

# The India Alliance

A BULLETIN OF THE INDIA MISSION OF THE  
CHRISTIAN AND MISSIONARY ALLIANCE

*"Other sheep I have . . . them also I must bring."*

SEPTEMBER—OCTOBER

1937

## An Outcaste of the Outcastes

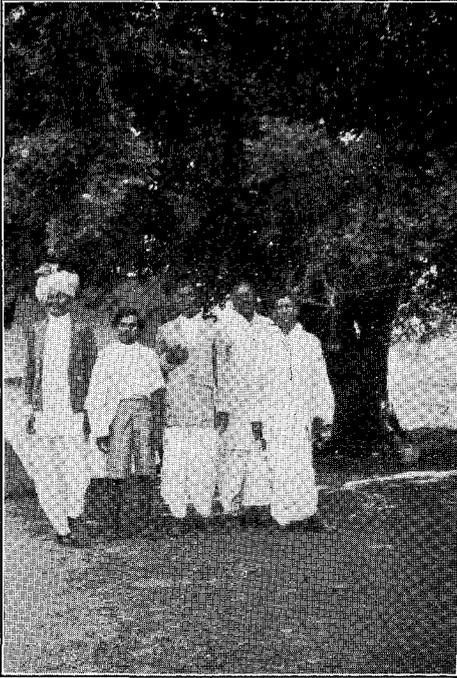
By FRED W. SCHELANDER

The day before we left our station for the hills, a strange young man appeared at our house. He was handsome and intelligent, and presented a letter from our honoured friend, brother E. Timothy, the pastor of the Free Methodist Mission Church in Yeotmal, a hundred miles away. The letter read: "This is Ana Gaikwad, whose new Christian name is Reuben. His home is in Nardoda, a village in your district. He came to Yeotmal some time ago, and we had the joy of baptizing him about three months back. He now feels he must return to his own home and expects persecution from his relations. I heartily recommend him to your care and fellowship," etc.

Of course, with a letter like that we received the youth right into our home and heart. He described his conversion and baptism. He told us enthusiastically about the work of the evangelistic band in Yeotmal. He lovingly talked of Pastor and Mrs. Timothy who had generously taken him into their home. His was the fresh contagious zeal of the new convert!



Then we asked him of his home, of his parents, of his past. His was the sad, familiar story of oh, so many of India's disillusioned young men! Optimistic sacrifice on the part of the poor, illiterate parents, and confident zeal on the part of the boy, had carried him



*Jas. F. Brabazon*

KESHKRISHINGH (LEFT) AND NEW FRIENDS

up to that most useless stage of learning where three or four years of attempted English have spoiled what would otherwise have been the vernacular equivalent of a seventh or eighth grade education. Then the limit, either of the parents' financial resources or of the pupil's mental capacity (or both) being reached, young hopeful had followed the invariable custom of wandering around seeking employment—"e m p l o y m e n t" meaning mainly some form of Government service! But with a hundred applications for the smallest vacancy and with partiality so rife, what chance has a half-way educated "outcaste" lad with no "pull"? Now, such a person hasn't e n o u g h schooling

ever to land the coveted "white collar job" and he has too much to settle down to the pick or the plough. The years in the classroom have but created a chasm between him and the old ancestral occupations of the home village, which little short of starvation will induce him to cross. So, "sponging on" relations and acquaintances, our friend, disappointed and discouraged, had finally reached Yeotmal, where, in the gracious providence of God, he had found the One who takes broken lives and ambitions and makes "all things new." *Now*, filled with a fresh and joyous zest for living and doing,

with a delightfully transparent purpose to devote his powers to the service of Jesus, he was about to set off for his village, sixteen miles away.

He asked me, "Sir, I know my parents are sorry I have become a Christian, and I am not sure how they will receive me. I am not afraid, but if they give me trouble what shall I do?"

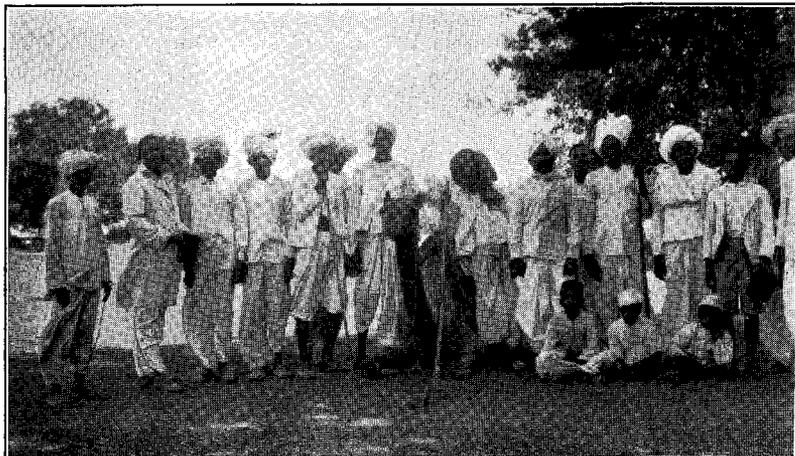
I answered, "Reuben, you go home and stay as long as you like, but don't be ashamed of Jesus. We shall be leaving on the train early tomorrow morning, but whenever you wish you may come back here. I am sure that Francisrao, our evangelist, who used to live in your village (Remember?), will be glad to have you go along with him in his daily village preaching. They'll find some corner on the premises where you can sleep and I'll make some arrangement for your food until we return. Francisrao is away at present, but I'll leave a note for him explaining everything."

Not many days after our arrival here at Coonoor, came a letter from Francisrao. Let me translate some of it:

"Now as to Reuben, who has returned here. Since he is a 'Mang' by caste what am I to do? This is no stumbling block to me personally, but those Christians who are 'weak' will not let him enter their homes, nor will they eat with him. I shall not do according to my own wish but will await your advice. However, Balwantrao, Govindrao and I [all preachers] have considered the matter fully, and I herewith present to you our unanimous opinion and suggestion. Reuben's 'Mang' relations are scattered throughout this and the surrounding five countries. In these six countries the 'weak' Christians will by no means eat or drink with him. Nevertheless, you are the master, and I will submit to your decision. But first be pleased to ponder the situation thoroughly and inform me whether for the sake of one person's salvation we should let 500 souls go to hell. [Our entire village Christian community in the above six countries would hardly total 500]. Our suggestion is that you send Reuben away for sometime to some place where his caste is not known, and there let him study and prepare himself. Meanwhile we will educate our Christians up to receiving a 'Mang' into fellowship and everything will be accomplished peaceably for the glory of God."

Now to understand that letter properly you must understand India somewhat. A "Mang"! It had never dawned upon me to ask

him his caste! From his conversation I soon learned he was an "outcaste," one of the "Untouchables." But of course I thought he was a "Mahar" outcaste, just like every last one of our converts in this whole area. It never occurred to me that he might be a "Mang" outcaste! What is the difference? Yes, what? In complexion, in speech, in garb there is none. "Mang" and "Mahar" are just two of the many sections of the great "outcaste" group, which make up



EAST MEHSANA PROVINCE MEN

*Jas F. Brabazon*

one fifth of the Hindu population. Both "Mang" and "Mahar" are alike despised, and alike excluded from the temples, wells, barber-shops, restaurants and public buildings of caste Hindus. Apart from the fact that Mang women are the official village midwives for all castes, and Mahar men are, turn by turn, the official messenger boys of the village headman, no one can see any difference between the two. Mangs also weave baskets and Mahars have the work of carrying out the carcasses of any cattle that die in the village, with the privilege of eating the same. But beyond these hereditary occupations, to any one except a Mang or a Mahar, there is absolutely nothing to choose between the two. But to a Mang, oh! there is nothing so hateful as a Mahar, and to a Mahar there is nothing so despicable as a Mang!

Francis is one of the finest pastors we have—a genuine Christian. But he and the other preachers mentioned are Mahar converts. You would think from his letter that the idea of “Mang” conversion had never been broached before. Nonsense! Missionaries for years have openly worked for it. Those “weak” Mahar Christians understand perfectly well the Christian teaching on caste whenever it works the other way! They are readily offended if a missionary or some Christian from a higher caste hesitates to dine with *them*! But Francisrao was not overstating it much when he said that wherever this man’s caste was known, Mahar Christians would not “eat or drink with him.”

How would *you* have answered that letter? Remembering that Peter, even after Pentecost, found eating with Gentiles extremely revolting, we try to be patient. We have manufactured a job as “assistant gardener” for Reuben until we return and are able to appraise the situation better. Meanwhile we ask you to pray for this promising lad—the first fruits from the “Mangs” in that section, and also that “great grace” may be upon us all to the breaking down of this “middle wall of partition” which is the greatest single barrier to the progress of the Gospel in India.

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## FIRST-FRUITS

BY JAS. N. BRABAZON

Two weeks ago, Sunday, Keshrisingh, the first convert from the Ghrassias who live in the nearby villages about Sanand, was baptized. For over a year we have patiently waited for God to complete His work and our faithful God, never too early or too late, worked out His own miracle in that proud, young heart until Jesus became a living, bright reality, and he asked for baptism. Christ means something to him now and he followed Him in this public confession of his faith and fellowship in His death and resurrection.

From the time when he first stepped out for Jesus he would have been willing to be baptised, if pressed to do so, but the desire so to follow Christ had never gripped him until Christ came into his life in a new way at the annual *mela* at Mahmedabad, during Easter week.

He made but one condition in connection with his baptism. I must go with him to his relations living over the borders of our new territory in East Mehsana Province and tell them the story of God's saving grace. He knew that as soon as he took baptism he must pay the price by being cut off from all his people.

It was the middle of April and the blasting, tropical sun blazed unrelentingly from a cloudless sky. No time to live in a tent, but



HARVEST TIME

*Jas. F. Brabazon*

could such an opportunity be missed? We went and what a time we had!

A group of his relations came to the train to meet us and to escort us back to the field where our faithful Indian workers had pitched our tent the day before. A camel was provided to bring us there. A new country; a new people in whose fields no missionary had camped before! Over the borders of that new country where penetration has been slow, where we still seek a permanent place of residence, we received a friendly, open-hearted welcome. In a few days of that terrible heat I was tired out. It was too hot to rest. The hot winds so penetrated the bedding that it was too warm to sleep on. But God opened hearts during our few days there and a most cordial invitation was given to return for a longer stay when the

rains are come and gone. With this golden opportunity before us we preached, sang and sold Gospels. Before we left we committed to worthy men four copies of the New Testament to be studied before we return in the fall to claim a harvest for the Master.

I know you will unite with us in prayer to this end that the Spirit of God will open their eyes to the truth as it is in Christ Jesus.

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## News and Notes

We are glad to welcome into the circle of our missionaries Miss Hilda Davies who reached India in August. Miss Davies will serve the Lord in the capacity of office secretary at headquarters and, after Miss Steed leaves for furlough, as sub-treasurer; but in addition to these most helpful ministries she will learn Marathi and have a place in the teaching of God's Word to needy lives all about us.

The missionaries are praying for another good annual conference. Our problems are such that we *must* have the Lord's solution of them. At our annual conference, where we meet in united worship and waiting upon the Lord, we expect great things from God. Will you not join us in prayer that as we meet together, in December, the Spirit of the Lord may be mightily manifested to all our hearts.

Before the next number of the *Bulletin* goes to press we hope to welcome to the field Rev. and Mrs. L. E. Hartman, Rev. and Mrs. Tilman Amstutz and family, and Miss Wing, all of whom are returning from furlough.

Then we hope that with them will come Rev. Gerald L. Carner and wife. Gerald was born in India and feels that he is coming back home, to do his life's work. We hope that Sara will feel that India is her home, too, and that both of them will be much used of the Lord.

The following request comes from Miss Beardslee who is working specially among the young people of our Christian community; "Special meetings for our young people are being planned for

the month of October. Please pray that God will do a definite work in many hearts."

One of the more urgent needs of our work is trained young men and young women who have God's call upon them to preach the gospel and to teach the village people. We are making a new effort in this direction and ask you to pray that the Lord will put His seal upon it. A few young women in Khamgaon and a small number of young men in Akola are being given special Bible training. Pray that others may come in to these groups and that money may be provided for the extra expense involved in their training.

Our friends will notice that the date for our annual conference has been put into the future, from the end of October to the end of December. A number of reasons entered into our decision to make this change. One reason was that we have the hope that there will be longer time given to touring the districts in this way. If the rains stop normally early the roads will have dried up enough for the missionaries to go on tour in late October and they will not need to break camp till they come in for the annual conference and the Christmas season with the Christians of the stations. We shall also have the joy of having all the missionary children with us in our annual conference by this change of date. We trust that this will bring blessing to them and to us grown-ups, too. Do pray for our annual conference.

A most encouraging word comes concerning the "Week of Witness" observed by our churches in Gujarat. Mr. Helfers, president of the Gujarati Synod, reports that in that week this year 182 witnesses from the various churches visited 171 villages, holding 466 meetings, and speaking to about 15,000 persons. Six Bibles, 30 New Testaments, and 2,884 Scripture portions, besides tracts and leaflets in thousands were left among the people as silent witnesses to the gospel of the Grace of God.

## About the Pictures

*Keshrisingh and New Friends.* Concerning this Mr. Brabazon writes, "Keshrisingh is at the extreme left, with white turban and black coat. The three men at the right are workers, who gladly went with me." And the little fellow next to Keshrisingh is Soma, cook and general handyman, who spent the evenings leading those who gathered in camp in the singing of Christian songs.

*East Mehsana Province Men* pictures the group which welcomed Mr. Brabazon and Keshrisingh when they visited that section. Mr. Brabazon rode the camel from the station to the camp.

*Harvest Time* represents two kinds of harvesters. The four men without turbans are Indian Christians who toured with Mr. Brabazon. The others are men who work in the fields. Concerning the Ghrassias, Mr. Brabazon writes, that they "are a branch of the Rajputs, who at one time ruled India. Originally of Aryan stock, they are a fine, upstanding group of India's landowners, and if won for Christ, would become the champions of His cause throughout this changing land."

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### Come Over and Help Us!

A cry is ever sounding  
 Upon my burdened ear,  
 A cry of pain and anguish,  
 A cry of woe and fear ;  
 It is the voice of myriads  
 Who grope in heathen night,  
 It is the cry of Jesus  
 To rise and send them light.

With ev'ry pulse's beating  
 Another soul is gone,  
 With all its guilt and sorrow,  
 To stand before the throne ;  
 And if He holds us guilty  
 For all our brother's blood,  
 What answer can we offer  
 Before the throne of God ?

—A. B. Simpson.

“And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.”

—*Acts 16: 9.*