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"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 unsectarian and its special object is the evangelization of neglected fields: it seeks to unite Christians of all evangelical denominations in its work.

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

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

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

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

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

Donations for the general fund, or for special purposes, or for the personal use of any missionary can be sent to the Treasurer in New York, or to Rev. M. B. Fuller, Alliance Mission, Grant Road, P. O. Bombay, or direct to the person for whom it is intended, or to the Assistant Treasurer, Miss Ella Morris, Ahmedabad. Unless otherwise designated, donations will be put in the general fund.

Special day of prayer, last Friday of each month.

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, Khandesh.

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EDITORIAL NOTES

The question of creeds seems to be at the front and no one who has watched the course of events can question the importance of it. There has been on the one hand an outcry against creeds as if they were among the great evils and on the other side a strong defense of them as essential to the well being and indeed essential to the very existence of the Church as conceived by Christ Himself.

The Apostles' Creed, the Nicene Creed, the Westminster Confession, the longer and shorter Catechism, the thirty-nine articles, all these are the expressions of the things believed by various bodies of Christians and have had much to do in shaping the growth and development of the various branches of the Church. Of these only the Apostles' Creed and the Nicene Creed seem fitted to be creeds for the Church as a whole.

The very words "creed" and "doctrine" seem to stir up the antagonism of some people, and yet they are good words and we cannot well find better ones. Every teacher of religion ought to believe something with his whole mind and will and heart so that it shall shape his whole life and what he believes is his "creed." What he believes he ought to teach and what he teaches is his "doctrine."

There may be men without a creed but if so they are not fitted to be teachers. With others the cry is that every man must make his own creed, and must be bound by no other. But surely if Christ taught anything of importance, He must have made it clear enough so that, in the great outline at least, it will be understood alike by spiritual men of education who
sincerely desire to understand and obey Him. And if there is any important difference between a Christian and a non-Christian that difference grows out of the difference of the things believed and those differentiating things or truths form his creed.

A local Church to be Christian must be composed of people who believe this creed, and so a diocese or presbytery or conference is made up of such Churches, and the Church of Christ in all countries, the Church for which He prayed, is made up of all Churches whose individual members believe those truths which bind them together as Christians, and differentiate them from all non-Christians. These truths form the creed of the Church whether called by that name or not and whether formulated into a universally accepted statement of belief or not. Children and uneducated people may be sincere Christians without understanding all of these truths, but those who understand and reject them are not Christians.

The question therefore is, whether such statements of essential Christian truth should be formulated from time to time by the Church through wisely chosen representatives, or whether every individual Christian should be left to formulate his own.

We are not advocating the Apostles' Creed, which dates back to the eighth century or the Nicene Creed which dates back to the fourth century. If the twentieth century can produce something more clear and more scriptural by all means let us have the best and most clearly scriptural creed that can be produced.

We put no creed above the New Testament or even at all on an equality with it. But a simple creed or statement of essential Christian truth is very useful and helpful to all and would save people from being misled by false teaching.

It sounds well to say that the Bible is our only creed; and yet a large part of the work of preachers and commentators is to make plain the teaching of the Bible. Just as a grammar is a help in the study of a language so a truly scriptural creed, or statement of the great truths taught in the Bible, is a help to the study of it. A man might learn the principles of the English language without a grammar, but a grammar prepared by some...
one who has spent a lifetime on the study of the language is of great value to the ordinary student, and is absolutely necessary for his rapid progress.

Thousands of people have been converted by the simple reading of the Bible, and have grown to be spiritual Christians by the continued prayerful reading and study of it, and yet in all the Sunday Schools of the world the Bible is taught and explained to young and old, and all the Catechisms longer and shorter and the Westminster Confession, and the thirty-nine articles of the Church of England and all other Confessions, and books on Theology are expansions of Creeds.

Whether a Creed should be repeated every week in public worship is a matter upon which good people will differ, but children whose minds are filled with God's Word, the Lord's Prayer, and hundreds of well chosen verses, and who have been taught an outline of Christian truth in the form of a creed, and Catechism will be less liable to be led into error than those who have not been so taught. It is because this is believed to be true that all work for the young is carried on.

Christ prayed that His Church which is His body should be one; and if that prayer is to be answered it must be possible to have some basis of agreement, whether it is called a creed or a confession of faith or by whatever name called, which will unite all true Christians and differentiate them from Atheists, Hindus, Mohamedans, Unitarians and Jews and all other non-Christians. Such a statement of essential truths as would unite all Christians and differentiate them from all non-Christians the writer would call a creed, and if prepared by a hundred spiritual and learned men he would have more confidence in it than if prepared by one man even if that one were himself. And a hundred Churches united on such a creed would be less liable to be misled than a single local Church each of whose members had made a creed for himself. Christ's idea of the Church is not, as we understand it, made up of isolated individuals or local Churches, but it is a corporate whole, and we are members of His body but also members one of another, and it is faith in some unchanging truths which unites us to Him and to one another; in other words, faith in the creed of the Church of Christ.
All Christians cannot subscribe to the Westminster Confession or to the thirty-nine articles of the Church of England, for in these are things that differentiate Christians from one another but in the real Creed of the Church for which Christ prayed there is only what unites all Christians and differentiates them from all non-Christians.

There is such a creed, whether it has ever yet been written or not it exists, and perhaps it remains for the Church of the twentieth century to formulate it. As all bodies of Christians are drawing nearer together and are inclined to make much of essentials and to give freedom in non-essentials, we may pray that those truths, the belief of which unites them to Christ and to one another, may be so clearly recognized that they may become the acknowledged Creed of the universal Church.

That Creed may not be longer than the Apostles' Creed, but it will be living and lifegiving, as that has been to millions of Christians, and the repetition of it in public and private will be a safeguard against false teaching from the pulpit or the press.

The Eunuch's confession. "I believe that Jesus Christ is the Son of God" and Paul's word to the Phillipian jailor "Believe on the Lord Jesus Christ and thou shalt be saved and thy house," after all the instruction received by each of them may be found to contain, in their deeper implications all the truths of the Apostles' Creed, and as the Apostles' Creed is evidently based upon the oldest creed of the Church of Rome which dates 100-120 B.C. it seems clear that back almost to the time of the Apostles there were brief and comprehensive statements of the essential truths of Christianity. There was a living Creed, (whether written or not) such as we have spoken of which bound Christians together and differentiated them from all non-Christians before any of the gospels or epistles were written. If the truths contained in that Creed remain unchanged then that is still the creed of the Church and there would be no Church without it. The question is whether these truths are contained in the Apostles' Creed or any other creed known, and if not whether they could not be formulated to the edification of the whole church, and as a safeguard against false teaching.
Before this reaches our readers the editor with Mrs. Fuller
and Miss Fuller and little Frances will be on their way to the
home land on furlough, so the editor lays aside the work for
others to take up. Mr. Ramsey will edit the India Alliance
until the former editor, Mr. E. R. Carner, returns which we hope
will be soon.

The work of editing the India Alliance for the last fifteen
months has been a real pleasure, and the retiring editor asks the
continued prayer of the readers for those who take up the work.

RECENT DEVELOPMENTS IN INDIA

BY KAKAJI

Among the most rapid developments in Western India
during the last five years, Anarchism and Higher Criticism
easily take the lead. On the surface it will not appear that
they have anything of importance in common. Neither is it
likely that the teachers and leaders of the two schools, them-
selves, see any connection between them. The Higher Critics
are unsparing in their ministry of reproof to the Anarchists
for abusing the liberties enjoyed under a liberal earthly power,—
and we must give them credit for being sincere; which is by
no means a small credit to any school. Judging from a moral
standpoint then, there is certainly a wide gulf between them;
and it would be natural to suppose that their source of incen-
tive and their aim differ as widely. But those who still
believe that the Bible is the product of the Holy Spirit, have
only to bring the two schools into the search light of that holy
book to enable them to discern their true source of incentive,
relation and aim.

Between His resurrection and ascension Jesus declared,
that all power was given unto Him in heaven and in earth.
And it is not surprising that a declaration of such magnitude,
by man, should provoke enmity and opposition. And if Jesus
was only man, that declaration was certainly the most blas-
phemous utterance ever made.

Three years and a half before Jesus made that declaration,
He was offered all power in earth, on condition, only, that
He would recognize the donor's supreme power, and fall down
and worship him. At that time Jesus did not dispute Satan's
power, nor his authority to grant power to others. Three
times, as recorded in the gospel of John, Jesus calls him "the prince of this world." And following up the subject a little further, we notice (in Revelation xiii), that when Satan finds one that accepts his offer, he really has the power to bestow. But Jesus was not the one to accept that offer; He wanted His authority to rest on surer foundations.

In the intervening three and half years, however, transactions had taken place by which Jesus had been exalted to this supreme authority in heaven and in earth, not by Satan, nor indeed with his consent, but by Him who said: "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shall bruise his heel."

It is the contest of this supreme authority in heaven and in earth, (which has gone on through the ages,) that we are witnessing to-day, and some able students of prophecy believe that the final crisis in this contest is drawing near. The two schools mentioned, though by no means the only agencies employed in the contest, at least, seem the most prominent at the present time. While Anarchism aims at the overthrow of all earthly rule, or established power,—"and the powers that be are ordained of God,"—Higher Criticism aims at the very dethronement of Him "whose right it is"—to rule. (Ezekiel xxi. 25-27).

If now we will take the pains to ascertain what this right of Jesus is based upon, it will help us perhaps to understand some of the tactics employed in the contest. I quote two passages in full: "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians ii. 8-11). "And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world (age), but also in that which is to come." (Ephesians i. 19-21).

By these, and many other passages on the subject, it will be seen that the exaltation of Jesus to supreme authority in heaven and in earth, is based upon His death on the cross, and His resurrection from the dead. And further on in Revelation, where we find Him enthroned in the midst of the four and twenty
elderers, the four living creatures, and an innumerable heavenly
host, He is represented as the "Lamb that was slain." "The
first and the last, which was dead and is alive."

Is it to be wondered at then, that His adversary should
seek to discredit those crowning works in the plan of redemp-
tion, and in the founding of a universal kingdom of everlasting
righteousness? And is it conceivable that men should seek to
discredit the works of Jesus, and to dethrone Him, unless
they get their incentive from the adversary?

We have no need of questioning either the learning and
ability, nor the motives and sincerity of these teachers. Paul
says of himself: "I am verily a man that am a Jew, born
at Tarsus, a city in Cilicia, yet brought up in this city at the
feet of Gamaliel, and taught according to the perfect manner
of the law of the fathers, and was zealous toward God." (Acts
xxii. 3). "I verily thought with myself, that I ought to do
many things contrary to the name of Jesus of Nazareth." (Acts
xxvi. 9).

"But I obtained mercy because I did it ignorantly in un-
belief." (Timothy i. 13). In these passages we have a sort of
an inventory of Paul's old self, in which we can trace the whole
trouble to one item—unbelief. He was not an ignorant man
in the sense that Peter and John were ignorant, through lack of
education. He was a learned man, and a man of zeal and
ability, and he was not zealous for policy sake, but through his
religious convictions. He thought he was serving God by being
contrary to Jesus.

But he was wrong. He did it ignorantly, not through lack
of learning, but through lack of faith. This is the kind of
soil the enemy of Jesus likes to operate in, and the better
the men the better he likes it. He has need of good men,
and men of ability for the great cotest, and if prophecies
mean anything at all, he will have them. Jesus said: "He
that is not with me is against me." When Paul was
contrary to Jesus, he was for—that is, useful to—the enemy of
Jesus. Paul gives as an excuse for his contrariness, "ignorance
in unbelief." In an ordinary sense that excuse might be allow-
able to Paul. He had not yet confessed the Christian faith.
He was a Jew. But can such an excuse be allowable to a
teacher of the Christian religion? Is it sufficient for a Christian
preacher or teacher to be a good moral man, with a motive to
serve God and man in sincerity, regardless of knowledge or
belief in the fundamental doctrines of the Christian faith?
Yes, they say, we care nothing for creeds or dogmas, we only lay
stress on love and service. But don't they know that the
Christian faith is resting on dogmas?
"Thou art the Christ, the Son of the living God" is the very rock dogma on which the Church is founded; on which dogma had it not been founded, the gates of hell had swallowed it up long ago. And is this a dogma of man, that we should not believe it?

Jesus Himself declared that flesh and blood had not revealed this truth to Peter, that it had been revealed to him by His Father in heaven. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." (John v. 7).

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son." (1 John v. 10). We are under no obligations whatever to accept the creeds, or dogmas of men, until we have satisfied ourselves that they conform with the creeds of God. But, is it not a fearful thing to disregard the creeds of the living God?

Love and service: these are indeed essentials to the Christian teacher, but these are not separate from faith; they are the fruits of faith. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—Thou shalt love thy neighbour as thyself." These, as the Lord said, when He interpreted them in the light of the law, are indeed the greatest of all commandments. But let me ask, do they require any new interpretation in the light of the gospel? If not, why did not the law save? When Moses first received those commandments the people said: "All the words which the Lord hath said will we do." But hardly had Moses turned his back when the people fell into sin and disobedience. Why was it? Were they not sincere when they promised to obey? I think they were. But they did not know that the most those great and holy commandments can do for a people whose "natural mind is enmity against God,—not subject to the law of God, neither indeed can be," is to bring them to Christ to be saved. And, if the term might be used, to supernaturaliz-
ed. It is natural for man to love the world, even to the extent of making it good. It is supernatural to love God. Even infidels will put forth herculean efforts to improve the world, but God does not want an improved world, He wants a redeemed world. And if we are to serve God at all, it is necessary to fall in with His plan. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

In every circle to-day, social and religious, in every shade of religion, there is not a subject that is being emphasized as much as love. And as love is the greatest of all subjects this
is as it should be. But are we to take it for granted that this enthusiasm about love, is the fulfillment of the two great commandments? The writer would like to think so, but his honest convictions are, that by far the greater part is only a form of love of the world; which excludes the love of the Father.

Where then are we to look for the fulfillment of those great commandments? "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." We are all breakers of those holy commandments. He alone is the fulfills them. When Jesus gave Himself a ransom to God for the world, they were fulfilled. When we judge ourselves sinners, and by faith accept this great ransom, we are made partakers, in some mysterious way, of the divine nature. Then we are told to add to our faith—"love."

But for an illustration, in the concrete, on this great subject, let us go back to Paul, in his contrary state, and learn if we can, what made a loyal subject and soldier of the former rebel. Did he have to go back and study the law more perfectly? Or did he have to study the life of Jesus, and imitate Him as well as he could? No, all that Paul needed to change him, was a vision of the crucified, risen and glorified Jesus of Nazareth, whom he had persecuted, which is still the remedy to-day, and when we once get that vision, we will not complain that the religion of Jesus is too narrow for us. Paul was a man of letters, but he failed of words to define the horizons of his own experience, yet he did not claim to have touched a single boundary, either in the wisdom or knowledge of God, as revealed to us in the Holy Scripture. It is only when we seek to retain fraternity with the world, that the religion of Jesus becomes too narrow for us. He does make a difference between His own, and those who belong to the world. We have to part fellowship with the world, to join fellowship with Jesus.

Again, as to their existence in Western India, there are, aside from a Biblical point of view, some other points of similarity between the two schools in question, of which might be mentioned, first, the simultaneousness of their manifestation. Ten years ago I suppose very few persons suspected that such schools really existed in India; and if they did exist they kept well under cover. Since five years they have uncovered, and that with a boldness that has astonished many.

But there is another, even more striking point of similarity between them, namely, the unexpected quarters from which they
sprang into open existence. Who would have prophecied ten years ago, that the, ordinarily, meek and inoffensive Hindu, was soon to appear on the stage, with bomb and revolver, singling out his victims, with a deliberateness and a coolness that beggars its equals through the annals of Anarchism? But what about the other school? Can anyone, familiar with "Sacred Songs" in Marathi, contemplate the spirit of loyal devotion those hymns breathe to Jesus, to His humanity, to His divinity, to His works of redemption, and to His crowned majesty, without comparing them with the sentiments of the Higher Critics on those subjects, and exclaim: what has been wrought here! Who has wrought it? Surely, the enemy has wrought this.

Dear Higher Critics! Why do you seek to rob and dethrone the Christ you preach and hold up as a moral example for comparison among founders of other religions? After being robbed of about all that He has claimed for Himself, and what God the Father has ascribed to Him, will He make a good comparison?

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THE GUJARAT CONVENTION

BY M. B. FULLER

We are sure that all who prayed for the Convention which was held at Nadiad, Gujarat, March 17-21 will want to hear how God answered prayer, for He did answer and that abundantly. The Khassia Hills Convention at Shillong in Assam was held at the same time and 7,000 cards had been sent out asking for prayer for these two great Conventions and telegrams of loving sympathy and cheer were exchanged. Space forbids a full account of both of these, but we would say in a few words that the Khassia Hills Convention which has been held each year for four or five years was a wonderful meeting and the revival spirit has not died out. There were fewer outward demonstrations such as characterized the first and second Convention but the work has grown deeper and the transformed lives of hundreds, even thousands, testify to the genuineness of the work. One who was present says, "a new book of Acts could be written by anyone who had the time and heart to collect the hundreds of stories showing the power of the Holy Spirit when He becomes the Worker and Sanctifier." And again "The best account is poor compared with what one has seen."
So also we may say of the Gujarat Convention. There are working in Gujarat the Irish Presbyterian, the C.M.S., the Methodist Episcopai, the C. & M. Alliance, the Salvation Army, the Brethren (Dunkers) and the Vanguard Missions. And it was indeed a delight to see two thousand Christians from all these missions and seventy or eighty missionaries gathered together in worship and prayer and listening to messages from God's Word day after day.

It would be impossible to estimate the results of such a Convention both in the spiritual blessings to the Christians, and the fresh and deeper realization of their oneness in Christ Jesus, the breaking down of all denominational feelings, and also the impression made upon the non-Christians when they realized that all Christians connected with missions which have come from various countries and have various denominational names, are yet one in Christ and love one another and worship together.

The Convention was too large to be accommodated in any building and so the morning meetings at 7.15 and the afternoon meetings at 5.30, which were the general meetings for all, were held in the shade of the Church, on the west side in the mornings and on the east side in the evenings, and as the moon was coming on toward full the evening meetings could go on for prayer as late as any wished to pray. At each of these general meetings there were usually two messages, one given in English or Hindustani and translated, and another given in the Gujarati.

These were all solemn and impressive services and there was a deep spirit of conviction and desire for the highest things that God can do in the hearts of His children. Jesus was held up and He drew hearts, as He only can do, to Himself and made them hungry to know Him. The Spirit worked for the most part quietly but deeply. There was at times very intense feeling which would easily have broken out into a real tumult of prayer such as some had never witnessed, and perhaps God restrained lest some should be stumbled by what would have seemed to them confusion.

Besides these general meetings there were five sectional meetings held at mid-day, one for the male mission agents one for other men, one for female workers, one for other women and one for children. These were most helpful and there were deep searchings of hearts and true humiliation before God. It would be impossible to name all those whom God used to convey His messages and to translate those that were given in English. There was a blessed spirit of harmony and nothing occurred to mar the meetings, and the general feeling, which was expressed
by many in the Monday morning closing meeting for praise and testimony, was, that the Convention had been not only a success but such success that we must have such Conventions frequently, and it was decided to have another next year at the same place.

The village Christians did not become aroused to the opportunity and only a few of them were present, but they have already heard from those who were there and blessing and revival have spread among them and there may be five thousand present next year. There is hope that such Conventions may multiply until in all the various language areas of India, all the Indian Christians shall be within reach of one of them and that these will prove a powerful factor in uniting the whole Church of Christ in India.

The spirit of prayer was present and the prayer room was much used of God, and meetings for prayer went on till midnight and after. This ministry is recognized as essential and for rich fruit from such gatherings God’s children must give themselves “to prayer and to the ministry of the Word.”

Let all who prayed for these two Conventions held simultaneously two thousand miles apart, praise God for the answer to prayer, and continue steadfast in prayer that the work began or deepened in the Conventions may spread on every side, and that the Conventions next year may see the still greater things which the risen and victorious Christ is able to do.

“GOD IS UNTO US A GOD OF DELIVERANCES”

BY LAURA GARDNER

We sometimes receive letters from the Homeland containing such questions as these, “How do you spend your time?” and, “Do you ever have to face real dangers?”

In reply to these and similar questions I felt it might interest some to know how we recently spent two days of the present touring season.

Miss Woodworth and I are spending the few months of the cold season going among the village people telling the glad tidings of salvation and a returning Lord to those who have never heard. At present we are tenting near a village about nine miles from Kaira, our station. The people in this village
very readily receive us and listen many times with hungry hearts, but the dreadful caste system of this land keeps even those who believe in their hearts from accepting the Saviour publicly.

The Muki or Mayor of the village is interested in the Christian religion and has showed us every courtesy in his power.

Miss Woodworth had been obliged to go in to the bungalow for a few days and I was left alone with our native people, seven or eight miles from the nearest white face. This might seem hard to those who do not know the sympathy and fellowship of these dear people.

On the first of these two days we had been to a village about 2½ miles from our camp, starting in the morning when it was cold enough to require heavy wraps for comfort, and returning about 10 o'clock when the thinnest of summer clothing would have been the most comfortable had we been wearing such, for the mercury rises as much as 30° or 40° in a few hours in this land of sudden changes. Our road was a sandy stretch with sand from four to six inches deep in places, followed by other stretches over dry rice fields, so rough that it was most uncomfortable to sit in our gardis, but the pleasure of giving out the gospel more than overbalanced the discomforts of the journey in a slow moving bullock-gardi over rough roads.

Arriving at our camp hot and tired and hungry we ate a late breakfast and thought to settle ourselves for a half-hour's rest, but as we were nicely settled there came a call and we arose to meet the need, and from that time until our six o'clock dinner there was only a few minutes between calls, and we were too tired to enjoy our lonely meal.

Soon after dinner I called my two Bible-women saying we would take a little walk in the fields surrounding our camping ground. It was near evening and our short eastern twilight was fast fading when we turned our steps tentward. Before going many yards we suddenly saw near us, with hood raised ready to strike, a deadly cobra. Instantly jumping to one side we escaped his stroke and saw him go away into a nearby clump of shrubs. Praising God for deliverance we continued on our way. About a half-hour later when passing our cross-legged camping table upon which was a lighted lamp we accidentally struck one of its "cross" legs and the lamp was suddenly overturned, but we managed to catch it just in time to save a conflagration, as already the oil was beginning to pour out and the blaze to increase. All this occupied only an instant, but was our second deliverance for that day. Late in the evening we retired feeling completely worn out and anticipating a night of rest, but anticipations are often in vain, and so we proved this time, for our
two night-watchmen sent to us each night by the Muki decided to spend the hours of the night in pleasant (to them) conversation concerning a recent theft in a nearby village and the probabilities of the thieves making us a visit before morning. This subject exhausted, along in the small hours of the morning they decided to go to sleep, and we had the opportunity of proving that, "He giveth His beloved sleep."

Another cold morning and we were on our way to a distant village, the road to which was a repetition of the one of the day before only even worse and obstructed by trees and hedges so near the road as to make it nearly impassable for a good part of the way. Let me say here that these country roads are so narrow that in meeting a single footman, he, at times, has to turn and retrace his steps for some distance in order to find a place to stand by the roadside while the gardi passes. In one of these narrow places our gardi top struck a tree.

An attempt was made to stop the bullocks but the crackling frightened them and they quickened their pace, and our top was torn completely off from the gardi. One of the broken braces struck my head and had it not been for my pith topee that received the force of the blow I might have received serious injury. Knocking my topee off it struck the catechist sitting behind me and he barely escaped injury, but we praised God that "He is a God of deliverances."

We were obliged to return home, forfeiting the object of our trip, but we "rejoiced in tribulation" because no one had been injured. This tree had been the cause of other accidents before this, but the owner of the field refused to cut it down because he said the goddess Matha inhabited it. They deem it less sin to have men injured, bullocks killed, and gardi-tops torn off by the tree (as had happened) than to cut the branches that overhang the roadway.

During the afternoon as I was meditating on the deliverances of the past twenty-four hours, and feeling sorry for not being able to visit the village as we intended, we were called out to meet a band of thirty-two men and women who had come from a distant village and wanted us to "read from the Great Book to them." Thus God brought hungry hearts to our door and overbalanced the seeming failure of the day by the joy of knowing that hearts were really hungry for Him. After about two hours they started to return to their village talking together of the great Salvation of which they had heard and of the return of the Great King.

We praise God for "being counted worthy" to be in this land for His work, and we praise Him that "He is unto us a God of deliverances."
TOURING INCIDENTS FROM PACHORA

BY A. JOHNSON

SINCE at least three-fourths of India's population, or roughly estimated, two hundred millions, live in villages, the importance of village work in our missions can scarcely be over estimated.

The Pachora district has a population of 125,000, divided among 200 villages, averaging 625 to a village. Only about fifty of these can be visited conveniently from Pachora. And these we visit as often as we can during the hot and rainy seasons, when we cannot live in tents. Among the distant villages we have six centers selected, where we camp from fifteen to twenty-five days in each. From these camping places we visit, usually, one or two, but occasionally, to save doubling the roads, as many as four or five villages in a day.

Our touring party this year consisted of Bhau the preacher, Tukaram the cook and round hand, and Nathu the Muselman with his cart and ponies to take us over the roads from village to village.

After a break of three weeks, at the very beginning of the tour, through a severe accident to my back, we start out the second time, on the 9th of December. Our first camp is Lasura, a small village, but only a mile from one of the best weekly bazars in the whole of Khandesh. We arrive at this place the day before the bazar. We pitch our camp under an old banian tree, on the high bank of a flowing stream, with just room for a cart road between our tents and the stream. Our tents pitched, a light refreshment and prayer, we are off to sleep, to the soothing music of a four foot fall in the stream, only about a stone throw above us. About midnight we are awakened with: “pat pat pat, tinki tinki tink,” in the road below us, and then an occasional low gutteral sound from a drover, which only the poor heavily burdened beasts can understand. These are drovers from the Deccan highlands in the Nizam's dominion, bringing produce for the bazar. We simply turn round on our cot for a second sleep, knowing that drove after drove of heavily laden bullocks, ponies and donkeys will continue till morning. Next day we preach in the bazar, get a week’s supply of necessaries, and then we are ready for the villages.

There is probably no place in the world more convenient for preaching the gospel than the old fashioned Indian village. Here you don't have to waste your time in assembling the
people; they are already assembled. Often a village of five hundred people does not cover more than an acre, with a common court for the caste people, and perhaps a well in the center; no exit except by way of this court. In a place like this you can almost force your message upon the people, but you cannot force their attention; there must be something in your message to appeal to them for attention.

But this is harvest time, and it is not always easy to hold their undisturbed attention.

A Sample.

Early one morning we went into the village close to our camp. We found ten or a dozen men, and three or four boys sitting round a fire in the street, smoking their pipes and discussing the problems of getting their crops into the threshing floors with the amount of help at hand. As we draw near and "salam" them they stop their discussion, and we begin the service. A hymn sung, I begin the address, to which they give respectful attention until two hired men came along on a bullock cart, requiring orders from their master, who is one of our audience. Only a minute or so is required for the orders, and I proceed again with the address. Again two more of the audience are called away on important business, and before I am half through with the address, all but three small boys and an old man had left. Just then Tataram Patil came along, and I complained to him about his people being so restless; that we had started with an audience of twelve, and only three little boys and an old man remain to listen. "Saheb," said one of the boys, "the old man can't hear." "Ah!" I said, "that accounts for him sitting so still." The Patil smiled good naturedly, and I tried to do the same, but was conscious of a peculiar sinking feeling inside. A little introspective investigation soon showed me that certain natural virtues, such as self-importance, self-sufficiency, good reports and kindred pets had taken a sudden tumble. On a little sober reflection I said, thank the Lord! The Holy Spirit will have a chance now. The initiated need not be told of the importance of such little experiences.

In another village we had a large crowd, about fifty men, who gave undisturbed attention to the messages. We had, what I like to call, Holy Ghost liberty, both to speak and to listen. At the close we sold some gospels and came away. Presently a man hailed us in the road, and coming up to us, held out a quarter of an anna. I thought he wanted to buy a gospel with it, and offered him one. "No," he said, "I got the gospel from you already, I come to pay you for it." But what made you come so far for a trifle like that, I said, "Oh," he said, "your preaching makes us afraid of sin."
In another village we found an unusually large crowd of women gathered on a veranda, seemingly in a reflective mood. My first impulse was to stop and address them, but feeling a little timid, I asked them where the men were. They said, up the street. We went, and found a large crowd of them assembled, but, every one of them, helplessly drunk. We saw it was useless to try to speak to them, so we went back to the women and complained of the condition of the men; saying, shall we leave, or may we stop and speak to you? They said, speak to us. They gave splendid attention, and some of the soberest men came to see what was going on, but felt ashamed to come near, so they remained at a distance. Had we not been so well acquainted in the village, it is likely they might have given us some trouble.

Our last camp is a big town where they have both English and vernacular schools, and we had deputations of students at our camp every day. They would come as full of mischief as those other men were full of intoxicants, but a little sober and civil treatment had such effect on them, that they would sit and listen to the gospel as long as I was able to talk to them, and then join in singing hymns.

The greatest encouragement on the tour, was God's own manifest presence and help, when human strength seemed quite at an end.

We visited, in all, 107 villages, and held 195 services on the street, besides talks at the tent and other places. If there was anything accomplished on the tour, the credit belongs to Him who gave us the strength to plod on from day to day.

DAVID

BY O. LAPP

We inclose a picture of Budhere later named David by Mr. and Mrs. Aurenheimer who sent him to the Orphanage about eight months ago. The little he has to say for himself is as follows:

“After my mother died, my sister turned me out, and I had no place to stay. Then one day a man told me of a Sahib who lived in Chalisgaon who would take me in if I asked him. So I walked twenty-eight miles to find the Sahib, (Mr. Aurenheimer) and he, after keeping me for three months sent me here.”

(Akola).

David is about fourteen years of age, of the Marwari caste, i.e., the grain merchants. The Marwaries are noted for their
shrewdness in business dealings, and the more we become acquainted with our little David the more we see that his caste "betrayeth him."

When he first came to us being unused to the regular work of the garden and farm, we sent him to graze the bullocks, and were delighted at the way the cattle thrived under his care until one day an angry farmer came with the complaint that David had been taking the bullocks every day in his grain field where the grain was just coming in the stalk. Of course we explained to the lad that Christians did not do things of that kind, and he must never take the cattle on another man's field again. This he obeyed to the letter, but soon we heard from the farmer again that while David was not taking the bullocks on the field he himself was stealing from the field and giving them to eat. So we had to take this work from him.

This is only one of the little things in which we have had to teach him that we are not to "do others," but "do unto others as we would be done by." Over and over again must the lesson be taught. Line upon line, precept upon precept, here a little, and there a little, for the habit of centuries is not changed in a day. We love David and as we hear him joining in the daily Bible reading, singing and prayer with the boys our hearts go out in unutterable longing and prayer that he may become as the David of old. "A man after God's own heart."

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SPECIAL MEETINGS AT BHUSAWAL

BY A. I. GARRISON

"For it is God who worketh in you both to will and to do of His good pleasure." Phil. ii : 13.

A SPLENDID little stone chapel was built years ago in Bhusawal to meet the spiritual needs of the many European families who live in this large railway center. A few years after the chapel was built it came into the hands of the Alliance. Since then its pulpit has been filled by such men of God as the Reverends M. I Garrison, C. Lenth, R. D. Bannister, J. P. Rodgers, most of whom have passed over to the other side to await their rewards.

Upon taking charge of this work we found a great need for a revival, and have earnestly united our prayers with those which have gone up before, that God might come down in such power upon those who profess to be His followers that they should be stirred to follow Him wholeheartedly, and that many should be saved.
When we heard therefore that Mr. W. Stanes, the children's Sunday School missioner, would be able to come to Bhusawal for a series of meetings, we gladly wrote him to come. He arrived on the night of February the twenty-second with his interesting paraphernalia.

Mr. Stanes was born in India but received his education in England, after which he returned to India to make his fortune in tea growing. After some years, while on a trip to England, he was converted at a Salvation Army meeting. A little later he went to the United States, visited Northfield, met Mr. D. L. Moody, and received great blessing there which caused him to yield himself fully to God for His service. Realizing the importance of work among children he decided to give his life to the ministry of their needs. Since that time he has visited almost every nation, holding meetings for the children.

The special services had been well advertised, and the very first night there was a large attendance, which increased throughout the six evenings Mr. Stanes lectured. The drawing feature of these services was the nightly stereoptican exhibition. Mr. Stane's custom is to lecture for a short time each evening on some place of interest which he has personally visited. He closes the service with Bible pictures, texts and hymns appropriate for the gospel message.

The strange scenes and graphic descriptions of the wonders of New Zealand, the splendours of the Yellowstone Park, and the grandure of the Niagara Falls, served to magnify the Creator, and provided many, practical, spiritual lessons. The slides on the great buildings and points of interest in London and New York were instructive. A series of views of the life and conduct of the prodigal son, and the scenes of Gethsemane and Calvary moved us to tears.

The meetings were all good, but Sunday evening was the crowning service. The Church was crowded, many had to stand, and still others could not get inside. Mr. Stanes gave a stereoptican lecture on the Holy Land. Beginning with Bethlehem many locations were pointed out as the exact spots where Jesus walked and talked while upon earth. The closing scenes of His ministry and the place where His blood was shed brought a hush over the audience. We felt God's presence in our midst. At the close of this impressive service many stood saying that they wanted to accept Jesus as Saviour and Lord. Most of them were children, but a few were of maturer years. We feel that definite work was wrought for eternity that night.

Each evening before the stereoptican lecture, Mr. Stanes conducted a service for the children. He interested them intensely.
with the variety of curious objects he drew from his "little black bag." The lessons would have profited the older people. We believe that a lasting impression for good has been made upon a number of these young lives.

Mr. Stanes then spent several evenings with his lantern among the native Christians. In the meantime we felt that the meetings should be carried on a little longer with the object of dealing with the people personally about their souls. Accordingly after Mr. Stanes left, the services were conducted for nearly two weeks with great blessing to our own hearts.

Although we are not able to report a large number converted, nor great visible results, we are conscious that God answered prayer, and that the plain preaching of His Word will not return unto Him void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereunto He sent it.

Conviction comes before conversion; and it is in this matter that we felt God's power most strongly. The spirit of conviction was very marked in some of the services. A number confessed to us personally that they were not satisfied with their lives.

In closing we desire to lay two matters upon our readers' hearts. First, please continue with us in prayer that God may increase the spirit of conviction upon the people of Bhusawal, and that He will send a mighty revival to this place. The other need is that of a man specially called to this English work. Those of us who are supplying the Church at present, feel that our call is to the native work, and that our ministrations to the English people are but temporary. The Lord surely has someone for this place. Pray with us that such a man may be called to this pastorate. "Fear not; only believe."

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NOTES FROM KAIRA

BY SARA COXE

AFTER the revival and great blessing which God poured out upon Kaira and its workers about two years ago, we felt that if God had really met us and had given us new power, that He wanted us to be able to touch Him for every need of the life and work. At that time there was great financial need in the Orphanage. So we began to plead with God that He would cover every need and fill every bin and storeroom.

We waited on Him for months, during which time there seemed to be no answer. As the trial of our faith increased, we
prayed more and more unitedly every day, believing God. He did hear and answer, doing “the exceeding abundantly.”

The old year has closed and the new one come and with it constant blessing and help from the hand of our Father. Never before in the history of the Orphanage has there been such financial blessing. God has literally made this promise real to us, “so shall thy barns be filled with plenty.” Every bin and storeroom is filled with provisions. Our Father first sent us money enough to lay in a large supply of grain, then rice and vegetables and finally even the wood houses were stocked with enough wood to last a year.

Our hearts are full of praise to God for all He has done. The months spent in prayer have drawn us nearer to Him. We feel as never before that He is the great supplier of all our need.

We had also prayed for new blessing on the hospital work. Many people have come, in this new year. There has been spiritual as well as physical help for all. There was one heathen woman from a nearby village, who came with a very sore leg. There was no light in that face and many times we noted the dull look of intense darkness. Her leg was so sore that she could not use it at all. As Miss Peter treated it daily, she also gave the poor soul the gospel. The woman is anxious to learn about Jesus, and as the light breaks we pray that this may be one precious soul for the Master’s kingdom. A man comes daily to have a very sore leg treated. He, too, is anxious to hear more about Jesus. The new light in his face shows that the gospel light is breaking in his life. We might give many instances of this kind, for there is constant blessing being poured out to the poor village people who come day by day.

There is a caste man from a nearby village who has, we believe, a new heart. He comes very often to talk about the Saviour and to sing and pray with us. He is as simple as a child in his faith. He prays about the little things concerning his life and work. When he has done wrong the Spirit tells him about it. As he plows his fields he carries a hymn book and sings praises to God instead of the old heathen songs. A short time ago this man was unsaved. Pray for him, that God will keep him true.

The Spirit of God is deepening our own lives and those of the girls on our compound. We are looking to Him for great blessing and preparation for His work in these last days. We believe God is going to call out many of our girls as real workers for India. This is our daily prayer.

“Bless the Lord, Oh my soul, and all that is within me bless His holy name. Bless the Lord, Oh my soul, and forget not all His benefits.”
TOURING NOTES
BY MARTHA WOODWORTH

It is near the close of the touring season, and we are thinking of taking down our tents and returning to our station. One of our last visits has been to a far away village to meet the little group of Native Christians living there. We had promised the worker in charge of the little flock that we would come and visit them before the touring ended, and so one morning early I and two Bible-women started out. It happened that our bullock driver was away and the one acting in his place did not understand his work very well, so we were expecting a rather tedious journey, which expectation was fully realized. After travelling slowly for five miles we came to a town and stopped to inquire the way. As often happens in India, we were directed to the wrong road, which led through rice fields. The rice had been gathered, but the rough places caused by the abundance of water necessary to raise rice remained, and after shaking around in the bullock cart for three miles more I felt quite ill and began to consider making a retreat, but after prayer by the side of the road we decided to go on.

At last we reached the village and inquired our way to the worker's house, where we received a warm welcome. He and his wife had just come in from a distant village, walking all the way and carrying a heavy baby, so must have been very tired, but we were not allowed to see that, and the best the house afforded was speedily put at our disposal. It was only a mud house with two rooms which were so filled up with various things that one found it difficult to step around, but the loving welcome and the grateful shade after the tiresome journey made it seem like a haven of rest. In this quarter of the village eighteen Christians are living whom our brother seems to shepherd like a true pastor. It was not long before he brought in an afflicted member of the flock for me to see—a poor young man suffering with his eyes and for whom there was no help in the natural from blindness. He did not seem to have much spiritual life, but there was a little faith in God and he wanted me to pray that he should not become blind. I did so, and am continuing in prayer for him—soul and body—and would be glad to have my readers join me. His case is especially sad, for he is the only support of his widowed mother who is also nearly blind, and our Lord is the same as the day He had compassion on the widow of Nain and restored to her her son from the dead. Oh, for more faith to
believe Him and prove that “He that believeth on Me, the works that I do shall he do also.” In the evening a meeting was held in front of the worker’s house where about thirty people—Christians and heathen—were gathered, and I believe hearts were blessed and strengthened to meet the daily battles of life. Getting settled for the night required a little thought, but was arranged by the worker, wife and baby going off to some neighbour’s to sleep, while their house was given up to myself and Bible-women.

A wedding was in progress among the heathen population of the quarter and until past midnight the air was filled with the beating of drums and loud singing, which was not at all conducive to sleep, but I was so tired that I fell to sleep in spite of it, only to be awakened by a large rat getting on my head.

I did not rest so well after this but as I lay awake in the small room looking up towards its smokey rafters some way the presence of Jesus suddenly seemed very near and real to me, and it has since come as a joy to me that in the midst of the uncongenial surroundings in which our village Christians live He can in the same way make Himself real to them and say to them, as He did to me that night, “I have overcome for thee.”

Let us hold them up in more prayer that “where sin abounds” (and it does in such places) “grace may much more abound.” Many of them cannot read, and so do not have the comfort of the promises in every time of need as we do, but God can give them more of His Spirit, and keep in their minds what they hear of His Word, and fulfil to them the promise that “He which hath begun a good work in you will perform it unto the day of Jesus Christ.”

Waswa, Gujerat,
March 8, 1910.

**ENCOURAGEMENTS**

I will only lengthen this story to tell of one other interesting convert. Tirka Ram, of the Banya caste about seven years ago had his faith shaken in the doctrine of transmigration, and began to ask himself, “What will become of me when I die?” He first turned to Mohamadanism but it gave him no help; he then went to the Arya Samaj, the Hindu reformers, and had them produce all they could from the Hindu Shastras but he found no satisfaction. He afterwards
secured a Christian Bible and secretly studied it for a period of five years, and became fully convinced that he had found divine truth. He let it be known that he intended to become a Christian. When this was known among his caste people, he says, “Thousands of rupees were spent in bringing the greatest Pundits of India from all parts of India to argue with me and show me that all I needed was to be found in Hinduism.” He was prepared through years of secret studies and meditation to more than answer the greatest Pundits of Hinduism. When all the Pundits failed, his caste relatives said to him, “Set your price, we will give you anything you want, if only you will not disgrace us by becoming a Christian,” but he refused to be bought and was baptised.

After his baptism, he was so loved by about six hundred of his own caste living in the same village that their leaders continued to smoke the huqqa with him. When the great Pundits of India had learned that Tirka Ram had become a Christian and that the leaders of a body of six hundred Banyas were smoking the huqqa with him, as a Christian, they sent this word to them “If you do not cease to smoke the huqqa with Tirka Ram, the Christian, you will all be put out of caste.” They however were so fond of Tirka Ram and so satisfied that he found the real truth that they sent back word to the Pundits, “All-right, put us out and we will all go with Tirka Ram.” This was such an alarming announcement to the Pundits the thought of six hundred Banyas becoming Christians that they withdrew their order and Tirka Ram, as a Christian, smokes the huqqa with his non-Christian neighbours. What is even more wonderful, already seven others have with him accepted baptism. We earnestly ask you to join with us in prayer that those six hundred Banyas may also become Christians and when they do, it will be the greatest single instance of an in-road into the higher and wealthy castes of Hinduism of which I know that has yet been made by Christianity in the Indian Empire.—Bishop Warne in Indian Witness.

ITEMS.

Mrs. Erickson wishes through the India Alliance, to give thanks to God for sparing her life and so far restoring her, and she also wishes to thank those who have prayed for her. She seemed simply yet almost utterly exhausted by the steady burden of the work. It seemed hard to leave it to get away for rest and a little respite from the heat in the hot weather and
ITEMS.—continued.

so she spent two hot seasons in succession in the station and has been laid aside now for several months just exhausted.

A number of our missionaries are at Tithol the quiet little home by the seaside with the sea breezes and sea bathing. Another company are at Chikalda in Berar where Mrs. Erickson is, and another party at Panchgani, a beautiful hill station near Mahableswar.

The New Home of Rest at Lonavla is finished and occupied and our people are much pleased with it. It is so easily reached as it is on the railway only eighty miles from Bombay and just at the top of the western range of mountains, where it gets the sea breezes before they are heated by the plains.

We hope that those in charge of the orphanages, who have to stay in the heat; may be specially upheld in prayer; for God does uphold in answer to prayer. It is impossible for all to get away from the heat, for some must be in the orphanages to look after the work and these have to take rest later on.

We also ask for special prayer for the Indian workers and Indian Christians who are left alone in some of the stations that they may be kept from all evil.
# List of Alliance Missionaries

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- **Akola**
  - Mr. & Mrs. R.S.M. Stanley
  - Mr. & Mrs. O. Lapp
  - Miss A. H. Delaney
  - Miss K. P. Williams
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