# THE ANNUAL REPORT
OF
THE CHRISTIAN AND MISSIONARY
ALLIANCE IN INDIA
FOR THE YEAR 1928

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"OCCUPY TILL I COME."
The Christian and Missionary Alliance

HEADQUARTERS—260 West 44th Street, New York.

Founder .................. Rev. A. B. Simpson.
President .................. Rev. H. M. Shuman.
General Secretary .......... Mr. W. S. Poling.
                          Rev. W. M. Turnbull.
                          Rev. David Mason.

"The Christian and Missionary Alliance is an
unsectarian Society carrying on Missionary work
in nearly all the great heathen lands of the world.
Its work includes much pioneering in new fields
and is strongly evangelistic in character.

HEADQUARTERS FOR INDIA—Alliance Mis-

sion, Akola, Berar, C.P. Chairman of the
Executive Committee—Rev. W. Moyser.

"The work of the Alliance in India is admi-
nistratively united into one mission, though
linguistically it is divided into two separate sec-
tions. East of Bombay lies the Marathi language
area where, stretched along a latitudinal line of
over two hundred miles are twelve main stations
located in two political divisions, viz. East Khan-
desh and Berar. North of Bombay lies the Gujarati
language area in the political division of the same
name, where seven main stations are found in a
group, radiating in three directions from the great
center of Ahmedabad."

There are 63 missionaries working in these
various areas, with 129 Indian workers.

The India Alliance is issued bi-Monthly and
is sent by the missionaries to their friends to
stimulate prayer for India and for the Alliance
work in this land.

* * * * *

Special Day of Prayer—the Last Friday of
each month.

With great earnestness of heart and sincere purpose to meet God, our Indian Missionaries responded to the call to attend the Thirty-seventh Annual Convention at Akola. Did God disappoint us? Nay, verily. As the momentum of blessing increased from day to day the flow of fellowship and oneness of spirit also increased, reaching a climax the last night when, after spending four hours in testifying to His unfailing goodness and grace which had been ours during the year just past, we joined hands and sang as a prayer for each other, "God be with you till we meet again." Like Peter we could have wished to "make here three tabernacles" but the "Woe is me" was upon us, drawing us back to renewed effort to win the greatest possible number of souls to lay at the feet of our King at His coming.

The opening note of the Convention was one of praise sounded by Rev. Wm. Fletcher, recently returned from furlough in Australia. His continuous outbursts of praise, at varied intervals and places, proved contagious and found a response in all our hearts.

On Sunday morning our Chairman struck the keynote when he brought a heart-searching message from Nehemiah 4:10, "There is much rubbish." We realized anew that anything that clogs the channels is but rubbish in God's sight and hinders effective service. This thought was but an echo of the desire of all our hearts to see every hindrance removed that we might become unto God a "sanctified, fearless band ready to hail the arrival" of a mighty out-pouring of God's Spirit in revival power upon His Church and through her to the unreached millions in our beloved India.
We can make mention of only a few of the spiritual stimulants from His Word which God used to increase our thirst for Himself. Rev. E. R. Carner brought us an inspiring message from Ps. 90: 17, proving the Lord’s desire that His beauty should be upon His people in order that the work of their hands might be established. This beauty is reflected upon us as we constantly behold His face in communion and service.

Mrs. Cutler pointed us to the “prophets for an example of suffering affliction and of patience,” James 5: 10, and exhorted us to “follow in their train.” We realized that we have a high standard set before us but not impossible of attainment. Mrs. Ramsey reminded us of “the high calling of God in Christ Jesus” and urged us to live up to the names by which He has designated us, namely: His workmanship (work of art), His building, His husbandry (garden) etc.

Rev. A. I. Garrison shared with us some of the deep things of God which He has been revealing to him during his time of physical testing. His messages on faith, hope and love encouraged us to ask God for a faith like Abraham’s that staggers not; that the hope of His coming might be so transcendentally real as to purify every thought and motive; and that His love might be shed abroad in our hearts until it becomes the constraining force of our lives.

A very helpful as well as interesting feature of the Convention was a discussion of Rev. Roland Allan’s books on missionary methods. This intensified the desire to wait upon God for a fuller vision of His thought and programme for soul winning and the edification of the church in India.

The following day was spent in prayer and fasting when God gave the message through Rev. S. Kerr, “Break up your fallow ground,” Hos. 10: 12. Hearts were stirred and many were moved to tears as God showed His willingness to send showers of blessing upon the ridges of the
ploughed ground. May these showers continue and may fruit abound for His glory until He come!

A solemn, sacred and joyful occasion was that of the wedding ceremony of one of our second generation Missionaries, Fred. Schelander, when he took unto himself Miss Edna Buhler as his bride. May their united lives tell for God in the work to which He has called them. Equally sacred was the occasion of the dedication of the three latest recruits, Albert Emmanuel Hostetter, Marjorie Henrietta Helfers, and David Coleman Conant.

As the Convention drew to a close on Sunday our Chairman, under God's anointing, gave his final message. This was a summary of the many deep things which God had been saying to us, resolving itself into the following seven points: (1) Dig deep channels for the Holy Ghost, (2) Put on the whole armour of God, (3) Keep the morning watch, (4) Keep the ground freshened up continually, (5) Look for, prospect and expect to find gold, (6) Keep witnessing to the keeping, saving and satisfying power of God and to the second coming, (7) Pray much for one another, these to be wrought into our lives and wrought out again in effectual service, "looking for and hastening unto the coming of the day of God."

"Shall we—dare we disappoint Him?
Brethren, let us rise!
He who died for us is watching
From the skies:—
Watching till His royal banner
Floateth far and wide,
Till He seeth of His travail
Satisfied!"

Mrs Ramsey and Miss Beardslee.
Chairman's Annual Report for 1928.

Romans 4th chapter, verses 9-14.

"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; He staggered not at the promises of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform."

In beginning this annual Report for 1928 I feel strongly that if there ever was a time in the history of our Mission, when we, like Abraham, must look, not at our dead body, or the deadness of Sarah's womb, but look to, and depend upon God and God alone, it is to-day.

Our Home Board with its plan of 'devolution' cutting 10% annually from practically all our budget items since 1926, leaves us more and more shut up to God than ever before. And unless there is a mighty scriptural quickening amongst us, I cannot believe that our very inadequate staff of workers can, in our day and generation, truly evangelize the large districts committed to our trust; when said districts contain over three millions of a population, of whom 99% are non-Christians. As we look at our present staff many times we are led to exclaim, "Oh, for five times the number of Indian workers." And, looking at ourselves we realize many of us are growing old, and ready soon to drop out of the work. Then too, so many of us have such weak, frail bodies that we cannot work constantly as we once did, at full speed ahead, even though we had the wish to do so. So, as we look at the weakness of ourselves; the magnitude of the work; the financial pressure, and the paucity of our staff and equipment, I feel strongly, friends, that we must encourage our own hearts and encourage one another from the word of God; for there are many adversaries and discouragements. We must somehow, once again, have the king's wagons drive up loaded with good
things for our physical need; help for the financial pressure; called-of-God workers for the great need of the districts that lie so close to our very door; and we must be helped spiritually for our own daily life and for the work committed to our trust. That help must come, and come right early. Oh, for showers and floods upon our own hearts and upon the dry ground!

There has been a great deal of sickness in the Mission during the past year, and as a people we have not enjoyed all that God has had for us on health lines. You all know this, so I shall not make any comment on this matter.

Our ranks have been depleted during the year by the home-going of the following Missionaries on furlough:—

Miss C. Rutherford  Rev. and Mrs. E. Hartman
Rev. and Mrs. T. Moroni  Miss Edith Berchtold
Mrs. C. W. Schelander  Rev. P. Hagberg.

Brother Hagberg has returned home to his wife and family from whom he has been separated this whole term of four years. (This was a special term.) He is one of our oldest Missionaries who came to India in 1896, and we shall miss him very much indeed. We have so far been reinforced by the arrival of Mr. and Mrs. E. Eicher for their first term, (Mr. Eicher is the son of Mr. C. Eicher, late of Nyack, and was born in India) and the coming of Miss M. Ransom, also a new Missionary. Mr. Fletcher has just returned from his furlough in Australia. Mrs. M. Ramsey, one of our first Missionaries, has also returned to the Field so dear to her heart.

The stations have all been visited more than once, and special meetings held in a good many of them with some spiritual blessing.

In April our Home Board requested me to visit the Methodist Episcopal Mission stations in Baluchistan; value that property and report to them. So I left Chikalda the 11th of that month and went via Ahmedabad, Hyderabad and Sindh to Quetta, the capital of British Baluchistan,
Sheikh Mandah and Chaman. In these places we examined the property, tabulated the Indian workers and Christians, and reported to New York. Sheikh Mandah, or Quetta, for the present, seems to be the most desirable station from which to work Baluchistan. This work will be no child's play, and it calls for men who can plod and work single handed under very trying physical circumstances, when the band is not playing. The heat is terrific. In Sibi it registers 126 in the shade. But, as a matter of fact, there is practically no shade whatever in the whole Province. The country is mountainous and peopled with about 800,000, the majority of whom are fanatical Mohammedans, and mostly nomads. Water is very scarce; villages are far apart and infested with large, fierce dogs. The fanaticism of the people is proverbial. Yet they are men for whom the Lord Jesus Christ died.

In this province no open air preaching is allowed. Consequently all the work must be personal dealing with individuals. It will require men who have run with the footmen, and have not been weary; for now they will be called upon to contend with horsemen. Chaman, which lies across the high range of mountains, is on the very western border of Baluchistan and opening up of the plains of Afghanistan. A railway from Quetta runs to this town. Because of its mixed population of Baluchis and Afghans, it is the most logical place for the beginning of work among the Afghans themselves. Looking over the town carefully I judged the population to be from 3,000 to 5,000, of whom, they say, ½ are Afghan traders. During the fruit season, from May to November, as many as 1,000 camel loads of fruit arrive daily from Afghanistan. So here would be a splendid base for our work which looks forward to Afghanistan.

Returning to Chikalda after this trip we stayed there with our large family of 21 until June 11th when we returned to Akola. We want to praise God for the seven,
happy weeks we spent in Chikalda with its picnics, hikes, studies, singing, prayer meetings, preachings, etc. Yet we were glad to get back to the plains once again.

In September I attended the B. R. C. C. as your delegate. Here a number of social and religious problems were discussed, such as slums, drink, prostitution and mission problems. The Rev. T. Edwards, Convener of The Bombay Purity League, stated that since the Government began rationing five years ago, drinking had decreased 50% in the entire Presidency; scores of houses of prostitution had, through their efforts, been closed, and a number of young children rescued from these haunts of vice. Praise God for this.

Another matter that was heartily endorsed was a proposed Wanless Sanatorium in Miraj. It has been suggested that every co-operating Mission shall provide a Mission subscription of Rs. 500 towards the building and make an annual contribution of Rs. 300, or more. This would entitle them to a representative on the governing Board, and as far as possible, they can send indigent persons here for free treatment. I trust that in the near future we can do something for this institution.

I am glad also to say that for the present no more of the Rev. Fosdick's books have been printed by this Conference. And also because of pressure being brought to bear upon him, Mr. Sawarkar has resigned from being the Marathi Literary Missionary, and that the B. R. C. C. have now a committee of enough persons who are straight fundamentalists, to elect a man as Marathi Literary Missionary who is true to the Word of God. Such a representative has now been elected.

Self-support in the presidency was found to be far from being realized. The proposed gradual 'devolution' was not working out in actual practice as was expected. An Indian pastor strongly stressed the idea which we are trying to develop, that pastors and workers should serve
two, or more churches and in this way teach small churches to begin helping in a systematic way to support Indian mission and church workers. The A. M. Mission collect from all their employees $\frac{1}{6}$ of their salary which goes towards the support of its local worker. While I am not in favour of this practice, nevertheless, it surely has its good points. Malachi says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house."

Dr. Wyley, as President of the Stewardship League, said that all questions could not be settled spiritually, but that we must follow God's plan, namely, giving first and receiving blessing afterwards. Let us, as a Mission, get God's plan for our work and workers, and follow it as far as we can, and blessing will surely follow.

Most of the damage done by the floods last year in Gujarat to our Mission property has been, I think, fully repaired. The roof at Viramgam has been attended to and now that house at last is perfectly water proof. A splendid job has been done there. Work on the Mehmedabad Church is well under way, and we trust, it will soon be ready for re-opening and for a District Conference. We dedicated a beautiful church at Alindra, the cost of which was mostly raised by the Indian congregation themselves.

At Kaira the church has called and ordained Hira Raysingh as its present pastor, paying $\frac{1}{5}$ of his salary. Other places are also doing the same.

The Workers' Budget is one of the greatest problems which faces us as a Mission at the present time. During the past year we have had to draw Rs. 14,000 from other funds for the support of our workers. We are running behind at about the rate of Rs. 1,000 per month. From now on this problem must be faced and solved; either by God sending in funds directly for workers, or else the Home Board must change its policy regarding the present system of cutting annually, 10% from this fund, or else, the only other remedy to my mind will be the dismissal
annually of a large number of our workers or a voluntary reduction in their salary. These facts are crudely and bluntly stated, but these are the facts as they obtain here on our Indian field today. We may discuss methods, what other fields are doing: this plan or that, but, friends, we must find God’s plan for us on this line and follow it right now. Communities who have built their own churches and those who are building, or hope to build their own churches, can, or do give very little towards pastors’ or workers’ support, and will not give until their churches are finished.

The Alliance in India has a constituency of 3,458,000 who are dependent on them for the Gospel message. These live in 5,291 towns and villages (without counting in any of the new territory.) Today there are Christians in 217 villages. That means there are 5,074 villages that have no Christians in them whatever. Last year’s report shows eight stations having 2,269 villages and in only 22 are there any Christians. That means that 2,247 villages have not a single Christian in them. Today we number 2,437 adult Christians: Marathas 1,519; Gujeratis 918, with a community of 4,443. Most of these have come to us either from our orphanages or from village preaching. What a change has taken place in the lives of these 2,437 adult Christians! From sordid poverty and degradation many of them, by the grace of God, are farmers, mechanics, clerks, employers, doctors, nurses, teachers, engineers, Christian workers and pastors. Many of them own their own homes and farms, and their children are being educated in schools, colleges, and training institutions. We have today 25 churches, 9 pastors, 129 Indian workers, and our Christian community last year gave Rs. 6,881-11.

Remember that it is the Gospel that has done this for them. So, we may boldly say, like Paul, “I am not ashamed of the gospel of Christ,” yet, friends, today we need to create in our Christian community a mind to build. The Alliance Church is a debtor to the non-Christians of
Gujarat, Berar and Khandesh. Romans 1: 14–16. Irrespective of caste or creed, we must give them the Gospel of Jesus Christ. Today while we have more than 100 Indian Workers, sad to say, they support not more than half a dozen at the very most. In many places they are backward in Sunday Schools, Bible studies, evening classes, and praise meetings. Today our people, or many of them, have a craze for worldly education. Ambition and pride push them along. Some few are willing to pay for it, but a good many want someone else to pay the bills. Parents are sometimes willing to make some sacrifice for a worldly education but how very few are willing to make any sacrifice to send their sons into the Lord's work!

When we look at our work and realize that 99% are non-Christians, and some districts have no work whatever in villages apart from the main station, we realize our need of five important things:

1. We need, and our districts need, a clean, live, testifying Church with a spirit of volunteer service. We need both men and women for this work. Especially do we need women, for 3/5 of our population are women and children. Women are great factors in the life of India today, and if we can get the women we shall have their men.

2. Today, as never before, our work needs the best educated sons of the first generation of Christians for Gospel service. We need young men who are saved, trained, self-denying, apt to teach, and who can be happy wherever sent and who, for Jesus' sake, will be willing to live in the villages as teachers and workers as the need may be.

3. We need to drop all division whatsoever, whether it be caste, education or personality. We need unity, though unity need not be uniformity. So let us get our people to line up as soldiers and present a united front to the enemy according to 1 Chron. 12: 33. We must expect in a regenerated people, joy and peace, and as a people they
must be truthful, faithful, clean and sober, and possessing a joyous Christian activity.

4. We need village leaders, saved and somewhat trained for village life; for we must think in terms of villages for generations to come, if Jesus tarries. These should be non-paid men. To stimulate their spiritual growth they must be workers.

5. We need to organize so that we can work together intelligently and successfully, so that the Light may be pushed a little further into the darkness. Every local church should be a training centre for instruction in the word of God, spiritual ministry and mutual financial support. Their financial help to further this work and to sustain our present work is today, absolutely necessary.

Today our Indian Christians, especially the young, are lusting for the city and the things of the city. To a certain extent, they are demanding teachers, preachers and churches just like the city has. Today, and in the coming days, the problem will be how to care for village Christians properly and keep them happy. Because the bulk of the people live in villages, so in future, our work will be mostly there. They need to be taught about sanitation, cleanliness of home, clothes, person, tongue and life, by the aid of spiritual ministration.

Our Sunday Schools should be stressed more and more and evening classes should be started and kept up wherever possible. They need to make progress in habits of devotion, family prayers, Bible reading and a reverent Church worship. They ought to be a community of sabbath-keeping, Bible-loving Christians, free from all superstition regarding signs, days, months, 'boots,' sorcery etc.; clean-cut, self-respecting Christians. Neglect of any of these will be fatal to spiritual growth. Never allow them to let the vision of world service for God fade from their sight. We want our people to have an ambition to rise spiritually as well as to rise socially. Education costs money. Education
will take their boys from their homes and villages, and so they will grow out of usefulness for the Church, for our churches will be mostly in villages, and not in the cities. Education is all right when dedicated to God's service, but otherwise it can be the source of great trouble and sorrow. Education itself, apart from spiritual growth, will surely lead to 'the valley of dry bones.'

Death has not touched any of our Missionaries this year, for which we thank God, but little Flossie Crocker, daughter of Brother and Sister Crocker of Malkapur, went to be with Jesus after about a month's sickness. 'Of such is the kingdom of heaven!' Ratnamaker Dhivar was also called Home recently. He was one of our oldest Marathi workers and was one of our first ordained men. He had served the Lord and the Mission faithfully for more than a quarter of a century. His fight is fought; his race is run, and he has without doubt, heard His Master's "Well done." May the Lord give us many more like him.

Three of our young Missionaries have just had their first year's examination in Marathi.

This year we have baptized 157 adults against 100 last year. This is a 50% advance; but three stations baptized 128 of these, or else the baptisms would have been much lower than last year. Oh, that God would give us a break all over our work! Six stations reported no baptisms at all.

The printed word has gone forth in goodly numbers: 21,698 Gospel portions having been sold this year. This is 5,000 less than we sold last year. The giving of our Indian Christians is a real study. We are glad to say that the giving, on the whole, has advanced from Rs. 6,881 to Rs. 7,563. Yet the pro-rata is only an advance of 1 anna 8 pies per member. Last year their giving was Rs. 2-15-5 per adult, as against Rs. 3-1-1 this year. The lowest giving is amongst our village Christians, and where there are 482 adults, the giving is only 4 annas 8 pies per adult. While
the highest reported is Rs. 590 for 47 adults, averaging Rs. 12-10 per head. This is surely splendid giving, and I think most of our trouble regarding Workers will soon be over if all our Christians in all of our stations would give at the same ratio. And yet, while this is splendid giving to a certain extent, it is no help to us as a Mission at the present time, as that station is putting their money aside for a church building. Surely, a certain portion should and must go to the support of the Workers in that station.

Twenty-two thousand five hundred evangelistic meetings have been held during this year with over half a million hearers. We have converts in 217 villages, or 11 more than last year. Most of these converts are poor, illiterate and need your prayers and sympathy.

Our schools and Bible Training School will bring their own reports so I will not bother you with figures at this time, only to say that our Bible Training School is growing. I believe we have more students enrolled in the School than we have had for several years.

As we look over our districts and see the great work that lies ahead of us, shall we not once more, depending upon God for grace, and taking Christ Jesus with us, gird up our loins for the great work committed to our trust, and go forth cheerfully to the work God has given us, and work.

"Work, what boon there is, God given, that brings a man nearer heaven than work?
Work that burns from inmost fires; work attuned with God's desires.
Work that palls not, though it tires; thank God for work.
Work, not drudgery? I hol1; not ugly dross, but gold God's work.
Be they tasks of brawn or art, at the forge, or in the mart.
All are gifts of God's great heart. Thank Him for work,
Oh, it seems the face, and it dries the brain.  
And strains the arm 'till one feels the pain,  
In the fight for God and man.  
But it's good to be out where the fight is strong  
To be where the heaviest troops belong  
In the fight for God and man."

Seeing that Miss Wells will bring a full report of the work in Mukti it seems unnecessary to lengthen this report. However, in reference to this work I may simply record the fact that the Executive Committee has held two meetings there since January. Two or three Executive Committee meetings seem to be sufficient per year, as they have a sub-committee that can function in the interim.

In closing I should like to impress upon you once again, as I did last year, the absolute necessity of stressing collective giving, by that, I mean the putting of the church offerings for some definite and specific part of the work, instead of scattering it here and there. Especially do I want you to support the Workers' fund. Stress building four-square Churches, i.e. self-supporting, self-governing, self-propagating and self-containing. Stress more and more volunteer service in the church; stress adult S. S. and weekly Bible studies. In cities, stress evening classes for your young men. Let us put our churches wherever possible, upon their own feet, and let them learn to walk. To do this we must really let them try, by our taking our hands off.

I personally want to thank you one and all for the way you so nobly stood by me in faith and prayer during my severe sickness during the last Convention, and publicly thank God for sparing my life at that time, and for the very good health I have enjoyed this past year.

WILLIAM MOYSER.
Ahmedabad District Report.

"Thanks be unto God for his unspeakable gift."

With this thought constantly before us, the giving of ourselves for the spreading of the fame of Jesus has been a lasting joy. There have been battles for the Lord but in all these He has been present to win. Praise His name for ever!

The Ahmedabad Church has maintained its own Pastor and paid for the upkeep of the church building during the past year. Our Pastor has faithfully proclaimed the Word of life and there have been twelve baptisms during the year. We thank God for the two years they have been able to support him and for the measure of financial blessing the Lord has given. We have noted with praise to God the advance made also in the self-government of the church. The Lord has lubricated many of the causes of friction by His presence, and in these two respects our church is reaching the stage of responsibility. But, until a passion for souls dominates their lives, our ultimate aim will not be obtained. We want a self-supporting, self-governing and self-propagating church in which deep spiritual life and union with God will mark its every effort.

About three months ago our Lord awakened us to our spiritual need and caused us to see that if our work is to abide it must be spiritual. He showed us how dry and needy we really were in His sight and drove us to our knees. For three months we have met with our City Workers every morning for prayer and the study of the Word. He is waiting to send a revival in our midst and for this purpose He seeks prepared channels. The fact that prayer is fundamental has possessed us in a new way and we understand that only on such a foundation can any spiritual and abiding work be built, so we must pray through. Already there have been confessions, deliverances, and wrongs made right. The attendance has increased and there have been other definite answers to
prayer. Our Pastor has been invited to start prayer-meetings in the different quarters where our people live. Really there has been much to praise God for, but "while mercy drops round us are falling, yet for the showers we plead." Our hungry hearts can only be satisfied by a heaven-sent revival.

The desire to give the "good tidings" to others has begun to show itself in the hearts of our people. One of our lay-members has expressed his determination to go into Cutch this year as a witness for the Master. He hopes to spend from two to three months there in going from place to place gossiping the gospel. About three years ago he first told of his longing to go to Cutch and since then, he has frequently reminded us of the vision which remains unchanged. This is but the beginning of the kind of work of which we want to see much more in the future. May such desires take root and grow for His glory.

A growing and interesting part of our work is the Sunday School. During the year our faithful co-labourer, Miss Berchtold, returned home for a well earned furlough. Her untiring zeal for the Master brought the school up from a mere handful to thriving numbers. Mrs. Brabazon has had charge of this important work for the past year. The school continues to advance with an average attendance of over one hundred and the offerings are encouraging. Since January 1st. of this current year the offerings have been over Rs. 60-0-0. This shows a decided increase. The missionary spirit is being fostered by letting the children partly support a little girl in Khamgaon Boarding School. We feel that careful work among the children of today will greatly influence the church of to-morrow, if Jesus tarries. We praise God that there has already been fruit from this department.

There are several occurrences in the district which make our hearts glad. In Adelej and a nearby village there are six caste men who openly attend Sunday services at
Adelej where our Evangelist lives. They are considering baptism. To take such an open stand as to attend the preaching at the Evangelist’s house is a long step in the right direction, for we must remember that his house is in the centre of the village. Let us pray that these men may have the moral courage to withstand the impact of caste wrath for the Lord Jesus Christ. Prayer alone can assure victory.

At Vatva, our Worker, Gulla Seva, has opened a night school and already there are ten young men between the ages of sixteen and twenty who are studying the A, B, C.’s of secular learning and of Christ at the same time. Our expectation is from God that at an early date there will be fruit from this promising field.

At Qamadi, a village about two miles from Shantipur, but separated from it for about six months of the year by almost impassable, water-soaked roads, we have an excellent school prospect. There are seven Christian children and a large number of heathen children without any school privileges, who we believe will gladly take advantage of the Mission School. We hope to place a teacher there in the immediate future and believe that there will be much fruit for the Master in that place if He tarries. Recently we asked a group of young village Christians from Jetalpur where and how did they come to a decision for Jesus Christ. Their replies gave more reason to emphasize the “village school” than my belief in direct evangelism wanted to grant. They had first heard of Christ in their little village school. Village schools up to the third standard, with good gospel teaching intermixed, must have an influence for good.

At one of our monthly meetings with the Workers the question of finance came to the front and the suggestion was made that they should do something practical along this line. As a result they decided to give one-half of their tithes to me each month to be applied toward the
support of our Shantipur teacher. Let us pray that the living God will fill their hearts with the joy of giving as never before.

A short time ago we were at Shantipur for a Sunday service and the presence of the Lord made the trip a long to be remembered one. We appreciate the faithful services of our Worker there as never before. We found that he had to go through water up to his waist often times to reach his villages. I went on a pony and often the water went up to its stomach. That there is a hunger for the Lord at Shantipur is not surprising to me when such a faithful servant for the Master labours there. The heart hunger manifested in the meeting assured us that the morning prayer services at Ahmedabad are not in vain. After prayerful consideration the Shantipur church decided to take the one-fourth part support of their Pastor from the first of January.

While at Shantipur, during the testimony meeting, our school-teacher told how the Lord had healed him of tuberculosis and of the call to the Lord’s service which is in his heart. He desires to spend his life in the service of the Master. Let us faithfully pray for Yohan that the seal of heaven will rest upon him and that the Lord of the harvest will give him souls for his hire.

During the year we have been engaged in touring, street-preaching in the city, women’s meetings, children’s meetings, Church services, selling gospels, personal work, praying for the sick and much waiting on God for a revival. “God giveth the increase” and just which will count the most for him, to that secret He holds the key. But the real crying need of the Ahmedabad District for the present is the latter……a revival sent down from God.

JAMES F. BRABAZON.
Akola Station and District Report.

I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours."

During the past year I have been away from our station several times in connection with the Executive Committee meetings and Building Committee work, and have also been summoned by Government to court several times regarding Mission property in Chikalda and Akola. Keeping the Mission property in repair is not always pleasant work since we are often told that there is no money for it! The planning necessarily has had to be the lowest possible figure, which often does not suit the Missionaries concerned nor myself! We have, however, done the best we could.

Church.

The condition of the church is not encouraging. We had special meetings at Easter time, when Bro. Garrison was with us three days. His messages were greatly blessed to our people. Besides these we have had messages from our Chairman, Mr. Garner and others, for which we are grateful. For the most part the church work has been an uphill pull.

District.

Very soon after Convention the district work in Akola began with a Volunteer and myself going to the village of Wagh, 23 miles from Akola, where we had a Saturday night meeting, all day on Sunday, and practically all Sunday night. Different enquirers came to me at all hours wanting to know more of this True Way. The Volunteer is deaf, but a good singer. I am not deaf, but no singer, so we made a good team. On Monday morning I left them, having literally talked my throat sore. I promised that a camp would be set up there in a few days when the ground got a bit drier. Accordingly our good
co-labourers. Misses Bushfield and Beardslee with their helpers, went there for several weeks. During this time the work of teaching and preaching went on night and day, so that the whole village, large and small, young and old, were singing Christian hymns. Towards the end of their sojourn there we baptized nineteen adults and dedicated their children.

In the meantime people from Hatorla village were clamouring for us to come to teach and baptize them also. At this point our Christmas break came in and the work at that end had to be temporarily suspended. The enemy took the chance to get his work in ahead of us. When the ladies went there after Christmas they found that the Arya Samaj preachers had been there and sowed their tares, and there was a great deal of opposition and less results. However eight adults were baptized.

The next move in Akola County was to Wani village, where the people had been waiting for a long time. In answer to their persistent calls, the ladies moved there. Here we got ahead of the Arya Samaj preachers and lawyers, and had a wonderful time with the people. They also listened to the teaching night and day. When the day finally came for a baptismal service there; we found open and willing hearts, but no water. The people themselves solved that problem by building up a mud tank, which they filled from a well close by. This was alright for the first few couples, but the walls sprang a leak, so the rest of the candidates had to kneel down in the mud tank, while water was drawn from the well and poured over them by pails-full! The total baptisms in Wani numbered thirteen.

While we conducted these three camps on Akola side two Indian workers and a book-seller were out in camp in Akote county, 50 miles away near Telhara bazaar, where I went and stayed several times. Here we had the same water difficulty, but the candidates gladly walked twelve miles to the nearest river, where we baptized several.
During the year we have called our inquirers and new Christians together four times for special teaching, prayer and help. These gatherings were marked by the presence of the Lord in a very remarkable way and at the close-of each meeting we baptized some adults. At one of these meetings an elderly man, baptized two years ago, wept for two days for joy, because the Lord Jesus had manifested Himself to his heart. In these meetings we saw converts seeking cleanliness of heart and the gift of the Holy Spirit as earnestly as we have ever seen seekers at home. We specially praise God for one entire family, an old mother (who is the keenest of the lot), and her four married sons with their wives and children. One of these men is naturally slow of speech, and while I was questioning him as to his faith the old mother leaned over the baptismal tank and said, “Never mind, Sahib, if he does not answer clearly, baptize him anyway, for his oldest brother and I will be responsible for him.” Altogether, during the year, we baptized sixty-five people in the district. We have many inquirers now waiting for instruction and baptism around our out-station at Panori, where we hope soon to start in again.

We thank God for the good health which we have all enjoyed; and for the fellowship of missionaries and workers. We praise our Heavenly Father for each and every one.

Oscar H. Lapp.

Akola Boarding School and Orphanage.

The work in a Boys' School is far from monotonous. The hours may be long and tiresome but nevertheless we praise the Lord for permitting us to work for Him in this part of His vineyard. The School is a veritable bee-hive of industry. Boys will be boys and if they are not given something profitable in which they can spend their time they will spend it otherwise. On the whole we would not
want them to be anything but what they are. They are not a model crowd, but just boys who may develop by the grace of God and your prayers into our future leaders of the Church.

During the year we were glad to receive a young Brahmin lad of about fifteen years into our school. Only a short time prior to this boy's coming to school his older brother had become a Christian, so he wanted his younger brother to come to a Christian school while he hoped that he also would turn Christian. Upon a recommendation from one of our own Missionaries we accepted him into our school at full cost. We felt rather dubious about him at first, for we did not know what he might do, but we are very glad to report that he is doing well with his studies and is very open to the truths of Christianity. In a testimony meeting during revival meetings he openly declared that he was not a Christian but wanted the boys to pray for him that he might be. Up until the present he has not taken a definite stand but the light of Heaven is breaking through his darkened heart. Pray for him as he reads the New Testament and as he hears the Gospel from day to day that he may find the Light and become a light bearer to his own caste people.

Mrs. Ramsey came to Santa Barbara at the beginning of the rains and had special meetings with the boys twice a day for about a week. Her homely talks have made a good imprint on the plastic minds of our boys. One afternoon during the revival days some fifteen boys were down on their faces asking God for salvation. Such a scene will not be soon forgotten by those who witnessed it. How the angels in Heaven must have rejoiced! Many of the boys found Christ as their Saviour and since then He has been real to them. Some of them are now asking for baptism and we hope to make arrangements for a baptismal service in the near future. Mrs. Ramsey taught the boys several new choruses which they will remember for a.
long time. As they go about their work or play, early or late, one can often hear the strain, "For the Lion of Judah" being sung.

The boys are a happy bunch of youngsters. Whether at work or play, a more cheerful and happy group you will scarcely find. One lad in the seventh class always wears a smile. Nothing is too much for him and often when others are trying to avoid work he will be there with his smile to encourage and cheer them on. He is our sunshine. The boys' school work is above the standard in many ways. At present I am teaching some of the English work in the school, and I am finding out how peculiar and difficult English is for one whose mother tongue is Marathi. They learn most of their English by the translation method and often this causes them to say rather peculiar and strange sentences in English. In a recent written English test one boy wanted to say that we drink at the well, but instead he wrote, "At the well we are the drink!"

Besides their secular studies all of the boys, including about sixty day students, receive Bible instruction twice a week. Mrs. Siegel has been teaching Old Testament Stories to the younger ones and The Life of Christ to the older boys. She has found the interest very keen among them and they have taken great delight in retelling these Bible stories. Some of the very smallest of the Hindu boys eagerly enquire as to the day when their Scripture period will be. Let us pray that the seed sown in these young lives may bear fruit for the Master. Who can tell but perhaps the embryo of some future Peter or Paul may be lying latent among these boys?

We are very thankful indeed for the auto. It has been very helpful and useful to us during the touring season. By means of the car we were able to visit the nearby villages in the morning before school opened. One of the school teachers and two or three boys always went
along with us. This was a splendid opportunity for them to sing the Gospel and witness for Christ. This work was new to most of the boys but they are anxiously waiting for the time when they can go again. The school teachers were always very glad to assist in this work. I praise the Lord for their willingness and the good spirit which they always manifested. Practically every Sunday during the year the school teachers have gone on their own initiative to the nearby villages and held Sunday School classes with the children. Let us pray that the seed sown may have fallen into fallow ground. During the summer vacation days, one teacher was busy gossiping the Gospel among his relatives in Daryapur district, another was busy with teaching the orphans Bible, and the third was supplementing the work in Akola. We feel the need of a stereopticon lantern for our touring work. This would give more boys an opportunity to go along and witness for Christ as they are freer to go in the evening than in the morning.

We are glad to report that this year the Home Board paid only about one-thirds of the entire expenses of the school. The remaining two-thirds were met by gifts from friends in the homeland and from fees from the boarders. The actual cost to the Board was about $1 per month per capita. The average fees of the twenty three boarders per capita for this year were about Rs. 43-8-0 i. e. about Rs. 4-8-0 per month. The average cost per inmate was reduced 10% this year and we plan to make further reductions for the coming year. We have received a grant of Rs. 200 from the Government as an aid for English teaching for the year. We are thankful for this amount and hope that next year we shall receive more.

During the year several of our older boys left our school to attend the Government Handicraft School in Akola. We are glad that we have such a place where our boys can learn a trade at Government expense. Some have gone on for higher education in Amraoti and other places,
One of the boys who finished his High School course is now teaching in our School this year. Another boy, Barnabas, has left our ranks for the Bible School at Nargaon. Pray for him that the Lord may make him as true and faithful a fellow-worker as Paul's companion. Let us pray that God will definitely call many of our boys into His service.

"The harvest truly is plenteous, but the labourers are few."

BERT B. SIEGEL.

Amraoti.

"For His love floweth on, free and full as a river;
And His mercy endureth forever and ever."

This is why we rejoice in the present and dare to face the future for ourselves and for the work. Twenty-one years ago we were sent as young missionaries to Amraoti and sought to give the gospel to the city and the villages of the district of the same name. Last year we were sent there again and during the year have been looking over the field and renewing our acquaintance with the territory. If we were building for time we should be discouraged and would have reason to be, for the twenty-one years have not sufficed to make the district in any sense Christian, and the villagers still move on the same dead level of hopeless, godless apathy that characterized them at that time.

The Lord gave us health and strength to tour in three or four different sections of the district and we are glad to report that thousands of people listened with apparent interest to the message of God's mercy and love. We have noted with joy that the farmer caste are interested in the gospel and seem to lack only the courage to act according to their convictions. Two conferences were held for the Christians in different parts of the
district. These were not as well attended as we had hoped they would be. Some of the Christians who lived close by the out-stations where these conferences were held did not have enough love for the Lord Jesus to sacrifice their wages in the fields and come to the meetings. Others did come, and some came from long distances and at real sacrifice, and all such received blessing from the Lord. We went to a good deal of expense and called upon our good brethren from neighbouring districts to come and help in these meetings and had hope of much more results than we could see accomplished. If we had given free meals to the Christians attending doubtless all of them would have come. But we have some convictions on that line, and they are strong.

Many times in the past year we have asked the Lord to show us and all His children working in India and other mission fields, anything that might be wrong with our methods of work. We believe He has answered our prayer, in part at least. Personally we shall not any longer believe that because of the caste system India can not be won rapidly to Christ. The caste system is a tremendous hindrance because it is the power of Satan for India's destruction, but the gospel is the power of God unto India's salvation. And if the Lord's children will preach the gospel and witness to its saving power, and not in any sense substitute education for the gospel, and will give those who believe the chance and the responsibility to go and tell others and build India's church through Indian men, then a new and better day will dawn for the church of Christ in India. We thank God for all He has done in the past. We especially praise Him for those godly men and women, both foreign and native who have gone before us and have prayed, and sacrificed and laid down their lives for poor, dark unresponsive India. But we believe, the Lord never meant that Indian preachers should be supported with foreign money, and He never meant that foreign men should govern and direct all the
policies of the Indian church. God has been good and marvellously patient with His servants in our blunderings but He is asking us to return to His pattern more fully than we have been following it. Have we the courage to obey Him? Many, we believe, do have that courage and the number will grow rapidly as the days go by.

We are thankful that the message has been given out hundreds of times in the past year in our district and many hundreds of Scripture portions have been sold to those who have cared enough to pay just a little for the privilege of having them.

Miss Little came to help us in the early part of the year and she and the Bible-woman have been going into the city and villages faithfully since then. We record with thanksgiving the goodness and mercy of the Lord in keeping us from serious illness all through the year. We thank Him for the answers to prayer He has given, and we look for greater blessings from His hands in all the coming days, until His kingdom comes and His will is done on earth as it is done in heaven.

“Through all the earth abroad,
Wherever man has trod,
Send forth Thy word, O God;
Thy Kingdom come.”

E. R. Carner.

Anjangaon District Report.

By mutual agreement at this time last year, upon our re-appointment to Aniangaon, Bro. Hartman and I decided to divide between us the work of our district, he working in the Akot section, and I in Daryapur. I am unable to give a full report of Bro. Hartman’s work until his furlough, but I know that the Lord gave him many splendid openings among both high and low caste people. He was enthusiastic about the opportunity at Savra, where the high caste people seemed almost ready to step out in baptism.
Meanwhile, in Daryapur district we toured as much as we were able without a conveyance, doing a good deal of the touring on foot. At the same time there was work at Kedgaon and in Gujarat. In March our series of district and local conventions began. God graciously provided strength to attend and speak at most of these till near the end of April, when it became necessary to get out of the intense heat. I would take this occasion to thank all of you who stood so faithfully with me in prayer and praise during my protracted physical testing.

Since returning from the hills we called all our district workers and their families into Anjangaon for one week of Bible study, taking as a basis for our addresses that splendid book by Mrs. Mary McDonough, "God's Plan of Redemption." Our hearts were encouraged by the interest shown, and the testimonies of restoration and new light received. On the closing Sunday the prominent Hindus and Mohammedans of Anjangaon were invited, and surprised us by gathering on our front verandah to the number of about 125. They encouraged us by respectful attention to the Word of the Lord regarding His plan concerning this earth and its inhabitants. We have never seen the people of Anjangaon itself so turn out to hear the gospel before. Praise God!

Mrs. Garrison, with Sister Ramsey's able help, and later, Miss Dare's, has found splendid openings among both Hindu and Moslem women in Anjangaon, and those have been found who remember Mr. Fuller's ministry in Anjangaon over thirty five years ago, and who still possess the Word of God which he had given them then.

Our village Christian community is in desperate need of a revival that will lift them above caste and marriage compromises. The few stand firm; the many have declined. I have felt pressed upon me of late the need of the higher castes, and in order to reach them by the preaching which God has ordained as the means to save them that believe,
we have by His help been able to build a camp trailer for light touring which we hope to do in all sections of the district. In our use of it for the first time last week in a six days' tour, we met two distinctly opposite situations which may well be prophetic of future days. Our first camp of three days was at Telhara, a bigoted Brahmin centre in Akote Taluka. There Brother Fletcher was with me. Our message was rejected with scorn and cursing, and we were virtually driven out. What we suffered in mind and body there need not be told, but we had joy in being counted worthy in a little measure to bear His reproach without the gate. Only three miles away from there in a small village we were respectfully, if not indeed joyfully, received by the truth-seeking Hindus and the open-hearted Mohammedans. The people turned out in hundreds to hear God's Word, and received it eagerly. There are candidates in that village awaiting baptism.

May we be counted worthy to suffer more for Him, and to bear much fruit for Him in coming days.

A. I. GARRISON.

Bhusawal District Report.

"For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

It is with joy we review the touring season of this past year, not for the number of converts and baptisms, because we have none to report, but because of the blessed opportunity of reaching thousands of sad, sin-burdened women with the Gospel of Christ. Great numbers of these women had never before heard the name of Jesus.

I always thought my horses were rather nice, until I possessed a motor car of my own, and now I wonder how I ever accomplished any work in any other kind of a vehicle. I do praise God for His gift to our work, and
am glad to report that only once did we have the humiliating experience of being towed home. It took four bullocks to pull us through the river safely, but finally, at the stupendous speed of five miles an hour, our chariot was brought back to its original starting place!

In November and December, because there was no missionary free to go tenting with me, four of us, viz. Ratnaker Master, a student from Bodwad, my Biblewoman and I toured from the Bhusawal bungalow. From the beginning of the season, we aimed to reach the high castes and though of course there were many rebuffs, still we were more and more encouraged at the reception they gave.

We always enjoy visiting the Wanjarey people. They are really a farmer caste, whose language, religion, manner of dress and living are uniquely different from others. The women are distinguished by their colourful full skirts, quantities of jewels, and the high pointed head dress. On one occasion, we reached these people in the heat of the day and were received most cordially. They invited us to a shady place to rest, and there served us with fresh hot milk. We overlooked the dirt and germs in our great desire for refreshment. Best of all the women listened very intently and eagerly to the story of Jesus, and we felt that God had sent us there, though the village was very small and far away.

In another place our reception was quite different. As we entered the village, the young men scoffing and joking followed us from place to place. We suffered their blasphemy for some time, and then in desperation, right in their midst, I sat down on an old log, and bowing my head, cried out to God for victory. When I looked up, Bhagabai and I were alone, and praise God we had no further trouble. In fact, as we went on, several women were so interested, that they followed us from meeting to meeting in order to hear more of the beautiful Story, and finally one asked very earnestly what she needed to do to be saved.
After the Christmas holidays, our first camp was pitched near the famous Muktibai Temple in Edelabad, about twenty miles distant from Bhusawal. At this time, Miss Steed joined us, and I was indeed glad to have a permanent co-worker, for this important part of the work. Miss Williams also camped with us in Edelabad for two weeks, and we were very thankful for her help, especially for the enthusiasm and interest she showed in selling Scripture portions.

Because of Ratnaker Master's poor health, he was unable to continue in the touring work, and so Rev. Shawrao Bower from Akola was sent to take his place. We do praise God for Shawrao's willing spirit; for his enthusiasm in preaching the Gospel, and for his ability in holding the attention of the high caste men. On one occasion, a group of the leading city officials came to Shawrao's tent to hear about the things of the Kingdom. Among them were the Mohammedan doctor, the registrar, the postmaster, and other influential Brahmins. They sat spell-bound for over an hour listening to the truths of prophecy—many times interrupting with intelligent questions. At the master's suggestion, sweets were served and we were surprised that these men of various religions would take food from the same plate. Some of these gentlemen re-visited the camp again and again, and seemed glad for the Scripture portions which were given them. The son of the head man of the village seemed to be especially interested, coming to the tent night after night for instruction.

One of the most encouraging things of all our touring work was the opportunity of visiting the practically unreached section on the other side of the Purna River. The magistrate rather disbelieved we had actually travelled over those roads, because they were in such a terrible condition. Our first trip over there was most memorable. According to the old map, which we followed most rigidly,
we should have travelled on a much used highway which
would have enabled us to reach our destination in an
hour or so. In reality, we never did reach our goal, and
it took us about five hours to travel the seven miles we
did go. In our little kit of tools we carry a pickaxe,
sledge hammer, axe and hoe, so we were well prepared for
this emergency. However when we started out that morn-
ing we had not calculated on levelling all the roads in that
mountainous region. When we were unable to go further,
the Lord sent along one of the chief district officers to aid
us. A Brahmin is not usually interested in spreading the
Gospel of Jesus, but this man proved to be a gentleman,
and when he learned that we were stranded, he called
helpers to dig us out. Then he himself went ahead to
ask the villagers to prepare food for us. When we reached
this town, a curious crowd was awaiting our arrival. The
women ran away in fear when they saw our white faces and
peculiar dress; but Bhagabai finally gained their confidence,
and hordes of women from two towns gathered around
to hear the message from the Living God. Fortunately
Miss Williams was with us, so she and Miss Steed
took the crowd from one town, and Bhagabai and I the
other. The master entertained an equally large number
of men near the car. How my heart burned within me as
I looked into the multitude of upturned faces, and I cried
out to God that He would give us His message for these
women. After preaching for about an hour, we sat down
under a large tree and were served with hot milk and a
delicious native dinner. A large crowd gathered to watch
us eat, and we found them very friendly. For such hospi-
tality they refused any remuneration. As we bade them
farewell we felt it had been well worth the effort to reach
this town.

While in this camp, in a very little village, we found
a woman named Mattibai, who seemed from the very
beginning to comprehend intelligently the Gospel Story.
When we started to leave, she pleaded that we would return
again, and finally we promised (though it was impossible even once to cover all the villages allotted to our care). When we did return to her, we rejoiced to find that she had remembered what we had told her about Jesus, and was eager to hear more. As we prayed with her alone, she really seemed determined to worship Jesus only.

Our next camp was pitched at Varangaon. Because Shawrao was needed elsewhere, we were compelled to work the remaining part of the touring season without a master. However, we were very conscious of God's presence with us, and very thankful for the few faithful helpers we did have.

As I remember it, there was only one town in this section, which refused us an entrance. So often when we had a discouraging time in one place, we were received most kindly in the next. It was so on this day, for though we were literally turned out like dogs in the first; yet in the next town, they received us most enthusiastically and urged us to stay and camp there, even offering us food and supplies.

In Jamti, our last camping place, we had a most interesting time, and sold quite a number of Gospels. In one village, a little group of women listened most eagerly, in spite of the discouragement from the sneering men on the outskirts. What impressed us most was that two women were so intent upon hearing more that they bought Gospels, though they themselves could not read, and were warned by the men not to touch them. It is very unusual that women will stand out alone like this.

In another village, one woman after listening intently for a long time, remarked, “This Story is true. We go here and there on long pilgrimages and what do we get? We come back home tired out, but with the very same heartache. I have finished with idols.”

One day we reached a village at noon. The schoolmaster met us and said there were no women then in the town. However, we paid no attention to him and after
going inside, found plenty of women, who gathered in large numbers to hear the Gospel. Seeing that his first plan was thwarted, this schoolmaster got the boys to make a big riot around us. When the noise was too deafening, we would start a chorus, but in the midst of it, one woman said, "Don't pay any attention to them, we want to hear the Story." And numbers of them sat listening to the very end. Thus again God prevailed over Satan and we were left in peace.

After Jamti, we closed camp, but made a few stops here and there in Government bungalows. Then because of the heat, we returned to Bhusawal.

City Work.

During the rains we gave our time to the needs of our Christians, and the heathen people in the city. Concerning the latter, we feel encouraged, because of new openings, and an increase in the number of books sold.

Regarding the Sunday School, we had been much concerned about the poor attendance. When we arrived back from tour, there were very, very few children attending, and Miss Steed took over the discouraging task of making something out of nothing. We prayed earnestly about it, and almost suddenly we had so many children we didn't know what to do, and our problem since then has been teachers and not children. Many of the Hindu pupils from our Mission Day School come, and the average attendance now in the entire school is between eighty and ninety. I have enjoyed teaching the women's class on Sunday morning, and though the attendance fluctuates according to the whims of the women and maladies of the many babies, still I feel it has been worth while.

In the month of September Shawrao held a series of special evangelistic meetings in Bhusawal church. Some of the masters and friends from outside cities and also many members of our neighbouring C. M. S. church joined us,
and we believe it was a time of spiritual refreshment. Daverao reports that there was one man under deep conviction of sin, whom he believes was saved, and others were definitely quickened in spirit.

During the Rainy Season, we started weekly cottage prayer meetings for the Christians scattered far and wide. The most encouraging one is that held at Forty Blocks. Every Tuesday noon, under a little buffalo shed, we gather with our Christian people, who do not have the opportunity of attending church regularly, as most of them are servants. They seem very glad for this opportunity to worship God together, and I am encouraged to believe there has been a real spiritual growth in their hearts.

We praise God for the good health we have enjoyed this year, and the fact that we have been able to minister almost daily to those in need of the Living Bread.

ESTHER C. KARNE.

Bhusawal Station Report.

"Hitherto hath the Lord helped us."

This year the trio of Miss Sahibs has been a happy one both together and in the work, and it has been a great joy to me to see the young ladies and Bible women going out daily into the highways and by-ways of Bhusawal, giving to the women and children the Bread of Life, as well as visiting the homes of the Christians and ministering to them in their problems and needs. It was my privilege to spend two weeks with them on tour in the district and this was a time of great blessing to my own soul. Again and again we sat surrounded by a company of women with upturned faces eagerly drinking in the Story of love. Oh, that God might break that Satanic barrier (caste) which causes them through abject fear to reject that which they long to receive! How my heart was stirred as I saw the great need of the people both of soul and of body.
In our Marathi church we suffered a great loss in the home-going of our beloved pastor, Rev. R. Dhivar, but we believe our loss is his eternal gain. We are praying that God will raise up a spirit-filled man to take his place.

_Marathi Day Schools_,

Credit is due to the teachers in the schools for the good results obtained in the recent examinations. We were really encouraged as we saw the goodly number passing out of class after class into higher standards. All this however availeth nothing so long as we know these boys and girls are bowing down to their heathen idols. Our prayer is that the Word of God so faithfully given them day by day may be as seed sown in good ground and that soon it may spring forth bearing fruit "some an hundred-fold, some sixtyfold, some thirtyfold."

Special mention is due our Head-master, Mr. Devrao Tribhuwan, who for years has not only been the Head-master of the school but a right hand to all of the Missionaries filling in gaps and helping anywhere and everywhere. During the long illness and since the death of the pastor he has a great many times taken the preaching service, giving splendid spiritual messages. He has also conducted the weekly prayer meeting and visited among the Christians giving encouragement, help and counsel when needed.

_The English Work._

During the year the pastor, Rev. F. Schelander, has come in from Bodwad to take the Sunday services and occasionally the midweek service. There has been a splendid attendance maintained throughout the year. Not only our own people but quite a number of Church of England people have been attending; a number of these give regularly to the monthly subscriptions. The loud call for Mr. Schelander's return to Bhusawal proves the people's appreciation of his services, and some feel strongly that they ought to support the pastor altogether. They
gave Rs. 500 toward his support last year. Mr. Schelander has done much to make the services interesting and his ministry to the people has been one of great blessing in which he has greatly endeared himself to them.

The English Sunday School has kept up the usual interest and the three lady teachers helping us have been very faithful. We wish they might take the leadership in this work. When the children are home from boarding schools we have an attendance of 70 and over, besides a nice Cradle Roll. Miss Caffray has visited some of the boarding schools and I have had some lovely letters from several of the pupils telling me of the new stand they have taken for Christ. One writes, "Wait until I come home and see what I will do to help you."

It has fallen to my lot in the absence of a resident pastor to look after the English prayer-meetings. These have been times of great blessing we believe to our people as well as to ourselves. During our absence in the hot season Brother Gidney consented to be responsible for these meetings and on our return from the hills he told us what a blessing this ministry had been to his own soul. The interest has steadily grown and instead of the four or five we usually have from twelve to sixteen and recently there were twenty one present. Our little informal cottage prayer-meetings held at the Mission house on Saturday evenings have been a help and comfort to those attending as they have felt free to unburden their hearts and ask prayer for themselves or loved ones in trouble and spiritual need.

We have made 178 calls on the church people and others both European and Anglo-Indian and beside this many hours have been given to those who came to the bungalow for prayer or help in times of trouble.

Misses Karner and Steed have been a great help and blessing and we thank God for the year of fellowship and happy home life together.

Katherine P. Williams.
Chalisgaon District Report.

As we cross the threshold of another year's work we send back the message in the form of a question, "What hath God wrought?" and from the answer glean a few of the most important things and give them as our report.

We left Amraoti the last of November 1927 and upon arrival at Chalisgaon we were greeted by a warm welcome from the Christians and Evangelists. Two days later our bungalow looked like a store room, for our car of household things etc., had arrived and been unloaded. The following day Mrs. Schlatter went down with a fever of 105 degrees and this never went to normal for over ten days. Soon it was discovered that to nurse a sick person and care for a two months old baby, as well as attend to household duties including most of the cooking, was more than one person could do, so some of our Missionaries were called in to help. Thus our first month was spent face to face against the opposing enemy.

As soon as possible we went on tour, pitching two camps in the extreme ends of the district. Harvest was almost over now and the farmers had time to listen to the Gospel story, thus we were able to work to the utmost of our strength every day.

In one camp we found people very open to the gospel but not without opposition. From one village a neighbouring Missionary had been driven out, and we were warned that our fate might be the same. This report did not discourage us nor alter our plans in the least, but we entered the village in His name and proclaimed the Gospel boldly to an audience of earnest listeners who never made a move towards urging us out. Thus we felt that a victory had been scored over the enemy. In several other villages we found those who seemed very anxious to take in the truth as we presented it to them, and we felt loath to leave the village and return to camp knowing that many months would elapse before we would be able to return again.
Chalisgaon, literally means 40 towns and has this number of villages within a radius of seven miles, thus a large part of our work can be done from the main station. We left this part of the work for the last of the season when it would be too hot for camping, but this was found to be a mistake, as this part of the district has a large number of Vanjari (gypsy) hamlets, and just at that time of the year most of these people had gone into the surrounding wheat growing districts to work in the harvest fields leaving only a few of the older men to care for the property in the hamlets. These hamlets do not figure in the number of villages in the district, for according to government ruling they are included in the villages under which they are controlled, still in them do we find a people greatly interested in the Gospel.

During the hot season we were privileged to be in a Missionary Rest Home where Missionaries from more than a score of societies were spending their vacation. It was very helpful to hear the various accounts of Missionary work.

Upon returning to our station, preaching was again resumed in the villages which had not been reached during the touring season. We also re-covered through mud and rain much of the district previously visited, and in such villages we found a warmer welcome and more books were sold than in the first visit. In one village a religious teacher expressed his desire to read the Bible but had not the money to purchase one, so we loaned him one which he gladly accepted; but as we were leaving the village he followed us and returned the book, saying, his parents had threatened to put him out of the home if he brought the Bible with him. May God bring this young man with many others like him whom we have met in the district, to a saving knowledge of Christ.

During the rainy season the day school at the outstation was also re-opened by the wife of one of the Evangelists,
who is gladly working full time on half time pay. This family was severely tested during the siege of cholera which claimed about 2% of the population of that village as its victims. The wife took sick first and was at death's door before aid could reach her; a few days later her husband took down with a slight attack. The best help we could render was to take the five children, including a month old baby, and care for them until the parents improved. This was done and one of the Christian women gladly offered to help us. Recovery in these cases was a great testimony to the healing power of our God.

Throughout the year the regular church and Sunday School services were held in the main station. The attendance however dropped somewhat owing to a number of the older Christians having moved away, as well as a number of others dropping out who apparently 'were not of us'; for if they had been of us they would have continued with us. Besides these services mid-week prayer meetings were held by the Evangelists on the station, also daily prayers with the people on the compound.

Work among the women and children has been very encouraging. The women meet every week for Bible study. In several cases an advance in the Christian life has been noted, and we hope soon to see the start toward free, volunteer Christian service by some of these Christian women. The children have been studying the Scriptures and Catechism as well as learning Old Testament stories in their weekly meetings. The last few weeks of the year a Biblewoman was added to our force. She has been a good help in the work among the Christian and heathen women.

As we look back we praise God for a good year in the work with His hand over us. There has not been a single death in the Christian community. We have to praise God for protection from snakes which we almost laid hands on as we went to open a door. His protecting hand guards in unseen places. With the aid of two Evangelists
we were able to reach almost every town and hamlet in the district. Some of the credit is due to the Ford which was the first motor to enter many of these villages. As we closed our accounts for the year we found that the Lord had not only supplied the car and all the running expenses, but left us with a balance of two dollars to start the new year, for this we praise Him. As we enter upon the new year of work we look for His richest blessing on His work.

Pray for a real awakening among the Christians here as well as a real work in the hearts of those who have so earnestly listened to the Gospel.

OLEN G. SCHLATTER.

Chandur.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

"But God forbid that I should glory save in the cross of our Lord Jesus Christ."

A year has passed since we left the hilltop of blessing at Akola, and now it is again time to wend our way to that sacred spot. In anticipation, we will jot down a few of the blessings and stepping stones to blessing along the way.

Before leaving Akola, we came to the conclusion that the Lord wanted us to break our golden nest egg and use it as an investment in a motor to facilitate the spread of the gospel during the remainder of this term of service. While there have been many hindrances, still due to the convenience of the new conveyance, we were able to hold more meetings, reach more people and also concentrate more on centres where interest was shown. I was enabled to hold more Sunday services among the Christians who
are scattered in different villages. On some Sundays six meetings were held by travelling sixty or more miles over rough roads which ordinarily would have required two or three days.

Santa Claus was not unmindful of us for two days before Christmas I was attacked with Indian sore eyes and I experienced a kind of misery which I do not desire again. While kept in a dark room, I had a season of quiet with the Lord in spite of the discomfort. In the meantime the Christmas program was carried out. The Indian year is filled with festivals. The Christian calendar calls for the celebration of the birth and resurrection of Christ. With the Eastern aptitude to observe holidays it is only natural to make merry on the day of our Redeemer's birth. A happy spirit prevailed throughout the congregation which continued for the greater part of the year. New year's service ended the festivities at which time we enjoyed a visit from Miss Rurey.

During the cold season we had the opportunity of reaching more villages than in any one year thus far. Several inopportune rains made the country roads impassable for some days even after they were dried off. However the nearby villages could be reached on foot. Less Scriptures were disposed of than usual. Part of this was due to organized opposition and agitation by different societies against purchasing Christian literature. They are raising a war cry that since we are propagating a new religion we ought to distribute free literature.

We have learned that God does not work in one fixed groove. We found in several remote villages men who were changed by simple faith in Jesus through the printed page. One little group had obtained a copy at a distant pilgrimage which we attend annually. Another group of believers has sprung from the purchase of a Scripture portion in a market place. Several weeks ago, when I went to their village, I found that the two holy
men had cut their hair and shaved their beards. They gave me as a gift the idols which they had some time since discarded. On another occasion one of these men told me that they had used charms for his recovery. However he had learned from the Evangelist that Christians do not use incantations. He acknowledged his mistake and said that he would not do it again. On reading James 5:13-15, he gave an interpretation that would challenge the best established in the faith. They are still waiting for baptism, but while they are waiting, I am encouraging them to fulfill their privilege and duty to bring others. We praise God for these and others who are tasting of the goodness of the Lord.

In April we were glad to have with us Mr. and Mrs. Lapp and Mrs. Ramsey for a convention in which many of the Christians drew nearer to the Lord. Mr. Moyser's occasional visits have been fruitful as he ministered the Word. Just recently a man who had been living in sin returned to the Lord. The Christian community has kept a higher standard than we have before seen here. With blessing have come times of testing. Sickness at different times has attacked our members. During our absence in the hot season two little ones went to be with Jesus. With fear and trembling we held on to the horns of the altar lest our David also would be taken when sick with diphtheria, but God was merciful to us.

On March 7th Albert Emmanuel came to strengthen our ranks. Our two boys have changed our missionary work. God uses these little lives in many ways. The people are attracted to them because of curiosity. If they are present, the crowd invariably increases. Many times they open a door of entrance for us. The people put more confidence in us because of them and give double respect because they are boys.

This report terminates the last full year of service this term. We look forth with hope and anticipation for
God's blessing and approval on our work during the remaining months. As we look back over the seven years we thank our Heavenly Father for the health He has permitted us to enjoy. He has been gracious to us, far above our deserts. We regret our failures and short-comings, but we are trusting that the sower may be forgotten and that the seed sown may be caused to prosper and bring forth much fruit that shall remain. May He who causes the winds to blow and waters flow, send forth His Spirit to deal with the hearts of men that His will might be done on earth as it is in Heaven.

BENJAMIN H. HOSTETTER.

Dholka-Dhundhuka District and Boys' Boarding School and Orphanage.

Impassable conditions of the district as the result of the torrential floods of the previous year, and the long duration of the fever and dysentery epidemic held us back from getting into the district early in the season. Our co-workers, Misses Peter and Conger, pitched toward the north where they had some very interesting experiences in the preaching of the Word. We and our workers had four camps toward the north and northwest. Our Indian brethren did good work and report one enquirer for baptism on this tour. They met a barber who came to them often and has also come in to Dholka to express his desire to become a Christian.

While we were at Valthera we had the boys of the seventh standard and their teacher with us. Unfortunately it was too near their Vernacular Final examination for them to have much time to spare. But after spending some hours in study each day they accompanied us to the villages and helped to sing, testify and speak. We hope that we shall be able to devote more time this year, D. V., to similar evangelism. We sent some of the other teachers with the larger boys to help in Miss Peter's camp.
Our Andhari Branch has continued to suffer in loss of membership. The people, being aboriginal and very poor, had another failure of their crops this year. Consequently, being unable to meet their dues to Government they were forced to return most of the land. For the same reason some of our stronger Christians thinking to do better have left us for more promising parts. However, our village school has gathered in new recruits and our services are being attended by others of the Bhil community, several of whom are candidates for baptism. The candidates and some of the other younger men, nine in number, come each night for an hour or two for instruction in reading and writing, and in the Gospel truths. The work of the day school is also progressing and there is an average attendance of twenty students daily.

The Evangelist, while visiting the adjacent villages, came upon an old shepherd to whom he told the Old Old Story. His heart seemed to be prepared to receive the message and it has been the joy of the Evangelist to re-visit this old man and find him more and more eager to hear of the Way of Life. Since then he has given up his heathen rites and practices for which he is being persecuted by his tribesmen. Please pray for this old shepherd.

Our two Evangelists have stuck faithfully to their post at Kauka, the Shiah Moslem town, south of Dholka, and have endeavoured to spread the good news throughout that district. They are the only witnesses for Christ in that whole district, which only a few years ago was famed for its professional thieves and dacoits.

The Church made some very necessary repairs and alterations during the past year, the expense of which was met from the Church’s own funds. During the district meetings we baptised thirty-four of the Orphanage and boarding school boys. Prior to these meetings we were led to give a series of evangelistic addresses at the Sunday evening services as a result of which from time to time
boys came seeking baptism. One night Dhula the cow-herd came and said that he wanted to be 'done.' We asked him what he meant. He said that all the boys had been 'done' and that he wanted to be 'done' also. Now Dhula has been in the Orphanage for many years and is considered half-witted. But that condition seems to be more the result of epileptic fits, for since these are less frequent in occurrence, his intellect is brighter and sometimes he shows almost an average amount of intelligence although he doesn't know the difference between ten rupees and ten annas. About two years ago he was the main witness in identifying a murderer in a law case who was convicted and sent to the Andaman Islands, therefore if government counted him a worthy witness in such an important case we felt that we ought to respect his request for baptism. Each of the candidates met our Church committee and upon thorough investigation only those old enough to understand what they were doing, and who gave proof of their faith in Christ as Saviour, were baptized. The candidates were taken into church membership and are being instructed in church discipline and government, so that when they go back to their own districts they may become helpers in their small community churches.

The Sunday School Superintendency has been given over into Indian hands and is doing well. We competed in the Indian Sunday School Union Scripture Examination and amongst other prizes, the silver medal in the Junior Division was won by a boy with a 100% grade. Under the leadership of the Indian brethren who appointed some of us Missionaries as examiners, we had a local Scripture examination on the lessons of the first two quarters of the year. Prizes of useful Christian books were given to those obtaining good marks.

The teachers toured with our workers from our main station and from the two outstations during the summer vacation. During special festivals they have gone with the boys to sell Gospels in fairs. A large number of them
went to the Vauta fair. At different times throughout the year one of the teachers accompanied by a group of boys has gone out to sing the Gospel in the surrounding villages.

The boys do their share of studying and practical work. We have introduced a tailoring class where twenty boys are trained for an hour and a half each day by an experienced tailor. We have tried to introduce agricultural work and have taken the classes with their teachers for an hour at a time to weed or harvest. As a means of recreation we have introduced scouting and cricket. Nine of our scouts attended the Bombay Jamboree in December. Our cricket team is a member of the new Silver Cup League recently organised in Dholka district. Out of our last graduating class of twelve who appeared for their Vernacular Final examination eight passed. Withal we have had a very happy year and all the boys have been contented. We are glad to say that this is the first year that we did not have any runaways during our absence in the hot season.

Sata is one of our older orphan boys who since childhood has suffered from paralysis of one hand and partial paralysis of one foot. During the epidemic of sickness that visited us toward the end of last year Sata also was stricken and developed double pneumonia. For a time we despaired of his life, but in answer to prayer he sustained the crisis and made a rapid recovery. As soon as he was able to be about again it seemed as if he couldn't do enough to show his gratitude to the Lord for sparing his life. When the touring season began he asked permission to go out with the other workers and while they were off preaching he took care of the tents, sold Gospels and tried to point to the Cross those who came around. He also was a blessing and help by his prayers. At different times he has gone to the neighbouring churches to testify what the Lord has done for him. Sometimes, armed with a few Gospels he goes off to some village to give out the Word
of Life. Just before I left for Convention he handed me a note asking that he be given the opportunity to pursue this kind of work more fully. I promised to do what I could for him when I returned. This is only one incident showing what the Lord can do with a life fully dedicated to Him even though physically disabled.

A. Helfers.

Zenen Work in Dholka District.

Our work in the Dholka District began without much of a flourish, for what party could flourish much with a lame Missionary, a lame horse, and a farmer for a cook! But a faithful band of praying friends at home and a faithful God to answer their prayers can make the lame walk and can make the farmer, who loves preaching and singing more than farming and cooking, draw souls to hear the Word of God.

First we visited villages surrounding Dholka with the usual varying companies of listeners. In the schools we always found opportunities to talk to the masters and children, leaving with them the picture and story leaflets. The phonograph grinding out "Ladies of Cadiz" or one of Sousa's marches brought people flocking from all sides. What cared we if it wasn't "From Greenland's Icy Mountains" as long as it brought the people within the sound of our voices so we could preach to them the "unsearchable riches of Christ"! One of the never-ending sources of marvel to us is the way God brings persons from afar to some certain village where the Gospel is being preached. For instance, one day we went in two parties to different sections of a village and talked until we felt our work there was done. As we left the village the people begged for clothes and we left with the feeling that their minds were more on those things than on our message. We went on to another village where we preached from the cart in a central place. While we were talking we noticed a young
lad with clean clothes and hair neatly brushed—both points worthy of note in the village, but what interested us most was his attention. While both of us talked, he looked at us intently and as soon as we finished he came to the cart and bought a New Testament. This lad lived in Bombay and was visiting his parents in a distant village, but on that particular day had come to this village to visit a friend. He said he had never heard the Gospel before. Our hearts were cheered and we prayed earnestly that the Word might find lodgment in his heart.

Rather late in the season we made a camp at Chaloda and visited the surrounding villages. These villages have been visited many times and we met men who had read the Bible, yea, and some who confessed it the Truth, but alas! they had not the courage to break from the power of darkness that binds them. Others had never heard and some seemed too dense to understand anything. The women were often too busy to listen and the men seemed to have plenty of leisure, so we gave the message to those who would listen. So many times as we talked to women on their verandahs, the begging Brahmin priests would come for their morning offering—taking but giving nothing. Evenings, at the sound of the drum, cymbals and phonograph, men, women and children from the village and surrounding fields came to the tent where they joined in the sacred hymns, learned some and had others copied for them. After every hymn someone would say, “Now explain it,” and we preached over and over again. In this work our farmer shone for he had souls at heart and knowing the inner meanings of their Hindu religion was able to explain many things which puzzled them. One night when we told them it was time to go, one old man said, “Well, I don’t know about the rest of you but as for me I don’t want to go. I want to hear more.” Children came in groups of 10 to 20 during the day and whoever happened to be at the tent held meetings with them. Some of these people
continue to come to our bungalow although it is a long walk.

We finally gave up our lame horse and it was remarkable the way God sent people to the bungalow. O friends, the sin-cursed, sorrowing hearts that have come to us here! Over and over again as we are patiently showing them the way to deliverance and feel they are beginning to understand and want the True Way, then the power of superstition and custom seems to take a firmer grip than ever. But we pray on, expecting yet to see Christ's power manifested in their lives.

We thank God for Lakhibai, who is a devoted and faithful Biblewoman. She has won the love and respect of so many high caste as well as Mohammedan women in the city. At the well she stops to talk to them and in the hot season when they gathered from different parts of the city in one place to pull cotton, she sat with them, sang to them and preached the Word of God. When the cotton season was over they invited her to their homes and now during the rains we have been able to walk to the city and visit many of these homes. We find when we meet the women, even in the privacy of their homes, some male members of the family are nearly always present, sometimes listening with evident interest, other times trying to argue. It is one thing to read of conditions in India but it is so heartbreaking to actually come in contact with those things. For instance, the Brahmin woman telling of her sad part in the customs of marriage with its avarice, and finishing with the sad story of her niece recently married at the age of eight years, only to be widowed in a few weeks—a common enough tale: hearing the sadness in her voice as she recounted the familiar custom of shaving her hair, stripping of ornaments, wearing coarse dark garments, fastings and other suffering, brought to our hearts afresh the cruelty of the customs in a religion without Christ. This child is just beginning her life of misery.
In another Brahmin home we saw a beautiful woman with eyes which, but for the unutterable sadness mirrored in their depths, would have been luminous with beauty. One could imagine her a happy mother, but instead her portion is a life of separation and fastings alone. One day when Lakhibai was out she noticed a priest seated by the wayside. As the women passed one by one they knelt to receive his blessing and the little scarlet caste mark on their foreheads, and to drop a coin in his plate. Doubtless many felt the futility of this kind of worship but for fear dared not pass. However, others dared to go by. Invariably the priest noticed and called after them the curse, “I’ll cause your children to weep,” and the poor women, filled with fear would return and humbly submit.

Many times we return from our visits with a feeling of depression after coming in contact with their sorrows, but we praise God for the privilege of pointing them to Christ Who is, after all, the only One in any land or in any circumstance Who is able to meet every need; and we pray that someone from Dholka Taluka might find this Friend and Saviour because we have brought Him to them.

MISSSES PETER AND CONGER.

Jalgaon, East Khandesh.

I want to sound a note of praise for the privilege of serving the Lord in some small measure in this dark land. My strength and energy have been below par during the last year. I feel the heat much more than in former years; a short time out in the sun gives me a headache. My throat was very bad all through the touring season and as long as the cold weather lasted. I was not able to preach much in the open air until the latter part of February. During the religious fair at Mahiji I spoke only four times and that in quiet places where there was little dust, yet my
throat was so affected that I was no use for anything during the rest of the month. My wife had also the same throat trouble brought on by an attack of influenza and fever, so the doctor advised her to go home. Later, in the event of her daughter becoming a widow, Mrs. Schelander felt definitely led to return to the U. S. A. Before leaving she took cold again and has since been suffering a good deal from sciatica. Pray for her.

Tumri, the Indian Evangelist, also suffered a great deal from cold and a sore throat during the coolest part of the touring season, so it was not until the warmer weather of February set in that we were able to do any real touring.

While out in the district we camped in seven different places and held meetings in about seventy-five villages. In one village where we had never had a very good hearing, the whole farmer population surprised us by coming out and listening attentively for over an hour. These and many others have heard the Gospel and know the full history of Christ, still the vast majority deliberately choose Ram or Krishna instead of the crucified, life-giving Christ.

Station Work.

On the station the Sunday School and church services have been conducted regularly. Since the return of Mrs. Schelander to the homeland the Women's meetings have been carried on by Mrs. Attovle.

Many of the Christians have left Jalgaon during the year and at the present our Christian community numbers only about seventy. Only eight of these have been baptized in our own Mission, the remainder come from the C. M. S.; Seventh Day Adventist and American Marathi Missions.

The yearly offerings, not including Rs. 40 of Workers' tithes, amount to Rs. 159-2-0. Of this amount Rs. 50 were contributed by the women towards the erection of the church porch. The Europeans on the station have given
Rs. 115. Rs. 20 of this donation were sent to the Bible Society and the remainder was applied to the support of Indian Workers.

In closing I would like to ask prayer for a man who is travelling up and down the country giving lectures on “Christ is a myth.” Ask God to make a Paul of him so that he might build up what he is now trying to tear down.

C. W. Schelander.


“What shall I render unto the Lord for all his benefits toward me?”

Soon after convention of last year, our new party arrived six strong. We thought we were wonderfully reinforced, but at the beginning of the year, Miss Steed was transferred to Bhusawal, and in February, Miss Butler was led to return to England after about three months with us. These ladies were both office workers so we were doubly bereft by their leaving us. Krishnabai Gadre added this burden to her already full schedule of school work, and gave it as much time as she could spare. When she left for England last month, the accounts fell to Miss Craddock’s lot who is now doing the Blind department and has her hands full. In March, after a very serious illness, Miss Berkin’s way was unexpectedly opened for furlough and she sailed on the 15th.

On May 6th, one of our veteran workers, Miss Carrie Couch, was called Home. After several years of suffering and helplessness, the release came quietly as in sleep to awaken in the presence of her beloved Master.

The Sister left behind was indeed bereft but has taken courage and continues her good work of distributing Christian Literature at the Railway station twice every
day except Sunday, although she is well past her three score and ten years.

Miss Brazier is planning to leave for furlough on March 29th. Her place will be difficult to fill as she has such a variety of work but she must have her much needed rest.

Another great loss we sustained, especially to our church, was the passing away of our dear Brother W. W. Bruere November 30th, 1927. The girls loved him as a father. He had dedicated and baptized most of them and had come regularly for communion service and for Christmas. Now he is gone to be with the Lord and his precious boy whose loss he felt so sorely.

In January, we began the year with our usual week of prayer for which Mr. A. I. Garrison was with us. From the beginning to the end, the Spirit was felt in power and our hearts were much gladdened by a number of our young people and children yielding themselves to the Lord. Missionaries as well as the girls and women were quickened spiritually by our Brother's ministry. There are seven distinct groups meeting for prayer and Bible messages early in the morning. The workers' prayer meeting directly follows these when from 7 to 7:30 the work of the day is laid before the Lord for His help and direction. Our hearts have been much burdened for a revival among ourselves as well as the matrons and girls, and for a spirit of conviction for sin upon the troublesome, sin-stained girls in Krupa Sadan (Rescue Home).

The hot season was not so pleasant as last year. The heat was more intense and the work seemed heavy. The Biblewomen from Pandharpur, Phultan, Junnar and other places were home through the month of May. Vacation spirit was everywhere—the older matrons were delighted with a week at Lonavla. We rented a room there for a month and bands of six to eight took turns each for a week, paying all their expenses even to the room rent.
Krishnabai took her school teachers to Bombay for a week and the High School girls to Poona for a few days, all paying their own expenses. Most of the missionaries were away at the hills.

Building operations and repairs continued throughout the year. Indeed we wonder if ever the repairs will be completed. No sooner do we get one place fixed up than another falls down. Before we could get last year's damages to Bartimaeus Sadan (Blind School) repaired, another storm took off the one remaining roof, leaving them with no shelter at all. It is only now that this compound is again in order. The recent rains were heavy and continuous and mud walls went down everywhere until the whole place looked more dilapidated than it has ever done. Oftentimes we were wont to say with Judah in Nehemiah's time, "The strength of the bearers of burdens is decayed and there is much rubbish; so that we are not able to build the wall." Our women are like ourselves, growing older and cannot work as they once did.

Since Miss Hastie's return, financial conditions have greatly improved. Confidence has been restored and our constituency have been assured that the Alliance have not swallowed up Mukti, neither are they supplying her with unlimited funds, but that Mukti is still Mukti and that their responsibility to her still remains.

The new American Auxiliary, organized last year, is now functioning and sending us substantial aid from time to time. We greatly appreciate the fellowship and believe the Auxiliary will mean much to the future of Mukti Mission. All mourn the loss of Mrs. W. M. Turnbull who was used of God in organizing the Auxiliary. We also appreciate Miss Helen Clark's ministry as secretary this year, but hear that she may soon be returning to her service in China which will leave this place vacant again. Please pray that a permanent secretary may be raised up for the Auxiliary. A friend sent $500 toward finishing the church. $200 are
in hand toward rebuilding our Sanatorium for the weak ones of the institution. $270 were sent for the repairs on the Bartimaeus Sadan. Smaller sums have come in from time to time. We praise the Lord for His goodness and thank the many friends who have helped us so liberally.

The property at Gulberga is now soon to be transferred to the M. E. Mission and the interest will be available for Evangelistic work. This work at present is not as strong as we would desire. It needs new workers. The few weak women do go out faithfully and give the message many times in the same villages but there is little response. Miss McGregor has recently been the recipient of a new Ford, "Lady Elizabeth" is her name, for the Evangelistic work.

This will help to put new zest into the work and more and better work can be accomplished. One of the new "Moushies" (Missionaries) we trust, will be a fine addition to the band in the near future. Please pray that we may do our best by the help of the Holy Spirit to make this part of the work the strongest and best of all.

Our new pastor Shravanrao is thus far very acceptable. His simple Bible messages are a great contrast to what we have been having. He is also doing pastoral work among the Christian families and evangelistic work among the field hands.

We praise the Lord for the large number of Gospels and tracts the printing press has been able to turn out this year. The four Gospels have been printed but not yet all bound. An old tract of Pandita's called "A Great Story" is now being re-printed and will soon be ready for the touring parties needing it. Hundreds of Bibles have been distributed. Pray that these may lead every soul to Christ who reads them. Two catechisms have also been reprinted and are ready for use.

The farm so ably administered by one of the lady workers, has blossomed like the rose. Eight or nine months' supply of grain, beside fodder for the cattle and good pure
milk for our babies and vegetables and fruit for us all, prove that the farm quite justifies its existence.

Our Schools are undergoing somewhat of a transition. We are giving more attention to vocational training as it is more practical for Indian girls. They too must learn to earn a livelihood. The very first Government grant was received this year of about $360 with the prospect of more next year.

The Missionary language students have done very well. Two of them went up for their first examination last month with faith and courage because they had studied hard and faithfully. Their labour was rewarded by receiving word officially that they had passed. The other lady will go for her examination in February as she has been somewhat hindered in study by demands upon her as a nurse.

The sewing department goes steadily on day after day turning out beautiful embroidery and drawn-thread work, the sale of which has brought in very substantial returns toward self-support.

The Blind girls are doing their bit in this direction also, by making rope for the institution, much of which is used on the wells in elevating the water for irrigation and domestic use. (We, however, are feeling that an oil engine for this purpose would greatly simplify and facilitate the water business). The banana fibre baskets made from the stalks of the plant after they have ceased to bear fruit find ready sale. Bead bags cannot be made fast enough for the demand. Rope mats and cane work keep these so regarded ‘helpless’ ones busy and far happier than they would otherwise be.

Our sixty or more defectives deserve a word of praise. Although they are a care and responsibility, yet they do their bit also. The unpleasant tasks of sweeping the compounds, carrying out the rubbish, shifting brick and stone for the building, etc., are theirs. They are thus a real part of the place.
Much more could be told of the dispensaries, hospitals, housekeeping and general stores, all of which represent hours of hard work every day, but time and space forbid. We are learning more and more to work together. At first, we may have resembled the juvenile orchestra when first learning to play, each intent on his or her own instrument and music and giving little attention to the others. The result was a big noise but no harmony. Each worker was so intent on her own hard task that we took little notice of each other, but now we are able to see that the whole is much greater than any of its parts and trust that soon we shall be working in beautiful harmony in this big place, with only one aim, and that the advancement of Christ's Kingdom.

Pray for us that we may receive daily strength for the daily task. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

EUNICE WELLS.

Report for Khamgaon District.

Returning from our annual conference last year, we immediately prepared to start out in our District. Thus by November 11th Mr. Crocker and I with two Indian workers, were found in a Dharamshala (native inn) near Jalamb Railway Station, eight miles from our bungalow. We had no sooner settled down at this destination than it began to drizzle, and the following two days we had heavy rains and strong cold winds. This hindered us from reaching the villages. The fourth day one of the Workers took seriously ill and we were obliged to send him home to his family with the other worker. Thus we were left alone. But the next morning the well Worker returned, and as the rains had stopped we started out on foot (as all roads were too muddy for a conveyance of any kind) to a village. One day we walked ten miles to reach some
villages, but God supplied the needed strength, praise His Name. We were well received everywhere, but only a few people bought Gospels. After some ten days we returned to our Station. Finding the village roads still muddy or rough we visited several villages along the Government roads from the station. Then by the middle of December we went out to the Out-station at Tivan. While superintendent some necessary repairs there, we also visited the surrounding villages. We found willing listeners everywhere.

Just after New Year we moved out for real touring with our tents. Our first Camp was about ten miles from our Station. In this neighbourhood, about ten years ago, my family and I camped while stationed at Khamgaon. On inquiring, we were told that no one had been around there to preach "your religion" since then. Once in ten years! We had a very blessed and interesting time in this section of our District, making two Camps there. The people listened eagerly and bought many Gospels. Two or three evenings in succession we had late evening meetings in a village where we camped. It was a grand inspiring sight to see some 75 to 100 men, women and children for two full hours seated on the ground with their eyes fixed steadily on the speaker, many with their mouths open as if to "drink in" the words spoken. The patel (village head man) was present at each meeting and seemed very interested. He remembered quite well our stay with them ten years ago and asked about those with us at that time. He is, seemingly, so near the Kingdom and still not entering in; not willing to pay the price.

The latter end of the month we moved out in a different direction, some fourteen miles from our Station. Here we succeeded in securing a Dak bungalow (Government Rest House), thus Mrs. Crocker and the little ones were able to come along. This part of our District formerly belonged to Buldana. It is now worked by a neighbouring
Mission, but being so far from that Mission Station it has, for the most part, been untouched. Consequently we were here among people to whom the story of Christ seemed quite new. Especially was this the case among the women who, at different places, flocked around Mrs. Crocker and her Indian Christian woman to hear this new teaching. Seeing this marked interest our hearts yearned for the opportunity to remain with the dear village people all the year round! But our stay at this place was interrupted by heavy rains which made the roads again impassable by car so that we had to return reluctantly to our Station. Still the silent preachers, the many Gospels sold, remained behind. May they be read and heeded!

After a few days we secured a Dak Bungalow twelve miles to the north of our Station and for some eight days visited surrounding villages by foot and, where possible, by car. At this place also the whole family was along. Around here the people had heard the Gospel more frequently and at some places we met with a little opposition, while at other places they received us heartily. While at this Bungalow we were visited by two young high caste men, who live near by and whose father became Christian some eighteen years ago. They also expressed a desire to become Christians, but conviction of sin was sadly lacking. However we are praying for them and God will answer prayer. By this time the heat was fast increasing so that Mrs. Crocker and the little ones had to return to the Station, but Mr. Crocker and myself with the Indian Workers proceeded to our other out-station at Jalgaon, and for another week or ten days we had the privilege of visiting several villages to the east of the town which we did not visit last year. We also visited some villages where we camped last year and we received a warm reception. We were encouraged to find in this section of our District a couple of earnest inquirers since last year. Our Indian Workers, stationed at Jalgaon, are in touch with them. Oh, that they may soon come out boldly for Christ!
Please pray for these and for others who are in “in the valley of decision.” At this out-station the work has been carried on most of the year by one Worker alone, but we now have two families there. As they are some thirty miles from the Station and are surrounded by Hindus and Mohammedans, they surely need our prayers to keep them fresh and progressing.

At Tivan Takli the school work is carried on as usual. There are forty-five children in attendance. More children passed in their different standards this year than ever before. This speaks well for the ability of the teacher. The children also get good instruction in the Bible and Christian hymns. Sunday School and Sunday evening services have been kept up regularly.

Here on the Station the Sunday School and Sunday evening services, and the mid-week prayer meetings have been kept up and well attended all through the year. Often we have a dozen or more outsiders, mostly educated young men, attending the Sunday services. Separate prayer meetings for the women have been conducted part of the year. The severe opposition carried on by the Arya Samaj and other cults against our open air preaching last year, has to a great extent died down. The Christian family, who backslid and joined the Arya Samaj, has expressed their desire to return to the Christian flock and are attending our services.

Miss Derr has vigorously and faithfully, together with her Biblewomen, carried on work amongst the women of Khamgaon and the surrounding villages. She reports having conducted 228 meetings during the ten months she has stayed here, with a total approximate attendance of 7,232 persons and sold 44 Scripture portions. These figures are included in the District's statistics.

In conclusion, I would bespeak your earnest prayers for this large District with its population of 237,000 and also for the Christian community as well. If any district
in our Field is in dire need of a heaven-sent revival, surely Khamgaon is. We have been praying and longing for it; but it has not yet come. But God is faithful, let us keep on praying and believing.

By the time this report comes from the printer I expect D. V. to have joined the loved ones in the home-land. I will be separated in person, but not in spirit. My prayers and thoughts will still be for the people of this land, so dear to His heart and to mine also. I do praise God for the privilege of spending these last four years in India. I praise Him for keeping me well and, by His strength, in the harness all the time. Very soon we are going to see the King. "What a meeting and a greeting that will be," and "the hardships of earth will seem nothing when we look at His beautiful face." Hallelujah!

P. Hagberg.

Khamgaon School Report.

In February of this year Mrs. Auer with her daughter Ruth left for furlough, and Miss Hansen came to join us in caring for the Khamgaon family.

As we took up the duties left us we found that everything had been so systematically and methodically carried on, that it was easy to follow on in the work that had been so well established through the prayers, faith and much labour of our Missionary predecessors.

In the beginning of our new and heavier responsibilities we realized we needed more of God's blessing and power in our midst, so we with many others continued in prayer for the out-pouring of the Spirit upon our whole school. In answer to these prayers our brother Rev. A. I. Garrison came as God's minister to us.

The first plan was to have part of the morning and the entire evenings for services, but after the second day the Lord constrained us to lay aside all other work and
listen to His word and wait upon Him. The messages on
the “Love of God” given in the power of the Holy Spirit
touched every heart, and there went up a cry of contrition
for sin, and a hunger for God’s best. The intervening time
between meetings was given to prayer, and as we walked
about the compound we could feel the stillness and hush
of God upon the place, and on going into the different
rooms we found groups of girls gathered together crying
unto God, some for salvation, others for the in-filling of the
Holy Spirit.

So great was their desire that the Lord should pour
out His Spirit upon them that they sought to remove
every hindrance, and to obey Him implicitly. This brought
voluntary confessions of pride, hurt feelings, dishonesty
and deception. They did not generalize these confessions
but went directly to the party or parties concerned and
made things right.

At the close of a meeting one night a young woman,
who had been earnestly seeking, received the answer to her
prayer, and she testified, that after a confession which cost
her much pain, she had made a full surrender to God and
the sorrow of heart was taken away by the in-coming of
the Holy Spirit, who filled her with untold joy such as
she had never known. With her heart filled and satisfied
she went to find the others who had gone to one of the
rooms in the compound to pray. She was able to give
them the Word that encouraged them to believe and receive,
and that night thirty girls received the Holy Spirit. The
day following they continued in prayer and God met other
hearts. Sunday, the last day of the meetings, the power of
God was manifested and His presence filled the church,
so that those who had not received for themselves shared
in the overflow of those who had received so abundantly.

Months have passed since that remarkable week of
God’s special blessing but the fruits of it remain. There
has been a new desire for prayer and their great joy has
been to spend an hour or more in prayer together every evening. Their love for the Word has been deepened and it is a blessing to give the message to them in our weekly prayer-meetings.

Two deaths have occurred during the year. Sunder, a helpless cripple from childhood, who had been cared for in the school for over thirty years, was delivered from her infirmities and sufferings and went to be with the Lord. One of our young girls, after a very brief illness, was taken from us, though we gave her the best of care. Her life was like a beautiful flower giving forth beauty and fragrance to all those who came in contact with her. She had a kind, sympathetic disposition that went out to the little ones in their troubles, and she was often seen taking them aside to comfort them. We have felt the loss keenly, yet we are glad she was ready to go to be with her Lord.

The school enrolment for the year is the same as the two previous years. This last year we have received recognition as a Middle Vernacular School, and are expecting to get grant-in-aid from the Government very soon.

The staff consists of five teachers. The Inspectress has been pleased with their work, which indicates effort, energy and a sense of doing their very best. The percentage of promotions this last year was good, and only in one class were there any failures.

We are thankful to the Lord that the school room accommodation has been improved by the erection of two new rooms in the place of old ones which had been condemned for years. These rooms have been much needed, especially in times of illness when there has been no place for classes.

Miss Derr who lives with us in the home has been a great blessing and help. She has kept us in constant touch with the village work, and shared with us the joy she has had in giving out the gospel to the hungry, and has enabled us to be helpers together in prayer.
As we sum up the year's work we praise God that His ways have been 'ways of pleasantness.' He has given us a happy home-life, with contentment and joy in our midst. We also praise Him for His strength and guidance, and for the prayers and gifts of the faithful friends here and in the home-land, without which we would feel helpless in this great task.

EDITH F. MOORE AND AGNETA HANSEN.

Girls' Boarding School, Kaira.

"He brought me into the banqueting house, and his banner over me was love."

We come up to the annual banquet with a sense of prosperity, in spite of our poverty, because of this banner which stands for all that we need. The twinge of poverty asserts itself as we pick up the pen that must needs write another page of Kaira news, for, with the "Preacher," we feel that "There is no new thing under the sun." But the mercies of Him Who has so graciously piloted us over the billows of another year are new every morning; and to lay down at His feet a silent offering of thanksgiving, without any words of our own to mar, is all that our own hearts would constrain us to do. Yet, for the sake of those other hearts that have travelled with us over the expanse of the year which soon will be but a memory, and have helped to carry the heat and burden of the day, we wish that it were possible to release the reel in which are mirrored our everyday scenes and activities. Thus we could transmit them in a more tangible form than that which a weary pen affords on a sultry October night, when our only relief lies in gazing up into the cool vault above us, over which the great blue-and-gold canvas has once more been stretched out by the hand of Him Who telleth even the stars by their names.

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Under this glittering canopy we have sat for a while, with no higher ambition than the faintest hope for a breath of air, and a fainter hope for a breath of inspiration to blow in upon the loosely-hanging sails of our mind. There is not a stir; even the vivacious vines on the trellis are becalmed. But, invading the serene beauty of the night, comes the spontaneous musical ensemble furnished by a volunteer band of crickets, frogs, mosquitoes, owls, camels, sand flies, and many other nameless creatures, accompanied by the ever-ready drums and cymbals in the next-door village. We listen in vain for the mellow voice of the jackal to complete the symphony, but remember that the hour is not late enough for him to be out, and that we shall later be favoured with his solo. Just over the compound walls our ‘kiddies’ have been lulled to sleep by these soothing “songs in the night,” while we have been left to philosophize on this strange mixture of the sordid and the sublime.

The general trend of the race has been much the same as that of last year, and yet no two days are ever alike on these premises. If variety really is the spice of life, we can consider ourselves highly favoured. If you could read between these lines and discover the assortment of interruptions that have thrown themselves in all along the way, you would have something to hold your attention, such as it always does ours. The frame of Dai’s slate has just come apart, and will the Miss Saheb please take her little ten-cent hammer and put a tack in each corner, the same as she did for Manjula and Zipporah? That weighty problem is settled, but before we can get hold of the thread of thought again, in come five little “cooks” to ask if they may do their laundry work out of schedule time. This time poor Mohan and his yoke of oxen are to blame, for they did not get the necessary water supply for the culinary department hoisted out of the well in proper time. But they are willing to forgive these offenders if we will forgive them; and as they make their glad
exodus they almost overturn three-year old Vivian who has been standing outside waiting for his spoonful of Viroi. For the next five minutes the atmosphere is clear again, but the thoughts which have been hovering around are chased away for all time by the sweet appearance of the honey-man, who, with a fly-besieged clay vessel on his dusky head, is asking us for the 19th time this year if we wish to buy “mudh.” He departs with our usual “No,” and we sit down to have a chat with our Indian pastor, who also has called at the auspicious moment. But the pastoral visit is broken into by the unceremonious rushing into our presence of weeping Sumitra, who has been bitten by a snake. We quickly pry into her tiny finger with a knife, apply some “Tiriyak,” hurriedly order a cup of strong coffee, praying as we work, for there is no time to be lost. Our fears increase as she moans in pain and finally gets drowsy and unable to walk. But He Who is the Father of the fatherless has met our need once more, and delivered. These are only a few of the happenings that flavour what would otherwise be an insipid routine; but after all there is nothing uncommon—nothing new—in even the most startling events, for this is India in her natural state.

The wise man who invented the weather as a sane topic for any and all of us to grasp at when the ball of conversation suddenly slips out of reach, is to me “a friend in need,” for after busy morning hours traversing the regular path of duty in school room, and this place, and that, he gives me courage to take the pen in hand once more; and without any great mental strain I can simply cover the space between yesterday and today with the interesting and unchallengeable statement that this is another hot day. The blazing violet rays are focusing their undivided attention upon the tile covered roof of our little abode, making our drooping spirits radiate with the afterglow which filters through the canvas ceiling. A brown-eyed lassie seated on the floor in front of my desk
smiles up at my perspiry countenance in these words, "is there anything else I can do to help you?" She is at the end of the rope which wields the punkah (Indian fan), swinging over my head. With a glance I assure her that hers is a lofty and important position, and that if she will diligently continue to pull that rope back and forth, she will have done much towards the making of our little history.

The persistent hum that floats in from the school rooms across the compound would encourage one to believe that all will be well for this industrious hive on examination day. We are thankful for faithful teachers and for the keen interest which they manifest in those entrusted to them. Even the dullest girl is encouraged to believe that, "in the lexicon of youth there is no such word as fail." Weekly prayer meetings with the teachers and daily meetings with the girls, together with the holding up before them always of the need to "stir up the gift" that is in them, are the secret of whatever our measure of advance may be.

Four orphans have come to us during the year and five new girls have joined our ranks as boarders for the school year. It is with sorrow that we record the loss by death of two of our orphan girls. About a dozen children in the immediate neighbourhood attend as day scholars. The three girls in Normal training are doing good work and at this writing are up for their yearly examination. A tomato girl is one of our novelties. Her name in private is Mary Peter, but Peter is poor and unable to produce the required one dollar per month for his daughter's fees; so during the year we have been bartering dry learning for baskets of juicy tomatoes. These Mary's mother has transported to us on her head from the little farm three miles away. The sad part of the story is that the other day the last 49 cents in the tomato fund was applied on her August account—while this year's tomato crop is almost a failure,
The rainy season has just come to a close, and the older girls are busy renovating and doing general house cleaning. Martha, Ruth and Gulab (Rose) are “limping” most of the day without a halt. This is a most important job and one which every Indian girl must learn to do with skill. It is no less an accomplishment than that of recovering the mud floors with the somber carpet of cow dung and mud. As I look in upon them occasionally, down on their knees, gracefully employing their nimble hands in an effort to make the work as artistic as possible, my thoughts take their flight across the seas, where such work of art is unknown and unmentionable. If these daughters of India should suddenly be lifted out of their environment and set down in your drawing room, they would prance all around the border of your soft carpet in search of a suitable place for their bare and unsophisticated feet. Picture yourself sitting Indian fashion on a mud floor, eating rice with your fingers and drinking tea out of the saucer, and figure out with what degree of comfort you could go through the ordeal. Who would be in the harder place it is difficult to say. But, “The East is East and the West is West.” The unevenness of things would baffle us at times, but in it all we are reminded that He Who spake the great truth that, “Man’s life consisteth not in the abundance of the things which he possesseth,” “had not where to lay His head.”

Since the financial question is such a vital one and we are continually admonished to step on the soft pedal, we have made an effort to reduce expenses without actually enforcing a reducing diet. A glimpse into our inner circles would assure even the most casual observer that the year must have been one of plenty of what there was at least. Cakes, pies, ice cream and candies have been unknown quantities! Miss King and I are the only ones who have managed to reduce, and this can be explained by the fact that we are neither orphans nor boarders and hence at the mercy of our own menu card, popular, by the way,
with our Missionary friends, and most of all with the Chairman, because of its inimitable Kaira "Kicherdee" (rice and pulse).

To have been born without a birthday seems to be the good fortune of some of the orphans, such as Salomi, Lakhie, Rhoda, and others, whose history seems as blank as their own minds on this important question, and whose only heritage is a bright smile with which they have been left to face the world. To make really-truly birthdays for this bevy of girls has been the most unique achievement of the year! Everyone knows that Agnes is the daughter of the "dhobie" (washerman) who died some years ago, but that is about all. Balue was picked up by a Missionary some time, somewhere, but her days also are uncertain. Rebecca came from the village of Viramgam when a tiny tot, so we call her Rebecca Viramgam, for her father's name is unknown. We would say that she has seen only 16 summers, but there really is no one who can reveal the true secret. Two of the group have names that stand for "wisdom," still they have never been able to unravel the mystery concerning the beginning of their days.

It turned out to be a sort of red-letter day when the owners of these names, together with several others, were called in and informed that, like all good girls, they must have birthdays. To make the problem more simple and interesting we took the privilege of bestowing upon those hopeful youngsters the birthdays of far-away friends and relatives, and thus assigned each under what we hope may be for her as well, a lucky star. We trust that this infringement upon the original owners' rights will be as freely forgiven as it was made! It was not without excitement that the correct dates were implanted in their minds, as well as imprinted upon a piece of paper, lest some day they forget. "Wonder of wonders, really to possess a birthday all our own" was the unanimous expression of the delighted faces. Off they went, helter-skelter, with the
bits of paper in a tight grip, to paste them into song books or trunk covers, there to stay as a proof to school examiners, inspectors and themselves in years to come, and more important than a Ph. D. diploma.

We often pause to wonder what life holds for this care-free young crowd as they one by one will go out from this their only home. Those of you who support them are following them with your prayers, we know, while we who are here endeavour to impress upon their hearts above all else the one needful thing. The Word is clearly held forth in school room, Sunday meetings, daily meetings and Sunday School. A class of instruction is about to be organized for several candidates for baptism. We are happy to report that one of our girls carried off the Intermediate Department silver medal in this year's Sunday School Examinations held for the entire Gujarati speaking area, which includes the two provinces of Gujarat and Kathiawar. Four others won prizes in the way of Bibles and Testaments. This is just an encouragement to do even better next year, which we trust may be the case. Above all, we would believe that the efforts expended may in each life bear fruit that will "remain."

Another day is being folded up under the wings of night. By the help of the dim lantern lights the Arithmetic problems for to-morrow have been conquered. The evening prayers are finished, and for the present half-hour before the curfew rings the compound is being made to resound with glad song and merry laughter. We take special pleasure in relaying to you the girls' cheery good-night "Salaam" which now and again is being wafted to us through the meshes of the screen door, and in conveying with it the message of "peace and good will" wrapped up in this little word. In gratitude for your prayers, for food and clothes, for privileges which only a few in this land have, and for all the good things which come into their lives because of your help, these same girls are send-
ing by parcel a "bhu, bhu mherbani" (many, many thanks) much too big to impose upon any microphone we have here! Please accept this as the most substantial gift we can send you, and as the sincerest token of our appreciation and love.

Unto Him Who keeps vigil over His own with unsleeping eye, and Who has given unto us the Supreme Gift, we would render all "praise, honour and glory," and conclude with these reassuring lines of the poet:

"There is an eye that never sleeps
Beneath the wings of night;
An ear that never shuts
When sink the beams of light;
An arm that never tires
When human strength gives way;
A love that never fails
When earthly love decays."

Into the new year we would carry the banner of that love, which enfolds even this remote little station hid away among the thorny "baval" trees of the glaring sands.

CLARA BJOLAND AND EVA M. KING.

Women's Work in Matar District.

"If one look into the land, behold darkness and sorrow, and the light is darkened in the heavens thereof."

"A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."

The darkness of this land is beyond the power of description. The sorrow of the heathen widow's heart and life will never be fully known. Living among the people, or near the people, letting them see what we do and how we live, gives us many opportunities of learning more about the dense darkness of their minds and hearts.
During the cold season we took our tents and Biblewoman and camped first at Alindra. In the past years the Word had been given out by Mr. Hamilton and his band of Workers in this same district, so, as we went from village to village, we proclaimed not a new but an oft-repeated message. Christians live in the surrounding villages and from them the heathen had heard about our God, but they did not KNOW Him.

Our plan of work was the same as other years. Because of damage caused by the flood, entire villages were in ruins and when we announced the reason for our coming to tell about the True God the answer invariably was, “See what He did to our village.” Everywhere we went we were forcibly impressed with the fact that the poverty or the devastation wrought by the floods had not in any wise softened the hearts of the heathen. All freely admitted that the flood was a judgment sent by God because of their sins, but none showed signs of repentance. One Mohammedan woman told us that when the floods started she prayed to Allah and when the cattle and houses were swept away, and they had to climb the trees for refuge, they confessed their sins and pleaded for mercy. And she added, “When Allah did not answer I prayed to your God.” The Biblewoman reminded her that their lives had been spared and asked her if she had kept her promise. With a harsh laugh she replied, “When death is near we think of our sins and it is easy to promise, but our promises disappeared with the receding floods and now we are too busy rebuilding our houses to take time to worship.” Thus the battle seemed to go against us in most every village.

In one Camp our tent was beside a Hindu temple. Here the Brahmin priest chanted and performed rites for the departed spirits; the small boys visited the temple and men and women worshipped the hideous painted idol of stone. Young girls in holiday attire, with tinkling
jewelled feet danced around the shrine and sang songs so vile that the Evangelist did not even interpret them for us. In this same place the Christian children gathered at the tent and sang praises to the True God and as we compared them with the dancing children we afresh realized the power of the Gospel. We had our prayer meeting and Sunday Service in the same spot where the priest a few days previous had led the idol worship.

By the time we had reached most of the villages the heat was very intense and we were not able to find shade trees for our last camping place. Mr. Moyser visited us in two of our camps and we had the privilege of being in Alindra when the little Church was dedicated, while in the last Camp we witnessed the baptism of a young woman. Her husband, who had been baptised several years before, seemed so happy over the service and her step of open confession, that he invited the Christians of the surrounding villages to a feast at his home after the service. About 30 were present on this joyful occasion.

The Annual Indian District meeting was to be held in the Vansar Church in the early part of March so we pulled up stakes with a sigh and returned to the bungalow to make preparation for the Missionary guests we might have, and to get the house cleaned after being closed for three months. The first Sunday we were in from the district, about 9 o'clock one of the truest Christian women we have in this district walked up to the house with such a disappointed look on her face. She had misunderstood the date of the Annual District meeting and had walked all the 15 miles in order to hear Rev. A. I. Garrison. She had come a week too soon. Her husband would not let her return the following Sunday. The caste people in her village respect her and the headman of the village spoke of her as being true to the Christian faith while her husband is looked upon as one of the worst men in the village.
As we go about from the bungalow and see the little shrines which are bowed down to in daylight, and when darkness falls, see inside these same shrines a flickering light before which a group of heathen bow in worship our hearts cry out, “O what darkness, what superstition!” Right next to the bungalow is a village, where they have known the Missionaries for years and have heard the Gospel till they do not want to listen any more, yet, they do not see their folly in bowing down to the idols.

The Christians in the surrounding villages stop in when passing the bungalow and these times of fellowship with them have given us opportunities to speak of our Master when we were kept in because of the rains. The adults may not show any signs of development or progress, but the children are our hope. They show great interest in the special meetings. Miss Wright conducts for them and are eagerly studying the Sunday School lessons that they may pass well in the Indian Sunday School examination.

We praise God for the privilege of being His light-bearers in this dark, dark land and with Him to lead the battle we dare not fear to push ahead against the thickness of darkness of black heathendom.

JULIA G. WOODWARD AND T. E. WRIGHT.

Mehmedabad-Matar District Report.

“Who crowneth thy life with loving kindness and tender mercies.”

Mehmedabad District has many and varied interests. Its ten churches, twelve Sunday Schools, ten day-schools, twenty-one preachers, teachers and colporteurs, Mission houses and lands, give one plenty of entertainment without hunting for it. We thank God for the opportunity of working in this district the past year. When we first came
here it took real grace to labour whole-heartedly among our Christian people living in most cases among the outcasts, but the grace and example of Jesus has won, and we say truly that we have enjoyed the work of the year. The more we learn of the abuses heaped upon the outcasts the greater our love for them, and the more we desire to lighten their burdens and win them for Jesus.

Constant effort through preaching, teaching and the printed page has been made another year. Still the number of those who have received the Light lacks considerable of a thousand, while those in this district who are strangers to our Saviour are over a hundred times that number. With two touring parties it was made possible for each to concentrate on a district. There were altogether over 3,000 evangelistic meetings held among hearers numbering 75,000. Among many, a strong anti-foreign attitude was taken toward us and our message. Except among the lower castes, only an occasional individual manifested an intelligent and sympathetic interest, usually at the expense of immediate ridicule. At Mahij the laymen accompanied us to a number of meetings where they found joy in helping to sing and testify for Jesus. At Akalacha the evening meetings were singular in that large audiences of all castes crowded in and around the church building and listened well to the Message of life.

We appreciate the fellowship and co-operation of our fellow-missionaries and especially the kindness shown by Misses Wright and Woodward during the days of our Annual District Conference which was held at Vansar this year. The Conference was quite well attended and a good spirit and receptive attitude to the Truth was manifested. All were pleased to have Brother A. I. Garrison with us. His searching messages on “Love” were timely and bore fruit. Indian brethren also brought practical and spiritual talks which were blessed of God to the hearers. When the
need of funds to re-build the Mehmedabad church, our old Conference meeting place, was presented, there was a response to the tune of over Rs. 600. Of this amount 75% has already come in.

We have felt it God's leading to place our Indian co-labourers with respect to the most likely place for fruit rather than equal proportion as to territory. Our Workers in a number of cases have shown live interest in suggesting changes which meant harder work and undesirable living quarters. A constant programme of evangelism is kept up in surrounding towns from each out-station and personal concentrated attention was given to those who were interested. At Akalacha night classes have been conducted where young people who are busy as day-labourers meet, and with the opportunities of learning to read and write, also receive instruction in the Way of Life. God has opened the hearts of a number and at the close of our touring season there it was our joy to baptize ten young men. These, together with several others who have recently renewed fellowship with Jesus, form an enthusiastic little church of twenty-one members. Other seven are under instruction as candidates for baptism. At the village of Makwa, where through years of evangelism there has been no stir, five young men, with the good will of their parents, have changed their heathen names for Bible ones, and boldly followed the Lord in baptism. On that occasion the caste community became greatly incensed to the extent of cursing, threatening life, and at an unprepared moment knocked down and beat Gokaldas, the evangelist. God, who is faithful, turned the curse into a blessing. The guilty young Bania (merchant class) confessed his crime, asked forgiveness, paid damages and gave promise in writing that he would never again cause the Christians trouble. These young Christian men walk about ten miles to Mehmedabad to hear God's Word every Sunday morning, returning in time for the evening service in their own village. Here
also there are others who seem honest in their desire to become Christians. Among the twenty-eight baptized during the year there were three wives and mothers for whom special effort and prayer have been made for years. Their obedience brought real rejoicing, and in two cases, feasts were given to many invited Christian friends.

One of our objectives of the year has been to accomplish something definite in the way of self-support. We have talked, planned, prayed and preached that our Christian community should take hold on this line. Kaira, Mehmedabad and Vasna have responded by taking the responsibility of one-third, and Hebron one-fourth, of their pastor's support. Others would choose an easier method of solving self-support by selecting one of their own members as leader. Their choice would be the natural leader, but not a spiritual one, and so sadly lacking in holiness and Christian example, so we have feared to comply with such choice of leadership. Other interesting suggestions are made on this subject both by laymen and workers.

Considering the difficulties and debts which the floods of last year brought, we expected that shortage of the year's gifts for the work would require explanation, but when making our totals it was a joy to our hearts to find that the offerings of the year are 14 per cent. higher than last year, only 2 per cent. less of increase than was reported last year. Rs. 1,913 was the total received, this being an average of Rs. 5-8 per member. The Mehmedabad Christians average Rs. 14-6, the highest of any group. At Ghodassar the increase is 300 per cent. over that of last year. The members are only poor weavers. Their enthusiasm in giving is a wholesome example to other communities. The standard for our Workers and teachers is to give two-thirds of their tithes to the Church and the remaining one-third in white Sunday offerings. This step has had a wholesome effect as an example, and has removed
some obstructions to the laymen. Year after year shows an appreciable increase in this important aspect of our work. Praise God for that! In one community three annas (six cents) per day is the settled daily wage when work is available. Many of these village Christian men make their meagre livelihood with great difficulty. There are, however, individuals whose purses have been untouched, and who have still not enough faith to prove God in bringing their tithes.

The attendance in the ten village schools of the district shows an increase of 78 per cent. over that of last year. When we consider that these meagre advantages of learning to read and write are proffered to a class of India's people who know nothing of rights as citizens and in many respects are treated worse than dogs, we are convinced that the investment of Rs. 5-8 per child for a year could not be more profitably made. Children taught the way of salvation in these schools are the most prolific source for candidates for baptism. When converts can read the Word they are able to become established in the faith and be helpful in the Church.

The Christian parents at Mahij put their children into the village Government School. Their standing among the village men was honourable, yet as the Christians entered the school the caste children immediately rose and left. For six months only the seven Christian children have attended, and now, for lack of attendance, the Government has ordered the school closed. Nearly all the officials of the district and other influential persons have visited the village in an attempt to affect a mutual settlement, but without success. All dealings with the Christians were stopped, threats were made, and in several instances damage was done to property in attempting to force them to withdraw their children. Many times the small company were afraid for their lives and property and now they are
finally forced to resort to their Mission school again, or remain illiterate.

It is a pleasure to report that God has sent in the money to sustain needy Christians and to repair our flood-torn buildings. Thank God, all buildings were in shape again before the Monsoon began. Over Rs. 6,000 have come in also for the re-building of the Mehmedabad church, which will D. V. be completed within a month. How happy we and our Indian brethren will be to see it nicely and strongly built again. May God grant us wonderful manifestations of His presence in its future gatherings.

We thank all our readers for your co-operation and prayers and would suggest that in the coming year you will kindly remember the following important needs of the work:—

1. Labourers are needed for the ripened, wasting harvest. We have a number of prospective young men who would be suitable material for a Bible school. Pray for them.

2. That there may be a willingness to sacrifice, and that self-support may be attained, both on the part of God's ministers and the laymen.

3. Pray for the young converts, that they may remain true during affliction and temptation and become useful in our Lord's service.

4. Pray for thirty-five inquirers, that they may be honest in seeking the light and become converted.

5. Finally pray for us, that our lives may be multiplied in usefulness, and that, by God's help, we may enter more sympathetically into His glorious work of saving lost sinners.

J. S. Ringenberg.
Murtizapur.

This year has been occupied by the usual routine of station and district work. In practically all the villages visited we have had attentive and in some places really interested audiences. We started our touring work by locating in the Government bungalow on the extreme east border of our district. Here we found a case of smallpox in the home of the cook, so we did not feel very comfortable, but remained to carry on the work in the surrounding villages which we felt God had sent us to do.

Our next camp was in Karanja, a large town of 16,000 inhabitants. From this centre many villages were reached. We found that the town's people, who in former years were responsive to the Gospel, had grown hard and indifferent. One cause for the hardening of their hearts is doubtless the rejection of the Message which they have heard for so many years.

We moved from Karanja to Khilda and had just time to pitch one tent and pile all our belongings therein when there came a downpour of rain which prohibited us from starting any work there.

Among the Christians.

The Evangelist and his family at our Jomptu out-station have had very poor health again this year. Jomptu is a difficult out-post as the Christians there are of very poor spiritual calibre and need much prayer and care. We praise God for the perseverance and patience of Barsabas the Catechist. He is bravely holding the fort in spite of many testings. During the Polo season both Christian and heathen were invited to a feast given by a high caste people called the Deshmukhs. Our people refused to go. Whereupon, to show their displeasure, the Deshmukhs ordered the low castes to collect all the remains of the feast and shower same upon the Catechist's house and yard. Upon arising in the morning a most unpleasant sight greeted Barsabas. Heaps of spoiled food lay all around
and the odour was dreadful, still Barsabas kept cheerful in the Lord.

Our Christian community at Gunshi are always a joy to our hearts. We do indeed praise God for their steadfast faith and spiritual condition. Our hearts were much pained a short while ago upon hearing that Gunwont was very ill. We could not go out at once because of the rains but we had special prayer for him which God graciously answered. After a dry spell we visited him and found him extremely weak but rejoicing in the Lord. Tears of joy welled up in his eyes as he greeted us, remarking, "Every day I have watched for you." About two weeks ago he visited the bungalow in fairly good health.

The Gunshi people are faithful in their giving and have purposed to raise money to build a prayer house where an Evangelist can reside. Each family has pledged to give Rs. 5 in addition to voluntary labour. We praise God for this step, in the right direction and ask your prayers for this little community.

During the year quite a number of caste persons visited the bungalow, thereby giving us an opportunity to present Christ and His claims to them.

We held our annual Conference at Easter. The people turned up in fairly good numbers and brought their own food. We had one meal together at our expense. The offering at this time amounted to over Rs. 20.

Leonard J. Cutler.

Nargaon Report.

School Work.

We praise God for another year of blessing in the Marathi Men's Bible Training School. The past year has been exceptional in several ways. First, the number of students enrolled, twenty-six, is larger than for many years past, if not the largest in the history of the school. Of this
number, thirteen, or just one half, have come from other Missions who send their young men to us for training. Second, we believe the scholastic standard of the school is higher than, perhaps, ever before. By this we mean that a very large majority of the students have had a fairly good secular education, judging by Indian standards, before coming to us, and these have proved good scholars here as well. And lastly, we are glad to report that the general deportment of the student body on the whole has been exceptionally good. For the first time in the memory of the present principal, and perhaps since the founding of the school, not a single boy has run away during an entire school year. A minimum of discipline has been required.

The routine of school work leaves little room for thrilling reports. For two terms of three and a half months each, three instructors (two Missionaries and one Indian teacher) have kept busy teaching the required three year Bible Course. At the time of the monthly tests and especially the final term examinations, both teachers and students have worked overtime.

During the year a regular Sunday preaching service and Sunday school have been conducted at Nargaon. Practically our entire Christian community live on the compound, and so these have always been well attended. We have a church organization with the Indian teacher as pastor, and the students (even those from other Missions) as members. These elect the church officers from among their own number. Each Sunday morning a group of about twenty Hindu children from the village come to the bungalow to receive picture cards, and incidentally to be taught a Bible story and a Christian hymn. During the school year, in addition to the regular midweek prayer meeting, we have held a special half day of prayer once a month. These, we feel, have been fruitful in that nearly every one has closed with a general confession of faults, and asking of forgiveness all around.
The devil, of course, has been as usual an uninvited member of our school force, and has made several attempts to hinder God's working, but we praise God for blocking in large measure his efforts. Just at the close of the spring term we had something approaching a quarrel between the married students and the single ones. Occasionally the students take up a collection among themselves and give a tea party. At such times they all, married or single, contribute the same amount. And occasionally we go hunting in the jungle nearby, and when we get some game, we divide it equally per capita, that is, a married man gets a full portion of meat for his wife as well as for himself, and then some extra if he has children. Some of the single boys followed the example of the apostolic church in Jerusalem (see Acts 6) and began to complain of unequal distribution. They said the married students should contribute to the tea party according to the rate they received venison. When we realized the situation, and the hard feelings being created, we too followed the example of the church in Jerusalem in the method of settling things. The assembled school appointed those particular dissatisfied single students as a committee to decide a just rate for contributions to future tea parties, and a just method of dividing the game. The whole school promised to abide by their decision. The committee were a bit abashed by the new responsibility thrust upon them, and feeling ashamed of their previous complaints, they not only suggested a most fair and liberal scheme for the future, but begged the pardon of their fellow students for their unkind criticisms. Some confessions were made with tears at this time and we believe God overruled the incident for good. However, the management saw to it that there was no more venison for quite a long time and no more tea parties were sanctioned for a still longer time.

A high caste independent young man, just a new Christian, was sent to us by another Mission. He had never been under authority before, and often found it hard
to submit to school rules and do the manual work required gratis of all our students. Once or twice he threatened to leave, but as he himself testified afterward, the Lord would not let him. He not only stayed till the end of the term, but really seemed to take a new interest in his studies and to be trying to make good. When he went home at the end of this last term, he was gladly anticipating returning next term, whereas he had before stated that even if he stayed this term through, he would never return again. We praise God for these and many other answers to prayer.

We had no graduating class this year, but five boys have completed two and a half years of the course and will spend nine months in active evangelistic service before returning to complete their final term of study with us. Pray for all these young lives, upon whose shoulders will rest in increasing measure the leadership of the future Alliance Church in India.

_Evangelistic Work._

We are training evangelists, and so even during the months of school, opportunities for witnessing are thrust upon the students. Weather conditions permitting, a party of students preach every week in the bazaar at Bodwad, two miles away. The estimated attendance at these open-air meetings is about five hundred. During the spring term "kirtans" (singing lectures) were held in the surrounding towns every Saturday evening. At least a thousand people heard the Gospel in this attractive, and thoroughly Indian way. In the second term the students formed six bands, and on Sunday afternoons preached in the villages near Nargaon to audiences totalling about 4,200. The day of the annual "Yatra" (religious fair) at Nargaon, we had a half holiday, and everyone preached or sold books among the several thousand people who had gathered upon this occasion.

For the touring season many of the students were sent to assist other missionaries. However, we retained a few
and spent a full month in actual touring ourselves. We made two camps and held 87 meetings with audiences totalling over 4,700. During the weeks that the missionaries were away for hot season vacation, the Indian master and those who remained on the compound held 22 evangelistic meetings with over 200 hearers. During the year, many tracts have been distributed and about 75 Gospels sold.

We humbly commit the efforts of the past year to Him Whose service is an increasing delight.

R. H. SMITH AND FRED. SCHELANDER.

Pachora Station Report.

Greetings in the name of our risen Saviour Jesus Christ, from the Christian church in Pachora.

We are thankful for another year of experience and blessing in the Lord's vineyard.

During touring season we changed our methods and tried to follow our evangelistic work more by repeated visits to the same places. Our total of towns reached is only 127, about twenty-five less than last year, but we visited these towns, in some cases, a number of times.

We were very thankful for the zeal of the two Bible Training School students from Nargaon, who were with us during November and December, the time allotted to them for practical experience in the Lord's work. They were especially earnest in getting the printed Word into the hands of the people, and were the means of doubling our total sales of Gospel portions for the year.

We had been in our first camp about ten days when we were robbed. We woke up in the morning to find most of our boxes gone. The thieves had carried them a little distance, and, opening them, discovered their mistake. They had taken a portable organ, and the trunk containing a
thousand Gospel portions. These they left for us as well as our clothing. They removed my pocket wallet from under my pillow. But such is the insurance policy of the Lord, and the loving kindness of our fellow Missionaries that in a week I had to write asking that no more money be sent to us, as the loss had already been practically covered.

It was at this camp that the Lord encouraged us with the promise of spiritual fruit. I had been preaching to a group of people about Christ’s miracles of healing. As we drove away, a young man named Girdon stopped us and asked us to pray that he would be healed of an angry looking carbuncle or sore of some sort in his armpit. Two days later as we passed that village, we met Girdon. The sore was almost healed over. It had broken a few hours after we had prayed for him. I think I was as surprised as he was. His face wore a new smile of joy, and his brother told me according to my directions, Girdon was gathering the family together daily for Christian worship. Although he was an outcaste man, the whole village rose up in anger over the affair. He was perhaps the first in that village to acknowledge the claims of Christ made so long ago. We were astonished to realize the intense hatred of the people, when, after ten months of absence, we again visited the town. We left the car and walked in, in order that the others might not know of our arrival. As we passed two young men of the upper caste, one sneeringly whispered, “See, the sahib has come again to try to get Girdon.”

During touring season, we had good weather and pleasant camping conditions, but of the thousands who heard the Gospel, many are bound by caste and superstition and very few care to search out any new way or religion to find peace. But as the seeming barrenness of results faces us, we can still rest in the knowledge that, “My word shall not return unto me void.”

Mrs. Conant had the privilege of having a Bible woman with her during January, and was able to reach
many more women than when she tried to sing and speak alone in the villages.

Church Work.

Our services have been regular throughout the year. We had a blessed Christmas season together, ending in a Watch Night service at which we made pledges toward a pastor's fund. The beginning is small, but considering that there are only seven Christian families in Pachora, of which two are catechists' families, and two others belong to the Church of England, to which they give, we rejoice that they have been giving one-ninth of the pastor's support.

On Easter morning at Pachora, I had the joy of baptizing an old woman in the river, and dedicating her three grand-children to the Lord in the afternoon church service. The woman chose the name Martha as her new Christian name. I have dedicated three other little children during the year.

A marriage ceremony was solemnized during the Christmas season by Rev. F. Schelander. The young man took his bride back to his home at the Bible Training School at Nargaon. May they both be fitted for the high calling to which they have responded.

We grieved with one family of our Christian group over the death of their baby daughter. Instead of raising a monument, the father paid half the expense of fencing in the remaining open sides of the cemetery.

Our little flock is learning the first lessons in giving, and we are glad to report that they gave Rs. 132-1-3 this year, a little more than double the amount given last year.

In closing this review of the year's work, we praise the Lord for our two Evangelists, faithful witnesses for Christ. We thought that they were not as forward about taking over the responsibility of our church work as we wished they would be, but they have lately advanced along
this line, and during our absence from the station for several weeks, they surprised us by starting a new Sunday School in the Hindu low caste section of the town.

Our Christian women also greatly surprised us by their initiative. Mrs. Conant had tried, with varied success, to organize a women's prayer band for some time. But now we learn that, during our absence from the station, they have themselves started a prayer band and meet in the different houses. Hindu women are also attending. We expect that the women will have a greater interest now that the organization and ways are more their own.

We look forward with expectancy and joy toward another year in our corner of the Lord's vineyard.

ROGER E. CONANT.


"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the enter: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

As we review the work of the Lord in our corner of His vineyard during the past year, the above words have been ringing in our ears, and encouraging us to "press toward the mark for the prize of the high calling of God in Christ Jesus." This verse has been a source of great encouragement to us, in regard to our work, and our hearts are uttering the prayer: "Lord, let it alone this year also till we shall dig about it." "God has done great things for us whereof we are glad."

Scarcely one year of our sojourn in India has passed without some outstanding test or attack from the enemy.
and the last one has been no exception. We had just returned from the annual convention, when our baby was stricken by a malignant disease and all but left us—only to be given back again by our Heavenly Father.

The terrible storm and floods of last year blocked up the roads in our district everywhere so that we could not get out in camp at the regular season. We redeemed the time by ministering to our Christian community at Ashapur with blessed results. They were led to take a definite stand regarding their tithes and promised to give God the tenth of all their income. They stood true to their covenant and the proceeds of grain, straw, fowl, labour etc. amounted to Rs. 576-0-0 or (Rs. 8-0-0 per capita), an increase of 1,000% over last year's offerings. This money goes to the rebuilding of their church, otherwise they could have supported their own pastor last year. The people are exceptionally enthusiastic because the Lord is really blessing them materially in a very marked way. At present, they have the finest looking crops in the vicinity and better than any they have seen in their fields. Malachi 3:10 is being verified.

The prospective pastor who has been there for six months has already won the people's confidence, and besides doing the regular work demanded by the mission in the surrounding villages, he meets daily with the different families for prayer and conducts the Sunday services and the midweek prayer meeting. For over a year, the Sunday School has been going on with good results. A few months ago, the worker opened a new branch Sunday School for a dozen families who live quite a distance from the church. The village panch (committee) has been doing splendid work by taking charge of local matters and disciplining the unruly members of the flock to good advantage.

The Indian Workers' District Prayer Conference has been held at intervals of four months during the year,
The Evangelists conduct these Conferences themselves and prepare the papers, messages and reports. The amount of their monthly tithes averages about Rs. 35-0-0 or (Rs. 16-5-0 per capita) from which they not only support fully the district colporteur, but have subscribed liberally to the Bible Society and the building of the Ashapur church.

The Colporteur's work at Kalol, a junction on the main Delhi line, is more encouraging than ever—showing an increase over any previous year's record. As a result of his work, letters come to us enquiring about Christianity and for other books. Recently he was insulted and beaten by a Mohammedan, and although he is a robust man and well able to defend himself, he did not retaliate, and consequently he is very much respected by the station officials.

At the beginning of the rainy season we started a new branch of colportage work. At one of our outstations, Sarkhej, there is a very large number of mosques. The mosques are quite famous and rank among the most ancient in the world. There is a constant stream of pilgrims who come there to pray to the false prophet from not only all of India, but other parts of the Orient. Our work among them at present is confined to personal work, bookselling and distributing tracts. Our anticipations of trouble have been groundless for there has been absolutely no hostility and the agent has been selling over one hundred books monthly. Please pray for these poor deluded sons of the false prophet.

We commenced our touring season on old territory, pitching our tents twenty miles north from the bungalow. We were delighted to see the people crowd to hear the message as eagerly as they did the first time we visited that section. Gospels and books were readily purchased and more than once we were sold out of New Testaments. Later, we moved twenty-three miles farther north into
absolutely new territory ceded to us in January by the Methodist Brethren. It was a joyful experience and one we will never forget. We entered one large town after another and out of a hundred towns and villages in which we held many meetings, we only met with opposition in one place. We have never met a more ready response to the Gospel during all our experience in this country. The people were exceedingly courteous and in places where a little coldness was at first shown, before we got through with our meeting, we were showered with kindness. Never once, in any place, did they show impatience. In several towns where evidently there was no temple or set form of worship, the head men took the Bible as their holy book and decided to meet at set times to have it read to them. An influential Brahmin bought a Bible one day and took it home. After a time, and just as we were about to move on to another meeting, he came running up to us breathless, saying, "Sahib, I have read a little of this precious book, please give me another one to send to my brother." We had many such experiences and hope to see these people again in the near future. Pray for their salvation. We stayed at this camp one month and during that time we sold 2,224 pieces of Gospel literature worth over Rs. 100. The year's sales numbered 8,223 pieces of Gospel literature. Unfortunately the New Testament in Gujarati was out of print at this time. We sold all we could get in the Bombay presidency. The Lord really worked with us and gave us a wonderful time in North Gujarat. Oh, "Lord, let it alone this year also till we shall dig about it." SAMUEL KERR.

The Viramgam District Report.

"Thou crownest the year with thy goodness."

The welcome extended to us this year in the villages far exceeded the opposition, and our hearts are full of praise for one of the most fruitful seasons we have spent in the district.
On account of the bad condition of the roads caused by the floods we were unable to make our first camp until the 13th of December. Three camps were made; two to the north of Viramgam and one to the south. We were in camp until the 16th of April, but by that time the heat was so intense that we were compelled to seek the cooler shelter of the bungalow.

Owing to the necessity of overseeing the re-roofing of our bungalow, Mr. Gustafson could not give the touring work his un-divided attention, so we had to depend upon our faithful missionary horse, Jerry, for transportation, and therefore confined ourselves to Viramgam Taluka.

Women from the villages where we camped visited with us every afternoon. Their chief request was that we sing the Gospel to them. In this way we made friends with many and through these friendships we were able to present the Gospel in more intimate ways. Two widows, Rajputs by caste, adopted us as sisters, and thus seized every opportunity to visit. But like so many others, drew back when we pressed upon them the necessity of yielding their hearts to Christ and thus make our sisterhood real!

Our Gardiwalla dispensed medicines and salves to all who came troubled by fever, boils, sore-eyes or itch. Several hundred itch patients were thus treated. They were very grateful for this help, and not only insisted upon our coming to their villages to preach, but cordially welcomed us when we did visit them with the Message of Life. To all who came for medicines a Scripture portion was offered and thus many Gospels were sold.

How very superstitious the people are! Many who came for treatment had peacock feathers, old bits of rags and strings or some pieces of stone which had been blessed by their priests, tied round their necks, legs or arms. We always explained to such the ineffectiveness of these charms, and insisted that they be removed before we prayed with
them or gave out any medicine or salves. One afternoon, just as we had reached camp, a shepherd came running up to our cart. The horse seemed to be the attraction and we were soon aware that the shepherd was delighted to see our faithful horse reeking with perspiration. In his hand the man was carrying a small cup, and holding this toward us asked if he might fill it with the horse's perspiration. We wondered at such a strange request, but nevertheless, let him take what he wanted. "What do you wish to do with it?" we asked. "Give it to a young man who has epileptic fits," said he. What an emulsion! Next day he came for more, and, strange to say, the lad had improved under the treatment.

Three years ago in a village near to one of our yearly camping sites a young woman of the shepherd caste was saved. Shortly afterwards she sickened and died, but not before she had left a bright testimony that Jesus was her Saviour. Since that time her mother has been much interested, telling us often that she, too, believes in Jesus, and only worships in His Name. Her husband showed no interest, but would come to our meetings to chide the listening women, asking them if they could not find something more profitable to do than idle away their time listening to our story. With this reproof it would not be long before the women would arise and go off to their homes. His attitude this year was entirely different! He not only came to the meetings himself, but he made no efforts to keep the women away. Before changing camps we went to his house to bid him and his wife good-bye, but the old man was not willing to let us go away. Said he, "Now, when we are beginning to know you and love you, you are leaving us." Later he said, "Remember to pray for me in the Name of Jesus." We believe that we shall meet this old man and his wife in heaven where the daughter already is. We praise God for such tokens of His working in the hearts of the village people.
The following incident occurred at the time of the wheat harvest. The heat was so intense that the farmers, their wives and children went to the fields very, very early in the morning, so as to be able to rest during the terrific swelter of the middle of the day. We entered the village early enough we thought, but to our amazement we found the doors locked—the people were already off to the fields. However, feeling sure God had a purpose in bringing us to this particular place, we proceeded farther into the village. As we walked down one of its streets we saw a woman sitting in her doorway rocking her child. In the very next doorway sat an old blind woman. We felt led to stop and soon we were busy singing an opening song to these women. Our singing brought others and in a short time we had a fair congregation. During the time of our preaching to the people we kept our eyes on the blind woman, but she showed very little signs of being interested. How our hearts ached as we looked upon this old, doubly-blind woman! After the others had gone their ways, we concentrated another effort upon the blind woman. Very slowly and very simply we told her the way of salvation. We explained God’s love for her and His willingness to forgive all her sins if she would but ask in the Name of Jesus. This seemed to awaken her interest and her face fairly beamed with the light of a new hope within her heart. “Will Jesus forgive all my sins? All the sins that I have committed since my childhood?” she asked. How glad we were to tell her that if she accepted Jesus as her Saviour, and asked God to forgive her for His sake, every sin she had ever committed would be forgiven her, and she would become a child of God. Before leaving her we taught her a simple prayer, and the change which came over her face as she repeated this prayer was remarkable—a look of happiness and sublime peace!

One day the first one to come to our meeting was a Brahman woman whom we remembered as having been
much interested in the Gospel the year before. Again she listened with great interest, lingering after the others had gone to ask many questions about Jesus,—His deity, birth, death, resurrection and what she must do to be saved. We told her about our own conversion, and how Jesus is not only able to save but to keep all who put their trust in Him. Her heart was very tender as she listened, and to our surprise, rising, she sang a verse of a hymn she had heard us sing the year before.

Thus, as we review our village work, we are greatly encouraged, for no matter where we went, with but very few exceptions, there were some who were willing to leave their household duties and other chores to listen to the Gospel story. Women would stop on their way to and from the village well; others cleaning grain would bring their baskets and winnowing-fans, and thus our congregations would gather in no particular place, but anywhere we could find a corner—on a verandah, in a courtyard of the Grasia women who keep purdah, on the roadside, and once in the courtyard of a heathen temple. In this latter place we had five priests in our congregation, and they listened very attentively throughout the entire service. One of their number had purchased a Gospel from us several weeks before. That day he said very little, but later when we met him in his own village he told us that he had left the priesthood, and now he and his wife were earning their living by working in the fields. This was quite a step for one who had been taught that labour is beneath a Brahman priest! He told us that he believed in Jesus Christ, and because of this he had refused to take part in temple rites and ceremonies which he knew to be sinful. The other priests insisted upon him doing as they did so finally he was forced to part with them. Pray especially for this young man.

"The Word of God is quick and powerful," and to see it piercing the hearts of those long held by the chains of
Hinduism was marvellous in our eyes. Ganga was one like Lydia of old. As soon as she heard the Word she believed. In our later talks with her she gave a very clear testimony, not only to us, but to her village neighbours whom she called to her. She boldly declared that she was born of God through her faith in Jesus Christ. Putali, another woman of this village, also accepted Christ as she sat with clasped hands before us on the village roadside. Our hearts were deeply touched as we noted the earnest expression of determination as well as deep longing depicted upon her upturned face. She listened carefully as we instructed her, and very humbly prayed for forgiveness through the Name of Jesus Christ. Truly His is a wonder-working Name!

In a talk with some of the intellectuals of a small village they confessed that only Christ could uplift the people and deliver them from the awful superstition that abounds everywhere. The leader of the crowd said, “You do not come often enough.” We explained that we came as often as we possibly could considering the distance and the climatic hindrances. “Well,” he said, “as the constant dripping of water on a stone will wear it away, so will your message break through the stony hearts of my people. Therefore come as often as you can.” He said that he believed in Jesus, but fear of man and cowardice kept him from breaking caste. His testimony of the life and death of Jesus was well received by the people, and we felt in our hearts that Jesus was and always would be Victor. Praise His Name!

There are many like this young man who know and believe the Truth, yet fear to break through. Let us keep praying for such until they are born into the Kingdom, so that from every village in this large district there may be some who will be ready to meet the Lord when He comes.

**Miss Cora Hansen and Mrs. C. A. Gustafson.**

13
Viramgam Station Report.

Henry Martyn, one of India's pioneer Missionaries, once exclaimed, "If I ever see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever seen." In the century which has flown so quickly since that remark was made, many of India's sons and daughters have been converted to Christ. Of this fact we are all aware, nevertheless, as we face the task of evangelizing the many millions of India, whether our work is extensive or intensive, each of us is compelled to confess that conversions, real conversions, are comparatively few, representing hand-picked fruit for the most part and not mass movements. So difficult seems the task of successfully bringing Hindu or Mohammedan souls to birth in Christ that one feels he has witnessed a stupendous miracle when such conversions take place.

Maybe the truth of the above does not grip one who is confined to dealing with the offsprings from Christian parents, or those of other religious beliefs who have lived in a territory where Indian Christians are fairly representative, but to one toiling in a district where none, or at best where but a very few have dared to venture forth beyond the seemingly impregnable walls of caste and custom, a real conversion represents terrific struggles—a literal death to life struggle. Oft-times such souls realize that nothing short of a physical death will release them to enjoy life eternal. It is hard for us to enter into the fears which hinder enlightened souls from breaking with caste. We cannot fully understand the efforts it must take from a spiritual standpoint to set such bound souls free. If we did, surely we would have more fruit. However, two facts remain to encourage us to press on: God wills that such should be saved, and where God wills there is always a way. Our Lord sent his disciples forth and they came back discouraged by their failures in their first Missionary
endeavour. The Lord of the Harvest did not share their pessimism. He met their questionings with a call to fasting and prayer—the combination which was to cause the overthrow of the forces of evil and the liberation of bound souls. This may be the solution to the difficulties met within our ever increasing efforts to win the lost of India to Christ. At least it is worthy of more than simple consideration.

Viramgam District is one of our hard fields. One can feel the very powers of evil endeavouring to destroy means of approach to the hungry or interested souls within its borders. Last year we felt so confident that we would soon be baptizing several promising converts. Several times during the year two of these hungry souls have been on the very verge of the final break with their people and caste: ready to follow their Lord in baptism, but each time the enemy in some form or other has intimidated them. One of them suffered the loss of all his personal property, and his castemen informed him that should he consent to baptism they would on that very day put his aged father and mother out of caste. They were farmers and being put out of caste meant being deprived of livelihood and home. The young man took ill, so did his wife and child; and while in this condition his relatives burned his boxes in order to destroy all literature he might have which pertained to Christianity. He strongly refuses to take part in any of the heathen rites or ceremonies of his caste people; has purchased another Bible and hymn-book, but he has not the courage to step out. His wife has been won through his patient suffering, and he thinks that his parents will soon manifest a willingness to step out with him. “Then,” he says, “you can baptize us that very day!”

Hira's case is but one of nine which confront us. We had but four inquirers last year, this year they are nine in number. Yes, we rejoice over the increase, but feel sure it is the Lord's will for them to press through all opposition and publicly confess Christ.
A Sweeper from Viramgam, his family of five, and six other Sweepers who live in the same chawl are hovering near the edge of the inquirers' class. In fact we might say that the leader of this Sweeper group could be included even now. He attends our services regularly, and says he is only waiting until his six friends and his family take the step with him. Even this man who is at the very bottom of the social ladder knows what it means to be persecuted for daring to think of breaking with his meager portion of Hinduism and become Christian. He has charge of the municipal sweeper squads, and is a man of fairly good education and means, but this did not hinder his Hindu superiors from warning him to stay away from the Missionaries and their meetings. One official went so far as to cuff him for not answering him in the affirmative. We were able to get word of these happenings to officials above such mean tactics, and last Sunday Abhubhai and his family attended services.

Enough has been said about our inquirers and those interested. Miss Hansen and Mrs. Gustafson have told you of the cases of conversions among the women, but still the fact remains that not one of these has faced the persecution that a public baptism would bring upon him or her. Until they take this step we must feel dissatisfied with results. I believe that souls have been saved from heathenism. They have turned from dumb idols to serve the living God, but they do not seem to have been endued with power from on high to make the final break with the past. Pray for these souls and stand with us for that needed break.

The touring work was much broken into by our building operations this year, however the ladies and workers were kept steadily at it during the entire season. Our three outstations furnish outlet for much service during most of the year, and the workers of this district seem encouraged and are looking forward to a very fruitful
touring season this year. Last year 1,174 evangelistic meetings were held. 24,484 men and 14,927 women are recorded as having heard the Gospel. 142 church meetings have been held at Viramgam. The total Indian Christians' offerings and pledges for the year total Rs. 590-14-0. Number of baptized believers 47. You will be encouraged to know that our Viramgam Christian community has increased by three and their offerings for the year equal Rs. 12-10-0 per capita. 4,150 scriptures were sold during the year: 3,883 Gospels; 226 New Testaments and 41 Bibles.

We are much encouraged over the increased attendance at our church services, and the 25% increase in pledges and offerings. Also the more than doubling of our inquirers list, but we feel burdened with the necessity of bringing borderland souls into the Kingdom. Do take us seriously upon your hearts, and pray for a break in Viramgam. Our Lord is able.

C. A. Gustafson.
## SCHOOLS

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# Alliance Missionaries in India

**As Stationed October 1928.**

**Chairman:** REV. W. MOYSER, AKOLA, BERAR.

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<th>MURTIZAPUR</th>
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<td>Rev. L. J. Cutler</td>
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<td>Mrs. L. J. Cutler</td>
<td>1893</td>
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<td>Miss H. F. Cutler</td>
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**East Khandesh.**

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<th>BHUSAWAL</th>
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<tbody>
<tr>
<td>Rev. F. Schelander</td>
<td>1926</td>
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<th>CHAJIANGAON</th>
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<tr>
<td>Rev. O. G. Schlatte</td>
<td>1927</td>
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<td>Mrs. O. G. Schlatte</td>
<td>1924</td>
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<th>JALGAON</th>
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<tr>
<td>Miss E. Krater</td>
<td>1902</td>
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<tr>
<td>Mrs. M. Ramsey</td>
<td>1892</td>
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<td>Miss A. Little</td>
<td>1901</td>
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<th>NARGAON</th>
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<td>Rev. R. H. Smith</td>
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<td>Rev. C. W. Schelander</td>
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**PACHORA.**

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<td>Mrs. August Helfers</td>
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<td>Miss C. Peter</td>
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<td>Miss B. B. Conger</td>
<td>1912</td>
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<th>KAIRA</th>
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<td>Miss C. Bjoland</td>
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<td>Miss E. M. King</td>
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<td>Mrs. J. S. Ringenberg</td>
<td>1922</td>
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ALLIANCE MISSIONARIES IN INDIA (Continued).

SANAND
Rev. S. Kerr 1916
Mrs. S. Kerr 1916
MATAR
Miss J. G. Woodward 1916
Miss T. E. Wright 1919
VIRAMGAM
Rev. C. A. Gustafson 1916
Mrs. C. A. Gustafson 1918
Miss C. Hansen 1896
OOTACAMUND (SOUTH INDIA)
(Missionary Children’s Home)
Miss E. Lothian 1904
KEDGAON, (Ramabai Mukti Mission)
Miss Eunice Wells 1896

On Furlough.
Rev. K. D. Garrison 1910
Mrs. K. D. Garrison 1909
Miss L. C. Rutherford 1903
Rev. P. E. Hagberg 1893
Rev. L. E. Hartman 1920
Mrs. L. E. Hartman 1921
Mrs. C. W. Schelander 1893
Rev. W. H. Lewellen 1920
Mrs. W. H. Lewellen 1919
Miss Myra Wing 1920
Mrs. E. Auer 1901
Rev. E. A. Moroni 1922
Mrs. E. A. Moroni 1922
Miss E. E. Berchtold 1921

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