The India Alliance

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IN INDIA.

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Principal Contents

Page

Editorial Notes ................ 169
Missionary Urgency in view of World Movements ............... 171
Maude Wiest Turnbull .......... 184
The Story of the Bamboo .......... 186
Four Beholds for 1910 ............. 189
Christmas at Khamgaon .......... 190
Items ..................... 191

"OCCUPY TILL I COME."
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 sectarian 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 fulness 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.

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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.

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EDITORIAL NOTES

During the month of January the question of Lord Morley's scheme of Reform for India has been one of the most prominent ones; for during this month the scheme has actually been realized and the enlarged councils of the Viceroy, and Governors, and Lieutenant-Governors are to-day a working power in the Government of India.

All thoughtful people must rejoice in this long step toward the goal of some form of Colonial Government for India whose population exceeds that of all the rest of the British Empire, and must feel that there is room for the largest hopes for the future of the country. India has only of late awakened to a national consciousness for it has never been a nation, but a continent composed of hundreds of independent states ranging in size from a petty chief's state of a few thousand souls to the largest state to-day, that of the Nizam of Hyderabad, with a population of eleven million people. There was no unity of purpose, and it was God's love and care for the millions of India that brought a Government like the British to become the supreme power, and hold all the separate states in peace with one another and give opportunity for the development of the people and of the natural resources of the land. Living in peace with one another, the people have become acquainted with the outside world and general education and knowledge of the sciences and of the histories of other nations, and have come to see the possibility of a united India that may some time in the future stand in such a relation to the British Empire as Australia or Canada does.
But comparatively few of the agitators for political reform seem to realize the great distances to be traversed in religious and social reforms before their ideals can be realized. If the ambitions of the most rabid extremists could be at once realized and the English Government and all Englishmen should peaceably withdraw and leave India independent to be governed by the Indians and to deal on her own account with all other nations, it would mean calamity to the country such as cannot be conceived.' But even many, and we may say most, of the moderate party of political reform, do not appreciate all that must be done in India religiously and socially before the goal of self-government as a colony of the British Empire can be reached.

We rejoice with all our hearts at the fact that it has dawned upon the minds of thoughtful men that no nation, with more than one-fifth of the population reckoned as outcasts and "untouchables," so degraded and unclean that people of the higher castes cannot touch them without being defiled, can make rapid progress. Good men with H. H. the Gaikwad of Baroda as a prominent leader have started a movement for the education and social elevation of the sixty million outcasts. But this will practically do away with the whole caste system, for the same reasons that lead to bridging the gulf between the caste people and the outcastes, will lead to the obliteration of the caste lines and especially the endless subdivisions of the various castes. When all artificial barriers of birth have been removed and every man is given a chance to find his natural level among his fellows then the united community will become strong, and not till then.

Long and rapid strides are being made also in the education of women and girls and the people of India are awaking to the fact that the wives and mothers of the country must be educated. In 1907, there were 33 Parsee, 31 Hindu and 1 Mohamedan, female college students in India, and there are 4,316 Hindu, 1,402 Parsee and 140 Mohamedan, female students in secondary schools.

But India's greatest need is spiritual, and political and
social changes must be based upon spiritual progress to be a real blessing to India, and hence the urgency for missions to press forward with renewed energy in their work.

We publish in this number an article by Rev. W. L. Ferguson, D. D., of the Baptist Mission which we urge all our readers to read, and to read carefully. It is a very intensely interesting chapter of present day history which should be carefully studied by all who are interested in missions, for all lasting interest must rest upon an intelligent appreciation of opportunities in the various fields. The present awakening of the whole eastern world is God's challenge to the Church of Christ to redouble her energies and to meet the needs of the emergency before it is too late. Many forces are at work and work done by missions at once will mean much more than it would mean a little later on.

We therefore urge all our readers to go carefully through the article which is longer than we mean to publish often, but too good to cut down, and to publish it in two parts would weaken the impression upon most readers.

MISSIONARY URGENCY IN VIEW OF WORLD MOVEMENTS IN CHINA AND INDIA

BY REV. W. L. FERGUSON, D.D.

"As they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And he said unto another, follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said to him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God,"—Luke. 9: 57-62.

"Now after these things the Lord appointed other seventy, and sent them two and two before his face into every city and

* A paper read before the Madras Missionary Conference, April, 1909.
place, whither he himself was about to come. And he said unto them, The harvest indeed is plenteous, but the labourers are few: pray ye the Lord of the harvest that he send forth labourers into his harvest. Go your ways; behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes, and salute no man on the way.”—Luke. 10: 1-4.

Missionary urgency is not a new thing. It is as old as Christianity, having been enunciated by Jesus Himself in the words just read. As viewed by Him, the proclaiming of the gospel was the supreme and most weighty business of life, outranking all other causes and obligations. It was a thing to be entered upon deliberately, after fully reckoning the cost. No considerations of personal comfort or convenience could be allowed to stand in the way. The gospel message must be delivered to men, even though the messengers be without purse, or scrip, or shoes, or their great Exemplar be without a place to lay his head. Its obligation and its urgency were greater than those of burying the dead,—even one’s own father! And patient, progressive continuance in the work, once it was begun, was the certificate of fitness for the kingdom of God. To our Lord the work was extremely urgent,—like a harvest already ripe, waiting to be gathered in and perishing for want of reapers. This was true in his day; it is true now; it has always been true. The pity is that so few have realized it in the past and that so few realize it to-day.

Still it must be confessed that there are times and seasons,—periods of great national upheaval and international readjustment,—when opportunities better than the ordinary present themselves and offer challenge to the faith, courage, resources and ability of Christ’s people. Such a period seems now to be upon us. Unrest and change characterize our time, and no part of the world is left unaffected by them. The same spirit is at work, producing similar results, in Turkey, in Persia, in Africa, in Korea, in the Philippines, in China, in Persia, in Russia, and in India. So widespread and common is this working that it is fitly called “A World Movement.” Its chief manifestation is the claim to fuller realization and recognition of manhood rights,—constitutional and representative government, religious freedom, a free press, juster taxation, and a larger remuneration and sharing in the fruits of toil. Since China and India are the largest participants in this movement, containing as they do nearly one half the entire population of the globe, they may well claim our attention at this time.

The political storm center of the world is in the region of Shanghai and one of the mightiest contests of the ages is destined
MISSIONARY URGENCY IN VIEW OF WORLD MOVEMENTS

to take place in the Far East. Who is to gain supremacy of the Pacific, and with it unquestioned commercial control? Will it be Japan, America, Russia, Germany, or Great Britain? Japan hopes for it and is earnestly striving to obtain it. It was because her interests in this direction were imperilled by Russia that the late war was waged, and it is for the purpose of strengthening herself as a world power that Japan is absorbing Korea and ruling with the mailed hand in Formosa. Since the war with Russia, Japan has nearly doubled her standing army and has vastly increased her navy. It is not out of the range of possibilities that within the next decade Japan and Russia may again try conclusions. Unless something of this kind occurs and issues successfully for Russia, she must be omitted, so far as can now be seen, from the Pacific question. But Russia evidently does not propose to be omitted. It is vitally important that she fulfil her plans for obtaining a free outlet in Far Eastern waters. The recently completed cruise of the American battleship fleet has called the world's attention to American interests in the Pacific. A power holding such strategic points as the Hawaiian Islands, Guam, Samoa and the Philippines, and possessing such length of coast, both in the United States and Alaska, could not afford to see its interests preempted by others. America has let it be known that the nation proposes to be strong in the Pacific, and that she is prepared to defend her rights if need arises. Germany has interests in the Carolines, in Samoa, and on the Chinese mainland; Great Britain has Australia, New Zealand, the Treaty Ports and the main track of commerce from Aden to Hong Kong and much besides. England must hold what she has; Germany must contend if she wants more. And she does not deny that she will take more when she can get it. The "Yellow Peril" is her excuse for constructing a large navy with feverish haste; but if one were really on the inside he might discover that Germany has dreams of conquest in the Far East and supremacy on the Pacific.

It seems only the other day since the papers were rife with talk about the dismemberment of China and the break-up of the Chinese Empire; and it seems not longer ago than yesterday since the troops of the Allies marched victoriously to the relief of Peking, occupying the city, the imperial palace and the Temple of Heaven, and holding the Chinese nation prostrate beneath their feet. It looked then as though China was done for, and that the Western nations might do to her as seemed to them good. To their credit be it said that they turned from the plan of spoliation and China was left undivided, undismembered. Hence it comes that we have an hitherto neglected factor in the
settlement of the Far Eastern Question, China herself. Strange
that so little attention has been paid to her as a possible politi-
cal and commercial power! Strange that in the talk about
what is to become of China and the Pacific, China herself has
not been consulted or considered as being entitled to any voice
or part in settling the question! But China proposes to have
a part, and she is making haste to put herself in trim so that
when the time comes to speak and act her voice will be heeded.

A new China is emerging from the old. Already the great-
est nation in the world numerically, she bids fair to become
mighty politically and commercially. She has the requisite
resources in soil, raw materials, and men to make her all that
she is able to become. And that is a vast deal. As yet the
nation is awake only in spots; the rank and file at first glance
seem unaffected by the events of the past few years; but this is
only apparent, for “the sound of a going” has been heard all
over the Empire, and men are in different stages of arousal all
the way from faint consciousness, stupor, dazedness, and surprise,
onward to full sensibility. The Boxer uprising marked the final
attempt of China to resist and expel foreign influence. The
failure of that enterprise clearly taught her that she must
either change in all her ways or otherwise perish; that
she must adopt modern ideas, methods and equipment so
as to be able to meet and to match the powers already
possessing them. The spoiled must by these means become
the spoiler, and the exploited must turn the weapons of the
exploiter against himself. This accounts for the right-about-face
which China so suddenly executed when the Imperial Court
returned to Peking; this explains the organizing of a
modern army, the building of a new navy, the
abolition of the old classical and literary examinations
for the civil service, the edicts for reform. It is not that China
loves the foreigner more and herself less. Rather is it
the other way about. She sees that self-preservation and national
paramountcy depend upon rehabilitation. Since she has nothing
of her own to offer, she proposes to follow Japan’s example and to
adopt and adapt foreign ways and appliances and make them her
own—servants for her own ends.

The stampede for things Western is on. It is in evidence
most along the coast and in the larger cities of the interior; but it
is rapidly reaching the remoter parts of the Empire. Instead of
arriving in Peking by the old means of travel, one now enters the
city on a finely appointed railway and he can continue his journey
some seven hundred and fifty miles further south, as far as Hankow,
by the same means, and within two or three years can con-
tinue from there to Canton and Hongkong. Telegraphic and postal communications are being extended with great rapidity so as to afford speedy contact between domestic and foreign localities. A surprising feature to a casual visitor is the ubiquity of the Chinese daily newspaper, in which appear the telegrams and world news of the day, and that far more accurately, I am told, that often is found in the publications of the foreign press. In Peking the ground formerly occupied by the 16,400 examination stalls is being cleared of all these in order to make way for a modern college. In Hanyang is an arsenal in which all sorts and sizes of weapons and armament are being manufactured, from revolvers, side arms and rifles, all the way to mountain batteries and siege guns. Near by is a huge iron mill in which pig iron is turned into steel ingots, and the ingots into rolled steel products, as rails, beams, etc. These are true swadeshi enterprises, financed and managed by the Chinese for the Chinese. No foreigner can become a share holder in them nor any group of foreigners gain control over them. So cheap and abundant are coal, iron and labour that this same mill has recently been able to sell some of its products in the New York markets for less than the price of United States manufactures of the same kind. This is typical of what may be expected shortly from China in other lines. The industry of the masses is amazing. Once mines and manufactories are equipped with modern machinery and brought to the same high state that agriculture has reached, the wealth and power of the nation will be enormous. We may well look for her to break forth upon the north and the south and the west, overflowing and taking possession of Manchuria, Mongolia, Anam and Siam, Malaysia and possibly of Burma. China is eager to become a great nation. She has long had the commercial instinct, and the military is now laying hold of her, as witness the incessant bugleings in barracks and drilling of troops on parade grounds, and the wearing of "army caps" by multitudes of small boys, who in school go through the manual of arms with bamboo sticks and fight sham battles on the play ground. Time and leadership are the essential factors in the making of the new China. But time presses, leaders are few, there is much to be done, all is important, and the difficult thing is to know where to begin and what to finish first. The situation in China at present is opportunity, writ large. The cry is no longer "China for the Chinese," with the idea of excluding the foreigner, his inventions and his religion; but it is none the less evident that China is to be for the Chinese, by the aid of the foreigner, who is now welcomed in most places and tolerated in all, if not for what he is, at least for what can be
gotten out of him. Hostility is largely past, the day of mutual understandings seems near. China is in a mood to be taught and assisted; but the full burden of national administration and reform rests upon herself.

How different is the route by which India has come to the same stirrings of national consciousness! How marked the contrast between the two countries in climate, soil, productivity, mineral resources and ready capital! How wide the gulf between Chinese and British rule! It is difficult for us who have been in India while the change was taking place to realize how deep and thorough it is. The thing that we most appreciate is the suddenness with which the India we once knew became transformed into the India we now behold. Like China, India tried to rid herself of the foreigner, upwards of fifty years ago, and like China she was not successful. Since that time she has in the main pursued a very quiet and peaceful way. Her children in large numbers have gone to school, have learned English and science, have read history and studied economics, have imbibed ideas of freedom and constitutional government, not surreptitiously, but under the tutelage and example of their foreign rulers and in the schools and according to the curricula established by them. The like has never before been seen in all the world. More and more have the people of India been brought into contact with one another and with the outside world; an expanding commerce, a growing press both in the English and the vernaculars, extending railway systems, cheap postal and telegraphic service—all these have had their share in making the world and itself known to India, and India known to the world. Nor should mission and missionary influence be omitted from the list here any more than in China. Their work has left an indelible stamp in both countries; through constant inculcation of Bible truths in educational institutions, through the establishment of Christian churches, through itineraries into the remote country districts and the preaching of the gospel almost from house to house, and through the example of lives rescued from evil and changed for good, through devotion and sacrifice and persecution endured for the faith has the power of Christ been made known. These forces intellectual, commercial, political, religious, have acted as disintegrators of the old order and as preparers of the new. Emancipation, however, has no more come for India than it has for China. What we behold in each is the aspiration for a larger life, not that life itself. China is not yet free from the trammels of the past, no more is India. Caste is still mighty and is the chief hindrance to social improvement and national solidarity; the masses of the people are poor and
illiterate, lacking in the two essentials of national advancement—material and intellectual equipment; hope and desire among these people have long been crushed by the higher castes, and even now, when there is so much talk about India for the Indians, it seems not to occur to the agitators that the place to begin reforming is not in the granting of a few judgeships and secretarial portfolios, but in good honest patriotic endeavour to elevate the average man of the land. Fully ninety per cent of India's people belong to the poor and illiterate classes. India for the Indians would mean these men coming to their own. Chinese statesmen are deliberately setting themselves to the task of instituting reforms among the people—imperial edicts relating to the establishment of schools, unbinding women's feet, suppression of opium smoking, and the preparation of the people for better and more intelligent citizenship, are examples to be noted; and Chinese gentry and officials are devoting themselves to these reforms. As before observed, China bears the burden herself and seeks outside aid; in India the burden is on the foreigner and seems greater than he can bear. India's agitating sons are not showing due alacrity and self-devotion in view of the great need of the masses; initiation must still come from without.

Time was, not so many years ago—there are men living who still remember it well—when people in the home-lands used to gather together and pray to God to open the doors for his messengers in India and China. The thought was that these lands were barred to the gospel, and that was largely the fact, only here and there was there an opening. To-day it seems as if these lands were all opening, as if there were little else than opportunity everywhere. By this it is not meant to say that opposition to the gospel has ceased or even that the people generally are willing to receive it; but it is meant that never since the day of Christ and the Apostles have the people of God had such suitable combination of conditions as now present themselves, whereby they may literally go into all the world and preach the gospel to every creature. It really looks as though God's set time to favour the nations has fully come. The harvest is plenteous, but the labourers are few. Opportunities for ingathering loom before us; the fields are not yet ripe for the sickle, but they are ripening. Just now if the missionary societies at work in China could have the men and the means greatly to strengthen their few medical schools, they could lay hands upon the future medical practitioners of China, and send out into every part of the Empire healers with the Christian touch—not materialists, sceptics or agnostics; but men who believe in God and the human soul's capacity to know
Him, men who see in their fellow men the image of God, and who through the physician's art would seek to restore it. As things now are the mission medical colleges are practically the only ones in the field. A strong policy, an adequate equipment in appliances and faculty, would put them leagues ahead of what China herself can attempt for years to come. And when China's time for turning out graduates in modern medicine does come, her medical faculties would be largely drawn from among the successful practitioners the mission schools had produced and put into the field. Similarly the educational institutions of higher learning belonging to mission bodies in China need strengthening. Not more, but better should be the watchword in most parts. The new China is bent on going to school and must have the best. Missions have led hitherto, they are still in advance of government institutions, but they must keep in advance. So long as they do this their usefulness will be mighty for the regenerating of the nation. For supplying teachers to the new schools which she is everywhere desirous of opening, China is now largely dependent on mission institutions. When it comes to evangelizing, the Chinese are very approachable, and results accrue quite readily. For instance, in Peking the Methodist Episcopal Church of America, in common with all the other Protestant Missions of the city, was swept clean of its property and equipment and many of its Christian converts were murdered by the Boxers. To-day they have a fine new compound, a college with 200 students, a girls' school with about the same number present, a dispensary, hospital work, and a church building in which I saw on a Sunday morning some 1,100 Chinese at worship. What hath God wrought! I was told that 95 per cent. of these were Christians—and this was only eight years after the Boxer uprising, and within a furlong of where Christian martyrs are entombed in a well! At Hanyang, in the American Baptist Mission, I saw a church of some 350 believers, most of whom were present at a morning communion service. This company had been gathered, in only about fifteen years of labour, as the result of evangelistic effort alone, unaided by either boys' or girls' schools. A hospital only has acted as auxiliary in later years. I saw many other things fully as inspiring in different parts visited. Everywhere the word is opportunity, and everywhere the lament is, so few to do the work and so little to do with. In China the hindrances do not seem so great as the limitations; needs and opportunities for service have far outrun resources supplied by the home constituency.

India does not at present offer such an inviting view as China. Owing to a multitude of causes, chief among them
caste, and a fatalistic and pantheistic philosophy, progress is in many respects much slower. The anti-foreign agitation of the past three years, the chafing manifest nearly everywhere against British rule, the turmoil occasioned by bomb-throwing, deportations and prosecutions for sedition, have not conduced to make missionary operations easy. And yet I believe I am right when I say that India offers at present a very remarkable field for missionary endeavour. While in some respects the work of the missionary will be harder than in the past, in others it will be easier and results will be larger. Already there are signs not a few that a new hearing is being given to the gospel message, and one is constantly coming across men and classes of men who are studying Christianity in order to find out for themselves what it is and what it can do for them. Said a well educated Reformer to me some time ago, "If India is to become united and great, she must first become Christian. It is the only thing which will bind the clashing interests together." And yet this man did not profess to be a Christian: he was outward appearances a Hindu, but he said he was advocating Christianity in his talks with fellow reformers. The student population of India, which was so violently agitated by the swadeshi and bande mataram cries a while ago, seem now particularly open to approach with the gospel, not through preaching or meetings so much as in quiet personal conversation. And then there is the awakening among the Sudras in so many places here in South India. Our own missionaries tell of most cheering incidents in connection with the work among them. An un-wonted opportunity now presents itself for work among them and signs seem to point to speedy and large ingatherings. But as in China, so here, we have not the needed facilities for doing the work, for taking the fullest advantage of what the times have brought to our hand. The large meetings recently held in the Chengan Bazaar Hall of Madras are typical of what should be attempted in every town and city in order to bring the gospel message home to the multitudes. If men will come to meetings like these, surely we ought to provide the meetings. In that book, The Heathen Heart, by Campbell N. Moody are these pregnant words:

"If the Church wishes to have the heathen evangelized, and if she wishes the missionaries to set the example and to lead the Native Christians, it is evident that she must be willing to send many more workers, ardent and able, and persevering, given and deliberately giving themselves for this service. Let the Church double its forces now. If the present rate of progress can only be maintained, eighty or a hundred years hence there will be very few heathen left."

All that has gone before in the past hundred years in India and China has been preparatory for the present opportunity.
The time is at hand when Christian increase should outrun all previous calculations. Bishop Bashford writing in the Chinese Recorder says:

"Mr. Milne, in his famous 'Retrospect of the First Ten Years of Protestant Missions in China,' published in 1820, by a stretch of faith prophesied that China would have one thousand Christians in 1907. The Protestant body alone had virtually two hundred thousand church-members at that time and a Christian community, counting children, of seven hundred and fifty thousand souls. Adding the Chinese Roman Catholics would probably increase this number to nearly a million more. It would be safe therefore to say that the Lord had a thousandfold more followers in China, in 1907, than Milne ventured to hope for in his famous forecast. Assuming a million followers of Christ in China to-day, and following Milne's timid method of computation, we should have over thirty-two million of at least nominal Christians in the empire at the close of another hundred years. But what if Milne's rate of increase should be accelerated a thousandfold during the coming century, as was the case during the last century! In that case China would be not only evangelized but largely Christianized before the close of the century."

This, then, represents the view of those who are on the fields and in close contact with the work, its conditions and problems. What about the constituency in the home-lands who sent them forth? How much does the home-constituency realize the situation which confronts its missionaries at this hour? How many see in the present combination of events the opportunity of the ages, the opportunity to bring Christ into the life and heart of all the world? It is to be feared that the number is not large. A few, and I believe, a growing number, recognize that God is now answering the prayers of our fathers, "more exceeding abundantly than they were able to ask or to think." These few are making herculean efforts to draw attention to the importance and the urgency of the work to be done, and that this is the time of times to do it. Their watchword and rallying cry is "The evangelization of the world in this generation." But the many are as yet only faintly interested, enlisted in the crusade, and the large majority are still passively acquiescent or indifferent; a few,—a diminishing number,—are still hostile, they profess to believe that "there are heathen enough at home," and they do not tire in saying, "I don't believe in foreign missions."

What then is the demand of the hour? It is two-fold in its application, but one in its nature. It is that Christians everywhere should rally and put forth strenuous and unceasing effort for the speedy evangelization of the whole world. As applied to the home-constituency of our missionary societies it means a great awakening, an enthusiastic uprising, to meet the need of the world—its need of Christ—and the opportunity which God has placed before us. It means a heartiness and liberality in giving and sending, not only money, but that which costs more and is of far greater worth, themselves, their sons and their
daughters, that this most urgent of the world's needs may be met. It means doubling or trebling the numbers and the available resources of missionaries within the very near future. As applied to the churches in mission lands—for instance, India—it means a new breaking forth on the part of the converts who have been gathered and trained in our mission churches and in our schools; it means the shaking off of the all too characteristic content, which allows the foreigner to bear nearly the whole burden of management and expense connected with evangelistic effort, to say nothing of other activities; it means concern, deep and lasting concern, for the welfare of India and the salvation of its millions, and a downright blood-earnest effort on the part of Indians to bring the gospel into every life; it means an overflow of blessing in which the giver is the largest receiver; it means deepened spirituality, more fervent and practical piety; it means the confident, triumphant, victorious note in preaching and evangelistic effort; it means the rooting and acclimatizing of Christianity in such a way that it is part and parcel of things natural to the mental and religious soil of the land.

Signs are multiplying that this result is in process, both in India and in China. The recent revivals, which continue on till now in Manchuria and in the Khassia Hills, the numerous indigenous home missionary societies springing up within the bounds of many missions, the organization and growth of the National Missionary Society of India, the efforts of congregations to support an evangelist or two in addition to their pastor, the increasing number of volunteer workers among young people—all these are indications that Christians are coming to consciousness concerning the needs of their countrymen and the claims of Christ upon their time, their means and their ability to witness for him. But both in India and in China there is a great dearth of men for pastors and evangelists. Young people in large numbers are entering the professions, but few are entering the ministry. The state of the home churches is all too plainly reflected in many of those on the mission field both as regards interest in the missionary enterprise and furnishing men and equipment for it. We need a fresh baptism of power, a quickened faith, a keener sense of the divine omnipotence, a greater reliance upon prayer—"Pray ye the Lord of the harvest, for the harvest is plenteous, but the labourers"—in China, in India, "are few;"—from Europe, from England and from America, "are few," in comparison with the call, the urgency of the work, and its appalling amount. We need labourers. We must pray in order to get them. We must instruct them after they are given to us. Would it not be a good thing for us and for the future if we
devoted ourselves more earnestly to this work of procuring a large and thoroughly trained body of labourers to gather in and take care of the fast whitening harvests. Should we now be overtaken with a mass movement either in India or China we would, so far as we can see, be swamped for the lack of leaders and instructors to put over the people.

Great efforts are just now being put forth in the home-lands to enlist all ranks and classes in one grand forward movement. The banding together of large bodies of laymen, the formation of denominational brotherhoods, the teaching of missions in Sunday Schools, the systematic instruction of young people in the history, growth and needs of missions, the hearty commendation of mission work by great statesmen and Rulers and their public advocacy of the same, must certainly eventuate in untold good, in solid increase to the work. These activities of our home-constituencies should furnish the occasion for our putting new emphasis upon the obligations which rest upon those who have received our message in Asia. The work is theirs as well as ours, as also the responsibility for carrying it on to completion. We do them deep injury and we retard the cause of Christ when we neglect to place the burden upon them. An aggressive, evangelizing church is the only one that will survive and bless the community in which it is placed. When effort commensurate with the ability both of the home-constituency and of the mission churches is put forth, victory will be assured, but not until then. when the need and its urgency are fully understood and realized by Christians generally, without distinction of race, it will matter little whether the Lord orders his people to a charge or to a siege, the strongholds will be taken and the kingdom of Christ will have come.

This then is the urgency, and this is the imperative call of the hour. But in treating of the missionary opportunity which the world presents to us to-day, I have touched only in the most general way some of the pressing problems which confront the missionary in his relations with the people to which he goes as an ambassador, and with the converts, the churches, which he is privileged to gather.

One of the great complaints against the foreign missionaries both in India and in China is that they educate their converts away from the nation. The last number of The Indian Social Reformer, in commenting upon a passage from the Rev. C. F. Andrew's book, "North India," says:—

"'When a native becomes a Christian,' we were told by a European gentleman not long ago, 'he ceases to have any interest for me.' This gentleman, we ought to say, is in the commercial and not in the Missionary line. But, we think, his statement fairly represents the opinion of most Englishmen in this country. It
shows that intelligent Englishmen in India feel that the methods of proselytising in vogue are such as to wash the Indian entirely out of the convert. Mr. Andrews quotes the kindly comment of a non-Christian observer that ‘an Indian Christian, at best, is but a spectator standing unconcerned on the shores of the stream of national life.’ The Christianity that will thrive in India is the Christianity that will thrust this spectator into the deepest currents of national life. Such a Christianity can only arise out of Indian brains and Indian souls. The foreign missions can but prepare the ground and refrain from encumbering it with their conventions.”

Allied to this complaint is another one, that missionaries stand in the way of their converts politically, that the missionaries do not cast their influence with those who are striving for nationalism and national independence. Some of the Koreans complain bitterly that the missionaries do not join in active opposition to the Japanese who are subjugating the country to the position of a dependency. There are many in India who charge the missionaries as being hostile to the rising nationalistic aspirations of the people. And here is an excerpt from an article by a Chinese student, which shows how the feeling over there is:—

“Preaching is all right. To love God and serve him is all right. The trouble is that most of you people, as it seems to me, think that one is right only when he is a preacher, doing and knowing little or nothing else. I assert that such is the substance of your thought and conduct. That is a mistake. The real trouble is that most of you, I do not say all of you, say that the Chinese ought to love our country (you never say, to serve it), but when we begin to try to realize our patriotic consciousness and express it in our speeches and actions, at once you want to stop and turn us back absolutely to indifference. You wish us as Christian citizens ‘to do nothing’ and ‘to be nothing,’ so to speak. I think this alone is a sufficient reason for the enemies of Christianity to attack the missionaries and Christians at large and regard them as unpatriotic and traitors to China.

Perhaps the missionary situation is too peculiar and too deep for me. It may be more good than bad. But it is certainly bad to the patriotic cause. I have long found out that most of us enlightened Chinese Christians know that fact. The enlightened missionaries know it, too.”

The problem, as it would appear from these two clippings, is, How to nationalize Christianity; or perhaps, How to present Christianity to Chinese and Indians in such a way as not to de-nationalize them when they receive it and the instruction which follows—How to make a man a Christian and a patriot as well, and, How to comport ourselves, as foreigners and religious teachers, in such a way that the people will feel that we are their friends, that we sympathize with them in every lawful national aspiration.

Regarding the missionaries’ relations to the churches and the converts, the problem is, How to enlist the most talented and able in Christian service, as pastors, evangelists and teachers. How to conserve results better than is now being done—results
of evangelistic effort in which people become deeply interested, almost persuaded, and then suddenly drop out of sight or move away; how to prevent so many lapses from our churches, so many are not active in service—only nominally Christian; how to follow up the large numbers of earnest young men who pass through our institutions of higher grade, become convinced of Christianity and to some degree recognize the claims of Christ upon them, how to follow up the patients who in our hospitals receive the word from nurses and physicians; and how to follow the hundreds of caste girls who pass through our elementary schools and then are married and become merged in the life of Hindu homes. How, finally, are we to shift the burden of responsibility and control, both spiritual and financial, from the foreigner to the native, thus allowing the foreigner and his influence (together with his funds) to fade out of sight like "the stars of the morning," and the native to arise and outshine all in his splendor and his strength, like the full orbed sun on a cloudless day.

These are a few of the most urgent problems growing out of the other and larger urgency, namely, the unparalleled opportunity which now presents itself in India and China of reaping large results from a faithful and adequate fulfillment of Christ's great command.—Baptist Missionary Review.

MAUDE WIEST TURNBULL
BY JOSEPHINE E. TURNBULL

ONLY those who knew dear Maude Wiest Turnbull can understand what it means to one who loved her as an own sister to be called upon to write an account of her life. After over ten years of intimate friendship I can truly say her life was one of the purest and most fragrant lives one ever meets.

She was born February 12th 1879 into a family where true Christian parents and two brothers and two sisters welcomed her. She was a thoughtful child with a clear, strong mind, but as she often said she was never really happy until she yielded her life to the Lord and became His humble child when she was eighteen years old. At this time she entered the Nyack Missionary institute and there won much love and respect by her sunny, winsome manner, her musical intelligence and true Christian spirit. She spent three years at Nyack each year ending with added blessing. But it was in her home, amid many, prosy, housekeeping duties that one saw the sweetest, unselfish spirit. Ever ready to serve she went ahead in her
mother's home performing each duty with the utmost care and niceness with apparently no thought of self.

In January 1902 she reached India and at once began the study of the Marathi language for her work among the people of that tongue. She had not been in India long when her spiritual graces and literary abilities were discovered and she was asked to edit the India Alliance. Those who read her editorials during the years she served as editor got a glimpse into her heart life which was ever marked by a keen hunger to know God in all His love and fulness. Naturally of a very analytical mind her thoughts of God were not hap-hazard and cloudy but she was a close student of God's Word and she wanted ever to be ready to give a scriptural answer for the hope that was in her. She delighted in clear meditation upon some precious Scripture the Spirit might give her and many of us treasure her expressed thoughts. She was never satisfied with anything less than victory and she had learned much of victory through the cross. In writing of it she once said—"Do you remember how Christ said, ‘The Prince of this world cometh, and hath nothing in me?’ It was true of Christ, but of what other soul is it true until he has passed through Calvary? Satan finds much in us to claim as his own. Shall we let him retain his foothold? Shall we give him an inch of ground in the sanctuary of our hearts? Or shall we too through the eternal Spirit offer ourselves to God, so that all that belongs to Satan may perish on the cross he designs for our destruction, but which will prove indeed our triumph as it did for Jesus Christ!"

She laboured in three of the mission stations in the Marathi field, first in Jalgaon, where she did her share in preaching Christ among the people of that hard district. She next lived in Shegaon and those who lived with her can testify to her Christ-like, generous, helpful spirit. She had the grace of giving and was always planning how she could help some one. Her practical, common-sense, gentleness and deftness made her a splendid nurse and many an hour has she spent in the sick-room caring for fever-stricken missionaries.

Her last station among the Narathis was at Bhusawal where she spent a most happy season in supervising the school for native boys and girls in the native quarters of the town. She spoke in highest terms of dear Mr. and Mrs. Rogers and her companion Miss Rutherford and of her joy in the work there.

In was at this place, in the Church for English-speaking people, that she was married to Mr. Walter Turnbull December 25th, 1907. After a short honeymoon the happy
couple went to Dholka and only those who lived with them know how perfectly happy they were in the work among the boys and in their own little home. She was one with her husband in all his work and plans for the native boys and nothing gave her such joy as to see them prosper in things temporal and spiritual. She was much blessed in the revival that came to the mission two years ago, and one of her latest testimonies was that she saw God above all experiences and that life in Him was not something to be strained after, but a steady walk of faith feeding on the Word in quietness of heart.

Early last year it was decided that Mr. and Mrs. Turnbull should go home as both were much worn and Mr. Turnbull desired more study for his work. They sailed from Bombay in May, and after a trying trip reached the homeland in July. Early in the Fall they started housekeeping in Toronto where Mr. Turnbull was taking a course of study in McMaster University. She was a cheery, helpful, interested wife and made home wherever she went. The future looked most promising but the event which was to bring such joy took her life.

She was well and happy at supper time and at mid-night she was in heaven with her baby boy, who passed away with her. What can we say? Our hearts ache for we loved her, but we know what a glad entrance she must have had into her Heavenly home where she lived so much in thought the last month of her life. She was a loving daughter, a true friend, a generous, unselfish, practical missionary and a happy, devoted wife.

She was laid to rest with her baby boy in a beautiful place in Toronto; her husband and all her family and her many friends mourn for her and we feel that we truly “See through a glass darkly” and we long for the time when we shall see “Face to face.”

THE STORY OF THE BAMBOO
A PARABLE
BY B. E. NEWCOMBE

On the hill-sides in Kucheng District the most valuable trees are often marked with the owner’s name. A common way of conveying water from the mountain springs down to the villages is in channels made of lengths of bamboo fitted one to the other.

A beautiful tree stood among scores of others on a lovely hill-side, its stem dark and glossy, its beautiful feathery branches gently quivering in the evening breeze.

As we admired it we became conscious of a gentle rustling of the leaves, and a low murmur was distinctly heard: “You
think me beautiful, you admire my tall stem and graceful branches, but I have nothing to boast of. All I have I owe to the loving care of my Master. It was He Who planted me here in this very fruitful hill, where my roots, reaching down to and dwelling in hidden springs, and continually drinking of their life-giving water, receive nourishment, refreshment, beauty and strength for my whole being.

"Do you see those trees to one side, how miserable and parched they are? Their roots have not yet reached the living springs. Since I found the hidden waters I have lacked nothing.

"You observe those characters on my stem? Look closely—they are cut into my very being. The cutting process was painful—I wondered at the time why I had to suffer—but it was my Master's own Hand that used the knife, and when the work was finished, with a throb of unutterable joy I recognised it was His own Name He had cut on my stem. Then I knew beyond doubt that He loved and prized me, and wanted all the world to know I belonged to Him. I may well make it my boast that I have such a Master."

Even as the tree was telling us of its Master, we looked round, and lo! The Master Himself stood there. He was looking with love and longing on the tree, and in His Hand He held a sharp axe.

"I have need of thee," He said. "Art thou willing to give thyself to Me?"

"Master," replied the tree, "I am all Thine own—but what use can such as I be to Thee?"

"I need thee," said the Master, "to take My Living Water to some dry, parched places where there is none."

"But, Master, how can I do this? I can dwell in Thy Living Springs and imbibe their waters for my own nourishment. I can stretch up my arms to heaven, and drink in Thy refreshing showers, and grow strong and beautiful, and rejoice that strength and beauty alike are all from Thee, and proclaim to all what a good Master Thou art. But how can I give water to others? I but drink what suffices for my own food. What have I to give to others?"

The Master's voice grew wondrously tender as He answered. "I can use thee if thou art willing. I would fain cut thee down and lop off all thy branches, leaving thee naked and bare, then I would take thee right away from this thy happy home among the other trees, and carry thee out alone on the far hill-side where there will be none to whisper lovingly to thee—only grass and a tangled growth of
briers and weeds. Yes, and I would still use the painful knife, for all those barriers within thy heart should be cut away one by one, till there was a free passage for My Living Water through thee.

"Thou wilt die, thou sayest; "yes, My own tree, thou wilt die, but My Water of Life will flow freely and ceaselessly through thee. Thy beauty will be gone indeed. Henceforth, no one will look on thee and admire thy freshness and grace, but many, many will stoop and drink of the life-giving stream which will reach them freely through thee. They may give no thought to thee, it is true, but will they not bless thy Master Who has given them His Water through thee? Art thou willing for this, My tree?"

I held my breath to hear what the answer would be. "My Master, all I have and am is from Thee. If Thou indeed hast need of me, then I gladly and willingly give my life to Thee. If only through my dying Thou canst bring Thy Living Water to others, I consent to die. I am Thine own. Take and use me as thou wilt, my Master."

And the Master's Face grew still more tender, but He took the sharp axe and with repeated blows brought the beautiful tree to the ground. It rebelled not, but yielded to each stroke, saying softly, "My Master, as Thou wilt." And still the Master held the axe, and still He continued to strike till the stem was severed again, and the glory of the tree, its wondrous crown of feathery branches, was lost to it for ever.

Now indeed it was naked and bare—but the love-light in the Master's Face deepened as He took what remained of the tree on His shoulders, and, amid the sobbing of all its companions, bore it away, far over the mountains.

But the tree consented to all for the love of the Master, murmuring faintly, "My Master, where Thou wilt."

Arrived at a lonely and desolate place, the Master paused, and again His Hand took a cruel-looking weapon with sharp pointed blade, and this time thrust it right into the very heart of the tree—for He would make a channel for His Living Waters, and only through the broken heart of the tree could they flow unhindered to the thirsty land.

Yet the tree repined not, but still whispered with breaking heart, "My Master, Thy Will be done."

So the Master with the heart of Love and the Face of tenderest Pity dealt the painful blows, and spared not, and the keen-edged steel did its work unaltering, till every barrier had been cut away, and the heart of the tree lay open from end to end, and the Master's heart was satisfied.
Then again He raised it and gently bore it, wounded and suffering, to where, unnoticed till now, a Spring of Living Water, clear as crystal, was bubbling up. There He laid it down—one end just within the healing waters. And the stream of Life flowed in, right down the heart of the tree from end to end, along all the road made by the cruel wounds—a gentle current to go on flowing noiselessly, flowing in, flowing through, flowing out, ever flowing, never ceasing, and the Master smiled and was satisfied.

Again the Master went and sought for more trees. Some shrank back and feared the pain, but others gave themselves to Him with full consent, saying, "Our Master, we trust Thee. Do with us what Thou wilt." Then He brought them one by one by the same painful road and laid them down end to end; and, as each fresh tree was placed in position, the Living Stream poured in fresh and clear from the Fountain through its wounded heart, the line growing longer and longer, till at last it reached to the parched land, and weary men and women and little children who had long thirsted came and drank and hastened to carry the tidings to others: "The Living Water has come at last—the long, long famine is over; come and drink." And they came and drank and revived, and the Master saw, and His heart was gladdened.

Then the Master returned to His tree, and lovingly asked "My tree, dost thou now regret the loneliness and suffering? Was the price too dear—the price for giving the Living Water to the world?" And the tree replied, "My Master, no, a thousand, thousand times, no! Had I ten thousand lives, how willingly would I give them all to Thee for the bliss of knowing, as to-day I know, that I have helped to make Thee glad."—From "Daybreak."

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**FOUR BEHOLDS FOR 1910**

Behold:
My servants shall eat,

Behold:
My servants shall drink,

Behold:
My servants shall rejoice,

Behold:
My servants shall sing for joy of heart.

*Isa. lxv. 13, 14.*

_Taken from the Moravian Text Book._
CHRISTMAS AT KHAMGAON

CHRISTMAS with its attendant good cheer has made its sounds again, and as usual, we were made the recipients of many of its blessings.

Our experience this year was similar to that of last year, viz:—nothing in sight for Christmas preparations until the very last, but we “believed to see” and as is always the case, the Lord let us see what we had believed. How good He is!

The girls stayed out in the fields cutting grass till so late in December that there was little time to prepare a programme, so, feeling that it would be inconsistent to put a strain upon ourselves and the girls, we confined ourselves to what could be done easily, and it was surprising to see how pleasantly the evening passed. The chief features of the entertainment were the handkerchief drill by the little ones under Mrs. P. Eicher’s efficient supervision, and some exercises by the Kindergarten children.

Of course the crowning event of the evening was the unloading of the tree. The chapel was festooned and draped with tissue paper flowers and decorations made by our Kindergarten teacher (one of our own girls) and some others, and it was a work of art. A very few pennies had furnished all of the material, and clever heads and dexterous fingers had done the rest.

These clever little decorators are our own girls, educated in our own school, and we say with emphasis that it is worth while to labour and sacrifice to prepare them for lives of usefulness.

The Lord sent dear Mrs. Devore to us just in time to help us in some of the preparations, and as we all had a great desire to give dolls to the little tots, she and our missionary students, Misses Wyeth and Delaney, began the construction of some wonderful rag dolls.

Not many had been made when a mysterious box arrived “for the little girls of Khamgaon, from the little girls of Kaira.” We opened the box and what delight, dolls, real china dolls, all dressed, and enough to give each “little girl” in the school one! A set of covetous eyes were fixed on the tree when the distribution began, and many pairs of eager outstretched hands received these treasures as the names were called. Some of the older girls with disappointed looks said, “We like dollies, too.” They are exactly like girls at home.

The dear Kaira people also remembered us in a more substantial way by sharing with us the good gifts the Lord had been giving them, thereby lifting from us a heavy burden. When I told our matron, a dear saint of God, that Miss Wells had sent us quite a sum of money, she looked so happy and
said, "That is the way the early disciples did, isn't it, Auntie? They put all of their possessions together and shared all things in common."

Aside from the dolls, each girl received one simple, useful gift and some inexpensive native sweets, and all were happy and contented. The Christmas dinner was furnished by Mr. and Mrs. Carner. The dear missionaries at home know what it means to "make ends meet" when in charge of a large native community, and when on furlough are our best supporters. Every such gift seems sacred, as we can easily imagine the sacrifice behind every dollar sent by them to the field.

Another Christmas has come and gone, the bells have rung in the New Year, and we are facing the second year of work in Khamgaon orphanage. What a wonderful year it has been! So full of new experiences and trials and perplexities that we have been wholly thrown upon God, and many precious lessons we have learned while looking to Him to help us out of our difficulties. We have learned some things by mistakes, and trust we shall not have to go that way again.

We praise God for the quiet, obedient spirit that pervades the compound, so different from the reluctance of the girls at the beginning to be governed by missionaries as new as we were. There is also a spirit of seeking by some of the girls, and we know that God is working. We know that there has been a volume of prayer for us and the work and God has heard and answered.

"Praise for thine own right way, dear Lord,
We did not understand,
But as thy plans unfolded lie,
We see thy guiding hand."

**ITEMS.**

We are glad to announce that Mrs. Erickson is gaining and we hope that she may still be upheld in prayer.

Miss Rutherford is going on furlough to her home in Australia after her first term of service and her going has made some changes necessary. Mr. and Mrs. Hagberg have been transferred to Bhusawal, for the Marathi work. Mrs. Bannister still continues to look after the school and to do work among the women.

Mr. and Mrs. Moyser have been put in charge of the work at Amraoti, the capital of Berar, where our dear Brother Erickson laid down his life after more than a dozen years of devoted service. We feel that the importance of work in the
large centers cannot be over estimated. The work in the villages is easier but it can be done only during the touring season; the work in large towns can go on all the year and in these towns will be the strong churches of the future from which the leaders of the Church must come, and by which the aggressive work of evangelizing India must go forward.

At a meeting of the Committees of all the missions working in Guzarat on the 12th of January the arrangements for the first Gujarati Convention, to be held at Nariad, March 17-21, were pretty well completed. Two or three thousand people may attend, for there are ten thousand Gujarathi Christians within easy reach, and we hope all friends will pray not only for a large attendance but for the out-pouring of the Spirit upon all and that it may mark an era in the work in Guzarat.

The work on the new Rest Home at Lonavla is progressing well and we hope it will be ready to occupy by March 1.

Most of the missionaries who are free are out in the districts preaching Christ in the villages and towns which cannot well be reached from the stations; the four months of the cool season are the only time when most of the people hear the gospel and many of them hear it only once or twice. Pray that Satan may not have power to snatch away the seed sown.

The plan of a United Normal School for all the missions of Gujarat, for the training of really efficient women teachers for our mission schools, is under consideration, and special prayer is asked that God's will may be done.

Mr. Roger's younger daughter, Mary has entered the Art School in Bombay to complete her course in drawing. The elder daughter Dorothy, is expecting to enter the Normal School in connection with Woodstock College at Mussoorie about the end of March.

We are glad to hear that Miss Jessie Fraser returning from furlough and Misses Pritchard and Williams, new missionaries, were intending to sail from America in January and we hope to welcome them in February. It is late in the season but we are glad to have them come. It is better for all to come as early as October so as to make the most of the cool season for study and work.

The English services at Bhusawal have been rather poorly attended of late, and the question of closing them was raised, but the Executive Committee received three letters from some of the people urging us to continue them and pledging Rs. 75 per month toward the support of them. Messrs. Garrison and Cox will carry on the Sunday services and we wish for special prayer for a real revival there.
List of Alliance Missionaries.

BERAR

AKOLA
Mr. & Mrs. R.S.M. Stanley
Mr. & Mrs. O. Lapp
Miss A. H. Delaney

AMRAOTI
Mr. & Mrs. Wm. Moyser
Mrs. V. Erickson
Miss L. J. Holmes, Miss E. Case

BULDANA
Mr. & Mrs. O. Dinham

CHANDUR
Mr. & Mrs. W. Ramsey
Mrs. I. Moodie

DARYAPUR

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

MURTIZAPUR
Mrs. L. Cutler

SHEGAON
Miss M. Veach

KHANDESH

BHUSAWAL
Mr. J. P. Rogers
Mrs. F. M. Bannister
Mr. & Mrs. P. Hagberg

BODWAD (P. O. Nargao.)
Mr. & Mrs. C. Eicher
Mr. A. J. Garrison
Mr. H. H. Cox

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
Mr. & Mrs. H. V. Andrews

KAIRA
Miss E. Wells
Miss M. Woodworth
Miss Coxe
Miss Peter
Miss L. Gardner
Miss Mary Compton

MATAR (P. O. Kaira.)
Mr. & Mrs. L. F. Turnbull

MEHMADABAD
Mr. & Mrs. S. P. Hamilton

SABARMATI
Miss C. Hansen

SANAND

VIRAMGAM
Mr. & Mrs. A. Duckworth

BOMBAY

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

ON FURLOUGH:

Mr. & Mrs. W. Fletcher
Mr. & Mrs. E. R. Carner
Miss A. Little
Miss C. Rutherford

Miss E. Krater
Miss J. Fraser
Mr. L. J. Cutler
Miss H. O'Donnel

Miss H. C. Bushfield
Mr. W. M. Turnbull
Mr. & Mrs. McKee
Miss Z. McAuley

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