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REV. M. B. FULLER,—Chairman of Executive Committee and Treasurer.

The affairs of the Mission in the field are administered by an Executive Committee, composed of fourteen members of the Mission elected at the Annual Convention.

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

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

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

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

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

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

DONATIONS.

Donations for the general fund, or for special purposes, or for the personal use of any missionary can be sent to the Treasurer in New York, or to Rev. M. B. Fuller, Alliance Mission, Akola, Berar, or direct to the person for whom it is intended, or to the Assistant Treasurer, Miss Blanche Conger, Kaira, Gujerat. Unless otherwise designated, donations will be put into the general fund.

All donations for the personal use of missionaries, whether sent to the Treasurer, New York, or direct to the field, should be marked "for personal use," otherwise they will be placed in the General Fund.

Special day of prayer, last Friday of each month.
GENERAL REPORT OF THE MARATHI FIELD

In looking back over the Marathi work, this past year seems one of the hardest, on some lines, that we have ever passed through. Death stalked through our midst, and carried away three of the members of our Executive Committee.

The first to go (April 22nd) was Brother Ramsey who had been our Mission Secretary for so many years, and who leaves behind him Mrs. Ramsey and their daughter Jean who is attending school at Panchgani. Mr. and Mrs. Ramsey have both been hard-working missionaries, and Mrs. Ramsey needs your prayers, for she is worn and tired. They came out with the first party of Alliance missionaries in 1892, and Mrs. Ramsey and Mrs. Moyser are now the only two of that party of twenty-five who are left on the field.

Then (July 8th) death stepped in and took Sister Moodie, whose husband laid down his life here in Akola about twelve years ago. The bodies of Mr. and Mrs. Moodie and their youngest daughter Theresa lie together in the little cemetery here waiting for the sound of the trumpet, when the dead in Christ shall arise and be forever with the Lord, where partings shall be no more. They leave behind them two girls,—Ina who is in college in Scotland, Mabel who is in the school at Panchgani—and Mrs. Moodie's sister, Miss Lothian, who has charge of the missionaries' children's home in Panchgani. (This is being transferred to Landour at the beginning of the new term in March.)

Lastly (September 18th) Brother Auernheimer, who looked so well and strong that we naturally expected him to live for a score of years or more if Jesus tarried, was taken down with typhoid fever and after lingering for two months was called up higher to be with Jesus whom he loved and served so faithfully. He leaves a wife and little daughter.

In September and October the Spanish Influenza swept through this part, as through nearly all the world, touching every one of our Marathi stations from Chandur to Chalisgaon. It has left its death-trail in every village and some villages were almost entirely wiped out of existence.

The rains have not fallen this year as they should, and things look very dark for the poor people. While the prices of
grain and cotton are the highest ever reached in this part of the country, yet the farmers will not profit much by this, because of their habit of nearly always being in debt to the moneylender, who in lieu of money takes payment in grain at a low valuation and then steadily advances the price until he has made big profits. The field work for the poor labouring people will not begin until next September, and what they will do from now till then God alone knows. We pray that many will respond to the appeal for help which we made early in November.

A good many of our missionaries have had a hard year from a physical standpoint. Mrs. Fuller, Mrs. P. Eicher, Mrs. Moyser, Miss Patten and Brother Dinham, especially, have gone through trying times; but God is faithful that promised, "who also will do it." He has helped them all, and we do thank Him for His goodness and love in sparing these dear ones to us and to the work.

Our ranks have not only been sadly depleted by death, but by the going on furlough of eight of our number. Miss Williams and Miss Beardslee went first, then Mr. and Mrs. McKee from the Gujarat field and the last to go (December 26th from Colombo) were dear Mr. and Mrs. Fuller with their little daughter and Mr. and Mrs. Hamilton also from Gujarat. We miss them very much indeed and pray that they will all soon be thoroughly restored to health.

We praise God for the safe return of Brother Carner and his family, and Miss Little, from America. With them came the Turnbull family who were welcomed back to their work in Gujarat. Mr. and Mrs. Carner are back in their old station, Khamgaon. Miss Little is touring with Mr. and Mrs. Lapp in Amraoti District for the present. When Miss Krater returns, early in 1919 we hope, she and Miss Little will again take charge of the girls' orphanage and day-school in Khamgaon; while Miss Rollier and Miss Wyeth who have charge at present will go to Chalisgaon which has been unshepherded since Mrs. Moodie's death and Miss Patten's transfer to Chandur.

Brother and Sister Fletcher also with their two children have arrived safely from Australia and are stationed at Malkapur. But as they come back from Australia, Miss Rutherford will soon be returning there for her furlough, and with her Miss Cannon, who though not a member of the mission has had charge of the little English congregation at Bhusawal during Mr. A. I. Garrison's furlough.

A few come and about the same number goes. We do wish and pray that many more would come than go, for we need many more young ones on the field,—so many of us are getting
old. We cannot do what we could twenty years ago. So we are looking forward to the arrival of the six new missionaries who we hear are coming early in 1919 with Mr. Andrews, Mr. A. I. Garrison and their families, and Miss Krater. We had no new missionaries in 1918. Mr. and Mrs. Andrews will return to Gujarat, Mr. and Mrs. Garrison and Miss Krater to the Marathi work.

The Building Committee have been looking at sites for a mission house in Daryapur, and money has been given for the same by Brother W. E. Blackstone. We need a station there urgently, as we have so many new Christians in that section and so many enquirers who are asking for baptism.

We fully appreciate the work that the Home Board has done in supplying all the allowances full this year, despite the heavy drain that the great war must have made on its resources. We want to thank the Board and all you, who are supporting the work, for your loyalty and self-sacrifice. We trust that this year will be the brightest of our Alliance work.

As we look over our Indian workers we thank God for some of the men and women that are growing deeper in the life of the Lord Jesus Christ. I am sorry to say that they are not all this way, so we ask an interest in the workers in your prayers.

We do praise God for the way His Word has been scattered through the towns and villages in some of our districts. In some places it is hard to sell many Gospels for the ground has been gone over before; but in the districts where the work is new, Gospels have been sold by the thousands, and we know that the Word of God shall not return unto Him void.

Again asking you to remember us in your prayers, we remain,

Yours in the coming King,

William Moyser.

CHANDUR, BERAR.

In the cold season of '17-'18, work in the district was mainly carried on by the Indian workers with occasional visits from the missionaries. An out-station was closed when the outbreak of plague left the town uninhabited. The Biblewoman, who with her husband and family had been stationed there, had all the appearance of a disease almost too terrible to think of; but the Lord in His great mercy forbade it to be so, and after a rest and some medical treatment, she was able to take up her work again.
The missionary in charge, who was also Mission Secretary and editor of the India Alliance, was busy with his pen much of the time, and one marvels to look back and see what that pen accomplished, in spite of fast failing strength. But it was the same faithfulness and determination that had ever characterized him in his work for God and man, and when he left his desk on April 5th every item of work was completed up to date. What was to be finished in the ensuing days, he was able to direct from his bed.

The precious life ebbed away on April 22nd, his 56th birthday, after over 26 years on the India mission field as a missionary of the Christian and Missionary Alliance.

The workman is gone, but the work remains to be done, and we took it up with joy because it was his and the Lord’s; but with fear and trembling too, because of its stupendousness and the aloneness, with the stay and shield of life gone. We are proving God to be a wonder-working God, as He gives the desire to be a “vessel meet for the Master’s use, and prepared unto every good work.”

The catechists and colporteur are out in the district doing good work and the missionaries and Biblewoman hope soon to be with them. They are finding villages almost depopulated from the awful ravages of influenza. Here in Chandur the death-rate was very high, and many if not all had heard the Gospel from the lips that shall speak no more. A sweet child of our senior catechist was taken and also his son-in-law. We (Miss Moore and myself) were permitted to have the disease, but God graciously spared our lives.

A few months before at a War celebration in the English school here we had sung a gospel song in Marathi. Attracted by the swing of it, numbers of bright school-boys came to the bungalow to learn it. Then, of course, they re-translated it backwards and forwards, and several more in which the atoning work of Christ is prominent. When the disease began, the school had to be closed and the boys went to their distant homes, but they took with them a hymn-book, with the tunes and translations in their minds and the truth in their hearts.

The little hotel where we were always welcome to preach to the crowds of intelligent men who had come on business to the county Court House nearby is closed. Last year the elder brother of the management died of plague and now the younger one of influenza. The last time we remember him was sitting with stretched neck, listening while the Gospel was being preached. The old mother sits under a tree, where she has a little sweet-stand, for she has no more sons to run the hotel.

Between 2,000 and 3,000 Scripture portions have been sold.
in the past year, besides thousands of tracts and booklets distributed, among them the Scripture portionettes with beautiful coloured pictures, so kindly contributed by Mr. W. E. Blackstone for free distribution.

We love these people and long with intense longing for their salvation, as we realize that they have every claim on the grace of God that we have. What if up to this time I had had as little opportunity of knowing about it!

Martha Ramsey.

AMPAOTI, BERAR.

The work in Amraoti District has been carried on during the past year with the help of six Indian workers and two Biblewomen.

In the city regular church and Sunday School services have been held with a fluctuating attendance due to the fearful ravages of Plague and Influenza, and the transfer of several regular attendants who are employed by Government or in the cotton mills.

We were able to spend five full months with our workers in the district. 200 villages were reached, some of them many times. A special feature of our work last cold season was the splendid night meetings, when a whole village practically would gather and listen until midnight to the Gospel story, told and sung. The life of Christ shown by the aid of a magic lantern has fastened the fact of Jesus' life and death upon many hearts.

Two out-stations have been kept going during the year with good results. During the influenza epidemic the Mhaispur station workers were untiring in their attentions to the new Christians who were sick, cheering and encouraging them by their presence and help in prayer. The result has been most encouraging. The temptation to turn back to their idols has been overcome, and many tell us with great joy of the deliverances and closer walk with God the experience has brought to them.

Including the new Christians there is a company of about 140 Christians in the Amraoti District. Four adults have been baptized during the past year. About 100 inquirers are waiting for teaching and baptism. Lately we have hesitated to baptize in large numbers lest we get in those who would come with ulterior motives.

Two of our workers have made very successful preaching and gospel-selling trips through the unoccupied Districts of Akot and Jalgaon, both of which are still without even an Indian worker as yet. The illustrated scripture portionettes.
MURTIZAPUR AND DARYAPUR, BERAR.

In reviewing this year's work, one records with thankful heart a steady though not rapid advance. It has been indeed against great odds, but "thanks be unto God who giveth us the victory through our Lord Jesus Christ."

January, February and March found our camp in different centres from which our new Christians in surrounding villages could be visited, their spiritual welfare being our chief object. In pursuing this course we were able also to meet inquirers and accept the many good opportunities for holding preaching services among people of all castes.

The mela, or convention, held again this year in our out-station, Nardora of Daryapur District, during Easter, closed the touring season. The assembly represented many village Christian communities.

The hearts of the missionaries present and workers alike were encouraged as it was manifest that there had been a real "growing in grace" during the past year on the part of the new converts.

Influenza left our working force in a very weak condition. Our out-stations which were closed for a possible fortnight to allow the Indian helpers to sit for the Bible examinations in Akola, and to attend the annual sabha following, remained closed for several weeks. The new Christians smitten down with the dread epidemic could not be visited, and being, many of them, in outlying villages, were also without medicinal remedies. Day by day as news reached us of a whole family sick here, and another there, our hearts would sink—the pressure was great. Our chief resort was prayer, and truly God heard, and sustained the faith of these new babes in Christ; in some cases granting signal answers to their simple cries for help. Many precious ones were gathered "Home," several of whom were real leaders and pillars in their little communities,—ones we thought were so necessary to the work and through whom many others would be won to Christ, these God has seen fit to take. We know the work is His, and HE knows best.

Often, as our eyes glance heavenward, we see by faith a precious company of redeemed ones from these villages of
Murtizapur and Daryapur, so recently gathered from heathen darkness,—washed, made holy through the Blood of the Lamb, waiting and ready to welcome others and us, when our call “Home” shall come. We do praise God that they are forever “with Christ which is far better,” though our bereaved hearts sorely miss them.

Many short tours have been made during the year into the districts, and special meetings have been held which have been much blessed. People’s hearts were found much softened through the suffering and bereavements from the influenza and God is surely working. We have a large number of inquirers and about 50 candidates enrolled for baptism and under instruction.

Thirty-eight adults and thirty-two children have died this year, mostly from Influenza, reducing our Christian community from 752 to 682. We have been able to procure land from Government in three of our out-stations for cemeteries, and thus are able to teach our people the way of simple Christian burial, free from all superstitious, etc., and they are able also to bury their dead away from the heathen.

About 90 villages have been visited again and again from time to time and house visitation carried on among the Christians, as well as in homes of caste people which are open to the women workers and in which we have a very cordial welcome, and invaluable opportunities for telling the Old, Old Story. In all, 49 persons have been baptized and 31 children dedicated, making an increase of 80 from the outside.

The building of workers’ houses in an out-station has been carried on by us and our Indian helpers this year under exceedingly trying circumstances.

The sale of Scripture portions has been exceptionally low, totalling only 500. Much other work has made it impossible this year to make any special effort in bookselling. Many New Testaments have been given gratis to the poor ones of the new converts who are able to read.

With plague, influenza, and other sicknesses in our midst the work on the whole, as already stated, has been carried on against great odds and through much pressure. We do praise God with all our hearts for the wonderful way He has carried us through. As the year closes we consider the work presents a very hopeful aspect, and earnest prayer is requested that confronting difficulties and obstacles may be overcome and surmounted, to the end that souls may be further added to The Church and that “God in all things may be glorified through Christ Jesus.”

A. C. Cutler.
KHAMGAON, BERAR.

In looking over the past year we praise the Lord for many blessings and for the privilege of being in His service. We also thank Him for good health all through the year and for thus being enabled to continue in the work.

During the year there have been 450 open-air meetings with a total attendance of about 15,079. About 580 homes have been visited and 15,280 persons reached in this way. Thus a total of some 30,359 persons have come under the hearing of the Gospel. Some 15 villages have been frequently visited from the station, while during the touring season we visited 68 villages in our district. Some of these were visited several times.

In most places the people listened very attentively and showed greater willingness to buy Gospels than in former years and we were thus able to dispose of 690 Gospels and 290 other Christian books. At two camping places the people gave us a hearty invitation to come back to them next year. Our earnest prayers are that some of these who seem so interested in the Gospel Story may soon openly confess Christ.

The Sunday services and weekly prayer-meetings in the station have been kept up regularly and on the whole well attended. Sunday Schools have been held at four different places with an average attendance of about 150. There have been six children dedicated during the year. The contributions by the Indian Christians at the station and in the district have been $87.50, an increase of 25% over last year.

At Shegaon we have at present 13 Indian Christian adults and 15 children. We have visited that place frequently, but are still in great need of a good Indian worker to be stationed permanently there.

At the out-station, Tivhan Takhli, the Biblewoman reports 305 visits and about 2,639 persons reached. Besides a good deal of personal work is carried on.

The school work has been faithfully kept up with an average of 45 boys in attendance. Beside secular studies the children are instructed in the Bible and are taught Christian hymns. Most of the children attend Sunday School regularly and all learn the "golden text." Thus opportunities are given to implant the Word of Life in the minds of these children of whom more than half are from the higher castes. We are still praying and trusting that some of these dear children may decide to follow Christ and openly confess Him. Please join with us in prayer for this.

In the middle of November we had the joy of welcoming dear Brother Carner and his family back from furlough. A
few days later we went to our former station Bhusawal. But though we have now left Khamgaon, we still have a warm heart for the people of Khamgaon and the surrounding district, and often remember them in our prayers.

P. Hagberg.

KHAMGAON ORPHANAGE.

At the beginning of the year 1918, there were 69 all told in the Khamgaon Orphanage, while at present the number is 70, only slightly changed, though there have been deaths, weddings and several new entries. We are like one big family ranging from a few months old up to fifty years of age.

Among us there is one helpless woman, two partially demented ones and an old blind woman who is capable of earning part of her livelihood by making bead and seed curtains. The few older women look after the babies and the smaller kiddies and in this way are able to support themselves.

The children who are of school age are being educated. Some will be Biblewomen, some teachers, but the majority will be home-keepers. They have domestic training along with their schooling, namely cooking, washing, sweeping, sewing, orderliness, etc., which fits them for this station in life.

Five of them left us this year to practice this domestic training in homes of their own. Three were especially clever, devoted young women who had consecrated their lives to Jesus in their early childhood; they married young men who were trained in the training school at Bodwad and have gone out into the Lord's service.

Several young girls who have been sent to us out of darkest heathenism during the year, have had a definite experience of salvation and we can see their bright young lives unfolding in the light of the gospel day by day.

The Sunday before Christmas twelve girls stood all in white at the baptismal pool for baptism. It was a quiet, beautiful ceremony, and by their walk following this blessed day we know that they must have fully realized the step they were taking.

There has been much sickness this year. We began with whooping cough; then followed a violent form of measles and three of the little ones died. Later in the summer two tiny babies succumbed to cholera infantum. This fall influenza visited us and carried away seven of the children. We are praising God for having spared our older girls and we know that several have been raised up in answer to prayer.
The children have not had an overabundance, but they have had good nourishing food and clothes to keep them warm and clean, though we have had to use every scrap and patch to do it. We realize that the year in the homeland has been a strenuous one and that you, our loved ones, have sacrificed for Jesus that His work may not come short in your sister lands. As we work and labour together, you in your corner, and we in ours, so we shall reap together,—praise His Name!

Ethel M. Wyeth.

THE DAY SCHOOL, FINANCES AND INDUSTRIES OF KHAMGAON ORPHANAGE.

The Day School has done fairly well considering the hindrances which came in the course of the year. Measles, last spring, kept a good number from attending school, and influenza, this last fall, came sweeping through our compound, until we had in all sixty-five cases. The school was closed a whole month, and, to complicate matters, the Brahman Head Master resigned, leaving us minus one teacher for the two upper classes. Thank God, a Christian woman teacher has just been engaged.

The Government Inspectress of Schools visited us and was very pleased with the singing. She did not examine the school, but made each class sing their favourite song. Of course they sang Christian hymns and she seemed to enjoy them. She is Roman Catholic. The Brahman Assistant Inspectress came last April and examined the whole school granting certificates to nine girls who passed from the primary school into the Middle School or Lower Secondary grade. She gave a more encouraging report than that of the year before.

As to the Bible Training School, as our oldest scholar is about sixteen years old and the others are under thirteen, the older girls having all passed out of the school to be either in homes of their own or engaged as Biblewomen,—we have now no properly so-called "Bible Training School," but the Bible is systematically taught in all classes of the secular school.

As to finances, we thank God from the depth of our hearts for the faithfulness of our dear supporters in the homeland who have so nobly done their share in sending their contributions for the support of this work. The total amount received in 1918 from our U. S. contributors,—apart from remittances from the Board,—amounts to $674.57 cents, and the fees collected from Indian parents amount to $97.76.

As to the industries there is a net profit of $64.56 from the Orphanage garden, and $74.60 from the dairy. This last year has been exceptionally hard: the scarcity of the rain caused the
garden to dry up, and the grass fields have yielded but little grass; so the Orphanage has had to buy grass and fodder at a high cost, thus increasing greatly the general expenditure.

Still, there is much for which to praise God, for providing for all our needs and for enabling us to make both ends meet. To Him be all the glory! And may the Lord abundantly bless all who have shared in carrying the burdens of this work, either by their gifts or by prayer.

Jeanne L. Rollier.

MALKAPUR, BERAR:

UNTIL July 24th the work at Malkapur was carried on faithfully and God's blessing was upon us. On that date Mr. Auernheimer began to have fever, but not until ten days later did we know he had typhoid. After suffering intensely for two months, he fell asleep in Jesus, September 18th. His death was a shock to all, for Mr. Auernheimer had enjoyed good health for fifteen years without a break.

Our dear missionaries were so faithful in prayer, and much prayer was offered for his recovery, but it pleased the Lord to take him to Himself, and while we cannot understand, we bow our hearts and say, "Thy will be done." Some day He will make it plain. He truly laid down his life for the people whom he loved, for it was while he was ministering to one who had typhoid that we believe he caught the disease.

I praise God for His sustaining grace during this the greatest trial of my life. I marvel at the grace He has given as I look back over the past five months.

There has been much sickness among our Christian people this year. Before the influenza broke out most of our people had had malaria-fever and almost all of them had the influenza; but praise God while people were dying all around them, they were all brought safely through.

We were on tour at the beginning of the year and had good times among the people. They were friendly and welcomed us wherever we went. We had much joy in telling forth the Old Old Story of Jesus and His love.

During the year 886 services have been held with a total attendance of 17,069. One Marathi Bible, 16 New Testaments, 3,868 Gospels and 446 tracts and other portions of Scripture were sold.

Has not God told us that the entrance of His Word giveth light, so we believe as these poor dark souls get the light of the glorious Gospel that heathen darkness will be dispelled.
Mr. Auernheimer sold hundreds of Gospels in various languages to the men on the trains as they passed through Malkapur on their way home from the front where they had been labouring in the labour corps. He would come home as happy as if someone had given him a handful of gold as he would pull a handful of coppers out of his pocket and say; “See how many Gospels I have sold to-day!” He knew how many Gospels he had sold by the number of coppers he had, for we sell a Gospel for a half a cent. Eternity alone will reveal what good those Gospels have done, for they went to many different places in India. Our prayers followed them too, and will not God bless His own Word? Yea, verily.

It was with a very sad and heavy heart that I bid good bye to the dear Malkapur people whom we had learned to love and among whom we had worked for almost five years. Many were the expressions of sympathy and love from the people. Many said in speaking of Mr. Auernheimer, “We have not lost a stranger from our midst, but a brother, and one of ourselves.” Yes, he had made himself one with the people in order that he might be able to win some.

My thoughts often turn to the two graves in the little cemetery that the Government has given us for our Christian burial ground. There are two of the Lord’s co-labourers lying side by side. On September 6, 1917 Mr. Auernheimer buried dear Bapu, one of our native helpers, and a year later, on September 19th, he was laid by his side. Mr. Auernheimer is the first missionary to lay down his life in Malkapur.

Our hearts are comforted with the thought that soon Jesus will come and we shall be together again and then all our partings will be over. May the Lord keep us faithful until that day.

I am now working in Bhusawal, Khandesh, and Mr. and Mrs. Fletcher have taken up the work in Malkapur. We praise God for the many letters of love and sympathy which we have received and for the prayers of God’s children which have meant so much to us at this time.

“God is the strength of my heart, and my portion forever.”

Praise His dear Name!

Emma Auernheimer.

BETHANY RESCUE HOME, KHAMGAON.

Bethany Rescue Home is a scene of continual change. Our babies only stay with us until they are old enough to enter school, then they are transferred to our orphanages; the women, too, move out as fast as opportunity offers into places of service.
Of the 57 who have made their home at Bethany during the past fourteen months since my return to India, 20 were women, 19 babies, and 18 children. Eight of the women have been provided with good homes, and suitable employment, while three rejected the protection given and left the Home for places of their own choosing. Ten of the children have been transferred to our orphanages and five wee babies are sleeping in the little cemetery on the hill.

Two of these babies would have had a fair chance of getting through their teething period, had it not been for the whooping-cough which gripped every child in the Home. The other three were opium-fed and so frail they did not long survive on artificial foods. With these exceptions we had a record year of health, the ordinary fevers being almost absent during the year.

Our hearts are full of praise when we remember all the blessings lavished upon us as a family. God supplied all our needs financially and gave us three seasons of gracious revival, which made a change in the lives of some of our women.

Many and fierce are the struggles with evil in the lives of those who come to us for help and protection. Pray for us and them that many victories in hearts may be won for Jesus during the coming year.

Helen Bushfield.

AKOLA, BERAR.

The past year has been a strange one in the history of the work in Akola. We toured for a short time in the beginning of the season. In one village we found a number of enquirers, so we made that our headquarters for about ten days, and they have been visited a number of times since by the workers and Biblewoman. They are so wrapped up in lawsuits that one hardly knows what to do with them, but they are an interesting lot of people.

We camped in another village where the year before a dozen or so had been baptized. We had sent our workers there some months before to teach and help them, but they did not want them and would not listen to them at all. We stayed there a week or so, and they would gather in the evening, but I am afraid that they have all gone back to their old life and worship, etc.

The people nearly everywhere listen well to the story, but somehow there seems to be no real conviction of sin, no heart-hunger for God or the things of God. Nothing but the mighty power of God can turn these people to the Lord.
Sickness has been rampant in the station this year. Mrs. Fuller, Mrs. P. Eicher and Mrs. Moyser have all had a hard time, in fact we have had more sick people on the compound than I have seen for a number of years.

The annual workers' examination for the Marathi Indian Christians is always held here in Akola and at the close of it we have a week of special meetings for the workers and for the local church in Akola. This year we had engaged a well-known Indian evangelist called "Tamil" David to speak all through these meetings. He is a splendid man of God, and he gave blessed messages to the people; but, sad to say, at the very beginning of the meetings the Spanish Influenza broke out on our compound, and almost at once we had more than a score of people sick, while altogether I suppose there were a hundred of our people down with it. It spread all over the place, and almost every mail brought letters from the homes of our workers, saying that either the wife, or father, or child was down with it, and asking them to come home at once. But all could not go as some of them were very sick themselves.

This disease seemed worse than the bubonic plague while it lasted, for it touched so many at once; and we could not get help for the sick ones, as almost every house had at least one case in it. I used to visit about thirty houses every day while the epidemic lasted and Brother Fuller was running around in the sun all hours of the day, visiting and praying with the people, or else giving them medicine; sending some one home, or else bringing some friend or relative to care for some one else, etc., etc.

We lost seven here in our station, and yet we believe that God heard prayer, and that a number of lives were raised up from the very grave. Some cases were very pitiful. I have seen five sick on one bed and none to help them. All these things made sad havoc with the meetings, and many of the workers and people missed the blessed messages that were given at that time.

Brother and Sister Peter Eicher have taken charge of the boys' school and orphanage, and we are very glad to have them back in our midst again.

Brother and Sister Fuller have left us for a well earned furlough, and we trust that God will soon restore them to their usual health and strength. We shall miss them very much in Akola.

We have held 1,195 meetings, and sold 1,237 gospel portions, and we trust that the Word of God will bring forth fruit unto eternal life. It has been hard to sell books this year, not only because of there being so much sickness, but because
we are faced with the prospect of a famine and prices are already twice as high as they were in the famines of 1897 and 1900 when in turn the prices were five times above normal. We have already sent you an appeal for help on this account, for without it the poor people will starve.

A number of our young men and our old school-boys have joined the army either in the fighting ranks or in the Labour Corps. They have been in France and Mesopotamia, but so far as we know they are all alive and well, and most are back in India. We trust that now the war cloud has lifted, things will take a brighter turn.

What we need is a real outpouring of the Holy Spirit upon us all for the great work that lies before us. The problems are many, and very hard to fathom. We need your earnest prayers for the work.

William Moysev.

BODWAD, KHANDESH.

AGAIN we are called upon to write a brief annual report, and we do so with deepest praise and thanksgiving to the Lord for the great and tender mercies with which He took us through this past year.

The closing months of the year were especially trying when one after another took down with the influenza. Some were very sick. Mrs. Eicher was kept very busy almost night and day in ministering to the suffering ones, and by her cheerful help and the Lord's great goodness all got well, so that our Christian community this year remains unbroken.

At our annual missionary convention I was stricken with the dread disease. But prayer was made, some of the dear friends gathered according to James v. 14, and by the laying on of hands the Lord gave a definite, complete deliverance from the fearful distress and suffering at the end of the second day. The next day little Ruby was taken with the influenza, and for a few days seemed too sick to live; but He who delivered her out of the bubonic plague, from the scorpion and from the venomous snake, which was coiled up in the folded top of her carriage while she sat in it, again saved her. Praise His Name.

In our preaching tours through the district we find the people unusually tender-hearted and responsive to the message of love. Perhaps the fearful scourge of influenza which in some cases wiped out whole families, and has saddened almost every home by death, in addition to the inevitable famine staring them in the face, may lead many to serious thinking and to seek the Saviour. During the coming months let us pray earnestly that these judgments and sufferings may lead to the salvation of many.
During the year the Training School work takes most of our time. We have on record twenty-eight students for the year, but only twenty were present for the final examinations. Of the remaining eight some could not return after the hot season vacation, while others were dismissed from school as unfit to remain. The results of the three years' Bible classes were these:

First year students, 9 out of 10 passed,
Second year students, 3 out of 4 passed,
Third year students, 4 out of 6 passed,—

so there are four new candidates for our workers' force.

Our student body represented four other missions besides our own. The greater per cent were new converts from Hinduism of from one to three years' standing.

Again the Lord through His stewards graciously supplied all the needs of this work, so that we had no occasion to draw on the mission treasury, and were able besides to give financial help beyond the limits of our school work. We praise the Lord for this, and we want to thank you, dear friends, who prayed and sent the money.

Our furlough is about due, but on account of the great need for workers and our health being quite improved, we have decided to remain in India for another year. We earnestly desire an interest in your prayers for the work and for ourselves during the coming months.

C. Eicher.

JALGAON, KHANDESH.

We praise the Lord for the privilege of preaching the Gospel to the heathen and to Christians during the past year.

He has given great liberty and blessing in preaching to the European congregation in Bhusawal. We have felt the presence of the Holy Spirit in the audience as well as illumination and joy in the speaker. We have had good health during the year with the exception of two months after the rainy season which is more or less trying always.

We have enjoyed the work among the Marathi people, especially the touring season from November to April, during which time we visited 96 villages and held 325 meetings. The people generally agree to the truth of the Gospel, but "our fathers and forefathers worshipped idols, and so must we" is usually their excuse for remaining as they are. Many are really tired of Hinduism, but have no courage to step out alone. If they saw the whole village or caste come out, then they would gladly leave their old bondage.

We have baptized three persons during this year in Jalgaon and dedicated a number of children.
The work among women is of course neglected since we have no one to work among them. In one village the men were all away at work, but the women wanted us to preach to them, so we remained and had a good meeting. When we left they said they would remember what we had told them and not worship idols any more.

Influenza was very bad in both the town and district of Jalgaon during October. In one town of 12,000 inhabitants 1,300 persons died. During the cotton-picking season, so many women were sick that those who were able to work received one rupee (32 cents or a shilling, four pence) a day, which is three times the usual wage. Prices are very high in everything, but labour has been plentiful during the cotton season, so that not many have suffered of actual starvation as yet; but at the end of February when the work in the cotton gins and factories is over, then the real hardship will begin and we wish we had some money to help with. Still we trust the suffering here will not be what it was twenty years ago, for Khandesh has been fortunate in having a fairly good crop compared with other parts of Western India.

The work in Jalgaon may be summed up as follows:—

1 Sunday School for Christians,
1 Sunday afternoon meeting for Christians,
96 villages visited besides Jalgaon,
512 outdoor meetings held,
399 Scriptures sold and a good number of tracts given away.

May we ask the readers of these lines to pray for the Holy Spirit to come upon the people in this district that they may turn to Christ, and also for some of the so-called Christians in Jalgaon city, who never seem to have any real desire to meet in the house of God, or show any real Christian character.

C. W. Scheander.

WOMEN'S WORK, PACHORA, KHANDESH.

The year 1918 was a year of severe trial of our faith in many ways, especially along the line of physical weakness. The enemy tried hard to keep us from the work that God sent us for, so it meant a constant struggle to get out among the people. But though often hindered by the sickness of one and another as well as other hindrances of different kinds, God enabled me to do something, and I am glad the devil's taunt in my heart did not come true. Though I often felt too weak to walk to my work without resting by the way, I was enabled to tell the love of Jesus to 33,341 persons, to hold 269 meetings and to visit many sick people.
God gave us many direct answers to prayer. Among them were my own healing and that of a Hindu young girl and a Hindu young man when the doctor had no hope of their lives. He also gave us a little high-caste girl whom we sent to the school in Khamgaon and who a few weeks ago was baptized in the name of the Triune God. The ladies in charge write that she is a beautiful character.

We had a good Sunday School right through the year, and the touring has not been neglected. I go especially to the women, but when necessary I also spoke to mixed crowds, in bazaars, and sold 49 Gospels. There are six persons waiting for baptism.

Emma Dinham.

PACHORA, KHANDESH.

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

THIS is the prayer and the hope of your fellow-labourers working in the Pachora Taluka (District). Some instances that we have met during the past year have made the sunshine, others have had the effect of obscuring the sun, and have made us more fully to realize the necessity of prayer and faith, along with obedience and work. We have truly worked against great odds, but God is on our side, while we are on His, and the odds, whether they be great or small, make very little difference to Him. He can sometimes use weakness, where He cannot use strength. And I believe He has done this very thing more than once during the past year.

On two or three occasions during the past months we have got our Christian people together for a little social, giving a little light refreshment and then spending an hour or so in hymns, and praise, and prayer. These little times together we believe have been helpful to them, and to ourselves as well, and best of all—we believe, God has been pleased. This, it seems, is one way He has of speaking to hearts, and of bringing them together.

At our first camp on tour we found a very interested farmer. We took advantage of the hour and told him the sweet old story over again. He seemed to drink in the message with delight. Prayer is asked for this man, as we expect to make this place one of our first camps in the coming touring season.

We have some hopeful cases amongst the Mahars (a low caste) in one or two of our nearby villages. The interest never wanes when we go to them, but as usual they are full of fears regarding their future, after taking the step. Here we need grace and
tact, and we ask your prayers that we may meet and follow up these opportunities in the Spirit of the Master.

Another farmer at Paliskhed listened with very close attention, then after a while slipped off and brought us some good sweet milk. He could hardly have done us a greater favour. The village had proved farther away than we expected, and it was late, and we were tired and thirsty, especially our dear boy Mark who was with us. We thanked the man, and praised God for this, another token of His constant care of us. This same man a few days later, left his village and came to another where we were preaching, just for the sake of listening once again. The people of this village were hard and indifferent, but his presence cheered our hearts and gave us hope, as again he listened with joy to the message.

One morning I was kept from going to a village on account of weakness; but this very inability to go brought me into contact with an individual that otherwise of course I would not have met, and I believe God spoke very definitely to his heart. He is a young tailor living at Pachora.

Throughout the year we have held our regular meetings—two every Sunday, and the midweek meeting. In the Taluka we have visited 130 villages, holding 524 meetings with 19,262 souls, and have sold 628 gospels. This does not include Mrs. Dinham's work amongst the women and children. It is with hearty thanksgiving, that we offer this brief report of the work in Pachora Taluka during 1918, including the last month of the old year. It is also our privilege to report two dedications of children for the year.

Oswald Dinham.

CHALISGAON, KHANDESH.

This year we find it hard to write of the work in Chalisgaon because of the sudden home-going of dear Mrs. Moodie, whose death left such a vacancy in the station. Staunch, and strong, and true, she faced every duty unflinchingly. Who of our young people at home are ready to fill up the gap left by another faithful warrior whose life has been laid down for caste-bound India?

The work of the past year has had some very encouraging features, as there seems to be more definite thought on the part of some about turning to Christ. One man who seemed very promising and who had testified and prayed in public, died of influenza before taking the final step of baptism. His widow seems anxious to be baptized and to live among Christians.

There has been some Roman Catholic influence in some places. One man showed us his arm with the name Joseph tattooed on it. He said that he had nearly accepted their
teaching, but had never been baptized. He listened eagerly to our teaching and seemed a hopeful case.

In another village we went some distance to visit a woman who the year before had seemed to be dying of tuberculosis. We had talked and prayed with her, and she had prayed for herself and promised to serve God if He healed her. A year had passed since then and she had seemed so low at the time that we knew unless God had healed her, we should not find her there; but to our great joy we found her much better and acknowledging that God had done it.

The difficulty in these cases is that they need to be followed up and led on, but alas! the workers are all too few. There are good opportunities for at least two out-stations in the taluka (county) where a worker could teach the children and lead the people on to a real understanding of the Gospel. There was an earnest request for a teacher this year, but we had none to give them, and meanwhile the people are being wiped out by thousands by this terrible scourge of influenza, with no saving knowledge of Christ,—because we need money to support more workers. Where is the blame? What can we do about it?

There has been much to encourage us in our little school for Hindu children. Some of the boys have been coming steadily to both day school and Sunday School for some time, and have become familiar with the Gospel stories and hymns relating to the Gospel. The influence of this teaching can never be lost and we trust that it will bear fruit that shall remain. The fathers of two of these boys have become greatly interested in the Gospel.

Influenza following scarcity and followed by famine has wrought terrible havoc, and what remained of villages stricken by plague last year has been almost wiped out in many cases by the recent epidemic. Many who have survived are too weak to earn a living, and famine prices make it well-nigh impossible for them to exist. Something must be done to tide these needy cases over until they get strong enough to care for themselves.

We have been able to sell a larger number of Scripture portions this year than last, and have attended a number of jatras (religious fairs) and large bazaars to get these into the hands of the people who come from long distances. We believe this to be the most important part of our work, as we have the promise that God's Word shall not return unto Him void.

There are hopeful signs and a spirit of expectation that cause us to believe that at this end of our Marathi field there will surely be an ingathering like the one that is still going on at the other end of the Mission. Let us believe, watch, pray and praise, for it is surely coming!

E. M. Patten.
MATAK, GUJARAT.

THE close of another year finds us on tour again. We were able to get out earlier than usual as there was very little rain and that in the fore part of the rainy season; thus, the ground was dry and the heat not unbearable, so the fifteenth of November we closed up the bungalow and were off for the district.

It is a joy and a blessed privilege to be able to lengthen the cords and reach out to needy, neglected ones in the great districts which God has committed to us, the Alliance Mission, in which to give the story so precious—yea, dearer than life. The work during these six weeks has been most encouraging. Never before have we had such crowds of high-caste people coming to enquire the way of salvation. Some who have taken long pilgrimages and in other ways spent large sums of money seeking for something that would satisfy, have come to the tent confessing that all was in vain. They found not the peace they sought. Ah, they are now saying, even though perhaps not in so many words, "Sirs, we would see Jesus." Pray that they may have a glimpse of Him, the altogether Lovely One,—"mighty to save and strong to deliver."

Our last year's report was also written in the tent. As we entered the new year, little did we know what was before of suffering, for poor dear superstitious India. There is scarcely a village, or a house where plague did not enter. Can we ever forget the sights of those days? We think not, and trust we may never cease to praise our God for all His benefits and His keeping power as we went in and out among the stricken. The ninety-first Psalm was our hiding place, and God verified His promise that no plague should come nigh our dwelling, or nigh our "tent" as the Gujerati reads. With the little band of Indian workers, and claiming the protection of the precious Blood of Jesus, we went forth to give the message of Life. Some heard for the first time and many for the last, How often our audiences were men and women on cots, or lying before us on the ground, or perhaps sitting with high fever and the dread bubo!

On entering some villages we found them entirely deserted. People built grass houses in the jungle and fled for their lives when rats began to die, which is a sure sign that plague will follow. In many cases they waited until the disease was raging, then moved out only to die in the fields. When we found the villages empty we went to the chaphras—grass houses.

We remember a poor old woman living in a chapa, blind and all alone. She was the only member of the family left after the plague had done its work. In another place we
preached the Gospel to a large crowd of people—men, women, and children, then passed on. The plague followed shortly, and we were told that in that part there was only one old man and a baby boy left.

In one village with a population of four hundred, more than one-fourth of the inhabitants had died at the time that we visited it, and the disease had not yet subsided.

Many children were left without parents. People are crying to us to take the helpless little ones in. Our orphanages could be filled again to overflowing, if there were money to carry on the work of feeding, educating and training them for God. When we think of the souls it would mean for Eternity, our hearts cry out that we may not lose the opportunity of gathering in the precious harvest at this time. Is there not someone reading these lines who wants to be responsible for the support of, at least, one? We wish space permitted us to tell you of a couple of girls, one eight and the other four years old, whom we had the joy of placing in the Kaira Orphanage since touring in the district. They were taken out of heathenism with all that means of sin and superstition and placed in a Christian home. “Are they grateful?” you ask. You would not doubt it if you could see them run to us when we enter the compound. “Thank you” is written all over the sweet happy faces. The famine will leave many more homeless and friendless.

As I have said, the rains this year were a complete failure. In the very beginning of the season we had a few days of rain. The people made haste to prepare the ground and sow the seed, but alas! they waited in vain for the showers which were needed before it would yield an increase. In September, however, we had a few rainy days, when again the people took courage and replanted the fields, casting in seed for which they paid a tremendous price, but like the first sowing it brought forth no fruit. Some sowed even a third time. Sad and disheartened they gave up hope. “What will become of us and our cattle?” they said. “Prices now are high, because of the war, and beyond the reach of many. If there is no harvest, what will we do?”

In desperation some began to rob their fellow-men. There are certain castes which never have much conscience about the matter, and these banded themselves together and went forth often in crowds of two, or three hundred. They beat, killed and robbed until the Government by severe measures put a stop to it. It was not safe in those days for people to be on the road. The clothes were stripped from their bodies, and often were they left naked and bleeding by the wayside. The Indian women wear a great deal of jewelry. In some instances the-
ears were cut off to get the jewels, while others lost their hands or feet as well as their silver bracelets and anklets.

Each day the famine scenes grow more painful. The cattle are dropping dead everywhere, although the people are making strenuous efforts to keep them alive by feeding them with leaves from trees. There are still seven or eight months before we can hope for grass, and considerable longer before there will be a harvest of grain. May God touch the hearts of His people in the homeland to relieve the suffering ones, especially His own children. Hath He not said, "Inasmuch as ye did it unto one of the least of these little ones ye did it unto me?"

We cannot close without sounding a note of praise to our faithful God for the goodly number of souls we have, this year, seen come out of darkness into the marvellous light of the Lord Jesus Christ. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" and in them. Pray that they may be kept true, and that in this new year, if Jesus tarries, there may be even a richer harvest for His glory. You pray there and we will work here. One day we shall all come before Him with rejoicing, bringing our sheaves with us.

Margaret M. Taylor.

MEHMADABAD, GUJARAT.

The opening of the year 1918 was not a bright one. On the very first day our native helper, Jaimal Gala, died of plague in the Kaira Hospital. This made our hearts very sad. Jaimal was a dear, humble servant of God, who did faithfully all work committed to him. Our dear heavenly Father took him because He had need of him for greater service above. The evening before he passed away, he told his dear loving wife that the Lord was calling him. Before parting for the night he had prayer with his wife in which he committed her and their four little children to the tender care of his heavenly Father, into whose presence he was so soon to go.

I went out on tour the first part of December, but was not able to return home after three weeks as plague had broken out on our mission compound here. Our dear heavenly Father foresaw it all, and sent Miss Peter to tour with me, and she with the native helpers were able to remain out until the end of the touring season.

One young man dying with plague was saved before he passed away, and some backsliders were reclaimed, two of which have since gone to be with the Lord. One young man also went to be with the Lord, who was gloriously saved at the meetings held here by Tamil David.
Eight were added to the church by baptism, and there are fourteen candidates. The school work was much hindered, first by plague, and then by influenza which raged all over this district. Still the school work has not been without fruit. Two dear boys have been saved and are living true Christian lives. One, a little fellow eleven years old, is the only Christian in his village. He reads the Word of God to his family, and on Sundays, when the others start out in the morning for work in the fields, he refuses to go with them, saying that he is a Christian and must not work on Sunday.

We praise God for these whom He has drawn to Himself and pray that they may be kept true to Him who has called them out of darkness into His marvellous Light. Much seed has been sown in the villages and also among the people of the town of Mehmabad from which we believe the Lord will some day give us a rich harvest.

Cora Hansen.

MEHMADABAD REPORT II.

This little report of the year's events is being written in a tent under a mango tree out in the district. My brother L. F. Turnbull and family who returned from America a few weeks ago, are initiating me into the joys of intinerating life. Across the barren fields can be seen the mud-walled houses of a heathen village, and just a few minutes' walk from here is a riverbed whose full flow has passed away because of lack of rain.

In these solemn days when myriads of people have died of the influenza scourge, and with the horrors of a most severe famine confronting us, it arouses us to praise the Lord with full hearts as we recount some of the year's blessings.

Tamil David, an Indian by birth, and a cultured gentleman who has been wonderfully used of the Lord in various countries abroad, very kindly spent several days at our station, and gave a series of messages to hundreds of Indian Christians who had gathered in from far and wide. We were loath to have the speaker leave so soon, but his messages have remained and have produced fruit so evident that he will probably return in a few months to conduct more services. Such large gatherings are an immense means of encouragement to the village Christians, who spend most of their lives surrounded by degraded heathen neighbours. At one service eight candidates were baptized and since then several have professed to accept Christ. About a dozen more are asking for baptism.

At this station three new missionaries have been studying the language and it will be a matter of thanksgiving when you hear that they are all nearly ready to take their last examina-
tion and launch out into active service in various needy places.

One of our missionaries was critically ill with bubonic plague, but God graciously delivered and in this incident has reminded us that He is sufficient for the most desperate emergency, praise His Name!

Miss Hansen, our revered pioneer, who has laboured fruitfully for twenty years, except for a few months' vacation, in needy India, is at present working in another district, in company with two other ladies, among dozens of needy villages, that have been, as yet, scarcely touched.

A spirit of prayer and joyful expectancy possesses our evangelists. We are beholding the terrors of God's judgment upon a sorely stricken land, but through all the cries of woe we can hear our Master's voice saying "Feed my sheep," and it is with His Name upon our lips that we go forth during these coming dreadful months of famine to find the lost, whom He is calling.

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J. R. Turnbull.

DHOLKA, GUJARAT.

The opening of 1918 found us camped in a very needy place in this district. We had a company of Indian workers with us. Our objective was to tour the surrounding villages in the mornings and hold daily afternoon and evening meetings in the village near our tent. The people in this village were greatly stirred, and, considering the shortness of our stay, it is truly remarkable to see what an intelligent grasp they had of the plan of salvation.

Two high-caste men came and bought New Testaments. The brother-in-law of the headman of the village was under much conviction. He visited our tent several times, but it so enraged his brother that he forbade his coming. In this place as well as the surrounding villages Scripture portions were sold, and we know that God did a real work in hearts.

At our next camping place we found the people in great darkness. They had, evidently, never heard much about the Gospel. One young man came very frequently to visit with us during our stay, and told us that he believed the message we brought. We had with us in our party one of the young men of our Training School who had been a native of this very village; and, of course, the people were very glad to see him. One evening his relatives requested that he hold a meeting for them. The young man was only too glad to witness for his Master, and the people seemed very much impressed with his words.

Plague was raging in all parts of the district, making it
SHANTIPUR, GUJARAT.

As we look back over the year just closed our hearts go out in praise and thanksgiving to our Blessed Lord whose compassions fail not, and whose mercies are new every morning.

Last year we had hindrances in getting out in the villages. The first few months an awful scourge of plague was raging all over the District. Our school work had to be closed, and two of our workers who had gone to Dholka for Bible study in 1917 were compelled to remain there until April of last year because of not being able to live in the plague-stricken villages.

This disease broke out on our compound. One of the workers had two of his boys stricken, but both of them got well for which we praise the Lord.

In January we held special meetings in the church for our workers and Christians. Our theme was, “The need of more unity of the Spirit in our midst, and earnest prayer for the Seed that has been sown in the villages of this district.” God surely heard our prayers. Shortly afterwards there was quite an awakening amongst the young men and boys who are studying the Bible. They began to come to Sunday services bringing their Bibles and hymn books with them, and showed a real desire to know more of the Truth as it is in Jesus.

Three of our Jetalpur boys were taken down with plague, and were given up to die by their relatives, but God surely heard prayer on their behalf and healed them. They have since testified to the fact that God DID spare their lives.
In October thousands died in the surrounding villages of influenza, but all our Jetalpur boys are still living. We fully believe that the secret of their having such special care and protection from the Lord is that believing prayer was offered by the dear ones in the homeland on their behalf. Oh, that we could make prayer our chief work!

In the nearby villages there are twenty young men who have New Testaments and thirty who have whole Bibles. We are sure the Truth is doing its work in their hearts.

We only have an account of 365 meetings with an aggregate attendance of 6,818. The offerings from Indian sources for the year amounted to about 112 dollars. Please pray for us and the people, “for in due season we shall reap if we faint not.” “Cast thy bread upon the waters, for thou shalt find it after many days.”

Jessie C. Fraser.

AHMEDABAD, GUJARAT.

We hardly know where to begin our report of the Ahmedabad work this year, as it has been so broken up. Twice have we been called upon to bid farewell to departing missionaries from this station returning to the homeland. Mr. and Mrs. McKee left us in September for a much needed rest after a term of eight years. Mr. Hamilton had the charge, or oversight, of the work here, coming in from Dholka for the Sunday morning services. We hoped that he would eventually decide to take full charge, but evidently it was not God’s plan, as they too were called upon to leave us for the homeland in December. Also, as has been the case all over India, we have had two severe epidemics, plague and influenza, and much of our time has been taken up in ministering to the sick and dying. We are sure the Indian Christians have cause for lasting gratitude to Mr. McKee for his untiring and successful efforts to save the lives of many of the plague-stricken ones. Also we often admired Mrs. McKee’s faithfulness in standing by her husband as he returned from the plague-stricken quarter. We are sure that as a result of these efforts many are alive to-day.

Then followed the influenza. There were only two of us here in the station during the epidemic, but God gave strength and courage to minister to the sick and dying. In Ahmedabad alone, for about one month, the reported deaths numbered about 200 per day. The people ceased their usual cry of “Ram! Ram!” and silently bore their corpses to the burning ground.

In the midst of all, God enabled us to keep our night-school going. This school we regard as one of our most fruitful efforts of soul-winning. There are about 25...
boys in attendance, ranging in ages from 12 to 20. These boys work all days in the mills. We spend some time each evening teaching them the Scriptures. They have just completed the book of Luke, after which I showed the life of Christ with lantern slides. Several of these boys seem to be near making a decision for Christ. We pray that it may be soon.

We who have been standing in the gap these trying months have been encouraged by the news that the Andrews are on their way to India from America. They will be refreshed to renew their labours here in Ahmedabad which they laid down more than two years ago.

We have been encouraged the past year by witnessing the growth of some of our Christians who were baptized a few years ago. Also there seems to be a real interest taken in the Gospel by the people in general that we have never seen before.

Lillian Pritchard.

**VIRAMGAM, GUJARAT.**

This past year's service has been so varied that we hardly know how to begin this report. One thing we have experienced is that we have found God faithful all the time. Upon our return from the annual convention at Akola in November 1917 we soon found ourselves in the midst of a plague-stricken people who were dying on all sides. But in it all God did not let it come into our compound. Fully two months were lost owing to this deadly disease, but in the meantime we whitewashed all the workers' rooms inside and out, also the bungalow.

People fled from Viramgam and in many cases left their homes in the surrounding villages, but about the first of January we began our village meetings again and had much blessing in giving out the Word of Life. We had large crowds of eager listeners and a number called at the bungalow to hear more about the way of salvation.

On March the tenth my part of the village work was suddenly stopped by the illness of Mrs. Culver. For a while it looked as if she was going to leave us, but God undertook and raised her up, though for nearly a month I did nothing but nurse the sick in my family. At one time three were down at once, but God never left nor forsook us.

Much of my time has been spent in overseeing repair work here and in Sanand and Shantipur, but our Indian evangelists go out daily to proclaim the Good Tidings in the city of Viramgam and the surrounding villages.
We have had more opposition this year from a certain class than ever. The preaching of the Gospel has caused some of the high-caste Hindus to do all in their power to hinder us in holding street meetings here. They would go to a place where they thought that we would want to hold our meeting and when we arrived, there would a company of Hindus conducting a meeting. Of course, this did not stop us at all. We found another place nearby and before long we had a crowd, and many of their listeners would join us. The thing that hurt us most was when they would take God’s Word and tear it to pieces, and then throw it on the ground to be trampled under foot by sinful men.

Lately influenza has reaped a dreadful harvest in and around Viramgam. In this one county 4,000 deaths took place in the month of October. Our three little boys have been down with this dreadful disease, two and three times each, but God worked and they are well, for which we praise His dear Name!

We have had great trials this year, but greater victories. To put the year’s work into figures, they are as follows, to the end of October 1918: Meetings held (Sunday mission house meetings not included), 388, people who have heard the Gospel, 20,456, Gospels sold, 1,533.

I am sorry not to be able to report any baptisms this year, but I am sure God has His “other sheep” here in this large Taluka and it is our heart’s desire to seek them out.

J. N. Culver

The India Alliance

This is intended as a monthly message from the Alliance missionaries to the friends of their work. It will also deal with the general questions of mission work by original or selected articles, and will seek to deepen the interest and stimulate the prayers of all who may read it, by showing the encouragements as well as difficulties of the work.

EDITOR: — LUCIA BIERCE FULLER, Akola, Berar, India.
BUSINESS MANAGER and PUBLISHER: — MRS. E. AUERNHEIMER,
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All payments to be sent to the Business Manager. We wish all subscribers would examine the date on their address label and if in arrears, send their subscriptions. Any one supporting an orphan, student, worker, or missionary is entitled to a free copy of the paper.
Important Notice.

For nearly twenty-five years we have been sending out our little paper, the India Alliance, to the friends of the Alliance work in all parts of the world; and monthly it has brought its little message, and shown the different needs of the work and the workers, together with what is being accomplished both by ourselves and others.

Although the India Alliance has a circulation of about two thousand, it has from the first been supported almost entirely by the missionaries on the field, who have given a monthly offering from their allowances, and were glad to do so as long as they were able. But the past two or three years of World War have so raised the price of paper in all countries, that we have been unable to keep up with it here. In addition to this burden of an increased cost of printing, every missionary is confronted with the very high cost of the plainest living necessities, and the low rate of exchange which makes a dollar worth only eighty-six cents to-day in India.

We frankly state our immediate need. In spite of our contributions the India Alliance accounts show a deficit of twenty-one hundred rupees, or, at the present rate of exchange, about $825.00 or £175. For this reason we have decided to suspend the printing of the paper for the present.

We have often heard from our friends in different parts of the world how much they have appreciated the little paper, and we feel sure that they with us would be sorry to see it suspended entirely. So we ask all who can assist, especially those who have been receiving the paper in the past, to help us with this burden at this needy time.

If each reader of this notice could send us a small offering to help us wipe out this debt, and to create a small fund to help with the running expenses; we should soon be on our feet again, and you would receive your monthly paper as usual. We ask your prayerful consideration of this matter.

All who have subscribed for the paper and have not received the full number of copies for which they have paid, can have their money refunded, or it can be placed to their account until the paper is started again, or it can be turned over to the present debt. Please let us know what is your desire, and we will do it.

Eight hundred and twenty-five persons giving one dollar or four shillings each;—or, one hundred and seventy-five persons giving five dollars, or one pound each, would clear off this little debt, and set the paper free.

For the Mission { William Moyser.

F. H. Back.
NOTE.

This, the usual annual report number of the India Alliance, will be the last number issued until the deficit is made up. Many kind letters, expressing regret that the India Alliance should cease, have been received from both Indian and foreign sources; also some contributions, for which we are most grateful, but which are not as yet sufficient to warrant any prediction or promise of re-establishment. All contributions or back subscriptions should be sent to the business manager, Mrs. E. Auerheim, Alliance Mission, Bhusawal, Khandesh, India.

ITEMS.

On December 26th Mr. and Mrs. Fuller with their little daughter and Mr. and Mrs. Hamilton sailed from Colombo by a French steamer which had been serving as a troopship. They arrived at Hongkong on January 12th after a smooth and comfortable voyage during which Mrs. Fuller had gained a little strength. But the cold at Hongkong where they had to wait for a Pacific steamer was so great that Mrs. Fuller in her weak condition felt it keenly, and although they had found quiet, pleasant lodgings she made no gain as had been hoped from the detention on land. They were expecting to sail January 31st and to arrive in San Francisco on February 26th. We await further news with deep concern as the cold and probably rough voyage across the Pacific will be the hardest part of the long journey.

On February 2nd and Mrs. H. V. Andrews with their daughters Gladys and Helen and with Miss E. Lucille Pratt and Miss Ruth D. Blauvelt, both new missionaries, arrived safely in Calcutta after a two months' voyage which was happily not too eventful, though most of the party had suffered from influenza on the way.

Mr. and Mrs. Andrews have returned to their old station Ahmedabad, where they would receive a warm welcome after three years' absence. Miss Pratt and Miss Blauvelt came straight to Akola where they will study Marathi until about the first of April, when, to avoid the inclement heat, they are to go to our Mission rest house at Lonavla until the rainy season.

It was a great disappointment that Mr. and Mrs. A. I. Garrison, Miss Emma Krater and four new missionaries did not receive their American passports and Indian permits in time to come with this party, nor have we yet had definite word as to when they may sail.

The new missionaries who are trying to come are Miss Marie Malone, Miss Victorine Cline, Mr. Brooks Matthews and Mr. Tilman Amstutz. We are delighted to learn that there is now a large and enthusiastic India Band at the Missionary Institute at Nyack and that it includes ten young men besides more than the usual quota of devoted young women. Truly David saw with a prophetic vision when he sang:

The Lord giveth the word;
The women that publish the tidings are a great host. (R. V.)

Mr. Dinham, who has never really recovered from the shock of the double shipwreck on his way back to India in 1917, was also very ill with influenza in the recent epidemic and is now in the Union Mission Sanatorium at Madanapalle in the Chittur District. It may be necessary for him to stay there for several months.
Mrs. Peter Eicher, who has suffered so much since her return to India the last of 1917, but was much better a few months ago, has declined again the last three months, so that it became necessary for Mr. Eicher to take her to the Ripon Hospital in Simla. Mr. Eicher reports that she is now gaining daily, for which we are most heartily thankful.

Mrs. Ramsey has suffered very much with her eyes since last October. At last reports they were better, but even so the pain at times is very great. The trouble is chronic granulation of the lids and yields slowly to treatment.

Miss Rollier has suffered since the new year with the return of an old trouble which she developed during her first term in India, but which had seemed to be almost entirely in abeyance until recently. At last reports she was very much better, for which we thank God.

The home for the children of our missionaries which for years has been at Panchgani in the Western Ghats is now to be moved to Landour in the Himalayas where it is hoped that the more bracing climate will improve the health of all concerned. Miss Lothian, who is still in charge will go to Landour early in March to get things in order for the new term commencing March 14th. The children for the most part greatly regret leaving their old school and associates, but will probably readjust themselves with the usual facility of children.

Miss Blanche Conger and Miss Lillian Pritchard are planning to go on furlough by the Pacific route from Colombo in March. They are both in need of rest and we wish them a pleasant journey.

Miss Patten, though much better than she was when obliged to take a six months' rest last year, is still far from well and will probably go home next spring, which will begin the seventh year of her present term in India.

**Famine Notes.**

Our mission has received in all Rs. 1,200, or about $400.00, from the Christian Herald of New York which in the terrible famines of 1897 and 1900 did so much to relieve suffering and save orphan children from starvation. Besides this several missionaries have received small sums privately which could be applied to the most needy cases, but it has not yet been possible to attempt relief work on a large scale as before.

The farmers received such high prices for their cotton this year that there will be a good deal of building and other work going on for perhaps two or three months, that is in the towns and cities (it is already hard for the labouring class in villages to find work); so that, in spite of the terrific and still increasing price of food the worst is not yet,—people are not falling by the wayside as in those never to be forgotten famines when ten millions of humanity starved to death on this familiar little earth on which so many of us have lived so well and so comfortably.

The water supply is becoming a serious question. An unprecedented hailstorm with hailstones as big as large cherries fell in many parts of Berar on and about February 24th destroying the young mangos and doing considerable damage to the orange trees, besides killing hosts of birds.

More and more children are being brought to the orphanages, whose funds are getting low. It is a time which calls for self-sacrifice, or rather, it offers us the fullest opportunities for minisit ring to our Lord, who is an hungered, athirst, a stranger, naked, sick and in prison in His brethren, whether least or greatest.
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<th>Native Workers</th>
<th>Church Statistics</th>
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**NOTE a.**—Most of the figures in this column are from last year's statistics.

**NOTE b.**—Women's Home Khamgaon.

Women 6, Children in nursery 15. Dependent women at Kaira, 20.

An occasional estimate has been made where exact figures were lacking.

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<th>District</th>
<th>Akola</th>
<th>Amraoti</th>
<th>Chandur</th>
<th>Khamgaon</th>
<th>Malakapur</th>
<th>Murtizapur</th>
<th>Bodwad</th>
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<th>Chalisgaon</th>
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<th>Panthor (Gujarat)</th>
<th>Ahmedabad</th>
<th>Ashapur</th>
<th>Dholka</th>
<th>Kaira</th>
<th>Matar</th>
<th>Mehmadabad</th>
<th>Sanand</th>
<th>Shantipur</th>
<th>Virangam (Children's Home)</th>
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**Note:**

- Number of orphans
  - Girls, Khamgaon, 24
  - Boys, Akola, 27
  - Kaira, 60
  - Dholka, 34

**Total:** 90

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<th>Approximate Population of District</th>
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**Value of Alien Property:**

- Akola: 1,500
- Amraoti: 2,000
- Chandur: 2,500
- Khamgaon: 3,000
- Malakapur: 3,500
- Murtizapur: 4,000
- Bodwad: 4,500
- Busawal: 5,000
- Chalisgaon: 5,500
- Jalgaon: 6,000
- Panthor (Gujarat): 6,500
- Ahmedabad: 7,000
- Ashapur: 7,500
- Dholka: 8,000
- Kaira: 8,500
- Matar: 9,000
- Mehmadabad: 9,500
- Sanand: 10,000
- Shantipur: 10,500
- Virangam (Children's Home): 11,000
- Panchgan (Rest Homes): 11,500
- Chikaldha: 12,000
- Lonavala: 12,500
- Thitlha: 13,000

**Total:** 101,750
C&M.A. Mission Stations in India

- Stations
- Proposed Stations
List of Alliance Missionaries.

BERAR

AKOLA
- Mr. J. P. Rogers
- Mr. & Mrs. W. Motser
- Mr. & Mrs. P. Eicher
- Miss Lucia B. Fuller
- Miss Ruth D. Blauvelt
- Miss E. Lucille Pratt

AMRAoti
- Mr. & Mrs. O. Lapp
- Miss Anna Little

CHANDUR
- Mrs. M. Ramsey
- Miss E. M. Patten

KHAMBGAON
- Mr. & Mrs. E. R. Carnec
- Miss Helen Bushfield
- Miss J. L. Rollier
- Miss Ethel M. Wyeth
- Miss Alice Backlund
- Miss Edith Moore

MALKAPUR
- Mr. & Mrs. W. Fletcher

MURTIZAPUR & DARYAPUR
- Mr. & Mrs. L. J. Cutler

KHANDESH

BHUSAWAL
- Mr. & Mrs. P. Hagedorn
- Mrs. E. Auernheimer

BODWAD (P. O. Nargoon.)
- Mr. & Mrs. C. Eicher
- Mr. Raymond H. Smith

CHALISGAON

JALGAON
- Mr. & Mrs. O. Dinhom

ON FURLOUGH:

- Mr. & Mrs. M. B. Fuller
- Mrs. C. W. Schelander
- Miss K. Williams
- Miss H. Beardslee
- Miss C. Rutherford
- Miss M. Woodworth
- Mrs. V. Erickson
- Miss E. Krater
- Miss E. Conger
- Mr. & Mrs. S. P. Hamilton
- Mr. & Mrs. D. McKee
- Mr. & Mrs. A. I. Garrison
- Mr. & Mrs. K. D. Garrison

GUJARAT

AHMEDABAD
- Mr. & Mrs. H. V. Andrews
- Miss Clara Bjoland

DHOLKA
- Mr. F. H. Back
- Mr. J. F. Brabazon

KAIRA
- Miss Eunice Wells
- Miss Carrie Peter
- Miss Julia Woodward

MATAR (P. O. Kaaira.)
- Miss M. Taylor

MEHMADABAD
- Miss Cora Hansen
- Mr. J. R. Turnbull
- Mr. & Mrs. S. Kerr

SANAND & SABARMATI

SHANTIPUR (P. O. Jetalpur, Ahmedabad)
- Miss Jessie Fraser

VIRAMGAM
- Mr. & Mrs. J. N. Culver

LONAVLA (Puna District.)

LANDOUR (United Producers.)

(Children's Home)
- Miss Elizabeth Lothian

BOMBAY:

Edited by Miss Lucia B. Fuller, Akola, Berar
Publisher and Manager, Mrs. Auernheimer, Bhusawal, Khandesh.
Printed by M. G. Joseph at the Bombay Guardian Press, Chiglam.
GENERAL REPORT OF THE MARATHI FIELD

In looking back over the Marathi work, this past year seems one of the hardest, on some lines, that we have ever passed through. Death stalked through our midst, and carried away three of the members of our Executive Committee.

The first to go (April 22nd) was Brother Ramsey who had been our Mission Secretary for so many years, and who leaves behind him Mrs. Ramsey and their daughter Jean who is attending school at Panchgani. Mr. and Mrs. Ramsey have both been hard-working missionaries, and Mrs. Ramsey needs your prayers, for she is worn and tired. They came out with the first party of Alliance missionaries in 1892, and Mrs. Ramsey and Mrs. Moyser are now the only two of that party of twenty-five who are left on the field.

Then (July 8th) death stepped in and took Sister Moodie, whose husband laid down his life here in Akola about twelve years ago. The bodies of Mr. and Mrs. Moodie and their youngest daughter Theresa lie together in the little cemetery here waiting for the sound of the trumpet, when the dead in Christ shall arise and be forever with the Lord, where partings shall be no more. They leave behind them two girls,—Ina who is in college in Scotland, Mabel who is in the school at Panchgani—and Mrs. Moodie’s sister, Miss Lothian, who has charge of the missionaries’ children’s home in Panchgani. (This is being transferred to Landour at the beginning of the new term in March.)

Lastly (September 18th) Brother Auernheimer, who looked so well and strong that we naturally expected him to live for a score of years or more if Jesus tarried, was taken down with typhoid fever and after lingering for two months was called up higher to be with Jesus whom he loved and served so faithfully. He leaves a wife and little daughter.

In September and October the Spanish Influenza swept through this part, as through nearly all the world, touching every one of our Marathi stations from Chandur to Chalisgaon. It has left its death-trail in every village and some villages were almost entirely wiped out of existence.

The rains have not fallen this year as they should, and things look very dark for the poor people. While the prices of
grain and cotton are the highest ever reached in this part of the
country, yet the farmers will not profit much by this, because of
their habit of nearly always being in debt to the moneylender,
who in lieu of money takes payment in grain at a low valuation
and then steadily advances the price until he has made big
profits. The field work for the poor labouring people will not
begin until next September, and what they will do from now
till then God alone knows. We pray that many will respond
to the appeal for help which we made early in November.

A good many of our missionaries have had a hard year from
a physical standpoint. Mrs. Fuller, Mrs. P. Eicher, Mrs.
Moyser, Miss Patten and Brother Dinham, especially, have gone
through trying times; but God is faithful that promised,
"who also will do it." He has helped them all, and we do
thank Him for His goodness and love in sparing these dear ones
to us and to the work.

Our ranks have not only been sadly depleted by death, but
by the going on furlough of eight of our number. Miss Williams
and Miss Beardslee went first, then Mr. and Mrs. McKee from
the Gujarat field and the last to go (December 26th from
Colombo) were dear Mr. and Mrs. Fuller with their little
daughter and Mr. and Mrs. Hamilton also from Gujarat. We
miss them very much indeed and pray that they will all soon
be thoroughly restored to health.

We praise God for the safe return of Brother Carner and his
family, and Miss Little, from America. With them came the
Turnbull family who were welcomed back to their work in
Gujarat. Mr. and Mrs. Carner are back in their old station,
Khamgaon. Miss Little is touring with Mr. and Mrs. Lapp in
Amracti District for the present. When Miss Krater returns,
early in 1919 we hope, she and Miss Little will again take
charge of the girls' orphanage and day-school in Khamgaon;
while Miss Rollier and Miss Wyeth who have charge at present
will go to Chalisgaon which has been unshepherded since Mrs.
Moodie's death and Miss Patten's transfer to Chandur.

Brother and Sister Fletcher also with their two children
have arrived safely from Australia and are stationed at
Malkapur. But as they come back from Australia, Miss
Rutherford will soon be returning there for her furlough, and
with her Miss Cannon, who though not a member of the mission
has had charge of the little English congregation at Bhusawal
during Mr. A. L. Garrison's furlough.

A few come and about the same number goes. We do
wish and pray that many more would come than go, for we need
many more young ones on the field,—so many of us are getting
old. We cannot do what we could twenty years ago. So we are looking forward to the arrival of the six new missionaries who we hear are coming early in 1919 with Mr. Andrews, Mr. A. I. Garrison and their families, and Miss Krater. We had no new missionaries in 1918. Mr. and Mrs. Andrews will return to Gujarat, Mr. and Mrs. Garrison and Miss Krater to the Marathi work.

The Building Committee have been looking at sites for a mission house in Daryapur, and money has been given for the same by Brother W. E. Blackstone. We need a station there urgently, as we have so many new Christians in that section and so many enquirers who are asking for baptism.

We fully appreciate the work that the Home Board has done in supplying all the allowances full this year, despite the heavy drain that the great war must have made on its resources. We want to thank the Board and all you, who are supporting the work, for your loyalty and self-sacrifice. We trust that this year will be the brightest of our Alliance work.

As we look over our Indian workers we thank God for some of the men and women that are growing deeper in the life of the Lord Jesus Christ. I am sorry to say that they are not all this way, so we ask an interest in the workers in your prayers.

We do praise God for the way His Word has been scattered through the towns and villages in some of our districts. In some places it is hard to sell many Gospels for the ground has been gone over before; but in the districts where the work is new, Gospels have been sold by the thousands, and we know that the Word of God shall not return unto Him void.

Again asking you to remember us in your prayers, we remain,

Yours in the coming King,
William Moyser.

CHANDUR, BERAR.

In the cold season of '17-'18, work in the district was mainly carried on by the Indian workers with occasional visits from the missionaries. An out-station was closed when the outbreak of plague left the town uninhabited. The Biblewoman, who with her husband and family had been stationed there, had all the appearance of a disease almost too terrible to think of; but the Lord in His great mercy forbade it to be so, and after a rest and some medical treatment, she was able to take up her work again.
The missionary in charge, who was also Mission Secretary and editor of the India Alliance, was busy with his pen much of the time, and one marvels to look back and see what that pen accomplished, in spite of fast failing strength. But it was the same faithfulness and determination that had ever characterized him in his work for God and man, and when he left his desk on April 5th every item of work was completed up to date. What was to be finished in the ensuing days, he was able to direct from his bed.

The precious life ebbed away on April 22nd, his 56th birthday, after over 26 years on the India mission field as a missionary of the Christian and Missionary Alliance.

The workman is gone, but the work remains to be done, and we took it up with joy because it was his and the Lord's; but with fear and trembling too, because of its stupendousness and the aloneness, with the stay and shield of life gone. We are proving God to be a wonder-working God, as He gives the desire to be a "vessel meet for the Master's use, and prepared unto every good work."

The catechists and colporteur are out in the district doing good work and the missionaries and Biblewoman hope soon to be with them. They are finding villages almost depopulated from the awful ravages of influenza. Here in Chandur the death-rate was very high, and many if not all had heard the Gospel from the lips that shall speak no more. A sweet child of our senior catechist was taken and also his son-in-law. We (Miss Moore and myself) were permitted to have the disease, but God graciously spared our lives.

A few months before at a War celebration in the English school here we had sung a gospel song in Marathi. Attracted by the swing of it, numbers of bright school-boys came to the bungalow to learn it. Then, of course, they re-translated it backwards and forwards, and several more in which the atoning work of Christ is prominent. When the disease began, the school had to be closed and the boys went to their distant homes, but they took with them a hymn-book, with the tunes and translations in their minds and the truth in their hearts.

The little hotel where we were always welcome to preach to the crowds of intelligent men who had come on business to the county Court House nearby is closed. Last year the elder brother of the management died of plague and now the younger one of influenza. The last time we remember him was sitting with cutstretched neck, listening while the Gospel was being preached. The old mother sits under a tree, where she has a little sweet-stand, for she has no more sons to run the hotel.

Between 2,000 and 3,000 Scripture portions have been sold
in the past year, besides thousands of tracts and booklets distributed, among them the Scripture portionettes with beautiful coloured pictures, so kindly contributed by Mr. W. E. Blackstone for free distribution.

We love these people and long with intense longing for their salvation, as we realize that they have every claim on the grace of God that we have. What if up to this time I had had as little opportunity of knowing about it!

*Martha Ramsey.*

**AMPAOTI, BERAR.**

The work in Amraoti District has been carried on during the past year with the help of six Indian workers and two Biblewomen.

In the city regular church and Sunday School services have been held with a fluctuating attendance due to the fearful ravages of Plague and Influenza, and the transfer of several regular attendants who are employed by Government or in the cotton mills.

We were able to spend five full months with our workers in the district. 200 villages were reached, some of them many times. A special feature of our work last cold season was the splendid night meetings, when a whole village practically would gather and listen until midnight to the Gospel story, told and sung. The life of Christ shown by the aid of a magic lantern has fastened the fact of Jesus' life and death upon many hearts.

Two out-stations have been kept going during the year with good results. During the influenza epidemic the Mbaispur station workers were unirining in their attentions to the new Christians who were sick, cheering and encouraging them by their presence and help in prayer. The result has been most encouraging. The temptation to turn back to their idols has been overcome, and many tell us with great joy of the deliverances and closer walk with God the experience has brought to them.

Including the new Christians there is a company of about 140 Christians in the Amraoti District. Four adults have been baptized during the past year. About 100 inquirers are waiting for teaching and baptism. Lately we have hesitated to baptize in large numbers lest we get in those who would come with ulterior motives.

Two of our workers have made very successful preaching and gospel-selling trips through the unoccupied Districts of Akot and Jalgaon, both of which are still without even an Indian worker as yet. The illustrated scripture portionettes,
sent out by Mr. W. E. Blackstone, are a wonderful help,—eagerly sought for and read by the people. We thank God for everyone that finds its way into the homes of the people. Altogether 7,000 gospels have been sold during the past year. $140.00 have been received direct for the work and workers.

O. H. Lapp.

MURTIZAPUR AND DARYAPUR, BERAR.

In reviewing this year's work, one records with thankful heart a steady though not rapid advance. It has been indeed against great odds, but “thanks be unto God who giveth us the victory through our Lord Jesus Christ.”

January, February and March found our camp in different centres from which our new Christians in surrounding villages could be visited, their spiritual welfare being our chief object. In pursuing this course we were able also to meet inquirers and accept the many good opportunities for holding preaching services among people of all castes.

The mela, or convention, held again this year in our out-station, Nardora of Daryapur District, during Easter, closed the touring season. The assembly represented many village Christian communities.

The hearts of the missionaries present and workers alike were encouraged as it was manifest that there had been a real “growing in grace” during the past year on the part of the new converts.

Influenza left our working force in a very weak condition. Our out-stations which were closed for a possible fortnight to allow the Indian helpers to sit for the Bible examinations in Akola, and to attend the annual sabha following, remained closed for several weeks. The new Christians smitten down with the dread epidemic could not be visited, and being, many of them, in outlying villages, were also without medicinal remedies. Day by day as news reached us of a whole family sick here, and another there, our hearts would sink—the pressure was great. Our chief resort was prayer, and truly God heard, and sustained the faith of these new babes in Christ; in some cases granting signal answers to their simple cries for help. Many precious ones were gathered “Home,” several of whom were real leaders and pillars in their little communities,—ones we thought were so necessary to the work and through whom many others would be won to Christ, these God has seen fit to take. We know the work is His, and HE knows best.

Often, as our eyes glance heavenward, we see by faith a precious company of redeemed ones from these villages of
Murtizapur and Daryapur so recently gathered from heathen darkness,—washed, made holy through the Blood of the Lamb, waiting and ready to welcome others and us, when our call "Home" shall come. We do praise God that they are forever "with Christ which is far better," though our bereaved hearts sorely miss them.

Many short tours have been made during the year into the districts, and special meetings have been held which have been much blessed. People's hearts were found much softened through the suffering and bereavements from the influenza and God is surely working. We have a large number of inquirers and about 50 candidates enrolled for baptism and under instruction.

Thirty-eight adults and thirty-two children have died this year, mostly from Influenza, reducing our Christian community from 752 to 682. We have been able to procure land from Government in three of our out-stations for cemeteries, and thus are able to teach our people the way of simple Christian burial, free from all superstitious, etc., and they are able also to bury their dead away from the heathen.

About 90 villages have been visited again and again from time to time and house visitation carried on among the Christians, as well as in homes of caste people which are open to the women workers and in which we have a very cordial welcome, and invaluable opportunities for telling the Old, Old Story. In all, 49 persons have been baptized and 31 children dedicated, making an increase of 80 from the outside.

The building of workers' houses in an out-station has been carried on by us and our Indian helpers this year under exceedingly trying circumstances.

The sale of Scripture portions has been exceptionally low, totalling only 500. Much other work has made it impossible this year to make any special effort in bookselling. Many New Testaments have been given gratis to the poor ones of the new converts who are able to read.

With plague, influenza, and other sicknesses in our midst the work on the whole, as already stated, has been carried on against great odds and through much pressure. We do praise God with all our hearts for the wonderful way He has carried us through. As the year closes we consider the work presents a very hopeful aspect, and earnest prayer is requested that confronting difficulties and obstacles may be overcome and surmounted, to the end that souls may be further added to The Church and that "God in all things may be glorified through Christ Jesus."

A. C. Cutler.
IN looking over the past year we praise the Lord for many blessings and for the privilege of being in His service. We also thank Him for good health all through the year and for thus being enabled to continue in the work.

During the year there have been 450 open-air meetings with a total attendance of about 15,079. About 580 homes have been visited and 15,280 persons reached in this way. Thus a total of some 30,359 persons have come under the hearing of the Gospel. Some 15 villages have been frequently visited from the station, while during the touring season we visited 68 villages in our district. Some of these were visited several times.

In most places the people listened very attentively and showed greater willingness to buy Gospels than in former years and we were thus able to dispose of 690 Gospels and 260 other Christian books. At two camping places the people gave us a hearty invitation to come back to them next year. Our earnest prayers are that some of these who seem so interested in the Gospel Story may soon openly confess Christ.

The Sunday services and weekly prayer-meetings in the station have been kept up regularly and on the whole well attended. Sunday Schools have been held at four different places with an average attendance of about 150. There have been six children dedicated during the year. The contributions by the Indian Christians at the station and in the district have been $87.50, an increase of 25% over last year.

At Shegaon we have at present 13 Indian Christian adults and 15 children. We have visited that place frequently, but are still in great need of a good Indian worker to be stationed permanently there.

At the out-station, Tivhan Takhli, the Biblewoman reports 305 visits and about 2,639 persons reached. Besides a good deal of personal work is carried on.

The school work has been faithfully kept up with an average of 45 boys in attendance. Besides secular studies the children are instructed in the Bible and are taught Christian hymns. Most of the children attend Sunday School regularly and all learn the “golden text.” Thus opportunities are given to implant the Word of Life in the minds of these children of whom more than half are from the higher castes. We are still praying and trusting that some of these dear children may decide to follow Christ and openly confess Him. Please join with us in prayer for this.

In the middle of November we had the joy of welcoming dear Brother Carner and his family back from furlough. A
few days later we went to our former station Bhusawal. But though we have now left Khamgaon, we still have a warm heart for the people of Khamgaon and the surrounding district, and often remember them in our prayers.

P. Hagberg.

KHAMGAON ORPHANAGE.

At the beginning of the year 1918, there were 69 all told in the Khamgaon Orphanage, while at present the number is 70, only slightly changed, though there have been deaths, weddings and several new entries. We are like one big family ranging from a few months old up to fifty years of age.

Among us there is one helpless woman, two partially demented ones and an old blind woman who is capable of earning part of her livelihood by making bead and seed curtains. The few older women look after the babies and the smaller kiddies and in this way are able to support themselves.

The children who are of school age are being educated. Some will be Biblewomen, some teachers, but the majority will be home-keepers. They have domestic training along with their schooling, namely cooking, washing, sweeping, sewing, orderliness, etc., which fits them for this station in life.

Five of them left us this year to practice this domestic training in homes of their own. Three were especially clever, devoted young women who had consecrated their lives to Jesus in their early childhood; they married young men who were trained in the training school at Bodwad and have gone out into the Lord's service.

Several young girls who have been sent to us out of darkest heathenism during the year, have had a definite experience of salvation and we can see their bright young lives unfolding in the light of the gospel day by day.

The Sunday before Christmas twelve girls stood all in white at the baptismal pool for baptism. It was a quiet, beautiful ceremony, and by their walk following this blessed day we know that they must have fully realized the step they were taking.

There has been much sickness this year. We began with whooping cough; then followed a violent form of measles and three of the little ones died. Later in the summer two tiny babies succumbed to cholera infantum. This fall influenza visited us and carried away seven of the children. We are praising God for having spared our older girls and we know that several have been raised up in answer to prayer.
The children have not had an overabundance, but they have had good nourishing food and clothes to keep them warm and clean, though we have had to use every scrap and patch to do it. We realize that the year in the homeland has been a strenuous one and that you, our loved ones, have sacrificed for Jesus that His work may not come short in your sister lands. As we work and labour together, you in your corner, and we in ours, so we shall reap together,—praise His Name!

Ethel M. Wyeth.

THE DAY SCHOOL, FINANCES AND INDUSTRIES OF KHAMGAON ORPHANAGE.

The Day School has done fairly well considering the hindrances which came in the course of the year. Measles, last spring, kept a good number from attending school, and influenza, this last fall, came sweeping through our compound, until we had in all sixty-five cases. The school was closed a whole month, and, to complicate matters, the Brahman Head Master resigned, leaving us minus one teacher for the two upper classes. Thank God, a Christian woman teacher has just been engaged.

The Government Inspectress of Schools visited us and was very pleased with the singing. She did not examine the school, but made each class sing their favourite song. Of course they sang Christian hymns and she seemed to enjoy them. She is Roman Catholic. The Brahman Assistant Inspectress came last April and examined the whole school granting certificates to nine girls who passed from the primary school into the Middle School or Lower Secondary grade. She gave a more encouraging report than that of the year before.

As to the Bible Training School, as our oldest scholar is about sixteen years old and the others are under thirteen, the older girls having all passed out of the school to be either in homes of their own or engaged as Biblewomen,—we have now no properly so-called “Bible Training School,” but the Bible is systematically taught in all classes of the secular school.

As to finances, we thank God from the depth of our hearts for the faithfulness of our dear supporters in the homeland who have so nobly done their share in sending their contributions for the support of this work. The total amount received in 1918 from our U. S. contributors,—apart from remittances from the Board—amounts to $674.57 cents, and the fees collected from Indian parents amount to $97.76.

As to the industries there is a net profit of $6.45 from the Orphanage garden, and $74.60 from the dairy. This last year has been exceptionally hard: the scarcity of the rain caused the
garden to dry up, and the grass fields have yielded but little grass; so the Orphanage has had to buy grass and fodder at a high cost, thus increasing greatly the general expenditure.

Still, there is much for which to praise God, for providing for all our needs and for enabling us to make both ends meet. To Him be all the glory! And may the Lord abundantly bless all who have shared in carrying the burdens of this work, either by their gifts or by prayer.

Jeanne L. Rollier.

MALKAPUR, BERAR:

UNTIL July 24th the work at Malkapur was carried on faithfully and God's blessing was upon us. On that date Mr. Auernheimer began to have fever, but not until ten days later did we know he had typhoid. After suffering intensely for two months, he fell asleep in Jesus, September 18th. His death was a shock to all, for Mr. Auernheimer had enjoyed good health for fifteen years without a break.

Our dear missionaries were so faithful in prayer, and much prayer was offered for his recovery, but it pleased the Lord to take him to Himself, and while we cannot understand, we bow our hearts and say, "Thy will be done." Some day He will make it plain. He truly laid down his life for the people whom he loved, for it was while he was ministering to one who had typhoid that we believe he caught the disease.

I praise God for His sustaining grace during this the greatest trial of my life. I marvel at the grace He has given as I look back over the past five months.

There has been much sickness among our Christian people this year. Before the influenza broke out most of our people had had malaria-fever and almost all of them had the influenza; but praise God while people were dying all around them, they were all brought safely through.

We were on tour at the beginning of the year and had good times among the people. They were friendly and welcomed us wherever we went. We had much joy in telling forth the Old Old Story of Jesus and His love.

During the year 886 services have been held with a total attendance of 17,069. One Marathi Bible, 16 New Testaments, 3,868 Gospels and 446 tracts and other portions of Scripture were sold.

Has not God told us that the entrance of His Word giveth light, so we believe as these poor dark souls get the light of the glorious Gospel that heathen darkness will be dispelled.
Mr. Auernheimer sold hundreds of Gospels in various languages to the men on the trains as they passed through Malkapur on their way home from the front where they had been labouring in the labour corps. He would come home as happy as if someone had given him a handful of gold as he would pull a handful of coppers out of his pocket and say, "See how many Gospels I have sold to-day!" He knew how many Gospels he had sold by the number of coppers he had, for we sell a Gospel for a half a cent. Eternity alone will reveal what good those Gospels have done, for they went to many different places in India. Our prayers followed them too, and will not God bless His own Word? Yea, verily.

It was with a very sad and heavy heart that I bid good bye to the dear Malkapur people whom we had learned to love and among whom we had worked for almost five years. Many were the expressions of sympathy and love from the people. Many said in speaking of Mr. Auernheimer, "We have not lost a stranger from our midst, but a brother, and one of ourselves." Yes, he had made himself one with the people in order that he might be able to win some.

My thoughts often turn to the two graves in the little cemetery that the Government has given us for our Christian burial ground. There are two of the Lord's co-labourers lying side by side. On September 6, 1917 Mr. Auernheimer buried dear Bapu, one of our native helpers, and a year later, on September 19th, he was laid by his side. Mr. Auernheimer is the first missionary to lay down his life in Malkapur.

Our hearts are comforted with the thought that soon Jesus will come and we shall be together again and then all our partings will be over. May the Lord keep us faithful until that day.

I am now working in Bhusawal, Khandesh, and Mr. and Mrs. Fletcher have taken up the work in Malkapur. We praise God for the many letters of love and sympathy which we have received and for the prayers of God's children which have meant so much to us at this time.

"God is the strength of my heart, and my portion forever."
Praise His dear Name!

Emma Auernheimer.

BETHANY RESCUE HOME, KHAMGAON.

BETHANY Rescue Home is a scene of continual change. Our babies only stay with us until they are old enough to enter school, then they are transferred to our orphanages; the women, too, move out as fast as opportunity offers into places of service.
Of the 57 who have made their home at Bethany during the past fourteen months since my return to India, 20 were women, 19 babies, and 18 children. Eight of the women have been provided with good homes and suitable employment, while three rejected the protection given and left the Home for places of their own choosing. Ten of the children have been transferred to our orphanages and five wee babies are sleeping in the little cemetery on the hill.

Two of these babies would have had a fair chance of getting through their teething period, had it not been for the whooping-cough which gripped every child in the Home. The other three were opium-fed and so frail they did not long survive on artificial foods. With these exceptions we had a record year of health, the ordinary fevers being almost absent during the year.

Our hearts are full of praise when we remember all the blessings lavished upon us as a family. God supplied all our needs financially and gave us three seasons of gracious revival, which made a change in the lives of some of our women.

Many and fierce are the struggles with evil in the lives of those who come to us for help and protection. Pray for us and them that many victories in hearts may be won for Jesus during the coming year.

Helen Bushfield.

AKOLA, BERAR.

The past year has been a strange one in the history of the work in Akola. We toured for a short time in the beginning of the season. In one village we found a number of enquirers, so we made that our headquarters for about ten days, and they have been visited a number of times since by the workers and Biblewoman. They are so wrapped up in lawsuits that one hardly knows what to do with them, but they are an interesting lot of people.

We camped in another village where the year before a dozen or so had been baptized. We had sent our workers there some months before to teach and help them, but they did not want them and would not listen to them at all. We stayed there a week or so, and they would gather in the evening, but I am afraid that they have all gone back to their old life and worship, etc.

The people nearly everywhere listen well to the story, but somehow there seems to be no real conviction of sin, no heart-hunger for God or the things of God. Nothing but the mighty power of God can turn these people to the Lord.
Sickness has been rampant in the station this year. Mrs. Fuller, Mrs. P. Eicher and Mrs. Moyser have all had a hard time, in fact we have had more sick people on the compound than I have seen for a number of years.

The annual workers' examination for the Marathi Indian Christians is always held here in Akola and at the close of it we have a week of special meetings for the workers and for the local church in Akola. This year we had engaged a well-known Indian evangelist, called "Tamil" David to speak all through these meetings. He is a splendid man of God, and he gave blessed messages to the people; but, sad to say, at the very beginning of the meetings the Spanish Influenza broke out on our compound, and almost at once we had more than a score of people sick, while altogether I suppose there were a hundred of our people down with it. It spread all over the place, and almost every mail brought letters from the homes of our workers, saying that either the wife, or father, or child was down with it, and asking them to come home at once. But all could not go as some of them were very sick themselves.

This disease seemed worse than the bubonic plague while it lasted, for it touched so many at once; and we could not get help for the sick ones, as almost every house had at least one case in it. I used to visit about thirty houses every day while the epidemic lasted and Brother Fuller was running around in the sun all hours of the day, visiting and praying with the people, or else giving them medicine; sending some one home, or else bringing some friend or relative to care for some one else, etc., etc.

We lost seven here in our station, and yet we believe that God heard prayer, and that a number of lives were raised up from the very grave. Some cases were very pitiful. I have seen five sick on one bed and none to help them. All these things made sad havoc with the meetings, and many of the workers and people missed the blessed messages that were given at that time.

Brother and Sister Peter Eicher have taken charge of the boys' school and orphanage, and we are very glad to have them back in our midst again.

Brother and Sister Fuller have left us for a well earned furlough, and we trust that God will soon restore them to their usual health and strength. We shall miss them very much in Akola.

We have held 1,195 meetings, and sold 1,237 gospel portions, and we trust that the Word of God will bring forth fruit unto eternal life. It has been hard to sell books this year, not only because of there being so much sickness, but because
we are faced with the prospect of a famine and prices are already twice as high as they were in the famines of 1897 and 1900 when in turn the prices were five times above normal. We have already sent you an appeal for help on this account, for without it the poor people will starve.

A number of our young men and our old school-boys have joined the army either in the fighting ranks or in the Labour Corps. They have been in France and Mesopotamia, but so far as we know they are all alive and well, and most are back in India. We trust that now the war cloud has lifted, things will take a brighter turn.

What we need is a real outpouring of the Holy Spirit upon us all for the great work that lies before us. The problems are many, and very hard to fathom. We need your earnest prayers for the work.

William Moyser.

BODWAD, KHANDESH.

A gain we are called upon to write a brief annual report, and we do so with deepest praise and thanksgiving to the Lord for the great and tender mercies with which He took us through this past year.

The closing months of the year were especially trying when one after another took down with the influenza. Some were very sick. Mrs. Eicher was kept very busy almost night and day in ministering to the suffering ones, and by her cheerful help and the Lord's great goodness all got well, so that our Christian community this year remains unbroken.

At our annual missionary convention I was stricken with the dread disease. But prayer was made, some of the dear friends gathered according to James v. 14, and by the laying on of hands the Lord gave a definite, complete deliverance from the fearful distress and suffering at the end of the second day. The next day little Ruby was taken with the influenza, and for a few days seemed too sick to live; but He who delivered her out of the bubonic plague, from the scorpion and from the venomous snake, which was coiled up in the folded top of her carriage while she sat in it, again saved her. Praise His Name.

In our preaching tours through the district we find the people unusually tender-hearted and responsive to the message of love. Perhaps the fearful scourge of influenza which in some cases wiped out whole families, and has saddened almost every home by death, in addition to the inevitable famine staring them in the face, may lead many to serious thinking and to seek the Saviour. During the coming months let us pray earnestly that these judgments and sufferings may lead to the salvation of many.
During the year the Training School work takes most of our time. We have on record twenty-eight students for the year, but only twenty were present for the final examinations. Of the remaining eight some could not return after the hot season vacation, while others were dismissed from school as unfit to remain. The results of the three years' Bible classes were these:—

First year students, 9 out of 10 passed,
Second year students, 3 out of 4 passed,
Third year students, 4 out of 6 passed,—
so there are four new candidates for our workers' force.

Our student body represented four other missions besides our own. The greater per cent were new converts from Hinduism of from one to three years' standing.

Again the Lord through His stewards graciously supplied all the needs of this work, so that we had no occasion to draw on the mission treasury, and were able besides to give financial help beyond the limits of our school work. We praise the Lord for this, and we want to thank you, dear friends, who prayed and sent the money.

Our furlough is about due, but on account of the great need for workers and our health being quite improved, we have decided to remain in India for another year. We earnestly desire an interest in your prayers for the work and for ourselves during the coming months.

JALGAON, KHANDESH.

We praise the Lord for the privilege of preaching the Gospel to the heathen and to Christians during the past year.

He has given great liberty and blessing in preaching to the European congregation in Bhusawal. We have felt the presence of the Holy Spirit in the audience as well as illumination and joy in the speaker. We have had good health during the year with the exception of two months after the rainy season which is more or less trying always.

We have enjoyed the work among the Marathi people, especially the touring season from November to April, during which time we visited 96 villages and held 325 meetings. The people generally agree to the truth of the Gospel, but "our fathers and forefathers worshipped idols, and so must we" is usually their excuse for remaining as they are. Many are really tired of Hinduism, but have no courage to step out alone. If they saw the whole village or caste come out, then they would gladly leave their old bondage.

We have baptized three persons during this year in Jalgaon and dedicated a number of children.
The work among women is of course neglected since we have no one to work among them. In one village the men were all away at work, but the women wanted us to preach to them, so we remained and had a good meeting. When we left they said they would remember what we had told them and not worship idols any more.

Influenza was very bad in both the town and district of Jalgaon during October. In one town of 12,000 inhabitants 1,300 persons died. During the cotton-picking season, so many women were sick that those who were able to work received one rupee (32 cents or a shilling, four pence) a day, which is three times the usual wage. Prices are very high in everything, but labour has been plentiful during the cotton season, so that not many have suffered of actual starvation as yet; but at the end of February when the work in the cotton gins and factories is over, then the real hardship will begin and we wish we had some money to help with. Still we trust the suffering here will not be what it was twenty years ago, for Khandesh has been fortunate in having a fairly good crop compared with other parts of Western India.

The work in Jalgaon may be summed up as follows:—
1 Sunday School for Christians,
1 Sunday afternoon meeting for Christians,
96 villages visited besides Jalgaon,
512 outdoor meetings held,
399 Scriptures sold and a good number of tracts given away.

May we ask the readers of these lines to pray for the Holy Spirit to come upon the people in this district that they may turn to Christ, and also for some of the so-called Christians in Jalgaon city, who never seem to have any real desire to meet in the house of God, or show any real Christian character.

C. W. Schelander.

WOMEN’S WORK, PACHORA, KHANDESH.

The year 1918 was a year of severe trial of our faith in many ways, especially along the line of physical weakness. The enemy tried hard to keep us from the work that God sent us for, so it meant a constant struggle to get out among the people. But though often hindered by the sickness of one and another as well as other hindrances of different kinds, God enabled me to do something, and I am glad the devil’s taunt in my heart did not come true. Though I often felt too weak to walk to my work without resting by the way, I was enabled to tell the love of Jesus to 33,341 persons, to hold 269 meetings and to visit many sick people.
God gave us many direct answers to prayer. Among them were my own healing and that of a Hindu young girl and a Hindu young man when the doctor had no hope of their lives. He also gave us a little high-caste girl whom we sent to the school in Khamgaon and who a few weeks ago was baptized in the name of the Triune God. The ladies in charge write that she is a beautiful character.

We had a good Sunday School right through the year, and the touring has not been neglected. I go especially to the women, but when necessary I also spoke to mixed crowds, in bazaars, and sold 49 Gospels. There are six persons waiting for baptism.

Emma Dinham.

PACHORA, KHANDESH.

"The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."

This is the prayer and the hope of your fellow-labourers working in the Pachora Taluka (District). Some instances that we have met during the past year have made the sunshine, others have had the effect of obscuring the sun, and have made us more fully to realize the necessity of prayer and faith, along with obedience and work. We have truly worked against great odds, but God is on our side, while we are on His, and the odds, whether they be great or small, make very little difference to Him. He can sometimes use weakness, where He cannot use strength. And I believe He has done this very thing more than once during the past year.

On two or three occasions during the past months we have got our Christian people together for a little social, giving a little light refreshment and then spending an hour or so in hymns, and praise, and prayer. These little times together we believe have been helpful to them, and to ourselves as well, and best of all—we believe, God has been pleased. This, it seems, is one way He has of speaking to hearts, and of bringing them together.

At our first camp on tour we found a very interested farmer. We took advantage of the hour and told him the sweet old story over again. He seemed to drink in the message with delight. Prayer is asked for this man, as we expect to make this place one of our first camps in the coming touring season.

We have some hopeful cases amongst the Mahars (a low caste) in one or two of our nearby villages. The interest never wanes when we go to them, but as usual they are full of fears regarding their future, after taking the step. Here we need grace and
tact, and we ask your prayers that we may meet and follow up these opportunities in the Spirit of the Master.

Another farmer at Paliskhed listened with very close attention, then after a while slipped off and brought us some good sweet milk. He could hardly have done us a greater favour. The village had proved farther away than we expected, and it was late, and we were tired and thirsty, especially our dear boy Mark who was with us. We thanked the man, and praised God for this, another token of His constant care of us. This same man a few days later, left his village and came to another where we were preaching, just for the sake of listening once again. The people of this village were hard and indifferent, but his presence cheered our hearts and gave us hope, as again he listened with joy to the message.

One morning I was kept from going to a village on account of weakness; but this very inability to go brought me into contact with an individual that otherwise of course I would not have met, and I believe God spoke very definitely to his heart. He is a young tailor living at Pachora.

Throughout the year we have held our regular meetings—two every Sunday, and the midweek meeting. In the Taluka we have visited 130 villages, holding 504 meetings with 19,262 souls, and have sold 628 gospels. This does not include Mrs. Dinham's work amongst the women and children. It is with hearty thanksgiving, that we offer this brief report of the work in Pachora Taluka during 1918, including the last month of the old year. It is also our privilege to report two dedications of children for the year.

Oswald Dinham.

CHALISGAON, KHANDESH.

This year we find it hard to write of the work in Chalisgaon because of the sudden home-going of dear Mrs. Moodie, whose death left such a vacancy in the station. Staunch, and strong, and true, she faced every duty unflinchingly. Who of our young people at home are ready to fill up the gap left by another faithful warrior whose life has been laid down for caste-bound India?

The work of the past year has had some very encouraging features, as there seems to be more definite thought on the part of some about turning to Christ. One man who seemed very promising and who had testified and prayed in public, died of influenza before taking the final step of baptism. His widow seems anxious to be baptized and to live among Christians.

There has been some Roman Catholic influence in some places. One man showed us his arm with the name Joseph tattooed on it. He said that he had nearly accepted their
teaching, but had never been baptized. He listened eagerly to our teaching and seemed a hopeful case.

In another village we went some distance to visit a woman who the year before had seemed to be dying of tuberculosis. We had talked and prayed with her, and she had prayed for herself and promised to serve God if He healed her. A year had passed since then and she had seemed so low at the time that we knew unless God had healed her, we should not find her there; but to our great joy we found her much better and acknowledging that God had done it.

The difficulty in these cases is that they need to be followed up and led on, but alas! the workers are all too few. There are good opportunities for at least two out-stations in the taluka (county) where a worker could teach the children and lead the people on to a real understanding of the Gospel. There was an earnest request for a teacher this year, but we had none to give them, and meanwhile the people are being wiped out by thousands by this terrible scourge of influenza, with no saving knowledge of Christ,—because we need money to support more workers. Where is the blame? What can we do about it?

There has been much to encourage us in our little school for Hindu children. Some of the boys have been coming steadily to both day school and Sunday School for some time, and have become familiar with the Gospel stories and hymns relating to the Gospel. The influence of this teaching can never be lost and we trust that it will bear fruit that shall remain. The fathers of two of these boys have become greatly interested in the Gospel.

Influenza following scarcity and followed by famine has wrought terrible havoc, and what remained of villages stricken by plague last year has been almost wiped out in many cases by the recent epidemic. Many who have survived are too weak to earn a living, and famine prices make it well-nigh impossible for them to exist. Something must be done to tide these needy cases over until they get strong enough to care for themselves.

We have been able to sell a larger number of Scripture portions this year than last, and have attended a number of jatras (religious fairs) and large bazaars to get these into the hands of the people who come from long distances. We believe this to be the most important part of our work, as we have the promise that God's Word shall not return unto Him void.

There are hopeful signs and a spirit of expectation that cause us to believe that at this end of our Marathi field there will surely be an ingathering like the one that is still going on at the other end of the Mission. Let us believe, watch, pray and praise, for it is surely coming!  

E. M. Patten.
THE close of another year finds us on tour again. We were able to get out earlier than usual as there was very little rain and that in the fore part of the rainy season; thus, the ground was dry and the heat not unbearable, so the fifteenth of November we closed up the bungalow and were off for the district.

It is a joy and a blessed privilege to be able to lengthen the cords and reach out to needy, neglected ones in the great districts which God has committed to us, the Alliance Mission, in which to give the story so precious—yea, dearer than life. The work during these six weeks has been most encouraging. Never before have we had such crowds of high-caste people coming to inquire the way of salvation. Some who have taken long pilgrimages and in other ways spent large sums of money seeking for something that would satisfy, have come to the tent confessing that all was in vain. They found not the peace they sought. Ah, they are now saying, even though perhaps not in so many words, "Sirs, we would see Jesus." Pray that they may have a glimpse of Him, the altogether Lovely One,—"mighty to save and strong to deliver."

Our last year’s report was also written in the tent. As we entered the new year, little did we know what was before of suffering, for poor dear superstitious India. There is scarcely a village, or a house where plague did not enter. Can we ever forget the sights of those days? We think not, and trust we may never cease to praise our God for all His benefits and His keeping power as we went in and out among the stricken. The ninety-first Psalm was our hiding place, and God verified His promise that no plague should come nigh our dwelling, or nigh our "tent" as the Gujerati reads. With the little band of Indian workers, and claiming the protection of the precious Blood of Jesus, we went forth to give the message of Life. Some heard for the first time and many for the last. How often our audiences were men and women on cots, or lying before us on the ground, or perhaps sitting with high fever and the dread bubo!

On entering some villages we found them entirely deserted. People built grass houses in the jungle and fled for their lives when rats began to die, which is a sure sign that plague will follow. In many cases they waited until the disease was raging, then moved out only to die in the fields. When we found the villages empty we went to the chapras—grass houses.

We remember a poor old woman living in a chapra, blind and all alone. She was the only member of the family left after the plague had done its work. In another place we
preached the Gospel to a large crowd of people—men, women and children, then passed on. The plague followed shortly and we were told that in that part there was only one old man and a baby boy left.

In one village with a population of four hundred, more than one-fourth of the inhabitants had died at the time that we visited it, and the disease had not yet subsided. Many children were left without parents. People are crying to us to take the helpless little ones in. Our orphanages could be filled again to overflowing, if there were money to carry on the work of feeding, educating and training them for God. When we think of the souls it would mean for Eternity, our hearts cry out that we may not lose the opportunity of gathering in the precious harvest at this time. Is there not someone reading these lines who wants to be responsible for the support of, at least, one? We wish space permitted us to tell you of a couple of girls, one eight and the other four years old, whom we had the joy of placing in the Kaira Orphanage since touring in the district. They were taken out of heathenism with all that means of sin and superstition and placed in a Christian home. "Are they grateful?" you ask. You would not doubt it if you could see them run to us when we enter the compound. "Thank you" is written all over the sweet happy faces. The famine will leave many more homeless and friendless.

As I have said, the rains this year were a complete failure. In the very beginning of the season we had a few days of rain. The people made haste to prepare the ground and sow the seed, but alas! they waited in vain for the showers which were needed before it would yield an increase. In September, however, we had a few rainy days, when again the people took courage and replanted the fields, casting in seed for which they paid a tremendous price, but like the first sowing it brought forth no fruit. Some sowed even a third time, Sad and disheartened they gave up hope. "What will become of us and our cattle?" they said. "Prices now are high, because of the war, and beyond the reach of many. If there is no harvest, what will we do?"

In desperation some began to rob their fellow-men. There are certain castes which never have much conscience about the matter, and these banded themselves together and went forth often in crowds of two, or three hundred. They beat, killed and robbed until the Government by severe measures put a stop to it. It was not safe in those days for people to be on the road. The clothes were stripped from their bodies, and often were they left naked and bleeding by the wayside. The Indian women wear a great deal of jewelry. In some instances the
ears were cut off to get the jewels, while others lost their hands or feet as well as their silver bracelets and anklets.

Each day the famine scenes grow more painful. The cattle are dropping dead everywhere, although the people are making strenuous efforts to keep them alive by feeding them with leaves from trees. There are still seven or eight months before we can hope for grass, and considerable longer before there will be a harvest of grain. May God touch the hearts of His people in the homeland to relieve the suffering ones, especially His own children. Hath He not said, “Inasmuch as ye did it unto one of the least of these little ones ye did it unto me?”

We cannot close without sounding a note of praise to our faithful God for the goodly number of souls we have this year, seen come out of darkness into the marvellous light of the Lord Jesus Christ. “The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” and in them. Pray that they may be kept true, and that in this new year, if Jesus’ tarries, there may be even a richer harvest for His glory. You pray there and we will work here. One day we shall all come before Him with rejoicing, bringing our sheaves with us.

Margaret M. Taylor.

MEHMADABAD, GUJARAT.

The opening of the year 1918 was not a bright one. On the very first day our native helper, Jaimal Gala, died of plague in the Kaira Hospital. This made our hearts very sad. Jaimal was a dear, humble servant of God, who did faithfully all work committed to him. Our dear heavenly Father took him because He had need of him for greater service above. The evening before he passed away, he told his dear loving wife that the Lord was calling him. Before parting for the night he had prayer with his wife in which he committed her and their four little children to the tender care of his heavenly Father, into whose presence he was so soon to go.

I went out on tour the first part of December, but had to return home after three weeks as plague had broken out on our mission compound here. I was not able to return to touring work. Our dear heavenly Father foresaw it all, and sent Miss Peter to tour with me, and she with the native helpers were able to remain out until the end of the touring season.

One young man dying with plague was saved before he passed away, and some backsliders were reclaimed, two of which have since gone to be with the Lord. One young man also went to be with the Lord, who was gloriously saved at the meetings held here by Tamil David.
Eight were added to the church by baptism, and there are fourteen candidates. The school work was much hindered, first by plague, and then by influenza which raged all over this district. Still the school work has not been without fruit. Two dear boys have been saved and are living true Christian lives. One, a little fellow eleven years old, is the only Christian in his village. He reads the Word of God to his family, and on Sundays, when the others start out in the morning for work in the fields, he refuses to go with them, saying that he is a Christian and must not work on Sunday.

We praise God for these whom He has drawn to Himself and pray that they may be kept true to Him who has called them out of darkness into His marvellous Light. Much seed has been sown in the villages and also among the people of the town of Mehmabad from which we believe the Lord will some day give us a rich harvest.

Cora Hansen.

MEHMADABAD REPORT II.

This little report of the year's events is being written in a tent under a mango tree out in the district. My brother L. F. Turnbull and family who returned from America a few weeks ago, are initiating me into the joys of itinerating life. Across the barren fields can be seen the mud-walled houses of a heathen village, and just a few minutes' walk from here is a river-bed whose full flow has passed away because of lack of rain.

In these solemn days when myriads of people have died of the influenza scourge, and with the horrors of a most severe famine confronting us, it arouses us to praise the Lord with full hearts as we recount some of the year's blessings.

Tamil David, an Indian by birth, and a cultured gentleman who has been wonderfully used of the Lord in various countries abroad, very kindly spent several days at our station, and gave a series of messages to hundreds of Indian Christians who had gathered in from far and wide. We were loath to have the speaker leave so soon, but his messages have remained and have produced fruit so evident that he will probably return in a few months to conduct more services. Such large gatherings are an immense means of encouragement to the village Christians, who spend most of their lives surrounded by degraded heathen neighbours. At one service eight candidates were baptized and since then several have professed to accept Christ. About a dozen more are asking for baptism.

At this station three new missionaries have been studying the language and it will be a matter of thanksgiving when you hear that they are all nearly ready to take their last examina-
tion and launch out into active service in various needy places.

One of our missionaries was critically ill with bubonic plague, but God graciously delivered and in this incident has reminded us that He is sufficient for the most desperate emergency, praise His Name!

Miss Hansen, our revered pioneer, who has laboured fruitfully for twenty years, except for a few months’ vacation, in needy India, is at present working in another district, in company with two other ladies, among dozens of needy villages, that have been, as yet, scarcely touched.

A spirit of prayer and joyful expectancy possesses our evangelists. We are beholding the terrors of God’s judgment upon a sorely stricken land, but through all the cries of woe we can hear our Master’s voice saying “Feed my sheep,” and it is with His Name upon our lips that we go forth during these coming dreadful months of famine to find the lost, whom He is calling.

J. R. Turnbull.

DHOLKA, GUJARAT.

The opening of 1918 found us camped in a very needy place in this district. We had a company of Indian workers with us. Our objective was to tour the surrounding villages in the mornings and hold daily afternoon and evening meetings in the village near our tent. The people in this village were greatly stirred, and, considering the shortness of our stay, it is truly remarkable to see what an intelligent grasp they had of the plan of salvation.

Two high-caste men came and bought New Testaments. The brother-in-law of the headman of the village was under much conviction. He visited our tent several times, but it so enraged his brother that he forbade his coming. In this place as well as the surrounding villages Scripture portions were sold, and we know that God did a real work in hearts.

At our next camping place we found the people in great darkness. They had, evidently, never heard much about the Gospel. One young man came very frequently to visit with us during our stay, and told us that he believed the message we brought. We had with us in our party one of the young men of our Training School who had been a native of this very village; and, of course, the people were very glad to see him. One evening his relatives requested that he hold a meeting for them. The young man was only too glad to witness for his Master, and the people seemed very much impressed with his words.

Plague was raging in all parts of the district, making it
almost impossible to find a place which was not infected.

During the rains, Dholka becomes the center of activity when all the workers gather for their annual Bible study. They look forward to coming here just as our people at home look forward to the annual conventions.

This year the following books were taught: Ezra, Nehemiah, Esther, Revelation and Romans.

Before the workers left for their permanent places of service, Spanish Influenza broke out in our compound, carrying with it seven precious lives—three of whom were workers. As one of the women lay dying, she said to her husband: "Now beautiful dawn is appearing! Shall I sleep?" "Sleep," he said. And with that she slept, to awake where the eternal day has dawned and the day star has arisen in all hearts.

While we have no baptisms to report, our hearts were never more encouraged than during the past year.

S. P. Hamilton.

SHANTIPUR, GUJARAT.

As we look back over the year just closed our hearts go out in praise and thanksgiving to our Blessed Lord whose compassions fail not, and whose mercies are new every morning.

Last year we had hindrances in getting out in the villages. The first few months an awful scourge of plague was raging all over the District. Our school work had to be closed, and two of our workers who had gone to Dholka for Bible study in 1917 were compelled to remain there until April of last year because of not being able to live in the plague-stricken villages.

This disease broke out on our compound. One of the workers had two of his boys stricken, but both of them got well for which we praise the Lord.

In January we held special meetings in the church for our workers and Christians. Our theme was, "The need of more unity of the Spirit in our midst, and earnest prayer for the Seed that has been sown in the villages of this district." God surely heard our prayers. Shortly afterwards there was quite an awakening amongst the young men and boys who are studying the Bible. They began to come to Sunday services bringing their Bibles and hymn books with them, and showed a real desire to know more of the Truth as it is in Jesus.

Three of our Jetalpur boys were taken down with plague, and were given up to die by their relatives, but God surely heard prayer on their behalf and healed them. They have since testified to the fact that God DID spare their lives.
In October thousands died in the surrounding villages of influenza, but all our Jetalpur boys are still living. We fully believe that the secret of their having such special care and protection from the Lord is that believing prayer was offered by the dear ones in the homeland on their behalf. Oh, that we could make prayer our chief work!

In the nearby villages there are twenty young men who have New Testaments and thirty who have whole Bibles. We are sure the Truth is doing its work in their hearts.

We only have an account of 365 meetings with an aggregate attendance of 6,818. The offerings from Indian sources for the year amounted to about 112 dollars. Please pray for us and the people, “for in due season we shall reap if we faint not:” “Cast thy bread upon the waters, for thou shalt find it after many days.”

Jessie C. Fraser.

AHMEDABAD, GUJARAT.

We hardly know where to begin our report of the Ahmedabad work this year, as it has been so broken up. Twice have we been called upon to bid farewell to departing missionaries from this station returning to the homeland. Mr. and Mrs. McKee left us in September for a much needed rest after a term of eight years. Mr. Hamilton had the charge, or oversight, of the work here, coming in from Dholka for the Sunday morning services. We hoped that he would eventually decide to take full charge, but evidently it was not God’s plan, as they too were called upon to leave us for the homeland in December. Also, as has been the case all over India, we have had two severe epidemics, plague and influenza, and much of our time has been taken up in ministering to the sick and dying. We are sure the Indian Christians have cause for lasting gratitude to Mr. McKee for his untiring and successful efforts to save the lives of many of the plague-stricken ones. Also we often admired Mrs. McKee’s faithfulness in standing by her husband as he returned from the plague-stricken quarter. We are sure that as a result of these efforts many are alive to-day.

Then followed the influenza. There were only two of us here in the station during the epidemic, but God gave strength and courage to minister to the sick and dying. In Ahmedabad alone, for about one month, the reported deaths numbered about 200 per day. The people ceased their usual cry of “Ram! Ram!” and silently bore their corpses to the burning ground.

In the midst of all, God enabled us to keep our night-school here in the compound going. This school we regard as one of our most fruitful efforts of soul-winning. There are about 25...
boys in attendance, ranging in ages from 12 to 20. These boys work all days in the mills. We spend some time each evening teaching them the Scriptures. They have just completed the book of Luke, after which I showed the life of Christ with lantern slides. Several of these boys seem to be near making a decision for Christ. We pray that it may be soon.

We who have been standing in the gap these trying months have been encouraged by the news that the Andrews are on their way to India from America. They will be refreshed to renew their labours here in Ahmedabad which they laid down more than two years ago.

We have been encouraged the past year by witnessing the growth of some of our Christians who were baptized a few years ago. Also there seems to be a real interest taken in the Gospel by the people in general that we have never seen before.

Lillian Pritchard.

VIRAMGAM, GUJARAT.

THIS past year's service has been so varied that we hardly know how to begin this report. One thing we have experienced is that we have found God faithful all the time.

Upon our return from the annual convention at Akola in November 1917 we soon found ourselves in the midst of a plague-stricken people who were dying on all sides. But in it all God did not let it come into our compound. Fully two months were lost owing to this deadly disease, but in the meantime we whitewashed all the workers' rooms inside and out, also the bungalow.

People fled from Viramgam and in many cases left their homes in the surrounding villages, but about the first of January we began our village meetings again and had much blessing in giving out the Word of Life. We had large crowds of eager listeners and a number called at the bungalow to hear more about the way of salvation.

On March the tenth my part of the village work was suddenly stopped by the illness of Mrs. Culver. For a while it looked as if she was going to leave us, but God undertook and raised her up, though for nearly a month I did nothing but nurse the sick in my family. At one time three were down at once, but God never left nor forsook us.

Much of my time has been spent in overseeing repair work here and in Sanand and Shantipur, but our Indian evangelists go out daily to proclaim the Good Tidings in the city of Viramgam and the surrounding villages.
We have had more opposition this year from a certain class than ever. The preaching of the Gospel has caused some of the high-caste Hindus to do all in their power to hinder us in holding street meetings here. They would go to a place where they thought that we would want to hold our meeting and when we arrived, there would a company of Hindus conducting a meeting. Of course, this did not stop us at all. We found another place nearby and before long we had a crowd, and many of their listeners would join us. The thing that hurt us most was when they would take God's Word and tear it to pieces, and then throw it on the ground to be trampled under foot by sinful men.

Lately influenza has reaped a dreadful harvest in and around Viramgam. In this one county 4,000 deaths took place in the month of October. Our three little boys have been down with this dreadful disease, two and three times each, but God worked and they are well, for which we praise His dear Name!

We have had great trials this year, but greater victories. To put the year's work into figures, they are as follows, to the end of October 1918: Meetings held (Sunday mission house meetings not included), 328, people who have heard the Gospel, 20,456, Gospels sold, 1,533.

I am sorry not to be able to report any baptisms this year, but I am sure God has His "other sheep" here in this large Taluka and it is our heart's desire to seek them out.

J. N. Culver.

The India Alliance.

This is intended as a monthly message from the Alliance missionaries to the friends of their work. It will also deal with the general questions of mission work by original or selected articles, and will seek to deepen the interest and stimulate the prayers of all who may read it, by showing the encouragements as well as difficulties of the work.

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All payments to be sent to the Business Manager. We wish all subscribers would examine the date on their address label and if in arrears, send their subscriptions. Any one supporting an orphan, student, worker, or missionary is entitled to a free copy of the paper.
Important Notice.

For nearly twenty-five years we have been sending out our little paper, the India Alliance, to the friends of the Alliance work in all parts of the world; and monthly it has brought its little message, and shown the different needs of the work and the workers, together with what is being accomplished both by ourselves and others.

Although the India Alliance has a circulation of about two thousand, it has from the first been supported almost entirely by the missionaries on the field, who have given a monthly offering from their allowances, and were glad to do so as long as they were able. But the past two or three years of World War have so raised the price of paper in all countries, that we have been unable to keep up with it here. In addition to this burden of an increased cost of printing, every missionary is confronted with the very high cost of the plainest living necessities, and the low rate of exchange which makes a dollar worth only eighty-six cents to-day in India.

We frankly state our immediate need. In spite of our contributions the India Alliance accounts show a deficit of twenty-one hundred rupees, or, at the present rate of exchange, about $825.00 or £175. For this reason we have decided to suspend the printing of the paper for the present.

We have often heard from our friends in different parts of the world how much they have appreciated the little paper, and we feel sure that they with us would be sorry to see it suspended entirely. So we ask all who can assist, especially those who have been receiving the paper in the past, to help us with this burden at this needy time.

If each reader of this notice could send us a small offering to help us wipe out this debt, and to create a small fund to help with the running expenses; we should soon be on our feet again, and you would receive your monthly paper as usual. We ask your prayerful consideration of this matter.

All who have subscribed for the paper and have not received the full number of copies for which they have paid, can have their money refunded, or it can be placed to their account until the paper is started again, or it can be turned over to the present debt. Please let us know what is your desire, and we will do it.

Eight hundred and twenty-five persons giving one dollar or four shillings each;—or, one hundred and seventy-five persons giving five dollars, or one pound each, would clear off this little debt, and set the paper free.

For the Mission

{ William Moyser.
{ F. H. Back.
NOTE.

This, the usual annual report number of the India Alliance, will be the last number issued until the deficit is made up. Many kind letters, expressing regret that the India Alliance should cease, have been received from both Indian and foreign sources; also some contributions, for which we are most grateful, but which are not as yet sufficient to warrant any prediction or promise of re-establishment. All contributions or back subscriptions should be sent to the business manager, Mrs. E. Auernheimer, Alliance Mission, Bhusawal, Khandesh, India.

ITEMS.

On December 26th Mr. and Mrs. Fuller with their little daughter and Mr. and Mrs. Hamilton sailed from Colombo by a French steamer which had been serving as a troopship. They arrived at Hongkong on January 12th after a smooth and comfortable voyage during which Mrs. Fuller had gained a little strength. But the cold at Hongkong where they had to wait for a Pacific steamer was so great that Mrs. Fuller in her weak condition felt it keenly, and although they had found quiet, pleasant lodgings she made no gain as had been hoped from the detention on land. They were expecting to sail January 31st and to arrive in San Francisco on February 26th. We await further news with deep concern as the cold and probably rough voyage across the Pacific will be the hardest part of the long journey.

On February and Mr. and Mrs. H. V. Andrews with their daughters Gladys and Helen and with Miss E. Lucille Pratt and Miss Ruth D. Blauvelt, both new missionaries, arrived safely in Calcutta after a two months' voyage which was happily not too eventful, though most of the party had suffered from influenza on the way.

Mr. and Mrs. Andrews have returned to their old station Ahmedabad, where they would receive a warm welcome after their three years' absence. Miss Pratt and Miss Blauvelt came straight to Akola where they will study Marathi until about the first of April, when, to avoid the inclement heat, they are to go to our Mission rest house at Lonavla until the rainy season.

It was a great disappointment that Mr. and Mrs. A. I. Garrison, Miss Emma Krater and four new missionaries did not receive their American passports and Indian permits in time to come with this party, nor have we yet had definite word as to when they may sail.

The new missionaries who are trying to come are Miss Marie Malone, Miss Victorine Cline, Mr. Brooks Matthews and Mr. Tilman Amstutz. We are delighted to learn that there is now a large and enthusiastic India Band at the Missionary Institute at Nyack and that it includes ten young men besides more than the usual quota of devoted young women.

Truly David saw with a prophetic vision when he sang:

The Lord giveth the word;
The women that publish the tidings are a great host. (R. V.)

Mr. Dinham, who has never really recovered from the shock of the double shipwreck on his way back to India in 1917, was also very ill with influenza in the recent epidemic and is now in the Union Mission Sanatorium at Madanapalle in the Chittur District. It may be necessary for him to stay there for several months.
Mrs. Peter Eicher, who has suffered so much since her return to India the last of 1917, but was much better a few months ago, has declined again the last three months, so that it became necessary for Mr. Eicher to take her to the Ripon Hospital in Simla. Mr. Eicher reports that she is now gaining daily, for which we are most heartily thankful.

Mrs. Ramsey has suffered very much with her eyes since last October. At last reports they were better, but even so the pain at times is very great. The trouble is chronic granulation of the lids and yields slowly to treatment.

Miss Rollier has suffered since the new year with the return of an old trouble which she developed during her first term in India, but which had seemed to be almost entirely in abeyance until recently. At last reports she was very much better, for which we thank God.

The home for the children of our missionaries which for years has been at Panchgani in the Western Ghats is now to be moved to Landour in the Himalayas where it is hoped that the more bracing climate will improve the health of all concerned. Miss Lothian, who is still in charge will go to Landour early in March to get things in order for the new term commencing March 14th. The children for the most part greatly regret leaving their old school and associates, but will probably readjust themselves with the usual facility of children.

Miss Blanche Conger and Miss Lillian Pritchard are planning to go on furlough by the Pacific route from Colombo in March. They are both in need of rest and we wish them a pleasant journey.

Miss Patten, though much better than she was when obliged to take a six months' rest last year, is still far from well and will probably go home next spring, which will begin the seventh year of her present term in India.

FAMINE NOTES.

Our mission has received in all Rs. 1,200, or about $400, from the Christian Herald of New York which in the terrible famines of 1897 and 1900 did so much to relieve suffering and save orphan children from starvation. Besides this several missionaries have received small sums privately which could be applied to the most needy cases, but it has not yet been possible to attempt relief work on a large scale as before.

The farmers received such high prices for their cotton this year that there will be a good deal of building and other work going on for perhaps two or three months, that is in the towns and cities (it is already hard for the labouring class in villages to find work); so that, in spite of the terrific and still increasing price of food the worst is not yet,—people are not falling by the wayside as in those never to be forgotten famines when ten millions of humanity starved to death on this familiar little earth on which so many of us have lived so well and so comfortably.

The water supply is becoming a serious question. An unprecedented hailstorm with hailstones as big as large cherries fell in many parts of Berar on and about February 24th destroying the young mangoes and doing considerable damage to the orange trees, besides killing hosts of buds.

More and more children are being brought to the orphanages, whose funds are getting low. It is a time which calls for self-sacrifice, or rather, it offers us the fullest opportunities for ministering to our Lord, who is an hungered, athirst, a stranger, naked, sick and in prison in His brethren, whether least or greatest.
List of Alliance Missionaries.

BERAR

AKOLA
Mr. J. P. Rogers
Mr. & Mrs. W. Moyser
Mr. & Mrs. P. Eicher
Miss Lucia B. Fuller
Miss Ruth D. Beavely
Miss E. Lucille Pratt

BERAR
Mr. & Mrs. O. Lapp
Miss Anna Little

CHANDUR
Mrs. M. Ramsey
Miss L. M. Patten

KHAGAON
Mr. & Mrs. L. R. Carner
Miss Helen Bushfield
Miss J. L. Rollier
Miss Ethel M. Weth
Miss Alice Backlund
Miss Edith Moore

MALKAPUR
Mr. & Mrs. W. Fletcher

MURTZAPUR & DARYAPUR
Mr. & Mrs. L. J. Cutlee

KHANDESH

BHUSAWAL
Mr. & Mrs. P. Hagberg
Mrs. E. Auernheimer

BODWAD (P. O. Nargon.)
Mr. & Mrs. C. Eicher
Mr. Raymond H. Smith

CHALISGAON

JALGAON
Mr. & Mrs. O. Dinham

GUJARAT

AHMEDABAD
Mr. & Mrs. H. V. Andrews
Miss Clara Bjoland

DHOME
Mr. F. H. Back
Mr. J. F. Bradasen

KAIARA
Miss Eunice Wells
Miss Carrie Peter
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"Occupy till I come."
**The India Alliance.**

This is intended as a monthly message from the Alliance Missionaries to the friends of their work. It will also deal with the general questions of mission work by original or selected articles, and will seek to deepen the interest and stimulate the prayers of all who may read it, by showing the encouragements as well as difficulties of the work.

**EDITOR:**—REV. M. B. FULLER, Grant Road, P. O. Bombay.

**BUSINESS MANAGER:**—Mr. S. H. AUERNHEIMER, Chalisgaon, Khandesh.

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EDITORIAL NOTES

In beginning a new volume we wish to remind our readers and other friends of our purpose in sending out our little monthly. First of all it is designed to be a bond of closest union between the missionaries on the field—this India-field of our Alliance work—and the friends of our work in the home lands, the United States and Canada especially, and also our fellow missionaries in other foreign fields. It is quite natural and right that people who support the work by their prayers and money, and especially those who send their children and brothers and sisters as missionaries, should wish to know just what is being done. As general intelligence increases in the homelands, people are more intelligently taking up the whole question of missions, and it does not now seem so strange and far-off as it used to do. Much interest has been created in missions by the plan of individuals and Churches and Sunday Schools supporting their own missionaries, and as they receive frequent letters written by the hands of their missionaries, they feel that the work being done ten thousand miles away is real, and is as truly their work as the work of a down-town mission is the work of the up-town Church which supports it.

Beside the support of the foreign missionaries there is the support of the native evangelists and Bible women and teachers in the mission schools, and to-day thousands of these workers are supported by individuals or Sunday Schools at home who hear directly concerning them and their work from their mis-
sionaries who have the oversight of them. This has made a good deal of work for missionaries and yet I believe that every missionary feels that every good worker is worth more than two or three letters a year.

Then there are the orphans and others supported largely by individuals and families, and from these we hope to get our best workers a little later. We had twelve hundred of these at the close of the last great famine, and we still have over six hundred bright boys and girls. Scores of them have already entered mission employ as evangelists, and we hope for many more; and the wives of those now in the work, though not generally paid as workers, make Christian homes which count for much in the work.

We are glad of the personal link between the missionaries and native workers and orphans and their supporters, but we feel that all such supporters should know about the missionaries and native workers and orphans as a whole, for personal and individual interest may grow very narrow and one sided unless the work of the whole mission is understood and the work of all missions in this great land called India. And so we ask our friends in addition to personal letters written to them to read the India Alliance, and to read it through every month that they may have a wider outlook and a more intelligent understanding of the work as a whole.

It will save writing many questions about the work and the way of doing it and about the manners of the people and many other things, and will save the missionaries much writing in answering all these questions if our friends will read the letters and notes from the Stations month by month. We have a list of missionaries and stations and a map in this paper so that all our readers who are real supporters of the work can pray for our missionaries and their stations by name, and may feel acquainted with us all. We will try to do our part to make all our friends acquainted with us and with the work.

But secondly, beside this personal interest in us and in the Alliance Mission we want all our friends to enter so far as they
are capable of doing so into the great interests of mission work in India as a whole. Ours is one of the younger and smaller missions in India, and we have much to learn from older missions and our friends at home need to know what the oldest and most spiritual and intelligent men and women of other missions are thinking and writing about the great problems of the work in India. These are wonderful days in India, days of great social, moral, political and religious changes, almost upheavals, and the next few years will see still greater ones. The Indian Church is to become a great factor both in the work of the religious changes and also in the solution of many social and even political problems.

The editor therefore will make it his endeavour to find and publish the very best things, of course only a few of them, so that with little reading our friends will have an intelligent grasp of the work.

Our humble little monthly makes no pretension as a competitor with the ably edited monthlies of the older missions like, The Indian Standard, the organ of the Presbyterian Church of all India; or the Baptist Missionary Review, the organ of all the Baptist Missions; or The Harvest Field, of the Wesleyan Mission. If our friends could take the above we should be glad indeed, but the India Alliance is published especially for our own friends and supporters very few of whom have these larger monthlies and so we shall glean some of the richest and best things from these and several other monthlies and weeklies, and thus endeavour to help our friends to keep up an intelligent interest in the work of all missions as well as our own, and in India with all its great problems.

We wish to call special attention to the articles in this number by the Rev. Bernard Lucas, and the Rev. Francis Kingsbury, an Indian pastor, on one of the most important questions of the day in India. They are such articles as make people think and show that there are many points of view, and that there is much need of the wisdom that is from above in adjusting all these matters. After all, as Mr. Lucas says, missions as such are but the
scaffolding necessary in building the Church which is the permanent structure and the missionary is a foreigner who may by death or illness be taken out of the work, and it is important that the Indian workers should be a part of the permanent structure. The foreign missionary and foreign money will be needed for a long time and the force of missionaries should be doubled or trebled to cover the unoccupied fields and to work thoroughly the fields already partially occupied, and for the training of Indian workers by tens of thousands, of all grades from the simplest village evangelist or primary school teachers and Bible women to the most thoroughly educated pastors of the large city churches who have editors and doctors and lawyers and educationalists to deal with as members of their churches or of the community to be won to Christ, or to the college professors and headmasters of High Schools who will have so much to do in developing mentally and spiritually the young men and women not only of the Indian Church but the thousands of non-Christians who attend the mission colleges and schools of all grades. The relations of the missions to the Indian Church include many delicate matters in which much of love and humility and practical wisdom and absolute surrender to Christ and to the interests of the church will be needed. There must be the willingness to fill any place and to follow any plan which the highest interests of the Church demand of both foreign and Indian worker.
LIKE several other missionaries I have received an interesting letter from the Secretary of the Madras Y.M.C.A., asking what openings in mission service we have for Christian graduates, and like many missionaries, I imagine, I have felt that the question raised is a much bigger one than can be answered by the mere enumeration of a few vacancies, either in the educational or evangelistic branches of our work. To me the real question which is involved is one which is of vital importance for the future of Christianity in this land, and needs the serious consideration both of the missionary bodies and of the Indian Christian community. It is extremely likely that the respective standpoints, from which this subject is viewed by both the parties referred to, account for the divergent views of the missionary body on the one hand, and the Indian Christian community on the other. I wish to present the matter from the missionary standpoint in the hope that I may elicit a similar presentation from the Indian Christian standpoint. Both parties may be expected to profit from a frank expression of opinion on the subject. One thing, however, must be clearly borne in mind, and that is, that the determining factor in the discussion must be the true interests of the cause of Christ in India.

The question raised in the letter referred to was the question of mission service for Christian graduates, and the doubt was expressed as to whether there are suitable positions in mission employ for Christian graduates who possess the necessary qualifications as regards training, character, and ability. The difficulty I found in answering such a question arose from the fact that I did not know what was involved in the term "suitable positions." What I feel we ought to know distinctly and definitely is, What is the goal which our Christian graduates, who are anxious to enter mission service, have before their minds? To put the matter quite plainly. Do our Christian graduates wish to enter mission service with the object of qualifying themselves for the position of the European missionary? I believe this is the real and avowed aim of many, and while I think it is an utterly mistaken aim, I am prepared to admit that it is quite natural that such should be their aim. In discussing the question I do not
for a moment call in question either the ability of the Indian to occupy such a position, or the perfect sincerity of the motives which prompt him to seek such a position. These are matters which I regard as entirely outside the discussion. From the missionary standpoint the whole question turns on a consideration of what is sound policy and wise statesmanship in the establishment of the kingdom of Christ in this land.

It is extremely difficult for our Indian brethren to look at the question from the standpoint of the English Christian, which is the true standpoint of the missionary. This is almost entirely due to a factor in the Indian Christian's environment which is entirely absent from that of the English Christian. In India it is almost impossible to avoid comparing mission with government service, while in England it is almost impossible to understand such a comparison. In government service, theoretically at any rate, the Indian and the European are on the same level, and the higher branches of the service are open to both alike, provided they have the same qualifications. It is perfectly natural, therefore, that the Indian Christian should feel that in mission service the position of the European missionary is one to which he may legitimately aspire. The question, however, arises whether the two services are not fundamentally different. I believe they are, and that what is perfectly right and just in the one, would be entirely wrong and unjust in the other. Government service is a permanent organisation for the administration of the country, and it is sustained by revenues derived entirely from the country. Mission service is essentially a temporary organisation for the introduction of Christianity into India, and is sustained by revenue derived from abroad. The work which the government servant is called upon to perform is work arising out of conditions which are normal to the country, and are quite independent of the question as to whether the officer in charge is a European or an Indian. The work of the European missionary is of an entirely different character from that which will be normal to the Indian, when Christianity has established itself as indigenous. Its character is due entirely to the fact that the missionary is a foreigner and is compelled by the present conditions of the work to employ a staff of Indian workers whom he has to direct and superintend. The position of the European, that is, is abnormal and not normal, and the methods he has been forced to adopt are temporary, and by no means such as ought to become permanent. They may be justified by the necessities of the case, but they must be replaced at the earliest opportunity by the permanent agency of a self-supporting, and self-governing, and self-propagating Indian Church. The only true analogy is between government service and service in the Indian Christian Church,
where the revenue is all raised in India, and the organisation is
normal to the land. Long enough before that day arrives,
however, the last foreign missionary will have left the country,
and the whole administration will be in the hands and under the
control of Indian Christians.

The real question, therefore, centres on the consideration as
to what is the wisest and best method of establishing Christianity
in India, and thus bringing about the true replacement of the
European by the Indian. In mission politics the avowed
object of all our endeavours is the most absolute autonomy
of the Indian Church. To reach this goal at the earliest
opportunity is the fundamental principle which governs our
work. Many of our English and American supporters are
questioning whether our present methods of work are furthering
the great object we have in view, and are asking whether
we are not emphasising the foreign aspect of Christianity by
the extent to which we rely upon foreign money and foreign
organisations for the prosecution of our work. Most missionaries
are fully alive to these drawbacks, but they feel that at present
Christianity is and cannot help being a foreign religion, and
that our present organisation is essentially of a temporary
character. The missionary with his band of paid agents and his
various organisations financed from abroad, is by no means an
ideal method of planting Christianity in India, and is certainly
not the method we should urge the Indian Church to perpetuate.

Our present methods inevitably tend to emphasise the foreign
origin of Christianity, they fail to call forth that element
of self-reliance on the part of the Christian community, and
that sense of responsibility for the evangelisation of the world
without which Christianity is merely a name. They can only
be justified by the fact that both the religion and its propagator
are alike foreign, and the difficulty of finding other methods
likely to produce better results. To replace the foreign mis-
sionary by an Indian, however, while retaining the foreign
missionary's methods, would but increase the difficulties and
emphasise the drawbacks from which we are at present suffering.
The true goal is to replace the European by the Indian, but
that must not be confused with the mere substitution of the
Indian for the foreigner. The position into which the European
has been forced, because he is a foreigner, must give way to
another position which the Indian must carve out for himself.
We do not want the Indian merely to step into the European's
shoes. Our Missionary Societies are anxious to replace the
European by the Indian, and to hand over the charge and
responsibility of the work in which he is engaged; but they
have no desire or intention merely to transfer the salary and
grants from the hands of Europeans to those of Indians. If our Christian graduates are looking forward to any such transfer, they are looking forward to that which the European and American Churches will never consent to, and they are desiring the perpetuation of a condition of things which is not helpful, but prejudicial, to the development of an indigenous Christianity in India. The position of the foreign missionary and his methods are not the ideal which our Indian graduates and other Christian workers must set before themselves. These are native to the European, but foreign to the Indian. In contemplating Christian service, therefore, our Indian Christian graduates must eliminate the missionary and his abnormal position from their consideration. The foreign missionary is a temporary expedient, and the sooner he can be dispensed with the better. It would, however, be a fatal mistake, in true missionary statesmanship, to dispense with him by putting an Indian in his place. When he goes, his methods and organisations must go with him.

The mission organisation is the forerunner of and temporary substitute for the Indian Church. It is merely the locum tenens, and must be prepared to vacate the moment the permanent incumbent is ready and able to take charge. This fundamental principle is admitted in theory by all missions, but there is an important corollary to it which is frequently lost sight of in our various organisations, and is hardly perceived at all by our Indian brethren. That corollary is that the work of the locum tenens must be arranged with a view to the capacity of the permanent incumbent to take it over. This does not refer to the quantity but to the quality of the organisation. It means that the nature of our organisation must not be higher than the Indian Church can be expected to assume responsibility for, and adequately sustain. From our missionary organisation the position of the foreign missionary, supported by foreign contributions, can be left over, provided we have no intention of replacing him by the Indian missionary, occupying the same place and carrying on the work on the same lines. To expect the Indian Church to take over the work of the Missionary Societies under such conditions of organisation would be utterly hopeless. The goal before us is not Indian Missionary Societies to take the place of Foreign Societies, but an Indian Church to carry on, in its own way, the work which at present is being done by foreign organisation. Our mission service, therefore, must be arranged, not with a view to its being taken over bodily by an Indian Missionary Society, but with a view to its speedy abolition, and the passing of its work into the hands of a self-supporting and self-propagating Church. Mission service is the forerunner of service in and under the Indian Church. It must decrease in
order that its successor may increase. It must pass away in order that its work may pass into the hands of the divinely appointed servant of the Lord, the Indian Church.

Leaving out of account, therefore, everything connected with the European and his abnormal methods of work, and concentrating our attention upon the work of establishing the kingdom of Christ in India, we shall find that this latter consists in bringing into the Christian community those who are outside, and in building up those who are within into a vigorous and living Christian Church. This twofold character of the work is recognised by the missionary bodies as evangelistic and pastoral work. In the beginning the missionary has to be both the pastor and the evangelist. He soon finds, however, that he cannot possibly fulfil either of these duties efficiently or adequately, and the presence of Indian brethren, upon whom rests the same responsibility to their common Lord for the advancement of His kingdom, suggests their co-operation in the work. Recognising that however willing they may be to engage in the work, they are without financial resources, he asks his Society for a grant to enable him to support his Indian co-workers. The Society has sent the missionary out to establish a Christian Church which shall be ipso facto both self-supporting and self-propagating. They recognise, however, that in the initial stages, the Indian Christian Church must be helped financially to do its work, and they, therefore, respond to the request for temporary financial assistance. This is the origin and justification for mission service, and our Indian brethren need to realise that it is fundamentally different from that government service, with which they very naturally, but very mistakenly, compare it. Mission service is essentially and solely a temporary substitute for the work of the Indian Church. The only justification for its existence is the paucity of the Christian community, and the poverty of the Indian Church. Every mission agent, however, is first and foremost in the service of the Indian Church, and not in that of a foreign missionary organisation. All grants for mission work and all contributions from foreign countries are essentially grants-in-aid to the Indian Church to enable it to discharge its duty and responsibility to its Lord. It is to the Indian Church, therefore, and not to a foreign organisation, that all those desiring Christian service must look for that permanent position and status which they desire. It cannot be too strongly insisted upon that the question of pay, position, and status, is one for the Indian Church to settle. The Indian Church must have the fullest liberty to settle these matters herself, and she must not be handicapped by any precedents taken from a foreign organisation.
There is one matter, however, upon which the foreign organisation and not the Indian Church has the sole right to decide, and that is concerned with the amount of the grant-in-aid which shall be given, and the length of time it shall be continued. Accompanying this right there is the right to decide how the grant shall be used, and what measures shall be taken to bring about the gradual reduction and final cessation of the grant. It is just here where European and Indian opinion may be expected to diverge. The question, I believe, finally resolves itself into a decision as to whether the pastoral or the evangelistic side of our work shall take the supreme place in shaping our mission policy. The question, that is, turns upon whether we are to regard the pastor, his position, status, and pay, as the determining factor, or the evangelist. Are we to take the evangelist or Indian missionary, supported by foreign money and responsible to a foreign organisation, as the standard up to which the Indian Church is to climb, or are we to take the pastor, supported by Indian money and responsible to the Indian Church, as the true standard according to which our mission service is to be organised? I have come to the conclusion that in the truest interests of the work, apart altogether from financial reasons, it is the pastor and not the evangelist who must take the first place. The supreme question, that is, is not what position the foreign organisation can create, but what position the Indian Church provides: not what pay the foreign organisation can give, but what pay the Indian Church can be expected to afford. I am prepared to say, that excluding the educational branch (which is on an entirely different footing) no higher position ought to be provided in mission service than that which is possible in the Indian Church, and that the pay of our mission agents ought never to exceed the amount they may reasonably be expected to receive in the Indian Church. To adopt the opposite policy and create a body of Indian missionaries whose position, status, and pay approximate to that of the European, is not only to be unjust to the supporters of mission work at home, but it is to be equally unjust to the Indian Church by competing with it for the highest and best which the Christian community can produce. The mission which offers greater inducements in the shape of position, status, and pay, than those which the Indian Church can offer, is doing an injustice to the Indian Church. The Indian Christian who looks to a foreign organisation for a higher position than he can obtain within his own Church is disloyal to his Church. It will, of course, be understood that in speaking of the Indian Church I mean the Church Universal of India, and not that of any particular denomination.

It is hoped that next year an inter-denominational Union
College for South India will be started for the theological training of Indian Christian graduates, and if that institution is to be a success, it is very necessary that both the Missionary Societies and the Indian Christian community should have a clear understanding as to the position and prospects of the Christian graduates who are to be trained in it. One of the chief objects of those who have advocated the establishment of such a College, is that the Indian Church may be able to draw from it a highly educated and intensely spiritual ministry. The need for a more efficient and better equipped ministry has long been recognised both by the missionaries and by the Indian Christian community. Are our Indian Churches, however, prepared to offer to Christian graduates, who devote their lives to the service of the Indian Church, a suitable position and adequate emoluments? They cannot compete with government or the more lucrative professions and trades for the services of such young men, and it would be a mistake to attempt it; but they ought to be willing and able to offer a position of influence, respectability, and moderate comfort, sufficient to attract the spiritual and earnest Christian graduate who is desirous of spending his life in the service of the Indian Church. This question, however, is not one which concerns the Christian community only, it is one which must be pressed upon the attention of the Missionary Societies as well. I have no hesitation in saying that if, as I believe, we ought not to create positions in mission service for such young men, we are bound to see that suitable positions are possible within the Indian Church. The level of the Indian pastorate must be raised, and, where it is necessary, temporary financial assistance must be given to enable the Indian Church to do it.

If the Indian pastorate is to be the true standard of attainment to which our Christian graduates are to be taught to look, then it is essential that in the evangelistic branch of work, which to a large extent will still remain in the hands of the Foreign Societies, the standard shall not be higher than that which obtains in the Indian pastorate. To make positions and emoluments in mission service higher than those available in the Indian Church, is to perpetuate a foreign organisation, and render its replacement by an indigenous one impossible. Not only must our Christian graduates turn their eyes away from the position of the European missionary, but they must equally turn their eyes away from any position in mission service which would raise them either financially, socially, or administratively, above the Indian pastor. To English and American Christians such a statement may seem like an unnecessary iteration of the most obvious common-place, but it is by no means such to
our Indian Christians. In some missions Indian Christians are occupying positions utterly beyond the capacity of the Indian Church to sustain. In most of our missions it is not too much to say that mission service, and not service in the Indian Church, is the coveted ideal. How far our methods are responsible for this it is difficult to say. I am not anxious to disclaim responsibility, but I am anxious that this condition of things shall be replaced as speedily as possible by one in which the ideal of Christian service shall be found not in mission service, but in the service of the Indian Church.

It may be said that the Indian Church is at present too poor to employ a higher class of men, and that unless they can find suitable spheres in mission service, they must choose some other walk in life. I do not deny that there is a certain amount of truth in such a statement, but the plea of poverty is one which applies with greater force to the Missionary Societies. If the funds of the Indian Church are inadequate for the employment of those men, the funds of the foreign organisation ought not to be used to create positions for them outside the Indian Church. We must not forget that our chief work in this country is to establish as speedily as possible an indigenous Christianity, and let it multiply by the force of its own inherent vitality. Any measure which tends to substitute for this the perpetuation of a foreign agency and foreign methods is self-condemned. The alternative, however, in the above contention is not correctly stated. It is not a question between the Indian Church finding openings for these men out of its own funds, or failing that for the Missionary Societies to employ them in mission service. The true alternative is to enable the Indian Church to fill the positions which its own poverty prevents it from doing. Instead of creating a fictitious position in mission service, let us enable the Indian Church to fill the real position which it possesses, but which it is in some cases too poor to fill. We are far too prone to separate the pastoral from the evangelistic responsibility of Indian Christianity, and to be content with a self-supporting Church, when we ought rather to go on and make the self-supporting Church a self-propagating one as well. I believe it would be sound policy in many cases to turn a self-supporting Church into an aided Church, in order that it may become both self-supporting and self-propagating. Many of our Churches are utterly self-centred, and many of our pastors confine themselves entirely to the little company of Christians connected with the church. They never seem to realise that round about them in the Hindu community is the material by means of which the little one may become a thousand, and the feeble Church, barely able to keep its head
above water, may become a strong and vigorous institution.

We need seriously to ask ourselves how far our methods have contributed to this state of things. We lament that our Churches are lukewarm and cold, and that they fail to feel their responsibility for the evangelisation of their neighbours. In how many cases, however, have we made it evident that *the mission undertakes the evangelisation of the heathen* by its special band of catechists, and that all that the Churches are concerned with is their own spiritual and ecclesiastical welfare? Is it not a fact that where we have fairly large churches with settled pastors, we also employ for the evangelisation of the town one or more catechists or evangelists? Would it not be sounder policy to recognise in practice, what we admit in theory, that it is the Indian Church which must evangelise the country? I am sure it would be wiser policy, under certain circumstances, to improve the Church pastorate and depend upon the Church for the work of evangelisation, than to be content with a poor pastorate and supplement its deficiencies by an evangelistic effort through a mission-paid agency. It is possible to put the question of self-support in too prominent a position, with the result that it becomes a goal too quickly attained. In the larger towns we need men who shall be both pastors and missionaries, but we are content if the little Church can support a man who is little more than a visiting deacon amongst the Christian community. Every town church should be the centre of Christian influence for the town, and ought to have a man as pastor who by his gifts and training is equal to the work of building up the Christian community, and commending the Gospel to the non-Christian population of the town. Such a position is not a fictitious one, it is the permanent position of the church in the town. In assisting the Indian Church to fill these important positions we are moving in the direction of a true self-supporting and self-propagating Indian Church. At the same time we are providing worthy and suitable openings for the best and the highest the Indian Christian community can produce. Such a position is not a faint copy of the European missionary, it is one which the Indian carves out for himself within, and not outside, the Indian Church.

The question which I have here raised is one affecting both the missionary bodies and the Indian Christian community, and deserves the careful consideration of both alike. The question as it affects the Indian Christian community is whether the Indian pastor,—regarded not merely as the minister of the church of which he is pastor, but also as the missionary to the non-Christian community,—is to be the true ideal of Christian service which its young men may set before themselves; or on
the other hand, whether the Indian missionary, following in the footsteps of the European, continuing his methods, and like him dependent upon foreign funds for his support, is to be the ideal of service. I believe the former is infinitely the higher ideal, and that it offers a position of influence and opportunity far surpassing anything which can be obtained in mission service. As regards the Missionary Societies, while they would regard the pastor as above described, as the true ideal, the question for serious consideration is whether our present methods tend in the direction of setting up the missionary and not the pastor as the true ideal of Christian service for the Indian Christian community. I believe they do, and that we shall have to represent in concrete form, and not in mere words, the ideal Indian pastor-and-missionary. We shall have to demonstrate that the true medium for the evangelisation of India is the Indian Church, presided over by the highest and the best the Indian Christian community can produce. One of the chief directions in which a reform in our methods is needed and urgently demanded, is in enabling our Indian Churches to employ a better, more highly educated, and vigorously aggressive type of Indian pastor-and-missionary. The number of Christian graduates is increasing year by year, and yet very few of them find their way into distinctively Christian service. The reason is not simply that other callings are more lucrative, but it is largely that suitable positions are not available. While I deprecate creating positions in mission service, and discontinue the continuance of foreign organisations, I believe we ought to enable the Indian Church to employ these young men in positions where their talents and consecration can find the fullest scope for employment in the great task of the evangelisation of India.—Baptist Missionary Review.

CHRISTIAN SERVICE FOR INDIAN CHRISTIAN GRADUATES

BY THE REV. FRANCIS KINGSBURY

WHILE I heartily agree in the main with the Rev. Bernard Lucas in his views which he has so ably stated in his paper on the above question, there are points where I differ from him or points which Mr. Lucas omits, which, I think, ought to receive the consideration of the members of the foreign missionary bodies. Mr. Lucas writes from the standpoint of a foreign missionary mainly to the educated Indian Christian. And therefore I feel that I ought to write this as an Indian Christian mainly to foreign missionaries.
Every true swadeshi among educated Indian Christians is anxious, like Mr. Lucas, that the Church in India should become not only truly indigenous and self-supporting, but also self-propagating; and that therefore the place he ought to seek is not in any temporary foreign mission but in the permanent and indigenous Church. This is the ideal desired by him as well as the far-sighted foreign missionary. But the young swadeshi Christian graduate knows only too well that at present there are very few Churches which are able to support him, if he wants to devote his life for direct Christian work, even though he is prepared to deny himself to his utmost limit. Then the only alternative for him is to turn to Missions, or to choose perform a secular walk of life. What he aspires to is not to become a "Missionary Sahib" but to do efficient Christian work for his country. His Church is not able to employ a man of his education and attainments, so he naturally turns to the Missions. Is it a fault to do so? Mr. Lucas admits the present inability of the Indian Church to employ graduates, and shows a practical way out of the difficulty, by Missions coming forward to aid the Churches judiciously in employing such graduates. I fully agree with him in his scheme. But granting that all is done, which Mr. Lucas points out should be done, is the question settled there? Do not the Missions, also, as distinguished from the Churches, need Indian Christian graduates to help them in such work as the Churches are not able to take up now, and will not be able to do so for some decades to come? I would earnestly entreat that no positions should be created in Missions simply that the Indian Christian graduate may find a place for himself. Please let him alone, if you do not need him.

But "in the true interests of the cause of Christ in India" (and I recognise that no other factor should determine the question), I candidly ask the missionaries whether they do not need in their Missions (not in the Churches or in connection with the Churches in India) Christian graduates not only for their hospitals, for their theological seminaries, for evangelistic work among educated non-Christians, and for literary work? If it is right for an Indian Christian to say this, (and I say it only in the true interests of the cause of Christ in India), I say the missionary societies ought not to work (even if they can, which I doubt,) without educated Indian Christians in them, just as the Indian Churches ought not to work without foreign missionaries in them, in their Church committees, and in their Church councils. If this principle is recognised, as it is done in the Young Men's Christian Associations in India, it will not be difficult to adjust ourselves. No Indian Christian graduate, under ordinary circumstances, will aspire to the salary
or comforts which his European fellow-worker needs in a tropical, foreign country. And the missionary societies, if they feel that, in the true interests of the cause of Christ in India, they need to employ Indian Christian graduates, whose spirituality and whose ability they do not question—I am glad that Mr. Lucas gladly recognises the existence of such—should treat them in all ways as they deserve to be treated. Is it not true that we often hear the Indian Christian graduate complaining, whether rightly or wrongly, that he is not treated as he feels he ought to be?

In conclusion I feel I ought to say, that I do not agree with Mr. Lucas and with all the missionaries that think with him that because foreign boards collect money from their own countries and conduct their work here, therefore Indian Christian graduates have no place in such societies. There seems to be something alien here to the spirit of Jesus. The money should be ultimately regarded not as foreign money or native money, but the Lord's money, contributed, not by "foreigners" or natives, but by the Lord's people, not for foreigners' work or for natives' work, but for the Lord's work.

"One thing must be clearly borne in mind, and that is that the determining factor must be the true interests of the cause of Christ in India." I fail to see why Indian Christian graduates should not be employed as members in a "foreign" missionary society when Indian Christian catechists and evangelists can be employed in a foreign mission. If it is right to maintain and support "helpers" with foreign money, is it wrong to take "co-workers" who may be supported by "foreign" money?

At any rate, Dr. Neesima was sent out by the American Board as their "missionary." Had they ever any cause to regret that? An American Committee sent Pandita Ramabai to be their missionary in India, and were they wrong? Or did they make a mistake?

When the Church in India is admittedly too poor at present both numerically and pecuniarily to undertake to plan and work on such a large scale as the "foreign" societies are doing, will it not be wise and economical and Christ-like for the "Missions" to utilise scores, if not hundreds, of the bright sons and daughters of the Indian Church, if their piety, intellectual attainments and business ability are not much inferior to those of an average "foreign" missionary? The above I have written, as I have been requested to write my opinion on the question. May I tell the readers of the Harvest Field that I am not a graduate, that I am glad to be the pastor of a self-supporting Church, and that I have never aspired to be a "missionary" in any foreign missionary society?—Baptist Missionary Review.
"For this reason we ought to pay the more earnest heed to the things which we have heard, for fear we should drift away from them." (verse 4).

Drifting is an unconscious process, often it is not until we are actually on the rocks that we know we were in danger. "We are all continually exposed to the action of currents of opinions, habits, action which tend to carry us away insensibly from the position which we ought to maintain." Westcott, verse 3. "So great Salvation." It had been revealed to Simeon that he should not see death before he had seen the Lord's Christ.—"Anointed One," "Sent One"—and led by the Spirit into the Temple, he took the Child Jesus up in his arms, and blessed God, and said, Lord now lettest Thou Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy Salvation. Jesus Christ is the Great Salvation, and to know Him is Life Eternal, and through the knowledge of Him by the Power of God "all things" that pertain unto life and godliness—God-like-ness—have been given unto us.

This full salvation embodied in our Lord Jesus Christ was first spoken by the Lord, v. 3, and was confirmed unto us by them that heard, and God corroborated their testimony by signs and marvels and various miracles and by gifts of the Holy Spirit distributed in accordance with His own will. They preached, and God gave witness to the Truth of the testimony in the above mentioned way.

In Acts 2: 22 we have these words concerning our Lord: "Listen, Israelites, to what I say; Jesus the Nazarene, a man accredited to you from God by miracles and marvels and signs, which God did among you." The A.V. has "approved of God" by miracles, etc.

In Rom. 15: 17, 18, 19. St. Paul testifies—"I have therefore whereof I may glory through Jesus Christ in those things which pertain to God, for I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God."

1 Cor. 2: 4. Writing to the Corinthians the same apostle says: "My speech and my preaching... was in demonstration of the Spirit and of power;" and again in 1 Thess. 1: 5 to the Thessalonians he testifies that the Good News was not given them only...
in words but also with power and with the Holy Ghost, etc. Our Lord, in Acts 1:8, says: “Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me.” Witnesses of Jesus, The Full Great Salvation. The Testimony of Him must be given in God’s way in order to be approved of Him. In the O.T. the fire of God fell to consume the sacrifice—to shew God’s approval—acceptance. The signs, wonders, divers miracles and gifts of the Holy Spirit, according to His will, were God’s witness to the testimony (preaching) of the early apostles and evangelists. Jesus Himself was approved of God by miracles, etc.

Why is there such a lack to-day of the signs of God’s approval to the preaching of the Gospel? Is one reason because we have drifted—perhaps unconsciously we have been caught in the currents to which we are constantly exposed, opinions of men—coming under the power of “reasonings,” losing the simplicity that is in Christ? considering that signs and miracles, etc., belong only to the “Apostolic age,” that the “Gifts of the Spirit” belonged, and were only necessary, to the early Church?

Failing to look constantly at the “Given Pattern,” has there been a substituting another like unto it in form but devoid of power?

Insensibly, it may be, habits of thought have resulted in action entirely opposite to God’s thought, and to which therefore HE cannot give the seal or signs of His approval. And we mourn over the poor results of our labours, and acknowledge the lack of power in service. Oh how can it be otherwise! “How can we escape if we neglect so great salvation,” “letting slip from us the things we have heard.” Therefore we ought to give the more earnest heed to these things, that we drift not away, or they drift not from us.

The things we have heard, v. 1, of this Salvation, of Jesus Christ in whom dwells all the fulness of the Godhead bodily. Of the Baptism of the Holy Ghost and power, to enable us to be true witnesses, that God may shew by confirming with signs and wonders, with divers miracles and gifts of the Holy Ghost distributed according to His will, that we also are His accredited witnesses, and our testimony, too, may be of those things which Christ will work through us “to make the Gentiles obedient by word and deed.”

The hot season has been unusually severe, and we are glad that so many of our missionaries have been able to get away to the hills or to the seaside for a little rest. Our quiet little home at Chikalda, in Berar, has been a very busy place this year, as six of our younger missionaries with Mrs. Ramsey to help them in the study of the language have made good use of their time.
THE WORK OF THE HOLY SPIRIT:

To prepare the way for Christ,
To prepare a Body for Him.

His work in us and through us: Eph. 4: 12-13.

“The perfecting of the saints

1. unto the work of ministering
2. unto the building up of the Body of Christ
3. unto the unity of the faith, John 17: 23, and the unity of the Knowledge of the Son of God
4. unto a full grown man (mature manhood)
5. unto the measure of the stature of the fulness of Christ which is the standard of spiritual stature. Eph. 1: 23, Eph. 3: 19.

"The perfecting:” the Greek implies, complete adjustment, correcting in all that is deficient.

Where this adjusting is taking place—the five unto—mark the progressive stages of our growth and the goal of our life and work as members of His Body.

In this programme there is not only room for every body but need for that which every joint supplieth, Eph 4: 16, according to each several member's working proportioned to the measure of its need of supply.

F. KEHL.

STATION NOTES

MATAR DISTRICT, 1908.

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

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

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

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

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

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

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

Yours faithfully,

DAVID AND SARAH McKee

KAIRA NOTES.

"Thou openest Thy hand and satisfiest the desire of every living thing."

Ps. 145. 16.

Since the news of our extreme need was spread far and wide, it seems but fair that news of God's deliverance should be equally as widely known.

When there seemed no way out of our difficulty we could simply cry to God to send to our need. We did cry mightily to Him. There was no one else to appeal to. Every avenue was closed. But we took the precious promises of God, which are as sure and enduring as Himself, and held them up to Him day after day.

The money to clear up the grain debt came in a lump sum, and the heathen round about knew that God answered prayer and that He is a living God.

Small sums for children's support came in through the mail from week to week, but there came a time when we had no money to buy the necessary grain.

I told the girls that there was only bajeri (grain) enough to last for two days, and I could not order more without the money in sight to pay for it, they got down before God and prayed as they seldom do.

We were expecting friends from America to visit us and it was hard to face such circumstances, if they could only have come the week before. They need never have known of our scarcity; but we could not control that.

However we said nothing. We had a little flour which by stretching supplied the two days.

After our friends had been shown the orphanage, our dear brother remarked at the tea table, "We saw the mill room, but the mills were not running to-day. I hope to see them to-morrow, for I have always wanted to see the two women at the mill grinding." No one said anything although we felt too keenly the cause of the silent mills. The visitor did not know.

At prayer time, he asked if there were any special needs to present before the Lord. I hardly knew what to say, but answered that there was nothing more than our daily need to present.

We had a blessed time of prayer, such sweet oneness and fellowship. When prayer was over our brother handed me a ship of paper saying, "The Lord told us this morning to give you this." It was a cheque for $200, over Rs. 600. I was fairly stunned and oh! so humbled before God. Blessed be His great and holy name and blessed be His faithful stewards who know His voice.

I had found Rs. 20 in my "Daily Light" a few nights before with the verses Luke 12:30 and Mark 6:31—"Your Heavenly Father knoweth that ye have need of
all these things” and “come ye yourselves apart into a desert place and rest awhile,” etc., so it seemed to me that Father had just sent these down from heaven. Praise Him.

We have kept on looking to Him for our supply and it has and is continuing to come according to His riches in glory by Christ Jesus; not at all scantily but abundantly. He has literally opened His hand and supplied.

Yours in His Name
EUNICE WELLS.

DHLOLKA NOTES.

Orphanages have been styled by some good people as necessary evils, but one is glad that all do not look on them in this light. One who has ever had anything to do with an orphanage, knows that it is not an easy place, and that there are many things in the work that are difficult, and at times discouraging. The children are unruly, unrighteous, and do not turn out as one desires and expects, many run away, and go to the bad, but after all does not the success of an orphanage, spiritual and otherwise, as well as the success in Pastoral, and Evangelistic service, which the servant of God may engage in, depend much on the life of those engaged in the work?

In a mission orphanage is it not as necessary for the one or ones in charge to be filled with the Holy Spirit, as well as for those in Evangelistic or other Christian work? for is not our chief aim to bring the children to Christ? Should it not be said of him, as well as of any one else. He is a man “full of the Holy Ghost and of power?”

All missionaries are no doubt pained because of the small number who turn to the Lord, and because the Lord does not get more glory out of their lives, whatever their work may be. Much work has been done in the energy of the flesh and carried on by human wisdom instead of the wisdom that cometh from above, and therefore the results have been far short of what was desired.

As the writer looks back over what he has been called to do in India, his heart aches because the Lord has been so little glorified, through the salvation of souls in his ministry, and his cry to God is, O! fill me with all Thy fulness that I may win souls.

In the months that have passed since coming to the orphanage, the writer has been deeply convicted of the preparation needed for a place like this.

First, it has come to me that he should be a man of God full of the Holy Ghost and of power. Apt to teach, and in whose life the 13th chapter of 1st Cor. has been made real, for one feels that without the love that never fails, nothing can be done. Gal. 5: 22-24 should also be his experience for this work, the same as for any other service, and if we search the Scriptures we shall find many other things that need to be made real in our lives.

Second, in the secular work connected with such a work, one should be prepared to do many things. He needs to be a teacher as well as a preacher, He should know something about carpentering, weaving, etc., etc.

He needs to be apt at buying and selling, and what he should not be prepared to do, it is hard to tell. One thing he must not forget, i. e., to take heed to Solomon’s instructions, concerning using the rod. Prov. 19: 18, and 23: 13, 14. He surely will have an orphanage of spoiled children, if he spares for their crying.

As these and other thoughts have come to my mind, I have been forced to exclaim, Oh! where is the man! It is not I! It is not I! Oh! may the Lord raise up men and women who are prepared for any work, and willing to fill any corner.

Sincerely,
F. H. BACK.
The touring season was drawing to a close, and although loath to acknowledge it, we began to feel that to stay longer in tents with such meagre shade would soon be dangerous. So we understood that the cloud was beckoning us station-ward.

It had been a season such as we had not known before. There was that place where we could hardly get away from the people, so eager were they to hear the Gospel tidings. Only two men had shown opposition. Companies of women of good caste had sat listening till we women folks could use our throats no longer. Some of them had timidly but heartily prayed in Jesus' Name, not maybe as most of us would have prayed, but the dear Lord knew their meaning when, following the illustration of the need of procuring a railway ticket for a journey, they asked for a Salvation "ticket" through the Blood of Christ. Their dear faces often come up before us, not as heathen women but as sister women. Some of them would not outwardly show the least sign of being moved by the Good News, but we believe the moment will come when in these villages true revival will begin and go on. It was here, too, that one morning as the Bible-woman and myself were returning to the tents with burdened hearts for no one would pray that morning—we turned aside into a grain field to pray for them. No words came, but strong crying and tears, followed by a "new tongue" with which to intercede. Truly "He hath received gifts for men." Hallelujah! Soon after we left, plague came to that place and the two who opposed were the first to fall. This so affected their friends that they despatched messengers wherever we went, warning the people to not listen for it increased their responsibility. Many made this an excuse, but in many other hearts God's Spirit is creating real hunger and thirst for salvation.

Some reader may remember what I wrote last year of a man, a doctor, who seemed to hold a whole village in his power, in about the same way as the higher critics hold some in the home-lands. Well, we were called to that village, and the head-man gathered a large number of very respectable women and men in his own yard, and kept the doctor outside the gate, heedless of his request to be allowed to come in. Praise God! Beloved, pray on.

A Missionary's life is not all made up of preaching days. In fact those are in many ways his easiest days. We need some praying days, too. It was Khamgaon's turn for our Monthly Day of Prayer, but experiences at such times are far too sacred for printer's ink. God gives largely as we wait at His feet and results are sure to follow.

We spent the Sabbath in the work where dear Sister Yoder laboured so faithfully, and it is well worth putting on record that it is a privilege to stand with the dear ones who are engaged as she who has left us used to be. Let these words plead for increased effort and prayer for this institution which means so much to India's lost ones. Bro. Eicher was busied in building the New Training School, and he mentioned the need of a shed to protect from the heavy monsoon rains, the large quantity of valuable grass saved each year from the land connected with the Orphanage.

Some of our readers may know that the bungalow at Chandur ("Ebenezer Home" we call it) was the first Mission House built by the Alliance in India. Fifteen years ago, a good brother sent a donation, enough for three small houses. The money came as direct answer to prayer. We as a Mission have learnt some things about building since then but, thank God, He has kept us from murmuring, even though we often wished we could push the roof up a few feet for sake of better ventilation. Now that it needed a new roof and some of the walls rebuilt.
my husband is taking the opportunity of "raising his Ebenezer" a few feet. It
could not be done in the rains, and the cold season days are far too precious for
that work, so in the heat he is holding the fort and keeping Indian workmen from
spoiling his little plans.

It took a good deal of work to get all our belongings tucked away, lest that
when the bungalow was repaired there would be lack of the simple furnishing
necessary even in an Indian Missionary Home. The work people would have
no scruples to help themselves, for they think we have too much any way.

While in the midst of this part of it, with my husband away on Mission
business, came an invitation from Bro. Lapp to come with another missionary
to give a few days to the married women at Santa Barbara. This name is not
new to you. Bro. and Sister Moyer laboured faithfully for years in the boys'
Orphanage there, and since they went on furlough Bro. Lapp has had charge,
now Sister Lapp (Miss Millham) helps bear the burden.

A number of the older boys are married and have their own homes on the
ground. At first it seemed almost absurd to think of that service in all the heat
and with a heavy cold that was sometimes spelling out pneumonia. However
God's Spirit wooed one to take the step, and so wrapped in my warming,
touring cape on that scorching hot afternoon I set out to meet dear Mrs.
Cutler, whom God had led in almost the same way. It was only an incident in one's
life that the train was three hours late so we pass that over. It proved, indeed,
to be God's time for the meetings, and I only wish some of you "prayer warriors"
could have gone through those few days from the first word, "What are we here
for?" with its glib reply, "To get a blessing!" to the last testimony meeting
when nearly all were offering in some measure "a meat offering and a drink
offering" to Jehovah our God, Joel 2:14. There were tears shed in the mean-
time, and formal, fluent prayers were changed to broken sobs. To God be the
glory! Why am I writing this? Hardly necessary to say. These are the young
mothers in the Mission, the home-makers, but not after India's plan. Our
children they were—now our sisters, we plead for your prayers for them and the
dear ones who are over them in the Lord.

One morning not long after this, my husband saw us off on the mail tonga for
dear old Chikalda. Thirty miles in that conveyance and thirty more up hill in
another one. And now, well, we are in Sunrise Cottage—"College" they
mirthfully say, for as Mrs. Eicher'sayah said the other day, wherever one goes
there's sure to be some one studying Marathi, We have in all eight students, six
Marathi—one English (wee Jean) and one both English and Marathi, aptest
scholar of all wee Mildred Eicher with her seventeen months of experience in life.
Her mother has just passed her second examination and her father and Aunti
Barbara will soon be able to tell the same story. It does one's heart good to see
one after another getting fitted to work among the people, and it is good to have
a spot like Chikalda in which to escape the great heat of the plains and so study
to more profit.

"Jehovah thy God in the midst of thee is mighty," and we are filled with
praises to His Holy Name for what He has begun to do and for what He is going
to do. Amen and Amen.

AKOLA ORPHANAGE NOTES.

HOW THE THIEF WAS CAUGHT.

In the matter of discipline there is great difference between boys in an
orphanage and boys in the home, where the family is small and parents can
easily discover which boy is doing wrong and why. In the orphanage, where
fifty or a hundred boys of all sizes and ages are living together, it is not so easy a
matter to ascertain the wrong-doer.

The reader might be interested to know some of the ways and means
resorted to for this purpose. For instance: A certain article of food was stolen.
regularly. The boy who was suspected denied the theft with a most aggrieved air of innocence, and try as you would no confession could be obtained. Finally the case was put into the hands of one of our clever Christian men, and he settled the matter speedily. The next time food was missing the suspected boy was called and given a good dose of salt water; within two minutes the stolen food as undisputable evidence was lying on the ground before them; and it would have moved the most unmoved to have seen the look of amazement on the boy’s face and heard the startled exclamation: “Arah ra ra!!! How did that ever get in my stomach! I don’t know!”

Again for some time articles were being missed from the boys’ room. But every boy denied alike, and the missionary had no ground upon which to suspect any one. “The clever man” was again called upon for help, and he did as follows: Every boy was given a stick of certain length, and told to keep it near them until the next day when he would call them together to measure the sticks, and “Look to it,” said he, “for the stick of the thief may grow an added five inches during the night.” Each boy took his stick and trotted off to bed. In the morning the boys were called and sticks measured, when lo! C——’s stick measured just five inches shorter than the other sticks. Do you see how the thief was caught?

O. LAPP.

ITEMS.

Our seaside rest house at Tithai, about 125 miles north of Bombay, has been about full, but more a place of rest than Chikalda. Some prefer the sea breezes and seabathing to the hills, and for people who are inclined to any weakness of the heart the elevation of the higher hills stations affects them unfavourably.

Half a dozen were at Landour a fine hill station 7,000ft. above sea level, and as many more at Igatpuri, on the Western Ghats. A quiet place for rest but not so much of a change as it is only 2,000ft. high. Others have been in other places and have had much needed rest, and before this reaches our readers we hope all will be back in their work.

On the 9th of June Rev. A. C. Snead and Miss May Kindig were married at Chikalda, but the joy of the event was dimmed by the fact that their marriage was hastened in view of the fact that he was ordered by the doctors to leave India at once as the only hope of his life. There is hope of final recovery to a good degree of health at home. Mr. Snead’s lungs were found to be in very serious condition. He sailed from Bombay on the 22nd of June.

The work of building the Home of Rest, at Lonavla, was suddenly stopped by a stampede of all the work people to look after their fields on the approach of the monsoon. We shall probably not be able to go on with the work until September.

We are sending out a good many sample copies of the INDIA ALLIANCE, and we hope to have a response from a good many who want the paper. But after all we must depend more upon our present subscribers and those who receive it free because they support workers or orphans and other friends of the work, to increase the list of subscribers by a little personal effort in showing their own copies to friends who might be interested and really helped by subscribing for the paper. We shall be glad to send extra copies to any friends who will use them wisely in seeking to get subscribers, if they will write to the Business Manager, saying how many copies they will use in this way and for how many months. See Editorials.

We shall be thankful if our readers who are already subscribers and those who receive the paper free will kindly get some new subscriber to fill up the order form enclosed and send it to the Business Manager.
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Miss L. J. Holmes, Miss E. Case

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