EDITORIAL NOTES.

Our annual Convention, held from Oct. 22nd to Oct. 30th, was a blessing and refreshing to all who attended. The missionaries gathered from their various stations with a deep hunger to meet God and to be fed from His Word. During the year the missionaries are largely denied the privilege of attending English meetings and of hearing any one but themselves preach, hence, it is with much eager expectation of being renewed and refilled that they meet each year in conference.

This year we had the great privilege of having in our midst the Rev. Pengwern Jones whose messages were heart-searching and inspiring. Although the truth he brought before us was not new to Alliance missionaries, still, as it was presented in a new way by a man filled with new blessing, it came to us with great freshness and power. Mr. Jones gave us messages concerning the Crucified Life, the Risen Life, the Throne Life and the Triumphant Life. Our readers will find these addresses reported in the subsequent issues of the India Alliance.

During the Convention days much important business was transacted, and through it all a real spirit of brotherly love and unity was manifested.

It is a pleasure to present to the readers of the India Alliance our newly appointed Editor, Mr. Kiel D. Garrison who, we believe, will be able to make the paper more helpful and interesting than ever before. Mr. Garrison has the honour of being a son of Rev. M. I. Garrison, one of the early Alliance missionaries in India, who laid down his life for the people of this land. Mr. Garrison enters upon his new work in the name of the Lord, trusting Him to make this ministry through the paper a blessing to many.
"I will praise the Lord at all times, His praise shall continually be in my mouth." This must mean that whether we are in the valley or on the mountain-top, we will praise the Lord, whether we are able to give a glowing account of our work, or whether we have but common-place, humdrum things to report, still, we will praise the Lord.

"It is a good thing to give thanks unto the Lord and we have many things to thank Him for. One great blessing is that there has been very little sickness among the girls and no deaths, a thing unprecedented in the history of the Orphanage.

We number 158 girls and women, 23 have been married during the year and have gone to homes of their own. A few new ones have been admitted, mostly the children of our Indian Christian people who desire education. These children are much brighter and more hopeful than the famine girls were and we are greatly encouraged at the possibilities in these little lives, and see that our work with the famine children has not been in vain. We have had no baptisms among the girls this year, but one of the men living on the compound who has been a candidate for several years was baptized.

Miss Coxe conducts two Bible classes among the girls who are candidates for baptism, one class composed of little ones the other of middle sized and older ones. She takes great delight in their little testimonies and prayers. We hope to baptize all who are ready at the beginning of the new year.

In July, Mr. Turnbull organized our little church, consisting of about 130 members, including orphanage girls and outside Indian Christians. This has been a great incentive to right living to them all. Each begins to feel his or her responsibility as a member of the body of Christ in a very new way.

For the past few months there has been a sweet spirit among the girls, the fruit we have so prayed for, the working out of practical righteousness among them. Some of the medium sized girls have developed into trusted helpers, while the few older ones who are left are carrying a heavy part of the compound work besides acting as matrons and teachers.

The schools are not yet all we desire. One girl finished her college course last year and returned to take her place as a teacher in the Orphanage school. Two others are now in college, and four more are going up for the entrance examination this year. All our teachers but one are from among our own number.
We have recently started a school for little boys, the sons of our Indian Christians around us. There are eleven of them, ranging in age from four to twelve years. The school at present is being taught by a non-Christian who was formerly employed in the mission school but who is especially adapted to teach little children. One of the catechists teaches the Bible to the boys.

The industrial part of the work is prospering in certain lines. The weaving rooms were closed the greater part of last year because our weaver was attending the Victoria Jubilee Technical Industrial School in Bombay. He proved a useful man to the school as they sent him out for several months as a demonstrator of the hand-loom weaving, which Government is introducing into the villages of Gujerat.

About 20 girls and women are employed in the weaving rooms, mostly girls who are unable to go on in school and women (widows) who are thus given an opportunity to partly support themselves and still have our help and protection. The sewing is progressing very nicely under Miss Coxe's supervision and of late assisted by Miss Conger. The latter could help in this department without any special mental strain as she has just recovered from an attack of enteric fever. We think our girls have made good progress in drawn thread work and embroidery, considering the time they have been doing it, and now we are prepared to take orders for table covers, handkerchiefs etc.

Financially, according to the books, we have had more money than last year, but the pressure has been greater because of continued high prices and the money has come in in small sums, thus keeping us close run most of the time. We were not able to lay in the large stock of supplies as in former years, and hence, the expense was greater and also much inconvenience caused by it.

Miss Woodworth, as you know, has been ill for the greater part of the year, hence, the remaining three of us have had the burden to carry. Aside from the Orphanage, our Christian community has grown to about ninety people, representing over thirty families. Ministering to these in spiritual things, and caring for the sick constitutes almost one person's work, and our Sister Peter has found her hands more than full many times.

We ask your prayers for the coming year as we are all worn with the work and need rest. Yet we know that there is the supply for our need for spirit, soul and body.

God has blessed us much in prayer each day as we have waited upon Him together for our needs and the needs of others. We believe more than ever that God answers prayer and that the success of our work depends largely upon the way we pray.
A LETTER TO THE SOUTH AFRICA FRIENDS.

Kaira, Gujarat, India,

October, 1913.

DEAR FRIENDS,—I have wanted to write the general letter, which I promised you, for some weeks; but Miss Woodworth, who has worked here so faithfully for so many years, was obliged to leave the work on account of ill health, and Miss Wells has also been away the past month getting a much needed rest. So, on account of the lack of workers, I could not write. But to-day I have time so take the first opportunity to do so.

We wish to send greetings at this time from one hundred and seventy brown girls as well as from our four missionaries stationed here—Miss Wells, Miss Peter, Miss Conger and myself. We feel a great interest in the dear ones who do so much for our work; and we wish to express our heartfelt thanks for the prayer which we know you are constantly pouring forth for us. And also for the great financial help which you have always given us.

Orphanage work in India is quite different from that done in America or any Christian country. The customs are different and the methods of working are also vastly different.

During the great famine of 1899—1900 about four hundred children were brought here. These little ones were suffering from all sorts of diseases consequent to famine, such as famine sore mouths, sore eyes, dysentery, etc. We find that even now our girls still suffer as a result of the awful famine. They cannot stand too much strain and many have sore eyes and heads yet.

The buildings put up at that time were only temporary; since then we have enlarged and improved until we have good substantial buildings. At present, we have a large compound surrounded by buildings—dormitories, weaving room, school rooms, store house, milk room and Miss Well's private room and office.

We have from ten to fifteen girls in each room with a matron to superintend them. The girls do all their own washing and cooking and cleaning, such as making beds, sweeping, etc. Besides this, some attend school, some weave, some do fancy work, drawnwork as well as beautiful embroidery.

They also take charge of the milk room and sewing rooms. With one exception, the teachers are all taken from among our older girls. The girls study as far as the seventh standard, after which, if possible, we send them to college (equivalent to an
American High School). After they have graduated from college they are ready to teach.

We have now forty girls who want soon to be baptised. Besides the daily Bible classes with all the girls I have special classes for Bible instruction with these girls. I want you all to pray that each one will be truly saved before she is baptised.

It is a great pleasure to work among these girls. Most of them are clean, bright and far, far beyond what they would have been had they remained in their villages. Some are earnest Christians, some are good Bible-women, some are exceptionally good teachers, and all will come to know Jesus Christ as they could not have done in their own village homes. Just now it is harvest time and each morning forty girls take their sickles and go out to the fields to cut grass. And although the sun is hot and the work hard they are glad to go, for they get few outings. Surely the girls know something of the simple life. Each girl has a cot, a plate and cup and two suits of clothes. The rooms are bare, but all native's houses or huts are so in India.

We have here ten blind girls and we have special industrial work for them. They make all kinds of bead and seed curtains and necklaces.

Financially, we have had a very hard year, as many of our old supporters in America have lost their interest and consequently have stopped supporting. However, we still have one hundred and seventy girls, and as we proceed the expense of advance education, training, etc., increases. Many times we have had no money but in answer to prayer God has graciously met us.

One of the girls, Mete Gunga, who was supported so long by one of our South Africa friends was married some two months ago. She is a beautiful girl, sweet, bright and a real Christian. She was married to one of our young preachers and they together are out in God's work. Mete looked very pretty on her wedding day. Her bright green sardi and pink jacket were most becoming to her. After the ceremony there was the native feast consisting of boiled rice, curry and native sweets. I saw Mete recently and she is very happy.

Shall I tell you about one of our best girls? Her name is Bharney. Her brother brought her to us during the famine. She was then a tiny child. Later, her brother came and stole her, taking her to his village. Miss Wells took a cart and drove to the village some miles away. There she saw the child sitting on the floor of their mud hut all alone, crying as if her heart would break. Without saying a word, Miss Wells took
A LETTER TO THE SOUTH AFRICA FRIENDS

the child in her arms and placing her in the cart drove rapidly away. She has been here ever since. Her brother who, I believe, is her only relative has repeatedly endeavoured to get her back. He would like to marry her into the world where he could get a great deal of money for her, at least £30 and that is a great fortune for any poor man here. But Bharney has always stood true. She says, “I love Jesus, I will not, I will not go back into the world.” Bharney has often gone to her own village to give out the gospel. She is only a type of many of our girls.

Please pray for each one and may God bless you all.

SARA COXE.

THE SUMMER-SCHOOL AT AKOLA.

BY A. I. GARRISON.

THE Workers' Institute, called a “Summer-school,” because generally held during August and September, convened as usual at Akola this year. The monsoon in India usually closes in September and at the end of that month and the first of October it is quite humid and warm.

Thirty-eight of our mission Helpers were present this year from August 27th to September 25th; only a few of our whole staff of Helpers were unable to attend. Two of the young women teachers in the Bible School at Khamgaon also took the examinations, making forty in all.

The Akola mission compound is a large, roomy place, yet the space was taxed to its utmost with the Workers and their families. The resident Workers came several miles daily to attend the classes. During the regular routine of the school, there was a stir in the compound from the rising bell at 5:30 in the morning till the retiring hour at night. For half an hour each morning, at 7 o'clock, there was a prayer meeting led by one or another of the missionaries. There was then time for the morning meal, and at about 8:30 came the call to class and recitation till 11 a.m. After the noon meal and recess, the studies and recitations continued from 2 till 5 o'clock. Then came the daily time for exercise, recreation and marketing, followed at 7 o'clock by the evening prayer service, led in turn by the native brethren themselves. The Wednesday night prayer services were held in the splendid new Church building, as also were all the Sunday services and the native “Sabha.”
Seven of the Missionaries and one of the native brethren spent a part or all of the four weeks in teaching. There were so many subjects, and the time was so comparatively short that most of the studies had to be covered in five or six days. These were really only reviews, as all the Workers were supposed to have studied the books thoroughly before coming to the Summer-school. At the end of each five or six day class period, the Workers were examined on the subject studied during that time, and immediately afterward, a new book taken up. The teacher of each subject, together with two other teachers, made out the list of questions for examination in that study, and this committee of three later examined the papers, using a system by which the names of the students were not known until all the papers had been graded.

The subjects taught were:—Genesis, Exodus, Joshua and Judges, Samuel, Kings and Chronicles, the Minor Prophets, a text-book on the Four Gospels, Acts and Romans, I and II Corinthians, Galatians, Ephesians, I and II Thessalonians, Philippians, Philemon, Colossians, Jude: Church History, text-books on the lives of Peter and Paul: an elementary book on Christian doctrine, a catechism and Torrey's splendid book of theology. The latter is simply an arrangement of Scripture verses under appropriate headings, with a few explanatory notes, and is a book which requires a great deal of Scripture memorizing. We venture to say, (after hearing with our own ears) that few, if any of our readers could memorize the hundreds of Scripture verses which many of our brethren do yearly, and this storing away of God's Word in the mind is sure to be a solid basis for a deep revival and a mighty working of our God in the coming days. We confess that we almost covet the ability these native Workers have to memorize the Word; yet most of them are just about as far behind in original thinking and reasoning as they are ahead in memorizing. In spite of this lack our hearts are greatly encouraged at answers given by a few of the number, showing insight and reasoning power, a quality which is lately coming to the surface with gratifying results.

Not many passed the examinations this year, but most of those who deserved to pass did so. Some were only a few marks short of passing. There were six regular and two reviewing classes. The order is to complete three years of study, and on the fourth year, review the first three year's course. In the same way, after completing the studies of the 4th, 5th and 6th years, there is a review on the following year of these three terms of study. Thus, those in the highest class of reviewers this year
have actually finished eight years of studies in the subjects mentioned above. Another two or three years of studies are yet to be added to complete the course, including the books of the Bible not mentioned above, and accompanying, appropriate subjects.

Aside from the two young women of the Khamgaon Bible school, who passed examinations in the first year of studies, there was only one woman who passed this year. She was also the only woman in the third class and was one of six in that class to pass. We mention her passing especially as she had more than ordinary obstacles to overcome. She is the wife of one of our Catechists, and has a family of six children of which two are little ones at home. She has done excellent work as a Bible-woman, going out regularly and faithfully to the women in the station where she lives. She had less chance for an education than most of the Workers have had, and has had other difficulties to contend with. During the Summer-school this year her mother was very sick, and finally she received a telegram to come home immediately as her mother was dying. She was away several days until after her mother's death and burial, thus missing her classes, but with all these drawbacks, when the total of her examinations was made up, she was found to have an average of 71, the second highest mark in the class.

Another woman who can barely read and write Marathi, but who is a good Bible-woman, had to be examined orally, and while she did not receive marks enough to pass her into a higher class, her answers shewed that she had stored up carefully in her mind what had been taught her, and her comparative success was an encouragement.

Not all the results were as encouraging as these just mentioned, but we are confident that the Summer-school is an indispensable institution and will bear much fruit, and we praise God for the privilege of having been there this year for the first time.

“A Western man with but little experience in the East was indiscreet while out with a preacher in the bazaar. The crowd became excited and threatened violence. The man took off his hat and stood for a moment in silence with his eyes closed. One asked what he was doing, and a by-stander said, 'He is reporting your conduct to his God.' All trouble subsided.”
TOURING IN KHAMGAON DISTRICT.

MISS WYETH and I started out on tour November 15th last year; Chgoonibai, the Bible-woman, accompanied us. We remained out in the district till February 10th, with a break at Christmas time. We remained most of the time in the southern part of the Taluka. All of the bazaar towns were reached and we did our best to sell gospels in the bazaars and preach to the masses of people attending the bazaars. Our efforts in selling gospels were not very successful as we only sold three or four hundred books. Several times a week we took all-day trips and visited two and three villages. The people heard us gladly and we found many interesting cases, among whom were real inquirers after the truth, and a few who believed on the Lord Jesus. Among the latter was an old man who had taken a step of faith and prayed publicly the year before when we visited his village. He was willing to get down in the dusty road and pray and he had confessed the Lord as his Saviour among his caste people.

A mahar, who drove our bullocks, took a step of faith and yielded himself to the Lord as best he knew. I told him to confess Christ as his Saviour before his caste people, so the following Sunday he announced to me that he had confessed Christ by giving a feast to his caste people. He had bidden them come to eat and drink in the name of Jesus, whom he had accepted as his Saviour. Not long ago he visited us at the bungalow and he declares he is serving and worshipping Jesus only. He was ready and willing to pray all the time he worked for us, and when he went to the villages he always sought out a company of his own caste people to talk to them about Jesus. He sold books in a few places.

We met a little cripple girl who had prayed in the name of Jesus in one of our meetings two years before and she, too, was true in believing that Jesus would save and heal her. Her neighbours all bore witness that she belonged to the Christians.

One woman was healed. The people brought her to the tent and said she had a tumor in her stomach. One glance showed us it was true. Her agony was dreadful, she came several times and we prayed and she, too, prayed and when we visited her village she pressed through the crowd and prostrated herself at our feet. She witnessed before all the people that she was healed and after examining her, we found not a trace of the hard tumor. The villagers said it was true that she was healed. We heard not long ago that she was well and strong and working hard. (Extract from annual report.)
DURING the year we have made strenuous efforts to meet the people of all castes. There have been times when we have had to suffer rude rejection, and sometimes we have been ignored, and sometimes gladly welcomed. Day after day, the dusty roads have been trodden in search of an audience and usually, by exercising a little tact, we have been successful. Often a kindly disposed person would lay down a jagged, rusty tin on which we were invited to sit, or a bed infested with undesirables was placed at our disposal, or some of their bedding was spread down for us. Anything is acceptable so long as we win their respect and gain their attention.

Our faithful, aged Bible-woman is highly respected by all classes of people. She is very quaint in her way of telling the gospel. She stretches out her hands and pleads earnestly with her people to forsake sin and to turn to Jesus.

One morning, while addressing a group of women, she seemed to be mightily inspired of God. She herself appeared to be gripped by her own message, and she delivered her favourite theme, the story of the cross, with remarkable power, which brought more than one to tears. She described the Lord's pierced brow and wounded hands, side, and feet, and His suffering with effect; and added, “all this suffering was for you.” “For us,” Such suffering for us?” says a weeping woman. “Yes for you, because He loved you and wanted to give you life. He died and rose again, and is now in heaven preparing a place for you, and when all is ready He will come again, and He will judge the world and you. He will ask you, ‘did you ever hear about Me?’ and you cannot say no, but will have to say, ‘two native women and a white woman came and told me, but I did not heed,’ then He will punish you.” As we rose to leave a woman said, “I feel as one who was blind for a long time and whose eyes have suddenly opened.”

A little over a year ago, a Dorcas class was commenced in the town, and has continued. In this way we are brought into close contact with the women, who tell us all their troubles, and who have implicit confidence in us. Several are near the Kingdom. Recently, when their neighbours were sacrificing a goat to their idols, these women for the first time refused to join in the ceremony, and they have also cast every idol from their homes and their faith in Hinduism, if they ever
had any, has quite gone. They are widows and dear to the heart of the Great Shepherd who is wooing them to Himself.

Among the Bheel people of Jalgaon, there is one woman who always finds time to listen, when others have not time, or are too indifferent to listen to the gospel story. Not long ago, after we had spent a time with these people, we found as usual that this woman was in attendance. When we concluded our service she asked whether we would object to her relating a dream which she had just had; as we assented to her request, she proceeded to tell a most remarkable experience. "In my sleep three men in shining robes appeared to me and called me by my name, saying, 'arise we are sent to bring you with us.' 'But I must bring my mother and other members of the family,' said I; 'No,' was the reply, 'You are to come alone.'

I arose and followed, and was led, on to a very narrow path on both sides of which were deep and dangerous wells, and I was afraid. The men told me not to be afraid as they would protect me. A fourth person appeared and held me when I came to very dangerous parts of the way. We reached a very beautiful garden, such a garden I have never seen before. It was full of trees and a fragrant odor filled the air. The narrow path continued through the garden. At the end of the garden stood a fiery cross; and when I saw the road on which I was travelling led through the fire, I drew back and said, 'I cannot go through that' but I was told that if I had a firm faith the fire would not hurt me. I went through the fire, and while in it, I felt no heat whatever and passed through unhurt. This led me into a great open place where children were playing and where all were full of joy, exceeding great joy. In another place I saw people casting ashes into the air and they appeared to be in torment. I awoke at this stage of the dream and was afraid. I found that my arms and legs were drawn up, and I called to my people to put hot applications to my limbs to relieve me. Now tell me whether this dream is true or no," says she. "It is a true dream," says the old Bible-woman. "God is speaking to you through it. The fire typifies trouble and persecution, and He has shown you in the dream that He will be with you and He will never leave you."

It is evident the Lord is calling this woman to take up her cross and to follow Him, and we will stand by her, and will encourage her. May our readers remember her in prayer. "Cast your bread upon the waters for thou shalt find it after many days."
THE CHILDREN'S PAGE.
CONDUCTED BY MISS SARA COXE.

Another Little Henceforth.

YES! "hitherto" he was a Hindu, but if God spares him we are hoping he may become a "henceforth" for the gospel.

If you could have seen this little "henceforth" when he was brought to us three weeks ago and see him now, you would be as interested in him as we are. "Who is he?" you ask. A little nine months' baby who was brought to our house one Sunday night labelled, "Not wanted." And why? The father said he and his wife had quarrelled, and, three weeks before, she had left him and his bairn and married someone else, so this poor little "henceforth" became more than he could manage; indeed for the first week of his life in our home we, too, almost thought he was more than we could manage or bear, for he cried and coughed night and day incessantly. Out of the seven days and seven nights he had only one night's sleep!

The father had travelled with his child in his arms since the night before. The poor, wee mite was a sad picture—skin and bone, sore eyes, and the face was like that of an old man who had borne many storms. Being under the influence of opium when he arrived, he was quiet. After giving him a warm bath (we were not able to get all the dirt off the first day) and a hot drink of milk, we all retired to rest about 11 p.m. thinking we would have a good night, but at midnight the effect of opium wore off and the poor child began a cry which lasted the whole week, excepting that one night. Parents in this country give their children opium to quieten them. Those of you who have heard the opium-craving cry can understand what the atmosphere of our house was the first week. As I think of it, it strikes my ear now!

The next day revealed how very weak the baby was, for we could only give him four teaspoonfuls of milk at a time. It took three days to get all the dirt off his feet, and two weeks to get his head and hair perfectly clean. You can imagine our joy, when after about ten days, the little old face brightened into a smile and since that time he has begun to live. The food was increased the craving for opium ceased, and restful sleep took its place and now he is beginning to look more like a little child and is getting most interesting. After three weeks he is also beginning to enjoy a little baby fun.
One of our girls who was in the Orphanage years ago, is here helping to look after this baby. We have named him Stephanas and are praying that if God sees fit to spare his life, it may be one full of faith and power which God can use to proclaim liberty to them that are bound in this land.

"SHOW HIM YOUR HANDS."

A LITTLE daughter of the tenements, whose mother was done at last with the work and worry that had killed her, was left at fourteen years old with four younger ones to mother and nurse. And, faithful to her trust, she scrubbed and washed and cooked and mended until her slender shoulders bent and the thin face grew white, and, almost before any one noticed much, the little broken life lay waiting for release.

"I haven't been able to do anything," she whispered to her favourite girl friend, who lived just around the corner. "I couldn't go to school because of the work or to Sunday-school because it took all father made to keep the others in clothes. When the minister came to see me, he said I'd soon see God, but I'm afraid I haven't done anything good, and I won't know anything to say to Him."

"And you needn't try to say anything," said the other; "not a single word," kissing the pitiful little face. "When you see Him looking at you, you just show Him your hands."—Sel.

THEY WORSHIP THEY KNOW NOT WHAT.

A missionary, travelling from one village to another, found on the dusty road, with the intense sun beating upon her, a woman dressed in rags, measuring her length in the dust. The missionary walked by her side as she kept touching her toes, knees, hands, elbows and head in the blistering dust of the road. The woman paid no attention to him, but silently kept measuring her length. "Where are you going?" asked the missionary. No answer came. Again, "Sister, where are you going?" In a weary tone, so low the missionary could hardly hear, "Uska Dorsan," "Uska Dorsan," came the answer. "To get a vision of him," "To get a vision of him." With feet, knees, hands, and elbows bleeding and worn with the travel of miles, the woman was going, "Uska Dorsan," "Uska Dorsan,"
To get a vision of him,” “To get a vision of him.” For to the woman there was but one god.

By a little questioning the missionary found that the woman had come from a village four hundred miles distant, and that she was going to a temple near Kangra “Uska Dorsan,” To get a vision of him.

The temple, that the woman was trying to reach, is built on a promontory, and out of a rock therein there comes, at certain times, a sulphurous gas that lights itself. The woman was painfully measuring her length in the blistering sand and dust of the road—a journey of weeks. When she would come to the end of her journey, what would she find? Nothing more than a little sulphurous gas coming forth out of a rock! No Saviour, no forgiveness of sins, no hope for Eternity. And the heart of the missionary went out to the woman and was pained, and he knew that the Great Heart of the Master was also pained.

—Bombay Guardian.

August 13th was the beginning of the Hindus’ many holidays which occur during the rainy season. This first holiday was mostly among the farmers. You all, no doubt, have heard that nearly all of the plowing in India is done during the rainy season. So it came to pass that on August 13th all the people stopped their plowing and worshipped their plows and gave their oxen a special feed that day. This latter act, no doubt, was a good one, for, as we look upon the farmers’ cattle as they plow in the fields near our house, we see them as little more than skeletons many times, as the rains come just after a long hot dry season when there is no grass to pick and the farmers are too poor to buy food for their cattle. And they have to sell most all they raise in order to keep up with their caste friends. But as to their worshipping their plows, how many of our American readers would think of bowing down and making obeisance to an old crooked stick? It is true that by the help of this crooked stick and these poor looking oxen the farmers of this country get their living, but at the same time what can these poor things do of themselves for the human that he should worship them and treat them as gods? This first holiday is called Haralee.

Their next holiday is celebrated mostly among the children and women who work in the fields. This day comes nine days after the first, and on this day the little sickle and spade, which are used in taking the grass from among the grain, are worshipped. Oh, that God would send more Holy Ghost-filled workers into this great and needy field to help us give the light of the gospel
THEY WORSHIP THEY KNOW NOT WHAT

...to this ignorant and darkened people.

Let those who read these lines think how they would like to see their own brothers and sisters in the flesh bow down to such simple things as crooked sticks, oxen, sickles and spades; then remember that these people are of our own Caucasian race, and may God lay it on some hearts to lend them a helping hand.—Herald of Light.

* * * * *

A correspondent sends the Pioneer an account of a tiger shoot in which the second son of Lal Bahadur Harprasad Singh Deo of Lakhanpur, Sirguja, Central Provinces, played the principal role. The young sportsman, Lalji Jadavendra Prasad Singh Deo by name, who has now secured his first tiger, is, it appears, only 10 years of age—the same age at which his elder brother also shot his first tiger two years ago.

For sometime the tiger had played havoc round the village of Losanga and was answerable for the loss of a large number of cattle. A buffalo calf had been tied up, as a bait, for several nights without success, but was finally killed by the tiger on the night of the 31st October.

The news of the kill reached Lakhanpur at ten next morning when the Lal Sahib with his two eldest sons, now aged 12 and 10, and a party of shikaries started for the scene of action. It was intended that the younger son should try his hand first.

They had not long to wait, and as soon as the tiger broke cover the Lalji fired and the tiger dropped dead. It measured 11 feet 6 inches and was a splendid specimen.

The account proceeds:—"With beat of drums and a loud flourish of trumpets the dead monarch was carried home immediately followed by its juvenile foe, who triumphantly led the party in distinctive honour of his plucky achievement. Couriers were sent in advance to the Garh with the news, and preparations were speedily made for the ceremony of bahu puja.

The tiger was taken to the inner apartments and spread out at full length before the altar in the middle of the court-yard. The little hero was then bathed on it in the midst of loud incantations of the family priest and strains of music from behind the purdahs.

The worship of the gun used followed next, and the anomalous figure, which a Rudda's Improved Paragon cut in the midst of a paraphernalia of puja materials, was most striking. The rejoicings lasted till late in the evening and closed with a distribution of gifts to the servants."—The Advocate of India.
WORD FROM THE BUSINESS MANAGER.

THE BUSINESS MANAGER desires to announce that, hereafter, changes in address and in expiration of date of subscription will only be made every other month. We find that changing the type for the mailing list every month causes considerable unnecessary expense, and is not done by other publishers of periodicals etc.

New subscriptions will be started any time, but, in order to be sure of receiving the next copy printed they should reach us by the 15th of each month; i.e. in order to receive the October number the subscription should reach us by Sept. 15th. Kindly remember that it takes two months at least, for a reply to letters etc., from American subscribers to reach them from here, therefore, if you do not have from us immediately, please do not infer that your request is not receiving proper attention.

Also, will American subscribers kindly note that five cents postage is required on all letters from America to India, and that if this is not complied with, it necessitates double the excess due being paid at this end.

ARTHUR DUCKWORTH,
Business Manager.

SINGAJI YATRA.

BY C. W. SCHELANDER,

INDIA is known to have about 5,000,000 Religious mendicants of different orders. Some of these have attained a reputation of special sanctity. Where they die and are buried a small monument over the grave is at first built, then later, a temple springs up, and in time, a yatra, or religious fair, is held yearly in honour of the saint. Thus, we now have quite a number of smaller yatras all over the land. Yes, in nearly every village there is a little yatra held once a year if only for a couple of hours in the afternoon of a particular day. But again, there are some very large yatras held in some parts of the country which are visited by many thousands from all parts of the land. These are a source of revenue to the Government, Railways and Municipalities.

These religious fairs are visited by merchants from far and near, who all do a good business during the fair. Singaji yatra is one of these larger yatras, lasting ten days, the last four days being the greatest. Since the writer had never been to any real big
yatra he took the opportunity offered of going in company with Brother Cutler and three native brethren to this one. Singaji is a very small village three miles from the Railway Station, with the same name, 120 miles from Jalgaon. We left Jalgaon October 8th, and returned Friday, October 17th. We took nearly 1,400 portions of Scriptures with us in the languages of Marathi, Urdu, Hindi and Gujurathi, thinking that we would be able to make a good sale. But in this we were disappointed, for, trying ever so hard during all the time, five of us could only dispose of 160. Brother Cutler and the native brethren would walk up and down through the crowd for three and four hours and then return to the tent exhausted and disheartened, reporting the sale of a few portions each. The price of each portion is only half a cent. So the sale of Scripture was a failure.

On the other hand, opportunities for personal work during the first five days were abundant. Here, under a large banyan tree near the temple, was a crowd of holy men. There, near the river, was a group of villagers resting or preparing food. The merchants were sitting at their tent doors without any thing to do. All these classes were ready to enter into conversation.

And the last five days, preaching services could have been held from seven in the morning till ten at night with a continuous crowd of from 50 to 300. But, since Missionaries and native workers are like others in need of rest and refreshments, some time each day had to be spent in resting and the preparation of food, besides, the middle part of the day was very hot, and there were no shady trees where the services could be held. The evenings, from seven to ten, were the very best time for preaching under the full, bright moon, when an attentive audience of 300 would sit on the ground or stand around us.

Brother Cutler would go on preaching the real gospel of Christ for over an hour. The writer felt sorry he was not able to follow his example, but, as the language used was Hindi, and the writer speaks Marathi, this was not possible. We hope that a few hundreds heard who had not heard before, and we ask you to pray that some may come out for Christ.

In order that the reader may form some idea of what a large religious fair in India is like I will give a few statistics.

50,000 persons, at the least, visited this yatra, and of these 17,000 came by the railway.

A very large trade was going on in bullocks. At the least, 10,000 were put up for sale. One pair was sold for rupees 750 and on the agricultural exhibition held by the Government during the last two days they took the highest prize of rupees 200. They were like a pair of small elephants, the largest the writer has
ever seen.

A small fee was charged for each bullock entering the market, and it was estimated that the aggregate of these fees would come up to rupees 5,000. One merchant brought 22 bales of cloth worth rupees 15,000, and a jeweler expected to receive a profit of rupees 5,000 on the jewelries sold.

Ten of the highest of the Officials in the District were present there. The sanitary arrangements were very good and the general order of every thing was praise-worthy.

SANAND REPORT FOR 1913.

BY DAVID McKEE.

ON December 5th we began our touring, and realized the presence of our Lord with us fulfilling His own precious promise to us, “Lo, I am with you always.”

We found the people in almost every town and village glad and willing to hear the gospel message. But owing to the work in caring for the good crops it was difficult to get a large attendance in many of the villages.

Nevertheless, we had the joy of giving the Word to about 8582 people and sold 104 gospels. Some seed fell on good soil and brought forth fruit to His honor and glory.

In the village of Moriya, after we had given out the gospel messages, I asked if there was any one present who would accept the Lord Jesus for his own personal Saviour. One young man about 25 years of age said, “Yes, I have heard you preach here for three years, and from the first time I have been convinced that this is the only true way of salvation, and now I accept it for myself.”

Then, we talked and walked to our gardi, and after much conversation he promised to come to our tent the following day, but was hindered from keeping his appointment. However, sometime later, he came to meet us at Ashapur, bringing another young man with him who is a teacher in the Government School at Moriya. They spent Sunday with us, and truly we had a good time together in the study of the Word and waiting on God in prayer. They wanted to return home the same evening, but they enjoyed such a spiritual feast that they tarried until it was too late for them to go home. They were both high caste men, the one a Potidar and the other a Graiser, nevertheless, they consented to eat and drink with our workers
Indian Christians, and in so doing broke their caste.

Some months later, one of them visited us at Dholka where he received the ordinance of baptism, and the other was baptised about two months later in his own village and before his own people. Their wives, also, are hoping soon to be baptised.

At the village of Nethal, there are five persons who have confessed our dear Lord as their Saviour, but have not as yet been baptised. We are hoping they will soon be. We remained in camp near this village about 10 days, and during this time an average of 40 people came every night to our tent to learn more concerning the gospel of salvation. And nearly every afternoon about the same number of men came to hear and converse with us about this wonderful message of love.

Again the gospel was with much effect in the villages of Backkarma and Mukhian (both these villages are Dharchari) but both the Darbars and their people have been greatly influenced by the gospel.

The Darbar and some of his relatives were anxious to learn more about the true way of salvation, and for this purpose they spent a whole day with us at our bungalow.

In Sanand there is a young man who is a Potidar by caste and a Doctor by profession with a good practice. He, too, has yielded his heart to the Lord and has suffered much persecution or His dear name's sake. He also was baptised and is confessing Christ in a faithful manner before all people.

We are hoping that very soon all these dear souls may be aken into fellowship with us in the Church.

In the village of Sarkhij, a middle aged man, who is a Brahmin by caste and has been a teacher in Government school for about 15 years, gave this testimony, that 3 years ago he was converted under our ministry and since that time he has been secretly studying the Word for himself. About two or three months ago he made an open confession that he was a follower of the meek and lowly Jesus, also manifested his desire to be baptised. We would have baptised him ere this but he has had a long and serious illness which has hindered, but we are hoping that he shall soon be better and able to enjoy this privilege. During this year he has been transferred to Ahmedabad.

Dear friends we ask your earnest prayers for all these that they may be kept steadfast in the faith and receive grace to make every trial a stepping-stone to higher ground.
DAYS OF PRAYER FOR INDIA.

Saturday and Sunday, December 20 and 21, 1913.

It is sixteen years since the first “call” was issued for a Day of Prayer for India. Year by year that call has been repeated and has been largely and heartily responded to not only in India but in the homelands. The prayers thus offered have not been in vain. The united cry of God’s people has entered into His ear and He has already given gracious answers.

One answer is the manifest increase in the spirit of brotherly love, making it so much easier for Christians belonging to various sections of the one church of Christ to unite in fellowship and service. Another is the growth in the willingness of the people to hear the gospel—a growth attested by many witnesses. For all this, as well as for the number of converts who have confessed their faith in the Lord Jesus and for all who in their hearts are convinced of His claims and of their need of Him, though lacking the courage to confess Him openly, we give fervent praise to our God.

We praise Him also for the signs of a missionary spirit in some parts of the Indian church, leading to the sending out of representatives to preach the gospel to the unevangelised heathen.

But we praise Him also for the conviction that all these answers to prayer are only a portion of what He is waiting and longing to do and to give. Our needs are very urgent. They may be summed up in the twofold prayer recorded in the Scriptures, “Wilt Thou not revive us again that Thy people may rejoice in Thee” (Psalm lxxxv. 61) and “O Lord, revive Thy work in the midst of the years, make it known; in wrath remember mercy.” (Hab. iii. 2 R. V.) It is the breath of God upon the dry bones that we need, the rain upon the dry ground, the outpouring of the Holy Spirit as promised in the prophet Joel and as begun to be fulfilled at Pentecost.

Let us, in these proposed days of prayer unite in crying to God that He will arise for the salvation of His people and the extension of His kingdom. We have abundant encouragement thus to unite. Again and again, both in Old Testament history and in more recent days God has set His seal of approval on seasons of special humiliation and prayer, when His people with one consent have waited on Him. “They cried to God in the battle, and He was entreated of them; because they put their trust in Him.” 1 Chron. v. 20.
It is proposed that Saturday and Sunday, December 20 and 21, 1913, be observed as days of special prayer for India. It is suggested that Saturday may be specially devoted to private prayer and Sunday to united and collective prayer, though not, of course, exclusively in either case.

NOTES FROM THE AKOLA CONVENTION.
REPORTED BY A. I. GARRISON AND MRS. HAMILTON.

The Annual Convention had been a matter of earnest prayer in many missionary homes for months before it began, and it was therefore no surprise that God answered prayer and refreshed our hearts by the messages. Beginning on Wednesday, October 22, the first two days were largely devotional and the following days, the morning and evening services were devotional, while the afternoons were given to mission business. Some from our own number brought us the opening messages; and from Friday morning united Sunday evening our hearts were gladdened and inspired by the Lord's message to us through Rev. J. Pengwern Jones of the Welsh Presbyterian Mission in the Kassia Hills. We profited not only by his fellowship and harmony with us, but also by his advice and views on many themes, he having spent twenty-six fruitful years in the provinces of Bengal and being much used throughout India, especially in the Assam revival. Mr. Jones said that he was not a teacher but a messenger, and that he had simply come to give the message which God had given to him, and which had revolutionized much of his life and service. We also feel that these were the very messages needed at this time. God also used the messages of some of our missionary brethren to help us.

The opening service was held

Wednesday Morning

with most of the missionaries present. Mr. Hamilton gave the message, the theme being “Let us go on” Heb. vi. 1. We must not like the Hebrew Christians settle down in our first experiences. The Scriptures teach that receiving the Holy Spirit is not the climax but the beginning of the Christian life. The keynote of the message became, perhaps, the keynote of the whole Convention, and found an echo in all hearts.

Wednesday Afternoon

Rev. J. P. Rogers spoke, reminding us that prayer is necessary to the fulfilment of God's promises. The ninth chapter of
Daniel shows that as soon as Daniel read in the "books" the promise of God about the restoration of Jerusalem after seven hundred years' desolation, he set his face to seek by prayer an supplication and fasting, the restoration of the Sanctuary, city and people.

Before Jesus left His disciples He told them that He would send them the Comforter. Yet the disciples, we are told, "continued steadfast in prayer" that the promise might be fulfilled. Then on the day of Pentecost the Holy Spirit came in mighty power. This then is the law of the Kingdom concerning the fulfilment of promises—"Ask" and it shall be given unto you.

Mr. Carner's message on

*Wednesday Evening*

was about "Old Truths with new meanings." He showed that in the sermon on the mount Christ took old, known truth and laws, and gave to them such new meaning and power that the multitude was "Astonished at His teaching." It is still God's will to make old truths new to those whose ears are open to hear.

Such truths of the deity of Christ, the particular blessings in store for the "Poor in spirit" and the "Meek," and the call to a life of faith—care free like the lillies of the field, were emphasized from the Sermon on the Mount, and did take on a new meaning.

*Thursday Morning*

Mr. Andrews brought the message to us from two texts "Grieve not the Holy Spirit of God" Eph. iv. 30. and "Quench not the spirit" I Thess. v. 19. He drew our attention to the fact that the Holy Spirit has broaded over the earth since the chaotic condition at the first. Three times He withdraws His presence, once in the antediluvian age, once in the case of Israel, and once from the church as a body at the beginning of the tribulation (The last yet future). If He deals thus with a corporate body we may expect the same in the case of an individual. The Holy Spirit is not resentful, but grieves over that in a believer which hinders growth and the Spirit's work, as a parent grieves over a wayward child, because he knows the harm the child is doing itself. Mr. Andrews concluded with a solemn admonition to lay aside all that grieves the Holy Guest within, and to resolutely set ourselves to heed the divine voice lest we quench the Spirit.
The topics of Mr. Jones' very helpful messages were as follows:

1. The Crucified Life.
2. The Resurrection Life.  
5. The Ascended Life.
6. The Enthroned Life, or Living in the Heavenlies.
7. The Triumph of the Kingdom and the Glory of that
   Triumph.

Note.—Space does not permit the reports of these messages
this month. They will appear in a subsequent issue.

Ed.

ITEMS.

Mrs. Duckworth desires to acknowledge, with thanks, the
sum of ten shillings received from I. D. C. M. S. for "Native
Christian Community or village." Will the donor kindly write
and explain for what Native Christian community or village the
money is to be used?

Mr. Carner, also, wishes to acknowledge the receipt
of a money order for $15 from a Mr. McHenry. The money
came sometime in August, but, as no letter or communication
came with it, Mr. Carner has been unable to acknowledge it to
the donor. If the donor will kindly write to Mr. Carner in
Khamgaon as to how he wishes to have this money used, Mr.
Carner will be glad to carry out his desire.

Miss McAuley reports that all of the women
but two in the Sholapur Leper Asylum are saved. Lepers
continue to come to this Christian Asylum, and Government
has recently taken an interest in the work there and expects to
aid in enlarging the place and in sending in more people
afflicted with the dread disease. Miss McAuley praises God for
the work He is doing in their midst.

The annual reports show that quite a number of village-
primary schools have been opened in the various districts during.
the past year, and all the missionaries who have them in charge speak of the very encouraging results from such work among the children.

Mr. A. I. Garrison of Chalisgaon writes: — "A man stopped off at one of our mission stations the other day to get spiritual help. He had lately been baptized in another mission but had never had the accompanying change of heart. He had had very little knowledge of the Bible or spiritual things. He told us his state, and seeing his need we sat down with the Bible in hand and read those grand old verses from John's Gospel which show the plain way of salvation through faith in Christ. We dealt with him just as with a sinner seeking salvation at home, and it was beautiful to see the light break on his face, as for the first time he realized that he had believed on Christ. Pray for him."

An Englishman in India was watching not long ago the great ceremonial in a Hindu temple. When it was over, he said to the priest, "How long has this worship been going on?" "Two thousand five hundred years." "And I suppose," said the Englishman, "it will go on for another 2,500 years?" The priest said, "No." "And why?" asked the Englishman. Then the priest raised his eyes and spread out his hands, and said one word—"Jesus."—Selected.
List of Alliance Missionaries.

BERAR
AKOLA
Mr. & Mrs. Wm. Moyser
Mr. J. P. Rogers
Mr. & Mrs. P. Eicher
Mr. & Mrs. Auernheimer
AMRAOTI
Mr. & Mrs. W. Fletcher
CHANDUR
Mrs. I. Moodie
Mr. & Mrs. K. D. Garrison
KHAMGAON
Mr. & Mrs. E. R. Carner
Miss E. Krater
Miss H. Bushfield
Miss A. Little
Miss Wyeth
MALKAPUR
Mr. & Mrs. H. H. Cox
Miss H. Beardslee
MURTIZAPUR
Mr. L. Cutler

KHANDESH
BHUSAVAL
Mr. & Mrs. P. Hagberg
Mrs. F. M. Bannister
BODWAD (P. O. Navroon.)
Mr. & Mrs. Eicher
CHALISGAON
Miss K. P. Williams
Mr. & Mrs. A. I. Garrison
JALGAON
Mr. & Mrs. C. W. Schelander
Miss C. Rutherford
PACHORA
Mr. & Mrs. O. Dinham

GUJARAT
AHMEDABAD
Mr. & Mrs. H. V. Andrews
Miss Lillian Pritchard
DHOLKA
Mr. & Mrs. C. H. Schoonmak
Mr. & Mrs. J. N. Culver
KAIRA
Miss E. Wells
Miss M. Woodworth
Miss Coxe
Miss Peter
Miss B. Conger
MATAR (P. O. Kaira.)
Mr. & Mrs. S. P. Hamilton
MEHMADABAD
Mr. & Mrs. L. F. Turnbull
Miss Cora Hansen
SANAND
Mr. & Mrs. D. McKee
SABERMATI
Miss Mary Compton
Miss E. Prichard
SHANTIPUR (Jetalpur P. O., Ahmedabad.)
Miss Jessie Fraser
VIRAMGAM
Mr. & Mrs. A. Duckworth
LONAVLA
Mrs. V. Erickson & Miss E. C
SHOLAPUR
Miss Z. McAuley

ON FURLOUGH:
Mr. & Mrs. M. B. Fuller
Miss L. Fuller
Mr. & Mrs. O. Lapp
Mr. W. M. Turnbull
Mrs. Cutler
Mr. A. Johnson
Mr. F. H. Back
Miss M. Patten
Mr. & Mrs. W. Ramse

BOMBAY:
PRINTED BY M. G. JOSEPH AT THE "BOMBAY GUARDIAN" MISSION PRESS, BOMBAY AND PUBLISHED BY REV. A. DUCKWORTH AT VIRAMGAM, GUJARAT.