Principal Contents

Editorial Notes .................................................. 49
Movements at Home Affecting the Missionary Enterprise. By Rev. J. A. Curtis, M. A. 53
The Y. M. C. A. Meetings in Calcutta .................. 61
A New Pentecost in Uganda. By Dr. A. Pierson .... 64
Matar District. By Mr. and Mrs. McKee............. 68
Leaning not Leading. By Jean Perry .................. 69
Station Notes .................................................... 69

"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.

EDITOR:—Rev. M. B. Fuller, Grant Road, P. O. Bombay.

BUSINESS MANAGER:—Mr. S. H. Auernheimer, Chalisgaon, Khannual.

Terms of Subscription in advance.

In all Countries where the rupee is current Re. 1 2 0 In England 2s. 6d.
Single Copies ... ... Re. 0 2 0 In America 50 cents.

All payments to be sent to the Business Manager.

American subscriptions can be sent in U.S.A. or Canadian dollar bills or foreign money orders.
EDITORIAL NOTES

For some months the matter of a United Church of Christ in India has been much upon the hearts and in the prayers of many of the leaders both among missionaries and Indian Christians. We trust that real progress is being made since the meeting at Jabalpur about the 1st of April where the representatives of seven or eight missions met to see what could be done. The results of that meeting were most encouraging. A meeting on the same subject was held later at Mahableshwar when the Bishop of Bombay gave an address which was most encouraging and which showed a real grasp of the subject and a deep earnest desire that the Church of Christ might be reunited. And such utterances make us hope that the day for a real federal union which shall bring a sense of solidarity to the whole Christian Church in India is not so far away as many have feared. Whether actual organic unity is really desirable is a question with some and if desirable its realization seems yet in the future, perhaps not so far as it may seem at present. If the desire that Christ's own prayer for the unity of the Church which is His body should be fully answered grows stronger and stronger, all the things which hinder the answer must give way before it, and men in all the various branches of the Church will sincerely examine themselves to see how far they are responsible for the delay in the answer. The question is do we really mean that we want His prayer answered at any cost and that we want it answered now? If we do, all obstacles will give way before that desire. There are several missions and Churches
which might unite in a real organic union which would mean much, and such a union might be realized in the near future, and it is not too soon to begin seriously to inquire what form of Church polity would be best for an organic union of all who are prepared to try for it.

We have the Congregational, the Presbyterian and the Episcopal forms of polity, and the danger is that each party would urge its own. But at the beginning we must remember that these polities have been developed into the present exclusive forms in times of controversy and reaction from abuses in the opposite direction and we need just to forget all the controversy and try calmly to get back to the New Testament in that as in all other matters. It seems to us that all that is best in all three forms of polity could be retained in a general form of Church government because the advocates of all these polities find the elements of them in the New Testament. The matter of the right combination of these elements is most important. Somewhere between the absolute independence of each local Church; however small and the concentration of authority in the Bishop or a Bishop of Bishops as the Pope, there will be found the New Testament idea of the Church of Christ which includes all the congregations and conferences or synods or dioceses in all countries. It may be found that there is a good deal of freedom left, for the development in various countries, and it will certainly be found that there is no Pope provided for. The right of private judgment must be respected and the rights of the local Church, but at the same time the safety of the whole must be secured by combinations of Churches into conferences or synods, and assemblies which shall be not only advisory but must have authority and which must delegate that authority to individuals or committees who shall be the executive orders in the districts over which they are appointed.

The writer was brought up a Congregationalist, and graduated from Oberlin College and Theological Seminary one of the leading congregational centers of America. On that account he feels free to speak frankly. He did not question the practicability of the polity until some years after reaching India and saw its weakness in meeting conditions here, when he came
to see that like all democratic government it was suited only to a highly developed state of society, both intellectually and spiritually. Local self-government in Church or State may be an evil and a curse as well as a blessing, and even in the best conditions union is strength.

A homely illustration may help us. When the writer was a boy on a farm in a family of five sons we used in the long winter evenings to find many favourite ways to vary the monotony, one of which was to pop corn specially raised for that purpose and then make the whole quantity of light crisp popped corn up into delicious balls for eating by stirring a little molasses into the mass and then pressing it into balls with our hands. When the proportion of pop corn and molasses was just right it was delicious and the balls could be handled and eaten with pleasure. But some times we put in too little molasses and in handling or eating the balls would fall to pieces in the hand or all over the floor. This seems to be the case with Congregationalism, not enough unifying power, wants more molasses.

Sometimes we put in too much molasses, and if allowed the whole mass would have stuck together like the Roman Church under the Pope. But though we broke it up and made it into separate balls they still stuck together too much and were too sticky for comfort or pleasure in eating like the more developed forms of the Episcopacy.

Sometimes we got the proportions so nearly right that it was hard to say whether a little more molasses or a little less would improve it, suggestion of the Presbyterian and the Methodist Episcopal forms of Government.

Not to go into details, we may say that a little more molasses, would develop General Assemblies with their Moderator into General Conferences with their Bishops and a little less would change the M. E. Bishops from incumbants for life, to administrators for a definite term.

To drop the figure, we feel seriously that a combination of Presbyterian polity and the modified Episcopal polity of the Methodist Episcopal Church would form a basis of real organic Union. The individual rights of every local Church, and the rights of the laity would all be safeguarded and at the same-
time the highest administrative efficiency would be secured while the executives would always be chosen by representatives of the whole Church both ministerial and lay.

These are only suggestions of the lines along which we may expect the full development of the unity of the Church of Christ in India. How wonderful it would be if all parties concerned could unite in prayer and faith and obedience until it is realized. There are non-essential differences of doctrine about which we can all afford to grant to one another the freedom which we ask for ourselves and to trust one another as we would have others trust us. There is much room for growth in all of us on these lines. Final and complete unity will include the unity of belief as well as unity of spirit and purpose. We must pray until we all come to the unity of the faith of perfect manhood in Christ.

But in any plan for even federal union we must insist that we are thinking and talking about the Church of Christ, in India, not a hybrid product of Christianity and Unitarianism and various other beliefs, not an attempt to ignore eternal and essential differences between the various religions at present in India, but the Church of which the Divinity or rather the Deity of Jesus Christ is the rock foundation. Let there be no uncertainty here. There can be no union of those who accept the Deity of Christ with those who deny it. We may love them as our fellow men, our brother men, we may treat them with the greatest courtesy and consideration, some of them have come out of Polytheism and Pantheism and we may rejoice that God has brought them so far toward the full revelation which Jesus has made, but we could not worship with them for what is most sacred to us in worship is an offence to them for according to their beliefs we worship a man. They could not say Amen to our prayer nor could we to theirs.

Matters have come up lately in God's providence which show us that there is a real and urgent need that all who are talking and planning for federal union should be perfectly frank and out-spoken so that all may understand one another and may be really united in Christ Himself, who is the Head of the body which is His Church.
MOVEMENTS AT HOME AFFECTING THE MISSIONARY ENTERPRISE *

BY REV. J. A. CURTIS, M.A.

To enlarge our missionary conception, to strengthen our hope of immediate and more distant results, to nerve us to sustained and well directed efforts, few things are more necessary than touch with the home Churches and their leaders. Their attitude toward our work, movements among them having a bearing on the missionary enterprise, are matters of importance to us. An interpretation of the causes, back of this undertaking of the Holy Spirit and of the problems which it faces would be a complete philosophy of history. It is too large however for us to interpret yet, either in its field or its home aspects. Our purpose is to see how it is being affected by thought-movements at home. The present, moreover, seems to be specially fruitful in such movements.

The home contribution to missions consists in the supply of money, men and prayer. The missionary enterprise is affected most obviously and immediately by the supply of money—the practical force of the Church sent abroad. This depends on the prevalence of enlightened Christian stewardship. Again, the supply of men available for missionary service is to be considered. An adequate supply of the right sort depends on two things chiefly. First, on the prevalence of the spirit of Christian heroism—the willingness to do, through loyal love, the hard thing which will count most for Christ. With this must be the intelligent conviction that Christ and his Gospel are equal to the task attempted. Intercessory prayer, the direct application of the Church's spiritual power to the neediest spots and the hardest problems remaining to the Church, is chief of all. Less obvious than the other two home supplies, a decrease here will effect our work more seriously than in either of the others. Influences at home tending to increase or decrease the spirit of prayer are of first importance to our enterprise. The call to prayer is the best immediate appeal which the missionary who appreciates it can make to home Christians. The conversion to missions of some humble Christian, who cannot exceed five dollars a year for missions even with fullest desire, may mean more than the consecration of the best bank account of another less gifted in

*A paper read at the Annual Conference of the American Baptist Telugu Mission, December, 1907.
intercessory faith, or even than the life decision for missions of some one who is able to spend years on the field.

Even an enterprise of the Holy Spirit can be affected favourably or unfavourably, helped by men obeying the Holy Spirit or hindered by the insidious influences of the kingdom of evil upon partially sanctified human nature. Some of these influences, unfavourably affecting the missionary enterprise, are not worthy to be designated as thought-movements. The prosperity of America to-day and the tremendous material development, so largely unsanctified, no doubt keep much of the Lord's money at home for extravagant living, as there is no corresponding increase of offerings with the greatly increased wealth of the last six or seven years. Secretary Haggard makes the statement that strictly Church offerings have not increased one dollar in ten years. Prosperity also keeps some at home who could have heard the call to service in less piping times. That it also robs our enterprise of much prayer there can be no doubt. Or again, we cannot call the wide spread spiritual decline among home Churches a movement, since all join, each in his own way, in seeking a remedy, and the Christian Church in heathen lands, notably India and Korea, is repaying some of her debt in the powerful stimulus sent home to seek for revival blessings. But the direct effect on our work of a spiritual decline is undoubted.

There is, however, a wide spread thought-movement in the home religious realm, appearing in our Baptist Churches almost as much as in the other great denominations, which is calculated to affect our missionary enterprise unfavourably. This is the "New Theology."

To define the "New Theology" is not an easy task. Its claim to newness is based on its claim to be a modern scientific theology. The science of comparative religions, psychology, comparative philology, archaeology, history, have given so many "ascertained results," we are told, that the old basis of faith is obsolete. Evolution is applied to all realms, and explanations of origins are sought in accordance with it. The human race is on its upward journey from the brute creation. Sin is good in the making; there is an evolution upward, of which most conceive Christ to be the ripest development. Incarnation receives a much modified meaning in the speech of many. Christ is the revealer of God, but of His love only, and not, as Paul says, of His holiness also. There appears to me absolutely no clear demarcation between downright Arianism as in the old Unitarianism and the common position of the "New Theology." When I said as much as this to a Baptist pastor in Iowa, he said to me, "We have had a good deal of tri-theism under the name of Trinity."
The commonest earmark of the "New Theology" is its rejection of the substitutionary theory of Christ’s atonement. It is very fashionable to decry all theories of the atonement and talk about "the fact," as though it ever had been or ever could be held without some explanation of its bearings. No single New Theology book or speaker of my home experience taught vicarious atonement or the complete reliability of Paul as a teacher of Christian doctrine. Grading from this all the way along to adverse criticism of the religious teachings and even of the morals of Jesus, men who stand in influential pulpits and professorships as religious teachers of the day are making the most arrogant claims for their doctrine as the only thing recognized by the scholarship of the day, or worthy the name of scientific.

The dualism of the pious German Ritschel comes to the aid of most New Theology thinking, when it comes to the great facts of the human consciousness which dispute the extreme applications of evolution, and which find such wonderful satisfaction and response in the revealed Scriptures. I refer to the intuitive knowledge of God, conscience or self-judgment, guilt or desert of punishment, and the instinct of faith and worship. But evolution shows plainly that there is no real guilt in our sinful state; modern thought can find no place for God’s wrath against sin to be satisfied by Christ offering of himself to become by virtue of that offering henceforth an object of human faith for salvation. Christ merely reflected the religious beliefs of his day in regard to immortality instead of bringing it to light through the Gospel. Yet all these things are in some way necessary for “religion” (a great New Theology word), hence cling to them. We must believe science. But science disputes religion. Never mind, believe them both. There is no conflict between science and religion; they are different compartments of the human mind, different tracks of human thought. There can be no such thing as clear-eyed faith, belief on testimony, but we must believe. Investigate, guess, speculate, accept new theories, just as you please, with the scientific half, but keep on believing with the religious half. There can be no reconciliation, but there need be no conflict. Perhaps they would not put it in this way, but the widespread influence of this dualism is very marked. Here is a New Theology illustration in point. Two trains are seen approaching each other at great speed; just as all fear a terrible collision they glide swiftly by each other. They are on different tracks, as science and religion are said to be. This is a process of reasoning which has the effect of withdrawing all force from theological convictions and leaving only morality, individual and social, for Christianity to emphasize. And morality, is precisely what the “New Theology” emphasizes in public preaching, as have all former decadences of Christianity. It will
be found as vain to stem the tide of worldliness as it has always
proved when unsupported by a solid basis of doctrine.

A word as to the New Theology and Scripture. The method
professed to be followed is the historical method. This has been
of great value to lovers of Scripture. But the New Theology
starts in with a denial of any special sacredness, asserting that
the Scriptures are a religious record of another time, of value to
us, but to be approached with no predispositions whatever. It
results that the historical method of study degenerates into as
facile an instrument for getting what one pleases out of
Scripture as was the old allegorizing method of study. Recondite
or fragmentary bits of learning from which extensive and
distant inferences can be drawn enable the student to select
from his inner consciousness what he will, perhaps largely
unconsciously, and conform it to the Scriptures. The attitude
toward Scripture thus becomes that of examining it for the
credible and incredible portions,—a process of selecting and
rejecting. Instead of being fellows in the "defence and confron-
ming of the Gospel," New Theology scripture teachers are
often found pointing out plausible reasons for uncertainty or
disbelief, while claiming to be bent on the destruction of hoary
superstitions.

We may ask what bearing the New Theology has on missions.
Is it avowedly anti-missionary? Far from it. Many holding
the views are earnest advocates of foreign missions. A few, very
few, are on our Baptist fields I am told. Some earnest souls
apply occasionally and are refused missionary appointment.
It may be asked then what adverse effect has it?

It cuts off the adequate motive to missions. The exclusive
claims of Christianity are decidedly modified by the New
Theology. The heathen are to be helped in their evolution
by taking to them Jesus Christ, but the conviction that there
is no "other name under heaven that is (Acts 4:12) given among
men" is much weakened in ministers and laymen tinged with
New Theology. Again we are assured that Christianity is
not a "book religion," as we had always supposed, but "a
historical faith." We missionaries are freely advised not to
impose Western forms of thought on the infant Church in heathen
lands, e.g. not to teach the sacredness of any special set of
books, or about the origin of the world, man, and sin. For
science will soon follow in our track and our poor duped
converts will be disillusioned. There is a grain of truth for
us in the warning not to impose Western thought, but those
who insist that we preach nothing but ethics are concerned that
we do not indoctrinate the Church in that faith which was
once for all delivered to the saints (Jude 3).
The demand that our faith be undiminished in strength after being robbed of its definite content or while being transferred to a new and untried content may give satisfaction to a few skilled spiritual gymnasts, but is sure to fail of realization by the great rank and file of our constituency. The substitution for a message historically effective to regenerate men and races, of one which certain believe will be equally effective, is sure to be a damper on evangelistic zeal.

There is a holding forth of new missionary motives, the chief impression of which on me was their total inadequacy to move any number of men to heroic decision. They dwell much on human solidarity, and the sociological helpfulness of missions,—true motives, yet subordinate as motives to a loyal and confidant obedience to an undoubted and unchallenged Lord. Most men will not give or go heroically to aid the heathen in their evolution, but many respond to the call to save the lost. This lack of adequate motive will affect the supply of mission money, and of mission men. But there may result another effect. In the time of defection and conflict which is just before our home constituency the claims of missionary service will be obscured. Earnest men will stay home, to fight the battle there, who might have aided us here.

"New Theology" must be regarded as religious decadence, and hence cannot but effect the volume of intercessory prayer. The belief that prayer fulfils its purpose in improving spiritually him who offers it is held, I know, by some New Theologians, who teach that asking to obtain, in a regulated universe, is a survival of superstition. What loss there will be to us here is impossible to tell.

We missionaries must help to stem the tide at home. We are the best witnesses as to what message can change a race or a man. It may be that missions have been assigned by God some part vastly more important than we yet dream of to conserve the Churches which have made, founded and supported them. Also we should, with caution and with judgment, prepare the leaders of Telugu Christianity for the advent of "New Theology" to trouble us here. Not with the panic of fear, nor with any degree of indifference should we look upon this thought movement at home; but vigilanty, courageously, determinedly, as on the advance of a determined and formidable enemy. Our victory in this also is through our Lord Jesus Christ.

II. MOVEMENTS FAVOURABLY AFFECTING OUR ENTERPRISE.

Remotely or indirectly affecting our work are certain great movements worthy of mention in this connection. The cause of
peace between civilized nations is steadily advancing and, when triumphant, is destined to remove great hindrances to and release great forces for the conquests of the Prince of Peace. The temperance cause has made such progress that half the population of the United States is said to be under prohibition. This surely means much to us. The closely connected progress of civic righteousness in our cities and States means a better day for missions. The wonderfully simple and effective Esperanto language, planned for universal use, is diligently cultivated by peace advocates, reform promoters, world-statesmen in the religious realm, and mission leaders with the hope that it will have an important bearing on their work.

More nearly, but still indirectly, affecting our work is the movement among American Baptists which we may designate as the new denominational consciousness. It has been manifested by the stir some years ago for co-ordination of our national societies, Home and Foreign Mission and Publication. That failing, there was achieved the organization of the body embracing the North and South in the General Baptist Convention. This year it culminated in the organization of the Northern Baptist Convention—a notable day at Washington. It is heralded as an organization for denominational expression, but expression of the master-will is control. It will link up the Societies and the Churches, being a delegated body. It is to receive on the first day of its annual session the reports of the great agencies for discussion, which means recommendation, which means control. This may not involve any considerable change of policy, but it must mean more sense of proprietorship and responsibility, and more loyal support. One effect of the new organization will be less representation of missions on the Anniversary platform. But this will probably be small loss. Missionaries who can impress the Anniversaries considerably are few. Those who attend know that our place of influence is in the Churches. As compensation there will doubtless be fuller discussion and solution of problems affecting the entire denomination. One of the chief of these is increasingly recognized, in every central gathering, to be the culture of the missionary spirit. May the Northern Baptist Convention and the General Baptist Convention aid largely in the solution, is the prayer of many.

Next for treatment are three organized movements directly purposed and administered for Mission support. One is now old, two are new. They are the Laymen’s Missionary Movement, the Student Volunteer Movement, and the Young People’s Forward Missionary Movement.

The Laymen’s Movement, inter-denominational, conducted by and for men of maturity, is one for immediate results. They
propose to visit mission fields, understand conditions, and put the burden of the evangelization of this generation speedily upon the Churches. Our Baptist, Mr. Morney Williams of New York City, stands high among the leaders and founders. It will be seen that this movement is one for the needed money by and for the class who can supply it in adequate amount. Already there are results. We cannot doubt the movement is begun and guided by the Spirit.

The Student Volunteer Movement is known to all. It is a move for missionary men and women. Only for the briefest time was there ever an over supply of those who offered. The supply is not keeping place with the demand, especially for medical missionaries. And the movement itself was never stronger in our colleges and seminaries. The last convention was the largest and grandest in the history of the movement. The emphasis put by this movement on thorough preparation for service, and the preparation given to volunteers before they reach their fields have been and will be of incalculable service. It meets a great need.

The most important force at work to-day for the future of the missionary enterprise is the new Young People's Forward Missionary movement. It is also inter-denominational, and aims at the entire home supply, money, men and prayer. The laymen's movement and the student movement are as a harvest of ripened grain. The Young People's movement is the subsoiling of a field which has not produced what it was capable of producing. It is in short the systematic cultivation of missionary spirit in the young members of our churches, by thoroughgoing methods, having reference to the whole work and to denominational interests, to the home field and the foreign. It is the greatest religious movement in America to-day, and is comparable only to the Sunday School movement of the century that has closed.

As to organization, it is a federation of the chief home and foreign mission boards. As to methods, it is following a system of summer conventions for the training of leaders; it proposes to make all possible use of the existing young people's societies; to secure definite mission study in classes, and to invade the Sunday School. In this latter connection such Sunday School leaders as Dr. Trumbull and Dr. Peloubet have confessed their neglect of the possibilities of missionary instruction in the Sunday School and have announced that every lesson treated by them hereafter will be shown in its missionary bearing.

Rev. John Moore has been secured jointly by our Home and Foreign Mission Societies to direct this work in the denomination. There is a forward league of which the following pledge will
indicate the scope: "I propose definitely, as God shall enable me, to do what I can to hasten the evangelization of all peoples. To this end I will study missions, will endeavour to be a faithful steward of Jesus Christ in the use of my time and money, and will seek some definite form of service in behalf of missions, will try to interest others in missions, and will give myself to earnest and persistent prayer for the coming of the Kingdom of God."

Moreover, it is proposed to extend this culture of missionary spirit to the young Christians in heathen lands, as an essential element in Christian culture, and the translation of books into vernaculars for use in mission study will be undertaken if the encouragement of missionaries is met with. The Young People's Forward Missionary Movement is one to be reckoned with.

There remain for brief mention minor movements. There was enthusiastically adopted at Washington this year, and is now being put into operation, the apportionment plan; a schedule of apportionments to be prepared by States, this again to be subdivided, by persons knowing the State, among associations; and in associations apportionments to be made to individual churches. This is most evidently an outgrowth of that denominational consciousness mentioned above. Many believe the time has come when this plan will succeed along with Baptist independency. The Missionary Union schedule of appropriations was largely increased this year after the anniversaries in view of the spirit of hope.

The move for weekly giving to all objects of beneficence is spreading in the churches. I heard it approved in two State conventions and many associations. A duplex envelope is put in the pews; in one pocket the local expense offering is placed and in the other the beneficence offering. This latter, where undesignated by the giver on his envelope, is divided according to a percentage adopted by the Church. This does away with the bothersome wheel plan, which shuts off presentation of missionary matters when the offering for that object is due. Much time and effort is wasted.

Slightly different is the budget plan in use in some excellent Churches. Here at the beginning of each year a budget for all local and beneficent objects is adopted and the Church systematically canvassed for the lump sum. Apportionments, weekly giving, and budget plans all recognize the unity of beneficence objects, and show the fruits of the work done by the Commission on Systematic Beneficence.

On the whole, there is far more to encourage us than to cause alarm. We are servants of Christ, not of men, and rightly value His support more than that of men. Let us thank
God, however, and take courage for the promise from the homeland of adequate support for our enterprise in money men and prayer.—Baptist Missionary Review.

THE Y.M.C.A. MEETINGS IN CALCUTTA

The special meetings held in the College Street Y. M. C. A. for Indian students during last week have in some respects proved unique.

First, and perhaps most important, unique in the widespread and united prayer which has preceded and accompanied them. I believe that in no other meetings for students in this city has such a volume of prayer been evoked and sustained. The result was evident from the very beginning. There was a spiritual power abroad which those who have once experienced cannot again mistake or fail to recognise.

Secondly, the meetings were unique in the eager interest excited. Mr. Sherwood Eddy, M.A., dealt with National Ideals, on successive nights taking up Patriotism, Ambition, Religion, Character and Service. Each night the Overtoun Hall was crowded in every part, the audiences ranging in number from about six hundred and fifty to eight hundred and fifty; and the people stayed. In the best meetings I have previously seen in this Hall, there has always been an almost constant outflow and inflow of listeners. In these meetings very few left the Hall within an hour of the commencement. Then the speaker generally gave an opportunity for those who wished to leave to go, and again sifted the audience later on, leaving still four or five hundred who listened with the most eager attention right up to the end. There can be little doubt that the recent unrest and questioning amongst the students have made them face some of the most serious and pressing questions of life. Then the attempt to do something for country and people has, I believe, led to a sense of need which is as new as it is hopeful. Men came to these meetings from no mere curiosity, they came to be helped; and it was very significant that the most eager and concentrated attention was given to the speaker when he dealt with the most practical, moral and religious questions—How to gain character? How to acquire moral power? How to find God?

Thirdly, the meetings were extraordinary in the degree in which they turned upon the character of the speaker. He dealt with his subjects in the plainest, straightest way, sought for no rhetorical effects, and during his third lecture brought
his student audience face to face with Christ and the Cross of Christ, and kept them there till the end of the course. There was no shirking, no unfaithfulness, no nervous toning down, but Christ's message was delivered with the frankest and most brotherly sympathy, and with a humility, tenderness, and eager desire to help, which disarmed men and compelled them to listen and think. Personal testimony played a very important part in the addresses. The speaker had lived the life, men could know it and feel it, there was no hesitancy in his testimony, he spoke because he had seen. The most impressive parts of the meetings were those in which amidst the profoundest silence on the part of his listeners he testified to the continuous saving and keeping power of Christ. "In twelve years I have known not one single day of despondency or doubt." So rang out the glad testimony, and men listened and were compelled to believe. It was testimony with a true real life behind it, and therefore it went home.

Men came an hour before the meeting began in order to get a good seat, listened for two hours, and even then seemed inclined, many of them, to listen as long as the speaker cared to go on, and this for six nights in succession with the plainest, straightest Christian teaching. I say there has been nothing like it in my knowledge in this city.

The results? A dozen men professing their willingness to accept Christ, and more than three hundred pledging themselves to read or re-read the Gospels with prayer and with an open and honest mind, ready to do what God through that reading shall call them to. More than three hundred men to be followed up and to be read with—for instance, seventeen out of the forty residents in the hostel of the Oxford Brethren, a great many from the Scotch Colleges, and some from every student quarter in Calcutta.

The explanation? Not only the increasing sense of need amongst the students, not only triumphant thrilling testimony with a saintly life behind it, not only the tender pleading, the simple candour and the Christian brotherliness of the speaker, not only the unprecedented union of Christian workers, but above all and beyond all, weeks of united, earnest prayer, and every night a little company, mostly women, who, gathered in an upper room, prayed, whilst the men in the Hall below worked, and continued praying till the end of each meeting. It is there that the spiritual warfare was accomplished, and spiritual battles won.

Is it time to cease this prayer effort? Surely we have only begun. The following up of the students who have been touched and impressed, will be the most difficult and most
important part of the campaign, and that requiring the most earnest and sustained prayers.

It may be mentioned that Messrs. Eddy and Larsen have been allowed to address the students in several of the non-Christian colleges, have been invited to speak in messes, and have been deluged, I believe, with requests, for interviews by students really desirous of help in the midst of temptation and sin. To us who were at the meetings it really seemed that the "break" for which we have longed and prayed, and seen only afar off, is beginning, and that there is an interest, a wide-spread feeling of need, and, willingness to be helped, which we have never seen before.

Some of us who have waited long and sometimes grown sick with waiting, go back to our work for the young men and boys of India with new courage and gladness, the Spirit of God is moving upon the face of the waters, and to us it shall yet be given to see new heavens and a new earth.—J. H. B. Indian Witness.

"Clearly we may sometimes do without united work, but never without united prayer, if united work is to be of any account at all."

How short-sighted to resist the Spirit in His desire to gather us together for prayer!

We cannot doubt that the neglect of the prayer meeting is, beyond everything else, the cause of that want of revival in the Church of God which we all deplore. Lack of real prayer means, to the individual Christian, want of Life in Expression and Power:

So lack of united prayer, whatever other kind of union there may be, means want of Living Power in Fellowship, in assembly work, and in added numbers. Brethren, if the Church of God is to be revived, the Church of God must be got together to pray. But prayer means hunger for God, and His power, and His working. We need to begin at the beginning. Let some dear hungry souls—hungry for the Living God—get together, and, with the Lord in the midst, tell God how hungry for themselves and for us they are, and plead that He would give us all to be very, very hungry. When we are hungry enough, we shall have Revival. DR. R. McKILLIAM.

Please pray for the 7,000 Indian Students in Calcutta hundreds of whom have definitely promised to read the Life of Jesus Christ with an open mind,
A NEW PENTECOST IN UGANDA

No greater proof of a Living God is presented by the history of missions than the frequent, sudden, overwhelming experiences of Holy Spirit power in the communities where the Gospel has been newly preached. The wonders of apostolic days seem reproduced.

The case of George L. Pilkington, of Uganda, and the native Church in that land, presents an instance in point.

Referring to his own need of the Spirit he says:

"If it had not been that God enabled me after three years in the mission field to accept by faith the gift of the Holy Spirit, I should have given up the work. I could not have gone on as I was then. A book by David, the Tamil evangelist, showed me that my life was not right, that I had not the power of the Holy Ghost. I had consecrated myself hundreds of times, but I had not accepted God's gift. I saw now that God commanded me to be filled with the Spirit. Then I read: "All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them" (Mark ii: 24, R.V.), and claiming this promise I received the Holy Spirit.

"I distinguish between the presence of the Holy Spirit with us and in us; our blessed Lord said to His disciples, 'He abideth with you, and shall be in you.' John 14: 17.

"'He that believeth on Me, out of his belly shall flow rivers (not a stream or a simple river) of living water. Greater works than these shall ye do because I go unto the Father.' What are these rivers, and where are these mighty works? We must ask, rather, where is he that believeth on Him? Surely, He is not unfaithful to a single line of His promise. What wonder that infidelity abounds when the worst infidelity of all is in our hearts? What wonder if popery increases, when we have dethroned the Holy Spirit from our hearts!"

About this same time a great desire arose for mission services to be held in Uganda. In the absence of special missioners from abroad, it occurred to the missionaries that God wanted to use them, and all in prayer newly dedicated themselves to Him, and asked Him to baptize them anew. This was December 8, 1893.

That very morning they began. They had not told the people, but went up after prayer, at the usual time, believing for a blessing. Mr. Pilkington conducted the meeting. They sang, Have you been to Jesus for the cleansing power? and Mr. Pilkington prayed, and then spoke of a very sad case which had
indirectly led to the conviction that there was need of such meet-

gings, and of some new power coming down from God on the

native Church and even on the missionaries. A certain Musa

Yakuganda had come to the missionaries and asked to have his

name given out as having returned to the state of heathen. The

reason he gave was startling. He said: “I get no profit from

your religion.” Being asked if he knew what he was saying, he

replied: “Do you think I have been reading seven years and

do not understand? Your religion does not profit me at all. I

have done with it.” This case was dwelt on by Mr. Pilkington,

who pointed out what a cause of shame and reproach it was to

the missionaries. The sense of need of the deeper and fuller life

and power of the Spirit took strong hold on the missionary

preachers and teachers. First of all they were humbled before

God; then blessing came to the whole native Church. On two

occasions hundreds were all praying for forgiveness, while others

were in the simplest language praising God. The meeting,

which began at 8-30 a.m., did not close till 12, and then another

service began in the church directly.

Each morning fully five hundred were present, and they all

found themselves in the midst of a great spiritual revival, and

their joy was beyond expression. At the after meetings two-
hundred were waiting for individual dealing. Among others

who were the fruits of this work was that same Musa who had

asked his name to be announced as having gone back to

heathenism. Great chiefs in the land boldly confessed their

wish to accept Christ, and one, who had been a leading teacher

and suspended for misconduct, acknowledged, in the presence of

the king and his pages, that he had not before accepted the

Lord Jesus as his Saviour, but did so then. The missionaries appoint-

ed the week following the mission services as a time for special

meetings for the deepening of the spiritual life.

Those wonderful three days, December 8—10, 1853, will never

be forgotten. They were the signal for years of blessing, pente-
costal in character and wonderful in results. First of all God had

brought the missionaries to humble themselves, feel their need,

and seek larger blessing to be filled with the Spirit. Then they

were led to confess to the native Church their previous lack of

faith, of power, and of prayer, and to ask God for forgiveness.

Then came similar humiliations and confessions among the

native converts of Uganda. Many who had been looked upon as

leading disciples began to see their lack also, and to realize a

new force and power in their Christian experience. In fact, such a spirit of confession and humiliation was poured out on the

native Church, and such secret sins came to light in this great

upturning, and uncovering of hidden things, that the missionaries
felt called on to restrain these public confessions, lest they should bring too great reproach on the name of Christ, and the awakened backsliders were counselled to seek the brethren for private confession, and prayer before God.

It was particularly noticeable how the conversions and reclamations were almost invariably connected with knowledge of the Word of God. At the Liverpool Conference, in 1896, Mr. Pilkington said:

"The power to read the Bible is the key to the kingdom of God. With the exception of one case, I have never known any one to profess Christ who could not read."

Throughout this great revival in Uganda, God has thus put special and very remarkable emphasis upon the Holy Scriptures as the means both of the new birth and the new quickening in spiritual life. A plan was adopted of erecting reading houses, or, as the people called them, "synagogi," where native teachers could instruct the people under the supervision of more experienced workers. The system was fully organized and became a leading feature of the work. It was the means of causing the revival, which had started in the capital, to spread that same year far and wide through the various outlying stations.

By April 1, 1894, between thirty and forty teachers had offered themselves for such service in the country districts, and thirteen were solemnly sent out on one Sunday, and seven more the next week. Shortly word came from the islands of an enormous increase of "reading."

A spirit of new inquiry was found, even among Roman Catholics and Moslems. In the autumn of 1894, before the church at Mengo fell in a great storm, at least 2,000 were assembling every week-day morning, and in the 200 country churches some 7,000 more, and on Sundays 20,000 in the various places of meeting. Of these, 6,000 were in classes, under regular instruction; and this great work, reaching out over a circle of territory three hundred miles in diameter, and nearly one thousand in circumference, had to be directed by only twelve Europeans, who worked with the double hindrance of an imperfect knowledge of the language, and constant liability to fever. Yet, with all these disadvantages, the work so rapidly extended that, when, in December, the year 1894 was reviewed, some such results as the following were obvious as signs of God's moving:

When the year began the number of country churches, reading rooms, or synagogi, did not exceed twenty; at the close of the year there were ten times that number, and the ten largest would hold 4,500 persons. Exclusive of the capital,
there were on week days not less than 4,000, and on Sundays, 20,000 hearers of the Gospel. The first teachers, paid by the native Church, went forth in April, and in December there were 131 of these, in 85 stations, twenty of which, being outside Uganda proper, were in a sense foreign mission stations. Even these figures cannot represent the whole work, nor does this number embrace all the teachers, twenty of whom, not reckoned in the above number, were at work at Jungo. At Bu’si also, an island near Jungo, there were three churches, and 2,000 people under instruction. The “readers” ordinarily became catechumens, and the catechumens, candidates for baptism. In 1893 the catechumens numbered 170; during the year 1894 some 800 were baptized, and 1,500 catechumens remained. The movement, so far from having expended its force, seemed not yet to have reached its height, and there was every evidence that an enormous accession would yet come, as was the case.

Mr. Pilkington went to England on furlough, in the summer of 1895, and electrified the audiences he addressed by his stirring account of the dealings of God with the Uganda mission. Nothing was more noticeable in his addresses than the emphasis he laid on this fact, that the first step in this vivification of the Church in Uganda was that the missionaries and teachers themselves were led to just views of their own deep need: to see the absolute necessity for personal consecration, and for the experience of a direct and supreme work of the Holy Spirit in themselves.

Here, then, we have another mighty argument for seeking, with a desperate sense of helplessness and with a confident faith in God’s promise, Holy Ghost power. Not to Mr. Pilkington and his fellow-workers only was this indispensable, but the whole native Church of Uganda owes the almost unparalleled movement of the last decade of years to the new enduements of power which proved to these missionaries such a divine equipment for their work.

It was this outpouring of Holy Spirit power whereby the native evangelists do grand work in Uganda—another proof that Africa is to be ultimately evangelized by Africans, and that the office of missionaries from America and Europe is to raise up a native Church, with trained native teachers. In Uganda, as in many other parts of the heathen world, the people can follow but cannot lead, and some one from outside must lead and organize.

DR. A. T. Pierson.
Matar District, 1908.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Last October we were called to visit one of our Indian Christians who had been charged and arrested for stealing a piece of wood valued at 33½ cents, and while in jail we visited him, but before leaving home waited on the Lord for guidance, and through His dear Spirit he revealed to us that this man was innocent of the charge brought against him, and that God would use his punishment for His own glory, also for the good of others. We found it a door through which to preach the Gospel of Christ to the heathen police and their officers that we could not get otherwise.

In going to his cell we found him in tears, and weeping because he had been wrongfully imprisoned, also pleading to be liberated.

But we explained to him how we felt that he was innocent and that he was suffering for Jesus' sake, and that all this had come upon him because he had confessed Jesus as his Saviour, and that he was suffering for the testimony that Jesus is the Christ the Saviour of the world, therefore the world hated him and were trying to punish him, but God was abundantly able to deliver him out of their hands. Before arresting him they attempted to burn his house, but failing in this they resorted to the mean act of throwing a piece of timber which had been stolen from the Government some time before on his property and then accused him and had him arrested for theft. But praise God! for he is a help in every time of need and a shelter in the time of storm.

He also showed himself strong on behalf of this man, for he filled his heart with joy and peace, and made him a witness to the power of God before the heathen officers of the town who stood around.

The last time we visited him we read to him the wonderful deliverance of Peter, and how the angel of the Lord opened the prison doors and brought him out. The policemen on hearing this story were so affected by it that they examined his prison door every hour of the night.

We are glad to say that God gave him the victory over his enemies and set him free. He went to his home rejoicing in the Lord who was so willing and able to deliver.

Yours faithfully,

David and Sarah McKee.
LEANING, NOT LEADING

Once I thought to conquer,
    Thought to stand so strong,
Wished to be the leader,
    Of a mighty throng.
But the note is changed now
    To a softer key,
“Leaning,” and not “Leading,”
    For He leadeth me.

Leaning on His goodness,
    Leaning on His Love,
Going where He leadeth
    To the rest above.
Leaning on His wisdom
    Listening to His voice,
Asking that the pathway
    May be all His choice.

Once I prayed for wisdom,
    Prayed for strength to fight;
Now the battle resteth
    Only on His might
For I’m only leaning,
    And He leads the way
On to fullest victory
    And to perfect day.

1909.
—Jean Perry, Korea.

STATION NOTES

BULDANA NOTES

By Emma Dinham

In my house to house visitation I was searching for an opportunity to speak to some one of the love of Jesus and was turned away from hut after hut until I began to feel very tired and almost discouraged and hopeless of finding any one who would listen to the name that is so sweet to us, when I looked off to a hut standing a little by itself and saw an old woman very much bent beckoning me to come to her. I went and told her of Jesus and His love and the tears of joy flowed down her face as she kept saying “very sweet, very sweet.” She told me she had heard the Gospel when she was young but was not permitted to become a Christian. In a few days she fell sick and I again called on her and this time she called me inside of her hut as she was too sick to get up; I went in and read to her from the New Testament and prayed with her and asked God to heal her; she asked
me to help her pray, which I did. While we were praying her son came and looked in at the door with a very angry face. In two or three days I went to see her again but was not allowed to enter and was told the old lady had left for another town. I returned several times but was always turned away with the excuse that she had not yet returned and was given to understand that I was not wanted there. But one day I was in that part of the town again and she sat in front of the hut and seeing me called and I went to her, she cried for joy and said “I am so glad you have come again tell me more.” I said “you have been away for a long time,” she replied “No I have not been away but they would not let me see you and told you I was away, but you prayed for me when I was sick the last time I saw you, and the living God heard your prayer and made me well and I have had His Spirit in my heart ever since and I can talk to Him here in my hut as I care for the children.”

My heart went out to God in praise and gratitude that He let me keep on searching that day until I found this poor old bent-up woman, I often have a good time with her when her son is absent.

One day I was taken to the home of a Mohammedan lady who is a Purdah woman (viled) she could not speak Marathi but I could understand some and I could not speak Hindustani but understand a little. This woman is the wife of a fairly rich man and has a better house than the majority of her sisters in this town, she has many pictures on her wall and among them is that of Mary and the child Jesus; I asked her whom it represented and she replied the child is the Saviour of our people and then told the story of His wonderful birth, His death and resurrection. Please pray that this family may personally know the Salvation which Jesus alone can give. Another interesting case is that of a little girl in our Sunday School, she is about ten years old and is the only girl in our Sunday School that can read; she often gets a card for learning the Golden Text. Her parents are staunch Hindoos and it grieves her to hear us tell that the stones are not Gods and that all Idols are dead and cannot save or help us, she tells us “But it must be so for my mother says so and we often take cocomanuts and break them before mother (the Idol) and when we get sick we take some kind of offering to the temple and we get better.” But when she was asked if there was life in the Idols she reluctantly replied “no”; when we enquired if they are merely stone how can they hear and answer prayer or even be pleased with the offering which you bring, she saw the point and admitted that the Living God is the true One and He alone can save and help, but she said “what will father and mother say when they find out that I do not beleive that Idols are Gods.” We told her that we hope that soon they may make the same confession and really give up their Idols and be saved through Jesus.

Pray for this little girl she is soon to be married and then will not be allow ed to come to Sunday School and we may not be allowed to see her, ask God to so fully convince her that Jesus is the only Saviour that nothing can rob her of her faith and that she may really be saved.

We have about twelve boys in our Sunday School of eighty who can read and they are beginning to help us sing the hymns and repeat the Lord’s prayer with us and always win a card by learning the Golden Text. If our dear Home friends could know how much the Sunday School cards help us in Sunday School marks they would more gladly send them to us; we have only a few left. Will not some one send us a supply of them soon? I always take my two children Alice and Mark with me, and while they often get tired sitting on the ground so long and want to go home before I am ready to stop preaching, yet, I cannot help realizing that they are a great help in the way, they draw the people and the fact that we have them gives the people confidence and they believe that we are loved and favoured of God; they have made many friends for us and many have listened to the Gospel of Jesus Christ because of them.

Many of the poor women confess Jesus openly but fear to take baptism for they know that they would be cast out by their people; pray that they may so-
see the need of coming out fully for the Living God that they will gladly not only forsake all but also be forsaken by all and follow Jesus and be saved.

Pray brethren, pray that many of these precious jewels may be won to adorn the crown of Jesus. God is able and we must not allow our doubt to keep one single heathen out of the kingdom. Are you praying and believing and doing all you can to bring souls out of heathen darkness into the light and life of Jesus who is the Light of the world?

NOTES FROM AMRAOTI

By Emma J. Case

The hot season is past and our hearts go up in greatful praise to Our Father for His blessing on the work and for the way He has enabled us to prove His keeping power amid the intense heat and pressure of circumstances.

We rejoice to note growth of grace in the little flock of Christians and evidences that the word is taking hold of the hearts of the unsaved.

One day a Mohamaden woman from an out-station who has listened to the Gospel for several years came to the bungalow.

She expressed her faith in Jesus and said she had been healed of plague in answer to prayer; also that when her nephew was ill of the same disease she took the Bible to him and begged him to call on the Name of Jesus but was grieved and dissappointed to find that he was unable to respond. She is one of many in whose hearts the Light is dawning and who need special prayer that they may be true to their convictions and have courage to confess Christ and be saved.

The high caste Hindus have made a great effort to prevent the Gospel being preached in public places and it often requires great courage on the part of our workers to give out the message.

One day Hari was in the weekly bazaar selling Gospels and telling the story of salvation; several Brahmans followed him to prevent people from listening to his message or buying his books. At last disheartened he was about leaving the bazaar when these words came to him, "men ought always to pray and not faint." He immediately offered a silent prayer for help and with a ring of victory in his heart he turned back into the crowd and had no more trouble.

I have just visited the home of one of our native families; when I remarked about the healthy condition of their large family of children the mother said, "It is all of the Lord for we take no medicine."

Praise the Lord for all He is doing and the more He is going to do.

AHMEDABAD NOTES

Mrs. S. Armson

"Untill the whole was leavened " Matt. 13: 33.

When one hears missionaries who came to this country 20 or 30 years ago talk, and one reads missionary literature of that era, one realises the changes that are slowly and almost imperceptibly yet nevertheless surely taking place.

Lately several Brahmans have begun to visit us; one comes, and then he brings others, even attending the services and joining in the hymns when sung to a native tune which they know.

A short time ago by invitation the writer paid a visit to the house of one.

A servant was sent with a Gardie at the time appointed to take me there.

When the house was reached the different members of the family gathered.
together in the sitting room.

After the usual "salaams," we talked, looked at pictures, and drank tea together.

This was a charming surprise, as on all other similar occasions the host and hostess have always waited on the guests and refused to partake with them. Amongst the company was the host's mother. An old widow of about sixty.

She had her head shaved, and wore no ornaments but was neatly dressed and appeared very happy and content. Whilst we were sitting talking another old widow appeared in the opposite doorway, and stood interestingly looking on.

Without thinking I beckoned to her to come in, then the thought flashed into my mind, Oh dear perhaps I have spoilt everything now, because one has read and heard so much about seeing a widow being regarded as a bad omen, that they must always stay in the back ground and not on any account eat with other people.

But instantly the family said, "Come in, come in" and as soon as she sat down they offered her a cup of tea which however she declined. The host's mother explained that this old widow was her "love sister" meaning she loved her so much that she regarded her as a sister.

On enquiry it was found that all the women of the household could read and the two brothers seemed very proud of their sister's accomplishment in this line.

She is the wife of a native doctor and was staying there with her little daughter a dainty wee maiden of two years old. She is so dear to them all that they call her "Keekee" which means "Apple of my eye" and she reigns among them an autocratic little queen.

One often sees a boy regarded so fondly but not a girl.

There was no opportunity to say anything about Jesus to them, till, in the street below a crowd of women went by wailing and beating their breasts. A little girl had died higher up the street and these were the professional mourners going to weep.

One of the heathen women in the room remarked that, "we (the Christians) did not do like that, that when our friends died we only cried quietly," illustrating her words, as she told us, and, "that our way was better than theirs."

I said, No! we do not wail and beat our breasts, but do you know why not?

That morning we had received the news of the death of the two year old son of one of our Christian farmers, I had been telling them about it and said, "They will grieve and will miss their little boy, but not without hope as the heathen do, because they know that Jesus is coming and will bring him with Him if He comes in our life-time, and if not they will meet him in heaven." Our host had been showing me how his brother and he were reading the New Testament given to them by a missionary, so opening it at 1 Thess. 4. 13-18. I read about the coming of Jesus, that the "dead in Christ shall rise first" and "we shall be caught up together with them in the air to be forever with the Lord."

He eagerly said "Where is that? Mark it for me," which I did and also Revelation 21.

When bidding them "Good-bye" kind invitations were given to "come again" with promises to introduce us to other Brahman friends, and also to visit us at the first opportunity.

As we drove home through the crowded city streets the words—significant for good as well as for evil—rang in one's heart, "A little leaven leaveneth the whole lump."

It means something for Brahmans to treat their women and especially widows with respect and kindness, and have them educated. To visit Christian
homes and invite Christians to their homes, to attend Christian meetings.

Pray for them, for it is written “the prayer of a righteous man availeth much.”

Another illustration of the influence of Christianity does not bring such pleasant memories.

Coming home from telling the “Grand old Story” to eager willing listeners, one Sunday afternoon, we saw a crowd of people.

From out of their midst hurried two men carrying a headless goat.

In the centre of the crowd we could see a woman with her fore head, daubed, with the red idol mark, swaying and dancing till almost exhausted to wild weird music which two men were playing. The people were saying “Martah has come! Martah has come!”

The woman with one blow of a sword had just cut of the goat’s head and was supposed to have become possessed by the goddess.

It all seemed so horrible, devilish and fiendish that no description can give the true idea of its awfulness, as one realised that the poor, deluded creature was indeed possessed by the devil, she whose body should have been “the Temple of the Holy Ghost.”

But thank God for some light in the darkness.

As we asked questions and began to tell of the only remedy for sin, some Hindu men said Pooh! there is nothing in that! We can never get rid of sin that way; and listened quietly to the Gospel.

“He always wins who sides with God” Praise be to His great and glorious Name, that great as the darkness of heathendom still as He opens our eyes to see the nearer coming of that day when “the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ.

ITEMS.

The rains have so far been plentiful and the prospects of good crops in most parts of India is bright, at our Christian farm, Ashapur in Gujarat a very high flood in the river swept off the growing crops which were exceptionally fine. On account of the danger of floods these fine bottom lands are not generally sown until the rains are over when fine cold season crops can be grown.

Our Indian Mission workers, catechists and Bible women, are most of them gathered at three centers for Summer Schools, where the year’s courses of study are reviewed for a month or more and then the annual examinations are held. We find it imperative to have all the workers follow a course of Bible study, with kindred other studies to keep them fresh and growing mentally and spiritually, and the review in the Summer Schools is most important. After the examinations a few days are spent in special prayer and Bible study in preparation for the work of the cold season when all the missionaries and Indian workers are out in the villages.

We hope there will be much prayer for these Summer Schools. All the Marathi workers are gathered at Akola, and the Gujarathi workers at Ahmedabad and at Mehdabad.

Mr. and Mrs. Fuller and Frances have been at Poona for a rest and change during most of August. All of them were needing a change from the heat and dampness of Bombay.

Miss V. Dunham has withdrawn from the Alliance Mission to be married to Mr. C. Schoomaker and we expect that they will be married before this leaves the press. We wish them much happiness and blessing. We are sorry to lose our sister who has been a faithful and efficient missionary.

We hope that our friends who receive the India Mission will do all they can to help increase the number of subscribers and also to find out all who are entitled to it free but who are not receiving it. We want all who are helping us by supporting orphans or helpers or missionaries to have the paper that they may follow the work more intelligently in prayer, and also may have the helpful things to read which will be found in the paper month by month.

MARRIAGE.

At Kaira, Camp Gujarat, Aug. 25, 1902 Mr. Christian Schoomaker of Beulah Home, Seutor St., Bombay to Miss Violetta Dunham of the Alliance Mission, Kaira.
List of Alliance Missionaries.

**BERAR**

**AKOLA**
Mr. & Mrs. R.S.M. Stanley
Mr. & Mrs. O. Lapp

**AMRAOTI**
Mrs. V. Erickson
Miss L. J. Holmes, Miss E. Case

**BULDANA**
Mr. & Mrs. O. Dinham

**CHANDUR**
Mr. & Mrs. W. Ramsey
Mrs. J. Moodie

**DARYAPUR**

**KHAMGAON**
Miss M. Patten
Miss L. Fuller
Mr. & Mrs. P. Eicher
Miss B. Eicher
Miss Wyeth

**MURTIZAPUR**
Mr. & Mrs. L. Cutler

**SHEGAON**
Mr. & Mrs. P. Hagberg
Miss M. Veach

**KHANDESH**

**BHUSAWAL**
Mr. J. P. Rogers
Miss C. Rutherford
Mrs. F. M. Bannister

**BODWAD** (P. O. Narangoon.)
Mr. & Mrs. C. Eicher

**CHALISGAON**
Mr. & Mrs. S. H. Auernheimer

**JALGAON**
Mr. & Mrs. C. W. Schelander

**PACHORA**
Mr. A. Johnson

**GUJARAT**

**AHMEDABAD**
Mr. & Mrs. S. Armson
Miss A. Fraser
Miss E. Morris

**AShapUR** (P. O. Sarkhej.)

**DHOLKA**
Mr. F. H. Back
Mr. J. N. Culver

**KAIER**
Miss E. Wells
Miss M. Woodworth
Miss Cox
Miss Peter
Miss L. Gardner
Miss Mary Compton

**MATAR** (P. O. Kaira.)

**MEHMADABAD**
Mr. & Mrs. S. P. Hamilton

**SABARMATI**
Miss C. Hansen

**SANAND**

**VIRAMGAM**
Mr. & Mrs. A. Duckworth

**SHOLAPUR** (Bombay Presidency.)
Miss Z. McAuley

**BOMBAY**
Mr. & Mrs. M. B. Fuller
Mrs. Devore

**ON FURLough:**

Mr. & Mrs. J.W. Johnson Miss A. Little
Mr. & Mrs. Wm. Moyser Miss C. McDougall
Mr. & Mrs. L.P. Turnbull Mr. & Mrs. H.V. Andrews
Mr. & Mrs. W. Fletcher Miss E. Krater
Mr. & Mrs. E. R. Carner Miss J. Fraser

Miss H. O'Donnell
Mr. & Mrs. R.I. Bennett
Miss H. C. Bushfield
Mr. & Mrs. W.M. Turnbull
Mr. & Mrs. McKee

BOMBAY:

PRINTED AT THE "BOMBAY GUARDIAN" MISSION PRESS.