WHO IS “BEHIND THE TIMES”? 

For the first time, an aeroplane “alighted” recently at Akola, two and a half miles from our city of forty thousand people. Soon the road was full of excited crowds going to and fro past our Mission bungalow to see the Viman! Buses, private cars, bicycles, horse-carts, bullock-carts and “pedal extremities” in thousands, were all requisitioned by eager men, women and children to enable them to see this machine that could fly like a bird. We may smile at such curiosity about a “common thing,” but the editor remembers that while he was on his first furlough, only twenty-seven years ago, Glenn H. Curtiss “flew” down the Hudson from Albany to New York, won a $10,000 prize for this “record flight,” and made the whole nation ecstatic. Big headlines crowded half the front page of newspapers and everybody was happy. So India is “just like we are,” even if a few minutes (what is twenty-seven years in millions of centuries?), behind our “progressive” West? Our shame is that millions of India’s people are still asking who Jesus is—if indeed they have heard His Name.
CONTENTS

AKOLA
  Just a Cross-Section ........................................ By R. H. Smith

ANJANGAON
  Christ Triumphed ........................................ By Fred and Edna Schelander

BHUSAWAL
  On Carrying the Banner ................................ By A. I. Garnson

CHAUTISGAON
  No One So Wonderful As Christ .............................. By Ernest and Esther Crocker

CHANDUR
  "Occupying Till—" ........................................ By Elmore and Alice Eicher

DHOLKA
  Kanubhai, Who Caused Joy in Heaven ....................... By C. A. Gustafson

JALGAON
  One of the Seats of Satan ................................ By Lauren Carner

KHAMGAON
  The Name Which Cancels Fear ................................ By Katherine Williams and Julia Derr

KHAMGAON
  What a Change Has Been Wrought! ......................... By Edith F. Moore

MALKAPUR
  Open Doors ................................................ By Ølen G. Schlatter

MEHIMADABAD—AHMEDABAD
  No Need of Heathen Charms ................................ By August Helfers

MURTIZAPUR
  The Gospel is Triumphant ................................ By H. Faith Cutler

AMONG THE YOUNG PEOPLE
  The Work Goes On ......................................... By Harriet Beardslee
ALLIANCE MISSIONARIES IN INDIA


SECOND ROW: Miss Blanche Conger, L. J. Cutler, C. W. Schelander, Mrs. Amstutz, T. Amstutz, Miss E. Amstutz, Miss D. Schlunts, Mrs. Crocker, Miss Williams, Mrs. Schlatter and baby Orvil, Miss Julia Derr, Miss M. Ransom, Miss E. Moore.

THIRD ROW: Mr. A. I. Garrison, Mrs. Cutler, Mrs. Ramsey, Miss C. Hansen, Miss Bushfield, E. R. Carner, Mrs. Carner, Miss Beardslee, Mrs. Lapp, Miss A. Little, Miss E. Krater.

FOURTH ROW: Kenneth Amstutz, Lilian Amstutz, John Amstutz (in front of John is Lloyd Gustafson), Lois Amstutz, Ruth Amstutz, Ann Eicher, Mrs. A. C. Eicher, Ethel Schlatter, Mrs. Gustafson, Miss Eva King, Miss Bernice Steed, Miss K. Gaare.
AKOLA
Just a Cross-section
BY R. H. SMITH

"Teacher, teacher!" Many times a day the call comes at the courtyard door at Jamti out-station. A thick mud wall encloses the compound and shuts out some of the dust and noise of the village, but the door is usually open so he who wills may enter, if he stoops enough. The bleakness of the street gives way to a yard where a few trees and flowers, despite the monkeys' ravages, manage to brave the heat. "It is the only bit of civilization in the town," said a Government official who visited us there recently. The church, open at one side, looks neat with its floor smeared with cow-paint and its raised platform at one end. The Christians are very particular that only the preachers should use that platform. But into the worker's house come all manner of men. Rich and poor, Christian and Hindu and Mohammedan, high caste, low caste and outcaste, with requests and desires as varied as the persons who make them. All seem to feel that the Christian worker can help them, and help them he does, with his spiritual aim always to the forefront. He has recently induced three lepers to go to an asylum for treatment. The farmers come to complain of the crops, the home-rulers to discuss politics, the village officers to talk over local matters, the outcasts to report their sufferings; sore-eyed babies and grown-ups with headaches and heartaches, find relief and comfort here, and best of all, spiritual instruction.
After we had closed a night meeting and retired to rest, the familiar call came for the teacher. I was glad he trotted off in the darkness to answer the call, while I turned over and went to sleep, wondering who it was he was talking about when he said, “She has probably eaten something which didn’t agree with her.” When I inquired about it the next morning I found that it was not a baby but a buffalo that he had been called to pray for. After returning from the meeting, a Christian family had found their animal in much distress. So their first thought was to call the teacher to pray for her, and she was soon at ease. The incident made me smile, but after all, it is answers to prayer right in the place where there are needs that give our Indian Christians the assurance that they worship the living God.

Many Hindu children come regularly to the Sunday school, some wanderers have returned to worship, and we expect soon to baptize several from this circuit.

ANJANGAON
Christ Triumphed
BY FRED AND EDNA SCHELANDER

During the touring season we tried again the plan of conducting regular monthly conventions in certain stated places throughout the district instead of trying to visit separately every village with resident Christians. All Christians in a given area are invited to gather in the central place for several days of Bible study. Food is provided free but donations of grain and cash offerings are taken to defray this expense. Last season was one of more than usual scarcity and yet the food expense at these conventions was almost met in this way.

In addition to sixteen such conventions held locally, there were our two annual general convocations at Anjangaon, one in April and the other in October. At both of these God’s appointed messengers gave us a real lift spiritually. At the April Convention, Prof. Satralkar of the Presbyterian Mission was the speaker, while in October,
brother Samuel Oommen, a Syrian Christian from South India, a consecrated layman, was God’s choice for us. (Brother Oommen’s ancestors are supposed to have come to India with the Apostle Thomas from Syria, nearly nineteen hundred years ago.)

During the rainy season, when district work is made impossible by muddy roads, we opened a combined reading room and preaching hall in Anjangaon town. Attracted by pictures, books, phonograph records and the novelty of it, at least two thousand persons visited the hall during the three months it was open and now we can rarely walk through the town without someone asking us when we are going to start our “library” again.

Also in the rainy season was held our annual two weeks’ Bible School. Attendance was conditioned upon payment of ten annas per adult, with children of such parents admitted free. (Ten annas represents five days’ wages.) Of course, free board, which cost more than twice the amount charged, was furnished. Forty-four grown-ups spent over six hours daily in study of the Word of God, while twenty-eight children enjoyed a school of their own. We are inclined to think that the fellowship and the very atmosphere of these Bible Schools contribute as much blessing as the instruction. Here, separated entirely from all the idolatrous influences of the village, removed from hitherto ever-present evil surroundings and companions, and shut in for the first time in his life for days together with a group of people who enjoy salvation and who want to be good and pure and loving, gleams of light from another world break in upon the soul of any stray unbeliever or unsaved baptized person who happens to be in the midst. This year, a wife who had scornfully resisted all attempts to interest her in Christ, but who had come with her husband to the school, at the end of the term asked for baptism of her own accord. An ex-Roman Catholic teacher and his wife also professed conversion.

In the blessing of God we expect to look back on this year as the first in which converts from the Mang caste joined freely with our older converts (who are all from the Mahar caste) in Christian and social fellowship. (Mangs and Mahars are two rival groups
among the "outcastes" of Western India. Social intercourse between them is zealously restricted to the minimum of economic necessity. Sitting together and eating together are absolutely taboo.) At our October Convention, not only a baptized Mang youth, but also two families of Mang inquirers dined freely with their hereditary enemies (now in Christ) and sat side by side with them during the services. This may seem nothing much to you, but to those conversant with the extent and power of caste prejudices in India this is a distinct triumph of the grace of the gospel of Christ, in Whom is neither "Greek nor Jew, barbarian nor Scythian." Our predecessor in this district once remarked that if a Mang were baptized he believed half the Christian community would lapse from fellowship. You will thus realize that all this was not wrought without some under-currents of dissatisfaction. But God triumphed in every case. Not one Christian has left us. It was a severe and disagreeable test to many, but all rose to the occasion in the end. Some who resentfully chided the newcomers, later humbly apologized for their remarks, and sought to make up in the warmth of their fellowship for the chilliness of their welcome. Thus we praise God that what might have been a stumbling block has so far proved a stepping stone, on which our Christian community is advancing to a fuller realization of its position and responsibility in Christ.

A Young Indian Gentleman's Prayer

In the past year a cultured young man of the Brahmins—India's highest caste—prayed in the presence of one of our missionaries, "O God, I thank You for sending these missionaries to India to give us the gospel. I thank You for sending Jesus Christ into the world to die for our sins. I have one petition to make for myself: Lord Jesus, turn the water of my life into wine as Thou didst do at Cana long ago. This I ask for Thy Name's sake." If you knew this fine young man you would love him. Will you not love him for Jesus' sake without having seen him, and loving him, pray until God breaks his fetters and liberates his life for Christ?
BHUSAVAL

On Carrying the Banner

BY A. I. GARRISON

"Thou hast given a banner to them that fear Thee, that it may be displayed because of Truth."—Psa. 60: 4.

"Cast up, cast up the highway, gather out the stones: lift up an ensign (banner) for the peoples."—Isa. 62: 10. R.V.

After our arrival in India from furlough, in 1936, and our appointment to Bhusaval, at our first midweek prayer meeting, not a soul was present but the pastor. Mrs. Garrison could not attend that evening, and duties or indifference had conspired to keep everyone else away. I carried on the service as though a number had been present. In the prayer time with which the service closed it pleased the Lord to give me a deep burden of intercession for our Lord to be glorified, by enabling us to lift up His blood-stained banner in the darkness of India, by defeating the great foe who had been seeking to drag His glorious banner in the dust in this place. The enemy had come in like a flood and we asked the Spirit of the Lord to lift up a standard against him. A sweet assurance came as I waited, that our cry would be answered. We have begun to see an answer.

Attendance at church in a railway centre necessarily fluctuates, but we can report an increased number at nearly all of the services. A few of those who left our work a couple of years ago have returned to worship regularly with us. In addition to the services held in the past, we have started local Friday-night cottage meetings in various homes. For several months past we have also conducted what we call a "picture service" in our chapel on Sunday nights at nine o'clock. We have been lecturing on slides and films of the life of Christ, and Old Testament history, with the hope of drawing in the unsaved neighbours to hear the gospel message. On several occasions the chapel has been nearly filled. Doors for ministry have been opened at two outlying centres through the kindness of Anglo-Indian Railway people, one at Badnera where the Gidney family have generously
offered us the use of their home for fortnightly services; and the other at Murtizapur, where Mr. Stewart, an official of the C.P. Railway, has enthusiastically gathered the railway community, both Catholic and Protestant, for fortnightly services in his home. These meetings have already borne fruit and given us contacts beyond our local borders. Brother and Sister Lapp at Badnera, and the Cutler family at Murtizapur, have splendidly co-operated with us in these services.

The English Sunday School is building up under the efficient oversight of Miss Marthena Ransom, who has proved a great help in both English and Marathi work since she came in June.

Mrs. Garrison has done much to increase the attendance by constant and faithful visiting among the Anglo-Indian community, and has been a very great help to the whole work.

The Treasurer of the Church, Mr. Percy Mitchell, reports a slight increase in the church offerings and collections over the preceding year. The fiscal year has closed with all debts paid, and several hundred rupees balance to be turned over to the Alliance Mission Treasurer.

Mr. Samuel Oommen, a consecrated South India business man, held several weeks of special services in our chapel during the rains. Although, at the time there appeared little outward result from these splendid, heart-searching messages, yet it is evident that our little flock has been spiritually quickened. We thank God and our Brother Oommen.

We were unable to get out on tour in our own district during the year, but camped at two very large adjacent fairs to preach and sell Gospels. At the latter fair, thieves got into our tents while we slept and stole a valuable watch, money and important keys. They also carried off our stereoptican, box of slides, and loud-speaker; but finding nothing of use to them in these boxes, they left their contents strewn about the ground, and got away undetected.

A tour with the British and Foreign Bible Society motor van last November, afforded us a twofold ministry, i.e. preaching to Hindus and Moslems, selling Gospel portions and Bibles in a score of
centres, and speaking in a number of churches to Christian communities, some of whom seldom have opportunity to hear the gospel of Salvation preached.

The year has been one of the hardest, in some respects, which we have have ever been called upon to face. Yet God has been working out some blessed things in our lives during the testing, one of which is a renewed ministry of prayer.

The vision of the unsaved about us, and of the regions beyond us, where there are thousands who have never heard of our Saviour, and of our responsibility toward them, remains with us and deepens with time.

Last December, when Pandit Jawaharlal Nehru and Mr. Gandhi convened an all-India Congress Committee meeting at Fyzapur, but a few miles to the north of Bhusawal, on the very day on which we visited the Congress grounds with the Bible Society van, the famous original Congress flag arrived, brought by relay runners nearly 300 miles from Bombay, to be hoisted on the 60-foot pole planted in the centre of the grounds. Young athletes, who were previously selected, were posted, ready for flight, at specified points along the chosen route. When the flag arrived at each successive relay station, it was seized by an eager youth, and borne at full speed to the next relay station. Every appointee was evidently faithful to his task and prepared to exert himself to the utmost in the fulfillment of his responsibility.

The banner of our Lord has been unfurled, and we are appointed to carry it for a time, then passing it on to others. We must be faithful in our stewardship. We are wondering who will carry that banner when we have run our course. Someone may read these words whom the Lord has appointed to bear the blessed banner farther into the hinterland and farther on toward His coming. If you who read are the appointee will you be ready?
"Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee."—Isa. 26: 3.

"Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth."—Ps. 46: 10.

How often when we have been tempted to be disturbed in spirit over some difficult situation in the work, the above promises have been made real to us. We have proved Him to be the God of peace.

In the month of January the two workers, with a young man from the church, attended the big Mahiji Festival. We were able to join them the last day of the fair and help in the sale of Gospels. Nearly two hundred were sold in the two days. We were glad to see the persevering zeal displayed by our Indian brethren in this work which is no easy task in a crowded religious Hindu fair. One meets with much ridicule and opposition, besides enduring much dust and dirt and many foul odours. Yet we all returned praising God for His care and the amount of success He had given.

During special meetings in July God gave blessing in our midst through the ministry of our Indian brother, Rev. Rughanath Khandare. Before these services began a small group of believers met each day for two weeks in the church, for special seasons of prayer for the flock here. It was also a time of heart-searching and confession, so that God was able to work for those who recognized their needs. The average attendance in the services that followed was small (due to bad weather), but God worked in the hearts of those who attended regularly. Several outcaste Hindus came to these services and were greatly impressed with the truth of the messages. One of them who had been a diligent seeker after truth was soundly converted and in a testimony before all the people in the church confessed his belief in the Lord Jesus. His testimony in substance was as follows—"As I have been reading the New Testament I have
Urban India—Bombay
Pastoral India

W. G. Lunn
been comparing the life of Jesus Christ with the gods of our scriptures. I have not found in Hinduism anything so wonderful and miraculous as the life and works of Jesus Christ. I have long been debating as to which was the way of truth. I want to say now that I am fully convinced of the truth of the messages I have heard in these meetings. I accept the Lord Jesus Christ as my own Saviour. Please pray for me and my wife and family as they do not agree with me and refuse to follow the way I want to go.” What an honest confession! We praised God that another of India’s souls had been set free from Satan’s power to walk in the newness of the life found in Jesus Christ. Since then this new born babe has come as often as possible to the services and finds joy in bringing others to hear the “good news.” Working in a mill, he finds it difficult to get time off to come as often as he would like, but he is not ashamed to witness for his Lord among his fellow workmen. He has often been visited and, with other inquirers, instructed by the pastor. He shows desire for spiritual things and has repeatedly asked for baptism, but as his wife is not willing to join him we hesitate to fulfill his request. We are earnestly praying that God may so work in the heart of this woman that she too will walk in the Way. Mrs. Crocker and the Bible-woman have specially tried to win her.

More than once plans have been made for series of special meetings in the interest of the young people of our Sunday School, but at each time there has come a hindrance in the way. Just recently a simple, but impressive baptismal service was held on our compound when three young girls, daughters of our two workers, were buried with Christ in baptism. Each gave happy testimony of being converted and a desire to have the Holy Spirit’s fulness.

The small group of five Christian families living on the compound at Pachora have been faithfully ministered to in spiritual things by the Mission catechist stationed there, along with his ministry of preaching in the villages. We have enjoyed from time to time, spiritual fellowship with them as we have been privileged to go there. During the absence of the worker, while he was attending Summer School, the pastor, or one of us, ministered the Word to an
attentive group. The worker stationed there is not very clever but we rejoice to see the virtues of God’s grace which have enabled him to exert a good influence and promote a spirit of goodwill, among the group of Christians there.

In closing we mention the blessing and encouragement received in our own souls from seasons of prayer on Monday mornings with our two Indian workers and Bible-woman. Here we have found opportunity to discuss together the needs and problems of the work, and join in prayer for God to solve difficult situations. This has also created a deeper bond of unity and confidence among us, which has been edifying both to the workers and to us.

Our desire for the year, if Jesus tarry, is that we may be used of God in a more fruitful ministry among those who are living around us in heathen darkness.

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**It Happened in India**

In September of 1937, villagers suffering from drought and threatened famine killed and offered to the rain god as a propitiatory sacrifice, a young man of their number, aged twenty-three.

In April, 1937, a priest offered his little daughter as a “flower to God,” at the shrine of Mahadev (“the great god!”). He had drowned her by his own hands for this purpose. He did not try to cover his act or attempt escape. He loved his little daughter but his fear of the terrible god overcame the pity of his father heart.
The blessed hope of the imminent return of our Lord has been a constant stimulus in the work this past year. Our hearts are full of praise to God for His goodness and abiding presence through the year. Yet as we look on the harvest field, we are humbled at the smallness of our efforts and their results as compared with the task confronting us.

The touring season was a happy one. Night meetings were the outstanding feature of the evangelistic efforts. With the help of a Wyco loudspeaker, gospel records and a singing band, the attention of the whole village would be attracted in a very short time. One notable fact was that not in a single instance did we need to seek for an opening for a meeting. There were more invitations than could be accepted. This could only be an answer to prayer.

An influential Mohammedan of the town of Telegaon sent an invitation to come there for an evangelistic meeting. He promised to make all arrangements. The invitation was gladly accepted and a date set for the visit. The townspeople were duly informed of the meeting by the town crier who went through the highways and byways with his drum, announcing—“Tomorrow night at eight o’clock there will be a lecture on Christianity at the open space near the Mohammedan school. Everyone is invited!”

An evangelistic band from our neighbouring mission was invited to join us. The loudspeaker was hooked up and a record sent broadcast. In a very short time seven hundred men had gathered. The programme consisted of gospel songs and testimonies, finishing with an evangelistic message and appeal.

As each young man stood up and testified as to what Jesus Christ had done for Him, Satan was angry, and used as his instrument a Hindu man of the Arya Samaj sect to raise a disturbance. This man when he could no longer bear to hear the name of Christ, jumped up and started to yell out to those around him to distract
their attention. The disturbance became so great that it was necessary to switch on the loudspeaker full blast while the Christian young men sang and played with inspiration from above.

Furious over being baulked in his scheme, the disturber improvised a megaphone in an attempt better to compete with the loudspeaker. All in vain did he dance and yell like one possessed until, at last, his voice gave out. Most of the crowd came back. Some stones and dry cowdung were thrown, but no serious damage was done. A hush fell upon the audience as our brother Timothy, in closing, poured out his heart in supplication to God on behalf of the people of Telegaon. This is but another reminder that, “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

As the rainy season sets in, the work is of a different character. We had a short term Bible school, such as is held in many of the stations, and it was a blessing to all of us. The testimonies of the closing night were spontaneous and sincere. It was apparent that the entrance of the Word had given light.

We thank God for the five converts He has given from the district this year, but our hearts cry out to God for the thousands who do not yet know Him.

DHOLKA
Kanubhai, Who Caused Joy in Heaven
BY G. A. GUSTAFSON

Nothing short of a definite revelation can produce real heart-hunger for God in the sons and daughters of India. There are so many obstacles and hindrances to overcome that nothing less than an unquenchable heart-hunger for salvation will enable an enquirer publicly to confess Christ. There is no need to enlarge upon the difficulties that enquirers in India have to meet and overcome if they would be true followers of Christ, as most of us know, more or less,
about India’s rigid caste system, its millions of gods and goddesses, its superstitions, its illiteracy and the abject poverty of many millions of its people. It was these formidable barriers to the preaching of the gospel that caused Henry Martyn, the great pioneer missionary to India, to say, “If I ever see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever seen.” Since that remark was made, over a century ago, many thousands of India’s benighted souls have been truly won to Christ, but for the most part it has been, and still is, a most difficult and earnest struggle on the part of each convert. Kanubhai the young man who looks after our bullocks so well, and whose testimony is such an inspiration to us all, is a fair example of how hard it is for even an independent Hindu to break through the veritable walls of organized opposition that stand between almost every enquirer and the Cross of Christ.

Kanubhai first heard the gospel preached in his village of Balva. Being a son of a well-to-do Potidar, the land-owning farmer caste in Gujarat, Kanubhai had been taught to read and write, and had even attended a Government Grammar School, conducted in an adjacent village. At this time, Kanubhai was about twenty years old, and he and his older brother were successfully farming the family land. His father had recently died, and because of this, Kanubhai’s heart was heavy indeed, and little or no comfort did he get from the many idols he propitiated, or from the endless mutterings of the village priests. After hearing the gospel message for the first time, he purchased a Gospel of Luke, and took it home. His brother, mother and three sisters soon discovered that Kanubhai was withdrawing himself from the family circle, and seemed greatly absorbed in a small booklet, which he carried about with him, even when working in the fields. The elder brother, now the undisputed head of the home, took Kanubhai to task, demanding to know what he was reading so intently and why it should cause him to forsake his family circle. Kanubhai willingly showed his brother the Gospel of Luke, and eagerly read him some of the passages which had appealed to his sorrowing heart. The elder brother took the booklet to the family
priest, and then trouble for Kanubhai began. Had Kanubhai fallen to the ground before the priest and his elder brother, kissed both men's feet and promised never to look at such a booklet again, all would have been over. But Kanubhai had had a revelation. As he said to me a few moments ago, "Sahibji, I became a changed man as I read, over and over, the story of the lost sheep in the fifteenth chapter, and how could I do other than say to the priest and my brother that I must seek until I found the true Saviour that booklet tells about?"

For a period of six or more months, Kanubhai tried in every way he knew to get the consent of his brother, mother and sisters to permit him to read the Word of God. His family starved him, ridiculed him, shamed him publicly, deprived him of proper clothing, and at last beat him severely. Finding that none of these persecutions availed, the elder brother threatened to do something which would effectually prevent Kanubhai from becoming a despised Christian. This was no idle threat. Kanubhai knew his family would sooner see him dead than become a Christian. What to do? Where to go? For go he must, if he would save his life, both physical and spiritual. And go he did. Gathering together a few belongings in a towel, Kanubhai set off in the dead of night. Never having been more than a score of miles away from his village he knew nothing beyond the horizon of the district in which he had spent his whole life. But the hunger within was born of revelation from above, and Kanubhai, like Christian of old, set forth with a prayer in his heart and a determined mind to find somebody, somewhere, who could show him how to find Christ.

After a week or more of wanderings he reached the city of Ahmedabad. Here a friendly wanderer told him that he knew of a village not far distant, which was the home of a colony of Christians. As soon as possible Kanubhai found his way to that village. It proved to be a village founded by the Salvation Army for outcastes who were in need of help or who seemed to be enquirers. Kanubhai explained to one of the villagers why he had come, and unfortunately this man knew less about the gospel message than Kanubhai. But
one thing he did tell Kanubhai that bothered him greatly, but nevertheless failed to dampen his desire to be a Christian. The man said to Kanubhai, "If you are really a high-caste man, why do you want to become a Christian? Don't you know that ONLY OUTCASTES become Christians?" This was the very stigma his family had tried to make him believe he would have to bear were he publicly to confess Christ and be baptized. He did not believe then, but here was a supposed Christian telling him it was true! For a moment Kanubhai sat dumbly, but the fire within his heart burned on, and rising up he told the man that he was willing to be called an outcaste, if that must be, but he was determined to find Christ and become His follower.

"Well," said the man, "if you are determined to become a Christian, go to Kaira, a village some fifteen miles or so from here, and there you will find some Christians, who may take you in." Kanubhai thanked the man, and at once set off for Kaira. All that distance Kanubhai kept turning over in his mind what the ignorant inhabitant of the so-called Christian village had told him. He felt it wrong to lie about his caste, and yet, if there was no other way to enter the Christian fold except to become an outcaste, why—he would become an outcaste. On this point he was settled. So it was as "an outcaste" that he introduced himself to one of our Christian families at Kaira. But before long Kanubhai's conscience bothered him, and as soon as he was sure that this Christian family would take him in and help him until he could get work of some kind, and at the same time enable him to find Christ, he told his new friends who he was and where he had come from.

Now began the task of getting work to support himself, and this proved no easy thing. Finally the once proud Potidar had humbly to accept the job of being a field coolie to an outcaste farmer. But the grace of God was sufficient, and for two years, Kanubhai faithfully served, showing at all times that he was a true follower of Christ.

After a year's probation as an enquirer, Kanubhai was publicly baptized, and became a member of our church. And after his two years of labour at Kaira, we were able to bring him to the Dholka
School, and here he has been serving as farm hand and bullock driver. To hear Kanubhai take part in a prayer service in the church is a blessing to one's heart. He is an earnest Christian and a faithful witness. This touring season we are planning a trip to Kanubhai's village, and we are earnestly praying that our trip will be used of God to bring into the Fold others like Kanubhai.

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JALGAON

One of the Seats of Satan

BY LAUREN CARNER

"I know . . . where thou dwellest, even where Satan's seat is."—Rev. 2: 13.

In the new missionary atlas which has recently been published by the Foreign Secretary of the Christian and Missionary Alliance, Jalgaon is mentioned as being one of Satan's strongholds. In the short time during which we have occupied this station we have most certainly found this to be true. Down through the years the Lord's faithful servants have poured out their lives in loving, zealous and unstinted service for this people. In passing down the streets of Jalgaon town and in making our way over the rough roads of the surrounding countryside, we can say in very truth, "Brothers, we are treading where the saints have trod!" In the early days of missionary endeavour in this section one missionary lost his life as a result of a severe flogging he received from the citizens of Nasirabad, a large village which is six miles away from Jalgaon town. Thus, even the blood of the martyr has not prevailed to melt the stony hearts of this unrepentant people.

Upon my return from the long, cold season tour with the motor van of the British and Foreign Bible Society, at the beginning of the hot season, I made a brief tour through the remote, north-western section of the district. Though this most inaccessible region had not been reached with the gospel for some ten or twelve years the people in some of the villages were so hardened that even after this long
ARCHITECTURAL INDIA

Lauren R. Carner
PAGAN INDIA
time they did not hesitate to manifest a spirit of contention and opposition. As we were one day leaving one such village we met at the outskirts of the village an aged kunbi (farmer) who was partially blind and deaf. He had not seen a missionary for years. However, he could recall the ministry of Mr. C. W. Schelander. Upon finding out who we were he said in a kindly way, “Oh, these have come to tell of Jesus. This is a good story but nobody will listen to it.” Miss Ransom, with the Bible-woman and the workers laboured faithfully in the district during the touring season, and testifies to the hardness of heart to be found in this people, in the following statement: “Many places were hard. We entered a walled village one day, where all the houses were built of stone, and the whole place resembled a fort. It seemed to us like one of Satan’s fortifications. We wandered all through that town, being turned away from each place by a look or a word of scorn. Finally we reached the outer edge, and much to our delight two women sat in front of a house, visiting. It seemed that this was our chance. I had just spoken to them when a hard-faced man appeared around the corner. He asked what we wanted, and I told him we had come to meet the women. He said, ‘Well, you have met them, haven’t you? Now get out. Your songs and your reading have no sweetness for us. Get out!’ And he snapped his fingers as he would at a dog.”

Impossible though it may seem for even one ray of light to pierce the darkness of sin which casts its pervading gloom over this whole district, there are evidences of the penetrating glory of the gospel. On a clear day during the rainy season the workers and I visited a village in another remote section of the district. Here also they had not heard the gospel for many years. It seemed that here the Lord had prepared the way for us, for all the people were home from the fields to attend a feast. Thus, upon our arrival the whole village turned out to hear us preach. After the people had listened well to the gospel they bought from us all the Scripture portions we had with us. In another village when we had finished our preaching we were told by a caste man that the day was coming when all would become Christians. Miss Ransom also tells of encouragements she
received in her ministry among the women and children. In mentioning a group of Kunbi women who live near the Mission bungalow, she states: “It gave us great joy to listen to their intelligent questions. The first time we went one young woman sat at our feet and listened with rapt attention. The next time we went she said, ‘His name is sweet to me. Since I heard it I have removed the charm from my neck and the kunku from my forehead. See!’ This was a great surprise to us because we had not mentioned the marks of heathenism but evidently the Lord was speaking to her heart.”

The Jalgaon Church has been profited by a series of talks given by Mr. Koshi of the Indian Sunday School Union, and by a lantern talk given by Mr. G. Stephen Cox in the interests of the British and Foreign Bible Society. The church was honoured by the presence of both the Synod President and the Church Council Chairman, Mr. Smith and Mr. Garrison respectively, on the occasion of the installation of its elders. Definite blessing came to the church as the result of a two-weeks evangelistic series in which Mr. Garrison, Mr. Samuel Oommen of Coonoor, and Mr. Raghunath Khandare Cutler, the Bhusawal pastor, ministered to us with great unction and power in the Holy Spirit. Among those touched was a prominent church-goer who holds quite an important Government post, and who in the past has been a professing Christian. He confessed his need of salvation, and after humbling himself before the Lord, gave testimony to the definite experience of the new birth. Others also were touched but there is still the need for the mighty flood tides of genuine revival.

Recently we have started a Sunday School Bible class and a weekly cottage meeting for English speaking people. Among others, two young Brahmins have been most regular in their attendance. We have been encouraged by the fact that they have manifested a most friendly attitude and have asked for additional instruction in the Bible in order that they may better understand what is taught at the class and at the meeting.

As we consider the failures and victories of the year that has passed, as we look into our own hearts, and as we face the tremen-
dous need that surrounds us, we find that our feelings can best be expressed in the words of Dr. Ironside, the pastor of the Moody Church in Chicago, when in his new book, entitled, *Except Ye Repent*, he says: “The days are dark. The need is urgent. Men are dying all about us in their sins. The gospel is still the power of God unto salvation. Let it be faithfully preached, and it will do its work as of old.” With all our hearts we add the prayer, “Oh Lord, help us to preach it faithfully as it was preached of old!”

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**KHAMGAON**

**The Name Which Cancels Fear**

BY KATHERINE WILLIAMS AND JULIA DERR

How varied are the experiences of a missionary and how often must our plans be changed!

We planned, on returning from Convention a year ago to get an early start on tour, and all seemed ready to go, when the Lord Himself saw fit to change our plans by sending heavy and continuous rains which made the fields too muddy to camp in.

We were thankful, however, that our work was not hindered, as we were able to visit many villages from home and our men workers found plenty to do with the thousands of men who came daily to the cotton market. Day after day they returned to tell with joy of new contacts made, of many interested listeners and of unusual sales of books. We thanked God for these splendid opportunities and felt that He had a definite purpose in hindering our going into camp. Had we done so, these great crowds of men from many villages would have been missed as they poured into the city with their cotton.

Long before we were able to get out, Miss Derr, who had suffered a long, tedious illness had quite recovered. She felt God had answered prayer for her wonderfully and rejoiced to be able to go out with us and keep steadily at the work.
The Christmas holidays had passed before we finally got out. We camped near a large town called Nandura and for six weeks were kept busy in the town and the surrounding villages. Our hearts were continually gladdened by the cordial receptions given us and the gospel message. We feel more and more that caste is losing its hold on the people and some even dare to speak against it and idolatry. We often pray, “How long, O Lord, e’er this people shall have the courage to break the bonds which have held them so long!” We believe that when an intrepid few will step out boldly, multitudes will follow. Then we shall prove that the long time of sowing has not been in vain.

In one village we found two old high-caste women who sat and drank in the message. They both wore beads which were symbols of some heathen superstition. But as they listened to the story of Jesus’ love, they were much moved and took off their beads. One of them handed hers to us and then began to repeat the name of Jesus over and over, saying she was afraid she would forget it. Hearing this the other said, ’’Oh no, you can come to me. I shall not forget and I will tell you.’’ On a later visit to their village we found them both eager to hear more. They assured us they had left their idols and were taking only the name of Jesus.

In the town of Nandura itself we found a warm welcome everywhere. One of our preachers had been stationed there for over a year previously and had gained the confidence and respect of the people. His wife, who had been a Government nurse but had died recently, was often called to women in the town. Many of them told us how good she was and how she had helped them. We felt that the good influence of this young couple had opened many homes for us.

A kindly old gentleman in town had helped us find a camping site and we called several times at his home. He was very pleased and insisted on serving us tea. All the family gathered to meet us and the neighbour women as well; so we had good meetings there. On our second visit we gave our host a New Testament, which he gladly accepted. Later we learned that the whole family gathered nightly to listen while one son read aloud from it.
One morning a Hindu woman who had left our meeting sent for us. When we entered her house, we found her chanting a prayer to Krishna, over an offering on a tray; but her face was so sad. In our hearts we asked the Lord to show us what to say to her. Then we pointed out that though the song to Krishna was beautiful, it was like a poison plant. In the end it would only bring pain and death. Her heart was hungry and the Lord helped us to point her to Him. After that she was eager to learn and we visited her several times.

In Khamgaon City, many homes are open to us and we have had visits several times from Hindu and Moslem women at the bungalow. Beside that, six outcaste high school boys came a number of times to ask earnest questions about Christianity and we gave them each a New Testament.

During the rainy season we were happy to learn of a dear, old woman who truly put her trust in Jesus. We had often visited her and she loved to hear of Jesus and said she prayed only to Him. Just before going away for our hot season vacation we found her very feeble and had prayer with her. On our return we went to see her, but found she had died. But her youngest daughter-in-law told us that she went very peacefully. She said: “She just kept saying the name of Jesus over and over and she had no fear, only peace.” Our young friend added, “I, too, have given up my idols and pray to Jesus since then.” We are trying to instruct the women of this household and they are all open to the gospel.

Four or five Sunday Schools have been carried on among Hindu children. We were much pleased with their progress until some who had been the most eager asked to have their names taken off the roll and began to throw stones and give us trouble. We were suspicious that it was Arya Samaj influence and one day soon after, two young Arya Samaj men openly defied us, telling the women and children that we were deceiving them and that they should not listen to us. But as these men never know when we will come, we have gone on with the work and had good meetings.

One day on the train coming from Jalamb we met a woman
who was on her way to Khamgaon to give her little daughter to the gods. She said all her other children had died, so now she had another baby she was giving this child to the gods. We begged her not to and told her to give her to the living God instead. She finally promised. Later on we purposely visited her and imagine our joy at learning that she had kept her word. We met her husband also. He was very friendly and said he would like to put his little girl in the mission school.

One phase of the work we have especially emphasized has been the sale of Scripture portions. While in camp we disposed of two large orders, about eighty going in one day. A number of Bibles and Testaments have been given to thoughtful people and we have been made glad a number of times by finding hearts opened to the gospel through reading them.

The work in the Indian Church has gone on steadily, with the pastor faithfully shepherding the flock. Through his ministry a new atmosphere has prevailed. Recently young peoples' societies were organized and are enthusiastically attended.

Miss Moore has had charge of the Sunday School this year and there has been definite progress made. There are fourteen teachers and an average attendance of 142. The teachers are much interested in the spiritual welfare of their pupils and are making a real effort to win the unsaved among them. At the end of each quarter a special programme has been given. One time the teachers gave a demonstration lesson; at another the school girls gave their testimonies. Teachers' preparation classes have also been held regularly.

During the rainy season, weekly meetings have been held among the Christian children. Their singing has made the house ring and they have vied with one another in telling the Bible stories taught them.

There have also been weekly meetings for the Christian women, with systematic Bible teaching. There has been good attendance and real blessing.
YOUNG INDIA

R. H. Smith
Religious India
The good hand of the Lord has been upon us another year. The number of girls coming into the school has been increasing. Today we have 90 boarders and 20 orphans, and besides these a number of outside children attending day-school. Comparing with 1926, orphans have decreased to less than half, but boarders have doubled in number. The total of both this year exceeds the number of 1926.

We are glad to note this healthy growth in the size of the school. It means that God has answered prayer and made it possible for many of the dear Indian children to have Christian training, and protection from the corrupt morals of village life. What a change there comes in these young lives through the power of the cleansing blood of Jesus, making hearts pure and lives noble.

The increase in numbers has not added much to the increase in cost to the Mission but has definitely helped to keep the school in good standing, whereby we have been able to receive a good proportion of the cost of our teachers from Government grants. The amount received in fees is good. This year we have quite a large number which are no financial burden to the Mission, and those who are not able to pay full fees are mostly the children of Christian workers and very poor Christians, and are worthy of what help we can give them. Last year the average cost was Rs. 4–0–0 per month per child. Increase in numbers has helped to keep the average cost at a lower figure, as the cost of teachers, helpers and general upkeep remains much the same.

The increased number gives us a larger ministry in the training of these young girls and women. Our aim is to make them good Christian home-makers so that their manner of living will be such to attract others to the Lord Jesus. In order to give them more practical training, to fit them for the future days, we have changed the system of living. Instead of doing practically all school work
they are now doing their own housekeeping. We have divided them into family groups of eight and nine each, their ages varying so that the work will be difficult for none but all will have a share according to their individual ability.

Asked if they like the new system, and why, they respond with a hearty "Yes, we like it. We are learning to make good food, to know what quantities are required, how to take care of provisions and how to live within our budget. We like our food better and we all are gaining in weight!" They might have added, "We are learning to be more tidy and to know more the spirit of home life." I am glad we were able to effect the change, which cost us a little in money and effort but has already produced encouraging results.

The teachers are doing good work in their departments and are working hard and faithfully. The headmistress is unusually industrious and untiring in her work. Her example and help to the other teachers is very beneficial to the school.

In April at the close of the school year and in our last Sunday School service of the term we had a Young People's hour, when they brought messages in song and gave testimonies. Twenty-five girls, aged from 10 to 23, testified to having been saved during the year. It was a beautiful service. Their faces were bright and their hearts filled with joy and peace. Tears of joy ran down the faces of some of the older folk present, one of whom had been the means of bringing some of these girls into school when they were small. I remember the day when they came with tousled heads and in every way untidy and untrained. But what a change has been wrought! They are splendid Christian girls today. The remark made at the end of the service was, "How good to see such a group of young people saved. It rejoices our hearts and encourages us in going out into the hard places to preach the gospel in the villages that we may win some."

I want to tell you of just one of those in the group that morning, or, I will let her tell you, for she has written this testimony:—"I praise the Lord for saving me. It was on a Wednesday night at 10 o'clock, the 16th day of December, 1926. When I knelt to pray that
night Satan worked hard against me and tried to make me afraid. One after another, my sins came up before me and my heart was exceedingly heavy. There was much prayer for me but not one word could I utter. Then tears came and I cried bitterly because of my sins, and my body trembled. I began to pray, confessing my sins and asking the Lord to forgive me. It was not long until my prayer was answered and my sins forgiven, and peace and joy came into my heart and I began praying, praising the Lord. Before I was saved I had a great desire for the things of the world and was unsettled in mind and full of unrest. Now there is settledness of mind. The Lord has answered prayer for me and for my own people. My confidence is in Him.—SUNDRABAI JADHAV.”

It was decided before the hot-season to open a Bible Training Class in connection with the school, and a regular course of study was mapped out, based on the Bible Training School curriculum but adapted to the girls. Our pastor, the Rev. Bansodi, Miss Derr and I have been teaching the different classes in the course. There is a good class of girls, one of whom comes from Mukti Mission. We are glad of young women who choose to give their lives to the Lord for service. Shantie’s parents had suggested sending her to Normal School but she urged them not to do so but to send her to Bible School. She said she did not want to fail but to give her life in service to her Lord. We believe the training they are receiving will fit them for more effective service in the villages where there is such great need among the women and children.

In closing I wish to thank the dear friends for their contributions, and prayer and interest in the young people of the Khamgaon School. And may I humbly ask you not to forget us this coming year, for we are in need of your prayers and God’s gracious blessing to be upon every one here and every part of the work?
"A great door and effectual is opened unto me, and there are many adversaries."

We are grateful to the Lord for the health he has given during the year. Though the enemy’s attack on Mrs. Schlatter immediately after Conference brought her to “the valley of the shadow,” God, with an almost visible hand, stayed death itself. Not only so, but He restored her to strength in a remarkably short time.

Our hearts have rejoiced as we have watched the spiritual growth of the church this past year. We are blessed in having among this group, two men who had formerly been evangelists. These are now elders in the church. They are a great help in caring for the spiritual welfare of this group. The pastor of a neighbouring church visits Malkapur once a month, and the services during the rest of the month are for the most part cared for by the elders. We have seen them fearlessly discipline where necessary, an erring one, guiding him into the right way. Much prayer preceded the dealing with one who was not walking according to the light given him, and we were glad to note that the Scriptural method was used. There is need of a church building but our desire is to see this small group become more interested in the spread of the gospel and grow both spiritually and numerically.

Sunday School has been held in one of the homes. At present only children of Christian parents attend, but we hope soon to see the heathen come in and be taught God’s Word.

The wife of one of our elders was especially anxious to work for the Lord. When they moved into a high caste quarter, she, with the help of Mrs. Schlatter, gathered the heathen children into her home and taught them Bible stories and hymns. Later the women were gathered in for weekly meetings. The heart of this saint was grieved when the high caste men boycotted the meetings and held
counter meetings to teach Hinduism. However, the seed sown cannot so easily be uprooted and we find the children continually singing the hymns they memorized.

Weekly meetings have been held among Christian women. This year they began the study of First Thessalonians and from the first took keen interest in the lessons.

When the daughter of one of these women fell into sin, another said, “Oh, we are ashamed to hold up our heads.” One Sunday after service we overheard one woman telling another that she should dismiss a heathen servant girl because she was a questionable character, and such a servant would bring a spot on the name “Christian.” Then, we saw one of the women leave the Lord’s table, seek out a sister in Christ, be reconciled and then come back and take communion. Thus, the Lord, through this regular study of His Word is teaching these women the sinfulness of sin and the need of cleansing from it.

In one small village where we spent a week during the past year we found the people exceptionally interested. A man from the farmer caste told us that after the message on the life of Christ he spent part of the night in the jungle trying, in vain, to lose the thoughts of the Saviour. While we were talking with him a message came that a young lad of the same caste, who had promised to come with us and be baptized, had been sent to a distant field, under escort, until we had left town.

We were overjoyed to find this caste so open to the gospel. The evangelist said, “Sahib, leave me here for I am anxious to work among these people.” We tried in vain to rent a hut for the messenger of the gospel.

There are other inquirers in the district and we had hoped they would have been baptized long before this, but the enemy has succeeded thus far in supplying them with many excuses. But we believe God and trust that before another year passes some of them will be won over to the Lord’s side.

Truly “a great door and effectual is opened” in this district and “there are many adversaries.” But God.
MEHMADABAD—AHMEDABAD

No Need of Heathen Charms

BY AUGUST HELFERS

His Excellency the Governor of Bombay Province, with Lady Lumley, has just paid these districts a visit. In Ahmedabad, where the population of the city is now 410,000, and where there are 75 mills working night and day, Their Excellencies visited many parts of the city, and villages of the district. In Kaira District also we were favoured with a visit from the Governor. Mehmadabad dates back to 1479, when built by the ruler of Gujarat, Mahmad Begda. Here our Mission has its main station for this district, and here the Municipality presented the Governor with a civic address. At a public function in Kaira the Governor invested Mrs. Helfers with the Kaisar-i.-Hind medal in recognition of public service.

The pastors’ prayer conference held each year brings blessing to them and to their churches. One of the results this year is the opening of two half-nights of prayer, held weekly, under the leadership of the pastor of the Kaira Church, in his parish. Both young and old are taking part in prayer and testimony, and all are experiencing new joy in witnessing for the Lord.

With the encouragement received from last year’s Conference, several new village day Bible Schools have been opened throughout the district. Most of these are conducted by graduates from our Dholka schools. Three boys were baptized last year as a result of the teaching and witnessing in one of these schools. About four months after his baptism one of the boys fell seriously ill. When his parents in their anxiety to save his life, according to their heathen customs bound charms around his neck, he not only opposed their well-meant act, but with all the strength his weakened body could muster, tore them off and casting them from him gasped out with dying breath, “I have no need of these. My trust is in Jesus Christ and Him alone.”

Through the children their parents are being reached. The evangelist at Ghodasar who opened a school last year has had many
openings afforded him through this school. A man has given up idol worship and has forbidden his wife to worship them. One of the school boys who fell ill asked his parents to call for a prayer meeting and give four annas (ten cents) in the name of Jesus. This, he said, was better than the heathen’s charms. The evangelist was called to pray with a young woman who was demon possessed. He prayed with her and asked her to take refuge in the blood of Jesus. She became quite normal.

There is a growing interest in all of our churches for the laymen to observe a week of public witness and evangelism. The women of the Ahmedabad Church went out after their work, to witness, selling 400 Gospels, and 174 men and women reached 10,000 people during the week of witness and sold almost two thousand Gospels and distributed thousands of leaflets and tracts throughout the district.

The year has been marked with a large number of deaths among our Christian people. Many of the children were stricken. Several of our good leaders were taken very suddenly. It has had a very sobering effect upon our whole Christian constituency. The come-outers at Maninagar have shown a more conciliatory spirit during the year. We and the pastor of the Ahmedabad Church have held meetings there, and the first Lord’s Supper since their going there was celebrated in October by the missionary.

The conventions in the three Church Councils held during the hot month of May have borne their fruit in spiritual blessing. At one of these conventions the people were under great conviction and confessed their sins with tears. The large gathering of the annual Mehmadabad convention held during Holy Week was greatly blessed.

Another of our pastors, the Rev. Amidas Jivabhai, was ordained to the ministry during the year, at Navagam. We now have six ordained and two unordained pastors in the District.

With the help of Miss Conger, whom the Mission has appointed to improve our Sunday Schools, the Sunday Schools of the district have taken on new life. New Sunday Schools have been opened, the attendances have increased, and more volunteer teachers have offered their services. For the first time in the history of our Gujarati work
our teachers in the Sunday Schools have taken the teacher-training course and passed accredited examinations in the different books. Preparation classes for teachers have been organized, and special institutes held. The silver medals for the teachers and senior divisions were won by students in our Alliance Sunday Schools this year.

Miss Conger also has done some pioneering in beginning an Alliance Young People’s Society in Ahmedabad, planned after the new constitution.

Prayer is asked for each of the above needs. Also for the funds still needed to build a church for our people in the mill area of Ahmedabad City. They have no place to meet to worship, nor is there any place obtainable. Pray.

MURTIZAPUR

The Gospel is Triumphing

BY H. FAITH CUTLER

One whole year since returning from furlough! It has passed with great rapidity, bringing us priceless opportunities for ministry among women, children and men, of various castes and creeds, as well as our Christians.

The work as a whole presents a picture coloured with various shades—some being bright and, others, alas! very, very dark.

It took time to gather up the threads of the work dropped on leaving, and owing to extensive repairs in progress on the bungalow it was some time before anything like a schedule by which to work systematically could be formed. The visits of “Welcome back” were many from our village Christian converts, Mohammedans and Hindu men and women of the town. This gave us real pleasure and inspiration in recommencing our service, and as we mingled amongst them all again our furlough soon seemed as a dream. People of our two towns have much appreciated the fact that Father and Mother have decided, even though retired, still to continue their
gospel ministry among them, “For” say they, “we need you.” We trust that the few facts culled from the activities of the year will suffice to reveal, though in ever so small a measure, how the faithful witness to the Truth and the manifested love of God, has resulted in the breaking down of hostile prejudice and other strong barriers of opposition to the gospel. Forty years of sowing the seed with prayers and tears, walking the dusty highways and byways, even as their Master alone—yet not alone for God was with them—have not been in vain. The gospel is triumphing and will yet triumph in many hearts and lives.

This past year has seen an increased attendance of women at the bungalow, the total number on record being 150. These represent Hindu caste women and Mohammedan women for whom we carefully curtain windows to secure them from the gaze of man. Not only have the Brahmin women come alone, but on two occasions have attended meetings in company with their husbands—a real advance!

Meetings for men in the bungalow number 170, with a total attendance of 633. These services are held in Marathi, English and Hindustani, suited to the comers who are of mixed castes and varied educational attainments.

Ones and twos have called, often several in a day, for a short interview, and often prayer. These number 428.

Each Sunday, the service in the church has been held for our Christians, which non-Christians often attend. These have not been counted in the bungalow contacts or meetings.

The contact with Moslem homes, through Mother being again the President of the Urdu Girls’ School, is very welcome. The little girls love to take us in to see their mothers who live in purdah and warmly bid us enter and give them our message. Hindu homes we found still open to us and their number increased so that they could not with all our other work be visited as we desired. Oh! what a scope for a good Bible-woman! Please pray for one to be sent us.

In our absence a much felt need was met here in the building of a women’s hospital. This has likewise proved an avenue for
ministry among women. Being a member of the Hospital Executive Committee gives one full liberty to visit among the patients, and women often call me into their homes for consultation, also sometimes for prayer. Quite a few touching incidents could be related, where in their trouble, by request we have prayed for them and they have acknowledged that Jesus Christ heard and answered.

CHILDREN'S WORK

In addition to the regular Church Sunday School, one was held a mile distant in the Criminal Settlement, on Thursdays. The attendance beginning with 20, increased to over 50. Another in a village, eleven miles distant, on Tuesdays, prior to a meeting with adults, with an average attendance of from 40 to 50. Almost daily, Hindu and Moslem boys have come to us from 7 to 9 a.m. to learn Scripture verses and Bible stories. We have had classes also of little Mohammedan girls, coming in numbers from 4 to 13.

Often during the rainy season, two little lads, a Hindu and a Mohammedan, came under one umbrella, very early, to memorize their verses before time for school. The last quarter, they have memorized 25 Scripture verses and 6 stories. Their reward is their picture taken, and a free copy given them. Others have for various reasons been prevented from completing the course. Some are now attending the Church Sunday School and they also drop a penny now and then in the collection.

The Sunday School started giving for some definite object which they themselves should select, at the close of the year, when each member wrote his choice on a slip of paper and handed it in. It was interesting to read the slips. I was called away from the station then, so the matter was left open.

We realize in glancing over the year's work that we have abundant cause for thanksgiving. Our Lord has been manifestly in our midst in blessing and reviving souls, in bringing in the hungry to hear His Word, in giving health and strength to "carry on," in protecting from the enemy's onslaughts, etc. And we also praise Him for the baptisms of five dear young people last February, one
being that of a caste young man. We thank all of you, dear friends, who have so faithfully helped together with your prayers. And we bespeak your continued intercession on our behalf and the work, as we enter another year.

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AMONG THE YOUNG PEOPLE

The Work Goes On

BY HARRIET BEARDSLEE

For over a year Umi, Chandri and Para were regular attendants at Sunday School. Sometimes their faces were very dirty and often their clothing was scant but Sunday morning was sure to find them in their places. After the other children had gone home these little Hindu girls would stay behind and would frequently ask their teacher, "When will you make us Christians?" Again and again they were told how they could become God's children but their little minds couldn't understand. Finally it was decided to send two of these girls to our Christian boarding school. The Sunday School voted to contribute a certain amount each month toward their expenses. Much to their delight, Umi and Para were sent to Khamgaon. Umi has since definitely accepted Jesus as her Saviour and knows now that she is a Christian. Para, too, loves Jesus and these two children are praying most earnestly for the salvation of their Hindu father and brothers. The attendance of the Sunday Schools has increased considerably during the past year and to some little extent they are waking up to their privileges of sharing the gospel with others through giving.

The "Birdlings" or the little tots under eight years of age, are a most interesting group. From the study of the Bible stories they are learning how God loves and cares for His children. The "Lead Pencils" or Juniors are very keen in finding out how many children mentioned in the Bible were good "Lead Pencils" and wrote for God by their daily lives. They have taken for their motto, "All for Jesus," and are praying that God will teach them how to write.
The work amongst the young people has been carried on in various ways, such as Bible classes, devotional meetings, class meetings, Sunday School preparation classes, cottage prayer meetings, rallies, etc., etc. Early in July, cottage meetings were begun with the mothers. These were conducted in every home that goes by the name of Christian. Occasionally someone raised an objection to a prayer meeting being held in their home but when they found that a closed door would mean two or three women on bended knee outside the house, they preferred opening the door.

A rally was planned for the first ten days of October. An S.O.S. call was sent out to some of the praying friends at home asking them to turn their machine guns against the enemy on our behalf. Mr. Timothy, an Indian evangelist with a burden for souls, was invited as speaker. The enemy gathered his forces together with apparently great glee and the battle began. First of all Mr. Timothy was taken desperately ill. By the time God had answered prayer for him, it seemed as if the very heavens were in league against us. The rain came down in such torrents that the possibility of continuing the meetings seemed very small. But praise God the promise of Romans 8:28 still holds good. Mr. Timothy was very worn in body and the release from a few meetings, due to his illness, gave him new zeal and vigour for the fight. The rain divorced the school-boys' attention from the peanut fields and they were able to give their undivided attention to the meetings. God began to work in the boys' hearts, then some of the young women began to seek Him, and finally the last Sunday afternoon meeting found the altar filled with hungry hearts, some praying for salvation and some seeking the infilling of the Holy Spirit. The evening meeting was given to testimonies and continued until eleven thirty. Since the close of the campaign others have been confessing their sins and seeking both man’s and God’s forgiveness.

Breaches have been made in the walls of Jericho but we are still on the march. We trust the day is not far distant when the walls will fall flat, and our young people will arouse themselves to the task that lies before them. As we continue to labour amongst
them we ask you to pray with us that God will raise up leaders from amongst them who will dare to believe that India can be taken for Christ.

Go on Definite Errands to God

You can get audience with the One who runs the universe through the advocacy and merit of the Lord Jesus Christ. Will you go to Him on behalf of the following matters for the work in India?

We urgently need two or three missionary couples for the work in Gujarat and the territory north of it. The death of our beloved comrade, Brabazon, leaves a dangerous gap in our thin ranks. This must be filled, and other places, too.

A Bible-woman is greatly needed for the promising work which Mr. and Mrs. Cutler and Miss Faith Cutler are doing among the women and children of the city of Murtizapur.

The Indian State of Gwalior has a population of more than 3,500,000 of people, “nearly all Hindus.” They have never heard the gospel and in the last year their ruler has declared them free to choose for themselves their religion. God wants some noble ambassadors to enter this field and tell to these doomed multitudes, in the love and power of the Spirit, how Jesus came to deliver them from the fear of death.

The district of Mehsana, about which brother Brabazon wrote and prayed and thought constantly, has still its 400,000 precious souls moving swiftly to eternity without the knowledge that there is a way of life for them.

Some of our Marathi missionaries are trying to cover “parishes” of souls as large numerically as those occupied by twenty-five missionaries in other supposedly darker fields. We do not make this comparison invidiously. We are glad of the “twenty-five” missionaries in the other places, but we want you to pray for the “ones,” here in Central Provinces, that reinforcements may be given them and that a great sweep of God’s power over these vast fields may
provide the preachers and teachers that must be had, if there is to be an adequate presentation of the truth to these dying souls.

Our missionaries' lives are prolonged and their service enhanced if they can go to cooler climates for a few weeks in the hot-season. This rests them in body and mind and gives opportunity for spiritual fellowship with servants of God in other Missions. Our Board has recognized the importance of hill-station homes for tired missionaries and has endorsed the purchase of two cottages at Kodaikanal in the beautiful hills of South India. We need about $4,000 to complete the purchase. Will you pray that this need may soon be met?

Read the articles in this number of the BULLETIN and then go on errands to God concerning the needs which these articles reveal. Remember that each true missionary wants nothing from you so much as that you will definitely, persistently and believingly pray for him.
Promoted

On November 6, 1937, in the early morning, James F. Brabazon, one of God's true soldiers, received his Captain's call to come up higher. A little while before his departure, brother Brabazon, whose extreme suffering made it necessary for him to remain in a sitting posture to the very end, raised his hand to his forehead in salute, giving with clear voice an honorific word of salutation in Gujarati (his missionary language) at the same time, to One invisible. Other eyes were holden, but not his, from the vision of his Lord. He was a soldier in life and in death. Within half an hour of the end of his earthly sojourn he was earnestly pleading with God for "souls!"

We miss his brave smile, his ringing voice, his noble life among us. But our sorrow is not that of those who have no hope; we wait for the return of Him who brought life and immortality to light. He will bring with Him those who are, like brother Brabazon, asleep, as to their bodies.

But while we wait there is a gap in our thin ranks. Who is going to fill it?

Soldiers of Christ, arise
And put your armour on,
Strong with the strength which God supplies,
Through His eternal Son.

It was Worth It

We want to thank you, you who prayed for our Annual Conference which met (November 3–10) in Akola. The presence of God in our midst was very manifest. Through it all there was conflict against principalities and powers, but the Captain of the Lord's host gave to His soldiers the thrill of battle, and made them conscious that they were being upheld by divine power and grace. And though our dear comrade, James F. Brabazon, was taken from us at that very time, God did not allow the enemy to get any advantage over us because of that event. We had in this convention a manifest illustration of the truth that God answers prayer. Prayer-partners, we thank you. Pray on.
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