India's New Era: Historical Number

THE INDIA ALLIANCE

Gateway to an ancient fortress in India
A PRAYER REQUEST

This prayer request written to friends in America in 1900 by Mrs. Jennie Fuller, wife of the first chairman of our India Mission, shortly before her death, is in a unique way applicable to our needs in India today. Read it and pray for us and India:

“And now again I beg prayer, that God may keep your beloved missionaries, and that His will may be fully wrought out in this heavy judgment. Never before in the many years I have been in India have I faced so dark an hour. Never before perhaps have I been more hopeful. God is at work. It took ten judgments on the rich, prosperous land of Egypt before they heard God’s voice. Pray that we His servants may keep above it all, working in fellowship with God, until righteousness come to many thousands. Pray, pray, Pray, dear friends, for dear India, as you have never prayed before. He reigns. His purposes for this idolatrous land are ripening fast. And pray for us and forget not our need. ‘Whatsoever He saith unto you, do it.’”

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WHEN THE MISSIONARIES CAME

By MRS. MARKUS B. FULLER

There is a tradition that the Apostle Thomas first brought the Gospel to India. There are three places in the neighbourhood of Madras that claim his grave. The Syrian Church on the Malabar coast numbering four hundred thousand, claim to be the descendants of his converts and of the Syrian colonists who joined them. They stoutly cling to that tradition, and are often called the Christians of St. Thomas. If this tradition be true, then the movement that formed the Syrian Church, or in other words, Christianity in India, is older than Christianity in England. Rev. George Rae, in his book, refutes this claim, and asserts that the Syrian Church is an offshoot of the Nestorian Church in Persia, whose missionaries came to India in the fifth century; thus making the Syrian Church fourteen centuries old; and the missionary, Thomas, who is said to have suffered martyrdom at St. Thomas, a suburb of Madras, lived several centuries after the apostle.

About A.D. 70 there was a sea-trade established between Egypt and the south-west coast of India, famed for its spices. At this time, the rulers of the several independent states of South India wisely encouraged the settlers who came to them and enriched them in many ways. Some Indian merchants, probably Jews, who went to Alexandria in Egypt to sell their spices and gems, found there something far more valuable—"the pearl of great price." They became acquainted with the way of salvation through Jesus Christ. A petition was addressed to the Bishop of Alexandria, about A.D. 180, for a Christian teacher to be sent to India, and he wisely selected Pantaenus for such an important field. How long he was in India,

or how far inland he travelled, or when he returned to Egypt, is not known. He found among the Christians the Hebrew gospel of Matthew which formed the basis of the present Greek gospel. About a century later, Theopolis, surnamed Indicus, visited India, where he found Christianity already planted in several places.

The year 1500 has been fixed upon as the date of the founding of the Roman Catholic Missions in India, along with the advent of the Portuguese. Vasco da Gama discovered the maritime route to India, landing in Calicut, May 20th, 1498; and within the next half century, the Portuguese had planted trading forts along the northern coast of India. With them came the priests, but it was not till the arrival of Francis Xavier, in 1542, that anything was done beyond the limits of the Portuguese settlements. It was he who gave the great impulse to Roman Catholic Missions in India.

Akbar, the Mogul Emperor, ascended the throne in 1556. One of his wives is said to have been a Christian. The Jesuit missionaries went as far as Nepal, which they entered in 1661. There are now Roman Catholic missionaries all over India. Their directory for 1894 gives the number of European (Catholic) missionaries in India as six hundred and nineteen, while the census of 1891 gives the whole number of Roman Catholics of all races, European and Indian, in the whole of India (by which we include the French and Portuguese possessions as well as British India) as 1,594,901. [In India and Burma in 1931 there were 2,113,659 Roman Catholics.—Ed.]

The beginning of Protestant Missions in India came from the heart of the good king of Denmark, who sent two young Germans, Ziegenbalg and Plutschau, to the Danish settlement at Tranquebar, on the south-east coast, in 1705. In 1750 these brethren were followed by Schwartz, one of the most useful men who ever came to India. “From the baptism of the first convert in 1707,” says Smith, “and the translation of the New Testament into Tamil, till the death of Schwartz in 1798, the foundations were laid around Tanjore, Madras and Tinnevelli of a native church that now numbers over a half million.” These Danish Missions were never permanent, but were later taken over by the English agencies. They were a John the Baptist movement, “a voice in the wilderness,” that preceded the establishment of our modern missions of the nineteenth century.

During the last year of Schwartz’s life, God was preparing another missionary who was destined to begin a new era in the history of mission effort, not only in India, but in all lands. This was William Carey, the founder of modern missions. As he sat in his workshop and made and mended shoes, he studied a rude map
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of his own making on the wall, and thought and prayed how the heathen nations of the earth might be reached.

How little he dreamed of the way in which his prayers would be answered! The East India Company was singularly hostile to missionary effort, and claimed that their preaching would create a rebellion, so that Carey, when he arrived in 1793, had to take refuge under the Danish flag at Serampore, thirteen miles north of Calcutta. Some missionaries were not even allowed to land. Wilberforce, at the renewal of the company's charter in 1793, tried to insert a clause that would make such despotic proceedings impossible, but he did not succeed till its renewal in 1813, and then in spite of great opposition. "But it was not till 1833," says Bishop Thoburn, "that the last restrictions were removed, and every Christian missionary in the empire was clothed with the freedom which is now enjoyed by all persons bearing the Christian name."

Carey was a sort of John Knox to the officials of the East India Company, and he did much to purify English life in India; while his letters, his appeals, his writings, his work and his life, were the seed whose fruitage we now behold, and for which we praise God. With him the English Baptist Society has the honour of being the first to enter India. This was in 1793. The English Congregationalists, or London Missionary Society in 1798, the Church Missionary Society in 1807; the American Board in 1812; the American Baptists and English Methodists in 1814; the Scotch Presbyterians in 1830; the American Presbyterians in 1834; the Irish Presbyterians in 1841; the American Methodists in 1856; and from year to year other societies have entered, the largest societies of later years being the Christian and Missionary Alliance in 1892; the Kurku and Central Indian Hill Mission in 1892; the Ceylon and Indian General Mission in 1893; and the Poona and Indian Village Mission in 1895; in all over seventy societies and associations.

[In India proper there were 2,761,133 Protestant Christian nationals in 1931; there were 3,349 active foreign missionary workers (excluding wives and those on furlough) in 1938.—Ed.]

"Recent study of the field confirms the statement, which I made elsewhere, that, if we took up all the missionaries and removed them from the sphere of the Indian Church, we could set the whole five and a half thousand to pioneer new areas, and new peoples, and having completed that could still repeat the process."—The Evangelization of India by Alexander McLeish, World Dominion.
THE HEART OF A PIONEER

In 1844, before the rails of the Great Indian Peninsula Railway plied the fertile fields of Khandesh and Berar a small party of missionaries, on horseback and in palanquin, passed through the country which is now our mission field. They were Mr. Murray Mitchell and Mr. and Mrs. Stephen Hislop, of the Church of Scotland, on their way to open a mission station in Nagpur. Murray Mitchell on that occasion preserved for posterity a glimpse into his pioneer heart when he recorded the following lines in his diary:

"We passed through innumerable villages in which both the work and name of Christ seemed absolutely unknown; though of course the Mohammedans—most, if not all of them—had heard the name of Isa Pughambur, Jesus the Prophet. The moral desolation was deeply affecting to the hearts of my companions and myself. The feeling found some expression in the following lines:

"Compassion filled Thy heart and moved Thy speech,
O loving Lord! what time Thou didst behold
The multitudes of wildered men of old
In error sunk, with none the truth to teach,—
Like sheep within the fell destroyer's reach
Strayed from the Shepherd far and the sheepfold.
Give me Thy heart, O Christ, Thy love untold,
That I like Thee may pity, like Thee may preach!

"Lo! round me spreads on every side a waste
Dreamer than that which moved Thy soul to sadness;
No ray has pierced this immemorial gloom;
Nor may these sons of hapless India taste
Even a few drops of fleeting earthy gladness
As they move on slow, silent, to the tomb."

Today, 102 years after, the name and work of Christ, thank God, are not unknown in this beloved valley south of the Satpura Hills, but there are still "innumerable villages" where "no ray" of Gospel light "has pierced this immemorial gloom." In the words of Murray Mitchell we too are constrained to pray, "Give me Thy heart, O Christ."

"I have often told my friends that if I had not gone back to India at the call of suffering I should never have dared to look God in the face. . . ."—Dr. T. Howard Somervell, who climbed within 1,000 feet of the top of Mt. Everest, and later became a medical missionary to India.
HOW THE GOSPEL CAME TO BERAR

By K. D. GARRISON, Akola

"Pray Ye the Lord of the Harvest"

Let me tell you how a layman’s prayers brought the Gospel to a whole province. Eighty years ago saw the close of the American Civil War, which cost the lives of a half-million men and filled that land with sorrow. Among other results it cut off the supply of cotton from the Southern States to English cloth mills, which had to look about for a new supply. The fertile plains of Berar, in Central India, produced good cotton, but there was no way to get it out to market, so the railroad was pushed from Bhusawal across Berar to Nagpur, 244 miles to the east.

The engineer in charge of this operation was Lieut. George Oldham of the Royal Engineers, a young Scotsman, then twenty-seven years of age. He spent two years in Berar living in a railway car, or on horseback while he planned the route, the bridges and the stations of the new railroad, and saw the work finished. The first train went through on 20 February, 1867; and the young engineer went on furlough to England. He could not then know that he was to be the agent of God’s purpose in opening a province to the Gospel. God was not in all his thoughts, and was not once mentioned in the diary which he carefully kept through those years.

During his furlough an uncle died, and young Oldham went to the village of Kilcreggan, Scotland, for the funeral. Sobered by this event he took his bereaved aunt, the following Sunday, to the village church, where, to his surprise, he heard the visiting minister read the Scriptures “as though he believed them.” This aroused his interest in the sermon, from the text, “He ever liveth” (Heb. 7: 25). There, as he sat in church, on 10 October 1869, faith in the living Christ was born in his heart. His life was transformed. He and the young lady to whom he then became engaged devoted themselves to spiritual matters. They determined that their home in India would be a place of prayer.

Returning to Bombay the Oldhams forsook Malabar Hill, with its elegant residences and made their home in a more congested area, where they could teach Sunday school classes and hold Saturday meetings for children. Their home became a haven for missionaries passing through. Three years later Mr. Oldham (now Captain Oldham) and Mrs. Oldham spent Christmas with a married sister in Ellichpur, North Berar, which necessitated travelling across Berar over the
railway which he had himself built. On New Year's Day 1874 they were greatly burdened over the spiritual destitution of Berar. It now had a railway to bring prosperity to its teeming towns, and to haul away the produce of the land, but had never had a missionary among its three million people, nor a Church to bear witness of Christ. Husband and wife spent New Year's Day in fervent prayer that God would send missionaries to Berar. The prayer was backed by the promise that they would give a thousand rupees to start the work of the first missionaries. Then things began to happen. God was already at work in India, England and America to fulfill this Spirit-inspired petition.

Ten days later as Mr. Oldham was returning to Bombay he met at the railroad station an American missionary whom he knew, Rev. Albert Norton, wheeling his luggage along the platform on a hand truck. "What are you doing here?" he asked. Mr. Norton replied, "I believe that the Lord is calling me to work in north Berar, and am on my way to find a suitable location." "I have been praying for that," said Oldham, "but did not know that God would answer my prayer so soon." A year later Mrs. Norton joined her husband in Ellichpur. Captain Oldham purchased a bungalow for them and became a life-long friend and supporter of that work.

On New Year's Day, exactly two years after the prayer meeting, Miss Lucy Drake landed in Bombay. She had been healed of a deadly disease in answer to prayer, and had dedicated her life to the Lord. Sent out by a faith mission in Boston conducted by Dr. Cullis, she reached Bombay with no idea where she should locate. A note delivered on the steamer while in harbour invited her to Ellichpur. She accepted, and thus the second instalment of God's answer came to Berar. After some months of language study Miss Drake felt impelled to open work in the important town of Basim, away in the south of Berar. She made plans to drive there in a bullock cart, but did not have money to pay the driver until a Christmas present of a hundred dollars started her on her way. She was driven 130 miles, over wretched roads, among people who had never seen a missionary, sleeping in the cart at night to save the cost of stopping at the rest houses. At Basim there was no house available, so she had to drive back to Ellichpur to pray open a door in Basim. She wrote to the English magistrate in Basim asking him to find a house for her. Her letter arrived while the Anglican Bishop of Madras was on a visit there. "What will you reply?" asked the Bishop. "There simply are no vacant bungalows," said the Magistrate. The Lord Bishop drew himself up. "This brave woman comes all the way from
America to preach the Gospel, and you say there are no bungalows. Find a house for her," he commanded. And so it was that Miss Drake was offered "Bleak House", a haunted bungalow; and a new Gospel station was opened in the south of Berar. Later that work was taken over by the Church of the Nazarene who have a successful and vigorous mission work some fifty miles south of Akola.

Just three years after the Oldhams' prayer meeting another recruit reached Ellichpur, to work with the Norton's. She was a Junior class student in Oberlin College, preparing for a teaching career, when she felt impelled to give up her studies and go at once to India. So she went, a frail little woman, alone, and with no promise of support. But she had read the life of George Muller, and had cast herself upon the Lord, with a life motto: "Have faith in God". After working with the Norton's for several years, a serious illness sent her to America to recuperate. There was renewed a friendship which had been laid upon the altar for the sake of India. She was married to Rev. M. B. Fuller, who was teaching in the Oberlin Academy. They had money enough to take them as far as England, so started for India, with one trunk and one "satchel" between them, and one friend at the dock to bid them godspeed. With no human guarantee of support God brought them through safely. They opened mission work, first at Akot, and then at Akola. Mr. Oldham visited them, and purchased and presented to them the beautiful property at Akola that is now Alliance Headquarters. Other workers joined them, and for eight years they met every Friday to beseech the Lord of the Harvest for labourers for Berar. Then the Alliance took over the work and workers of this small "faith mission." Mr. Fuller became the Alliance Superintendent, and within three years stations were opened along Oldham's railway, right across the center of Berar, and on into Khandesh, and later into the province of Gujarat.

Other pioneer missionary work stemmed from the same source. Rev. E. F. Ward joined Mr. Norton's work in Ellichpur. He pioneered in several adjacent areas, and finally joined the Free Methodists who were opening a mission at Yeotmal in south-east Berar, where they now have a large and successful work.

Two offshoots of the Alliance, the Swedish Alliance organized by a friend of Dr. Simpson in Sweden, and the Alliance of Scandinavian churches in North America, begun as a part of the same work, rallied to the need, and between them occupied the remainder of the province of Khandesh, taking over some places that the C. and M.A. was unable to occupy.
Because these various missions in Berar and Khandesh have a common origin and a common heritage of faith in God and in His work, "which liveth and abideth forever," their missionaries meet once a year to pray and plan together for the carrying out of our great task. The difficult and slow pioneer years are over. Today the converts number over ten thousand souls. A church of Indian converts is gradually becoming responsible for the testimony first brought by foreigners. The rate of progress increases, so that now from 500 to 1000 are added to the Lord annually, and the praises of the Saviour now arise from hundreds of the villages of Berar which were once steeped in the darkness and degradation of heathenism.

How far can a prayer reach, and how long may its results be traced? Who can make an estimate or set a limit? If the result of the prayer of faith is the salvation of lost souls, who in turn pray in faith, swelling the volume and the momentum of prayer, there can be no limit. The first trickle becomes a stream—water to the ankles—to the loins—water to swim in—"and everything shall live whithersoever the river cometh . . . because the waters thereof issue out of the Sanctuary."

MOTHER CHURCH OF THE ALLIANCE IN INDIA

By RAGHUEL P. CHAVAN, Pastor, C, and M.A.I., Church, Akola

The work of the Church in Akola actually began in 1885 and from that date the church has been growing slowly. Missionary work in Akola in those early days was fourfold: It consisted of evangelism, Sunday schools, an orphanage and vocational training provided in the workshop. Because of this fourfold ministry the work of the Christian community was advanced. A large number of boys and girls were taken into the orphanage, and not a few young men found their way into the workshop. All this gave rise to the necessity for an organized church. At that time there was no place of meeting except the workshop where the Christian services were held. Rev. M. B. Fuller organized the Akola Church in 1889. However, it must be kept in mind that at that time the work in Akola was affiliated with the North Berar Mission. In 1892 the Christian and Missionary Alliance took over in Akola from the North Berar Mission, but the Akola Church dates its beginning from November, 1889, when it was first organized.

For the organizing of the Akola Church, Mr. Fuller invited a
scholarly gentleman named Shaurao Modak from Ahmednagar. Together they founded the Akola Church.

No more than one page is to be found of the record of the founding of the Akola Church in 1889, and we present herewith the minutes as written by the secretary:

"November 1889. When the Lord's servant, the Rev. Mr. Fuller came to this place, Akola, about four years ago there were no Christians here. Further, after some days one young man turned to the Lord. His name, Ratansingh. [The first Christian convert in Akola was a Rajput of the warrior caste, and Akola is said to have been founded by a Rajput called Akolsingh.—Ed.] He is at present in Poona. After a while other souls came to the Lord. These, as well as those who have come here for work, have been meeting together to serve the Lord. In their meeting together the Lord has been revealing His will.

"Later when the sudden death of one of the brethren occurred, the brothers and sisters began to think very seriously. Then as they met together daily for worship the Holy Spirit began to work powerfully in their hearts. Before they had had no concern about their sins. Now they became deeply convicted of sin and as they prayed there was a new manifestation of power and peace. So that this revival would grow it seemed good to them that there should be a church of the Christian worshippers; thus, on November 10th, 1889, the Christian brethren and sisters organized themselves in the love of Christ. This Church was founded in the blessing of the Lord. The brothers and sisters who were present made the following covenant: 'We the undersigned, having realized the evil of our sins and comprehending the Lord's love, have confessed our sins and turned from them and have surrendered to the Lord so that we have received pardon, peace and power; we now covenant with one another that the Holy Bible is the foundation of our faith and that in loyalty in the Lord and by growth in grace we shall from our hearts help one another and with love in Christ to one another shall consider one another brothers and sisters.'

"On November 10th, 1889 when the Church was organized it was resolved that until a permanent pastor is found the Rev. Mr. Fuller will attend to the work of the Pastorate, Raghunath Kamble will be steward, Anandibai Rogers, secretary, Kanwadi Madri, treasurer and Mrs. Fuller, Sunday School superintendent."

Because the next page of the Church Record is lost Mr. Kanwadi M. Swami has given the following information: "The
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following charter members of the Church were present at that time:

ALLIANCE BEGINNINGS IN GUJARAT

By JANE E. KERR, on furlough

The year 1893 marks the official opening of the work committed to the Alliance Mission in Gujarat. Rev. and Mrs. M. B. Fuller, inspired by the reading of Ezekiel’s vision in chapter forty-seven, dared to believe that we, the Alliance Mission, “should be the channel through which God would cause to flow eastward a stream of holy, living water, down through the desert, the sandy soil of Gujarat, into the sea, and that stream was to be for healing wherever it went.” Putting faith into action they made a trip to Ahmedabad, 306 miles north of Bombay, the chief city of Gujarat on the banks of the Sabarmati river where the gospel had been first started by the Society for the Propagation of the Gospel missionaries. Later they gave over to the Salvation Army and the Irish Presbyterians who preceded us by about fifty years. In the oldest existent copy of THE INDIA ALLIANCE, edited by Mrs. Fuller, tribute is paid to the gracious welcome given us by these friendly missionaries “whose hospitality and assistance especially in the language we would not fail to mention.”

A couple of years previous to this visit two English couples of the Salvation Army arrived at Kaira, and it would seem, in the providence of God, that they were ordained to be the heralds of the C. and M.A. in Gujarat. For it was these pioneer stalwarts, Messrs. King and Guttridge with their noble wives, who first joined our newly-born Mission, and to quote Mr. Fuller, “pressed open our work in Gujarat with courage and helpfulness.”

A year later we read of these brethren giving Mr. and Mrs. Fuller a “rousing welcome” at the large railway station of Ahmedabad. On this occasion, “Messrs. King and Guttridge were set apart as deacons, after which the Lord’s Supper was observed,” and “by faith and in spirit we took possession of the land.” The night before Mr. and Mrs. Fuller left Gujarat they, with these first two representatives of the Alliance, went down to the banks of the Sabarmati where they
saw the smouldering embers of six or eight funeral pyres. Their hearts were stirred. There and then they made a rough calculation of the number of Gujarati souls who had that very day passed into a Christless eternity, and they felt led of God to make a strong appeal to the homeland for workers for this vast heathen field.

This definite, Spirit-inspired request had its answer in the U.S.A. in 1894. Mr. and Mrs. Woodward with Messrs. Hamilton, Back, Borup and Andrews settled in a rented bungalow in Ahmedabad city and applied themselves to the study of the Gujarati language under the efficient direction of Dr. and Mrs. Taylor of the Irish Presbyterian Mission. On the Lord's Day these new missionaries attended the Gujarati services held in the Irish Presbyterian Church, thus gaining further acquaintance with the language of the people amongst whom they had come to work.

Misses Smiley, Montgomery, Seasholtz, Petrie and Bush were located at our Ladies Home at Kaira from where Miss Annie Bush, our first buried grain in Gujarat, went to be with the Lord. Her dust awaits the Resurrection Morn in the Bishop Heber cemetery near the Matar Mission bungalow. A few months later Miss Montgomery, that strong woman of prayer, was buried beside her. Miss Emma Smiley, being a teacher, opened a school for small boys at Kaira which continued until 1897 when the famine which started in the Central Provinces brought to our doors about thirty bereft girls to be the start of the Kaira orphanage. A like number of boys found a home at Dholka. When in 1901 the girls in Kaira orphanage numbered over 300, God saw fit to call Miss Smiley to Himself and Miss Wells became her efficient and vigorous successor.

God marvellously helped in the initial stage of the work and despite the fact there were no trained teachers or helpers, no modern transportation and no beaten track to the Christless homes in the heathen villages, the living, life-giving stream of God's Truth trickled forth from the lips of these courageous pioneers bringing salvation to many souls, so that on Christmas day 1895 our Kaira Church was organized with sixty baptized members, while the four men who dug Miss Bush's grave the year before became the nucleus of a little church at Vansar, the first Mission station of the Alliance to be opened in Gujarat. Sometime previous to this tangible beginning of our church programme Mr. King had the honour of baptizing the first two converts—Mulji Tesa and Govind Jesa—in the Shedi river. Shortly afterwards Mr. Fuller administered the sacrament of baptism to seven other believers, one of whom was evangelist Amidas Mithabhai who has but recently gone to be with the Lord.
Of these early days Mrs. Hamilton writes, "It was pioneer work and those days will not soon be forgotten. They were days of foundation laying in prayer. Never have we heard such volumes of prayer ascend for the people and it was not in vain. Mrs. Fuller had prayed with us on the river bank nearby, and she asked God to let the work in Gujarat spread, widen and deepen like the river in Ezekiel's vision. In part it has literally been fulfilled but we have reached the sea."

At this time Mr. and Mrs. Fuller visited in Gujarat "with a view of taking up new stations." It was during this visit that they had the unique experience of riding from Mehmadabad to Kaira, a distance of seven miles, in a small, springless cart drawn by one bullock. Their description of the capital of Gujarat is worthy of quotation, "Ahmedabad is a city of great antiquity and historical interest. Its imposing temples and palaces and its strong fortifications all tell of past greatness and the power with which Mohammedanism and Hinduism have reigned." It might be added that Ahmedabad was larger than London at one time, till famine and cholera swept over it and the buildings were pulled down to burn the dead bodies.

The year 1896 witnessed a dispersion of the missionary forces and the opening of several new stations. After seven years in the country Mrs. Guttridge and their two children sailed for England. Messrs. Borup and Hamilton having completed one year of language study joined Mr. Guttridge at Kapadavang while Messrs. Back and Andrews journeyed thirty miles to the S.W. of Ahmedabad by bullock cart, rented a native house for their habitation and opened up the work at Dholka where with twelve boys Mr. Back started the orphanage which was to be the hub of all our future evangelistic church establishing effort.

The first seed of the Word of God was sown in the Mehmabad area by Mr. Borup and a "little band whose hearts God had touched were baptized." In Ahmedabad Mr. and Mrs. Woodward, while keeping up their studies, began to tell the story of Jesus in different parts of the city. One of the known fruits of these early labours in Ahmedabad was the conversion of a very sinful blind man who was later used in the Lord's work in Mehmabad.

A further enlarging of our borders is apparent in the opening of two more gospel centers in the years which preceded the great famine of 1900. In 1899 Mr. Borup journeyed northwards from Ahmedabad and found residence in an Indian house in the large cotton mill city of Viramgam on the B.B. and C.L. Railway. Unfortu-
nately, due to Mr. Borup's poor health their return to Canada was deemed imperative. The new station was manned by Mr. Duckworth.

The following year Misses Hansen and Fecke arrived from U.S.A. and were led by God to take up work in the town of Sanand, midway between Ahmedabad and Viramgam. For nine months they lived in a small house in the potters' quarters and often denied themselves the amenities of life in order that they might not be an offence to the caste people amongst whom they had come to live and work. Impending famine with its tremendous pressure of work brought these ladies to the help of Mr. and Mrs. Woodward at Mehmadabad, while Mr. and Mrs. Andrews moved back to Ahmedabad, and Mr. and Mrs. Hamilton to their permanent and promising field at Matar.

Thus the year 1899 found the four-fold gospel being proclaimed from seven stations with many concrete evidences of the blessings of the Lord upon these humble beginnings of the Alliance in Gujarat to prepare hearts for the reception of Him who is the Water of Life.

INDIA'S WIDOW SAINT

By NULLA PHILLIPS, Ramabai Mukt Mission, Kedgaon

Pandita Ramabai is unquestionably one of the finest flowers of the Church in India. Her life, characterized by deep devotion to the Lord and a vital faith in His power, represented what God can do with a soul (and that a despised widow) when possessed by Christ, while her work is a living memorial to the Faithfulness of Almighty God.

Ramabai was born of remarkable parents whose advanced views resulted in her receiving an education which later merited her the highest title honour could bestow on an Indian woman. When she herself became a widow, Ramabai determined to bring some vision and hope to those who are made outcaste by widowhood. Although she possessed a magnificent Sanskrit education she felt her training was incomplete and went to England for further study. Although she was determined not to accept Christianity, she was drawn to it under the kind influence of the Wantage Sisters, and being convinced intellectually of its worth and truth she was baptized. It was not, however, until eight years later that she found the heart of Christianity in Jesus Christ as her Saviour and Lord.

Returning from America where she had aroused much interest
and gathered funds for her work, she founded in 1889, the Sharada Sadan (House of Wisdom) a school for high caste Indian widows, in Bombay. In 1896 she ventured into a larger life of faith by purchasing farm land at Kedgaon, 35 miles out of Poona, and there with the Lord’s Word, “The Government shall be upon His shoulders” as her only support, she took in famine waifs until she had gathered a family of nearly 2,000. This new work, which was conducted entirely on faith lines she called, “Mukti Sadan” (House of Salvation).

It was a matter of no small concern to Ramabai that this work should be carried on along the same lines after her death (in 1922), and in order to preserve the pattern she had requested that when her successor, Miss Hastie, was no longer able to continue the ministry, the Christian and Missionary Alliance, who stood for the same principles of faith and had worked in close fellowship with Ramabai, be asked to take the Trusteeship of Mukti Mission. This relationship has existed with great blessing since 1925.

After 57 years Mukti Mission still continues to carry on Ramabai’s aims of providing food, shelter, protection and moral re-training for unwanted babies and girls, homeless women, widows, deserted wives and unmarried women who make up the family which now numbers about seven hundred.

Mukti has well been called an oasis amid the waste places of India’s poverty, disease and misery. The door is always open to any in distress who come from all over India making this a centre of life and a witness to the transforming power of Christ in the midst of heathen darkness, as well as a twentieth century memorial to the faithfulness of God. The work is remarkable because its chief agent and continued source of inspiration was one of India’s own daughters. It is the hope and prayer of many that an even wider circle of ministry may be granted in the future even of an independent India.

“Ramabai landed in India with no money, and has now no promises for her mission save the promises of God. We can only say we are glad of it. It is the witness the Indian Church needs. Had she come back with a large sum of money, it would have turned the eyes of the Indian Church to America and England as the source of help for work, but now she can by her testimony turn them to God.”

—MRS. M. B. FULLER.
OUR HERITAGE FROM THE PAST

By E. R. CARNER, Bhusawal

The Alliance missionaries in India have a goodly heritage. The generation of men and women who began the work have all gone from the field and all but a very few of them have passed into the presence of the Lord. There they await the reward which will be theirs in "the day of Jesus Christ," for the faithful service they gave to Him. They have left to us their successors such examples of self-denial, costly sacrifice and persevering faith that we are honoured to be allowed to follow in their train.

They were men and women who counted not their lives dear unto themselves. Some of them literally went to their death in attempting to save the lives of some of India's people. Others gave long years of pioneer service under the most trying circumstances. The message they brought was altogether new and altogether strange to the ears on which it fell. In some cases it aroused opposition and in almost every case it was met with dark ignorance and stubborn prejudice. These formidable hindrances had to be overcome and many were the sighs and tears of God's servants while they toiled in heat and dust, preaching, praying and witnessing, or wrestling with the difficulties of the language. There were no "language schools" and few were the language pundits who knew anything about teaching. The Lord's messengers had to be pioneers in the learning of the languages as well as in other ways.

They had come from various lands and from great variety in circumstances. Some were American, some British, some Irish, some Scandinavian; some had been teachers or preachers or business agents before hearing the call to the mission field; some had been tradesmen, others farmers, others nurses. All had this in common, that they loved the Lord Jesus more than anything else in the world. They had heard His call and they longed for His kingdom to come. They knew that a people for His name must be gathered from the nations of the world before He with His Church could rule over the earth. They knew that some of His people must come out of India's millions and they had the Spirit of God in their hearts to give them the faith that if the gospel were faithfully preached there would be hearts here and there to respond to it. They had no national church to aid them. Their field was a pioneer one and they had to advance upon their knees, and often over the graves of their fallen comrades.

They were "faith missionaries" in a real sense. The best conveyance they could afford was a bullock cart, often one without
springs, doing well if it was moving three or four miles an hour. If they travelled on the railroad they had to get into a third class compartment. They were often despised and pitied, with a contemptuous smile, by Government officials who were not worthy to unloose the latchets of their shoes. Though some of them came from cultured homes and had trained minds so that they could have commanded lucrative salaries had they chosen a secular profession, they were content to live within the bounds of a small allowance, full or partial, as funds permitted. Like the old-time Apostle they had sometimes to “suffer need.”

There were menaces to health and life which need not have been but which were, and God’s servants could do nothing about it. The doors and windows of the mission houses were without screens and the myriads of flies and mosquitoes which swarmed around had priority right of entrance, and they entered, with dirty feet and venomous proboscies, well laden with disease germs. The missionaries ran the gauntlet of malaria and typhoid, cholera and dysentery, smallpox and bubonic plague. Some, yes many, as the years went by, fell victims to these foul destroyers.

In it all they were looked upon with suspicion by evil minded nationals and were sometimes accused of being on the mission field because they could not make a living in their own countries! They had come to India to exploit the people and to live immoral lives; they educated the poor outcasts so they could make them their slaves! If single ladies camped on tour where there was a married couple they were counted to be the concubines of the sahib and the sahib and his good wife had to bear this unmerited shame with them.

Though they brought to India the gladdest and best news the world had ever heard or will hear they were rejected by nearly all of the caste people. They had to be content to win an occasional convert from among the very dregs of India’s degenerate society. As they searched they were glad to find a gem here and there in the muck that to the “mighty” and “noble” of India’s people was “untouchable”. Though often disappointed and betrayed in their confidence, often “let down” by false converts and “rice Christians,” they bravely smiled and sang and kept their faith in God and in their fellow men.

And God rewarded them. They found treasure besides which the gold of earth looks like vile refuse; beauty in comparison with which the glamour of the world is worthless and tawdry. They brought foundation stones to the temple of God which will be there,
new and beautiful and priceless when the pyramids of Egypt have crumbled to powder and the Empire building of New York City will be not even a memory.

Their best is yet to come. They made a big investment. They staked all they had on an unpopular cause. Now they wait with confidence for the manifestation of the wisdom of their faith. The day draws rapidly near when their Lord will come to reward His servants. To us they left the unfinished task. To us is given the glorious privilege of carrying forward for a little while longer the big enterprise. "And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 11: 39—12: 1, r.v.).

A FOUNDATION OF BIBLE KNOWLEDGE

By RAYMOND H. SMITH, Principal, Men's Bible School, Nargaoon

When the Alliance Mission in India was just begun, with a few experienced missionaries and many recruits still studying the language, in 1894 a committee was appointed by the Conference to draw up a course of study for Indian workers. With the blessing of their own Bible study under Dr. Simpson still in mind, our pioneers sought thus early to pass on the strength and stimulation received from the Word to their brethren in this land. After the influx of young lives came in the famine days of 1897—1900 and bodies and souls were saved, it was not strange that some of them felt the call of God to preach the Gospel. Mr. Moyser, who was in charge of the Boys' Orphanage, conducted regular Bible classes for such young men as they prosecuted their secular studies. Our oldest pastors today show the solid foundation of Bible knowledge obtained at that time.

On the first page of the Marathi Bible Training School Record Book we find the following writing of the late Mr. C. L. Eicher:

"The Marathi Young Men's Bible Training School was first organized at Akola in March, 1907 by the Rev. Wm. Franklin who conducted classes for a few months until furlough. Mr. and Mrs. C. Eicher were transferred from Buldana, and when they arrived:
in Akola on Sept. 1st, 1907 found but two students left of about 20 who had been in the class. But they soon had an interesting class of young men and boys who came from the Akola Orphanage and a few from outside.

"The Lord, through His servant Mr. D. B. Strouse of Salem, Virginia, had provided $4,000 to build a permanent home for the school. It was finally decided to build it at Bodwad Station (Nargaon P.O.). In February of 1908 a field of eleven acres was purchased. The building work was commenced in March, and by June 8th the dormitories and servants' houses were completed. In the hot season of 1909 the bungalow and workers' houses were completed, and the class rooms were finished in 1910. The initial cost was around $5,000."

Evarette Strouse, in whose memory his father made the initial gift, passed away over 50 years ago. His picture still hangs in the school, and the plant is a monument not only to him but to Mr. C. L. Eicher whose sturdy building has stood the test of many tropical years. Additions have been made from time to time by Mr. K. D. Garrison and Mr. Elmore Eicher, so now we have a splendid water system, a growing orchard and rooms for over a dozen married students whose number has increased in recent years.

The school curriculum has always had a Bible center with emphasis on the practical side of evangelism. Manual labour is also part of the daily routine. The system of having students spend a year in the work between each year of teaching provides us with well-tried and experienced men when the glad and sad day of graduation comes. Students from a dozen other missions have at times taken training here, and among our present pastors and evangelists there is hardly one who has not studied here. The continued indigenization of the work presses us to be faithful in "teaching them to observe all things whatsoever I have commanded you."

The History—all important: "Great indeed, we confess, is the mystery of our religion:

"He was manifested in the flesh,
vindicated in the Spirit,
seen by angels,
preached among the nations,
believed on in the world,
taken up in glory."

—1 Tim. 3: 16 (Revised Standard Version)
HISTORIC LOCATIONS

Places of importance in India's secular history and within the area occupied by the C. & M.A. in India. Mr. C. A. Gustafson has furnished information on the places in Gujrat.

Adgaon (a village in Akot County, Akola District, Berar). The great and decisive battle between the British under Sir Arthur Wellesley (later on became the Duke of Wellington who defeated Napoleon at Waterloo) and the Marathas under Daulat Rao Sindhia and Raghuji Bhonsla Maharaj of Nagpur took place here on November 29th, 1803. In 1946 a new Alliance out-station was opened here.

Akola (a district headquarters town in Berar). According to tradition Akola was founded by Akolsingh, a Rajput of Kanheri, a village six miles away from Akola. Akolsingh’s wife is said to have disappeared at a jungle temple which then marked the spot. He made a settlement to venerate her memory. The old town contains a citadel built by Sole Muhammad Khan during the period when Berar was under the administration of the Nizam of Hyderabad. General Sir Arthur Wellesley encamped here for a day in 1803 on his way to the battle field of Adgaon, and General Doveton camped here for some months before he took Nagpur in 1817. Akola is headquarters station of the India Mission of the C. & M.A., the first Alliance Mission station in India.

Ahmedabad (a district headquarters city in Bombay Province). This is one of India’s oldest and most interesting cities. After the death of his grandfather, Sultan Muzaffar Shah, young Prince Ahmad Shah became the second king of Gujarat. He ascended the throne of Gujarat on the 10th of January, 1411, and reigned 32 years. Within a few weeks after his coronation, upon the advice of his spiritual adviser, Shaik Ahmad Khattu, of Sarkej, now a suburb of Ahmedabad, King Ahmad Shah I laid the foundation of his capital and gave it his name, Ahmadabad or Ahmedabad, the abode of Ahmad. During his reign, and that of the rulers following, much was done to enlarge and to beautify the capital. At one time there were as many as five hundred mosques within its walls. Some of these mosques and many other monuments of Mohammedan, Moghul and Rajput architecture are still to be found in various stages of repair and preservation. So vast in extent and so great its population had the capital of Gujarat become that the Moghuls during their reign called it “Share-e-Mauzam,”—the Great
City! Famines and epidemics eventually turned the tide of expansion. Some tell us that many of the most beautiful buildings in the city were torn down to burn the multitudes of dead when cholera and plague swept through the capital. Whatever the cause, the turn of the century found the city with a bare two hundred thousand. After the Moghuls, the warring Marathas ruled Gujarat until 1817 when British rule began. From then onwards the trend of both extent and population has been upwards. So much so, that in the last census the city registered almost three-quarters of a million, and from recent reports it appears that it will not be long before the million mark is reached. Ahmedabad was the first place in Gujarat to be occupied by Alliance missionaries. Today the two largest Gujarat congregations of the C. & M. A. I. meet in the Simpson Memorial and the Bethel Churches of this great industrial centre.

Amraoti (capital of Berar). Amraoti is comparatively a modern town and is said to have been founded by Raghuji Bhonsla who was the Maratha ruler of Nagpur. Amraoti is mentioned in Col. Meadows Taylor's classic, *Confessions of a Thug*. A great wall around the city was built by the Nizam's government in the first decade of the nineteenth century. Sir Charles Wellesley halted here after the fall of Gawilgad Fort in the Satpura Hills. Amraoti was first occupied by the Church of Scotland. Today it is an Alliance Mission station.

Anjangaon-Surji (a village in Daryapur County, Amraoti District, Berar). The Second Maratha War was concluded here when Sir Arthur Wellesley signed the treaty with the Nagpur Raja on December 23rd, 1803, after the siege of Gawilgad which can be seen from Anjangaon in the hills to the north. On the same day at Anjangaon the negotiations with the Sindhia government were held and concluded on December 30th. The Sindhia Maratha chieftain was represented by Wattel Pant, a Brahmin, whom later the Duke of Wellington (Wellesley) compared to the famous French statesman, Talleyrand, adding that the former was more astute than the latter. The Alliance work in Daryapur and Akot counties has its principal centre in Anjangaon.

Balapur (a county headquarters village in Akola District, Berar). Before Akola became prominent, Balapur was one of the principal towns in ancient Berar and existed before the Moghul invasion. Under the Moghul rulers of Delhi it became an important military station. Azim Shah, son of the great Emperor Aurangzeb, is said to have resided here. It has a massively built fort which was built by a Moslem ruler in 1757 and which, with the exception of
the two hill forts of Gawilgad and Narnala, was the strongest fort in Berar. In 1721 a bloody battle was fought here between the forces of the Nizam of Hyderabad and the Moghul rulers of Delhi. Balapur is an Alliance out-station and the centre of a large county which at present cannot be adequately evangelized for lack of sufficient personnel.

**Berar** (a sub-province in the heart of India which is administered along with the larger political unit known as the Central Provinces; together forming a Governor's Province). Berar is first mentioned under the name of Vidarbha in the great Hindu epic, the *Mahabharata*, the period of which was from 1,500 to 1,000 B.C. Later, Berar formed a part of the empire of the famous Buddhist ruler, Asoka Maurya, who reigned from 272 to 231 B.C. Berar has been held as a most cherished possession by a long succession of Hindu and Moslem rulers including the Moghuls of Delhi, the Nizam of Hyderabad and the Bhonsla Maratha Rajas of Nagpur before it was assigned to the East India Company of the British in 1853. In 1903 the treaties of assignment were superseded by an agreement under which the Nizam of Hyderabad leased Berar to the Government of British India in perpetuity in return for an annual rent. By a later agreement the Nizam's sovereignty, though nominal, was more definitely recognized, his flag was unfurled with the Union Jack over public buildings in Berar and his heir was given the title, the Prince of Berar. When the Alliance began its work in India in 1892 its first missionaries were stationed in Berar.

**Dholka** (an ancient town in Ahmedabad District, Gujarat, Bombay Province). Dholka is a place of historical interest, having a number of protected monuments of the Mohammedan and Moghul periods. During the great famine of 1899-1900 many boys and girls were rescued from starvation by our missionaries. The boys were sent to Dholka and the girls to Kaira; orphanages were maintained in these two places for years. In 1934 the orphanages were merged into the present Preparatory School at Dholka.

**Kaira** (a district of Gujarat in Bombay Province). Ever since the coming of British rule in Gujarat there has been a faithful witness to the Gospel in the Kaira District, in the lofty steeple and spire of the old garrison church in the Kaira Cantonment. This church was consecrated by Bishop Reginald Heber in 1823, and since known as the Heber Memorial Church. Bishop Heber was the Anglican Metropolitan of India at the time, residing in Calcutta, but came all the way across India to dedicate this garrison church. In 1840,
owing to the constant ill-health of the soldiers the garrison was moved to Ahmedabad where it is still maintained. Since the removal of the garrison the old church is used for services only occasionally, but many visitors find their way there because of its association with the author of 'From Greenland's Icy Mountains,' 'Holy, Holy, Holy, Lord, God Almighty,' and 'The Son of God Goes Forth to War,' or to visit the quiet, walled-in graveyard in the compound at the rear of the church where among others some of our early Alliance missionaries to Gujarat are buried. In Kaira District at Mehmadabad is located our Gujarāt Bible Training School.

Narnala (a hill fort in Akot county, Akola District, Berar). Narnala is a very ancient fortress built in early Mediaeval times. Its Mahakali gateway, famous for its architectural grandeur, bears an inscription dated A.D. 1487 and refers to Mahmud Shah of the Bahmani dynasty. The fort later passed in succession to the Maratha followers of Shivaji Maharaj, the Peshwas of Poona, the Nizam of Hyderabad, the Bhonslas of Nagpur and finally to the British. The fort overlooks and is 12 miles north of Akot where an Alliance out-station is located, and where Mr. and Mrs. Fuller camped in 1882 for several months while on their way to open the first Alliance Mission station in Akola.

"The old order changeth, yielding place to new,
And God fulfilth himself in many ways..."

—TENNYSON.

"Pray for my soul, More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day."

—TENNYSON.

"For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God."

—TENNYSON.
The India Alliance

K. D. Garrison, Field Chairman, Akola
Lauren R. Canner, Editor, Swajammon

The India Alliance is a bi-monthly paper published by the India Mission of the C. & M.A. for the purpose of soliciting prayer and inspiring interest in missionary work in India.

The paper is partially supported by free-will donations. All correspondence should be addressed to: The Mission House, Akola, Berar, India.

India's New Era

When the Interim Government comprised of nationally popular leaders assumed office in New Delhi on September 2nd, 1946, a new era in India's history began.

With the advent of this new era Christian Missions in India are confronted with an entirely new set of circumstances. Heretofore they have enjoyed the protection, if not the active support, of a government which has been that of at least a nominally Christian nation. While it is too early to say what the attitude of the new Government will be towards Missions, it goes without saying that the national leaders who form the Government are mostly representative of non-Christian opinion which, though not in every instance openly hostile to, is at least suspicious of the missionary enterprise because of its foreign connection.

On the threshold of this new era some Christians in India optimistically predict that a free India will be more at liberty to choose Christianity as the only credentials the ambassador of Christ now carries are those of the King of kings. Other Christians in India hold that the new era will usher in a day of unprecedented opposition to Christian Missions.

Be that as it may, our God has His plan for this new era just as surely as He did for William Carey's in 1793; just as surely as He did when the C. & M.A. began its work in India in 1892. It was said of that beginning, "From the ranks of the Alliance, a band of missionary volunteers was called forth. Here were reinforcements for Berar, waiting a leader. Here were Mr. and Mrs. Fuller, trained and experienced missionaries, ready to welcome them and capable of leading them out and placing them in needy fields ripe for labourers long prayed for." This past is sure proof that on the Divine side the plan and the personnel are provided for; on the human side there must be prayer! "Men ought always to pray."

News and Notes

On September 2nd, 1946, a new era in India's history began. On that date a truly National Government assumed office in New Delhi. The Leader of that Government is the Hon. Mr. Jawaharlal Nehru who becomes Member for External Affairs and Vice-President of the Viceroy's Executive Council. He is assisted by a Cabinet of eleven other national leaders, including representatives of the Hindu, Moslem, Sikh, Scheduled Castes (formerly known as outcastes), Parsee and Christian communities. It is to be regretted that the Muslim League Party has thus far refused to co-operate in the Interim Government which will hold office until the new constitution is formulated. While this news goes to press the Viceroy is holding parleys with Mr. M. A. Jinnah, leader of the Muslim
League (most representative of the Mohammedans of India) in an effort to get the co-operation of this great party in the Interim Government as well as in the Constituent Assembly which will convene shortly in New Delhi.

The Member for Finance (corresponding to our Secretary of the Treasury) is Dr. John Matthias who belongs to the Syrian Christian community of Travancore. He is one of India's leading authorities in economics.

In recent weeks riots have occurred all over India. The world is shocked by the terrible disturbance in Calcutta in which thousands lost their lives. Among other places in which riots have taken place, we have been Ahmedabad and Amritsar, in which cities Alliance churches and mission stations are located. Pray for the protection of the Lord's children, and that His work may not be hindered in India during this period of crisis.

At the annual session of the Berar Khandesh Christian Conferences which convened in Amalner, East Khandesh, August 28th, 29th, Indian brethren and missionaries from the following Missions in the area were present: Methodist, Free Methodist, Church of the Nazarene, Swedish Alliance, Scandinavian Alliance, Conservative Baptist and C. & M.A. At the Conference it was reported that there were about 700 baptisms in the whole area during the past year. Special plans were formulated to pray for revival and to make a forward move in evangelism. It was reported that in all the Church groups of this area there is a total of approximately 300 Christian workers, Indian and foreign. It was suggested that these should form a Gideon's Band to advance the cause of the Lord Jesus here in the heart of India.

"Ethnologically, the peoples of India form a mixture of six races split into about 2,400 endogamous castes and tribes. Culturally, they consist of four principal linguistic families divided into 15 language groups and 232 dialects, with eight major religions, besides 14 tribal religions and many ambiguous sects, exhibiting a multitudinous variety of economic functions and social practices." - Atlas of India by A. M. Lorenzo.

The Bombay Representative Christian Council convened early in September.

*The India Alliance*

Our Alliance representatives were Mr. K. D. Garrison and Mr. C. A. Gustafson.

The Berar Khandesh Christian Council Pastors' Retreat which was held in Akola from August 18th to 25th proved an occasion of rich blessing and inspiration as the pastors of six different Missions met to pray and confer over their common problems in the light of God's Word and under the direction of the Holy Spirit. Representative from the C. & M.A. who had a part in the programme were Messrs. K. D. Garrison, E. F. Bicher, R. P. Chavan and L. E. Garner.

"To learn Marathi easily, one needs to be simple, childlike, teachable. One needs the humility that is willing to learn from anyone; the unconsciousness of self that can make blunders and be corrected. This is the spirit so needful in entering the Kingdom of God and receiving the life more abundant. The study of Marathi is an admirable training school for missionary labour." — Miss M. Olmstead, an early Alliance Missionary.

Gujarati is also difficult. Our language students are making good progress. Continue to pray for them in their difficult task.

Mr. S. V. Parekh, Superintendent of the Methodist Mission, Dhulia, West Khandesh, conducted special evangelistic meetings at our Santa Barbara Boys' Preparatory School, Akola, in September.

Revival blessing was manifest in the Murtiapur District Monthly Day of Prayer in September. Pray that there may be revival on a Mission-wide scale. This is our greatest need.

"'It is a marvel to me, Brother Fuller,' said another experienced missionary whom he met in Bombay, 'that you have been able to locate your men so quickly in all these places. We always find it most difficult to get a footing in a new place in our district, and when we do get the prospect of a house or a piece of land, the negotiations go on for months before we can come to any arrangement with these slippery land-owners. How have you done it?'

'I do not know,' replied Mr. Fuller, 'except that we make every step a matter of prayer, and the Lord Himself goes before and opens doors.'" — from the book, A Life for God in India by Helen
S. Dyer. The pioneer chairman of the India field knew the secret of opening new stations and getting labourers for the whitened harvest field. We would remind ourselves of this great secret weapon and ask our friends in America to use it as they remember with us that we need both Indian and foreign personnel to adequately evangelize Khampaon, Malkapur, Jalgaon Jamod, Balapur, Akot, Chandur and Arvi counties in Berar as well as Danduka and the North Country of Gujarat. Please pray for these practically unoccupied areas to our Mission field.

Pray that Mr. and Mrs. Amstutz, Mrs. Brabazon, Mr. and Mrs. G. Carner, Miss Davies, Mr. and Mrs. A. C. Richner, Mr. and Mrs. A. I. Garrison, Mr. and Mrs. Kerr, Mr. and Mrs. Schelander and new missionaries under appointment may have their way opened to return to India soon. We sorely need them!

The Editor offers apologies for inadvertently omitting the names of Mr. and Mrs. J. Ringenbergs and Miss L. Burley from the Mission Directory in our August number of this paper. The Ringenbergs may be addressed at 1221½ Nutman Ave., Fort Wayne, Indiana, U.S.A.; and Miss Burley at 605 N. Behring St., Berne, Indiana, U.S.A.

Mr. R. E. Smith, Miss M. Wing, Miss Faith Butler, and Miss Martha Ransom have been tried with illness recently. Special prayer is requested for their healing.

Mr. and Mrs. L. E. Hartman are still waiting for a convenient time to proceed on furlough.

The Lord blessed in a special Day of Prayer for which missionaries gathered in Akola and Anjangaon on September 27th.

At Ellichpur where missionary work began in the Berar area, the Kurku Mission has recently been reinforced by a large number of new recruits from the Conservative Baptists of America. Pray much for these comrades as they begin their difficult tasks in an area which has been long neglected for want of adequate personnel.

The Annual Conference of the India Mission of the C. & M. A. is being held at Akola, our Headquarters station. October 30th to November 6th, and is immediately followed by the General Assembly of the C. and M. A. I., also convening in Akola.

Special prayer is requested that the urgent financial needs connected with the Workers’ Fund and School Fund of the Mission may be fully met!

“When you are on the eve of battle, a priest must come up and speak to the people. He shall say to them, ‘Listen, O Israel; today you are on the eve of a battle against your enemies; do not be faint-hearted, nor afraid, nor alarmed, nor stand in dread of them; for the Lord your God is going with you, to fight for you against your enemies and give you the victory’.”

—DEUT. 20: 2-4 (an American Translation)

“My heart has been stirred of late, thinking over Afghanistan, Baluchistan and the places of the earth still unopen to the Gospel. I wish I could go to them and lift up Christ. I believe the day is fast coming when God will do the work of a thousand years in one day. Praise His Name! We kept the day of prayer for missions, and it was a very sweet time to us. We were much blessed in lifting up our hearts for the dark places of the earth. ‘The earth seems very little and God’s heart of love very great, and the plan of redemption so ample. Oh, for the time when the knowledge of the Lord shall fill the earth!’”—MRS. M. B. FULLER, Pioneer Missionary to India.
Bishop Heber's Church in Kaira District, Gujarat

Ornately Carved Stone Window of a Mosque in Ahmedabad, Gujarat