The India Alliance

Bulletin of the India Mission of the Christian and Missionary Alliance
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Selections from the Chairman’s Survey

Imagine a territory larger than the combined area of Massachusetts, Connecticut, Rhode Island and Delaware, baked and blistered by the hot winds of summer, sodden mud during the rains, but green and beautiful during the winter months. And in this vast area think of a people, mostly very poor, hidden away in small hamlets or in the crowded lanes of the larger towns, numbering about as many as the populations of Maine, New Hampshire, Vermont, Rhode Island and Connecticut. Such is the field of the Alliance in India, and to make known to these millions of people the message of eternal life in Christ is our responsibility.

There are other adjacent areas, as yet utterly without the Gospel, such as Eastern Cutch, but not at present open to missionary occupation. These should constitute our objective, and the opening of their doors by prayer may be our responsibility also.

Our work is being carried on at present in the above area in fifteen central stations and twenty-seven out-stations, and the population, divided amongst the forty-nine missionaries now on the field, gives each missionary couple a parish of 162,000 people to evangelise. Three of the missionaries now on the field are over seventy years of age, but are still active and fervent in spirit, and having obtained help from God they continue unto this day witnessing both to small and great concerning the saving power of Christ.

One hundred and thirty-three persons followed the Lord in baptism last year. Multitudes of others were moved by the Gospel, and our hearts yearn over those who have sought the forgiveness of sins in the name of Christ, but who have not been able to break with the social fetters that hold the people of this land so tightly. Will you pray with us that many of them will yet be fully delivered?

During 1934, seven of our missionary comrades left India for furlough—Misses Williams, Conger and Rurey, Mr. and Mrs. A. I.
Garrison and family, and Mr. and Mrs. E. Eicher. In addition the field has suffered the loss of Mr. and Mrs. Conant, who had but recently returned from America. Mr. Conant suffered a serious breakdown, and although prayer was remarkably answered for him it became evident, to his intense sorrow and ours, that they must give up work in this climate. They returned to America in September. More than once during the year it seemed that others might have to take an early furlough with broken health, but prayer was answered, and they were all enabled to continue with their work.

Re-inforcements during the year were Misses Moore and Ransom, and Mr. and Mrs. E. R. Carner, returning for further service in India, and Mr. and Mrs. Lauren Carner, new missionaries, whom we joyfully welcomed. Mr. Carner is the eleventh child of missionary parents to return to the Alliance work in India.

The individual reports will give some idea of how the work of the Lord has been carried on in this field, and of the joys and heartaches of missionary service. There has been much sowing in tears, and some reaping in joy. During the year a Bible-woman, Baagubai Meshramker, went to be with the Lord after many years of most devoted service. Her life and work left a deep impression upon Christians and non-Christians in and about Akola.

Owing to the financial problems of recent months, our Indian evangelists and Bible-women who have remained with us have done so at much sacrifice. Several promising young evangelists have felt compelled to take up secular employment for the support of their families. But we have been able to retain 45 evangelists and Bible-women, who have toiled with us faithfully in the evangelization of the 5,329 towns and villages amongst which we are the only witnesses.

One of the greatest privileges of missionary ministry is to be workers together with Christ in the building of His Church, which He loved and for which He gave Himself. The adult Christians in our churches still number only 2,062, and with their children form a community of 3,801, scattered in about forty-six towns and villages. Numerous local conventions have been held amongst them, and short term Bible-schools and night Bible-classes have been conducted where possible, to teach them to observe all that the Lord has commanded and to train them for efficient witnessing, and the Lord's blessing has rested upon this phase of our work.

These few Christians have contributed, out of their poverty, 8,078 rupees to the work of the Lord, fully supporting five pastors, and partially supporting eleven other pastors and seven evangelists. In addition to this, thirty-one other workers, mostly lay-preachers,
have given service, and these along with volunteer church members have held 627 evangelistic meetings amongst the unsaved, in addition to the regular services for Christian worship and teaching.

The General Assembly of the Indian Church met for the second time during the year, and much useful work was accomplished for the strengthening of the Churches, which are more and more taking their place as co-workers with the Mission in making Christ known in India.

We do not do any educational work in India for the sake of education, but only what is necessary in a land where the children must be brought up amidst the unspeakable conditions of village life. For those who are looking forward to Christian service, something must be provided that cannot be had by studying secular studies under a Hindu teacher, or by living in a Christian home where no one is able even to read the Word of God. In order to provide thorough Christian instruction for the future leaders of the Church it seems necessary to have simple boarding schools, where by paying a small monthly fee parents who are concerned for the future usefulness of their children can have them under Christian influence. Of the 1,739 children of Christian parents, about 200 are attending the Mission boarding schools, and their parents have contributed Rs. 2,338 toward the running of the schools. The teachers here are carefully selected for Christian character, and serve at a considerable personal sacrifice. Under these conditions it is not surprising that last year, in Government examinations, one of our classes of boys showed the highest results of any school in the entire province. In addition to the above there are some 246 children under daily instruction in village schools where there are no school facilities otherwise for the children. These village schools are gradually being taken over by the Churches, and already the financial burden of conducting them has in large measure been undertaken by them.

Reports from the stations show a total of 22,315 meetings held during the year, 24,000 Bibles and Scripture portions sold or judiciously distributed, and 35,000 tracts put into the hands of those who can read.

It is not suggested that the above activities are a credit to us or to the churches, or that they merit publicity. Naught which we have done or hope to do is of any real consequence; only what God has been able to do through us is of permanent value. We ourselves, and our Churches, are "His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We simply ask for your prayers, dear reader, that we may
have grace, in implicit obedience and assurance of faith, to walk in the works which the Lord of the Harvest has ordained for us in India, and for you in faithful intercession at home.

AKOLA
The Glory of Going On

BY MR. SMITH

The second day of 1934 dawned for me with the sun rising over the sea and the Bombay lights ahead of me. I did not then agree with Kipling, who declares that, "The finest sight in all the world is the Bombay lights behind." Who could wish to be elsewhere than in the center of God's will in these momentous days?

Mr. and Mrs. Eicher did some touring work and then handed the district over to me before sailing for home in March. Misses Little and Bushfield have worked through the year, spending many weeks in the district and visiting many towns from the bungalow at other times. Mrs. Ramsey has done daily visitation work in the town. Miss Steed has, also, been assisting in the Sunday School work. So most of the work has been done by others, and my report simply presents some of the important points. Five evangelists and two Bible-women have laboured throughout the year and report a total of 3,300 meetings and 86,000 people reached with the gospel. The pastor of the local Church has given freely of his time for village preaching. One colporteur has been employed from private funds.

The anti-foreign feeling of a few years ago has died down, and the people are open to our message. This is especially evident in the sale of Scriptures. We have been welcomed again and again in high-caste homes and outcast wadas (quarters). What a little shower of blessing it would take to bring many, many people into the fold!

Local conventions were held at the end of the touring season. Each had its measure of blessing, despite the obstacles which always oppose such gatherings, and we were conscious of answered prayer at each one. We feel that we are on a better basis since many people now have come to understand that by becoming Christians they will not secure any direct worldly advantage. But we are still in need of that touch of God that will beget deep spiritual desire among the masses of the people and draw them to the Lord in spite of all hindrances. The Arya Samaj people threatened to break up one of our

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1 The Editor is responsible for this title and for the titles to the subsequent articles in this issue of the BULLETIN.—Ed.
conventions, but again prayer prevailed and none of them appeared to combat the work.

The local church in Akola has functioned well during the year. The pastor and his committee have handled the Church problems in a way that has shown their concern for the work, and it is encouraging to realize that the Indian people are beginning to shoulder responsibility. A forward step in the Sunday School work has been the holding of lesson preparation classes each week, where the teachers have been taught how and what to teach their children. This enables us to put our own spiritual emphasis on the lessons and also helps in teaching methods. We have within our churches an army of potential witnesses and workers needing to be trained, many of whom we shall lose if we do not pay more attention to our young people.

**God’s Method Is Prayer**

**BY MISS BUSHFIELD AND MISS LITTLE**

We began touring about the middle of November and closed March 26th, having spent nearly five months on tour. It was one of the best years the Lord has permitted us to see in India.

There were many interviews with inquiring ones. A rich young Brahmin priest came at noon and stayed till dusk, taking home a New Testament. A few days later he came again and after listening a long time he returned the New Testament, saying the cost of becoming a Christian was "too great." We knew he went away sorrowful and we saw him no more. At the same camp there appeared a young man of the farmer caste who had been baptized with his mother, some years before, but in the commotion following his baptism he had been drugged and so had fallen away. He sat that afternoon at the camp "afar off," like Peter. But as he listened his heart was stirred afresh by the love of Calvary, and he determined to return to Christ and to go to his mother who, after her baptism, had fled to a distant village. It cost these two, mother and son, the loss of home, estate, friends and everything dear on earth.

There was much visiting among the women in their homes. Time would fail us to tell of all those who confessed Christ. In this connection we would remember the faithful Bible-woman, Bhagubai, who went on tour with us but who died some months later. How many of the women we meet believe in Jesus because of her faithful ministry for twenty-five years! Everywhere we go they ask about her and some weep to think they will never hear her tender words of invitation again.
Night meetings, by special invitation, were a feature of the touring work. The evening was spent in singing hymns, exhortation, and testimony. Often the whole village would assemble and thus a class was reached not accessible by any other method.

At Paras four years ago our party was stoned. This season we found a cordial welcome everywhere. A farmer-caste woman was found who had been a believer ever since.

We were privileged this year to have more touch with groups of Christians and it was a great joy to hear them testify at the conventions and to see how some of them stood true in persecution. We had gone to a distant village one morning to preach. During our absence, six Arya Samaj men came to the camp and not finding us there went over to the Christian quarters in the adjacent town and, first by cajoling and then by threats, attempted to win the Christians back into Hinduism. One of the women, who had suffered much persecution, said, 'You may cut me in inch pieces but I'll never go back to Hinduism!' The men left, threatening to return 400 strong and hold an opposition camp-meeting and thus break up ours. The Christians were afraid but they had a united family prayer meeting. And the men were not seen again. God had upset their plans. During the touring season we held several days of prayer. We are conscious that God's special blessing was upon this and upon the work as a result.

Boys That Are Boys

BY MISS BEARDSLEE

To make a report about boys is not an easy thing. But because boys are boys, our family has been active along many lines, and it has kept me busy guiding those activities. They have cleaned, cultivated and weeded the fields, and now have the harvest partly gathered in. They headed the list in the vernacular final examination with 100 per cent. passes. They won a silver cup in the Sunday School hockey tournament and received several New Testaments as rewards for passing the I.S.S.U. examinations.

A school within a school has been making progress. God has been teaching our boys some valuable lessons which we trust will help to mould them into useful men and living pillars in the Church of God. The ministry of Rev. Erskine-Scot and Mr. Choudhari, from the Children's Special Service Mission, left an imprint which I trust will never be forgotten. The morning watch has found its rightful place in the year's curriculum. When examining the schedules which the boys have made out for their daily use I found that Bible
reading and prayer had been given the very first place. Our Sunday School is growing through the attendance of the Hindu children, for whom we are making a special effort at this time. Some of the older boys have been teaching S.S. Classes throughout the year. The preparation classes for the teachers have given great help in the way of united effort. Regular, systematic Bible study has been continued as usual.

Many homes of the Hindu day scholars have opened their doors to us and regular Bible classes are being conducted in these homes. The woman who cooks for the boys helps me to carry on these classes. She and my cook and I have been sitting with the women in our neighbours' peanut fields, shelling peanuts with our hands, while we gossiped the gospel. The women had come from many different villages. These contacts opened new doors, and other Bible classes are being asked for. The teachers and housemaster are making contacts with the men, and the boys are helping with the children.

God said to David, “And let it be when thou hearest the sound of going in the tops of the mulberry trees, that then thou shalt bestir thyself, for then shall the Lord go out before thee to smite the host of the Philistines.” The Lord has been saying this again to the Santa Barbara Family. We have been hearing ‘the sound of a going,’ praise God! Our neighbours dispensed with their Dewali lights lest they offend the true God. Their children have refused to worship idols any longer. The Bible is being read in their home and we know that some of the family kneel and pray together before they retire at night. Their children attend Sunday School regularly. One of the daughters-in-law, who was returning to her own home for the Dewali holidays, came and asked for a New Testament to take with her to read to her parents who live in Akote. She is begging me to go to Akote and tell them the very same things that I have told her. The seven young men of the family are reading the Word of God and asking questions about it. A regular Bible class is being held in their home and they leave their field work in order to attend it. When there is sickness in the home we are called to pray for them. One young girl testifies that “the Jesus God” healed her from fever. We pray that the day may come speedily when the Lord will smite the hosts of Satan and the fear of caste shall give way, the awful darkness and superstition shall be dispelled and the shout of victory to the Lamb shall reach the throne of God, when these dear people, Kunbis, step out publicly to accept Christ and follow Him in baptism. Please pray for them.
Compelling Them to Come In

BY MRS. RAMSEY

I came to Akola in the middle of March. The forenoon after I arrived, Mrs. Eicher asked me to go with her to the weekly prayer meeting for Christian women at Khadani, the Christian settlement over a mile from the bungalow. There my share in the work began and that part of it continues up to date.

Soon after, the Sunday School superintendent there, hailed me, as I passed by his house, to say, “Will you take the women’s Sunday class from now on?” I took it and concluded to keep on—another pleasure added. Teacher and scholars, all, enjoy the lessons.

There was the big jail we passed on the way to the Sunday School. In Jalgaon there had been free access, why not try the same here? At first there was no objection. The ten women prisoners marched in with the Christian woman overseer. We learned to sing some hymns together, talk about a Bible story, especially the story of the Cross, and some of them had begun to repeat sentences of prayer and then they marched out to music. But, alas! The jailer was afraid he was allowing too much liberty, so said I must ask permission from the deputy commissioner, a Bengali. I was refused. The women missed the services but God can take care of the seed sown, even in a jail. The civil hospital, too, is in sight of the bungalow, and again, Jalgaon memories gave big desires to try it there. The lady doctor was clearly opposed but did not forbid. Once I chanced to stop at her father’s house in the hospital compound and found him to be a retired head postmaster, who had served twenty-three years in South Africa. From that time, his daughter has been pleasant and there is liberty to go anywhere and everywhere in the hospital.

Time would fail me to tell of highways and byways, streets and lanes, just as He ordered to be preached in—compulsion was what He said should be used, and oh, how it rejoices one’s heart to see intelligent men, even high caste men, listen to the gospel and then they or their wives want the Book that has the story! One wishes one were ten instead of one.
A Baptismal Service in Amraotí District
AMRAOTI
A Laconic Account of a Labour of Love
BY MR. AND MRS. LAPP

We have carried on the regular work, close to the centers, that is, Amraoti, Badnera, Mhaispur and Pullamla. There have been six baptisms. The Amraoti Church membership is nearly doubled. The offerings also have doubled. We have paid half of the pastor’s allowance and have repaired the old church building, which was in a very dilapidated condition. One wall was ready to fall out and the floor was full of holes.

The church council, like a growing infant, is beginning to sit up and take notice. Now, they are beginning to talk and to ask a good many questions. Soon, we hope, they’ll be able to walk and carry loads.

Children or Cherubs
BY MISS KARNER

We first visited a Mahar settlement on the outskirts of Amraoti City. About 15 boys gathered around us in curiosity that morning. These boys seemed pleased to be the center of attraction and responded readily to the song and story and quickly learned the Bible verse taught them. At the close of the lesson I asked them if they would like another class the following week. To this they gladly responded. From that day on for the last two years, except for necessary holiday seasons, we have held consecutive weekly classes with these boys. Though there has been a desire expressed for secular subjects to be taught, we have stuck entirely to the Bible. At present we have about 60 children enrolled in this school. Parents here are especially interested and urge the children to attend our classes. For a few months some of our Indian brethren held night meetings here and great interest was shown. Several have expressed personal faith in Jesus. We have no meeting house and gather under heaven’s open canopy. Sitting on the ground adds an additional problem, for it encourages them to throw dust and stones at one another.

One rainy day, a mother who had shown special interest invited all this medley of children to crowd into her large living quarters. Never in a high caste home have I seen a room any neater or cleaner than this one. I am wondering how many consecrated American mothers would allow such intrusion as this! The climax of this year’s work was the visit of our president and wife, Mr. and Mrs. Shuman,
with Mrs. Ramsay, to this outcast settlement. We impressed the children ahead of time that a great honor was being bestowed upon them and that they should prepare themselves in cleanliness and a meek and quiet spirit. They certainly exceeded my fondest expectation. In preparation for the event they cleaned the ground. A roadway, arranged with uniform stones, was made ready for our car to enter. Colored paper, hung in gorgeous array, was strung from tree to tree and house to house. Their program was carried through in splendid order and accuracy, and I hardly recognized the little cherubs assembled before me as the mischievous ones of previous days.

Over a year ago, we began our children’s work in Badnera outstation. Our Mission bungalow is directly opposite the school, but how to get the children to come in was the problem. We prayed much about this first meeting, and then decided to use the car as a drawing car. As they gathered around the car, we invited them to come inside to learn a song and get a picture. This seemed to be the necessary charm, for they packed into our little meeting-house until there was hardly breathing space, and we have continued ever since.

One of my chief problems among the children, of course, is the discipline. They have been allowed to run wild so long with no thought of law or order that I am afraid the subject of reverence has not penetrated very far into their inner consciousness. Fidgetiness is sometimes alleviated by interspersing a song or two just at the crucial moment. How they love to sing!

I believe there are some changed lives, and some have testified to giving up idol worship.

I feel like quoting here Heb. 11: 32: “And what shall I more say, for the time would fail to tell of,” women’s work, the Bible-reading crusade among Christian women, the Normal school girls, the Sunday School, our Christmas program, etc., etc. All I can say is, I am very very happy in my work in Amraoti, and praise God for the strength He is giving to carry on.

ANJANGAON
Supplication, Simplicity, Service—Success
BY MR. AND MRS. HARTMAN

During the past year we have had much need for the kind of encouragement which David drew upon. From the time we came back into this district five years ago, after having been on furlough, we have been working toward a definite goal concerning the Church
in this section. Moreover, during the first three and a half, or four, years, we were able to trace steady progress toward that goal, but during much of the past year the progress seemed to be backward instead of forward. That is, we seemed to be getting farther away from the realization of a self-governing, self-supporting, self-propagating Church, rather than nearer. This has had a good effect upon us, if not upon the Church, as it has driven us to prayer and now in at least two of the three sections into which our district is divided, things are opening up and again progress can be seen. In fact the section which had always been considered the deadest of all is the most encouraging at present. For these mercies we offer our heartfelt praise to our Lord.

During the first part of the touring season, or until the conventions begin, we dispensed with the use of carts in moving around, by reducing our camp equipment to the minimum. We took enough equipment for ourselves, a servant and a worker, in the car, and moved from place to place over the district in that way. We find this method saves us time and money and it seems to me that we get closer to the people than with our regular camp outfit. It saves us time and strength on moving day, because we can have a meeting in the morning where the camp is, break camp, move to another place, set up and be ready for a meeting there in the evening.

The main difference between the type of work carried on in this way, the past touring season, and what we did in past years was the amount of time given to teaching the Christians. During December and January we tried to take a little Bible school of from three to five days’ duration to as many groups of Christians as possible and do a little evangelistic work on the side. The idea was to give each group a series of Bible studies, illustrated by blackboard drawings, on such subjects as—“The Cross of Christ: the Center of Christian Life and History;” “The Second Coming of Christ;” “The Judgment Seat of Christ;” “Giving” etc.

During February, March and April much time was given to local conventions, five of which were held in as many towns and villages in different parts of the district, and one in the main station. In addition to these six we also attended the Church Council Convention in Murtizapur and the Synodal Convention in Akola.

Between the second and third conventions we had an interval, part of which was spent in an intensive evangelistic campaign in a town where there were a few inquirers. The Lord gave us some very precious fruit there. One man has been especially encouraging. He held back until almost the end of our camp there before he
definitely yielded to the Lord, but when he did yield it seems to have been for good. He was baptised in a convention in another town the last of March, and in the convention held at the close of the annual Bible school last month it was a joy to hear his earnest prayers. One would never have guessed that he had been converted only a few months ago.

The latter part of the rainy season our annual Bible school was held as usual, followed by a four day convention. I still believe this to be one of the most important parts of our year’s work. Evangelistic preaching, the conventions, and Bible teaching in the village groups, all have their places but nothing can take the place of getting a representative group together for a month of continuous Bible-teaching.

We thank God for the privilege of another year’s work in this district and for the measure of blessing and encouragement He has given us during the year.

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BHUSAVAL
Trials and Triumphs

BY MR. AND MRS. CROCKER

We centered our touring activities at Nargaon Station, visiting the villages of that section of our District. The ministry in the villages was largely supplemented by the faithful Indian mission evangelist, who was occasionally assisted by a retired worker. Three Indian brethren and the missionary visited the religious festival at Chand Dev, taking with them a good supply of Gospels to distribute among the multitudes of idol worshippers who gathered there for an annual pilgrimage. Over 200 Gospels were sold during that day and hundreds of tracts given away.

The Indian Church here, though on a well organised basis, sadly lacks spiritual power and vision. Various efforts have been made to hold special evangelistic meetings for the promoting of the spiritual life in their midst, but without any lasting results. The reluctance of the leaders in the Church to realize their need of co-operating with God’s children in prayer is to be deeply regretted, after earnest attempts to encourage their co-operation. The special services held in February by the Indian Christian sadhu, Mr. Jeevratnam of South India, caused a sensational stir for a while. Great crowds of people from non-Christians and Christian communities, attended the meetings,
especially for healing. But only a very small portion of the Christians received any lasting blessing either spiritually or for their bodies.

The blessing of God has been again evidenced in the English Church work. The spirit of intercession and the desire for “assembling together” for prayer, which was created last year, still prevail and have proved to be rich sources of blessing. During the year, twelve of the members of this church followed their Lord in baptism. In the months of July and August, a series of special meetings was held. For five consecutive weeks each morning, prayer services were held in the various homes of the members, who responded well. The presence of God was very manifest and real in our midst. We were glad to have with us, during three weeks of these meetings, Brother and Sister Hartman, whose ministry in preaching and prayer was blest of God in the salvation of souls and the sanctification of believers. An encouraging evidence of a true work of grace was shown in an engine driver on the railway. He sincerely manifested his desire to witness to others, especially to the Indian employees under his care, by purchasing a large quantity of Gospels and tracts. These he distributed among the railway employees as he travelled along the line, also witnessing to them of the Lord Jesus as his personal Saviour. The English Church has shown growth spiritually in its giving, having contributed Rs. 1,150 to the Mission treasury, besides raising Rs. 1,235 for the other expenses of the Church. We recognise this as God’s working.

Miss Rutherford has been faithful and persevering in her labors of love amongst the Anglo-Indian community. We are glad of the ministry of sharing each other’s burdens, as well as the joys in the work of the Gospel and for the furtherance of God’s kingdom.

CHALISGAON

‘In Persecutions, in Distresses’

BY MISS AGNITA HANSEN

(Note: In the part of this report which we have eliminated for want of space, Miss Hansen makes full acknowledgement of the value of Miss Williams’ work in this district and of Miss Krater’s able cooperation, during the past year.—Ed.)

Our first camp was at Hatnur, twenty-six miles from Chalisgaon. The roads all around this district were in a deplorable condition, and in some places the car got stuck, but we managed to reach all the villages in that area. Everywhere we were kindly received, and where special interest was shown, we went again and again to hold
meetings. Crowds of men and women attended, and there was always an invitation to return.

In one big Mohammedan town, we went to the weekly bazaar, sold Gospels and gave out hundreds of tracts. A woman who had a vegetable stall wanted to know what was in the books we were selling. We began to tell her what was written in the Gospels and a crowd of women gathered around to hear. The woman herself listened with great eagerness, but the din of the bazaar made it impossible for her to hear, so she said, “Come, let us women go to my house, which is not far away, to hear more of this wonderful story.” At once she gave the charge of her vegetable stall to someone else and led the way to her house. Her home was not big enough to accommodate so many women, so she had to lock the doors to keep out the crowds. The school boys also gathered and clamoured to get in. Oh, what a happy time the Bible-woman and I had as we told the gospel story to those eager listeners! We could have gone on another hour, but the school boys, furious because they could not get in, began to pelt the house with large stones. The noise of the falling stones on the tin roof made it impossible to hear, so after promising the women that we would return the next day, we made our way to the car. The next day we went back to Anasaya, for that is the vegetable-seller’s name, and a large crowd of women gathered to hear more of the new way. During the couple of hours spent there, they opened up their hearts and told us their trials, and heartaches, and the darkness of their souls. We taught them to pray in the name of Jesus and they promised to give up idol worship and turn to the living God. Anasaya has faithfully kept her promise. She comes all the way in to Chalisgaon to hear more about the Lord. She believes on the Lord Jesus and stands alone in her new-found faith. She is a widow and has grown children. Pray for her.

Shortly after New Year, we went out on tour again, this time camping at Sirisgaon. With expectant faith we worked in all the towns in that district. They treated us with the utmost kindness. Partels opened their homes to us, and the women, no matter how busy they were, would put their work aside and listen for hours. Some nights, under a big petrol lamp, the Indian workers had splendid meetings with the men. God’s Word will not return to Him void.

The new Christians at Kodgaon began to have trouble about this time. Persecution broke out against them. Men in the mill had their work taken from them because they had embraced the Christian
religion. They had families to keep and no way of making a livelihood. The mill owners taunted them saying, "Give up your new religion and we will give your positions back." They tried to get work but were always repulsed because they had forsaken Hinduism. No work! No money! No food! What were they to do? The quickest way out of their dilemma was to yield to the mill owners. So they did, and got their work back again. The Arya Samajists also, by dint of promises to secure work and to take care of them, persuaded them to renounce Christianity. Finally the others also yielded to the pressure brought to bear on them, and gradually one after another went back until only six families were left. They declared that they would never reject Christ, their Saviour. The Hindu religious leaders set a day to perform the ceremony that would make them Hindus again. The little group of Christians who tried to stand against the persecution, came to Chalisgaon often, and we sought the Lord together to intervene, and to give them courage to be true to their Saviour, but on the day appointed they were threatened, and by force were taken back to Hinduism. One young man escaped and came running to us, and, while weeping, told us what was happening to his relatives. What did it all mean? These who had stood out so boldly against their enemies and confessed Christ with no uncertain sound, in spite of all kinds of threats, had now turned back into Hinduism. All we can do is to commit them to the Lord who loves them and gave Himself for them. They tell us they have gone back outwardly, but never again will they worship idols and always will they pray in the name of Jesus. One of them came to church and confessed his sin, but he still remains in caste. The young man who came running in to tell us what was going on has remained a true child of God. For a long time he had to hide. Several times he was coaxed out to his village and made a prisoner. They tried to intimidate him, but he testified boldly to his faith in Christ. When they saw threats did not move him, they made overwhelmingly big promises to him but, praise God! he stood true to his convictions, saying he was ready to die for Christ. He was watched day and night. The headman of the village treated him very cruelly, but in answer to prayer God delivered him out of his hands, and he escaped to another town. After a time, it seemed safe to return to his village, but he was treated as a defiled person and an outcast, so he was compelled to live outside of the village in a hut which he built for himself. During his sojourn there, his brother and wife were won back to the Lord, and he is praying and working to win others back. At present he and his brother are living together in Chalisgaon.
They have work in a mill and are testifying in the place where they work.

In Chalisgaon proper, we have much to praise the Lord for; doors of service are opened to us as never before. We are holding weekly meetings in the homes of the women of high caste. Sitabai, in whose home one of these meetings is held, confesses her faith in Christ as her Saviour. The sacred tulsi plant in her home, and which she worshipped, is dried up and gets no more attention. She has given up the idols in her home also. Not long ago we went to her house for a meeting and found her very ill with chills and fever. We talked about Christ as the great Physician and at once she requested us to pray for her. A few days later we met her again and pointing up, smilingly, she said, "He healed me." She went on to tell us that after we had left her house, she began to pray, and it came to her that the true God could not heal her with a heathen charm round her neck. She tore it off, and threw it away, after which God instantly healed her. Her husband does not hinder her. Her neighbours say she is a changed woman.

CHANDUR AND KHAMGAON
As Poor Yet Making Many Rich

BY MR. FLETCHER

On November 20th, we moved into the district and began our cold season's work. After three and one-half months of camping in the jungles we returned to the bungalow with glad hearts that we had been enabled to stay out that length of time. Do not ask how we did it. It looked hopeless at first, but we took that good old verse of Scripture which says, "Seek ye first the Kingdom of God . . . and all these things shall be added unto you." And we managed all right.

Our first camp was in the little forest village of Cherodi. There we had four new adult Christians, and we were desirous of starting a school on our own account. The forest officer granted me permission to cut 35 poles from the near-by jungle, and as soon as camp was fixed we went to work—all hands on the job. Cutting and carting timber, earth and mud work, bamboo work and building, all was done by day, and at nights, often until quite late, we preached the gospel. We took turns in visiting the different "tandas," and some of the hearers followed us up night after night. By far the majority of the Cherodi villagers are "Wanjaris," a people different in customs,
dress and religious beliefs from the Hindus and Mohammedans, and they showed themselves very friendly toward us.

Early in the New Year the little school-house was finished, and we held a sabha, at the close of which we baptised two more adults and dedicated their baby. Before bidding farewell to Cherodi, we installed a teacher and his family there. So the little church increased in strength and numbers. This is the first party of village believers we have found to keep the Lord's Day holy. They had their own morning meeting, and in the late afternoon we used to conduct a service among them. How we enjoyed the fellowship of these little ones, "Our very own children in the Lord!" In less than a year we have seen great changes in them. Barjirao has been a blessing in Cherodi.

From Cherodi, we moved and set up our tents in Rajura, a large town, ten miles from Chandur. The previous year we had been asked to put a master there, so here, where a year before we seemed on the verge of a revival, we looked for a building site. As a rule it is not easy to obtain one's desires too quickly in India, but we believed this was an urgent need and so made it a special matter of prayer, and it was not very long ere we had offers of two sites free, one from Government and one a private affair. We accepted the latter, and soon all hands were again at work.

A portable house, one of the two I had made for the Mission, had to be taken to pieces and brought from Chandur on two carts. It has one large room, 12 ft. x 13 ft., and an 8 ft. front verandah, with a small cook-house at the back. Its walls are composed of heavy wire-netting, plastered with white mud mixed with the dust of the dead of past ages. Let me explain. The uneven site had to be levelled and dug out, and the white earth we used came from the diggings. At one place we came upon a very old potter's oven and home; at another place we dug up a number of graves, one a grown woman's. Her teeth and big bones and bangles were all that was left, so these were cast aside, and the earth used as mud plaster. I thought of the Resurrection Day. No one had known of these graves, and no one bothered about them. Here we held a small sabha and dedication service and Stephen Master and his wife and child were left in Rajura as a light to lead the people. We held many night meetings in this place and although numbers have said they want to become Christians, still, as yet, none have had the courage to step out. They say, "Let us all come at once!"

Other towns near Rajura asked for night meetings, but lack of funds prevented us from travelling here and there, and as we had
another house to build elsewhere, we said goodbye to the rural pastor and left him with one Christian man and a number of seekers.

Our next move was about twelve miles still farther on into our district, to Pohur. We camped in a very large mango grove, a mile past Pohur village, and went in there each day to work. For twelve months we had been trying for a site in Pohur, but wicked men kept us out. “Now,” I said to the patil “I must have a temporary site.” So he said, “Take this piece of land that your Christian leader here says is his,” and Dusserat urged us to take it. Soon we had a third portable house which I had made ready in Chandur, up and fixed for occupation by a second rural pastor (Motirao). We have some Christians in and around Pohur, and Motirao is in charge of a number of villages, and a little church in the jungle has been formed. We baptised a young woman, the wife of a Christian man. All the believers on the south side are our very own children. They are not perfect, but are so different to the heathen about them, and we have seen God’s working in their hearts.

On the 6th of March we broke up our Pohur camp and sought the shelter of the bungalow, leaving Motirao and his little family to care for that section of the district.

For four years I had worked to get these men located in the district, and now there are three men in charge of little groups of people and villages. Such is an ideal of mine. After that, I tried to get James Master out into Dhamangaon, to live in a rented house; but the rents were too high for us to consider, and so I failed. Rs. 6 or Rs. 7 are needed to rent a house there. Twelve times seven equal Rs. 84! One could nearly build a portable house for one year’s rent. Let us put our men out into houses that we can pick up in a day and move off for Rs. 10 or Rs. 15, and if necessary, keep going on, until the whole district hears the word. Our workers have bravely stuck to their posts. May God use them there!

We received a surprise when asked if we would exchange stations with Brother and Sister Amstutz. Personally I did not want to move, but said I was ready if it would benefit Mavis and our friends.

So here, in Khamgaon, I am debtor . . . I am ready to preach the Gospel . . . and I am not ashamed of the Gospel of Christ.

Since arrival we have had the pleasure of holding a number of meetings with the school girls, and I was asked to preach in the Bank Hall to about 50 of Khamgaon’s English-speaking gentlemen. I hope we can have more such meetings. Mavis has a children’s class on Saturday afternoons, and a women’s meeting on Tuesdays.
A prayer meeting, pretty well attended, is conducted here on the bungalow verandah on Wednesday evening; on Saturday evening I hold a Sunday School teachers’ training class, while on Sunday morning I have a service in the big outcast quarters just outside the city. We are much in prayer that God will work among the Christian community, and that we shall soon have the joy of seeing a cleansed and witnessing company of believers right here. But God must work! Let us not try to build God’s Church. “Upon this Rock, I will build my Church,” and “The Lord added daily to His Church such as were being saved.” Oh, for a mighty revival in this needy city and district, yea and throughout all India!

Pray for us!

DHOLKA

Cast Down, but Not Destroyed

BY MR. HELFERS

While we write, the sound of happy children’s voices in the “Nyack of the Jungle,” as Dholka was called by Mr. Andrews many years ago, reminds us of God’s continued favour. The present leaders of the Church in Gujarat look to Dholka as their childhood home where they learned to know the true religion by systematic instruction, vital living and actual experience. They love to come back and become reminiscent. Their wives, most of whom have had similar training and experience at the girls’ school at Kaira, whenever they get together, invariably turn their thoughts and conversation to the “good old days” in the place that has become sacred to them—their Bethel, the house of God, the gate of Heaven. Do we not all love that place where we first met the living God? Imagine the tremendous shock that the whole Alliance constituency in Gujarat received soon after our last annual conference when the conference, in a moment of dilemma, voted to close these old institutions. We know that conference did it with a broken heart. The news left the whole Gujarati Church bleeding. The organisation of the brand new Church of the C. & M. A. of India, hardly a year old, had its foundations rock. They had taken on the full support of six of the nine pastors with enthusiasm in the first year of its existence and the organisation laid plans gradually to take over the full support of all its pastors. But in this program it was giving almost to the breaking point. Hence, a month before last annual Conference, when they were asked by the Mission if they would take over the boarding schools, they said it
was far beyond what they could do at present, and they hoped that the Mission would continue a little longer. When the news reached them of conference’s decision, their confidence in the parent Society swooned, and the one-year-old superstructure of the infant Church almost had a complete collapse.

God must have heard the cry of broken hearts, for the Mission Committee in January, after a thorough investigation, hit upon a scheme to carry on the schools until this year’s conference.

It does not seem necessary to record how enemies of our Lord Jesus, such as the Arya Samajists, gloated over the removal of what they count as one of the Mission’s greatest means of fruitfulness. The evangelists were scorned and their message ridiculed, when they went preaching in the villages of Dholka taluka. The villagers recognise the institution as a bulwark of the Christian faith.

When school re-opened in July after the summer vacation, we found the Kaira girls’ school put up in temporary arrangements where the Bible school students used to be housed in Dholka. Miss Wing, who has charge of the girls, will most likely write of the great trouble the moving of the girls’ school involved. We all tried to do the best we could, but it took awhile to get the schools running properly. However, God wonderfully worked just at this time by sending us Mr. R. T. Archibald, the superintendent of the Children’s Special Service Mission in India. He and two Indian brethren spent about two weeks with us, holding special meetings with the children. The blessing of the Lord rested upon their ministry and many of the girls and boys date their conversion from the days Mr. Archibald was with us. All were revived and the Scripture Union received almost a hundred members. Sixty-six Bibles were sold during these few days.

Vishrambhai, who has been the C.S.S.M. Indian evangelist for the past sixteen years, was a little boy when Mr. Archibald visited Dholka about thirty years ago. About the same time, Vishrambhai had run away from another orphanage and came to Dholka where he remained about nine months before his whereabouts became known. However, during that time through the faithful ministry of Mr. Bach and the other missionaries, Vishrambhai was converted in Dholka. He has come back often during his years of service as children’s evangelist, and now expects to sail in a few days to take up missionary work in Africa among the Indians. He is one of the old boys who like to become reminiscent about Dholka. Special prayer bands are being organised in Gujarat to follow him in their prayers before God. We, too, should follow him with our prayers.
ONE OF THE MILLIONS
OF IDOL-SHRINES
One of the 85 Bibles sold during the year was given to a young Moslem lad who sat for the matriculation examination five months ago. He has written me twice and says that he has read through the whole Bible. “The Bible,” he says, “contains teachings that can readily be understood. It has been written with such great power of insight as to be applicable to the past, present and future. It makes me bow my head in reverence to Jesus.” He is a lad who seeks for himself. Let us pray that he may find the Saviour.

Our Lord has won victories in the village of Andhari, where the work was closed a little over two years ago, when the whole village was reported all over India, through the newspapers, as having been reconverted to Hinduism. The work was reopened last year and the testimony of the Lord has gone forth daily. The work of the enemy has completely collapsed and at present the Christians are the majority of landholders, while the Arya Samajists have got disgusted with their converted Bhils and left them all, so that most of them have left the county.

Since the beginning of the year, regular services on Sunday and weekdays are held in different centres in Dholka. Recently, one of the former boarding school teachers opened up a Sunday School in connection with these services. Evangelism has always been done in the town from the Mission house, but our Christian community is growing in the town and we are trying to unite their testimony for the Lord right where they live. Several are under instruction for baptism.

The special week of evangelism was held in May by the churches of our district, and Ashapur reports blessed meetings held when all the farmers with the pastor visited their surrounding villages and preached.

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JALGAON
Open Doors
BY MR. A. C. EICHER

We moved to Jalgaon in February, and the two and a half weeks before going to Mahableshwar for language study were full. We had the annual Church Council meeting, as well as a three days’ series of services, in the Jalgaon church with Brother L. Jeevratnam.

The meetings have left some changed lives and healed bodies, and some doors wider open. Thank God for the ministry of this Indian brother, raised up of God to preach the full gospel. Early in
March we left for Mahableshwar where we spent three months in intensive Marathi study, after which, thank God, we both passed our examinations.

We feel like inexperienced recruits following in the trail of seasoned veterans, and wherever we have gone—in the hospital, police quarters or in the streets and alleys of the town—we are asked mournfully where the energetic elderly ladies have gone. Miss Krater and Mrs. Ramsey have left us a heritage of open doors and interest in the gospel.

With our one mission evangelist who is also the unordained pastor of the church in Jalgaon, I have visited (walking, for he doesn't ride a cycle) the surrounding towns and villages to a radius of five miles—as well as sections of the city itself. Mrs. Eicher has had her time largely taken up with Marathi study but has often taken time out in the mornings to go with the Bible-woman on visiting and preaching trips. We both find that the people are all friendly and there is no opposition, except the apathy that Satan lays on the hearts of people so that the message will not sink in.

There are many young Jalgaon high school students who are interested in reading the Bible because of its literary beauty. A good number of these have come to the bungalow and have asked for Bibles to be given them. Among those who have come to our home are Mohammedan lads, as well as Hindus. One afternoon, from 12-30 till 2-30, two Moslem lads sat and asked serious and intelligent questions concerning the word of God and things Christian. I answered them to the best of my ability and then very simply told them what Jesus had done for me and what the living Christ meant in my everyday life. They drank it in and said they would return to hear more and to order a Bible. I haven't seen them since, but I believe that they have been touched. Please pray for them.

There is also a young teacher of science and literature in one of the high schools in Jalgaon who is most friendly. One of our Christian lads told me that in connection with a lesson on the life of Shakespeare, a reference to the death of the Lord Jesus brought from this young man's lips an accurate account of the trial and crucifixion of the Lord. He even went so far as to say, "Jesus died for the sins of all men," which is better theology than some preachers in America have! In that high school library there is a Marathi Bible and an English one, open for any student to read. I taught this young teacher's English class one morning and had an opportunity to give a brief testimony for the Lord. Here is a great door. Pray that we may have boldness and wisdom in entering it. In the class of twenty-
five which I taught, there were six girls who sat in the same room, did the same work and were on an equality with the boys. India is changing rapidly.

Truly God is working both in the evangelistic work in the town and the district as well as in the Church.

KHAMGAON AND CHANDUR
Our God Is Able to Deliver
BY MR. AND MRS. AMSTUTZ

We found great help in spending each Monday forenoon in prayer. All the work of the week then seemed to go easier and we found our ministry was more effective. Whether near or far, you can help us by earnest intercessory prayer. There is conflict with the power of the enemy.

We found one family was about to turn away and thus become a hindrance to the work. We took the matter to the Lord in prayer, and as a result God worked and the family was restored. We found God worked on our behalf, in the same way, among the non-Christian people. In one town, where we had been jeered at in past years and the work was extremely difficult, the Lord wonderfully opened things up for us and we spent six profitable weeks in that place. Some seemed ready to step out for Christ but would not do so because they feared their own people, and persecution.

The Word has been accompanied with signs. We have had joy in ministering. There have been signal victories in places where we camped during the touring season. Many heard the Gospel, not a few for the first time.

You would have been glad to hear the testimonies of healing and of deliverances from sore trial, here in Chandur. Many of our Christian people are very poor and are often hard pressed for the help they might receive if they recanted. One woman told us of such pressure, and as she did so put her head down, as on a block, to illustrate how she told her persecutors, "You may take my life but I shall not deny my Lord." One of the testimonies given was by one of our workers, concerning a woman who was apparently dying of cholera. A man who called himself "God" said, "Can your God do anything? If He can, let Him raise up the woman in our caste quarters. She is going to die anyway within an hour or two." We were just in the act of leaving the town to go to another outstation, and when a mile from the town a burden came upon us and the Lord reminded
us of the challenge, so that we wrestled before the Lord in prayer. By that time it was too late to go farther, so we turned back. Word was sent us that the woman had called for prayer. We came to her house. The door was opened. The air was stifling and hot, for the room was full of people. We could not even lay our hands on the sick woman's head because of the crowd. Death seemed so near that it stared us in the face. But we prayed in the name of Jesus and managed to touch the woman's feet. We were glad it could be a short prayer. Then we told the people to believe on Jesus and left. During the night as the dogs howled we wondered if it might be the wailing customary among the people when death enters a home. But it was not that, for when morning came the woman was still living. I went to Bombay afterwards and upon returning found she had recovered. God still answers prayer.

Going On with God Day by Day

BY MRS. ANER AND MISS DERR

God's blessing has been upon the school and most of the girls have gone on steadily with God day by day. One night during the rainy season a number came and said they wanted to pray. This started a spirit of prayer among all the girls, and all the next day they sought the Lord and humbled themselves, confessing their sins to God and to one another. For several days this continued until a number seemed to meet God in a new way and several of the younger girls were saved. During these days Sugundibai's quiet ministry was a blessing to all as she directed the girls.

Special meetings have been held during the year. In September Mr. Fletcher gave a week's Bible readings and they were much appreciated and many testified to blessings received.

Daily prayers have been held with the girls, and a regular week-night meeting, besides the study of the Word in the classes and a Bible-class with working girls.

Miss Steed was with us for a year and her ministry was made a blessing to all of us. We miss her from our midst. She organized a junior department in the Sunday School for a time, which has been conducted by Pretibai, one of our teachers, since she left. We have felt amply repaid for our efforts by the response the children from outside have given. Every child from our Christian community was enrolled, and with very few exceptions was perfect in attendance.

The girls did well in their examinations. All passed but one. The teachers did good work. We thank God for our Christian
teachers. They have taken their cuts with grace and we have never heard them murmur.

Our number has been smaller this year than usual. Five passed out of the seventh standard. Six are in normal school, four of them having Government scholarships. Two are in Bible training school, and one went out as a Bible-woman. Six girls were married during the year. Only four new girls were admitted into the boarding school.

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MALKAPUR
Encouraging Progress

BY MR. SCHLATTER

Our touring work began with a camp along the stone road, twenty-five miles from the main station. This location was such that missionaries from another station could reach it and be with us for a day of prayer. We greatly appreciated this help in the work.

Several times during our stay at this place we cancelled our regular night meeting and invited interested people to come to the tent to discuss questions which they might have on their mind. These were not all interested in becoming Christians to be sure, but their questions were of such a character that we could help them to understand better the gospel, and at the same time could study their needs.

Three main camps were held during the cool season. In one or two places we might have baptized several with but little persuasion, but we felt they were interested only for social benefits, and for lack of any appearance of spiritual experience in their lives we did not press the matter. One couple were considered more favourable, but the committee of the Indian Church decided to leave them as probationers for a longer period, so we hope they will be ready for the step soon.

One very encouraging feature of the work this year was that the enemy saw it was necessary to send the Arya Samaj leaders to follow us throughout the season. Many times they would hold a meeting directly ours closed at night. We concluded that the enemy had reasons for being so concerned.

Women's work was again carried on with volunteer help. This gives a stronger witness than with paid helpers, as the people cannot accuse them of spreading a religion for the sake of money they receive, as do their Hindu 'holy men.'
Sales of Bibles and portions were less this year, due to several reasons. A year ago we had three evangelists to help; this year we have but one. Again we concentrated on a few villages during the touring season, and thus reached fewer buyers. However, the number of young men who came from town out to our bungalow for Bibles and portions of it has greatly increased during the past year. Also many portions were given away.

The work of the Church, though small, has been encouraging. The first of the year the group of a dozen adults saw their way clear to call an evangelist in mission service to come as their pastor as well as do evangelistic work in the adjacent territory. At first they gave one-fourth of his allowance, and a few months later were able to raise that to one-third, and since they paid their share in full when the balance which came from the mission was cut, the amount they have thus paid amounted to over half of the allowance he received during the latter part of the year.

The spiritual condition of the Church is encouraging. The pastor is alert and brings in new members who move to the town. He served very acceptably in evangelistic work in the district when called.

**MEHMEDEBAD—AHMEDABAD**

**Victory When Victory Means Something**

**BY MR. AND MRS. RINGENBERG**

"Count it all joy."—James 1: 2. What matchless grace that provides joy, even in the testing times of the Christian life! Repeatedly during the past year we have experienced His loving touch, and in answer to the prayers of His people have seen the seeming curse turned into a blessing. Sickness, bereavement, disappointment, shortage of helpers and funds, opposition and persecution—all these have borne in upon us; yet in response to prayer and faith, He has graciously provided victory under all circumstances. Praise His Name!

We thank our many kind friends for their good wishes and prayers in our behalf, especially during the summer months, which for us were certainly peculiar and trying. How little we thought that during the time Mrs. Ringenberg was the most ill, our little Wallace would be taken from us. He was so ruddy and was all enthused over the school sports which were about to come off. Of us all, we
thought him to be the fittest; so you may imagine the surprise when on Saturday we had word of his illness, and the following Monday the shocking news that he had passed on from our midst. It was Divine sustenance only that enabled Mrs. Ringenberg to bear up during those days of illness with enteric. The ten days following our dear lad’s departure were anxious ones, as the strain from the unrelenting high fever, together with the intense sorrow of our loss, was almost more than her weakened heart could stand. Of course we are made to wonder why God’s providence is such, but as we take our cares to Jesus He somehow lightens the load, and we experience that to the believer, Rom. 8: 28, is not a theory but a fact. God was good to us, providing doctors, nurses and many kind friends who did all in their power to assist, and lighten the load in every possible way. We thank God for sparing the life of my dear companion who regained her strength remarkably and is again able to take part in the Lord’s work.

The year has brought its deprivations and handicaps, and we have frequently lamented our inability to improve the opportunities as they arose. But while recounting some of the year’s results God has again reminded us that it is, ‘not by might, nor by power, but by My spirit, saith the Lord.’ The baptisms, numbering ninety-seven, are probably the most for any year since the famine time, thirty years ago. Of this number, fifty-seven were Hindoos and the others were members of Christian families. All were examined by the Church committees and each of the seven pastors had the joy of seeing new recruits added. On the whole, the pastors served devotedly and enthusiastically, attempting to solicit the co-operation of the laymen in evangelizing. Several congregations did commendable work in this line. Four young men of Vasna evangelized in thirteen of their surrounding towns, preaching in each one several times. The elder at Navagam spent three weeks, taking his hymn-book and Testament and preaching from town to town, returning home to his family only for Sundays. A group of from fifteen to eighteen laymen accompanied the pastor at Akalacha to evangelize in eight villages. They would leave in the morning and spend the whole day singing, preaching and witnessing in the town.

The last baptismal group consisted of five young men at Kaniawapara. There were eight candidates, but the testings were too much for three of them. Ajubhai, one of the five, was opposed by his wife who shut him up in the house and sat in front of the door in an attempt to keep him from going to the river for baptism. She threatened that if he became a Christian she would run away to her
parents, leaving him alone to look after the children. The mother, uncle and aunt of Garnesh became so bitter in opposing his baptism that he could not eat. When he persisted in his intentions, the elderly mother, too, made terrible threats, saying, “If my son becomes a Christian, I will end my life either by falling in the well or by hanging myself.” Others argued, “The religion we have is best for us, since by it we are not tied down in any respect.” The wives of these young men are still not fully ready to yield to the Lord. Remember the need of these and of many others of Kaniarwapara in prayer.

At Birdej, where Bharnabhai patiently bore persecution and followed our Lord alone for years, there have been five men and two women added to the believing company. Here the town leaders continue to ensnare and beat this little flock, until some of their number feel that they must leave their homes and farm plots and seek peace elsewhere.

Several interesting gatherings were held at Akalacha. A joyous Christmas day was spent, when a large company witnessed the baptism of twenty-seven candidates. These young Christians had met from five villages. This number added to the Church there makes a total adult membership of sixty-one. Seven years ago there were two poverty-stricken widows, the only professing Christians, and a square-tin-roofed church which the Mission committee was about to put on the market for sale. We thank God for His Spirit’s working and for the faithful Indian helpers who plodded and prayed for the Church there. Several weeks after the above occasion, Christian friends from eighteen towns and cities attended the ordination service of their middle-aged pastor, Yohanbhai. He was called to the Lord’s service some years ago at which time he gave up a good job as a departmental manager in a mill. In appreciation of their leader, the Church committee presented him with rupees thirty ($12.00) with which he was to purchase a horse for his circuit riding. The following week the Church, led by their singing band with instruments, went out to meet the pastor, as he was making his first entry into the village on his new horse. He was quite surprised and felt himself unworthy of the love and honour shown by his flock as they insisted in garlanding both him and his horse, and accompanied him into the town with singing and music. We regret to add that six months later the horse died of snake bite. The Church and pastor are praying and believing for another one which is very much needed.

In a number of instances, God has definitely touched bodies in answer to the prayers and faith of His little ones. The elder of Mahij,
having dreadful pain in his side, left his village for the city where he might get proper attention. The doctor pronounced his illness appendicitis, and seeing him become more and more ill for two days, finally advised him to have an operation, since he could do nothing more for him. However, he felt himself too weak to go to the hospital. At 3.00 A.M. a messenger came to the pastor with the word that the elder was dying. Arriving on the scene, he appeared to the pastor as dead. Others said, "It is of no use to pray, because he is gone." Yet, at the pastor's request, all gathered about and unitedly called on God to spare his life and to heal him. God definitely touched him, and in two days he left for his home and has since had no recurrence of the ailment. This answer to prayer was a wonderful inspiration and encouragement to the pastor.

The Church Councils have voluntarily assumed the responsibility of managing the village schools within their areas. At present they are conducting nine such schools by subsidies from the Mission. Owing to the prolonged and drastic cuts in their wages the Mission village school teachers resigned, thus leaving those villages without any means of educating their children. Recognizing the need, the Church council communities offered to administrate the schools. The teachers whom they employ are usually local persons with less qualification than the previous ones had, yet able to serve effectively, and having their home in the town require considerably less remuneration.

With respect to schools, we are pleased with the victory recently won at Mahij. Six years ago our annual report contained an account of the abuses and persecution brought upon the Christians there through their attempt to place their children in the Government town school. After prosecuting and convicting several of the town leaders involved, Government took action whereby their school was closed until they consented to allow the Christian children to share its benefits. Now, after six years, the town leaders have finally agreed to the proviso, so that their school has been re-opened and the Christian children have been attending unmolested, for some months. We thank God for this partial victory and are looking to Him to remove the ill-will which still remains in the minds of some of the caste people.

We realize that you who have prayed have had a large part in bringing about whatever has been accomplished throughout the year for our Lord's glory. For your guidance in prayer, we would mention briefly the most pressing needs, as we see them—the revival of God's people; the spirit of evangelism; that a short term Bible school will be possible this year; growth in the grace of giving; those who are persecuted for Christ's sake.
MURTIZAPUR
The Lower Lights Kept Burning

BY MR. AND MRS. CUTLER

For years our hearts have been burdened for our central position—the place where the bungalow stands and where we live. That it should remain indifferent while the villages welcomed the Message and messengers, was, one felt, a burden of reproach to our ministry. A brief review of last year reveals how God has commenced graciously to answer prayer and has stirred up the people to a degree that seldom a day has passed without inquirers at the mission house.

In last year’s report we mentioned the beginning of this interest in the gospel. On returning to our station after convention, it steadily increased till we felt led of God to invite Professor Satralkar to come to our help. We will never cease to praise God that He permitted him to come for five whole days during the Christmas holidays. On becoming acquainted with him, these caste friends quickly recognized him to be a true minister of God and listened gladly to his teaching, which was with unction, wisdom and love. While we know of some definite decisions for Christ at that time, we feel confident that, unknown to us yet, it will prove to have been the turning point also in other lives.

Following this, the steady continuance of services in the bungalow indicated to us that it was God’s thought for us to forego the usual itinerating of the season and confine ourselves to this movement. So, in general, this course was followed. Some villages were visited in the mornings, but not many. The gospel meetings in the town homes were held at night, with an increased attendance, till the Easter sabha closed the first quarter of the year.

The Christians of Murtizapur, Ghungshi and Jampti groups have been visited during the year, while a goodly number of the scattered ones have maintained their standing by coming to see us for fellowship and prayer.

Since our return from our hot season vacation, the increase in numbers to the bungalow has been considerable. The rainy season, usually a slack time for getting among the people on account of rain, has proved a most busy one. Seldom a day has passed without someone coming to see us. Anywhere from six to thirty new and old friends are present. They do not all come together, but as convenient for them, and we adapt ourselves to the situation, sometimes having
AN INDIAN CHRISTIAN "MADONNA"
AND HER CHILD
three meetings in one afternoon and evening. The order of services is gospel hymns (Marathi, Hindi and English) in which they soon learn to unite; the Marathi messages from Mr. Satralkar's phonograph records; messages from the Word; and personal heart talks. Some bring the Testaments they are reading, to have certain passages explained. Our beacon lights are shining nightly, 10.00 to 10.30 o'clock speaking a welcome to all. They are watched we find, and many have hurried after closing their shops lest on arriving, they find the lanterns withdrawn! When men come so late it means the starting of another meeting, which of course runs on till almost midnight. We praise God that the Holy Spirit has drawn the people in. There is no other attraction. Our part has been prayer. The doors are open and the lanterns are placed in the pathway from gate to bungalow. We sit within, listening for the click of the gate and praying. Thus they come in, brought we know by the Lord Himself. Again, we could count on the fingers of one hand the times when there has arisen even a slight combative spirit. There is evinced a true desire to hear and learn of the Christian religion, and questions relative to it are asked. Lawyers, doctors, merchants, college graduates, college students, carpenters, tailors, blacksmiths, musicians, and so on, from the various castes, continue to attend. It is not unusual to find many castes represented. The work has been strenuous, but the Lord has preciously given us, day by day, strength. Our hearts do indeed praise HIM. Fully 22 villages of our own taluka have been represented. Patels come again and again, always bringing new friends with them. They have urged that we visit their villages in the cold season. From six surrounding talukas (counties) men have come more than once, while guests of Murtizapur have been brought to the meetings from Gujarat, Bombay, Sholapur, Hyderabad, Miraj, Saharanpur, Nagpur, Balaghat. We praise God for the privilege thus given of broadcasting the Old, Old Story again from our little center.

Personal work among the men has been also extensively carried on in the towns.

‘We Believe and So Ought You’

BY MISS FAITH C. CUTLER

(Work among the Women and Children.) This is most encouraging, but our hearts are often sad because we cannot embrace the wonderful opportunity of entering all the homes which are open to us. The children’s work, the nightly gospel meetings, etc., have limited the number of our visits to the women.
Calls and invitations come from Mohammadan and Hindu women, while the caste men are very eager that their women be taught.

The children represent homes which are open to the gospel and into which we have free access. Many of these we have visited and we long that all might be visited.

One caste man is always glad when he hears that we have visited his wife. She told us that her husband imparted the teaching he received at the bungalow and that he also was reading the book we had given him. She said, “I do believe on Jesus. He alone can save and cleanse from sin.”

Women are gaining courage enough to visit us at the bungalow also. We have had the pleasure of visits from Brahmin women. And often we have visits from Mohammadan women. Not only at night, but they have gained courage to come in the day time! Our garden plot is enclosed with a good hedge and once inside this, these dear women lose all fear, take off their veils and enjoy the fresh air and sunshine! In such an atmosphere they seem to be able to understand the gospel message better.

It truly is a great privilege to be counted among the company of sowers, but sowers become in time harvesters, and by faith we see the time when we shall be reaping a harvest of precious souls.

Two Sunday schools have been conducted through the year. First, the Marathi one in the church, followed by a class in Urdu or in Hindi for Mohammadan boys who come to the bungalow. This class is one which, practically, is held every day in the week. Since the hot season vacation, this work has increased and is intensely interesting. The children do not all come together, but in groups, and there are days when several such groups come. It is our resolve never to let them go away without achieving the object for which they have come, some from the extreme outskirts of Murtizapur town, some from nearer distances. When guests come to their homes they always bring the visiting children with them.

They are eager to learn their Scripture verse, to hear a Bible-story told and explained and to sing hymns.

It was most helpful when two lads voluntarily became leaders of two groups. One, Jalal, seems a splendid little leader. He marshals his group into the compound, having in his hand a stout weed he has pulled up on the way, and on entering the verandah seats them on the floor. Then, receiving the day’s verse, he teaches them while learning it himself, using his weed with good effect if the lads do not repeat properly. It is often amazing to hear these
self-appointed teachers explain the meaning of the verses while teaching them.

There are evidences of the grace of God in their hearts. It is interesting to hear their testimonies. One day four little Moham-
madan boys came. Of these, two were brothers, and one, Gulam Hussein, whose father is dead. Gulam gets his bread and butter teaching the Koran in different homes. After listening to the Bible story and the necessity of yielding to Jesus Christ he said he could not believe that Jesus Christ was God, or had as much power as God, or that He could forgive sins, since Mohammad was given that power. Whereupon the three other lads, especially the two brothers were quite indignant and said, “You should believe on Jesus Christ. If He is born of God and sent from God, must He not have the same power as God? Of course He has, and we believe on Him and so ought you.” Gulam Hussein has come several times since, and in spite of what he says he readily memorizes Scripture verses and is interested in listening to Bible stories.

One of these brothers said, on this same occasion, “Missahib, if I believe on Jesus Christ, how many days will it be before I get a new, clean heart?” Praise God, he has given his heart to Him and he now rejoices that he is a child of God. He frequently slips away to the bungalow to read the “Ingil” (Gospel or New Testament) and have prayer. His father is himself, in heart, a believer.

SANAND
Sowing and Reaping
BY MISS CORA HANSEN

At the time of conference last year it was thought best that I go to Sanand and work with Miss Peter, as she was there alone. It seemed strange to be back in the work at Sanand again, and also to be stationed with Miss Peter, because thirty-five years before, while we were members of another Mission, Miss Peter and I, with two other ladies, opened up the work at Sanand. At that time no missionaries had ever lived there. The people were full of superstition and thought that we white people were the greatest sinners in the world because we ate meat! From that time until last year I have not worked there, but Miss Peter has been there for some years. It has been a hard district and though many missionaries have laboured and prayed all through the years, there has not been a real break among the people.
Yet I believe that many souls have believed on the Lord Jesus and have been saved, but because of caste and their own families they have not made it known.

Some time ago, in a village where we often went to preach the gospel, there was an elderly woman of the shepherd caste who was very friendly to us and much interested in the gospel story. One day while we were there she called the Bible-woman to one side and said to her, "I believe on your Jesus and He has forgiven my sins and I am very happy." Then putting her hand over her heart she said, "But I keep it all here. If I should tell my son and his wife they would beat me and turn me out of my home." Soon after this we went out on tour and months passed before we could visit this village again. But when we did, we found that our friend was dead. Her son's wife came to us and said, "My mother-in-law believed on your Jesus. She died very happy, repeating His name." This was a great comfort. One more precious soul saved, and what a great joy it will be to meet her in heaven!

In one of the villages we visited we saw a number of people sitting on the verandah of one of the houses, and thought it would be a good place to hold a meeting. The people seemed glad to see us and a good crowd gathered to hear what we had to say. When the meeting was over one of the women got up and went into her house. When she came out again she had some Christian books in her hand—Peep of Day, a book of short Bible stories, a Gospel of Mark, and a few other books. Asking her where she got them, she said that her daughter's husband had brought them from Ahmedabad. He had been ill and came to stay in her house. She said that every day he read in these books and always seemed so happy. "After he died I put the books in my box and they have been there ever since. Now that I have heard this story myself, I will get someone to read the books to me." Perhaps this young man found Christ through reading His Word, and maybe his mother-in-law will find Him in the same way.

One man I talked to was very much touched as he listened to the story of God's wonderful plan of salvation and said with tears in his eyes, "It is impossible for us to become Christians outwardly, but time is changing and perhaps it will be more easy for our children."

We spent the hot season in working in the city of Sanand and in the surrounding villages. Miss Peter had a blessed ministry in dealing with the people who came to the bungalow. We praise God for the privilege of sowing precious seed, not only by telling out
the Word of God, but also by scattering the written Word among the people. We sold hundreds of Gospels and other small books, and gave away leaflets and tracts to those who could read and were willing to take them. The Lord may still let us reap precious fruit in Sanand, or He may send others to reap, but we are glad of the promise that “both he that soweth and he that reapeth will rejoice together.”

VIRAMGAM
Scavengers Become Saints
BY MR. AND MRS. GUSTAFSON

Most of the touring season was spent in carefully covering the villages which lay within walking distances of the stations along the metre gauge railway line which runs across a fair portion of the north-eastern end of our district. To do this we organised two small camps, giving the laymen of the Viramgam Church an opportunity to help in this work, should they find it possible to do so. These camps were moved a number of times, and the workers willingly carried on until the furnace-like blasts of the hot season made it impossible to live in tents. Most of our time was divided between the two camps, taking part in all activities as well as encouraging the workers with frequent Bible studies and seasons of prayer. A number of new contacts were made among caste people, and in one instance a Brahmin became friendly enough to permit our Indian catechists to pitch their tents on his land, and to draw water, freely, from his private well. This may not seem a wonderful thing to you, but to us, it was a most encouraging sign, and caused our workers to know that they were indeed living in the day of marvellous changes. A few years ago such a welcome on the part of a Brahmin would have been impossible, and had a Brahmin dared to be so bold, he would have been excommunicated at once by his caste fellows. Therefore, keep up your faithful praying. God is hearing and answering, and soon we hope for the “gathering in” and “revival” that we all have been talking and writing about for some time past.

There were eight baptisms during the year. One enquirer, from the farmer caste, was accepted by the Viramgam Church and baptised the day she was to join publicly that body. The other seven were from among the Viramgam sweepers, about whom much has been written. Since these enquirers were expecting to form their own
Church they were not required to come before the Viramgam Church Board, but nevertheless, to make sure these enquirers were truly born from above, we did examine these candidates most carefully. During this examination and at the time of public baptism these converted sweepers gave a most convincing testimony of being thoroughly saved. With faces actually shining they freely, fully and joyfully witnessed to the fact that “God is no respecter of persons,” and that a saved soul is indeed a soul saver. Every testimony wound up with a most earnest appeal to the others of the community who still worship idols. Apart from those who have been baptised there are twenty-three others who are earnest enquirers, some of whom we might have baptised, but after careful consideration, felt it better to wait a little while. One has to be more than merely careful and cautious in this respect, for should the enquirer not be born from above, he could not stand the difficult persecutions which even those who come from the lowest strata of Indian society have to bear after publicly confessing Christ in baptism. One of the seven baptised has been so severely persecuted by her own father and mother that she finally left her husband, who had taken the same step she had, and her two small children, and fled to another town. It would touch your hearts to hear this deserted husband and the other converted sweepers praying for the runaway “weak lamb of God,” pleading that somehow God will give his persecuted child grace and courage to bear whatever comes. Each day the little group is confidently waiting to hear the returning footsteps of the one who found the trials too much to bear, and while thus sharing prayer burdens, they are daily growing stronger to bear the persecutions heaped upon them. Please pray for the “Church in Abhbhai’s house,” as you have been, but now that the first few have followed their Lord in public baptism, thereby definitely taking their stand, pray the more earnestly and the more often that the twenty-three enquirers may soon be ready for baptism, and the others of the community, still idolators but interested in the Gospel, may soon become genuine enquirers.

During the past year 2,187 evangelistic meetings were held, and 318 church services. Twice a week classes of Bible instruction were carried on among the sweepers of Viramgam. The converts and enquirers among the sweepers have formed into several singing bands and these have visited the sweeper quarters of four other villages during the year, holding open-air meetings far into the night, and in a few instances, all night. The results from this testimony will be more in evidence later, when the persecution of the converts and enquirers by the community is less than at present. Approximately,
70,000 heard the Gospel during the year. The Viramgam Church has made herself responsible for the evangelisation of all the villages within a radius of some six miles, and a number of the members are hoping to do some definite evangelizing the coming year. The giving throughout the year has been splendid, considering that some of the members have been out of work and that wages have been reduced. The average giving was over Rs. 12 ($4.50) per capita. Our sales of Scripture were encouraging this year; more than 4,000 Gospels were sold at Kalor railway junction, and 4,625, at Viramgam station. Over 11,000 booklets and tracts were sold and given away. This Christian literature was in five languages. Praise God for this ministry of the Word. All you who have had a part in it need rejoice, for God’s promise is, “My word . . . shall not return unto me void . . . . it shall prosper in the thing whereto I sent it.” Keep praying! Keep sacrificing! Keep rejoicing!
MISSIONARY DIRECTORY, 1935

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