"Will the year bring the coming of the Master?
I cannot say;
But we would live and move and have our being
In Him from day to day:
We would walk softly, listening 'mid the shadows
Ever for His small voice,
Which tells us 'I am coming, coming quickly';
And therefore we rejoice."

Laura Barter Snow.

CHAIRMAN'S PAGE.

An Editorial Department Conducted by Mr. Fuller.

A NEW YEAR'S GREETING.

It hardly seems possible that the time has come to wish our friends "A Happy New Year," but the Calendar says that it has, and we do so with hearts full of gratitude for all the mercies of the year 1915. It has been a year of financial pressure but of exceptional spiritual blessing, and for this our hearts are full of praise to God. The financial pressure, due largely to the war, has been very real, and faith and devotion have been sorely tried at times. But God has not allowed the trials to be too hard or too long. Paul and the whole party on board the vessel at the time of the shipwreck "all escaped safe to land," but the landing, some swimming "and the rest some on boards and some on broken pieces of the ship," was not so dignified or so comfortable as walking down the gangway of a modern liner, to be greeted by friends on the wharf. But they were just as
safe, if not so comfortable, when they reached the shore, and
doubtless the suffering of the days and night during the storm,
and the battling with the waves after the ship had broken to
pieces, were all soon forgotten in the joy of having reached the
land.

In like manner we soon forget the pressure of the hard places
of the year, in the joy of being kept alive and in the work and
the prospects of still greater harvests of souls, which are apparent
in many parts of our field. We praise God for the new vision
which he has been giving us of the work. We see that here
among all classes of the people, from the highest to the lowest,
there are those whom God has chosen in Christ before the found-
ation of the world that they should be holy and without blame
before Him in love; (Eph. 1: 4) and it is our work to find
them one by one, and help them out of their present darkness.
We preach to the crowds, large or small, and through the
message God speaks to some souls words which are spirit and
life to them. As we recognize this fact from their eager faces
we can follow up the work with these individuals.

We praise God for the spirit of faith and hope with which
we begin the new year, and we ask all our friends to pray that
the vision which God has given us may not fade, though the
fulfilment of it should tarry. He has said "Though the vision
tarry wait for it; for it shall surely come, it will not tarry." But
we believe that the fulfilment is near at hand, for we believe
that "The Coming of the Lord draweth nigh." We know not
how near it may be. It may be that 1916 will be our last
year to labour on the field, and your last year to stand by us in
prayer and faith and in your self-sacrificing gifts to support
the work.

And if it should be the last year, shall we not all pray
and believe that it shall be the best of the years, the richest
in personal acquaintance with Jesus Himself, and the richest in
fruit which shall remain to make Him glad at His coming?

We may ask this in faith, for we know it is according to His
will. We believe that the challenge to our faith, which comes
through all the financial and other trials—trials of health, trials
of patience and love—means that God has richer things for us personally, and as a mission, than we have even dared to ask. Let us accept it as the challenge of the Master Himself to us, each one, "Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God?"

MORE PRAYER.

By Fannie L. Fuller.

We read in God's word that "The effectual, fervent prayer of a righteous man availeth much." In the seventeenth chapter of Exodus is recorded the account of Israel's fight with the Amalekites, and the method by which they prevailed over the enemy. In this incident the taking of the rod and the stretching forth of the same typify the ministry of intercession. There are three steps in the account that we should note: Moses consented to that ministry, saying, "I will stand on the top of the hill with the rod of God in mine hand"; he took the rod and used it; and when his hands were heavy others were near him ready to give the needed support. The result was that Israel prevailed so long as Moses, Aaron and Hur were faithful in their intercession.

We who have, like Joshua of old, been chosen to go out and fight the Amalekites, feel the great need of the faithful, earnest prayers of God's dear children in the homeland. Remembering that Israel was victorious only so long as the intercessors were faithful, we also feel that if there is to be much success in winning souls it will depend much upon the faithfulness of God's children who are called to "hold the ropes" in the homeland. The battle is on, and increases in intensity as souls continue to decide for Christ.

We (Mr. Fuller and I) have joined Mr. and Mrs. Cutler in their district for a time. God has worked wonders in the way of preparing the soil in this place. Souls are pressing through their ignorance, superstition, sin and pride, yea through all the opposing powers, to God. The people are coming from various villages asking to be baptised. There is a great conflict in many hearts that are under deep conviction. Some have come through to victory and have been bearing persecution for Christ's sake. Daily some are deciding for Christ.

There is great need for prevailing prayer, to get many of these souls through to God. We ask our home friends to join
us in united prayer, that thus we, and they with us, may come up “to the help of the Lord against the mighty.” The Lord has said that the battle is His and not ours, and that He would fight for us. He has also said “The captives of the mighty shall be taken away, and the prey of the terrible, shall be delivered, for I will content with him that contendeth with thee, and I will save thy children.” Our hearts take new courage to press on to victory. Pray for the reapers that they might thrust in the sickle where the harvest is ripe.

THE THANK OFFERING.

By Ethel M. Wyeth

SOME time ago while Miss Williams and I were sitting on the verandah, two strangers, a man and his wife, came up and greeted us. They said they were Christians and had come to bring a thank offering to the Lord. They sat down and we asked them why they had brought this offering, and who they were, and where they had come from. We could readily see they were poor and unlearned, but respectable people.

They told us they were Christians and that hearing that there was a good harvest in this part of the country and plenty of work, they had come here to earn a livelihood. They were poor, and, having had no money for car fare, had walked from their home to this place, a distance of eighty or ninety miles.

The little woman was not very strong and after she had traversed this long journey on foot, she was taken suddenly ill. She cried and screamed and rolled on the floor in agony. Her husband and children were frightened and thought they were going to lose the companion and mother of the home. They were in the jungles surrounded by the heathen; the Doctor lived quite a distance from them and there was no missionary present whom they could call. So in their great distress they turned to the Lord, whom they knew was the only one who could help them in their calamity; they began to pray and put their trust in Him; they also promised the Lord that if He would spare her life, they would give an offering to Him. She soon became better and was up about her daily duties again. They were not unmindful of their promise to God, so with thankful hearts they brought in half of their offering to us and carefully reminded us that they would bring the remainder soon.
We believe this thank offering was as a sweet savour to God, and it was a source of praise to us who love the Lord Jesus.

Should not the sincerity of these illiterate people be an example to us?, and if we have any unpaid vows before the Lord, let us fulfil them, that He may be glorified and others blessed through their fulfilment.

BACK, HOME AGAIN.
By W. Ramsey.

FRIENDS in the homeland may be interested to know that God answered prayer on our behalf and gave us a very pleasant voyage from New York to Bombay. We left New York on the American Liner "Philadelphia" for Liverpool, in Company with Bro. James Poole who was on his way to China.

After spending about ten days with our friends in Ireland we again sailed from London for Bombay on the P. & O. steamer "Mooltan." It was pleasant, as well as interesting, to break the monotony of the voyage by landing for a few hours at Marseilles and again at Port Said. We did not go ashore at either Gibraltar or Aden, though the steamer anchored in the bay for a few hours at each of these ports.

On reaching Bombay it did us good to see the kind face of our Chairman, Rev. M. B. Fuller, who was on the dock to welcome us and kindly took us with him to his home in Akola for a few days. On the way we had the pleasure of meeting and greeting Mr. and Mrs. A. I. Garrison and Mrs. Moyser at Bhusawal where the train stopped a considerable time, and a little further on at Bodwad brother and sister Eicher, with their little daughter Ruby, met us with a refreshing cup of tea. We were also glad to see Brother Auernheimer on the platform at Mulkapur.

From Akola we visited Khamgaon, receiving a very hearty welcome from brother and sister Carner, the latter of whom is just recovering from a severe illness, and Miss Krater and Miss Little who are taking care of the girls in the orphanage. Miss Bushfield, whom we also expected to meet, was some miles off at Bethany caring for the women and children.

Coming to our old home at Chandur we found the station had been closed for some months, so house-cleaning was in order. The garden and yard were overgrown with grass and weeds, and the workers had been scattered in other stations. The prospects were far from bright; it looked like having to
begin again after all our years of labour, but even before we came here God had begun to work for us and now the place is cleaned up, our old workers are back again and a new one added, a young man named Cornelius from the Training School at Bodwad, married to one of the girls sent from here to Khamgaon during the famine, and they have two little children; even our old cook and bullock-driver are again with us and we praise God for them, they both are Christians and heads of Christian families.

A few days later Miss Rollier arrived from Poona and we are so glad to have her stationed with us, for though she has not quite completed her language study she takes such a keen interest, and is so helpful in every part of the work.

In other ways also God seems to have set His seal upon our return to this land. Notwithstanding the gifts received from a few kind friends and many prayers before we left America for funds to purchase the necessary touring outfit, we had to sail without sufficient funds to procure it; but God has already met the greater part of the need since our arrival in India, so that, I trust, we may be touring in the villages before long.

Among several who came to the bungalow to greet us within the past few days, both Christian and heathen, and seemed glad to see us back, there came last Sunday a lad of about twenty years of age, whom we had known since he was a boy going to school. He came on horseback from a village about twelve miles distant, recognized Miss Rollier, who had visited his village with Mr. and Mrs. Garrison for a short time last year, and after a conversation with her and Mrs. Ramsey he decided to wait for the afternoon preaching service, at the close of which he was baptised and returned to his village early next morning. At his baptism he took the name of Samuel instead of his Hindu name and we trust many who read this will remember him in prayer, also his father who has been a secret believer for years, and his brother who has lately made some profession, but has not yet come out openly. We trust the step the eldest son has taken may cause them also to come out boldly for Christ.

So far as I have seen in the short time since our return, there seems much openness among the people and a great opportunity for the preaching of the Word. Pray for us and for the work.
THE LITTLE MISSIONARIES' BABY GIRL.

By H. Beardslee.

The "Little Missionaries" in the Children's Home have proved the old proverb, "Where there's a will there's a way," to be quite true; or perhaps it might be better stated if we were to say that they have proved during the past year that God answers prayer.

It has been much upon their hearts to support a little brown baby girl in the Rescue Home, but they have had some puzzling questions to solve. "Auntie, it wouldn't help much unless we can give a lot of money, would it?" "God can give us money can't He, Auntie?" These are some of the things they have tried to decide. To give the entire support for one of these babies would mean twenty dollars, and from where could they ever get such a sum of money? However, a child's faith is not easily daunted, so they began to pray. Needless to say, God answered these prayers and the children have learned some valuable lessons of self-denial.

When, at different times during the year, they were given a rupee (thirty-two cents) with which to buy a treat for themselves they always remembered the baby first. Sometimes they gave four annas, but more often it was the whole rupee.

One little, six year-old girl received an anna (two cents) as a reward for coming first in her class. This anna was greatly cherished by her. When she ate her meals it was laid on the table by the side of her plate; when she went to school the anna was tucked away in her pocket; and at night she went to sleep with it tightly clasped in her hand. When Sunday morning came the child had a great struggle. She was heard to say to herself over and over again, "Shall I? Shan't I? Shall I? Shan't I?" Finally she came running to her auntie and said, "I must give my anna to the baby." It was suggested to her that she give a half or a quarter. At first she seemed quite pleased with the thought, but after a little while she came back to say that she must give it all. So her precious anna was dropped into the little brass cup for the baby.

Every Saturday morning a man comes to the door carrying a big box of biscuits (cookies) on his head which he sells for a few annas a pound. The children are very fond of these and enjoy them immensely for their Sunday afternoon lunch. But one Saturday morning they decided that they would do without these much coveted delicacies and asked to be allowed to have the money instead, that they might give it for the baby. Do you think they had no appetites for the lunch?
Do you think they regretted the self-denial? Not a bit of it. Several were heard to say, "Auntie, we didn't miss them at all."

During the nine months that these children have been together they have been able to send about thirteen dollars for the support of "their" baby, and although now they will go back to the plains to be with their parents for a couple of months they will not forget the baby. Dear reader, would you like to encourage these little missionaries in their love gifts for the Master? Would you like to add your little offering for the baby?

At the beginning of the year there were three in the home who had never definitely given their hearts to Jesus. But after a time they began to realize that they needed the "friend that sticketh closer than a brother" as their personal Saviour, so by simple faith they claimed the promises and their little hearts were washed by the precious blood of Jesus. To-day we are a saved, happy family, rejoicing in His love and the hope of His near return.

NEWS FROM MEHMADABAD.

RECENTLY we had the joy of baptizing four more converts in the river about half a mile distant from the mission compound.

The reader may be interested to learn something of the Lord's leadings in the lives of these young people. Vala Vera was the first to receive baptism. He is a young married man living in the village of Nainpur, and is the first person that has ever accepted Christ in this particular place. He has been a candidate for baptism for sometime but only of late has he received the courage and spiritual uplift that has enabled him to publicly confess His Saviour. His relatives and friends have tried to dissuade him from becoming a Christian, by threatening to ostracize him, but he has been true to the Lord and we trust that others who are under conviction in his village may eventually be led to yield to Christ by witnessing his consistent life, and through the loving ministry of Gula Seva, the mission Catechist, who lives in Nainpur.

The day after Gula went to Nainpur to live he was called into the public yard of the village by the local Government officer, who said he wanted to record his name, as he was a new resident. Gula had no suspicion of foul play
and accompanied the officer as he requested, but as soon as they had reached the inner room, at one side of the yard, the officer picked up a heavy stick and beat Gula severely, while other Natives stood by to keep him from doing anything in self defence.

The officer thought that Gula would become discouraged over such rough treatment and would leave the village, but he came to the writer at the mission house and said he would gladly remain at Nainpur if he could be protected. The people among whom he expected to work were much upset over the assault made on him and said they also would be persecuted for allowing a Christian teacher to live in their midst. So the English Magistrate in charge of the district was consulted. He said it was out of the question to allow such an offence to go unpunished, and, after a careful investigation of the case in the regular way, sentenced the guilty officer to a month in prison, besides a heavy fine. He was also permanently dismissed from government employ and it is hoped is now a wiser man.

Since that time Gula has been unmolested and even the high-caste people are very friendly. He and his wife conduct a primary school for the low-caste children. They are greatly encouraged with their work as several of the older boys desire to become Christians. Two of these boys are half-orphans, and we trust they may soon follow Vala’s example and openly confess Christ. One of the other boys is urged sometimes by his heathen mother to worship idols,—he told his experience lately and said,—“When my mother makes me bow my head to the idol I spit at it.” Probably she isn’t much impressed with his reverence to the idol and may tire of forcing him to give unwelcome homage to it. But our hearts are often saddened as we see the awful bondage, especially of the women, who are much harder to reach, in this land, than the men.

Vala Vera’s wife is open to the gospel, we are glad to say, but as yet the light of the gospel hasn’t touched her heart. We hope someone in the homeland may be led to pray for her. They have one child, a little boy, who is sickly at present. The heathen people tell her the child will surely die now that her husband has become a Christian, but we trust it may be spared to them.

While the little company of Native Christians continued singing gospel hymns at the riverside, another young man followed after Vala to receive baptism. His name is Matur Prag. He came to us about a year ago, feeling very unhappy,
as the few living relatives he has in his village are rough heathen people and he desired to lead a better life. He went to live at our Hebron Farm Colony and from the first has expressed a determination to follow the Lord. The native teacher at Hebron is a cheerful, earnest man and has been instrumental in helping Matur spiritually. Recently Matur's brother has followed him to the Colony. They are both hard working young men, and seem really happy in their new surroundings.

While writing about Hebron we desire to introduce Anundi Gunga who was also baptized at the same time as the two young men who have been mentioned. Anundi is a bright girl about fourteen years of age. We have known her ever since she was a little tot, living on the mission premises here with her father and mother, who have both been consistent Christians for many years. Their three children are all girls. One who has never lived in India cannot appreciate what it means for Anundi's parents to have refrained from marrying their girls at an early age, according to the heathen custom.

During the years that Dhava and his wife lived in their own village they were the only Christians living in the place and were continually pressed by the heathen people to marry their girls, as it is considered a great disgrace among the Hindus if a child is not engaged when very young. It is customary for parents to receive about one hundred dollars for a bright girl in this section of Gujarat, so Dhava's heathen relatives were eager for him to arrange to marry his little daughters, as they hoped to get hold of some of the money. The first ceremony in the marriage of Hindu children is often performed when both of them are still infants, and after the girl is thirteen years of age the final ceremony is performed. Usually the young bride has to live in the same room with her husband's relatives, and often is very unhappy, especially if the mother-in-law is unkind, which is often the case.

Although Dhava and his wife are both illiterate they knew full well that their children would never be allowed to become Christians if they were married into the families of heathen people, and for several years bravely withstood the taunts and insults of the villagers.

Three and a half years ago the way was opened up for them to join the Hebron Farm Colony. Their girls are doing well in school and Anundi is now engaged to a Christian young man in another part of the mission district. Lately she has had a precious experience in her spiritual life and tells us with confidence that she knows Jesus is her Saviour. Her parents
were present at her baptism and seemed tender in spirit as they watched their first born child confess her faith in the Lord, Who has done so much for them all.

Moti Durla, the fourth convert to be baptized, has been living in our compound, with his blind father, for the past six years. When we first met him he was a thin, ill-fed child, who led his father from place to place begging for food. One of the native helpers, Punja Mana, who has since gone to be with the Lord, called our attention to the pitiable condition of them both. We felt impressed to take a special interest in them and gave them a room on the compound. They were very grateful for any kindness shown to them and it has been a joy to watch their lives unfold under the influence of a Christian environment. The blind father had been in abject poverty for years, and often tells us that he was so worried about how to get enough food to keep body and soul together that he couldn’t keep his mind on spiritual things.

Some friends in America have supported him, in a humble way, since we found him, so he has been free from temporal care. Last year one of our Christian teachers, who is deeply spiritual, taught him from the Word regarding what it means to be filled with the Spirit. This worker has a personal experience of the indwelling Holy Spirit, so has been a great spiritual blessing to his blind friend. One night we were awakened by hearing the blind man praying in a powerful voice in an unknown tongue. He still has this gift and has been a changed man ever since. We fully believe that both Moti and his father will be among the number who shall rejoice in heaven for evermore, as they have shown the fruits of repentance in their lives, and love to hear God’s Word and to speak of it to others. His father’s late experience has much impressed Moti, who seems to date his conversion from the time his father was filled with the Spirit. He has developed into a capable, bright boy and is our right-hand-man in doing all sorts of work about the compound.

It is touching to listen to the narrative of blind Durla, as he explains how he lost his sight. He says,—“Fifteen years ago at the time of the great famine I had sore eyes, but could still see fairly well. One day a Native doctor from another part of India came to my village. He examined my eyes and said he could cure me by an operation if I would give him a fee amounting to about ($ 1.66) five rupees. I believed him and gave him the money, although I was very poor. He then had two men hold me while he thrust a big needle into both of my eyeballs. After bandaging my eyes a little he told me to go into a dark room
and stay there until he came back in three days, when I would have perfect sight. I remained in the dark two whole weeks, and as the doctor didn't return I at last got tired of being alone in my room, so thought I would take off the bandages and go outside. I did so, but alas! Everything before me was total darkness and I have been in darkness ever since. For a long time I was very sad and felt bitterness in my heart against the man who had wronged me. But now I understand that the Lord knew it was best to take away my natural eyes in order that I might be led to turn to Him and find my spiritual eyes.

I haven't seen Moti since he was a little boy about four years old, but the people about me tell me he is fair and handsome. I am glad he is the Lord's child now as well as mine."

As long as we are here in the field we expect to care for this blind man. Moti is now able to support himself and will try to help his father, but circumstances are such that blind Durla ought to have a little home of his own before we go to America on furlough. Our furlough is due a year hence. It would only cost about thirty dollars to provide him with a home in this tropical climate. Possibly some one in the homeland may desire to help him. Kindly pray for all the Native Christians as God leads, and especially for the four new converts mentioned in this article.

PERSONAL WORK.

By Carrie H. Peter.

We are often reminded of our Lord's personal work when here on earth. It has often seemed to me that Jesus took delight in working amongst those whom others, even the disciples, thought too bad to spend time over. But none were too sinful for Jesus, for He came to save sinners. We see Him at the well; it was His "food" to win that poor Samaritan woman. He knew how far she had fallen; He knew all. She was saved, and many others also. The value of her soul was greater than the greatness of her sin. Praise Him!

Any one who feels called to help the fallen may be sure that there will be those who will not speak well of him. Many will be ready to say "Why spend so much time over this one, or that one? He or she is too hard. So much has already been done, and it is just a loss of time," Paul said, "My little children, of whom I travail in birth again until Christ be formed in you." He was not speaking of non-Christians, but he felt it worth while to travail again, that is, not to give them up at any cost.
I am now thinking of one among many, who was “too bad.” He was so wicked that his own would not do anything for him. Our native preachers often said to me, “Miss Sahib, it is no use, he will not turn to God.” So often did I hear some such statement that I would have been ready to drop him entirely, but the dear Lord did not let me. This boy was full of disease because of his evil life, physically weak, and naturally without hope in any way.

What can be done for such cases? We find many in our work. What would Jesus do. I know that Jesus answers prayer, and that “faith without works is dead.” How can we get such persons to Jesus? Well, Jesus told Peter to cast his net on the right side, and the result was plenty of fine fish. No two souls are saved in just the same way, but the Lord who has called us to be fishers of men will by His Holy Spirit show us just what to do, and how to go on until the soul is won.

I wish to tell you that the boy I have just spoken of is happy in Jesus today. I saw him and his wife the other day, and Oh! I am so glad that I did not give up when he was so low down in sin, and sick in spirit, soul and body. Please pray for this family. They are living now in the midst of some Christians who have very little spiritual life.

If the Lord lays a burden for a soul upon your heart, that soul will be saved, or restored, if you fail not. Let us ask the Lord to give us more travail for souls, that many more may be born unto His Kingdom.

A GOSPEL DISTRIBUTING TOUR.

By Wm. and Mary Moyser.

Some months ago we received a sum of money from a Christian friend in California, to be used expressly for the distribution of Scripture portions.

Having rather a large stock of Persian Urdu, and Hindi gospels on hand, which could not be used to good advantage in this part of India, as the vast majority of the people of Berar speak and read only the Marathi language, we determined that we would make a tour into the Urdu and Hindi speaking districts. So we started out with 1,700 gospel portions in these two languages. Our first stop was at Bhusawal, which is in charge of our good brother A. Garrison. Here we preached twice on Sunday, once in English (as in this station there are a great many Railway workshops which employ many Europeans) and once in Marathi. The next day we distributed about 200
gospels to the passengers on the train and in the city. From thenceforward we left the Marathi speaking people behind, and entered the Hindi speaking country.

Our first stop was at the beautifully walled city of Jhansi, with its twelve fine entrance gates. This place was made famous during the Mutiny of 1857-58, by the heroic stand made by the Queen of Jhansi against the British. This brave, but misguided and revengeful, Brahmin Queen slew every white man, woman and child in the town, to the number of 66, of whom a score were innocent children. Retribution came with a swift hand, for just inside of a year she had fallen at the head of her troops, dressed and fighting as a man. One military authority says that with one exception she was the only military leader that the mutiny developed. Here in this place, even up to the late Queen's Palace, and at the Railway Station, we distributed about 300 gospel portions.

From here we went to Cawnpore, the city of Krishna, one of the Hindoo Dieties, who kept 16,100 women for his own sensual pleasure, and who is one of the most popular gods in India to-day, despite all the light that has been thrown on his moral character. It was in this large city, that the Nana Sahib, that monster of cruelty and iniquity, perpetrated the most terrible episode of the Mutiny, which will always be known in history as the "Cawnpore Massacre." After breaking his plighted word to General Hugh Wheeler, he turned his masked cannon from the river banks on defenceless men, women and children, as they were embarking for Allahabad. He gathered those who were left of the wretched fugitives and confined them in a small room, and next morning, gave them over to the soldiers. These men, even, refused to obey his order, so he sent four butchers into the room, who carried his command into execution, and so were slain in cold blood 210 helpless men, women and children, whose bodies were cast into a deep well, with some who were still alive. The Massacre Ghat on the river bank is marked with a simple white marble pillar. The well into which the victims were thrown is now covered with a beautiful marble figure representing an angel; around the monument is a well kept garden, into which no native of India can enter without a pass. As we explored these historic places we found splendid opportunities to give away copies of the gospels of the Lord Jesus Christ. And in the busy and narrow streets of the city we gave away several hundred portions of the Word of Life. While in Cawnpore we preached in the M. E. Church to a goodly number of High School students and British soldiers.
So far our work had been amongst Hindi speaking people. Our next stopping place was in the large and beautiful city of Lucknow. This is a very large city and a stronghold of the Mohammedans. It formerly was the capital of the kings of Oudh, and is said to have contained at one time seven hundred thousand inhabitants. Its former wealth is evidenced by the large number of palaces of Kings, Queens and Princes, which still remain. Massive tombs and splendid Mosques are interspersed through the city. We were entertained in a Deaconess’ Home, which at one time had been a Mohammedan tomb. It was a splendid place. It was in this city that the mutineers laid siege to the Residency, where a force of only about a thousand men held out for 147 days against 70,000 trained rebels and a city of 700,000. In the last two months they were reinforced by General Outram and Sir Henry Havelock, of immortal fame, who successfully resisted to the end of the siege. Here over 200 women and children had to live in cellars during these dreadful days. At the station and in the city we distributed several hundred gospels, especially to the Mohammedans.

Our last place of importance to visit was the fountain head of Hinduism and the most sacred city of India, Benares on the Ganges, a city that to-day contains more than 20,000 temples, and more idols than inhabitants, although 200,000 people dwell there. It is one of the most ancient cities on the globe. One writer says “Twenty-five centuries ago, at the least, it was famous. When Babylon was struggling with Nineveh for supremacy, when Tyre was planting her colonies, when Athens was growing in strength, before Rome had become known, or Greece had contended with Persia or Nebuchadnezzar had captured Jerusalem, she had risen to greatness if not to glory.”

I cannot, for lack of space, describe in this brief article the places that we visited either in Benares or the other cities. In Benares we saw Annie Besant’s Central Hindoo College; the monkey temple in its filth with its horrible daily sacrifices to Kali, the goddess of Thugs and murderer; and the beautiful golden temple erected by Ranjit Singh, the Lion of the Panjab. Truly it is a city of beauty and ugliness, of flowers and filth, narrow alleys and fat sacred cows, palaces of reigning Princes and huts of squalor, fat priests and scrawny beggars, piety and wickedness, bathing Ghats and burning Ghats, all side by side. And the filth of them all runs into the sacred Ganges, defiling this noble river. We rowed along the river front with its flaunting princely palaces, its covetous priestcraft, its dead, and its squalid misery.
We had been travelling all this time in an easterly direction, and were now once again amongst Hindi speaking people. We gave away in this town almost all the gospels we had left saving just a few to distribute at the different stations on our way home. In all of the twenty-one years that we have been in India we have never seen gospels so well received. We never saw one torn or thrown away, but here and there we saw scores of people quietly reading them. Altogether we distributed 1,700. We trust that our readers will pray that some of these gospels will bring light to darkened minds and hearts and lead them to a saving knowledge of the truth as it is in Jesus Christ. The Word says “Blessed are ye that sow beside all waters.”

CHILDREN’S PAGE.

Conducted by Addie Garrison.

A BUFFALO CALF AND THE CASTE SYSTEM.

The one thing in India that is different from what is in other countries is the “caste system,” of which I am sure you have already heard. The “caste system” is a plan by which the people are divided up into different classes. Some classes are considered higher than others, so much so that they will not eat or drink anything that has been touched by someone whom they call a “low caste” person. And the low caste people have been oppressed for so long that it seems all right to them that they should be treated like animals. They do not expect any other treatment.

A person’s caste depends on his birth. Many high caste Brahmins are so dirty and repulsive that we find it hard to love them at all, but still, they are high caste because they happened to be born into high caste homes. Likewise, a low caste child may be so beautiful and clean and intelligent that we would consider it, in many respects, equal to children in America. But it would be low caste because it was born into a low caste home, and nothing can change that fact in the eyes of the high caste people. A gentleman once described the caste system as a ladder full of people, each one of whom kisses the feet of the man above him and kicks the face of the man below him.

Now, I want to tell you a little story that will show you
how foolish the caste system is. We used to have a man to come and sweep our compound, and do other cleaning. No one will do that work but a person of the class called “sweepers,” and the other people of India have decided that a sweeper is of such a low caste that they will not let him be any caste at all, but put him in a class with dogs and pigs, and call him an outcaste. Kissen was a clean and respectable man, but was an outcaste sweeper.

One day a baby buffalo was born at the mission compound, and we asked Kissen to take it to a man who wished to buy it. As he is obliging he consented to take it for us, and throwing it across his shoulders he marched off with its around his neck and holding its feet in front of him. There was going along the road a cart with a barrel full of the exceedingly vile Indian beer, called sindi, which, I am sorry to say, the people here are allowed to make and sell. The calf was heavy, so Kissen asked if he might put it on the cart, and the driver permitted him to do so. But in putting the calf on the cart Kissen's hand touched the cart at which the driver became angry and said that his sindi was now defiled because Kissen, who is a sweeper (but a more respectable man than the liquor seller), had touched the end of the cart upon which the vile sindi was being hauled. He told Kissen that he now had to pay for the whole barrel of liquor, or else he would sue him in court for five dollars and sixty-six cents. Poor Kissen came back trembling and asked me to help him. I sent for the liquor dealer, who came in a red velvet coat to see me. After telling him how mean it was to make men drunk so that he could get all their money, and buy for himself velvet coats, I told him that as the buffalo calf belonged to me, and Kissen was carrying it for me, he must quarrel with me and not with Kissen. But he decided that it was not worth quarrelling over, and went away.

Later I learned how foolish the whole affair was. The liquor man sells sindi regularly to the sweepers as well as to the other caste people. If a sweeper comes for sindi he fills a bottle from the barrel, and sets it down. Then the sweeper picks it up and drinks it out of the bottle, giving in payment money which he has touched. Then when a higher caste man comes to get a drink the same bottle is filled again, without even having been washed, and the caste man puts the neck of it into his mouth and drinks the liquor. Then he accepts as change the money which had just been paid in by the sweeper. They do not think that the unwashed bottle that the sweeper had put to his mouth, or the money that had been in
his hand will defile them, but if the poor sweeper touches the cart upon which is a barrel of liquor they say that he has defiled the whole barrelful of it. This shows how very foolish the caste system is, and how silly are the ways by which Satan deceives those who are under his power.

Jesus said that things outside of us do not defile us, but evil thoughts that come from the heart, and evil words that are spoken by the lips, these defile us. We must, first of all, keep our hearts from the things that do defile; and then we must do all in our power to teach these people of India that Jesus loves all alike, whether they happen to be born in America or India, or in a high or low caste home.

K. D. S.

PECULIAR WEDDING CEREMONIES.

In the different parts of India, there are various customs and ways of celebrating weddings. As a rule, however, the bride and groom do not see one another until after at least a part of the form is gone through.

As far as caste is concerned, a man may marry a girl of a lower caste, if he so desires and obtains his parents’ consent, but a girl must not marry beneath her. Her husband must be of the same caste or higher. Parents find it hard to find high class husbands for their daughters and this has caused a great deal of female infanticide.

Sometimes a girl is subjected to various tests before her marriage to find out what sort of a wife she will be. One of these is the ghee test. Ghee or oil is poured on the girl’s forehead and allowed to run down her face. If it goes straight down her nose, the marriage is supposed to be happy. If it runs down her cheeks, she will die or prove unfaithful and in such cases the engagements are very often broken.

Omens are very carefully observed when proceeding to make arrangements for a marriage. If a man or woman carrying fowls, water, fruit or milk is passed on the right hand, it is considered a good omen and is welcomed by all. If a kite or a vulture is seen or a lone crow on the left hand, it is a very bad omen. If the party should come across a dead body of any animal on the road, they would go no further, but return home at once.
and stop all proceedings.

Among the Central Indian people, a wedding usually lasts for a week or ten days and is kept up with continual feasting, but among the less civilized, the ceremony is sometimes very superficial. Among the Birhors of Chota Nagpur, they have the marriage by capture. When a wedding is arranged, the father tells his daughter to show her lover how fleet she is. She runs to the jungle and after a short time he follows. The wedding ceremony is finished when the shout of the youth is heard, announcing that he has caught the girl.

Among the Andamanese, it is the man who runs away and must be caught and forcibly seated on the bride's lap. The Mutuvari bridegroom of South India after the marriage has been arranged for, lurks near the house of the bride and carries her away when she ventures out to bring in wood or water. The couple spend a few days' honeymoon in the jungle and then quietly return and take up their regular life and work. The Ullatans of Travancore, when a girl is old enough to marry, conceal her in a grass hut. The youths of the tribe dance around the hut and each in turn thrusts his bludgeon through the walls. The owner of the stick which she seizes claims her as his bride.

On the eastern front "pan" and betelnut are used in lieu of love letters. When a packet of "pan" is sent with a flower, it means, "I love you." If much spice is added and the corner turned in in a certain way it means, "Come." A bit of charcoal placed inside the leaf means, "Go, I have done with you."

Another form of marriage is called tree marriage. When a man has had difficulty in finding a husband for his daughter, she is bound with ropes to a tree and is left there until someone comes along who is willing to take her as his bride. In many cases, such girls are devoured by wild beasts. Very often, however, it is previously arranged that as soon as the parents have left her, a youth of a lower caste shall come and claim her.

One form of Mohammedan marriage demands that a "moulvi" (religious teacher) be present, but if this is not possible, the bridegroom takes an empty water skin to the "moulvi's" house. The "moulvi" fills this with his breath, the mouth
is carefully closed and it is carried back to the bride. The skin is opened and the “moulvi’s” breath emitted on the bride’s face and as soon as it touches her, the marriage ceremony is complete.

Among the Maravas of Madura if the bridegroom dies before marriage, the ceremony is performed with the corpse in a sitting posture beside the bride. When the ceremony is finished, the “talee” or marriage string is taken off of the bride and she is free to marry again as soon as she pleases. Among some Brahmins, it is considered the greatest folly if a girl of marriageable age should die without a husband, so in case of her death a large sum is paid to secure a bridegroom and a form of marriage is gone through with.

Thus, we see that even in their wedding ceremonies these people show their awful spiritual darkness. And how are they to be enlightened? “How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?”

Many in this country look down upon the natives and would scorn to do any missionary work among them; but, “How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” What God has called a beautiful work, let us not despise, but let us do it ourselves and help others to do it.

The Burning Bush.

WHEN TO PRAY FOR THE SICK.

MAY I take this opportunity of saying just a few words to you about the value of prayers of the Church in cases of illness? It has become, I think, far too much the custom not to offer prayers in Church until the sick person is actually in danger of death. This surely is not right. All sickness, even when there is no immediate danger of death, is a special trial of patience and faith, and a sad hindrance to the ordinary work and activities of life. Whenever, therefore, any of our Christian brethren are laid up with sickness and tried by pain, suffering or
WHEN TO PRAY FOR THE SICK

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even incapacitated from their ordinary work, it is right that we should all pray for them that it would please God to comfort and relieve them according to their several necessities, giving them patience under their sufferings and a happy issue out of all their afflictions. St. James told us.

'Is any sick among you? Let him call for the elders of the Church; and let them pray over him anointing him with oil in the name of the Lord and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.'

It was always the custom in the Premitive Church to read out names of the sick persons of the parish for whom the prayers of the congregation were desired at the time of Holy Communion. It is much to be desired that this good custom were often observed, and that parishioners would send the names of the sick, whether they are in danger of death or not, to the parish priest with a request for the prayers of the congregation, as soon as it appears that the sickness is at all serious. The clergy would then ask the prayers of the congregation on behalf of the sick persons before the prayer for the Church militant.

THE BISHOP OF MADRAS.

PRAYER AND PRAISE.

PRAISE.

ANOTHER year of blessings untold to be recorded! Another year added to the number of years spent in India! A rift appearing in the dark clouds of Berar, and souls coming into the light of His countenance—while not in this station, still within the range of prayer! This above all others is a source of praise and thanksgiving.

Uninterrupted health for me and mine; every need supplied; and above all, a better knowledge of Himself than ever before, and with the passing years a closer fellowship with the saints than
ever before. The hope of His imminent coming is also a
greater reality than in all the past. The promised peace, amidst
the strife which is rending the world, is a great sheltering rock.
Another year—who can tell what it may bring? We would not
know if we could; it is so much better in His keeping.

AN OLD MISSIONARY.

AHMEDABAD.—Some weeks ago the police, together with
two or three petty officials, placed a case in court against some
of our men and an aged preacher of the Irish Presb. mission.
They were charged with obstructing the public road by a street
meeting, and refusing to move when so ordered. The case was
clearly a false one, as the place in question is one of the most
commodious in the city, where a large crowd could assemble
without interfering with traffic. It was an attempt to stop
street preaching. The statements were strong and might have
meant a fine and imprisonment. God has answered prayer and
the case is wholly withdrawn.

CHANDUR.—Praise for the baptism of a young man for
whom prayer has several times been asked in this column.

DARYPUR.—Praise for God's continued blessing on the
work here, as reported in the Items.

JALGAON.—Praise for one woman who has been baptised
during the past month.

KHAMGAON.—“We feel that we owe very special
gratitude and praise to God for His tender mercies to us in
raising up Mrs. Carner.”

MATAR.—Praise that God, through some of His children
in the home land, sent money to buy a pair of bullocks for
touring.

SHANTIPUR.—Praise for God's goodness throughout this
year to our little Christian colony. The crops were fairly good, and most of the people have been kept in good health.

**PRAYER.**

**AHMEDABAD.**—Pray for four young men in a village where no one has yet become a Christian. These young men express a desire to be baptised. We have had a school in the village for about four years.

—For a special spiritual awakening in the Ahmedabad Church.

—We request again that you pray for means to build a place for worship. Our numbers continually increase and we are sorely in need of a building.

—For some one to help in the support of our six blind young men who are doing some work, some only learning, but are able to earn only a part of their support. A man with eyes can support himself, but the blind are necessarily slow.

**MATAR.**—Pray that some backsliders may be reclaimed, and that deep conviction of sin may follow the preaching of the Word. "They that are well need not a physician, but they that are sick." Matt. 9, 12.

**SHANTIPUR.**—Pray for a spiritual revival in our midst.

—That those who read the gospels and tracts and listen to our messages may be convinced of sin and realise their need of the Saviour.

**ITEMS.**

Mrs. A. I. Garrison is dangerously ill. Prayer is asked on her behalf.

Mr. and Mrs. Fuller have returned to Akola, after spending some time on tour in Daryapur district.
Mrs. Cutler writes of the work in Daryapur as follows:—

"We came out to our present camping place on Nov. 18th, and up to the present (Dec. 15) thirty one persons have been baptised and sixteen children dedicated. Tomorrow we are to go to another village for a baptismal service. We are witnessing God's power in convicting of sin, and are praying that such convicted souls may yield to God's strivings and come through to victory.

One Roman Catholic school master who has been inquiring for a year past, has accepted the truth, and has openly confessed his belief by baptism. Our hearts are full of praise to God, and we are pressing on under the Holy Spirit's guidance, expecting a continued ingathering of souls. The little churches, scattered among so many villages, are also being led on in the spiritual life, and established in the faith."

The Editor has received a copy of the Christian Endeavour year book for 1916. Besides the Weekly Prayer Meeting Topics, with hints on the lessons, and daily readings, there are the Junior Endeavour Topics and an outline of the International Sunday School lessons for the year. These, with a number of helpful articles and suggestions concerning Christian Endeavour work, make the compact little book well worth its price—four annas. It may be had from the C. Endeavour Office, Bangalore.

CORRECTION.

On page 132 of the December India Alliance the figure 30,500 should have been 3,500.
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**ON FURLough:**

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