The India Alliance

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

ALLIANCE MISSIONARIES IN INDIA

BACK ROW: C. A. Gustafson, Mrs. Gustafson, Mrs. Gerald Carner, Mrs. E. F. Eicher, Miss Davis, Miss Fletcher (Ramabai Mission), Mrs. Brabazon, Miss Ransom, Mrs. Kerr, Mrs. Amstutz.

SECOND ROW: Rob't. W. Cummings (Convention Speaker), E. F. Eicher, Lauren Carner, F. W. Schelander, Mrs. Schelander, Miss Amstutz (Ramabai Mission), Bhimabai (Teacher, Ramabai Mission), Mrs. Lauren Carner, Mrs. A. I. Garrison, Miss Cutler, Mrs. Ringenberg, Miss Beardslee, Miss Williams, Mr. Cutler.

THIRD ROW: C. W. Schelander, Miss Bushfield, Miss Cora Hansen, John R. Turnbull (Convention Speaker), E. R. Carner, Mrs. Carner, Mrs. Cutler, Mrs. Ramsey, Mrs. Hartman, L. E. Hartman.


FIFTH ROW: Lloyd Gustafson, Marelyn Ringenberg, and Kenneth Amstutz ('junior missionaries.')

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THE CHRISTIAN AND MISSIONARY ALLIANCE

DHOLKA BOYS
SCHOOL AND ORPHANAGE

REV. A. HELFERS
MISSIONARY-IN-CHARGE

DHOLKA GIRLS
SCHOOL AND ORPHANAGE
(FORMERLY OF KAIRA)

MRS. A. HELFERS
MISSIONARY-IN-CHARGE

ADDRESS:

ALLIANCE MISSION SCHOOLS, DHOLKA, AHMEDABAD DIST. B. P. INDIA

DATED, APRIL 20, 1940.

Dear Friend and Co-Helper,

Just a short covering letter with this beautiful copy of the Annual Report Number of the INDIA ALLIANCE. In it you will find very many interesting accounts of the Lord's dealings and leadings throughout the past year under review. It is beautifully illustrated, and several of the pictures, you will notice, were supplied by Mr. C. A. Gustafson. You who are supporting girls and boys in our two schools here will be interested to read about their achievements. Possibly you or your Sunday School class is supporting one or more of the Prize-winners shown either on the page opposite number one or opposite number thirty-seven.

The Rev. and Mrs. C. A. Gustafson with their two boys are now on the high seas travelling homeward by the Pacific route for a well-earned furlough. They hope to reach America in May, and we would be glad, and I know that they will be pleased, if they should be in your parts of the country, for you to have them call and give you first-hand information about the work here. They as well as their children will be in costume. If you are interested in seeing coloured slides or cine-kočak films of the girls and boys they will have them. You may reach them at

Rev. C. A. Gustafson
227 Fairmont Avenue,
New Castle, Pennsylvania.

We returned from furlough toward the end of November and have taken over charge of both the schools and orphanages, as well as the work in the two districts of Dholkia and Dhandhuka with its evangelistic work and schools. We have both been in this work here before and we shall appreciate your whole-hearted co-operation in prayer and financial support of the work.

Very sincerely yours,

Rev. and Mrs. A. Helfers.

Remittances may be sent direct to us without fear of loss in the mails. Kindly make checks payable to the Rev. A. Helfers. Signed receipts of the Mission will be sent and all receipts are reported to the Mission's Headquarters. Three Schools come under the "Approved Specials" of the Board of Managers of the C. & M. A. New York, U. S. A.
Mabel, the smaller child, whose answers in the Sunday School Union Examination were altogether perfect, is not only a bright girl but a bright Christian. While answering orally the question, "What happened on the Cross?" she was so moved by the memory of what her Saviour had suffered that she broke down and wept. Her parents were orphans and are now honoured members of the Christian community. Her prize for perfect marks was a Gujarati New Testament.

Vimala, with a mark of 98 per cent, won both a Testament and a medal. Vimala's mother was an orphan girl and a medal-winner, also, when a school girl.
SECTION I
INTRODUCTORY

Seven Joys of the Christian Missionary

Last year we introduced our Annual Report with a brief article concerning the missionary’s sorrows. This year we cite some of the missionary’s joys. Most of these are the inheritance of all of God’s children who yield their lives to Him, whether they go to the “uttermost parts” or not, but some of them belong in a peculiar sense to those who, in obedience to God’s call, have more or less literally “left all” to follow Jesus.

Each true missionary of Christ has the joy of partnership in a divine enterprise. He knows that He is working with God and that what God does stands; that Christ in this age is laying the foundation of a kingdom that will never end.

“All earthly things with earth will pass away”

but not so the humble, faithful ministry of God’s children who by faith build with Him His house. God’s servant knows that what he builds is not something built upon the sand, which will be wrecked and washed away in the fast approaching storms and floods of judgment against Satan and his systems.
The missionary has the joy of seeing men and women who have groped in the darkness and hopelessness of false religions brought into God's marvellous light. Sometimes he sees the beautiful miracle of one who was in the very depths of sin and ignorance of God, becoming such a bright saint that all who know the change are made to marvel.

Again, the missionary to a pagan land comes into the joy of friendship with saved souls who are of language and customs very different from his own but whose hearts are bound to his in love which centers around the Person of the Lord Jesus. As they and he together learn to know Christ he has the rare privilege of seeing how the grace of God in Christ fits into every shade and condition of human life and triumphs over all outward circumstances and earthly institutions. This experience confirms his faith in the Word of God and he lives with Paul at Mars Hill, Corinth, Ephesus and many another place.

Also, he has the joy—a joy which grows with the fleeting years—that his life's work, though small indeed, is not wasted. He may often fail and waste precious opportunities but in so far as he lives up to his calling he knows that God has given him a service which angels might well envy.

Another joy, and one related to this, is the joy of finding that by "losing his life" for Christ's sake he has really found it. Life has a bigger and better meaning to him than it could have had if he had not left his home and native land to go to less privileged people. The grace of God puts love in his heart for those who know not Christ, who are often ignorant of His very name, but in giving himself for them he has come to know the deeper meaning of life.

His further joy is that he learns in sweet experience that God keeps faith with those who thus serve Him. He has sought first the kingdom of God and His righteousness and God adds as needed "all these things" unto him.

Lastly, we mention the missionary's joy of knowing that he has obeyed God. This joy, we believe, next to knowing that his name is written in the Lamb's Book of Life, outweighs all other joys. It carries God's servant through all sorts of trials in the "peace of God, which passeth all understanding." If the missionary can give joy to
the heart of God he has found the very essence of life's meaning and has entered into life eternal.

Since these big joys are given to God's missionary servants it will readily be seen that the missionary need never be the object of pity. He needs your prayers, indeed, that he may be enabled by a constant life of faith to take his Hebron, his part of Canaan, God's promised spiritual possession to each of His servants. For the missionary is not transformed into saintliness by an ocean voyage. He is not different from his brethren who stay at home. He too, is "compassed with infirmity" (Heb. 5:2) and has the additional handicap of living in a demon-charged atmosphere. If anybody in the world must "abide" in Christ in order to do anything that will count for Christ's kingdom, it is the Christian missionary. "Brethren, pray for us" (1 Thess. 5:25).

**Christ's Task Through Us**

*Excerpt from The Chairman's Annual Survey*

Our task as labourers with Him is so vast and so humanly impossible that sometimes we are tempted to be discouraged. But we can never be discouraged while our eyes are looking unto Him and while we keep praising Him for what He has done. Compare what there is today with what would have been but for His gracious work in us and through us. There is a fine group of churches which meet regularly to worship Him and to hear His truth; but for His work, these groups would now be bowing down to dumb idols. There are hundreds of born-from-above men and women "on trek" toward heaven who love Him and who would, we believe, die as His martyrs rather than deny His name; but for His work they would be dead in trespasses and sins today and on their way to perdition. There are Christian homes and Christian parents who publicly dedicate their little children to the Lord Jesus and pray that their feet may be guided into the way of peace; but for His work these same children would, perhaps, be sold to Hindu temples to be *dev-dasis* (slaves of the gods) dedicated to lives of prostitution. There are among our
Christians, liberal souls who are learning that out of that which God's goodness enables them to earn, they should give back to Him tithes and offerings to the point of real sacrifice; but for His work, their hearts could not but be filled with the greed and "covetousness, which is idolatry". There are scores of Sunday Schools where each first day of the week little children and grown people meet to learn of the Lord Jesus and to search for treasure in the Mine of Truth; but for Christ's work for us and through us, these lives would not know that each week has a "first day" which commemorates the resurrection from the dead Him who is the Truth. There are broken and contrite hearts who have turned to Christ for cleansing and for comfort because their lack of soberness and vigilance has made them stumble; but for His work, again, they would not know that the One who inhabits eternity dwells also with him whose heart is humble and contrite. There are tried and true pastors and teachers who know God and His Word in such a way that they are able to teach others also, and give themselves unsparingly to shepherding His sheep; but for Christ's work, they would be without God and without hope, even as the pagan world about them. These and other related matters are causes for thanksgiving and show what our blessed Lord has done.

It was the occasion of the funeral of the oldest member of our whole Christian community, a brother nearly eighty-three years of age. As we neared the open grave my eyes were arrested by a headstone of another grave adjacent to the new one. The stone was rough and rudely carved—not marble—but on it, in large, clear letters in Marathi, were the words which meant, "SINFUL—BUT SAVED". Under these were simply the name of the one whose dust is in that grave, with one or two dates. It was the grave of Bhagubai, one of our godly Bible-women, whose name is still as a sweet savour among those who knew her. After the funeral, the pastor told me that he had this epitaph put on her grave-stone because she had told him before she died that these were to be the words she wanted. "SINFUL—but saved!" Back of that testimony is all the wisdom and power and grace and glory of God!
SECTION II
EVANGELISM AND CHURCHES

Now They Come
By FRED W. SCHELANDER

Since our last Conference, we are happy to report about 150 baptisms, many of them from new villages. Candidates for baptism come not so much through preaching as through the witness and influence of the converts themselves. New Christians seek first to win their relatives, and when they have "filled their minds", as they say it, they bring them to us for the finishing touches. It used to be that we ran after the people, constantly obtruding the Gospel message upon their unwilling ears. Now they run after us, and our embarrassing difficulty is often to decide which of several simultaneous calls to answer first.

Besides the usual touring work, we held several local conventions, though not as many as in recent previous years. Our two main Conventions, Spring and Fall, are held in Anjangaon at the same time as important Hindu festivals. These were not so well attended this year on account of the hard times. We no longer serve free meals at these conventions and many could not pay even the very moderate charges. The main speaker in our March Convention was Brother S. Bower, one of our senior pastors, and in October, Brother Bhujbal of the Nazerine Mission. How we feel our need of a church building at these times! And of housing accommodation for the guests, to whom we can offer only the bare ground and the open air. You can picture the general discomfort when it rains! Won't you help us pray for a tabernacle at Anjangaon?

Our annual campaign in Rin Mochen fair did not seem so successful this year as last. Then we sold twelve hundred gospels; this time
only two hundred. Contrary to our expectations we were not molested in the least, and we attribute this to the prayers of our friends bringing to nought the threats of our enemies. The attendance at the fair was remarkably small, due to the prevailing depression, which was a cause of the low Scripture sales. During the dull days of the fair our group visited nearby villages, and before we left that corner of our district there were inquirers in every village in that area. We regret, however, that partly because of persecution, and partly because of other reasons, none of these have yet been baptized. We will soon be visiting these villages again. Will you not pray that this year some will definitely step out for the Lord?

In February we were favoured with a visit of the “Mass Movement Survey Committee”. This was a group of missionaries from several missions who were surveying representative sections in the Marathi speaking area with a view to ascertaining the possibilities of “mass” or “group” movements to Christianity. This committee spent nearly a week in their survey of just four representative villages! Every Christian was interviewed and every interview lasted an hour and each person’s answers filled a note book! Needless to say, we profited much from the knowledge and wide practical experience of these visitors, all of whom had had first hand contacts with mass movements, worthy and unworthy, in different parts of India. They said that ours was “one of the most promising fields in all Maharashtra”, as the Marathi country is called.

In April a four-day Convention for all the Christians in our Mission’s whole Marathi area was held at Khamgaon. Our village people are poor, and this year was one of exceptional scarcity. The only way they could attend was to walk, and walk they did, nearly a hundred and fifty of them, all of them over thirty miles and many of them seventy or more, each way. Better still, they formed four bands, each with banners, drums, cymbals and stringed instruments. They marched through the villages in procession, singing hymns, and each night held a rousing song and preaching service in the villages where they camped.

During the hot months of May and June, even when the heat had
driven us missionaries to the hills, several volunteer "singing and preaching bands", each with a mission worker as leader, itinerated in the district. We furnished them only their food. This is the slack season, the ideal time of the year for evangelism. The farmers have nothing to do but sleep through the hot day and so are ready to sit and listen all night. The bright gas lantern alone is novelty enough to bring out the whole of a small village, to say nothing of pictures, drums, and a group of out-of-town singers. Some women volunteers, whom Mrs. Schelander had specially coached for the work, accompanied two of the bands, with very marked profit to the women folk.

How thankful we were when the rains eventually came! In July it looked as if we were in for famine. We never want to get any closer to a famine that we have been this rainy season. For weeks and weeks droves of hungry people besieged our house. Government had to open up relief works in many centers, which are still in operation. Wages and work have been almost nil, and many of our Christians have actually suffered. Weeds and leaves were a part of the staple diet for months. But thank God, the prospects for a medium crop are now good. [God gave us better than an average crop—Ed.]

During the rains—July to September—we held three Short Term Bible Schools, in Anjangaon. First, one for literate young men, to which forty came. Then Mrs. Schelander conducted two schools for women only. She had several assistants whom she had trained beforehand. The women were taught Bible Stories and Christian lyrics. Pictures based on the stories were found to be very helpful, and the best scholars received a little book of the pictures to take home. Word reached us from one village that one such student had gone mad! She kept showing the picture book and telling the stories to everyone she met. Such "madness" is indeed encouraging.

Mrs. Schelander has also tried to develop our Children's work, which in our district is very weak. She has held preparation classes on the Sunday School lessons with some of our workers, and took pains to see that the children who accompanied their mothers to the Women's schools had a helpful school of their own.

Finally, we thank God for the Indian helpers He has given us,
for apart from their faithful and loyal efforts there would be little to write about. Our hope for the future is that God will raise up still very many more indigenous workers. We thank God for the half dozen young men from our district who are now in Nargaon Bible School and for as many more who are ready to go there. But these are so few, compared to the great need. Won’t you pray the Lord of the harvest to thrust forth labourers—Indian labourers—into His vineyard?

Malkapur District Report

By TILMAN and ESTHER AMSTUTZ

So she gleaned until evening Ruth 2:17.

We have but a handful of Christians in Malkapur. We have gleaned them from here and there. This year we have gathered a cluster more, since our last convention, with some children included, whom we well might call blossoms. We have had real joy in teaching these new converts songs and prayers after the classes of instruction. These classes have been systematic and regular therefore have been more fruitful in bringing a real response from the catechumens taught.

It is a joy to hear groups of boys and girls lustily singing gospel songs. In a number of places in the towns and villages visited there has been a response showing what more might be done. This witnessing on the part of the children has been an encouragement to us. Two little girls sang several sweet songs over the loud speaker which pleased the whole village.

The touring season was all too short. It was cut short first by much sickness on the mission compound such as typhoid fever and later by our son John contracting a bad case of pneumonia. It was the Lord that raised him up again otherwise the fight for his life would have been lost. He caught cold one night while assisting his father in showing pictures to a large crowd of people who came to our camp in the open field.

We have had to stoop for our gleaning. It is not without many
humiliations which we share with our Christians, that we pick up souls from the ground bottom of caste distinction. It is among these who have fallen so low that the Lord is pleased to do much of His work.

We have had our greatest joys when we met in local conventions. The spirit of unity of old and new Christians has prevailed and all did drink deeply at the fountain of blessing which is Christ. On this occasion God used an Indian evangelist, Rev. Shahu Bower, and Rev. Crowe of Calcutta to bring us God’s timely message. The convention closed with real sacrificial giving. The young men of the Bodwad Bible Training School added much to this gathering by the way of inspiration and testimony.

After this we had several testings in the work which were not so pleasant. Discontent at not receiving more temporal help caused some to become disgruntled. We have tried to make it our policy not to give more than the Indian church is able to do along this line. Pastoral support has been continued but with many out of work and needing help it has been a struggle to meet the present amount of rupees six per month. Moral laxity among the members of the community has also added to the loss of influence of our testimony as a people in the town of Malkapur.

During the rainy season of June, July and August we have had a Book Room open in the town of Malkapur. This has been a blessing to many. This year we have had more attendants and personal work has been the chief characteristic of this enterprise. Who Waits for the Lord’s Coming? is a booklet that has been frequently read through at one sitting. The visitors to this library were perhaps as many Moslems as Hindus.

The Church work has been cared for by the pastor, Rev. Bunsode from Khamgaon. He comes once a month and the elders and missionary are asked to supply for the Sundays he is not able to be present. We had very appropriate programmes on Christmas and at Easter time. Mr. Chauderi the Children’s Service evangelist gave us two very profitable services. Two out-door Sunday Schools were conducted during most of the year. A class at one of the hostels in town has been a
contact not only with these depressed class boys but also with their people in the district.

The greatest challenge from our district is the vast area of this taluka (county) teeming with thousands of people, more or less open to the gospel at this time. Brahmins, Kunbies, Chambar, and especially the Mahars are quite free to listen to the gospel at this time. There are indications that these open doors might soon be closing as organized opposition increases.

We ask you to pray that we may not only be “Gleaners” but “Reapers” bringing in precious sheaves of golden grain from this great harvest field. “Pray ye therefore the Lord of the harvest to thrust forth more labourers into his harvest, for truly great is the harvest and the labourers are few.”

There was an increase of interest among the high castes. A number of women came to the bungalow of their own accord to call and to invite the memsahib to their homes. One family of Jains insisted on sending their cart for her and the Bible-woman. In their home, they showed hospitality, served refreshments and showed them around their spacious wards, leading them from room to room by the hand. The love shown was genuine and can only be explained in this way, that God was answering prayer because the more we cried out unto God for souls, the more the Lord sent such visitors and invitations. We greatly feel the need of a special anointing for that work because “without Him we can do nothing”.

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Khamgaon District Report

By L. E. HARTMAN

After Convention last year we made two brief camps in places where we knew people were interested. We had some good meetings in these places, but our main object was not the holding of public meetings, but rather personal dealing with the leaders among those who had shown some interest in the gospel, or who had at least said they intended to change their religion.
"OUR GARDEN"

Khamgaon Mission Boarding School girls, with Miss Moore who is in charge of them. Read "Our Garden" (page 40).
Village Children, Still Without Christ

Are you doing all you can by prayer and sacrifice to give them, and the millions like them, a chance to know the Lord Jesus?
Those for whom we went to one place had had touch with the gospel for a number of years through different missionaries, while in the other we wanted a deeper touch with the Mahars of four villages who had declared their intention of leaving Hinduism and joining either Christianity or Mohammedanism.

These are the ones mentioned in last year’s report with whom we had gotten in touch through a meeting they had held in Khamgaon in the hot season. We camped by the two larger of their four villages and between meetings the leaders came and talked with us by the hour. That was what we wanted. In our conversation with them they put the following question to us—“The caste people have thrown us off and the Mohammedans have befriended us. Now if we become Christians they also will turn against us and what shall we eat?”

I knew what they said was true. They had withstood the caste Hindus some time before on certain matters and they had stopped giving them work, but there are some wealthy Mohammedans there and they gave them work, all the time doing all they could to influence them toward their religion. They asked me if I didn’t have some land upon which I could give them work and I had to answer, No. Nor was I sorry I had to say no! But it was hard to give them a satisfactory answer. All I could do was to remind them of God’s command and promise that they should seek first His kingdom and righteousness and He would look after their earthly needs. That is not readily appreciated by those who, not only have not yet experienced the grace of God, but have not even seen their real need, so I am afraid I didn’t get very far with them on that point. However, I explained to them that I had other work which would keep me away from my district for some time and promised to come to them for an extended stay as soon as possible and asked them not to be in a hurry, but to wait until they were fully persuaded in their own minds before taking any step.

After that I went to Jalgaon to do the repair work there and that kept me away over a month and a half. After that we pitched our camp in a nice shady grove in a location which was central for the four villages and preached there night after night to practically the
same audience of Mahar men, women and children, and quite a few Mohammedan men who came regularly. During the days, we stayed in the camp as much as possible to meet those who came for personal interviews. We were surprised to be able to carry on in this way for two weeks without meeting any of the Arya Samaj type of opposition and whether that is a good or bad sign I am not yet certain.

After that we made a couple of brief camps with our light outfit and then had to come in to prepare for the Synodal sabha which was held in Khamgaon this year.

We were eager to get the above mentioned people in touch with some real, live village converts; people who had faced what they were facing and could testify to them of how, when they stepped out, willing to pay the price, God met them and gave them work and so on. Just a day or two before the sabha was to begin we took a group of singers and players and went to them for a night meeting and reminded them of the dates, and we were very happy when about twenty-five of them came.

About a hundred and fifty village Christians, mostly from Anjan-gaon district came, which meant that for four days these non-Christians were thrown in close touch with the Christians, living on the same compound and attending the same meetings. All told, the effect was good.

To sum up, the results are as follows—Before we ever went to their villages with our camp several of the younger generation had become Mohammedans and since then a few more have done the same. In all, out of about five hundred, from twenty to twenty-five have joined the Mohammedans. Of the remainder, before we finished our camp, some of the more independent characters assured us that they were fully convinced and were determined to win the others. Those who attended the sabha said before leaving that they were now settled and were going back to win the others. We have had some meetings with them since, but nothing definite has happened that we can see.

The work of the church has gone on about as usual under the wise guidance of the pastor, and the Sunday School under Miss Moore. October eleven to thirteen we had Bro. Garrison with us for special
meetings. The nights were given to the public and the church was packed by crowds of Hindus and Mohammedans who came to see the pictures of the Garrisons' trip by car to England, and to hear the story of how God cared for them and supplied their needs on the way. In the day meetings Bro. Garrison spoke to the Christians, and we have good reason to believe considerable work was done for eternity.

Mehmedabad—Ahmedabad District

By SAMUEL KERR

Scarcely a year has passed since our return to India, the field to which the Lord called us twenty-seven years ago, and we are thankful to report little difficulty in adapting ourselves to the changed Church and political conditions.

The touring season was already well advanced; so we hastened to make preparations for work in the heathen villages of the district, camping for five weeks at Vasna, some thirteen miles distant from our headquarters in Mehmedabad. For many years past there has been the nucleus of a church at this place, but its light had almost flickered out, so we felt led to spend the bulk of our nights in ministering to this fast dying church. God helped and blessed in both men's and women's prayer meetings. One young man accepted Christ as his Saviour, and we have reason to believe that the little company of believers were greatly encouraged by contact and fellowship with our evangelistic party.

Response to the preaching of the gospel in the heathen villages was specially manifested in two centres. In one place, three brothers were keenly interested in God's Good News, and were very alert in making all arrangements for our lantern lectures which lasted sometimes until midnight. We have these promising young caste men on our list and we ask that you will help us to pray that their names may soon be inscribed in the Lamb's Book of Life. Signs of awakening were evidenced in another village where Rajputs and a few other caste people made a written appeal for a teacher. Since then a day-school,
which is also a Kindergarten Bible School, has been opened at this place with promising results.

This district contains fourteen regularly organised Alliance churches under the Synod of the Indian Christian and Missionary Alliance, therefore coupled with the evangelistic work there is the privilege of helping in the Christian community. At the beginning of the year, the Church conducts its annual meetings and these are followed later by conventions in each church. We would commend all these churches to your prayers, inasmuch as we feel that there is a very sad lack of real vision for the needs of the heathen masses all around them. Like Israel of old, they are prone to self satisfaction, leaving the burden of the evangelization of the heathen to the foreign missionary.

We are very happy to report that Alindra has come to life again and practically all those who once were associated with us, are under our flag again. We may soon be able to report a little church there organized under Alliance auspices. We have made a few visits to another area, where nearly forty years ago a number were baptized by Mr. Woodward. Since that time almost all of them have lapsed into Hinduism. At this place we have two schools operating under the Church Council, with encouraging results, while some adults wish to be baptized. We plan to make our first camp in the jungle at this place this touring season.

The Ahmedabad churches continue to grow by the influx of our Christian youth from the rural areas, and we are able to record seven baptisms last Sunday, from heathenism. Last August, we were able to rent a home for missionary residence in Ahmedabad, and Miss Conger and Mrs. Brabazon now occupy our new Mission station in the City Cantonment. The ministry of these two ladies will meet a very pressing need among the women and young people of the churches. Ahmedabad is a very wicked heathen city: all sorts of temptations await our young people and all too frequently entice them down the road that leads to destruction.

The possibilities of the two Ahmedabad churches are great. Pray with us that these large privileged churches may humble themselves
before God, seek forgiveness for misuse of time, talents and means, and by His grace become real helpers in the gospel. We are truly thankful for the faithful ones in our city churches—and in all our smaller churches too—but we desire to see their devotion to our Lord Jesus Christ demonstrated by active and practical concern for those who are still in heathen darkness.

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**Bhusawal**

_By Mr. and Mrs. A. I. Garrison_

*I have given you power to tread serpents and scorpions under foot, and to trample on all the power of the enemy; and in no case shall anything do you harm. Nevertheless rejoice not in this, that the spirits submit to you; but rejoice that your names are registered in heaven._


It is perfectly natural to be joyful because of visible success, and to be discouraged when the months drag on in apparent fruitlessness. Neither frame of mind is pleasing to our Lord. When commissioning His seventy workers to go forth with His message in authority and power, He forbade them to rejoice in the spectacular casting out of demons, which He later assured His disciples would be one of the signs to follow them that believe. They were warned that when rejected they were to shake off the dust of that city and proceed to one which would receive the message. Since those rejecting them were rejecting Christ they were not to be discouraged. They were commanded to rejoice in a faith that assured them of the intangible but real registering of their names in heaven. Serpents, scorpions, and all the power of the enemy would, by His communicated authority and power, be under their feet. It would be natural for them to be glad when they would see His power thus manifested in conquering the power of His enemy and theirs. But He told them that their exultant joy should be based on a faith that assured them that they themselves and certain of their hearers were not only negatively freed from Satan’s
power, but that they were positively united to Christ, upon the utter
confidence that their names were written "on the page bright and fair".

It is probably true that in past days we have too often rejoiced
when we have heard or seen something connected with God's working,
feeling that the victory was won. Too often we have been saddened
when time revealed that the "things which are seen are temporal",
even God's wonderful healings and other manifested blessings. Believ-
ing that the Lord has appointed His miracles to accompany the preach-
ing of the Word, we are glad in what we have seen during the year
at Bhusawal, and we believe for yet more of them. But what is giving
us real joy is the faith that there is an increasing number in both our
churches whose names are written in heaven. Can we be sure of that?
Well, Paul was sure about some in the Philippian Church (Phil. 4:3).
"My fellow workers," he says, "whose names are in the book of life".
To him that was a "crown of rejoicing" (I Thess. 2:19).

The year has not been without severe testings and losses. Some
who seemed to start out with us, have turned away having loved this
present world; they evidently went out from us because they were not
of us. One Anglo-Indian lady who considered herself one of our
flock died suddenly. In early September after the war began, our dear
young Brother, Hugh Cutler, sailed for England and arrived safely
at the Emmanuel Bible School at Birkenhead, where he hopes to take
at least two years of Bible study if the Lord should tarry, in the hope
of coming back more fully equipped to do the Lord's service. We do
thank God for this young man whose name is written in the Book of
Life, and who was such a great help to us before he left for England.
Others in our little company are making their calling and election sure,
and in this we rejoice, yea and will rejoice, and we trust with them
for an abundant entrance into the eternal kingdom of our Lord and
Saviour, Jesus Christ.

A fruitful series of meetings were held early in the year, with
Rev. A. S. Crowe as the speaker. We were not at the time permitted
to see results, but we believed for them, and rejoice that one day we
shall see them. Three Anglo-Indians later asked to be baptized by
immersion. Several babies have been dedicated. We have not felt
that the time has come to re-organize the church, therefore we have no official membership list. Those who are of one spirit with us recognize themselves as one with us both privately and publicly. At present we are functioning like an old-fashioned Alliance Branch.

Besides the regular ministry at the Bhusawal Church and at Bodwad, several doors for service elsewhere were opened to us during the year. In a few cases, especially at the convention of the Swedish Lutheran Mission at Betul, and at the M.E. District conference at Khandwa, there were visible demonstrations such as weeping, confession and restitution, and the evident submission of opposing Satanic forces to the authority of Christ. These in themselves were not the things in which to rejoice, but in the faith attested by the witnesses themselves that there were names written above, that were not there before.

A letter from Poona a few days ago witnesses to a definite conversion of one present in meetings held there in July in which, at the time, we saw no outward move. We remembered being able to rejoice at the time by faith that the Lord was saving souls.

There is a good report to give in connection with the Indian Alliance Church at Bhusawal, which is in charge of our Brother Raghunath Cutler and his faithful wife and helper Emilybai. At the beginning of the year there was a stormy time at and following the annual election of Church officers. The enemy stirred some who were members to oppose and to refuse to co-operate. This continued for about two months. But prayer was made of the church unto God for them. Kindness shown them in sickness and in the death of some of their loved ones was used of the Lord to break down much of the antipathy, and several of them are now working in harmony. But we shall not be satisfied until we and they have the assurance that their names are written above. At our local Marathi Church sabha held recently, following a special service for the Sunday School, there was an apparent moving of the Holy Spirit upon the children. When the invitation was given at the close of the service many children came forward, among whom were some 20 Hindu school children, and with them Church elders and deacons and women. There was much weep-
ing over sin and many accepted Christ or returned to Him. We believe that many of these names are written in heaven. The Pastor writes, "We rarely see such an occasion. We praise God for the beginning of His work."

The interest in Bible study has been increased by the giving of Bible examinations to the young people of the Church by a Church committee. These examinations are held once a month after an intensive study of an appointed book of the New Testament. A lawyer memorized nearly the whole book of Colossians, and many others are studying their Bibles as never before. First and second prizes are given.

A young Moslem here became a candidate for baptism. We kept him waiting for nearly three years, as we thought there was cause for suspecting an ulterior motive. At last, being satisfied by faith, and through his life and testimony, and evidence of repentance, that he had accepted Christ, the Pastor baptized him. He is a skilled carpenter and supports himself. He has boldly taken his stand for Christ before his parents and the whole Moslem community. His cabinet-making shop is in the Moslem section of Bhusawal, where he is constantly witnessing for Christ. He had brought another Mohammedan young man to the feet of Christ, who though not yet baptized, appears to be hopefully converted.

The Pastor reports two of many victories, as follows: "A man had been neglecting the prayer meeting for the past six months. The result was that, as Nebuchadnezzar was made to eat grass, so this man too was made to be possessed with demon power and was made to eat horses' dung. Prayer was made for him, and he was relieved from that evil spirit. Next day he openly confessed his faults and the results, in the Church, and requested the people not to be neglecting the presence of God."

"A young boy also was possessed suddenly by demon power. It is true that when one's heart is not occupied by the Spirit of God demons may come to fill the place. That boy was suffering from 8.0 to 11.0 p.m. The parents did all they could without any success. At last the Pastor and his wife were called. While prayer
was being made, the power of the Spirit was manifested, and the demon left him immediately.” May this boy also know his name written in heaven.

There have been many cases of healing. A girl who had received 70 injections without improvement was prayed for and God healed her. A nurse in the railway hospital had a very serious illness that neither medicine nor injections helped. She rather grew worse. Pastor Raghunath was led to that home in his visiting. As he prayed for her there was immediate improvement, and very soon she returned to work. A number of other instances might be given in connection with both of our Bhusawal congregations, of definite healings. We more and more expect these healings but we desire to glory not in the things that are seen, but rather in the things that are not seen—the eternal things.

Mrs. Garrison suffered a fearful attack of malignant malaria during September. She was near death, but God once more graciously heard our cry and has again spared her, we believe, in order to accomplish a yet more fruitful ministry if the Lord tarry.

The annual evangelistic week of the Marathi congregation was set for the month of May, and the party reached ten centers with the gospel. Touring bands from the Church also visited the big annual yatras at Changdev and Muktabai, when 126 gospels were sold. Beside the indoor meetings of the Marathi Church, 90 open air meetings were held.

**Districts: Viramgam, East Mehsana, and Sanand**

*By J. S. Ringenberg*

Returning from furlough last fall we faced the opportunities of these districts with fresh zeal. With a territory covering 3,400 sq. miles, with inhabitants numbering 1,175,000, one scarcely knows where to begin. A missionary couple and eight Indian evangelists form the staff of workers. These live in six localities. If an average were struck each of these workers would be responsible for 147 towns, 340 sq. miles of territory and 117,000 souls! In our efforts of the year
we have believed it to be the Lord’s mind to follow two principles—firstly, to seek to emphasize effort in localities which seem most likely to yield fruit at the present time, and secondly, to do our best to proclaim Christ to those who are wholly ignorant of our Saviour. In keeping with these convictions two camps were made in Viramgam area, two in East Mehsana, and one at Harij, which is in Gaekwad State territory.

**Viramgam District**

After waiting for a couple of weeks for our Ford to arrive, we pitched our tents at Mandel. The gospel had been preached in its precincts for many years. From this point villages of Dasada, Jhinjhuvida, and Patdi States were reached. Audiences were satisfactory and interest was good. Large coloured charts depicting the sinful heart and the cleansed heart, also the final abode of each in eternity, were very helpful in drawing and holding the crowds and making more vivid to them the message of the gospel. In Jhinjhuvida city over two hundred gathered, some climbing up on the roofs of buildings to get a better view of the charts. Commenting on the message, a Bharot of Mandel remarked, “Our great problem is getting a clean heart. We Hindus flit from one god to another with no satisfactory results.”

Detroj, our next camping place, seemed the most probable of yielding fruit. While touring here we met many who encouraged our hearts by their testimonies. Several village headmen have Bibles and other Christian literature which they read. Enquirers came to the camp frequently, and in several instances expressed their desire to become open followers of Jesus when the time becomes opportune. A young goldsmith remarked to one of his companions while walking away from the camp, “Some day we will all become Christians”. One thing that puzzled this young man was the Christians’ willingness to bear scoffing and reproach and to continue to give their message even to those who show them no welcome. A young cobbler, Bharnaji, was almost a daily visitor. We believe he has accepted Christ. He reads his New Testament, and when perplexed about any portion he comes to us for an explanation. He purchased a hymn book and sings in his
DHOLKA SCHOOL BOYS

Mrs. Gustafson and one of the Indian Teachers in the background
In this dingy temple is the image of the “sacred bull” (seen in the picture) one of the popular idols of India.
home where passers-by pause to listen. The town folks remark about the change in Bharnaji’s life. He expressed his wish to be baptized later when his young wife believes as he does. A shepherd has also confessed openly his faith in Christ as his Saviour. A few years ago this man’s sister, while dying, surprised the family by repeatedly saying, “I am going to be with Jesus”! The shepherd seems sincere and is bold in declaring his faith in Jesus only. One day a group of outcaste men, numbering forty, came while we were in another town preaching. So that day our cook had the opportunity of witnessing and had real joy in telling them of the Saviour. There were others who expressed their belief that Jesus is the true Saviour. For all such we are indeed grateful.

Again this year the Church bore the full support of its pastor. Nineteen of its members took part during the Week of Evangelism. They formed four groups and carried the Message to sixteen villages. The women canvassed practically the whole of Viramgam city, selling Gospels, and held many meetings. Over 700 Gospels and tracts were distributed. A convert from the Sweeper class spent nearly four weeks in itineraries, taking his Testament, hymn book, a picture roll to elucidate his talks, and a packet of Gospels and tracts. He found attentive listeners, especially among the depressed classes, and was richly blessed in witnessing to what the Lord had done for him.

Three times we had the joy of meeting for baptismal services. Champa, the wife of a young man who was converted from the Sweeper class about five years ago, gave clear testimony to her acceptance of Jesus and wish to follow Him. She openly confessed her sins and accepted Christ as her Saviour in one of the children’s meetings. A few Sundays ago a middle-aged European lady, wife of the Customs’ Manager, was richly blessed as she followed the Lord in baptism. She and her husband and several of their children found Christ as their Saviour just a few years ago. We have had real fellowship in the Lord with them from time to time. It has been refreshing to hear them tell of their experiences as young Christians. They have been very happy to attend the quarterly Communion Service in the church here, as well as any other services where there were English speakers.
They greatly enjoy the daily morning broadcast from H. C. J. B. of our Alliance missionaries from Quito, Ecuador.

**East Mehsana District**

Among these 400,000 who know so little of the way of salvation, three out-stations were continued throughout the year and three camps were made, two of which were wholly in virgin area.

At Harij a new out-station was opened. This town is not in East Mehsana, but is a county seat in Mehsana District and is located 50 miles due north of Viramgam. The Mission has recognized Harij as an advantageous point for gospel work and several years ago the possibility of erecting a building suited for a missionary couple was discussed. Although not a location evangelists would naturally choose, Savji, one of our senior men, has taken up the task in a cheerful spirit. Shortly after his moving there, a camp was made when the surrounding towns welcomed the Message of the Cross for the first time. In every village there were hungry hearts. Occasionally groups or individuals would ask that the Story be explained the second time and at parting a hearty “Come again”, would be extended. Harij is a railway terminus and for inhabitants many miles about it is the nearest point of contact with the outside world. During the busy season when the cotton gins are operating, the bazaar is filled with carts, people coming to trade from the large State of Radhanpur, Baber Kankrej, Sindh, Cutch and Gaekwad. Many of them buy Gospels which they take home to their relatives and townsmen and pass on to them what they remember of One dying on a cross for them, and of His resurrection. Some of the rulers of these States are averse to gospel messengers preaching among their people, but by way of Harij gleams of light break through into numerous villages.

Another camp was made at Sidhpur, a city of Vhoras (Mohammedans), and Brahmins. It is the seat of the county the farthest northward in East Mehsana area. The Saraswati River, flowing through the town, is the principle source of income for the Brahmins. To its sacred shores pilgrims come to bathe, the dead are brought from distant villages to be cremated. Cement pits with high-sounding names
are filled with its water, each having special merit for bathers. A highly esteemed priest and judge of the Vhoras, the Amil Sahib, granted us the use of a suitable room in a large walled compound, where the evangelists' tents were also erected. This, we believe was God's provision in answer to prayer. Audiences numbered from 100 to 300 and in most instances showed splendid interest. The roads in these parts are very sandy. Several times our car got stuck in dry river beds. Here again the Lord worked for us by sending unseasonable rain which packed the sand making travel easier. One listener remarked, "This is the first time Christians have ever given their message in our town." "We used to go to Benares and bathe in the Ganges," said another, "but now we do not believe there is any benefit in those ceremonies. Our faith in Brahmins and idols is gone also." In several instances opposition was encountered. Approximately 700 Gospels were sold in this vicinity and our hearts rejoiced in this introductory privilege of telling of our Saviour's love to so many for the first time.

Developments at Visnagar, the first point opened as an outstation, are also encouraging. The evangelist and his wife have won their way into the hearts of the people. Their room near the outskirts of the town was in a large compound where the men of the town were wont to meet in the evenings for social intercourse. This gave the evangelist splendid opportunities to meet them. Some discussions would last until the mid-night hour. Recently he changed locations, moving into the Patel (farmer caste) quarters, more centrally in the town. Folks have learned to appreciate their cleanly, inoffensive manner of living, their sincere devotion to God, and the truth of the message they present. The evangelist's wife has frequent meetings with the women who freely gather at her home to listen as she tells of God's love for them. Several men of the town have purchased New Testaments and are reading them.

We realize we have touched only a small portion of the inhabitants living in these large districts. It is impossible for one missionary couple adequately to evangelize so large an area. A missionary couple is urgently needed for East Mehsana in order to press home the claims of the gospel intensively in all its six counties.
AKOLA DISTRICT

Where the Vine is Budding

By LAUREN CARNER

Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see whether the vine hath budded, . . .

—Canticles 7:11,12.

In real answer to our prayer the beloved Lord of the vineyard did graciously accompany us with His blessed presence into the villages of Akola district last touring season, and through our sojourn in parts of this small section of India’s great vineyard we were given to see for ourselves that the vine is, at least, beginning to show signs of budding. We had especially prayed that the Lord would remove all hindrances and give us a good, full touring season. That this request was granted is evidenced by the fact that either one or all of our touring party were permitted to be on tour for a period extending almost continuously from the middle of November to the middle of March.

In November, Miss Hansen and Lacy Lee established camp at Patur, to the south of Akola, during my stay at Nasik in connection with the Ramabai Testament Revision Committee. In the vicinity of Patur their ministry was well received, and there was noticeable response among the Mahars of one village in particular.

When I returned from Nasik we moved camp to Khambora, to the north of Akola, not far from the Akot Taluka border. A young convert from the Anjangaon District came to help us in reaching his relatives in the nearby village of Malwada. Though we found little to encourage us in this group we were well repaid for our move to this area by the response to our ministry in other villages. Well attended night meetings were held in five villages. In Khambora itself the patil and other caste men showed us great kindness, listened well to the preaching of the gospel, and encouraged us in our work among the Mahars. A Mahar by the name of Sanpat who had had previous contact with the gospel through Father’s ministry, showed renewed
interest as an enquirer. Later, during the hot season, when we visited Khambora again we were disappointed to learn that Sanpat was that very day arranging a Hindu marriage for his son. Of course, we protested, and, later on, to our joy, we learned that, after hearing what we had to say, he decided to cancel the wedding. We have reason to believe that in the near future Sanpat will be ready for baptism, and with him, others from this group of villages.

On Christmas eve we left for a brief tour among the village Christians of the Katapurna circle. It was a real joy to us on that dusty Christmas day to visit the little group of village Christians at Gungshi and Shelu, to bring them a bit of Christmas cheer, and to rejoice with them in the coming of a Saviour whose love takes in the poor outcasts of Berar.

In January after some "time out" in Akola to collect statistics for the annual reports we moved camp to Shelu in the Katepurna circle. From here we contacted Christians and enquirers and, at the request of Brother Fred Schelander, crossed the nearby Purna River into Daryapur Taluka to visit other Christians and enquirers at this end of the Anjangaon District. While at this camp Miss Hansen and Lacy Lee had a most encouraging time among the women. One young Kunbi woman was miraculously delivered from demon possession in direct answer to prayer. As a result of this experience she was fully convinced that Jesus Christ is the only Saviour. Before breaking camp at Shelu a week-end subha was held at which about one hundred village Christians from Katepurna circle and Daryapur Taluka were present. Father kindly came to assist us with the services on Sunday. On the last day of the subha about ten followed the Lord in baptism. Most of these were from Daryapur Taluka. One of those baptized that day was a Mahar lad by the name of Jairam. It was no easy step for Jairam, for with it he had to face the persecution which his village patil had threatened just before he had slipped away from his home to come to the subha. Persecution has followed in that village but Jairam and his colleagues have stood true. The circle evangelist tells me that in Jairam’s village there are now still other candidates for baptism.
About the middle of February we moved camp beyond Murtizapur to Mana in the Jamti circle. Here our main task was to visit village Christians and make contacts with other enquirers. At Mana subha some fourteen were baptized, most of these coming from a new group in the village of Wadgaon at the extreme eastern end of Murtizapur Taluka. Later on in the torrid weather of the hot season the faithful Jamti Circle evangelist, along with his whole family, lived in a tent at Wadgaon and rendered valuable service in further leading these babes in Christ in the way of truth. In these difficult semi-famine days God has encouraged the Wadgaon people in giving them steady work in a stone quarry. The circle evangelist tells us that they are progressing in the faith in spite of some persecution by the caste people of their village, and it is expected that there will be others from here who will be ready for baptism during the coming touring season.

It was with no small regret that we left the field and the villages with their budding vine in order to take over the work of the Santa Barbara School in the middle of March. However, the Lord of the Vineyard, we are sure, never fails to tend this frail vine so that when eternity’s glad day will dawn there will be fruit that will remain.

The vict’ries won by prayer,
   By prayer must still be held;
The foe retreats—but only when
   By prayer he is compelled.
Their fortress standeth sure,
   Unconquered they abide,
Who plead the precious saving Blood
   Of Christ the Crucified.

—Selected.
BAPTISMAL SCENE AT DHOLKA

Scenes like this have been encouragingly numerous this touring season
Read Mr. Gustafson's article about him under the title, "And how shall they hear without a preacher?"
"And how shall they hear without a preacher?"

By C. A. Gustafson

"Sahebji, salaam! I want you to make me a Christian." It was at dusk and the air was heavy, and bluish with the smoke of the smudges to drive away the mosquitoes and other insects to ensure a more restful night. Already the first bell for supper had rung and the boys were joyfully washing and brushing up after their work and play, making ready to enjoy their simple evening meal of unleavened breads and curried vegetables. We were on our way to the Boys' Compound when the above greeting and request fell upon our ears. Turning, we saw a young man of some sixteen to eighteen years, dressed in the usual garb of the farmer caste in this part of India. It was evident that the boy had walked far and was weary and hungry. Had he merely heard, as he passed on the road, the boisterous boys making themselves ready to sit down to their evening meal, and boldly entered the Mission Compound in the hope of getting food and lodging? Possibly. Yet, there he stood, eyes unwaveringly fixed upon us, asking not for food or lodging, but to be made a Christian. Thus we stood, facing each other, while the Lord's guidance was sought in silent prayer. There was nothing particularly striking in the features of the lad. Nothing of outward appearance to encourage one to believe he was other than a weary wanderer, probably an outcaste, who had many times before proved that none were as willing to help and feed the poor and needy as the Christians. However, as we prayed and watched the face of the boy we were impressed with the intenseness of his gaze upon us. It appeared as though he were trying to persuade us with his eyes to make him a Christian.
"What causes you to think we can make you a Christian, my lad?" we asked him. Slowly he answered, his eyes still pleading, "I have read portions of the Holy Book you have sold in my village, and have talked with some who have become Christians, and thus have I come to believe that you can make me a Christian." He seemed sincere, so we asked him to follow us to the hostel office, where we read together several portions of the Word, and offered earnest prayer to God to indeed make this seeking lad a true Christian. The boy knew nothing about prayer, but when we arose from our knees, his eyes had not that tenseness and his face seemed to express hope. We increased this hopefulness by inviting him to share with the boys their evening meal and offering him shelter in the hostel until he would be able to believe in his heart and confess with his lips that Jesus Christ was his Lord and Saviour, and God his Father.

A week has passed since that evening and each day the young man has "gone on to know the Lord", and we have hope that he will prove in time to be one of the "sent ones" who will help to reach the many millions of dark India's untouched souls and bring them to Christ.

The young man's name is Chimanbhai. His parents are of the landowner caste of Kathiawad, but very poor, as most farmers are who hold land in a native state. Not wishing to bring unnecessary persecution upon this "babe in Christ", we will not mention his father's name nor the village and state in which he lives. But that does not hinder all who read this sketch from praying earnestly for this lad and for his people. Also praying for us, that we may be able to support Chimanbhai until he is assured of his salvation and able to give his testimony to the saving and keeping power of God, through simple faith in Christ Jesus. Chimanbhai has not had much schooling, so we hope to have him spend some time studying each day, thus fitting him the better for the time when he will venture forth to witness to his people, who, by the way, will be anything but friendly towards him when they find out he has become a Christian. Please pray for Chimanbhai and many like him in this dark, needy land.
Purer than the Lilies

By BLANCHE B. CONGER

In a district where the waving fields of rice lie, soft and green like shimmering satin in the sunlight, and from the pools by the roadside, waxlike water-lilies lift their pure faces to the sun, lies the village of Navagam. A scene of peace and beauty! Yet there, alas! live those bound by Satan.

Such was the little boy whose name meant “Happiness” but whose heart was full of unrest. His father was a man of prominence; for had he not twice fed the whole caste at a cost of Rs. 3,000—a fortune, indeed, and would not this merit assure him a place in the future abode! And to this abode he soon departed leaving S—— to battle with life’s problems.

A thirst for knowledge brought S—— to the Mission village school. Here he faithfully studied and with the “rule of three” he also acquired some knowledge of Scripture, including the Ten Commandments and the Lord’s Prayer. But his proud heart softened slowly and it was some years before he began to understand about the true God. At that time God brought Mr. Hamilton to tour that district and, like many other lads, S—— liked to visit the tent and hear the Word of God with its deeper, personal teaching. As he meditated, God worked and in the following year Christ became to him a living bright reality, and he was baptised.

With this joy came persecution from his own loved ones as well as the caste people. As the workers and Christians encouraged him he daily sought grace in prayer; but as the days passed the persecution increased until he was put out of his home. Mr. Hamilton promised to send him to Dholka. Hearing this the parents not only lessened their persecution but made arrangements to bring his wife, to whom he had been married in childhood. To her he said, “If you wish to live with me you must accept Jesus Christ. If you do not wish to do this, go back to your parents.” Like a loyal, obedient Indian wife should, she answered, with an Indian proverb, “‘Where the cart is, there also is the ox.’ I shall come with you and accept Jesus as my
The family altar was established and the aged mother was invited to attend.

This she did until she was offended. She had said, "I am old. The Hindu leaders would reprove me, saying, 'You are leaders in our caste and it would not be becoming for you to be baptized.'" S— replied, "But, mother, you love me so much in this world, but of what use will this earthly love be when death separates us and you go to hell, and we to heaven? Believe in Christ and be baptised." Anger kept her away for some time. Then he learned a new lesson. Misses Wright and Woodward said, "Tell God all about your desire for your mother's change of heart and remember it constantly in prayer and God will bring to pass."

In Mehmedabad at Mr. Moyser's farewell, he preached about the "image of the beast" and the sting that the serpent of sin brings, painting a vivid picture. This brought S—'s family to mind and S— was troubled. As he walked to his home many miles away he came to a river. Sitting on the bank he meditated on this sermon. His burden was, "How can I explain to my mother so that she will be saved from the serpent's sting and the suffering?" But he knew it would never come through his talking: his only hope was prayer. With tears flowing, he poured out his burdens to God and vowed, "Until my mother is saved I will neither eat nor drink." To his mother he made some excuse but to his wife he told of his vow and together they claimed victory in prayer. Three days passed, then a complication came with the arrival of a guest, for he refused to eat without his host. S— had to explain. Hearing this his mother flew into a rage and beat her face till the blood flowed. Outsiders rushed in and she continued screaming, "If you do not tell me not to become a Christian I'll commit suicide." He answered, "Before Christ came, people mourned in sackcloth and ashes but afterward, not. However, if you do not become a Christian I will wear sackcloth and ashes." The guest left and at home told all that had happened. The elders rushed to his home and begged the boy to eat. Great pressure was brought to bear, and the elders said, "We will take the wrath of God for your broken vow on our heads." S— yielded and broke
his fast. Who knows but what God might have brought salvation that day but for the intervention of men, but it was delayed and other testings followed.

One day S—— fell into a state of coma which the doctor could not understand. The pastor waited on God in prayer day and night. For hours he sat by the bedside and would allow no heathen rites to be performed. The mother grew anxious and fearful but the pastor remained firm and assured her God had answered prayer. While the Christians prevailed in prayer, a company of fifty religious snake charmers had gathered in the village. To these S——'s brother and caste men went for help. The verdict was, "He is possessed with an unclean spirit. Do as we say and he'll live." The pastor said, "I'll let none of them come near this boy." The brother threatened to have him prosecuted if the boy died but the pastor reiterated, "But he will not die for God has promised he will live." The fifth day the supreme test came when he grew cold as if dead. After massage and two hours of ministration warmth surged through his body; later he opened his eyes and spoke, and in two days he was quite well again, praising God for the glorious victory which caused even the heathen to confess that God had marvellously worked.

This opened the mother's heart to listen to the message of salvation and listening brought a gradual entering in of Light, and finally a victorious salvation. The peace of God one sensed in the fields had entered this rebel heart, bringing a purity exceeding the lilies.

Sunday School Work

By EDNA RINGENBERG

Seventeen weekly Sunday Schools among non-Christians are in progress in the city of Viramgam, and four nearby towns. The evangelist at Detroj out-station has also continued throughout the year the class begun there during last touring season. He reports good interest and an attendance of about 25 children, who meet at his home each Sunday morning. The total, average attendance in these schools
is 304. They represent fifteen castes, ranging from Grassias (Warrior caste) to Tanners (outcaste). Since the beginning of this work among children nearly four years ago, there have been twelve additional classes in which 115 children were taught. These have been discontinued, a few because of opposition from the parents, others because families have moved away, and because some of the villages were difficult to reach during a part of the year. Several of these we hope to re-open soon.

It is amusing to hear the various names by which the children greet Lukkibai, the Bible-woman, when they see her coming. Here are a few of their appellations: “Svarga Barni” (title of one of their favourite hymns meaning “Heavenward”), “Kashibai”, “Kristi”, “Madame Sahab”, “Kitchadi”.

In only one place do we have the accommodation and advantage of a room. The other classes are held on the veranda of some friendly home, or on the cleanly swept ground under some shady tree, or in some other suitable spot.

Many of these children can repeat from memory, Psalms 23, 100 and 103, besides a number of other Bible verses. The children who have attended longest are able to sing lustily hymns from memory, two of which are little motion songs. In several classes prizes have been given for memorizing ten selected Scripture verses. The majority of the children being illiterate, it is only by weekly repetition that they are able to memorize.

Moti, a lad of about nine years, has attended the church services a number of times, and at the Easter and Christmas programmes he recited Scriptures along with the Christian children. He does not worship idols any more, and refuses to eat food that his parents have offered to idols. About a year ago he failed in his school examinations. His suspicious mother asked Lukkibai, “What have you done to Moti that he has failed?” Soon after, perhaps partly due to superstition, and also because he is now old enough to help do his bit toward supporting the family, his father began taking him along to work in the mill. Lukkibai frequently meets him and he expresses his regret at not being able to attend the classes. He has been dealt with personally and we believe he loves Jesus. Another mother, realizing the son’s
keen interest, tried several times to prevent him from attending the class saying, "Come along, you will learn this religion very quickly." But he soon slipped back into the class and comes regularly. He now knows ten Scripture verses from memory and is always ready to help gather the children together for the class when he sees Lukkibai coming.

Some of the little boys in the Sweeper class who have openly confessed their sins and believe on Jesus, frequently say, "We do not know idols. We know Jesus." Some of the children have been heard praying in the Name of Jesus for sick members of the family. In this class, which is the only one where we are fortunate enough to have a nice room, one of the lads acts as a janitor, so that the room is nicely swept and rugs placed on the floor in readiness for their Thursday morning class. These children bring a weekly offering, a small portion of which is given to the janitor on Christmas day, and the balance is used for other needs that may arise.

We are grateful to several friends in the U.S.A. for sending us picture rolls and cards during the year. We aim to give each child a picture once a month, which helps to sustain their interest. The folding, flannel-covered board for lesson illustration, which we brought from America, has also proven useful. The children sit almost spell-bound as the picture develops before their eyes.

Many opportunities for dealing with young people and grown-ups are found in connection with the Sunday School work. Yonathan, a young evangelist who assists in this work, reports that in several classes a number of young men frequently attend the children's classes. Some come to meet him in his home. One day Rajo, a young tanner, was greatly struck when Yonathan remarked that Christ had power over demons. Rajo was wearing a charm on his neck for the specific purpose of warding off evil powers. He asked for some examples of Christ's power over demons and was told of the deliverance of the man dwelling among the tombs, and of the man from whom a legion of demons was cast. He was greatly impressed and to the surprise of the teacher, he suddenly tore the charm from his neck and threw it into the cactus hedge, saying as he did so, "If Christ has power over demons I will tear off this charm and believe on Him." This meeting, which followed
the children’s class, lengthened into several hours as the young men who had gathered kept asking questions and wanting to hear more of Christ, the great Deliverer.

Soma, a young man from Kaliarna, has also shown interest in Christ through contact with Yonathan. He came to the compound one day announcing that he had come to make the missionary Sahab his “guru”, or religious priest. He was told to accept not the Sahab as his guru, but the Sahab’s Guru, Christ, who alone had power to create in him a clean heart. He has since attended church to hear more of this Guru and has been visited several times in his village. He declares his belief in Christ and would like to be baptised were it not for his wife who strongly opposes him in this.

Listening to a children’s class among the Bajarnia caste of acrobatic performers, was a young man named Natho. After the class he followed Yonathan and called him aside under a shade tree. He then told him that as a boy he had attended a Mission School, but that after leaving school, he became inveigled into Hinduism. He began to yield himself to the influence of demons, so that he would get spells of violent shaking of the head and was greatly tormented. “When I think of my former life in boarding school,” he said, “and of what I am now, I feel very miserable. I am most unhappy in this life of entertaining. Pray for me.” He remarked a portion of the Lord’s Prayer he had learned as a boy. He kept assenting “Amen”, as the teacher prayed for him.

Only the Lord of the Harvest knows how many of these who have been faithfully instructed in the Word are already His, and how many will turn to Him as they grow to young manhood and womanhood, but our hearts rejoice in this work and there is a sense of deep satisfaction in the daily ministry of His Word to these little ones whom our Lord admonished His disciples not to despise. Many times as we tell them of Jesus’ love we have a mental picture of Jesus sitting in our midst gathering them about Him and drawing them to Himself as He was wont to do of old. Praise God, He is still the children’s Friend and Saviour! Please stand with us in prayer for God’s definite dealings in the hearts of these children and young folk, and for Divine wisdom, love and tact for those who labour among them.
A Big Day at Dholka

By C. A. GUSTAFSON

Last November 19th will long be remembered by the teachers and pupils of the Dholka Sunday School. It was the date set by the appointed examiners of the Gujarat Auxiliary of the India Sunday School Union for the annual examination of the teachers and pupils of all Sunday Schools in the Province of Gujarat, Bombay Presidency.

There had been weeks of preparation! Every spare moment was given to reviewing the past year’s International Sunday School Lessons, for every one knew from past experiences that the examination would be very “stiff” and thorough. Only those who were indeed thoroughly prepared had a chance to pass, much less hope for a pass “with honours”.

Papers are set for the teachers and pupils of the senior, intermediate, junior and primary divisions, holding strictly to the age limit of the children in each division. The primary tots, from four to eight years of age, are examined orally by two appointed local examiners, while each of the other three divisions are given three hours in which to write their examination papers. To each division two supervisors are appointed, whose duty it was to see that the seals on the envelopes containing the examination papers have not been broken, carefully to keep watch during the full three hours of the examination, collect all papers of their division, sign each paper, seal the division’s papers and send them by registered post to the examiners. After the examiners have finished marking the papers, a “Revision Committee” receive the examiners’ reports, carefully check up on everything, satisfying themselves that every one has been fairly dealt with, and announce to each
Sunday School the names of the teachers and pupils who passed, 'with honours', 85% to 100%; first grade, 75% to 84%; second grade, 50% to 74%; and third grade, 33% to 49%. Below 33% is failure.

The Scottish National Bible Society provide prizes of a New Testament, beautifully bound, to each pupil of the junior and intermediate divisions who obtains an “honour” or a first grade mark, and Bibles to each senior or teacher receiving the same grade marks. The silver medals for each division are provided by the India Sunday School Union, but are given only to those who obtain the highest marks in the “honour” grade. If there are no “honour” grade passes, no medal is given. The local church usually provides prizes for the same grades in the primary division, thus encouraging every division to work for a prize. Therefore, from the time the examination is over until the day when word comes of the results of the examination, our Sunday School’s teachers and pupils live in fear and hope, according to what they think they have done in the examination. Each hopes he or she will get a silver medal, or failing that greatly coveted prize, a New Testament or a Bible. The one who gets a medal, also gets a New Testament or a Bible, depending, of course, on what division such are in, and when that double prize is obtained, no wonder the recipient is happy, yes, proud to have come first in that division in all Gujarat!

Promptly at the ringing of a bell, the teachers and pupils of our Dholka Sunday School gathered in our largest school room. The hour had come for the examination! But first a song, then a prayer for help; another song while the supervisors prepared to give out the examination papers, then another short prayer and the examination was on. For the space of almost a quarter of an hour hardly a pupil began to write. Some seemed near to tears, while others showed they were fairly stunned by the “stiffness” of the questions. One of the supervisors, seeing the harmful reaction on the pupils who had proceeded to read through all the questions before beginning to answer the first one, suggested that the paper be laid aside while we again sang a song and offered another prayer for help. All over the room the pupils poured out their cries to the Lord for help, and the results
Read the article by Miss Moore on "Our Garden". (page 40)
Find "Mabel and Vimala" in this group of bright children and read also the further note about them under their separate picture, on the frontispiece.
of the examination show that the Lord heard, and in the hearing taught our Sunday School that faith and works are an invincible pair.

It takes a long time before the results of the examination can be made known, and longer still before the prizes and medals are on hand. But eventually the day comes and then the successful students are rewarded. Last Sunday was the Big Day at Dholka. Altogether nineteen of our pupils and two teachers passed as first grade and "honour" students! Eleven of that number were "honour" grades in the nineties, and one of our wee girls in the junior division won the silver medal with a mark of 98%. The "snap" taken in honour of the great occasion shows the S.S. Superintendent Lalji Madhavbhai, Mrs. C. A. Gustafson, Assistant Superintendent, in charge of the junior and primary divisions, and most of the pupils and the two teachers who received prizes. One tot in the primary division received a perfect mark of 100%. Pray for these children, future leaders of our Indian Church, if Jesus tarry.

Santa Barbara School

By LAUREN CARNER

As in our great inexperience we have entered upon the labours of the Boys' School at Santa Barbara we have been most clearly brought to realize how much we owe to the faithful labours of those who have preceded us in this difficult task. The faithful, loyal and efficient staff of teachers and assistants, the good favour of the Government educational authorities, the methodical system of records and accounts which has been evolved, the useful and well preserved equipment of school and farm, the steady support of an interested constituency in the home land, and the enduring spiritual foundations of our Alliance tradition are, for the most part, due to the faithful efforts of those who have worked here before, and, in particular, are the result of the splendid accomplishments in recent years of our predecessors. I can assure you that it is, by no means, an easy task for us who follow
to maintain that which has already been established in the school by them.

When we took over from Mr. and Mrs. Eicher in March it fell to us to wind up the work of another school year, collect unpaid fees, arrange for sending the boys home, and plan for the orphans and others who remained at the school during the hot season.

When school re-opened in June about sixty boys entered the boarding home and some thirty to forty village boys began to attend the school as day scholars. This enrollment, with slight variations, has remained about the same up to the present time.

By keeping everlastingly at it as a collection hound (a very unpleasant task) the school fees, with some few, but troublesome, exceptions, are being paid regularly. Up until the war and censorship started, gifts from donors direct amounted to a regular and generous contribution towards meeting the financial needs of the school. The C.P. Government has again favoured us by sanctioning a grant of Rs. 42 per quarter for the teaching of English and a grant of Rs. 109-9-0 per quarter for our Marathi Middle School.

Our teaching staff continues to maintain the high educational standards of the past. The Headmaster informs me that the remarks of the Inspector written in our Visitor’s Book after his recent visit were more favourable than usual. The skilful endeavours of our veteran teacher, Mr. N. K. Meshramker, were again rewarded at the close of the last school year by a one hundred per cent pass by his fourth class boys in the Government Primary Certificate Examination. Our well qualified Headmaster, Mr. R. P. Chavan, is now still better qualified for his position by his success in the B.A. examination at Nagpur University in July. Noah Dongre, a lad who has passed right through our school, distinguished himself last April in being the first orphan boy from this school to pass the Government Matriculation examination, and that, with the inclusion of the difficult elective subject of Sanscrit.

The school farm, under the able management of our House master, Mr. B. A. Kulkarni, has contributed much both to the material as well as educational welfare of the school. Through its various
departments the farm has supplied wholesome food for our growing boys. It has, through the sale of cotton, peanuts, vegetables, fruit, and dairy products, netted a considerable profit. Also, it has done much, in the work which it provides, to give our boys a wholesome respect for the dignity of labour. In keeping with the educational scheme of the Congress Government our House master has been teaching the boys gardening; and a young Matriculate, skilled in his trade, has been employed to teach the boys basket weaving.

Due to the partial drought this year our crops have suffered considerably. The jawari and cotton are particularly poor. However to make up somewhat for this deficiency we have been blessed with a 'bumper' peanut crop.

In another way the drought has proved a blessing in disguise in that it has greatly reduced the peril from malaria mosquitoes. Because of the dry weather, the wire netting with which Mr. Eicher has equipped the dormitory, and the Lord's mercy, we have had only a bare minimum of sickness in the school thus far this year.

Spiritually speaking, we must confess that we are disappointed in the progress which the school is making. At the beginning of the school year Brother Fred Schelander faithfully ministered the Word in a series of special evangelistic meetings for the boys. In and following these meetings the boys have evidenced little or no response to the things of God. While, on the whole, school discipline has not been very difficult to maintain, any awakened sense of moral obligation or spiritual responsibility seems to be sadly lacking. However, one incident at the commencement of the school year greatly encouraged us, and served to show us what all-important mission our school should constantly fulfil. Noah Dongre, the boy before mentioned in this report, of his own accord and without any pressure from master or missionary, decided to go to our Bible Training School at Nargaon, and there prepare himself for the gospel ministry. We pray that God will strengthen Noah in his resolve to take the way of the Cross, and that following him there may be many other boys from this school who will hear God's call to a life of consecration and service. If this school fails to fulfil this supreme mission, no matter how successful it may
be otherwise, there ceases to be any excuse for its existence as an integral part of a mission wholly committed to evangelism and the salvation of souls.

In the words of Paul, "Brethren, my heart's desire and supplication to God for them (the boys of Santa Barbara) is that they may be saved"—saved from sin and saved to lives of noble service. Brethren, pray for our boys and pray for us!

Our Garden

By EDITH MOORE

In this world of constant changes, we in our little sphere, have experienced many changes in the past year.

Many of our orphan girls have been married and are now happily located in their own homes. Their leaving us has necessitated changes in the programme of our work, and new and inexperienced girls have had to be put in their places. It means much more work for some of us, yet we are happy in that others are having training that will make them more efficiently prepared for life.

Under the new Government our schools are having a change in the course of instruction, and much more emphasis is being laid on the practical side of education. Our school being a boarding school we have had time and opportunity for the development of the threefold part of the child, the spiritual, mental and physical life.

In the new syllabus, crafts are to be taught, and there is some choice as to the craft, but spinning, weaving, and garden work have been placed first. Our girls have their garden plots, and each class has taken great interest and worked hard to get good results. They have had to clear the ground, take away the stones, plant the seed and care for the seedlings. They have learned much about the soil, the plant and its needs. Arithmetic has become practical as they weigh their vegetables and make sale for them.

The girls are my garden, the varieties of the species many—a hundred of them—each so different and yet all similar. They have
come from different family groups where they have had varied care and training. When they are transplanted to a Christian school, it means a transformation of life, and they are saved from the enemy who would make a prey of them.

As I write I think of one young girl, fourteen years of age, who came for the first time to school this last July. She came from a poor home, and had lost her mother several years ago. Her appearance was unkempt, her clothes few and very poor, and rolled up in a sack. How happy she was that she was actually here in school, for this she had long desired. One evening in prayer meeting she arose and asked for prayer. She wanted to be "saved". Some weeks later she came to my room, and we had prayer. At first it seemed hard for her to pray in faith, but soon she began to make confessions, and many she made, for she had lived with an unscrupulous father and uncle and their training had had its influence on this young life. When she had made her last confession, faith worked and the Lord met her and she has had joy and great peace since that night.

Our garden here needs much patient working. As the gardener who sees what the plant will be like in days to come, if properly cared for, and patiently toils on midst hard conditions and discouragement, we, looking not at the temporal but to the eternal, believe God for these young people, and that our labour in the Lord is not in vain.

India has but fourteen missionaries to the million of population. There are a number of areas with from two to five millions of people without a missionary.—Prophecy.
SECTION V

BIBLE TRAINING SCHOOLS

Marathi Bible Training School

By R. H. SMITH

Five students were sitting on the front seat in prayer meeting—two had come from the outcasts, one from a jungle tribe, one was a carpenter, one a Brahmin. Under the influence of their old background with its caste antipathies, they would never have voluntarily associated thus. But the truth of our being all one in Christ Jesus is not merely a doctrinal formula among really saved people in India. It is a practical reality. The Brahmin and the outcaste have both had a touch of salvation, and they both desire to work for God. Their spheres of service will probably differ, but who can say that the higher caste man will have the higher service? They both testify of their need, and they both have the same request for prayer—that they may understand and retain the Word as they study it. One student tells how the light came to him one night through having heard the Word and seen lantern slides. Another regrets that he finds so little time for prayer. One offers praise for protection from thieves while working for the Lord in a lonely spot. Another tells of the unexpected meeting of financial needs. A third tells us of his desires as a lad to study the Bible, and the profit he now receives from it. A student who had a violent temper praises the Lord for taking the tendency away, for when he prays at a critical time, he does not know where the anger goes to, but away it goes! A rather recent convert has an interesting story of how he worshipped a holy man. When this guru died, he was buried in salt in a sitting position. A year later the anniversary of his death was observed by digging up the corpse! A great feast was held, and the faithful went down into the grave and touched the head of the
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dead saint, all that remained of his mortal frame. That very night the missionary arrived on tour, and preached a moving sermon on the difference between this grave and the empty tomb of the Risen Saviour. The arrows of conviction pierced at least one heart, and after a deep repentance, salvation came to another needy soul. His life indeed shows a change, and he is keen to tell others of the true Teacher.

There are words of praise for the Lord’s help in sickness, and requests for those yet ailing. There have been so many testimonies that the time for prayer is almost gone, but we kneel while a number offer heart-felt petitions and praise, and rise to sing, “Happy day, when Jesus washed my sins away.” The clock strikes and we realize that we have been in meeting two hours. How quickly the time has passed!

Students from five other missions have been with us during the year, while the total enrolment for both terms has been thirty-two. Eight of these have been married men with their wives with them. Some are now out in the work, while new students come to take their places. May the tide of prayer and praise never ebb, while many prepare to launch out into the deep.

Marathi Girls’ Bible Training School

By BERNICE STEED

Travelling over the perfect roads of America during furlough and then the six weeks travel over the dustless paths of the seas make dust seem especially noticeable upon return to India. The dust of the road brings discomfort but it is the “dust” of heathenism which lies upon humanity in this great land and which brings heartache to one who knows the Light. As one looks upon its thick coating it seems an overwhelming and, in the natural, a hopeless task to expect to get through it.

Ellice Hopkins has beautifully told us how the opal is formed from the desert dust, sand and salica, “It is full of minute fissures which admit air and the air refracts light. Hence its lovely hues,
and that sweet lamp of fire that ever burns at its heart, for the breath
of the Lord God is in it.” And so the life-giving breath of God can
transform the heathen heart into a jewel of great price for His glory.

But God has condescended to ask us to be His co-labourers in this
great task and “us” includes not only you who send and we who come
but His chosen ones of this land as well. It is for this reason that I
am very glad to have a part in training a group of young women whom
we trust will be used to gather out many precious jewels for the Master.
So many of these jewels are to be found in hidden places behind the
purdah where only woman can go that there is a very special place for
Indian women labourers in this land.

It was a small group which became my special charge when I
returned from furlough near the end of the year and a precious charge
they are. Small numbers can become great numbers in the process of
multiplication and we hope there will be multiplication. We remember
that our Lord thought it worth while to give His time to training
twelve. Four of the eight girls are in their third year of training and
we hope they will be able to complete their course by next Christmas.

The girls have recently gone into a compound all their own and
they are very happy in their little family circle. They have manifested
a very sweet spirit of bearing one another’s burdens. During a recent
epidemic of influenza all but two contracted the disease so all the
burden of nursing and housekeeping was on two, but they did it all
gladly and willingly. Though classes had to be closed for a few
days, we felt that very precious lessons had been learned and the girls
testified to this fact.

The girls are having splendid opportunities to do Sunday School
work. Two of the girls are heads of Sunday School departments and
teach the teachers’ preparation classes for those departments. One of
the girls teaches a Bible class in the grade school. We hope to go out-
side for classes also.

Will you not pray that God will enable us to make this school
all He wants it to be?
The last two are in Bible School now, along with other promising young women. Read Miss Steed’s article about our Training School for Young Women.
This is Laura Jane Carner, when a year old. She is now sixteen months old and already can speak in two languages—English and Marathi! Laura Jane represents a lovely little group of what are sometimes called "involuntary missionaries"—the children of those who have volunteered to carry the Gospel to those without it. Protect her and other children of the missionaries by your prayers.
SECTION VI

WORK AMONG INDIA'S WOMEN

Sonabai

By CORA H. HANSEN

Sonabai lived in a village about five miles from the city of Viramgam. When we first knew her she was well and of a very happy disposition. She was very friendly to us and whenever we came to her village she insisted on our having our meeting outside her house under a large tree, and would call the other women to come. She loved singing and would ask us to sing several hymns in which she tried to join us. From the first she showed interest in the story of God's great love to sinners. One day when we visited her village we found that she had had a stroke of paralysis which affected the half of her body, and for the next two years, until the Lord took her to Himself, she was a great sufferer. Whenever we visited the village we went to her house and had prayer with her. One day she told us that she had given her heart to Jesus, that He had forgiven all her sins and that she had peace. Last spring, before leaving for our last camp, we went to see her. After greeting her she began to weep. We asked her what was the matter for she had never given way to her feelings before. Then she told us that they had nothing in the house to eat. Her husband had to watch his own field and was unable to earn anything for their daily food. We had a few annas received from the sale of books, which we gave her and promised to come again in a few days. We took some grain, and other food and also some new clothes and went to see her again. She was very thankful, but she said, "Do pray that Jesus may take me very soon. I am suffering so much all the time, I do want to go to be with Him."
We did pray, and God answered our prayer and took His suffering child unto Himself. When we returned from camp about five weeks later we found that she had passed away. The woman living next door said, “Your friend died soon after you were here, even before the grain you brought was used up, and she died repeating the name of your Jesus.”

We praise God for this another soul saved. She is now forever with the Lord in glory, where no suffering can ever enter. She will be there to welcome us, when our work shall be finished and we, too, shall go to be with the Lord.

“Let us not be weary in well doing, for in due season we shall reap if we faint not.”

In the past year a larger group than in many years came to our missionaries working in the Anjangaon, Amraoti, Akola and Murtizapur districts and were baptized “into the name of the Father, and of the Son and of the Holy Ghost”. Still more are inquiring the way and it would seem that the only real limit to what the Lord would do for us is the meagre number of missionaries and Indian evangelists who can give themselves to this kind of service.
A Joyful Reunion

By JOHN R. TURNBULL

In Singapore the Lord worked again on our behalf. Mrs. Turnbull and I had just emerged from the wilds of Borneo and were on our way to Siam. On Saturday we found that we must return via the Pacific, instead of England, to America. The very next day we were on a ship bound for Calcutta, in order to visit our Alliance missionary comrades in India, before returning via Siam and Indo-China. We arrived at Akola headquarters just in time for the Annual Missionary Convention. Every missionary was present and those days of fellowship are beyond description.

Then we began systematically to visit every mission station. Two days ago, with the help of many friends, brown as well as white, this lengthy itinerary was joyfully completed. We saw and learned much that would thrill the folks at home who support this noble work. In the Marathi area there is a definite awakening in scores of towns, and inquiry regarding salvation. The movement which the Lord began in the Murtizapur District years ago through Mr. and Mrs. L. Cutler has never died. It spread into the Anjangaon District and was shepherded by Mr. and Mrs. A. I. Garrison. Now the gospel is beginning to manifest the same spirit of triumph in several adjacent Alliance districts. The tears of years are bearing fruit. Souls are coming from the great plains of the Maharastra, where Mark B. Fuller and many since his day have faithfully toured.

Mr. and Mrs. Fred B. Schelander are in the center of this great spiritual response. By travelling with them, first-hand acquaintance
was made with their methods which we cannot commend too highly. They represent the wholesome swing back to simplicity. Instead of expensive out-stations for well-paid mission workers they advocate men with less training who are willing to live as the converts live. For a few brick churches at far intervals they would substitute the simple plan of having a mud church in every place where there are even a few converts. This has already proved to be a great stimulus in witnessing. The mission can use two hundred mud churches. The total expense would be less than half spent on several large brick churches. The converts agree to buy the land and provide the labour for the whole building as well as the good old Indian mud to make the walls. The missionaries need help in supplying country tiles for the roof, angle iron for permanent supports and material for doors and windows. For the sum of $25.00 a completely equipped mud church can be erected. In it a simple service will be held every night in the year and from it a group of young men will go out to witness to nearby towns.

The great need in Gujarat is a Bible School to train workers for the pioneer territory to the north. Tomorrow I leave with Mr. Samuel Kerr for an extended trip through this “Promised Land”. We venture forth in a car and the ladies will follow by train to meet us at Abu Road about 185 miles due north. It was for this northland that Mr. James Brabazon returned to India, but he lived only two years after his arrival. Mr. Carl Gustafson has spent several years in faithful witnessing over an extensive area adjacent to the zone of this new venture. The three comrades just mentioned and I visited this unoccupied territory years ago. Gradually part of it has been given the gospel witness, but great areas remain to be evangelised. I have written these few paragraphs at Mehmedabad, my first home in India. Here the three comrades and I studied the language together. It is fitting that on their behalf I should ask you to pray for North Gujarat. Never has an Alliance missionary lived there. That is what Mr. and Mrs. Samuel Kerr are undertaking to do, by God’s grace and with your help.
News and Notes

We have been favoured with a visit to our Mission by the Rev. and Mrs. John R. Turnbull. Mr. and Mrs. Turnbull came to us at the time of our Annual Conference, early in November, and were made a blessing to us all as they told us of God's gracious working in the Philippine Islands, Borneo and New Guinea, lands which they had just visited in their world tour of Alliance Mission fields. While they were in India, Mr. Turnbull, who was one of our own missionaries in former years, worked as a full-time missionary and Mrs. Turnbull journeyed with him in his tours whenever her health permitted. Mr. Turnbull visited all of our stations and most of our out-stations, preaching the Gospel, studying the problems of our work and encouraging our workers in every place, both missionaries and Indians. He and Mrs. Turnbull toured with Mr. and Mrs. Kerr in the territory in East Mesana which has been opened only recently to the gospel. Elsewhere in this number we publish a brief article by Mr. Turnbull which will be of interest to all our readers.

The ministry of Rev. Robert W. Cummings in our Annual Conference was one of great blessing to us all. God has anointed this dear brother with peculiar unction. He has learned in the school of suffering and has therefore a most comforting message to those who are in that school. The Man of Sorrows is real to him and he is able under God's anointing to make Him real to others.

Our hearts were gladdened and encouraged by the arrival from furlough on November 19th of Rev. and Mrs. August Helfers and daughter, Marjorie; Rev. and Mrs. O. G. Schlatter and their family of five bright children; Miss Bernice Steed and Miss Julia Derr.

Miss Luella Catherine Burley came to India with the above named senior missionaries to reinforce our ranks. She is stationed in Ahmedabad for the study of Gujarati.
God is blessing the work of those on tour in the districts. Our faithful Indian brethren bear the discomfort of the glare and dust through most of the year and of the mud and rain in the monsoon season. The missionaries who work with them through the months when the roads are passable and the heat is not unbearable share in this discomfort. All of them have the joy of being God’s messengers to hundreds and thousands of needy, darkened hearts.

On the 25th of November the home of Rev. and Mrs. Lauren R. Carner was gladdened by the arrival of a fine little son, named Laurens Reaumur. He was born in the city of Nagpur, one of India’s strategic centers for missionary work; and, “ye editor” and the boy’s grandmother hope and pray that if the Lord should tarry this, their grandson, may become in very truth a “third generation missionary.”

On January 6th, in the great city of Ahmedabad, Maynard Lynn, a handsome little baby boy came to comfort and cheer the hearts of brother and sister Ringenberg. He is duly increasing in wisdom and stature.

Miss Emma Krater, who went on furlough in 1938, expects to sail from America early in March to take up once more her work in India.

The Rev. and Mrs. L. J. Cutler, retired veteran workers for the Lord have moved from Murtizapur, where they have worked faithfully for the past forty years, to Amraoti Camp. Here they will still have opportunity to serve in the Lord’s vineyard as much as their strength will allow. Their daughter, Miss H. Faith Cutler, will make her home with them while she works among the women and children of Amraoti City and surrounding villages.

We ask special prayer for the many little groups of village Christian converts in the Anjangaon and other districts. Nearly all of these groups have no place suitable for public meetings for worship. Little “mud churches” would do nicely. The poor people would
gather and prepare the mud and build the walls with their own hands, but the roofs must be made of wood or iron frames and covered with country tiles. Pray that this need may be met.

Rev. and Mrs. C. A. Gustafson, with Ronald and Lloyd, the younger half of their family, expect to leave India for furlough in March. They have had a full term of strenuous service and trials of their faith “more precious than gold that perisheth”. Pray that they may have a restful furlough. We can imagine the joy of their family reunion when Elizabeth and Charles, who have been in America in school, join them at home.

Rev. R. H. Smith, who has had charge of the Men’s Marathi Bible Training School at Nargaon since it was reopened, will go on furlough soon, the Lord willing. Under his able administration the Bible Training School is again making a good name for itself even among neighbouring Missions and some of them are sending students to Nargaon for training for the Lord’s work. Rev. and Mrs. E. F. Eicher have been appointed to take over the superintendency of the School when Mr. Smith leaves for furlough. Mr. Eicher is the elder son of the Rev. C. L. Eicher, Secretary and Treasurer of the World Wide Prayer and Missionary Union, Chicago. He was the superintendent of the Training School from the time it began, for a goodly number of years. Many of our best workers to-day got their training under his able and wise guidance. May the Lord give to his son a like ministry.

The Women’s Bible Training School is now under the management and oversight of Miss Bernice Steed. A fine little group of young women are being taught by her and her staff to search the Scriptures with the ultimate purpose of being “able to teach others also”. Read the articles about our Training Schools in this number of the Bulletin and pray for these very important branches of the work.

Just as we “go to press” we get the news by telegram from Poona City that Miss Davies has passed her second examination in Marathi.
This gives her the status of a "senior" missionary. We congratulate her.

We almost forgot to mention the meeting of our General Assembly, which convened in Ahmedabad, early in October. As representatives of the Indian church with their missionary brethren counselled together concerning the problems and work of the church there was a blessed sense of the Lord's presence with us. In a spirit of love—the love which is charitable—we talked over the matters which pertain to the building of Christ's Church. It was a comfort and joy to see the wisdom and love of Christ manifested in the speech and manner of all the delegates. God was with us in answer to the prayers of His children. Hallelujah!

We have given a conspicuous place to the picture of our missionary group. This will enable you to name us, one by one, at the Throne of Grace. From that Throne there flows an infinite river of blessing. We need its cleansing stream, its life-giving power, its comforting, healing, satisfying waters—for ourselves and for those to whom we minister. In God's economy, prayer is the method whereby the river is kept flowing—simple, trustful prayer. Do you pray for us?
THIS IS THE TRUE GOD

The Maker of the universe
As man, for man was made a curse,
The claims of law which He had made
Unto the uttermost He paid.

His holy fingers made the bough
Which grew the thorns that crowned His brow,
The nails that pierced His hands were mined
In secret places He designed.

He made the forest whence there sprung
The tree on which His body hung.
He died upon a cross of wood,
Yet made the hill on which it stood.

The sky that darkened o’er His head,
By Him above the earth was spread.
The sun that hid from Him its face,
By His decree was poised in space.

The spear which spilled His precious blood
Was tempered in the fires of God.
The grave in which His form was laid
Was hewn in rocks His hands had made.

The throne on which He now appears
Was His from everlasting years,
But a new glory crowns His brow,
And every knee to Him shall bow.

F. W. Pitt.

London,
England.
### SUMMARY OF STATISTICS FOR 1939

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MISSIONARY DIRECTORY, 1940

Headquarters: AKOLA, BERAR
Chairman: REV. E. R. CARNER

BERAR

Akola
REV. AND MRS. E. R. CARNER
MISS HILDA J. DAVIES

Amraoti City
REV. AND MRS. L. E. HARTMAN
MISS H. FAITH CUTLER
MISS MARTHEA RANSOM

Anjangaon
REV. AND MRS. FRED W. SCHELANDER

Chandur (Ry.)
REV. AND MRS. GERALD L. CARNER

Khamgaon
MISS EDITH F. MOORE
MISS HARRIET BEARDSLEE
MISS BERNICE STEED
MISS JULIA DERR

Malkapur
REV. AND MRS. TILMAN AMSTUTZ

Murtizapur
REV. AND MRS. O. G. SCHLATTER

Santa Barbara (P.O., Akola)
REV. AND MRS. LAUREN R. CARNER

EAST KHANDESH

Bhusawal
REV. AND MRS. A. I. GARRISON

Nargaon
REV. RAYMOND H. SMITH
REV. A. & MRS. E. F. EICHER

Jalgaon
MISS KATHERINE WILLIAMS

Pachora
VACANT

Chalisgaon
REV. C. W. SCHELANDER

GUJARAT

Ahmedabad
MISS BLANCHE CONGER
MRS. JAMES F. BRABAZON
MISS LUELLA BURLER

Dholka (Ahmedabad District)
REV. AND MRS. C. A. GUSTAFSON
REV. AND MRS. AUGUST HELFERS

Mehmadabad (Kaira Dist.)
REV. AND MRS. SAMUEL KERR

Sanand
VACANT

Viramgam
REV. AND MRS. J. S. RINGENBERG

Ootacamund, South India
(Children’s Home)
MISS E. LOTHIAN

Lonavla, Poona District
(Rest Home)
MISS EMMA A. KRATER

Kedgaon, Poona District
(Ramabai Mukti Mission)
MISS EUNICE WELLS

ON FURLOUGH
REV. AND MRS. K. D. GARRISON
MISS MYRA WING
REV. AND MRS. O. H. LAPP
REV. AND MRS. A. C. EICHER
MISS AGNITE HANSEN

RETIRIED IN INDIA
MRS. MARTHA RAMSEY, Akola
REV. C. W. SCHELANDER, Chalisgaon
REV. AND MRS. L. J. CUTLER, Amraoti
MISS CORA HANSEN, Mehmadabad
MISS HELEN BUSHFIELD, Jalgaon

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