“Life from the Dead”

A. I. GARRISON

“If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?”—Rom. 11:15.

A few days ago we had the deep joy of baptizing one who is a son of Abraham, at Bodwad, where he is studying the Bible. His story is literally one of life from the dead.

His name is David Samuel Cohen. His grandparents lived in Bushire, in Persia, where the grandfather was a wholesale jewel merchant. Over forty years ago they migrated to India and opened a silk shop in Bendi Bazaar in Bombay. Their son, Samuel, accompanied them from Persia and eventually opened a cap shop in Bombay, learning Hindustani, marrying an Indian-born, Irani Jewess by the name of Faraha. This union resulted in the birth of an only son, the David of whom we write.

Talk about ancestors who “came over in the Mayflower”! That was only three hundred and twenty years ago. But this young man had a far-off grandfather who came over from Ur of the Chaldees, ‘to go into the land of Canaan’ (Gen. 11:31), four thousand years ago! That noble grandfather came at the call of God, and that faithful God made a covenant with this lad’s ancestor, binding Himself to watch over his seed forever. God never breaks His word and the way He sought out this young man is only one of thousands of miracles He has performed in order to keep that covenant. Read about it in Mr. Garrison’s article in this number of the Bulletin.
David’s father died soon after David’s birth, and his mother about seven years later. His Jewish aunt took the orphan and brought him up. She, having been a teacher in a Marathi school, wished David to learn Marathi, so after he had studied three years in an English school she sent him for two years to a Marathi school. Meanwhile he studied Hebrew, but did not understand what he read in the Old Testament. His studies for the time finished with a few more years in an English school, but living in cosmopolitan Bombay, he learned to speak Hindustani and Gujerati as well, though in the home Persian was spoken.

He then had to leave school to support himself, and his first job was that of an apprentice in the Mahadev Dharmasing Weaving Mill, in Bombay. Following his apprenticeship he became a weaver on good pay. Being mechanical and energetic he was soon advanced to the repairing of looms and finally he became a loom constructor.

Outside of his work hours he began studying radio, and taking a three-year course, qualified as a radio mechanic. Together with a young Jewish friend he opened a radio repair shop. The work
prospered and money was plentiful, leading to the snare, and hurtful lusts, of which Paul wrote to Timothy.

But God in His mercy had chosen David while yet dead in trespasses and sins and his conscience was so quickened by the Holy Spirit that he found no peace. He began attending one of the synagogues in Bombay regularly but his distress deepened. On a

zone ticket he visited Calcutta and talked with some of the chief Jewish Rabbis in India, asking them to show him the way to peace, but they were no more able to do so than were the scribes and priests in Christ's day. He grew desperate, lost interest in his radio shop and left it to his partner to carry on. Remembering the Marathi Bible that had been given him by the headmistress of the American Mission Marathi School which he had attended, he began to read it. But "the commandment which was ordained to life" he found to be unto death, and the letter killed. His morose spirit was noted by his partner and his relatives, leading to a distressing persecution in which there was no comforter. To cap the climax, his aunt,
whom he loved, was removed by death. It was then that he decided to commit suicide. He bought a plentiful supply of opium and getting on a train at Bombay bought sweets from the vendor at Kalyan and began eating the sweets into which he had injected large doses of opium. He continued eating that lethal concoction until he felt the sleep of death coming on. He wrote in the fly leaf of a book by a Persian on money, in relation to religion, which he had taken with him, stating that he had taken opium poison, and asking God’s blessing upon anyone who might find and bury his body.

At Bhusawal a Christian railway policeman discovered the almost lifeless body, and ascertaining from the fly leaf of the book that it was opium poisoning, he was rushed to the Bhusawal hospital and was saved from death.

Of course he was arrested for attempted suicide and tried. Taking all circumstances into consideration the judge let him off with a warning and a light sentence. On his release he went to the home of the Christian policeman who had befriended him, who brought him to me late that night. The next day they both returned at my request. The policeman had urged him to become a Christian. As we learned David’s story and preached to him the glorious gospel there came to us the conviction that God had chosen this young Jew to live and preach the gospel. He drank in the truth as a thirsty one drinks water, and there came a change of hope and then of joy to his face. The impression came that we should send him to our Marathi Bible Training School at Bodwad. After several months of eager Bible study it has become evident to all that he has become a humble follower of the Lamb. I know you who read will rejoice with us in the baptism of David a few days ago, and pray that he may be prepared in the Word and by the filling with the Spirit to be a witness—perhaps to the Jews—to the saving power of Christ.

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Visit a Short-term Bible School

F. W. SCHELANDER

The editor’s request for a line or two comes just as our Short-term Bible School is getting into swing. There are about fifty adult students and ever so many children, for whom we have separate classes. We make a small charge per person to cover a part of the food expense. If we were to furnish free food we would have two
hundred here instead of fifty. But while it keeps some worthy ones away, this payment system helps to skim the cream, as it were, and eliminates those who would come merely to eat. We have “reduced rates” for enquirers and those who live two days or more, by foot, away.

It is always a joy to welcome the incoming students. Some come in evident victory and with great anticipation. Manzuribai, a very young wife, with her frail, sickly baby, is very weak and thin from a long illness. But, though alone among all her unconverted husband’s Hindu relatives, neither for herself nor for her child, did she allow them to conduct a single idolatrous rite. “Even if my baby dies,” she had told them stedfastly, “I shall trust only the Lord.” Sitabai, mother of fifteen children, all but one of which died in infancy, is here with Samuel, her two months old latest. She had made a special trip to Anjangaon a month ago to dedicate him, and to pledge him in a special way to the Lord, like Hannah did, if the Lord would only spare his life. Hence of course we had named the baby Samuel. He is still living, and the mother is still praying away like Hannah for him.

Several young men who were baptized only a few months ago are here. I’m afraid one of them, Gendu, didn’t know very much at the time of his baptism. For while he was standing in the river, about to be immersed, someone noticed he still wore on one wrist the black thread supposed to ward off, or cure, sickness. Of course that relic of superstition must be discarded. It seems this youth hadn’t thought of that and was horrified when the preacher uncere-

moniously broke the thread. He rescued the broken strand and tried to tuck it in his clothing, even in his ear, any place to preserve it till the baptism was over. Then it was made plain to him in a few words that he needn’t be baptized if he didn’t want to, but that if he wanted baptism he had to throw that string away and not put on another. Oh yes! he wanted to be baptized, he murmured, and barely were the words uttered than the officiating preacher seized the cord and flung it away. Fearful and horror-stricken, our cand-

date made a futile reach for it, and then as it floated rapidly away in the current, with hands clasped worshipfully, he kept bowing to it as long as he could see it. I thought we had surely made a great mistake when, an instant later, our preacher immersed him with the sacred formula. But Gendu has turned out a really promising Christian. He has learned to read in these few months, so as to be
able to study the Word of God for himself. Almost his first words, when he arrived for this school were, “Now, Sahib, give me a New Testament. I will pay for it.” He had had only a gospel before, and access to another’s Testament. Needless to say, he is not wearing any charms now.

This placid lake is in the Palni Hills in South India, where our missionaries sometimes have the privilege of going in the hot season, for a few weeks of rest.

Some students warm our hearts with reports of God’s working in their villages but it is only fair to say that most of them arrive rather on the “down” side than on the “up,” in their Christian experience. And as the school progresses day after day, the prayers, confessions and testimonies denote a deep humbling and contrition, and a hungering after righteousness that God begins to meet as soon as it is expressed. Anand, a young man, has just arrived. He came in a fearfully backslidden condition, but before he had been on the premises one hour he was weeping heartbrokenly over his sins, and he has not spared himself in public confession. His is no isolated case. As I write these lines the sound of earnest prayer comes from both sides of the room—from the front porch where the main adult class meets, and from the back porch where the fifteen or so mothers
with infants have their class. Frequently the prayer sessions that follow each class last as long as, or longer than, the teaching period. And God works mightily in these times of weeping and waiting before Him. Already the faces of the student body shine with a new light. And the testimony last night of young Abhiman doubtless expresses the feelings of most. He said, "We thought we were very good Christians before we came here. We prayed regularly and had answers to prayer. But in these days of school God has been showing us our terrible shortcomings. Just think," he declared, "if we had stayed at home and not come to this school, what an awful, awful loss we would have caused ourselves!"

In a few days the annual fall convention will begin and many more people will come. During this school God is getting a nucleus of people on praying ground—the foundation, please God, for powerful blessing in the eight-day convention soon to begin.

We could write on and on about God's manifest workings. But instead we will just state one of our great difficulties and ask you to pray for its removal. We have no church building and no shelter for the hundreds of people, including infants and small
children, who gather here at these times. If we had the buildings we could conduct a series of most profitable Short-Term Bible schools throughout the whole rainy season. We could encourage the fullest attendance at this convention without our hearts sinking at the sight of every rising cloud. We cannot change our convention dates. Our touring programme for the rest of the year does not permit that. But because so frequently the last rains of the season extend into our convention dates, we are thinking of discontinuing this convention after this year, until God gives us a building. The increasing attendance has made some kind of housing accommodation absolutely necessary. Will you not pray for a church building, simple but commodious, in Anjangaon?

Flitting

MRS. SAMUEL KERR

We have flitted. We have flitted from the Mehmadabad-Ahmedabad district in British territory to our new station Visnagar, Mehsana District in native territory, under the control of the Gaekwar of Baroda. We have flitted from an evangelized area of fourteen organized Alliance churches, shepherded by seven Indian pastors, to a section of North Gujarat entirely heathen, where there is neither church nor pastor nor mission house. Here we are accommodated in a rented house almost two miles from Visnagar railway station and within a stone’s throw of a great pond of water on the banks of which are several Hindu temples, and morning, noon and night we can hear and see the worshippers wend their way through the sand to bathe in this same water in which they wash their clothes and where their buffaloes wallow. After these worshippers bathe they make their offerings and their obeisance to these crude, lifeless caricatures labelled as gods.

Visnagar is a large city of seventeen thousand inhabitants representing all the different Hindu castes and about five hundred Mohammadan homes. To the latter we are indebted for an occasional piece of goat meat—the only kind procurable here. Visnagar city lies close to the railway line running from Mehsana Junction to Taranga Hill, and since there is no connection between the two lines, all railway charges on bread, butter and other provisions coming from Ahmedabad direction are simply doubled, while grain
and vegetables obtained locally sell at a higher rate than in British states.

Hiralal Hirkhabhai, our faithful evangelist, has been the sole witness in this city for nearly four years. Upon arrival he had great difficulty in securing living quarters but finally succeeded in finding a house in the caste section of the town where he is evidently highly respected. Another worker has now been placed with him. In Mehsana City we have four evangelists. These four men, one Bible-woman, our godly cook and his wife and our two selves constitute the only evangelizing agency in Mehsana District with its four hundred thousands heathen souls. Surely we are a very small company to cope with the needs of this large district and were it not that our eyes were unto Him, the Lord of the harvest, we would shrink from the task. We greatly desire that homeland friends who will keep step with us in prayer for the furtherance of the gospel in this area may soon have cause to rejoice over repentant sinners brought into contact with the living Saviour by this small witnessing band, flitted to Visnagar.
Deliverance from a Demon: Another Answer to Prayer
GERALD L. CARNER

In the last issue of The India Alliance we told you of a modern Hannah to whom God gave a son in answer to prayer. There is one correction we must make and then there is a sequel to the first story which we are sure our readers would like to hear. In the first article we said that the parents of the boy were now worshiping Jesus. We are sorry to have to say that the father is still an unbeliever and a worshipper of evil spirits, but the mother has put her whole trust in Jesus.

The husband, like many a Hindu man, when he saw that his wife was childless, had decided to put her out of his house and marry another. And it was a sad little woman who had first heard from Mary that Jesus was a living prayer-answering God. But as a last resort she went out into the jungle with Mary and together in their simple way they told their need to the Lord Jesus. When the Lord answered their prayer the mother decided that she did not want any Hindu name for this boy whom the Lord had given, so she gave him a Christian name—Vishvash (meaning Assurance or Faith). Vishvash was a fine healthy boy until suddenly one day he became unconscious and his body began to twitch. His mother called for Silas and Mary, and told them that an evil spirit had taken hold of her son. Silas reads his Bible and knows that it is God's Word to His children, so when he saw Vishvash attacked by Satan in this way he turned to the Book and read from the ninth chapter of Luke, the story of the boy whom Jesus delivered from the evil spirit. Then Silas turned to the mother and said, "That is what Jesus can do, and if you will believe on Him, and trust Him only, He will heal your boy, too." Then he prayed. Immediately the boy became quiet, was completely delivered, and has not had another attack since.

So the little boy grows. Surely God has His hand upon him. He came in answer to prayer. He was delivered in answer to prayer. Will you not pray for him, and for his trusting mother and unbelieving father, that God may keep His hand upon them, and that Vishvash may continue to be a glory to God and an answer to prayer.
News and Notes

A Short-term Bible School was held at Badnera toward the end of the rainy season. Christians from the Amraoti-Chandur District were in attendance and God gave blessing and inspiration in the weeks of intensive study of His Word. Mr. L. E. Hartman and Mr. Gerald L. Carner were the teachers.

Mr. F. W. Schelander held a Short-term Bible School at Anjangaon, closing it with a Convention for the Christians of his district. Mr. S. D. Bower assisted Mr. and Mrs. Schelander in teaching the Word, and Mr. Bhuzwal of the Nazarene Mission was the principal speaker in the Convention. Both the Short-term Bible School and the Convention were seasons of blessing. Read Mr. Schelander’s article in this number of the BULLETIN and get a picture of the work that is done at such times.

The Short-term Bible Schools are a definite source of growth in grace to our village Christians, and if the Lord tarries will be part of our rainy season programme in an increasing number of centers.
We return thanks to our Heavenly Father for sparing the lives of a number of our missionaries who have recently been ill. Mrs. Hartman went through the suffering of a major operation and while convalescing from that was stricken with dengue fever. Mrs. Gerald Carner then had a seizure of the same thing and was barely recovered from it when Mr. Hartman and Mr. Gerald Carner, who were just closing their Short-term Bible School, came down with it. Mr. Ringenberg was ill at the same time, with para-typhoid fever. He had not yet recovered from it when their little son, Maynard, became very ill. This was soon followed by the illness of Mrs. Ringenberg. Miss Burley was the next to suffer. At present all these friends are well again, though still weak from the fever and suffering.

It was the privilege of some of our missionaries to attend the annual meeting of the Holiness Association of India, held at Yeotmal, Berar, the headquarters of the Free Methodist Mission of North America, from October 15th to the 20th. Delegates from some eighteen different Missions, working in widely scattered parts of the great land of India, were in attendance. The meetings were blessed of the Lord and the Spirit of God manifested His presence in our midst, as Scriptural Holiness was emphasized in teaching from the Word, the worship of God, and triumphant testimony of hearts cleansed by the blood of Jesus, the world’s Redeemer.

In September there was held at Buldana, Berar, the second annual gathering of the Berar-Khandesh Christian Conference. Our Alliance Mission was represented in that conference by several of our missionaries and a few of our Indian pastors. In God’s providence the Alliance work in the Marathi area is surrounded by Missions which believe with us in the full integrity of the Bible and in a gospel of full salvation from sin. Our problems and our aims are one and the Conference, representing seven or eight Missions, is helpful to us all. The Indian Church is fully represented in this fellowship and its delegates are given equal rights of participation in its counsels and plans.

This year plans were laid at the annual meeting of the Berar-Khandesh Christian Conference, for a mela to be held in 1941 or 1942. This will be a sort of camp-meeting, adapted to Indian conditions and in it will be gathered hundreds of Christians from
these various Missions, who will receive teaching from God's Word, with its light-bringing and life-giving power. Many of them will respond to the light, enter into new experiences of God's grace and go out from this gathering to tell far and wide what the Lord has done for them. It will be a real alliance convention, so obviously an alliance of believers from various communions of faith that no capital letters are needed to designate it. Pray for the big Berar-Khandesh mela, to be held if Jesus tarry.

Toward the end of August it was the editor's privilege to attend the annual meeting of the Gujarati Missionary Conference. This was held this year at the home of Mr. and Mrs. Kerr, in Mehmabad, who with the help of missionaries from neighbouring stations, entertained about sixty guests. Missionaries representing five or six different Missions were in attendance and various phases of the work which is common to us all were discussed.

We are pleased indeed to report that Mr. and Mrs. Kerr have been able to lease a house at Visnagar in the East Mehsana District. They have just moved there from Mehmabad. The house is one which had been used by a Hindu devotee, who had, like many of his kind, shared it with goats and cattle and other much smaller denizens. These have all sought other quarters now and under Mr. Kerr's effective direction the place has become a real mission home. All around it are villages where Christ has not been preached and where heathen darkness reigns. Let us pray that this mission home may be a great lighthouse, shedding its beams upon hundreds and thousands of groping souls.

The editor is glad and grateful to God for the fine "menu" for the mind and soul, to be found in the main articles of this number of the INDIA ALLIANCE BULLETIN. Read the articles. You cannot afford to miss them. Then praise God for His manifest working. And He will do yet more than this—"much more"—as we praise Him and pray trustfully for the needs of the great harvest field.
### 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 Martha 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. and Mrs. E. F. Eicher

**Jalgaon**
- Miss Katherine Williams

**Pachora**
- (Vacant)

**Chalisgaon**
- Rev. C. W. Schelander

### GUJARAT

**Ahmedabad**
- Mrs. James F. Brabazon
- Miss Luela Burley

**Dholka (Ahmedabad District)**
- Rev. and Mrs. August Helfers

**Mehmadabad (Kaira Dist.)**
- Miss Cora Hansen

**Sanand**
- (Vacant)

**Viramgam**
- Rev. and Mrs. J. S. Ringenberg

**Visnagar (E. Mehsana)**
- Rev. and Mrs. Samuel Kerr

**Ootacamund, South India (Children's Home)**
- Miss E. Lothian

**Lonavla, Pooja District (Rest Home)**
- Miss Emma A. Krater

### ON FURLough

- Rev. and Mrs. K. D. Garrison
- Miss Myra Wing
- Rev. and Mrs. O. H. Lapp
- Rev. and Mrs. A. C. Eicher
- Miss Agniete Hansen
- Rev. Raymond H. Smith
- Miss Blanche Conger
- Rev. and Mrs. C. A. Gustafson

### RETIRED 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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