'I will not let Thee go, except Thou bless me,' and also of the Lord saying to Moses, 'Let it suffice thee; speak no more to Me of this matter.' Again, 'pray without ceasing,' but, 'use not vain repetitions, as the heathen do, for they think they shall be heard for their much speaking.' 'Before they call I will answer; and while they are yet speaking I will hear.' 'Rest in the Lord, wait patiently for Him.' Do not these passages show what wisdom and enlightenment are necessary and a sensitiveness to spiritual guidance, if prayer is to be truly 'in the Holy Ghost.'

"One of our greatest drawbacks is that we are not firmly grounded in the spirit and truth of the Old Testament teaching, as the Apostles of our Lord were. The teaching which safeguarded the Levitical offerings from abuse, and which inculcated reverence, was inwrought into the spiritual nature of these men and their fathers before them. The present day presumption and familiarity, which so many seem to think honouring to the Holiness and Majesty of God, would have completely horrified the Apostles Peter and Paul. The Son of God Himself in addressing His Father plainly shows us what a reverent and humble attitude the sons should take in their access to such a Father. 'Familiarity breeds contempt.' The peace offering was the type of communion between God and the believer. If the flesh of this sacrifice was eaten on the third day, when in that hot country the meat would be stale and impure, 'it shall be an abomination, and the soul that eateth of it shall bear his iniquity.' In precisely the same way, the holy communion between God and the soul must be in the power and energy of the Holy Ghost, fresh, pure, living. Directly the Holy Ghost has done with praying through that soul over any particular thing, then all prayer must cease for the time being, until the Spirit of God residing in the same soul requires prayer through him again. To be safe we must pray in the Spirit, otherwise if we force ourselves like Saul to offer, because Samuel delays his coming, we run grave risks.

"If any reader does not understand this sensitiveness and quickness of perception of the Spirit's promptings, he is utterly unfit to safely enter into these long seasons of prayer, for otherwise his own human energy will have to supply that of the Spirit of God, and the offering becomes putrid through the corruption of fleshly forcing, and is rejected. If the soul ignorantly and persistently goes on, he opens his being to spirit-communion of the wrong kind, which is so deceptive in its imitation of the real, that he is unable to detect the change in its source, and then, if he still persists in this form of prayer anything may take place, any sort of manifestation, the development of sub-conscious powers, ecstatic or visionary, leading the poor deluded one through evil spiritual energy to any length.

"We certainly read in the Bible of long spells of time spent with God by certain men. Let us notice the contrast between them and many persons of the present day who seek the same. Moses twice spent forty days and nights with God, but only at the commencement of his leadership, and for a special work. He did not do it frequently through his life. Also his physical powers were miraculously sustained, 'he did neither eat bread nor drink water.' None of those who seek to imitate these long seasons would approve of the professional fasting men in London, who, from time to time, for gain and notoriety, imitate Moses, Elijah, and the Lord Jesus Christ. If it is wrong to tempt God in this way
physiologically, is it not equally wrong to tempt God psychologically? Unless the mental balance be also miraculously sustained, what risks these tempters run. It is useless for such to quote (the Devil quoted), God hath given us a ‘sound mind;’ God also commanded us to ‘pray in the Holy Ghost.’ What was Moses doing during these forty days? Was he harping upon one string? Power. Was he pleading for blessings on his people all this time? Did not his wonderful intercession take a very small place during twice forty days? Moses was not occupying the ear of God all this time—far from it—neither was he lost in selfish enjoyment of the Presence of God; nor wrapt in contemplation of himself, and the honour Jehovah was putting upon him; nor supernaturally existing in the intoxication of his own visions and ecstasies; nor was he seeking and finding happiness for himself in the exalted state of his senses; otherwise he would have descended from the mount a very different man to the meek, humble, sensible, awe-inspired Moses as we know him; with no trace of self-ation, or self-arrogated excellence; with no superior, or disdainful, or contemptuous bearing towards those less favoured than himself, not even a natural pleasure in being so picked out and marked with honour among men; with no desire to teach or domineer over his fellow men, or even to take a reasonable advantage of the great position assigned to him—so different to the false prophets who so eagerly seek to push themselves into positions not even given them. On the mount GOD kept Moses occupied, instructing him intellectually and spiritually in the great concerns of His kingdom. Moses built the tabernacle according to the pattern given him on the mount; was taught how to form the nation and was given laws and regulations. He had also the new great ceremonial religion to fathom, besides other things. The wonder is, that only eighty days were needed for such a piece of work. Daniel, too, was miraculously sustained. His long times of communion also were taken up by the instructions he was receiving concerning the kingdoms of this world, from his own time onwards to the end of the Age.

“Our blessed Lord here and there spent whole nights of prayer, before the crises of His Life, and His long forty days’ personal conflict with the Devil is awful and holy ground which none of us would dare to seek to imitate. Oh, how much there is for us to learn in all this, in these long times of prayer among ourselves, more often forced by human energy than by the direct energy of the Spirit of God! Let us compare our experiences with these which are given to us for our guidance. Is the Holy Ghost occupying us in instructing us?

. . . “Are we here by God’s direction? Are we forcing an unaided or unwarrantable communion with the unseen world? . . . Let us take great heed. Do not be discouraged, or turned back from deep, long earnest prayer and supplication to Almighty God. Never was there a time when it was more needed, but seek earnestly for wisdom and guidance before rushing in ‘where angels fear to tread,’ and do not attempt to pray beyond your Spirit-given energy, or it will surely, if persisted in, lead to spiritual disaster.”

The books quoted in this article are obtainable from the Y.W.C.L. Bookroom, 21 East 26th St., New York, the prices being as follows:—“Pentecost and Tongues,” by J. E. Wolfe paper cover, 25c.; “A Message to the Kingdom of Priests,” by Mrs. Kilvington, cloth cover, 50c.—from, The Word of the Cross.

NOTES FROM AMRAOTI

Ye also helping together by prayer for us. (2 Cor. i. 11.)

SEVERAL times I have come home from the city, and said to Mrs. Erickson, “Well, I could not get away from Amba Gate to-day. Somebody must be praying for the people there.” Sometimes I stand amazed at the wonderful way in which the Lord is opening doors in Amraoti City.

He often does this through the children. They are delighted with the S.S. and other cards. We do not feel we can give these fine cards to the “little tots” One little girl came twice for a card, and I offered her some parched rice, of which, the children here are quite fond; but she refused it, saying, “I want a card.” The next day, I brought some small cards, and gave her one with a bright flower on it and she went away satisfied and delighted.

Last week a very small boy asked me for an English paper “but,” I said “you cannot read English.” Straightening up, he replied, “but my father can.” A gentleman passing told me the boy’s father knew English, and when I granted his request, you should have seen how he fairly danced for joy, and triumphantly marched off
with his paper, a copy of the "May Flower," you who have taken pains to send the picture and papers can hardly understand how eager the children are to receive them. And we thank all who have sent their larger or smaller gifts and count you as our helpers.

In this blessed ministry of prayer, are those who once laboured with us on the field; but some have been called to higher service, while others serve the Master in the homeland. Some who have never seen India are faithfully upholding our hands in prayer. Some who have never looked in our faces, or seen India, the Lord is using in the ministry of intercession, for those on the field.

For these dear friends, one and all, we give thanks, and ask that we may be "helpers of their joy" (2 Cor. 1: 24), and that in the "crowning day," we may together "come rejoicing, bringing in the sheaves."

LUCY J. HOLMES.

NOTES FROM MEHMEADABAD

As we have just returned from a three months tour among the villages of this district, we feel the Lord would have us give a brief account of our wanderings. Our first camp was at a town about five miles distant where we have two workers stationed. We found the farmers there very busy in their fields but they came out in great crowds to hear the Gospel after the day's work was done.

After a tour of the surrounding villages we moved on to Akalachsa where we remained about three weeks.

There are a great many in this section who were baptized during the late famine but they have relapsed into their old ways of living. We do not mean by this that they have gone back to their idols for this they will probably never do. Many of them have the Word of God in their homes and still read or have it read at times. Their relapsing however into their old ways and habits has been a great stumbling-block to the heathen and a real hindrance to the cause of Christ. We believe that such converts should be removed from their heathen neighbours into small colonies where they would have a more wholesome environment. No missionary would deem it wise to bring up a family in such a vile place as the low caste quarters generally are and how much more imperative is the need of sheltering those who have become weakened mentally and morally through the degrading influence of idolatry and vice in all its multiplied forms.

It is to be hoped that we shall be able to put those who have become Christians in little colonies and thus not only protect them but shield their children from the baneful influences of their former associations. The oldest Mission at work in Gujerat has adopted this plan and we see the wisdom of it.

At our next camping place we found most of the people in that section of the country living in temporary shelters in their fields. Many of them move out of the villages as soon as the rainy season is over and remain in their fields till the hot season comes on and in some cases they stay till the monsoon season sets in. This is no doubt beneficial not only physically but also morally. They put up a hut of grass which serves as sitting-room, sleeping-room and kitchen all combined. In that little hut you would find one or more cots of the most primitive type, one or two cooking vessels and a hand-mill; so you see their moving back and forth means very little labour. We found the people at that place very open to the Gospel and after hearing the message several came almost daily to hear more. Our next camping place was at the confluence of two rivers in an ideal mango grove covered with rich blossoms the delightful fragrance of which filled the air. At this place we found the people quite prejudiced but after hearing the Gospel we could see a marked improvement in their attitude. There were several large villages quite near and the Lord gave us much liberty as we gave them the message of Calvary. The Hindoos are losing faith in Hinduism and we see a reaching out after the truth, but thus far very few have the courage to stand true to their convictions and brave the storm of persecution that confessing Christ openly would surely involve.

At our last camping place the Lord gave us a great burden for the people and much blessing as we proclaimed the good news. One morning as we were preaching in a large town to a company of about one hundred men, I noticed a well dressed man standing near by trembling. He was a blacksmith and had come to that town to see his sister. When the meeting closed he fell at my feet in the attitude of worship. I raised him up and told him that I was a man like himself and that all I could do was to show him the way of salvation. Never have I seen a soul so hungry to know God. He held on to my arm pleading with me to
there is to be a revival, a mighty divine
revival it will need on our part corresponding
whole heartedness in prayer and faith.”

S. P. HAMILTON.

THE POWER OF PRAYER

Calcutta, 13th April, 1909.

A
n important lesson has struck me after
reading Bishop Warne’s revival report
of Bijnorie in the Indian Witness of April
8th. it is this: that what 30 years of preaching
could not do in the old man Lachman, the
owner of the Mahalla Than who had “stoutly
resisted the doctrine”—simple, believing prayer
accomplished. How precious this lesson is!
Where the Word fails to reach the heart,
which is shut against the message, another
expedient, more powerful still, is available,

THAT OF PRAYER.

If this were resorted to how it would trans-
form India! After 200 years of gospel preach-
ing in India how insignificant seem the results
in the eyes of the world.

But the Lord sees India ripe unto harvest,
only one thing is lacking,
only one thing is needful:

THE SICKLE OF PRAYER.

Oh to believe this, use it and “do it” how
it would revolutionize method—and result.
If the new spirit of the age which we see at
work in India can produce young men, who
will lay down their lives for a political cause
how much sooner can the Holy Spirit inspire
young Indians who will hazard their lives in
the cause of Christ.

If the time has come for the one, has “His
set time” not also come for the other? To
awaken such ones, to energise such ones, what
more glorious work could be entrusted to us!

And as sedition has begun in the “taught
ones” they who have been instructed in High
Schools and Colleges, can we not and ought
we not expect and claim, that regeneration
and transformation should also be worked
from and go forth from the same centres of
learning?

We have heard of the Holy Spirit descend-
ing last year upon a college of 300 students
in Korea, who were set ablaze and empowered
for the cause of Christ.

Should such happenings not encourage us in
India, to give Him, the Lord of the harvest, no
rest, till He manifests Himself in a similar
way in our High Schools and Colleges. Surely this is the day of our opportunity, if only we will try the one expedient, which brings omnipotence in line with our effort and of which James McConkey so strikingly says:

"If it be true that God's omnipotence is placed at our disposal, we are as responsible for its exercise—through prayer—as though we possessed it ourselves."

"All power is Mine, but unto you it is given to call it forth by prayer."

How a discovery like that of the power of steam raising the lid of a kettle of boiling water has revolutionized the world and has ushered in a new age.

Is it too much to say that a new age of more far-reaching results still—would begin, if prayer were made the acknowledged and practised working force in all educational and missionary effort.

The world raises costly monuments to her sons, who have made discoveries of how to harness the forces of nature for the benefit of mankind. How much greater and everlasting will be the reward of them, who will teach those under their charge with the neglected force of prayer, because

"to teach the Church to pray is to teach her to triumph."

(Sd.) F. KEHL.

**Items**

May and June 1909

We wish again to call attention to the fact that those who support orphans or workers, and who live in any city or town where Foreign Money Orders, can be obtained will save trouble to those in charge of the orphanages, if they will send all money by money order, as in that way the money is paid by the postman at the orphanage.

Friends living where Foreign Money Orders cannot be obtained can send U. S. Greenbacks, or Canadian bills of any amount, which can be exchanged in Bombay; or they can send drafts on London or cheques an any good bank in America. But the money orders are best as they give the best exchange and are paid in cash at the mission house and there is no danger of loss. Friends should be sure that they get a Foreign order as an ordinary money order good at home cannot be paid here, but must be returned to Washington to be exchanged for a Foreign order. The receipt obtained from the Post Office should be sent to the payee so that in case of any failure in the address, the money can be traced here. The addresses of all our missionaries are clearly printed on the back of the cover in the India Alliance so there should be no failure through insufficient address. If Greenbacks are sent they should be sent by registered letter. (See directions for sending money inside of front cover).

The building of our Home of Rest at Lonavla is going on and we expect it to be completed in a few months. This will take the place of Berachah Home in Bombay as a place of rest for those needing a few days relief to prevent breaking down. Those in the orphanages especially need such a place to get away for a few days at a time as their work is very confining and is a severe strain on the strongest. After this Home of rest is completed we expect to keep here in Bombay only house room for the Chairman and his family and a couple of spare rooms for guests to accommodate parties sailing for home or coming from home and those from up country to come for shopping or having the dentist's attention which is often a very imperative need.

Mr. C. Schoonmaker has withdrawn from the Alliance Mission as he has felt called to engage in special revival work in English. We believe that God will use our brother and wish him rich blessing in the work. He has not acted hastily but after much prayer and deliberation and from a deep conviction that God would have him give himself wholly to this line of work.

In the July number the India Alliance will appear in its new dress which we hope will please its friends.

Rev. W. M. and Mrs. Turnbull have just left on their first furlough and Mr. Turnbull expects to spend two years or more in special study at home, in preparation for work in our Training School in Gujarat when he returns.

It has been decided to continue to publish the India Alliance until the end of 1909, and we hope that before that time it will be decided to continue it permanently. We hope that all friends at Home will make a sincere effort to see that every one, who is entitled to it free, receives it. We repeat that we will send it free to every one who supports a missionary, or an Indian worker, or an orphan in any of our orphanages, or to others who help to support the work by money and prayer who will send their addresses, plainly written, to the Business Manager, Mr. S. H. Auernheimer, Chalisgaon, Khandesh. All who wish to pay for it may send the subscription price fifty cents by foreign money order, or by U. S. Greenbacks, to the Business Manager. One dollar for two copies one year or one copy for two years. There will be a change in the form of the paper, a larger number of pages of smaller size.
**List of Alliance Missionaries.**

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