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A NAGAR BRAHMAN COMES TO VISIT
HAST THOU SEEN THE CRUCIFIED?

By Narayan Waman Tilak

Indian Poet (Marathi)

Hast thou ever seen the Lord, Christ the Crucified?
Hast thou seen those wounded hands? Hast thou seen His side?
Hast thou seen the cruel thorns woven for His crown?
Hast thou, hast thou seen His blood, dropping, dropping down?
Hast thou seen who that one is who has hurt Him so?
Hast thou seen the sinner, cause of all His woe?
Hast thou seen how He, to save, suffers thus and dies?
Hast thou seen on whom He looks with His loving eyes?
Hast thou ever, ever seen love that was like this?
Hast thou given up thy life wholly to be His?

EDITORIAL

How Much Time Remains?

Wherever missionaries gather in conference or in private conversa-
tion, this question is invariably reflected in some form in their dis-
course. We are aware as never before that the time is short. The
mounting waves of public discontent break again and again upon
our consciousness. The feeling seems universal that India cannot
long remain without war. If war comes the missionary must go.
How often have we heard such words! Is not God saying to us:
What ye do, do quickly?
It is, however, essential that in
our haste we do not become panicky nor disquieted in our own souls. God is still on the throne, and He is a rewar der of them that diligently seek Him. When evil men have done their worst they will only have succeeded in fulfilling His foreordained plan. Let us not forget: Our God is the God of History.

"God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds" (Hebrews 1:1 and 2). Christ is the framer of the ages. The man who has found Christ as his own Saviour, holds the key that unlocks the meaning of history. Christ sheds more light on current events than all the commentators, combined. We cannot know Him in His fulness until that day when we see Him face to face, but we do know that out of His eternal bosom flows the stream of history. History proceeds from Christ; it is directed by Him; it will have its ultimate fulfilment in Him.

In Rev. 5:1-7 a momentous question is asked: "Who is worthy to open the book and to loose the seals thereof?" What book is this? The book of Divine History. The book containing the foreordained will of God. Who is fit to open that book and to usher in the new epochs therein determined? After much vain searching and distress, "He—the Lion of the Tribe of Juda, the Root of David—came and took the book out of the right hand of Him that sat upon the throne." This, to my mind, is the high point of the Book of Revelation. From this point on we have the speedy inauguration by Christ of the historic will of the divine archives. Not man, but Christ is the initiator of new epochs in the history of the world and He institutes these changes according to the predetermined will of God as found in the book of Divine History. It was not Hitler who ushered in a new regime at Munich. It was not Gandhi nor Nehru, nor Cripps who brought the new era to India. It is Christ's hand that breaks the seals. We, and our times, are in His hands. He Himself has said: "All that the Father giveth me shall come to me" (Jn. 6:37). This word "all" is in the neuter gender in the original and therefore has a very broad sense. Not only all individuals, but all kingdoms, all ages, yes, "All that the Father giveth me shall come to me."

The above is true because of the greatest fact of history. What is the greatest event of history? Unquestionably, the event which took place on Golgotha's Hill. Only as we understand the meaning of this greatest event of history can we rightly understand the history of any period including our own. What is the significance of that event? What was the purpose of Calvary? The gathering out of a people for His name. All history, however irrelevant it may seem, is to this end.

The question for you and for me is this: Am I in harmony with the Divine Purpose of History? Do I live and work in the victory of the world's greatest battle? Am I whole-heartedly devoting myself to the proclamation of this great event? This is our task, this our mission.

How much time remains? I cannot tell you in months and years. For me it is sufficient that "...the times and the seasons...the Father hath put in His own power" (Acts 1:7). Whatever
time He has ordained, yet remains. Let us use every moment of it in proclaiming the Good News of salvation through Christ for whosoever will believe in Him; for His command and promise are well known to us: "Go ye therefore, and teach all nations, . . . lo, I am with you alway, even unto the end of the world (age)" (Matthew 28:19 and 20).

ITINERARY OF THE FIELD

Come with me and I will take you for a personally conducted tour of the various mission stations in both our Marathi and Gujarati language areas. We will drop in at each main station and hear a little about the work there from the missionary in charge.

Let us begin our tour from the far eastern extremity of our responsibility at Chandur and work our way west on the G.I.P. Railway to Jalgaon, western extremity of the Marathi section. We will then board train for Gujarat by way of the Tapti valley changing interesting to you? It will be a hard, tiresome journey but this paper route is the easiest I know. The words of the missionaries in this imaginary tour are largely their own gleaned from reports, letters, and personal conversation. Although the itinerary is an imaginary one, there is nothing unreal about the facts herein presented.

Chandur

REV. AND MRS. T. AMSTUTZ.

"Brother Amstutz, what do you consider most necessary in missionary work today?"

"Today the success of the missionary largely depends on the brave co-workers the Lord has given us. In these days we could do little single-handed, but much can be done if we but fill in our part to make the Gospel known in our districts."

"I take it that you spend most of your time in evangelistic work in the district. Tell us something about it. Are you well received?"

"Yes. In some ways we have a better opportunity now than formerly. Now they expect something spiritual from us. They now discern the motive of our coming and the purpose of our preaching. One man speaking for a group said: 'We have heard many lecturers, but none who give God all the glory as you folks do.' At another place where a few years ago the inhabitants had burned alive a Sub-Inspector of police, it was our privilege to preach the Gospel in the public square. There was no opposition but the encouraging comment: 'We want to hear more about this way.'"

"I understood the Cartmels were stationed with you. Where are they?"
They are stationed with us, that is, their things are here, but they are living in a tent at Arvi and doing evangelistic work in that section.

"Arvi? Where and what is Arvi?"

"Arvi is the taluka (county) east of Chandur Taluka."

"Do we have a station there? Have we been working that taluka?"

"No, we have no property there. In the past scouting expeditions have been made through the territory, but no resident work has been done. The villages beyond the mountain ranges to the east have never been reached."

"How large is the town itself? Is the work there promising?"

"The town of Arvi is of about 4,000 inhabitants. It is a great cotton and wood centre. Even the low caste people there are educated. The people seem to be quite open to the Gospel. Yes. The town work is especially promising."

"I do wish we had the time to drop down there and see the Cartmels in this new work, but we didn’t plan it in our itinerary and we must keep to schedule. But tell me, how do the Cartmels go about their work?"

"They have been making much use of the flannel board. They go to the public schools and hold meetings in the compounds at the close of school. Just recently twenty-five to thirty young men followed them to their camp on the edge of town for more instruction."

"What are the prospects of securing property there and opening up a permanent station?"

"Repeated attempts have been made to secure a bungalow for Missionary occupancy, but to date there is nothing available for the amount of money we have in hand. A Hindu High School Teacher who is interested and helping us said: ‘Now, don’t get discouraged, try again, for we want you here.’"

"Thank you, Brother Amstutz. We shall be praying for Chandur Taluka and for God’s will to be wrought in the town and taluka of Arvi to the east of you. Good-Bye!"

Amraoti

Rev. and Mrs. L. E. Hartman. Miss M. Ransom

"Amraoti seems in a special way to be your station seeing you were reappointed after furlough to the same station you left."

"Yes, we like it here."

"India became independent while you were on furlough, did it seem different when you returned?"

"One of the first things we noticed in Bombay was the spirit of friendliness toward us. Almost without exception people were ready to answer smile with smile and become friends. We found the same thing en route to Amraoti and also while working in the town and district. Christians, Hindus, and Moslems went out of their way to let us know they were glad to have us back."

"Yes, they were glad to welcome you back, but what is their attitude to your message?"

"We find very little difference in the attitude of the people toward our message; in fact, I have noticed none whatever in that of the common people and whatever difference
there is in that of the educated ones would seem to be for the better."

"Could you give us an incident substantiating that statement?"

"That I can. One day while talking to the Superintendent of the Government Technical School in Amraoti, he asked me why people who have plenty of money and all sorts of conveniences are not happy. I reminded him that material possessions did not produce real happiness and told him happiness came only by fellowship with God through Jesus Christ. One would naturally expect him as a Hindu to try to refute at least the latter part of my statement, but instead he said enthusiastically: 'That's right' and opening a drawer pulled out an English New Testament which he said he had been studying. One wonders how many more Bibles and New Testaments are being used in that way."

"That's interesting. Tell us, how is the work progressing? How were your sabhas—the special evangelistic meetings?"

"In the local church sabha and the one in the district some seemed to receive help, but the real high spot was the Church Council Sabha in Amraoti. Hearts responded so eagerly to the truth presented. The final testimony meeting was very interesting and encouraging in spite of its length. Nearly everyone testified to having met the Lord in some new way. Sixteen followed the Lord in baptism."

"And the work throughout the district?"

"I don't know exactly how many enquirers there are throughout the district, but there are a goodly number of them. Some are from villages where a number of people were baptized some years ago and the interest had seemed to die down in the meantime. Some from places where there is a real live group of Christians. Others from places where there had never been any Christians. One village has been awakened through several definite answers to prayer."

"Praise God for these earnest signs of revival in Amraoti district! But say, who manned the station while you were home on furlough?"

"Miss Ransom held the fort between the Earl Carners’ departure in March 1948, and our arrival in January 1949."

"You mean the station was manned by a woman?"

"If to man means to supply with strength and courage, she manned the station."

"Is Dass still driving her jeep for her?"

"Yes. During the cool season she camped in four parts of the district, holding classes and meetings for Christians, enquirers, and any who cared to attend. During that time she had the joy of hearing eight persons pray for salvation. She also held special classes for women in the Khamgaon and Nargaon Bible Training Schools. The results of these classes were gratifying."

"I've been wanting to enquire regarding Mrs. Hartman's health. Is she continuing to improve?"

"God is answering the prayers of His people, for which we praise Him. We are also grateful to Christian friends who stood by us in the hour of our need."

"Are there any other matters you would like us to remember before the Throne of Grace?"

"Yes. Do remember Nandgaon, a new outstation in the Amraoti District which the Lord has just recently enabled us to open."
Murtazapur

REV. AND MRS. A. I. GARRISON. REV. J. L. AMSTUTZ

"I'm sorry that we won't get to see Mr. Garrison. You say he has been holding special services in Kalimpong and in various towns on the Nepal border? What takes him so far away from his station and district?"

"Since Nyack days Mr. Garrison has been interested in taking the Gospel to Nepal. We have now come to the age of retirement after forty-one years of service in India. Mr. Garrison wants now to serve Nepal and bring to fruition the vision which has been undimmed all these years."

"I understand there are a number of missions occupying the border towns. Will you work with one of these?"

"We hope to work with all of them. Although there are several missions seeking to reach the Nepalese from the border towns there is no Bible School for the training of Nepalese evangelists. We hope to establish a Union Bible School where all these missions can send workers for training in the Word. Mr. Garrison is now scouting around looking for the best location in which to establish this projected school."

"Do you have an opening date set?"

"If the Lord opens the way, we hope to start classes during the rains this year. We are waiting upon the Lord for directions in all these matters."

"I heard that your son, Maran, his wife, and four children arrived in Bombay the latter part of February. Is that correct?"

"Yes indeed, and we were on deck to greet them—and I mean literally on deck."

"You mean on pier, don't you?"

"No sir,—on deck. Mr. Garrison made friends with the young British Officer who directed the docking of the ship. We accompanied him in his launch, met the ship in the stream, and climbed aboard quite some time before it was docked. That is Mr. Garrison climbed up the rope ladder and located the children. I gave my greetings from the launch."

"Maran is a Class Mate of mine. I sure would like to see him. We haven't met since graduation in 1938. Then we were working together on the Missionarian and I heard much about India for he was Missionary Editor and missions to him was India. I certainly had no idea at that time of preceding him to his much-talked-of India."

"We are certainly glad that they have finally arrived after many delays."

"It's nice that they have been stationed at Dhulia, the closest M.E. Station in West Khandesh bordering our Alliance Field."

"We won't get to see them any more than if they were at the far extremity of India, but it is an advantage that they are stationed in Marathi-speaking territory."

"Next time we call we want to hear about the work in Murtazapur District either from you, if here, or from our Brother Jonathan Amstutz. In the meantime we will be praying for you and the contemplated Nepali Bible School and for the third generation missionaries, too."

Taking our places in the narrow-gauge compartment of the spur railway that runs north from Murtazapur we eventually arrive at
Anjangaon

REV. AND MRS. A. C. EICHER

"Well, Mr. and Mrs. Eicher, welcome; welcome back to India! When did you arrive?"

"We landed in India, December 4, 1949, too late for Conference but in plenty of time for Christmas."

"I'm sure glad to see you again, and to know that you are taking over the important and fruitful district of Anjangaon from the Carners. By the way, where are Lauren and Lacy Lee?"

"They sailed for furlough on March the eighth."

"Then you're here alone in this tremendously big district?"

"That we are except for our faithful national workers. The district is big, too big for one missionary couple to do it justice."

"I understand that a new station is to be opened at Akot, and the district divided. How are these plans progressing?"

"Slowly but I trust surely. Money is in hand for the commencement of the project, a site has been selected, and negotiations are now in progress for its purchase."

"Is it a likely sort of place?"

"Yes. There has been fruit there down through the years. Just recently a Hindu religious kirtankar—that is, a religious bard—was converted there. He is now using his talents in giving Christian powada..."

"Pardon my interruption, but what is a powada?"

"It's a—well, in English we would call it a ballad. Being a professional in the singing of these narrative poems, he does a splendid job of presenting the Gospel message in song."

"Knowing how the Indian people will stand for hours and listen to music, I can imagine this would be an effective way of preaching the Gospel. I suppose his music draws good-sized crowds?"

"Yes, his talents have proved especially helpful in the large yatras, that is the large Hindu religious fairs, where record crowds have attended our services with the result that record sales of Gospels have been made."

"That's wonderful! And this man hails from Akot? I'm sure glad we will soon have a Mission Station there. We'll be praying that there will be no hindrance to this new advance. What's happening in the remainder of the district?"

"That Lauren could tell you better than I. By the way, here's his report, why not read it?"

"I'll read it in the train on our way to Ellichpur. Thanks! Good-bye!"

Having found seats in the plentysize train, we pull the paper from our pocket and read as follows:

In keeping with Mr. Smalley's advice to us last conference to try to do more with less, we have deviated somewhat from our regular programme of work in North Berar during the past year.

In addition to outstation visitation, caring for the scattered flock of village Christians, conducting the evangelistic campaign at Rin Mochin Yatra, a special effort was made to reach the jungle folk in the hills northwest of Akot. To this end a camp was established for three months during the dry season at a hill village. The people at this village—Moslem Bhils—evidenced what seemed to be unusual interest
in the Gospel so that this was made a centre for concentration. From here other Bhil, Kurku and Hindu villages were visited by evangelistic and singing bands. Fervent and attentive audiences of men, women and children were encountered in all directions, but the immediate results were not what we had hoped they would be. A young Moslem Bhil Patil accepted baptism. He had planned to attend our training school, but Satan intervened, His heart seemed to be the kind that is described as “among thorns” in our Lord’s parable of the Sower.

Following this effort on our jungle borders an evangelistic singing band from North Berar went for ministries to Mahableshwar in the hot season and to ten cities and towns as well as several villages in Maharashtra during the rains. In all these special ministries there was cause for praise as the Lord honoured His Word and the testimonies of his servants in bringing spiritual help to many people.

Interest continues among the Mahars. At the beginning of the rains a group of eight in Akot town followed the Lord in baptism as a result of witnessing the triumphant death of a Christian widow. A young man of the Mali caste in Uaryapur Taluka became a believer last hot season. He has gone to training school where he is making progress in the study of the Word. He gives evidence of growth in grace. At least one of his caste fellows is an enquirer, showing a desire to follow him in his acceptance of our Lord as his Saviour. A young Kunbi near Anjangaon seems to be a very earnest enquirer and is asking for baptism.

A prayer conference for preachers and one for lay leaders during the rains were both marked by the Lord’s manifest presence in conviction of sin, cleansing for stained hearts and the enduement of the Holy Spirit for victorious living and fruitful service. At least the embers of revival fires seemed to show a bright glow in these meetings.

At this period of crucial change in India’s history it would seem appropriate to close this year’s report for this entirely village Church Council area with a brief critical and statistical summary of the work here during the past five years: At the end of 1943, manned by a staff of twenty workers (including missionaries) North Berar reported 655 church members located in 114 villages. At the end of 1948 this Church Council, manned by a staff of twenty-four (including missionaries) reported a membership of 576 living in 154 villages. Though the statistical reports show that in the five intervening years 421 were added by baptism they also show that the net loss of members has been 500 by transfers, deaths, excommunications and gradual lapses. This deplorable loss may be considered mainly the result of two conditions:

1. The standard for baptism has fallen short of the Scriptural standard; namely, the definite experience of the new birth made effective by the Holy Spirit as a result of God-given faith in the Lamb of God and real repentance.

2. We are still inadequately staffed (despite the warning of the Maharashtra Evangelistic Committee’s report in 1939) to properly pastor our scattered Christians. During the current year six outstations in North Berar have been without resident workers. Each represents a centre surrounded by a clump of villages with resident Christians who need the regular and frequent ministry made possible only by the now empty outstation being manned with a catechist or evangelist. This is to say nothing of large areas like the western half of Akot Taluka where there are no Christians and to which we cannot afford to send evangelizing agents for any length of time for the simple reason that every available man at present is needed in the ministry to Christians. The first condition can be rectified by those of us who are leaders in the church—we must simply adhere strictly to the New Testament standard for baptism. The second condition, we think, can be rectified if in the coming five years the Marathi Synodal Executive Committee will allow us to keep all of our present staff in addition to all the qualified, Nargaon-trained men who from
now on the Lord may call to His service from the North Berar or Anjangaon area. The carrying through of the Mission's plan to station a missionary couple in Akot will also help a lot in this situation. In the matter of Church finances the outlook is a little brighter than in the matter of personnel in North Berar. In 1943 the total giving of the churches in this area (exclusive of giving by missionaries) was Rs. 385-13-6, and the amount given to the Marathi Synodal Pastors' Fund for that year was Rs. 36. In 1948 the churches in North Berar (exclusive of giving by missionaries) gave Rs. 1,511-5-9 for the Lord's work, and out of that a sum of Rs. 614-12-0 to the Central Pastors' Fund. This advance in giving represents tithing by all our workers and a small percentage of tithing by our people in addition to generous harvest offerings that are made through the churches by a large number of our people. This is only a small portent of the tremendous potentialities for self-support and other accompanying graces if these backward, poverty-stricken village Christians are once adequately taught the Christian Way and shepherded as they should be.

Finishing the report we observe the passing panorama through the train window until we reach Ellichpur, the end of the line. Here we visit Nyack graduates serving with a neighbouring mission who kindly drive us up the mountain to

Chikalda

MISS A. K. HANSEN

“How many missionary children are now living in the Home here?”
“Fifteen.”
“We haven't that many small children in the Alliance Mission have we?”
“Our neighbouring Missions are participating. I want you to meet our teachers Miss Tomlinson and Miss Alford. They are missionaries working under the Evangelical Alliance.”
“Are the children learning their lessons normally as they would if attending an American School?”
“Some flounder a bit in getting on to the Calvert System, but most of them are eating it up. In this system there’s nothing except the students own apathy to retard him. Most of the students are further advanced than they would be if studying in a class in the States.”
“Fine! Fine! I suppose the matron could tell us many amusing incidents from the home life of this active family.”

“I could. Their overabundance of life often makes corrective measures necessary, but they are really good children and ever so dear.”
“The Children’s Home in India has a wonderful record to live up to. I think it would be more appropriate to call it a Missionary Training Institute. It has produced the majority of the missionaries who are bearing the burden of Alliance Missionary work in India today.”
“The credit for most of that must go to Auntie Lothian. We are humbly striving to follow in the path she blazed.”
“Auntie Lothian left India shortly before I arrived. Our ships must have passed somewhere in mid-ocean. She is now living in retirement with her married sister near Nadine just east of Pittsburgh. She attends the Alliance Church where I was pastor when I received sailing orders for India. I'm sorry I never met her.”
"She was a real mother to children forced by circumstances of missionary work to be separated from their parents for most of their school years."

"When I first came to the field I was surprised to hear a missionary say: 'The hardest problems that confront any missionary are in connection with the rearing and education of his children.' We often forget this part of missionary life when we come to the Throne of Grace. Since visiting the Home we will be reminded to pray for the children of missionaries who share their privations without the compensations of missionary status."

Akola

REV. AND MRS. E. F. EICHER. MISS G. M. JASPER. MISS ANN DROPPA.
REV. AND MRS. C. H. DYKE. REV. AND MRS. G. F. VANDEGRIFT,
REV. AND MRS. R. F. PERRET.

"Well, here we are at the Headquarters of the C. & M. A. in India. This excellent property and bungalow was sold to the Alliance for a nominal sum by Col. Oldham, a British military officer who was an earnest Christian concerned for the tens of thousands of lost souls in the backward, missionary neglected province where he was stationed. The bungalow was later enlarged by adding a second story so that it can house new missionaries during the period of their language study. At the present time that includes: Rev. and Mrs. C. H. Dyke, Rev. and Mrs. G. F. Vandegrift, and Rev. and Mrs. R. F. Perret. You'll want to have a chat with them, but don't take too much of their time for the language course is comprehensive and exacting.

"Since the Chairman, Rev. E. F. Eicher, is busy dictating letters to Miss Gladys Jasper, secretary and sub-treasurer of the Mission, and Mrs. Eicher is busy arranging for our entertainment, let's corner Miss Ann Droppa and learn what goes on here.

"What do you do to keep yourself occupied, Miss Droppa?"

"With a Junior Boys' and Girls' Sunday School Class on Sunday afternoons, a mid-week Junior Society, a Young Women's Society, and a Sunday night Bible class for the ten or so Christian nurses in one of our Akola hospitals, God has opened many doors of service for me."

"That's a full programme, I'd say. The women's work is certainly an important and needy field of endeavour."

"The women's and children's work here in Akola presents a great challenge. There are such desperate needs, needs that must be prayed through on bended knees. Our Christian community of Khadani especially presents problems with frictions, quarrels, and jealousies galore. There is a deeper work which Christ desires to do in their hearts. They need our help, sympathy, and prayers. Most of all they need Him who gives power to live a life above reproach."

"I suppose much of your time is employed in house to house visitation with the Bible Women?"

"Yes, and many and varied have been my experiences. Many would
be hard to understand or believe outside the Indian setting."
"I know exactly what you mean. Say, how’s your conversational Marathi? Do they understand badly burned and taken to the hospital. Upon her bed of suffering she came to realize that sin does not pay. Confessing her sin she found peace in Him before death overtook her.”

"Thanks for the information, Miss Droppa. Would you care to have left for their laugh, they are more polite than our Gujarati people. . . . Have you been encouraged by visible results in the work?"

"Only recently a young girl, who had gone deep into sin, was badly burned and taken to the hospital. Upon her bed of suffering she came to realize that sin does not pay. Confessing her sin she found peace in Him before death overtook her.”

"What's the news of the work, Al?"
"I believe it was Gabriel Heater who used to begin his evening news broadcasts during the war with the words, 'It's bad news tonight.' I feel not a little like that newscaster."

"Why, what's happened?"
"Constantly we are besought to loan money to our village folk, our evangelists, our teachers. There always seems to be some quarrel about marriage. Women are leaving their husbands. My help is desired in divorce cases. Someone is marrying off his son or daughter in a non-Christian wedding. Thus it seems to go on endlessly."

"I suppose the School presents a brighter picture?"
"Well, the usual stealing, lying, swearing, and clandestine smoking continues. Two boys had to be sent home this year because of immoral conduct. Believe you me, Satan is busily working, but that's not the whole story. Christ also is working in hearts here. Two series of special meetings were held in the school when a large number saw their need of salvation and separation from sin. We have had eleven baptisms, one from the Hindu community. At present seven of our school boys and eight boys and girls of the local congregation are studying for baptism. Besides these there are fifteen other enquirers. Recently a bank clerk asked me for some literature about Christ. I gave him two Gospels with the prayer that his understanding may be enlightened as he reads Mark and John."

"The dark background of bad news only serves to set off the bright colours of His miraculous working. Without Christ the Indian scene would be an unrelieved series of sombre tones. . . . Are any of your boys looking forward to full-time Christian service?"

"Yes, four boys are expecting to serve the Lord full-time. There are two more living in Akola who hope next year to enter our Men’s
Bible School. Pray for these that they may not waver from their decision."

"We will pray not only for these but that many others from among these young school boys may even in their early youth hear God's voice as Samuel did and dedicate themselves to His service."

"Please do, for from among 88 boarders and 62 day-scholars there should be more who dedicate their lives to a spiritual ministry."

"There will be as we pray. The Word says: 'Pray ye therefore the Lord of the harvest that He will thrust forth labourers into His harvest.' How true are the words of Phillips Brooks in this regard: 'Prayer is not overcoming God's reluctance; it is taking hold of God's willingness.'"

"How different missionary results would be if we all realized that fully."

"Not only have there been additions to the Church since we last met but also to the Shaw family; at least so I have heard."

"That's right. Vivian Alice made her debut on February 21st."

"I'd like to ask if you've reconciled yourself to a third daughter in the family, but that wouldn't be a fair question with all our friends listening in, so I desist."

"Thank You! And do come again."

Khamgaon District

MISS J. E. DERR

"I have heard that you are opening a new outstation in Shegaon. How large a town is it and how far from here?"

"Shegaon is ten miles from here and has a population of 21,000."

"That's a big place as Indian towns go. Do we have no work there?"

"In all the city there are only ten active Christians and no aggressive Christian work, although we have had a bookseller stationed there for many years. He witnesses as he goes about."

"That's certainly a challenge. How are you proceeding with the opening of the work there? I suppose you camped in that vicinity during the cool season?"

"In the rainy season, after much searching I managed to rent a small upstairs room where Sugunabai and I have stayed for three day intervals while contacting the women and children. The evangelists have gone over two or three days of each week, and a weekly service has been conducted for the Christians. In this way we prepared the ground for intensive winter sowing of the seed; that was accomplished through an open-air campaign in which we utilized the new, happy Christians from the Telhara-Akot side. They gave their testimonies, thus demonstrating the benefits of the Gospel to their Hindu friends and neighbours."

"What has been the response?"

"We have found open doors and a welcome everywhere, and the Lord is answering prayer. The evangelists too have been very cooperative in this enterprise."

"I suppose you will be stationing one of your evangelists there?"

"That's another of the answers to prayer. When I told the younger
evangelist I hoped to have him move over there soon, he said the Lord had laid Shegaon on his and his wife's hearts. They were praying that if the Lord wanted them there, He would speak to the Missaheb about it.

"It's certainly of the Lord. We will pray for these young workers as they move out among uncongenial people and live in less convenient circumstances for the sake of the Gospel. Many of them are unsung heroes of the Cross."

"I must tell you of one of our first contacts in Shegaon before we leave that subject."

"Go right ahead. Its obvious you are full of your subject."

"One morning we were invited into the house of a family of the Gardner Caste. I told them how I was brought up on a farm,—of my love for gardens and fields. Immediately we were friends speaking a common language. They took me all over their holdings and eagerly displayed their beautifully kept plots. At the end of our inspection tour we sat in the shade of some fruit trees for a little chat. The conversation turned to the youngest daughter, ten years of age, who was miserable with ugly sores that covered her body. I was surprised to learn she had been that way since six months old. When they told of the helplessness of her condition, I told them of the Lord Jesus' ability and willingness to heal. I brought the conversation from the realm of the theoretical by testifying to several remarkable healings in my own life. Then, at the mother's request, my Bible Woman and I prayed for the girl. She was not immediately delivered, but the sores have healed and she has recovered. Needless to say, we and our message are welcome in that home. Pray for their salvation."

"I notice that Sugunabai is here with you."

"Yes, not having a trained Bible Woman we arranged for her to live and work with us."

"Can she do the work of a Bible Woman?"

"She loves the Lord, loves to give her testimony, and is a faithful prayer-warrior."

"Better credentials than a School Diploma, I'd say."

"At our last District Prayer Meeting she said sadly: 'Many listen, many are friendly, but no one has been saved'. The very next week she came all smiles to tell of a Hindu neighbour woman who was hungry. She has led her to salvation. The woman is now asking for baptism and our evangelists are dealing with her husband."

"Long before I ever thought of coming to India I was much impressed by reading about Sugunabai in a little booklet written by Rev. K. D. Garrison. You can imagine how thrilled I was to meet her shortly after arriving in India. We couldn’t understand a word of Marathi so she insisted the missionary interpret for her, for she was bubbling over with praise to the Lord and with precious things from His Word. She had just learned to read her Bible for herself through the study of an Adult Literacy Course. Her appreciation of the Word certainly condemns many in the States who can enjoy its fulness at so much less trouble to themselves, yet do not. . . . I also became acquainted with your new pastor, Noah Dongre, during my first few days at Headquarters. He was attending Short Term Bible School at Akola then, and
being one of the few who spoke English we struck up a friendship. How is he getting on in his first pastorate?

"Though just out of Seminary he has proven himself a wise, capable pastor. His sermons are not only well prepared but anointed of the Holy Spirit. Besides the regular services he is conducting children’s and women’s meetings which are well attended. He has been most enthusiastic to help in the evangelistic work of the District as well."

Khamgaon Girls' Primary School

MISS EDITH MOORE

"Do you remember the Western Pennsylvania Prayer Conference held at Beaver Falls in 1944? It was there we first met, you know."

"I remember that two appointees to India were just as full of questions as they could be."

"We must have been awful pests those days. Our one thought was to learn about India and especially about the C. & M. A. work there. Pity the poor missionary from Hindustan who came in our way! We’re still asking questions about missionary work in India, although, I trust, with more moderation and consideration for the one interrogated."

"What do you want to know now?"

"About the girls’ school here."

"Here’s the report of the Inspectress of Schools. Would you care to read it? Through it you will glean the Government’s opinion of us. We are a Grant-in-aid School, you know; that is, the Government pays a portion of our operating costs."

Average daily attendance 94 per cent. . . .

"What is the retired pastor doing now?"

"Rev. Bower still lives here and is employing his time in translation work. He has just finished Christ in the Tabernacle by Dr. Simpson, and has done a fine job of it. It will be printed serially in our Marathi Monthly and later in book form."

"Your work is so interesting we’re forgetting our rigid schedule. Excuse us please, we must run across the way to the School Bungalow."

"Say, that’s quite good."

The School and hostel premises are very clean and tidy. Sanitary arrangements are very satisfactory. The girls keep the compound very clean. The pupils are well-cared for and look happy and cheerful. Accommodation and equipment are adequate. Classrooms are pleasant and attractive.

"What a report! But let me read on. Here’s the Inspector’s note about the teaching staff:"

All are trained and take keen interest in their work.

"And here’s what she says about the instruction:"

Standard of institution is good. Lessons I saw were quite interesting and well prepared.

"Skip on down to her comment on the grant we receive."

The grant is too meagre. I am referring the matter to the D.I.P.

"That’s fine! I hope the reference brings results. And here opposite ‘Tone and Discipline’ she’s written ‘Good’. My! I don’t see wherein the report could have been any better."

"The Government has recently raised the status of our school
from a Middle Vernacular School to an I.E. Middle School.”

“What does that mean?”

“It means a new grant and a considerable increase in the dearness allowance for teachers. It will also bring an increase in salary for several teachers, and more prestige for the school.”

“You’ll be needing a change of school stationery.”

“No. To all our friends at home we will still be the Khamgaon Preparatory School. It’s an appropriate name for we seek to prepare girls for Christian living, for Christian service, and for Christ’s return.”

“My own opinion is that the Hostel life is even more important than the hours spent in classes. Truths learned in class make little impression unless backed by daily prayer and practice.”

“In our prayer meetings, prayer is spontaneous. In great earnestness the girls pray for their unsaved relatives. Every week last year Shanta Sardar would ask prayer for her Hindu family. After she went home for the hot season her entire family were won to Christ and were baptized. The persistence of many of these one-time heathen girls is admirable.”

“Go on, tell us more.”

“There was another Shanta in school last year. Like the first mentioned Shanta, she too was married, but was a forsaken wife. Her gambling, liquor-making husband who was notorious for his debauchery had married another wife. In June this wicked man forced his Christian wife, Shanta, to come to live with him. All forebodings were dark. How could this young girl live under such circumstances? Shanta read her Bible and prayed. She stood true, with the result that her wicked husband has been transformed and has been baptized.”

“Do they all stand true, or only the ones named Shanta?”

“Not all remain true in India any more than in America. There was one girl who did not return to school last year. The mother of this beautiful young lady had made and broken several engagements. The girl, who had never yielded to the Lord, was overtaken in sin and then deliberately continued therein until the climax was a sad and painful death. We have heard that she repented before the end. We trust it is well with her soul. We need much prayer for our girls. They have severe temptations. Not all hearts are like the good soil that bringeth forth an hundredfold harvest.”

“For now we live, if ye stand fast in the Lord. That certainly is true of these little ones. How we all need to embrace the ministry of standing fast in prayer for them that Christ might be formed in their hearts. We will pray for the whole 125 students in Boarding and for the day-scholars too. Our brethren in America will give themselves to this ministry, I’m sure.”

Something will happen to you, young man, if you ever see a world lying in darkness, if the fact ever grips your soul that men are dying by the thousands, without a knowledge of the only One who can save from eternal loss and damnation.

—W. M. Turnbull
(Alliance Missionary to India)
“How providential it was, Mrs. Schlatter, that you returned from furlough and got settled into the work here before Miss Davies took sick. From the earnest way in which she requested help at Conference time, one would be tempted to think she had a premonition of her approaching sickness. What’s the latest word regarding her condition?”

“She’s much improved, thank the Lord.”

“When will she be back on the station again?”

“She’s hoping to return at the end of the hot season.”

“I often wondered how your baggage got through; I did so hate to leave it there on the station platform in Bombay that night as you went on ahead, but there was nothing we could do except trust that the Baggage Officer would send it on the next train as he promised.”

“I received all in fine condition. The locks had been broken off several of the steel drums but the contents were undisturbed. The would-be thieves probably didn’t understand the special mechanism for opening them.”

“It seems to be getting more and more difficult to clear one’s outfit through customs and get it up country to the station to which one has been assigned. But enough of that, I want to hear about the Women’s Bible School.”

“I have a class scheduled for the next hour. Would you like to come along?”

“A class in Marathi wouldn’t be of much benefit to us. We’ll await your return. Could you hunt out Miss Davies’ report of the Bible School work for us to read in the meantime?”

“How providential it is, and there’s a stack of good Christian literature in English and Marathi.”

“Just so the report is in English. . . . It is. Good! . . . Listen, she begins with a Scripture verse:”

“So they prepared timber and stones to build the house” of God in India.

The task which God has given to us in India is that of building His House for Him—the Church in India. While it is the work of each of us to prepare the living timber and stones to build that House, it is peculiarly the joy and responsibility of the Bible Schools to make some of the materials fit for use in building. The rough materials, the timbers and the stones, are sent to us, even as Hiram supplied the timbers and stones, rough and unpolished, to Solomon. Under God we at the Women’s Training School in Khamgaon are to polish the timbers and cut and shape the stones so that the rough material which He sends will be for His glory and His praise in His House.

Some of the material which was unloaded at our door in June looked very rough. The young women who came ranged educationally from absolute illiterates to eighth standard graduates. After sorting them out we found that we had eleven in the first year class, seven in the second, and six in the class for illiterates. These young women represent six Missions, including our own. Fourteen of the number are from our work, and two others are from the Ramabai Mukti Mission.

While we are preparing timber and stone in the School, these same individuals are polishing and shaping other timber and stone. Three students teach in the Sunday School for Christians. All the second year students take turns in leading Children’s Church. A group headed by our very capable and devoted teacher, Miss Tara
Tiede, holds Sunday School for Hindu children after the first Sunday School is closed. Thursday afternoon another group holds children's meetings for Hindu boys and girls. These children are learning to pray of their own accord. One little chap prayed the other week that as the lost sheep was found by the shepherd, so they might be found and saved.

Sakhubai, a former teacher, came to us for revival services, and the Lord richly blessed her ministry. At the final testimony meeting every student stood and testified that she knew for a surety that she was saved.

Last week I was apprehended by a solemn procession of students of the illiterate class. They proudly displayed their first written epistles—written not copied. The individual letters of the words were as good as those of the girls in the seventh standard. Miss Lois Waghmare is doing an excellent job with this class.

It is this class which winds itself around one's heart. With their genuine delight in learning, their sincere appreciation of their opportunity, and their joy in learning new things about the Lord, they're irresistible. It has been thrilling to watch the reactions of these living stones as they have changed in the preparation process. Some of the most unlikely stones are becoming polished and beautiful. The luster of their quality grows lovelier as each week passes. However, their is a tremendous need, and our hearts are eager and anxious that they be helped to the fullest extent to become beautiful material fit for the King's House in India.

These young women return to face terrible onslaughts of the Enemy in the sin-infested villages of India, often to stand alone in a cesspool of iniquity. If these women can be prepared, trained and equipped to make real Christian homes in the villages in the midst of heathen darkness, the Church in India will stand.

"Listen to this statement further on in her report:"

Equip a man and you equip an individual—equip a woman and you equip a family.

"I would like to hear her try to maintain that statement in a free for all conflab of missionaries around the tea table. I'm sure it would raise a lively discussion. I wouldn't be surprised though, but that she would leave the field with colours flying. . . . Back to the report again, here's her last paragraph:"

God is building His House in India. It is our job to see that the timbers He provides are not allowed to rot and spoil because of neglect. In the light of the shortness of time, we believe that every effort, that is an all-out effort, should be made to prepare strong timbers and firm stones—foundation materials—who will be pillars in the House of God in India.

Malkapur

REV. AND MRS. J. F. DERR

"I have vivid recollections of this station, Jack, for the first sermon I preached in India, I delivered right here in your living room. It was like this: We came to India with the Elmore Eichers who upon arrival were stationed at the Men's Bible School, Nargaon. After a few weeks at Akola we took a week-end off from language study to visit the Eichers. At that time this station was without a missionary and Mr. Eicher was planning a Sunday visit to encourage the group of Christians here. I came along. In the afternoon they gathered in this room for a worship service. Mr. Eicher asked
me to preach, which I did in English and he interpreted into Marathi. So I could almost say my missionary career began here."

"In that regard we are alike. Language examinations passed and moving completed, I am now launching into my missionary career, and that in Malkapur."

"You haven’t had a chance to become acquainted with your district as yet, but before long we expect to hear much about it."

"Malkapur has been one of the less responsive areas. You will have to pray much for us."

"That we will."

"Malkapur which has scores of Hindu Temples and Mohammedan Mosques has not one House of Prayer to the Living God. We ought to pray about this."

"It’s fine for a Church to have its inception in a living room, but it should graduate to something greater. I was also interested in the Christian Reading Room which Mr. Schelander opened in the bazaar. Some would-be intellectuals who are above sitting in a Christian service will read Christian books when they are made available to them. . . . We must go on to the Men’s Bible School today yet, so we had better be pushing toward the station. Before we go we would like to have our first view of the new baby,—ah, what do you call her?"

"Deborah Ann."

**Nargaon**

**REV. AND MRS. G. L. CARNER**

"We all know about the wonderful work that has been done here for the past forty-one years in training young men for the ministry of the Word of God, but we haven’t heard about this year’s graduating class."

"We had six graduates this year but they were not all young men. For the first time in the history of the School we presented a diploma to a woman."

"Why didn’t she attend the Women’s Bible School in Khamgaon?"

"For the simple reason that she is the wife of one of the men who was studying here. We have always given classes to the wives of students, but few of them have been able to complete much work and none previously have passed the whole course and been graduated."

"That is one of the serious drawbacks our co-workers face—wives who are unable to keep up with them intellectually and spiritually. This certainly is a wonderful departure from the general condition."

"The time and place of the graduation was another innovation."

"I’m all ears."

"The Graduation Exercises were held on Saturday at 4 p.m. during the week of Camp Meeting at Katepurna."

"Tell us about the Graduation Exercises. Who was in charge? Who spoke? Tell us all."

"I conducted the meeting; each student gave a three-minute testimony; and the Akola Pastor, Rev. Raguwal Chavan, delivered the message and presented the challenge. Our Chairman, Rev. Elmore Eicher, conferred the diplomas. We asked all present who had ever studied in the school to stand and about 100 men arose. Then start-"
ing with 1909, the first year of the school, we asked them to stand according to the years they attended. One man was present who studied in 1912. The founder of the school, our Brother Christian L. Eicher, was not there, for he has gone on to his reward, but two of his sons were present, Albert Eicher, who is now stationed at Anjangaon, and our Chairman, Elmore Eicher."

"Even after graduation your work must have been rather heavy for I was told that you were in charge of the Berar-Khandesh Christian Council—sponsored Adult Literacy Teachers’ Training Course that was held here in April. For how long did this group meet?"

"About 100 workers spent a month here in special training for Adult Literacy Work. They were from eight different Missions labouring in this area. They will be our specialists to push forward this much needed work which is proving so helpful in making contacts for Christ among the unsaved as well as opening the Scriptures to our illiterate Christians."

"One of the evangelists working with me has had similar training in Gujarati. He is arranging to teach a class during the hot season. We cannot exaggerate the importance of this work. I believe it was Dr. Laubach who expressed it something like this: ‘Teaching people to read is as essential for the permanence and growth of the Church as translating the Bible into their language.’"

"The great need in the literacy programme is simple, interesting, inexpensive reading material. New readers soon loose the accomplishment of reading unless they make reading a daily endeavour. At present there are few books simple enough for them."

"Having recognized the need you are doing your best to meet it through your periodical."

"Through our paper we give Scriptural truth and stories in the simplest of language together with news and articles of special interest to this class of people."

"We have a similar publication in Gujarati called Ajvalium. The fact that there are more subscriptions to your paper outside our Mission than in it, proves its general acceptance and worth. I trust that you will be able to continue this work even though your co-editor has gone on furlough."

"Whether we continue as editor or not the paper must go on, for no other publication meets this need."

"How are the other members of the family?"

"All fine, thanks, including Sarah’s Mother, Mrs. Vance. You knew she has been staying with us for the past year?"

"That I did know, and I also have heard that she has made herself a most useful member of the station."

"Indeed she has, but she expects to leave shortly for her home in Ft. Valley, Georgia."

"It must be wonderful to have your relatives visit you while on the field. We want her to write her impressions of Alliance Missionary Work in India for the next issue of the India Alliance. Laymen in the States will be happy to hear about India from a layman’s viewpoint, I’m sure. They will be awaiting her observations as from their own specially deputed correspondent. Don’t let her forget that article."
Bhusawal

MISS WINIFRED SANFORD
MR. AND MRS. DON HILLIS (Associate Missionaries)

"Miss Sanford, I have heard about the large Anglo-Indian Sunday School and Church which used to flourish here. Is that work still progressing?"

"As you no doubt realize, since August 1947 many Anglo-Indians have left this country for England, Australia, and elsewhere. This has proved to be the case in Bhusawal. The exodus is still continuing. In the natural we cannot expect to see the large Anglo-Indian work we once knew."

"I suppose the majority of the Anglo-Indians remaining in Bhusawal are Catholics. Is anything being done to reach them?"

"The Catholics have received a true Gospel witness through Youth for Christ Meetings, but of course they are restricted from attending our regular Church services. The Sunday School includes practically all the boys and girls who attend our period of religious instruction conducted in the Railway School twice a week. Thus we are ministering to most of the Protestant children in our neighbourhood."

"Which one of the Sunday School classes do you teach?"

"I have not been taking part in the Sunday School for Anglo-Indian children because a Marathi Sunday School is held in the Agwalla School at the same time. Under what I have felt to be God’s guidance I have put most of my time and effort into the Marathi work."

"Then tell us about the Marathi Sunday School."

"We have recently graded the school into four classes. A fine Indian Christian lady and two splendid young Indian women assist me in teaching the approximately sixty children who attend. A number of them are from Hindu homes. I feel God has permitted me to see the first-fruits of my service in India in this work. Do pray for these little ones who have come to Christ that they may be fruit which will remain in spite of the influence of heathen homes."

"Are you also engaged in women’s work?"

"Before sickness came into her home Mrs. Khandare and I did extensive visitation work together. It was a joy to my heart when in several instances we noticed the concern which some of our Christian women have to get the Gospel to their Hindu neighbours. In one instance a Christian widow, who is a school teacher, took a Hindu woman into her home to help her elder daughter with the care of the home and of the younger children while the mother teaches school. The Christian widow said, and I believe sincerely, that her primary reason for taking the Hindu woman into her home was that she might give her the Gospel. The Hindu woman attends church with our Christian friend. Do pray that God will further use the testimony of this school teacher, a widow with six children."

"Do you hold any special meetings for the women?"

"On Thursday afternoons a meeting is held for our Christian women in one of their homes. In this meeting they receive instruction concerning the important
doctrines and ordinances of the church. We have a great desire in our hearts that these women will be rooted and grounded in the truth and also that some of them will feel the responsibility to start Sunday Schools or Child Evangelism Classes in their homes. Mrs. Khandare recently suggested to them that one by one as the Lord lays it on their hearts they should go visiting with us and give their testimony to other women, thus strengthening their own spiritual lives and being a witness for their Lord."

"Tell us about the Sunday School Institute held here in Bhusawal."

"We were glad for that Institute. We feel God is speaking to our Christian lay-people about their responsibility in the matter of witnessing. In the evening a playlette portraying the Parable of the Talents was given by Christian young men under the able supervision of Mrs. Schelander. Later Mrs. Schelander, as Church Council Sunday School Director of our area, held Teacher Training Classes for our Christian lay-people. We are praying that God will so work that there may soon be many more Marathi Sunday Schools in Bhusawal than the two which now exist, and we desire that they may be conducted by our Christian Indian people. I was told by our Indian Pastor that our Christian community in Bhusawal numbers about 350 individuals. The cry of our hearts is for revival in each of these homes so widely spread throughout Bhusawal. Surely this is absolutely essential if we are to be effective witnesses among the heathen. Sometimes sin exists in Christian homes where one would least expect to find it, and the revelation of this comes as a shock. It is then that one falls back upon the promises of God."

"You have requested prayer for each department of the work about which we have spoken. Do you have any other requests to add?"

"I do. Thousands of tracts in Marathi, Hindi, Urdu, Gujarati, and English have been given out in this city. Please pray that these alone with the Gospels which have been sold, will be used to the salvation of souls. Also remember the Agwalla School and Sunday School—a truly evangelistic field in Bhusawal. There is need for more than the two teachers we now have and there is need of more room. We do not want to look to Government for the supply of these needs but rather to the living God Who giveth us richly all things. A very earnest request is this: The property near the Post Office should be in the hands of our Mission. If it is not God's will to give back the use of that property for Gospel witness, surely He will settle us after our old estates and see that there is adequate remuneration for it which may be used in some way for the furtherance of the Gospel in Bhusawal."

"These needs we promise to remember. . . . How are the Hillises? Do they still go back and forth to teach Classes in the Nagaoon Bible School?"

"Yes they both teach."

"I wanted to ask Mr. Carner about his newly instituted correspondence course in which Mr. Hillis is participating. Perhaps you know about it?"

"I know that they have instituted a correspondence course on the Bible which they advertise to send free to anyone who will
write for it. When the course is requested the first lesson is sent through the mail. As examinations are completed in one section new lessons are sent. The course is offered in both Marathi and English. Mr. Carner corrects the Marathi papers and Mr. Hillis the English.

"What response has there been?"

"A fine response. There are now over 150 taking the course in Marathi and over 200 in English, or perhaps its vice-versa."

"Say, that's stupendous! But it must be a lot of work for already busy missionaries."

"Mr. Hillis says he's going to press me into service as his secretary."

"I suppose its only Christian people who answer such an advertisement."

"No, many Hindus are taking the course and doing it well."

"Come to think of it there must be many Hindus who are anxious to know more about the Bible and Christianity who are too fearful or not enough in earnest to attend a House of Worship. A free correspondence course would be an ideal means to reach these folk with the message of Christ. It seems so absolutely right and simple I wonder why I never thought of it myself. We must pray that this ministry will be enlarged and will be fruitful in leading many to our blessed Lord and Saviour Jesus Christ."

**Jalgaon**

REV. AND MRS. F. W. SCHELANDER

"Did you hear about our great Union Mela in Katepurna at the newly acquired Alliance Camp ground?"

"I had heard a Union Camp Meeting was to be held there from March 21st through the 26th. I've heard also, Brother Fred, that you were the general overseer, so we want the details from you. Where is Katepurna?"

"On the railway between Murtazapur and Akola."

"Then we passed it without knowing. Who participated in these meetings?"

"It was the first Union Mela so far held with our near neighbours—the Free Methodist, the Nazarene, and the Conservative Baptist Missions—fully joining, and with our more distant neighbours—the Evangelical Alliance and the Swedish Alliance—partially participating."

"The Swedish Alliance and the Evangelical Alliance hold a joint Camp Meeting in the Tapti Valley, do they not?"

"Yes, it was held at Nandurbar, March first through fifth."

"Who were your speakers?"

"Mr. Flack from Madras was our main speaker. The various missionaries and some of our Marathi pastors also took part."

"Did you speak?"

"Yes, I had a service."

"I knew you wouldn't tell unless I pried it out of you."

"Brother A. I. Garrison also spoke, and Brother Bhujabala of the Nazarenes. You probably remember Brother Timothy of the Free Methodists. He had charge of the Adult Prayer Meeting at 6 a.m. Our pastors Chaudari and Patole conducted Children's Meetings at the same time the main services were in progress."

"I do remember Mr. Timothy. He's one of the tallest Indian men
I have ever met. I have every reason to believe he's a giant spiritually as well. In addition to the early six o'clock prayer service what other meetings were held?"

"There were preaching services at 8 a.m., 4 p.m., and again at 8 p.m. Dr. Puffer was there with his portable generating set by which he operated loudspeakers that made it easy to hear even in that large throng, and by which he showed moving pictures on the life of Christ before each evening service."

"Knowing the length of Indian services, I would say you had a very full programme."

"Even that was not enough for our Indian people, many of whom are from out-of-the-way villages where they have little Christian fellowship and less instruction. After the regularly scheduled services were terminated for the day, they sat up into the wee hours of the morning listening to long musical renditions of some portion of Scripture."

"With Suryavanshi, your professional powadar, to lead these sermons in song, I can appreciate their appeal. It would compare to our rapture at hearing the Nyack Mixed Chorus present 'The Elijah' after an evangelistic service at Mahaffey Camp. I'd give up quite a bit of sleep for a treat like that... You haven't told me how many people attended this Camp."

"There were from 800 to 1,000 people living on the grounds with folk going and coming."

"That's a lot of people. How did you accommodate so many?"

"Most of the folk lived in tents with their families for a rental charge of Rs. 1-8-0. Others stayed in huts for the nominal charge of Rs. 0-8-0. Meals were served for Rs. 1-8-0 or As. 12 per day according to the style of eating. But the best news of all I've kept for last. Between 200 and 300 souls responded to the invitation for salvation."

"That certainly was a wonderful Camp. It will give renewed spiritual tone to the whole work. In Gujarat this spring we held our first big mela since the war. It convened in Simpson Memorial Church in Ahmedabad under difficult circumstances due to rationing, but was the means of much blessing. Brother A. I. Garrison was our principal speaker... We would like to hear about the services in which you ministered at Umri and elsewhere, about your writing of the Sunday School Lessons in Marathi, your classes at the Bible School, your work here in Jalgaon and in the district, and about Mrs. Schelander's ministrations, but we must now be on our way across the Tapti Valley to Surat and then north into Gujarat."

"Find a good seat in the train, it's a long, monotonous 300 miles."

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They are a people with whom, whatever be their faults, I, for one; shall think it impossible to live long among them without loving them—a race of gentle and temperate habits, with a natural talent and acuteness beyond the ordinary level of mankind, and with a thirst for general knowledge, which even the renowned and inquisitive Athenians can hardly have surpassed or equalled.

—BISHOP HEBER
THE INDIA ALLIANCE

Mehmedabad

REV. AND MRS. J. R. RINGENBERG

"Your compound and buildings are very attractive, Brother Ringenberg."

"December a year ago, Brother R. H. Smith met us at the docks as we landed and calmly informed us that extensive repairs awaited our supervision at our station."

"It’s obvious that you have done a good job."

"Building work has never been an enviable task in India. Now with black market conditions prevailing, with materials difficult to find, with merchants fearless in their cunning, and with the time-serving attitude of artisans, it is even more tedious to get work accomplished to one’s satisfaction. We do thank the Lord, however, for the funds that made these repairs possible and for His help in getting the work completed."

"I like your location. Being so near to the Railway Station must have many advantages in these days of difficult travel."

"One of the things that forces itself upon our attention in the free India to which we returned is the condition of travel by rail. We used to think trains were overcrowded but now we really have come to know the meaning of that term. On some trains about half of the doors, which swing outward, remain wide open while travelling. People stand on the foot boards along the outside, hanging on to door and window frames. Women sit on the floor of the doorways allowing their feet to dangle outside. Others sit in the open windows permitting neither light nor air to enter the coach. Aisles and seats are so crowded that to find place to sit and to stow one’s luggage is a real problem. Then again, how is one to get out, once you have succeeded in pushing your way in!"

"You have given an accurate description of the experiences we just endured on our trip here from Jalgaon. The two minute stop here was not sufficient for us to wedge our baggage through the crowd that thronged the door. We had to have the guard detain the train for us."

"Recently a woman, whose body was in a loathesome condition with itch, wedged herself in tightly between Mrs. Ringenberg and Maynard. The poor soul hadn’t even elbow-room to scratch. As one watches trains pulling into Mehmedabad now-a-days one is impressed with the fact that India’s day has arrived, for never before have we seen passengers riding on the roofs of the coaches. They, at least, have plenty of fresh air, elbow room, and an unobstructed view! Young men delight in walking on the roofs of the coaches and jumping from one to the other while the train is in motion. Needless to say occasional deaths occur from such recklessness."

"Our coach was so stuffy I was somewhat envious of those roof-riders. But it really is quite dangerous."

"One day, as our train came to a sudden stop at a suburb of Ahmedabad city someone gave a yell of horror. We looked out to see a gruesome sight. There beside our coach lay the live head of a boy perhaps nine years of age. It had just been severed by the wheels. In a few moments the gaping mouth closed. The body was drawn
out from between the tracks and placed as naturally as possible with the head and left for some distracted mother to find. Folks did not seem to be greatly agitated about it as shocking sights are common in this land."

"I never have and never hope to see such a sight. What other changes have become apparent to you as you resumed your work in free India?"

"Difficulties and temptations have increased for village Christians. Economically they have been placed to disadvantage. While they are from the same class as their neighbours, are as poor as they, yet they are denied the privileges and priorities offered to the Depressed Classes because Christians have been classified as Intermediates. So if a man renounces the Christian religion and embraces his former religion he places himself among the neglected and under-privileged, and thereby is in line for attention and favours which he forfeits as a Christian."

"Has this proved a stumbling block to many?"

"No, not to many, but to a few. For example, there is Chimanlal, son of a family who became Christian forty years ago, and whose father served for some time in the mission. He applied for government service but was rejected. The parents are poor and need the son's earnings. Becoming desperate, he yielded to temptation and applied for employment as a Hindu. In a short time he received word that he was appointed to an important and paying position in the town where he had lived most of his life."

"Such actions would certainly cause the enemies of Christ to mock. What have been the results?"

"God did not permit Chimanlal to prosper in his new position and he soon resigned. He now expresses deep regret that he denied His Lord for his stomach's sake."

"Who are we to condemn? Who knows the siftings Satan is permitted to give some of the national Christians? We need to pray for them as Christ did for Peter that their faith fail not. Have you observed any other temptations that are peculiar to the new regime?"

"In the Grow More Food Campaign, which is now receiving so much attention, waste land is being given to many applicants. Low caste people are given favourable replies but I know of no instance where the request of a village Christian for such land has been granted."

"That does not harmonize well with the plain provisions of the new constitution."

"Whatever may be the attitude of the leaders of the country, it is evident that in the village situation the progress of Christians is looked upon with disfavour. In some cases there appears to be a revengeful attitude due to old grudges. These factors, you will readily see, militate against the acceptance of Christ by non-Christians."

"There will always be hindrances for our Adversary is an active foe. We are most in danger when we forget this. Until then God's help will be more than sufficient for these things. How extensive is the district work here?"

"Our district covers two Church Councils."

"How many organized Churches are included in these Councils?"

"Ten."

"They have their own national pastors?"

"Yes, but frequently we spend
the entire Sunday in one or the other of these churches, having morning and afternoon meetings for the whole congregation and a children's meeting sandwiched between. In nearly every such service we have had the joy of dealing with young people and children who have sought the Lord for assurance of salvation or for some other spiritual help."

"I suppose these pastors have their problems, their joys, and their sorrows much like their brethren in the States?"

"One of them, Rev. Johnbhai, recently related a unique answer to prayer in the home of one of his members. The parents had quarrelled and when they were reproved they took offence and discontinued attending the worship services. The pastor explained to them their sad and precarious condition and sought to bring them to repentance. When the husband persisted in rebellion the pastor told him that God loved them and would permit something to come into their lives to show them their folly. In a short time their son came down with a persistent fever. It continued unremittantly for five days. The local doctor diagnosed it as typhoid fever. The parents were heavy hearted. One morning the father said to his wife: 'This sickness has come into our home because of my rebellion against God. Call the pastor. I want to speak to him'. Brother John heard his confession. He had played into Satan's hands to the extent of tearing up his New Testament. He humbly confessed his wrongs and waywardness to God. The pastor said: 'Now God will hear our prayers for your son'. The fever continued through that night but the pastor said: 'I felt confident that God had heard our prayer and would raise up the boy'. The next morning the lad asked for tea. He sat up to drink and as he did so the fever left him and did not return."

"Well, Praise God!"

"Yes, there are evidences of the gracious working of God's Spirit, but an enlarged faith and a vision of the field ripe for harvest, is very needful, especially on the part of the leaders."

"We have been speaking of the work among the Christians, are you having a ministry among the Hindus of this section?"

"Kaira Taluka has from the beginnings of the work been our most fruitful section in all Gujarat. Some Sundays ago a Hindu rose after the message in the Church here and said that he had been confessing his sins for the last ten days. He asked that we all pray then and there, for fifteen minutes for his salvation."

"Why fifteen minutes?"

"I'm sure I don't know, but anyway he knelt and led in a contrite and earnest prayer, unsparingly confessing his sins to God. He accepted Christ as his Saviour and requested that we baptize him. He has since had sharp rebukes from his three brothers, but he says that Jesus lives in his heart and will stay with him. Please remember this man, Lallu by name, and pray also for the conversion of his wife."

"Pardon my changing the subject, but who is living in the small bungalow at the other end of the compound?"

"We do not have sufficient missionaries for that bungalow to be occupied. Just now the classes of the Bible School are meeting in its rooms,"
"You mean to tell me you have all the work of the Bible School as well as that of this large district?"

"Mrs. Ringenberg shares in the ministry of teaching the students and Brother King comes down once a week from Ahmedabad for several classes. Our local pastor, Rev. Ashirvad, also gives effective assistance in teaching."

"Nevertheless that's too much work for one man. Is the School progressing nicely?"

"The blessing of God has been upon the Bible School since its reopening in July 1949. A relish for the Word and a sincere desire to follow the Lord has been evident on the part of the students."

"Mr. Carner was telling me that one of the newcomers at Nargaon after a short stay, said: 'I thought I knew quite a bit about the Bible before I came here, but really I know very little.' That, I would say, is the beginning of wisdom."

"Most of the students recognize their ignorance in spiritual things and are humbly striving to correct the deficiency. It is inspiring to see their improvement in preaching techniques and even more inspiring to observe their increasing zeal in witnessing to others."

"I understand that you will take this group straight through the three-year course without a break. There is something to be said for the system they follow on the Marathi side; that is, after a year of study they send the student out into the work for a year."

"That is a good system for when the student returns for his second or third year he knows the problems from experience so that his work is less theoretical and to that extent more meaningful. We have followed this system to some extent but just now we are in such desperate need of workers that we have deemed it wise to prepare the present class as quickly as possible."

"I think most of the Gujarati missionaries would agree with me if I should list the need of young, consecrated, Bible-instructed, Holy Ghost-filled workers, with a burden for the lost about them, as our greatest need. Oh, how truly our brethren in the homeland could share in the work if they would but take this need earnestly to the Lord in prayer!"

Ahmedabad

Mrs. Ruth Brabazon, Rev. and Mrs. Louis King

"It looks as though a cyclone hit the place, Louis."

"Yes sir! You have caught us in the very act of moving."

"Off to Palanpur, bag and baggage, eh?"

"Yes, the vision has materialized. We're on our way."

"I've heard of the beauty of Palanpur City and of encouraging services you have been going back and forth to hold, but what of the district—the out-lying territory?"

"From October 12th through 18th, 1949, Mr. Morris and I made a tour of inspection through the former native states of Palanpur and Radhanpur. Only a few roads are seen, and those in the immediate vicinity of the two towns. Some of these were prohibited to motor vehicles by the Nawabs. In the remainder of this vast area there are no improved roads, only cross-country tracks. These tracks are deep with sand and six or eight bullocks are
required to draw a fully laden cart. Ordinary motor cars cannot negotiate this deep sand. Only jeeps with front wheel drive and auxiliary gears give satisfactory service."

"And what of the Railway service?"

"Except at Palanpur and a few adjoining stations on the main B.B. & C.I. line to Delhi and a spur track to Deesa and Amirgadh, there is no railway in this District. A rail line from Deesa to Radhanpur is now under construction."

"That new rail line will open up the district. How wonderful that it is to be opened to the Gospel as well. Would you mind locating the territory we speak of for our friends?"

"Why certainly. These states are situated in the north-west of Gujarat, to the east of Cutch, with part of their borders adjoining Pakistan."

"Give our friends some idea of their size."

"The total estimated area is approximately 9,000 square miles with about 1,500 villages, and the population, according to the census of 1941, is 600,000."

"By now it must be considerably more than that."

"It is now estimated to be 900,000."

"What does the country look like?"

"Near Palanpur town the country is undulating, covered with rocks and hill ranges, to the east it is sandy and on the west there is much salt. The main crops are bajri, juwari, wheat and pulses. The famous Deesa potatoes are raised on the banks of the Bansa River."

"I suppose the people are backward educationally?"

"The percentage of literacy is the very lowest, viz. 2 per cent. There are very few primary schools and the number of teachers is very small. There is one High School at Palanpur and another at Radhanpur—that is all."

"How happy we are that mission quarters have been rented in Palanpur, the centre of this district, and that these people who by the vagaries of politics have for so long been denied the Gospel are now to receive the same. We will be praying for the new station and district and for the group of English-speaking clerks and government employees who have so eagerly insisted on your coming."

"We are standing in need of prayer."

"We have been talking about your future work but we must also tell our guests about your past activities here in Ahmedabad. They probably don't know that Ahmedabad was one of the great cities of the world even before Columbus made his discovery of the place we call home."

"Yes, and Ahmedabad is rapidly coming back to a place of prominence again. Did you know that its population has exceeded the million mark?"

"I know that it is more difficult to get about its narrow streets than the streets of either New York or Chicago. You are constantly in a throng of people wherever you go."

"This is part of a general movement of the Indian people to the urban centres. Due to the war, the increased industrialization, the increased travel, and the increased desire for education which it brought, the young people are flocking to the urban areas."
"I have read that during the past ten years Calcutta's population has grown from two million to almost five, while Bombay has increased from one and one-half million to over three million."

"We used to emphasize the 700,000 villages of India which sheltered ninety per cent of her people, but in the New India we must give new emphasis to the cities and their needs."

"Certainly the New India will largely be controlled by her large and rapidly growing cities. Even to an increasing extent our youth will migrate toward these centers of opportunity and progress. We must see to it that the opportunity of accepting Christ is not the least of their advantages."

"There's a stack of the India Witness; would you mind entering yourselves while I finish packing this trunk?"

"Don't let us distract you. Go on with your packing. . . Say, listen while I read to you from this issue:"

The observance of the Passion Week this year (that's 1949 you understand) in the city of Ahmedabad was unique in many respects. First of all, united services were held at one place. The United Church of North India, the Christian and Missionary Alliance, the Church Missionary Society, the Salvation Army and the Methodist Church were united in these services.

We had precious and blessed times in the prayer room under the direction of Rev. John H. Davey. Every day half an hour was spent in prayer before the meeting started, praying earnestly to the Father of our Lord Jesus to pour out His Spirit in fulness on the speaker and the hungry large group waiting for a message from Him who was crucified for our sins—the only Redeemer and Saviour.

The pastors of churches took turns in presiding over the meetings. Rev. Ithiel V. Master interpreted all the sermons very diligently. The second unique feature was the speakers. The first four days, that is, from Palm Sunday to Wednesday, Rev. L. L. King, an evangelistic missionary of the C. and M.A. Church, gave the message to a crowd of 3,000 to 4,000 Christians through an amplifier. A very touching message was delivered on Wednesday when he chose for his topic 'the Bulls of Bashan' and very graphically and picturesquely described the passion of Christ in the Garden of Gethsemane and in the Court and on the Cross.

The next speaker was Bishop John A. Subhan. From night to night he gave challenging messages to the ever-increasing crowd. The personal touches and his own testimony of conversion, the note of triumph in his early persecution,—all of these made his messages very real and heart-piercing. We felt the presence of the Spirit of God moving and breaking the stiff hearts of our Christians.

The third unique feature was the enquiry room. Every night the altar call was made and those who showed willingness were further invited into the enquiry room, where the local pastors and missionaries dealt with each person, Miss Beaty, Miss S. Paul, Mrs. Brabanon, Miss Wing and others were in charge of the women's group. Many men and women had the experience of the new birth and a real change in their lives through His Holy Spirit.

The meetings were a period of blessing from heaven and Christians are grateful to God for His divine grace poured on us.

"Immediately following those services Mr. King ministered the Word to us at Dholka, and from there he went on to Ranipur for two days. Ranipur is not Alliance but one of the large villages of our Presbyterian co-labourers. Mr. King tells me this particular village has been noted for its unspirituality and trouble making. Some of the people were living in flagrant sin. Rev. Davey and Miss Paul had been ministering the Word of the
Lord for some days prior to Mr. King's services so that, Mr. King says, it was easy to preach because the way had been prepared. In telling me about it he exclaimed: 'And, oh, how the Holy Spirit did convict of sin and bring many people to repentance!' Perhaps some of you may have met Miss Sarah Paul during her recent visit to America."

"Well, that trunk is filled. I heard you reading the account of our 1949 Union Easter Meetings. This year we carried through the same programme with an equal amount of blessing. Rev. Davey and I did the preaching."

"It's a wonderful opportunity to speak to 4,000 Christians at a single service."

"And it's a fearful responsibility to have a million lost souls huddled together at your doorstep to say nothing of the surrounding villages."

"If our Society could be properly represented here in Ahmedabad, it would have an effect on all our other stations and in every village Church in Gujarat, for the city dwellers still maintain vital contacts with the villages from which they come. There should be at least two couples and two single ladies in this hub position."

"In a few days Mrs. Brabazon will be the sole occupant of the station, although we are expecting a new missionary couple in the fall who will probably be stationed here for language study."

"We ought to explain to our friends that the wing of the building here is closed because Mrs. Brabazon is now in Landour, a Hill Station in the north where our Gujarati Language School meets each hot season. This is the second year Mrs. Brabazon is Director of that School in which all the evangelical missions working in Gujarat participate. Mr. and Mrs. Karl Kose are there as students this year."

'If Mrs. Brabazon were here she would have much to tell you about the women's work connected with our two Ahmedabad Churches. She would also describe the Sunday School programme with its peculiar problems and the much neglected Children's work."

"I might add that should you happen to ask about Indian music you would then be on a subject near to her heart on which she could expatiate with interest and clarity for the length of time you could listen. She is doing a fine job teaching our Indian children both the Indian and the European notation. Perhaps in years to come these children grown to adulthood will become our choristers and lead the congregational singing by note and not from a faulty memory. . . . . I've been wanting to ask you, Louis, what you will do concerning your teaching at the Bible School now that you are moving far up into the north country."

"I expect to continue my classes. Instead of going to Mehmedabad for weekly sessions as formerly, I will give the same amount of class hours in a short, continuous, consolidated period of time."

"Teaching in Gujarati is difficult work but I can see it is work you love."

"It has been a real joy to teach the Word each week in the Bible School and each Friday evening in Simpson Church. The work has been more strenuous than language study. It has meant acquiring a Biblical and theological vocabulary. It has meant actually speaking Gujarati. It has meant conveying
my thoughts clearly and understandably to the students. Once or twice my Gujarati has produced gales of laughter. I heaved a deep sigh of relief when all the students passed their final exam."

"I'm sure your relief was no greater than that of the students. And now for my relief tell me how much time we must allow for bus travel to the railway station."

"You can easily make it in an hour if the first bus picks you up, but with buses so crowded that is rather an unusual experience. You had better allow yourself one and a half to two hours time."

"We simply must get that train for Viramgam, so we had better finish our visit on the street corner waiting for the bus."

"From the bus stop here you have a good view of our property and its beautiful surroundings. Although we have been occupying this dwelling for some years, it became ours only this spring. How grateful we are that the C. and M.A. now has a missionary residence of their own in this important centre. We are most grateful to all those who through their gifts have made this purchase possible."

"Here comes our bus. If my eyes do not deceive me there's several empty seats. Good-bye, Louis. Get right back to that packing."

Viramgam

REV. AND MRS. PAUL L. MORRIS. REV. AND MRS. KARL KOSE

"With Mrs. Morris away in the hills you are hardly prepared to entertain company from abroad."

"Mistri has been taking good care of me, I think you will find his culinary provisions adequate."

"We have not come for fancy Indian food but for information regarding Viramgam Taluka and the newly entered country to the north of you."

"I'm ever ready to talk about the great needs and possibilities of this portion of the work entrusted to me."

"First we want to enquire regarding your family."

"As you know Virginia went to the hills early with Maynard Ringenberg, and Paul and David King as well as our two youngsters. All but Ruthie are attending Woodstock School."

"Mrs. Morris certainly must have her hands full restraining them from rolling down the mountain side!"
morning until night and the wood is almost gone. We're probably going to have another cold season like we had in '46—remember it?

"Do I remember the early weeks of language study at Landour in 1946! I was never so cold in all my life. That doesn't sound like India, I know. It was far different than anything we expected or prepared for. What else does she have to say?"

We are all keeping well here but certainly not very warm. Prices are all terrible. Everything is higher than Cheap Jack's newest price list and I had thought that bad enough. Many army foods are not on the market any more.

I have Shantilal, the cook we had last year, so we are having good soji and stews. Fruit is very scarce. I do manage to get some for the children's lunch each day.

Our old dhobie is coming too. He is not very well.

As yet very few shops are opened. We get a pound of sugar a person for 15 days here. Isn't that wonderful! And better still children get full sugar ration.

We trust you are well. I wish our shivering could do you some good down there in the heat.

"That is a beautiful sentiment. How welcome would be even a little relief from these above-the-hundred-mark temperatures."

"The Koses left recently for language school. We've had no word from them. I presume they are finding their every wakeful hour filled with school sessions and class preparation."

"Having accounted for the other members of the Viramgam staff we now come back to you and your work. What about Radhanpur?"

"The editor of the INDIA ALLIANCE should remember that I have just written an article for that paper concerning Radhanpur. (This issue p.43.) It contains the latest information."

"We are praying that you may realize the fulfilment of your desires in finding living quarters in Radhanpur so that you will be in the centre of that needy area, and be able to reach out into all corners of the surrounding district."

"Thank you!"

"Tell us of your work in the Sanand and Viramgam Talukas."

"The Viramgam station had been closed for some years prior to our appointment here. No one had toured the district during that time. This fact and the desire to become better acquainted with our responsibilities brought forth the decision to tour as extensively as possible. Thus two years ago we made our first camp at Sanand, 23 miles from Viramgam."

"In former days we had a missionary couple stationed in Sanand."

"Yea. We set up camp there for five weeks in the old mission bungalow. Due to its unfruitfulness Sanand has often times been referred to as a burned over area. Nevertheless we found encouraging signs of deep interest and hunger for the truth as it is in Christ Jesus. The purchase by villagers of literature, including 3 Bibles and 12 New Testaments, valued at Rs.135-11-0 evidences this. When we left this camp we left behind a very small Christian witness for this whole taluka. There are two Christian families, one a retired blind evangelist, the other a professing Christian in need of spiritual life. There is no full-time worker in this taluka."

"After five weeks of ministry in the Sanand Taluka where did you set up your next camp?"

"Our next camp was in Mandal—the same spot, under the same grove of trees, by the same lake—
where missionaries in previous years camped. From here we ministered in 40 villages. Again we witnessed poor villagers, under acute famine conditions, purchasing literature."

"Were the ladies and Bible-women with you?"

"Yes they were. They conducted women’s meetings at the same time we spoke to the men. An additional feature of all our camps was the gathering of our workers on Sunday mornings for study of the Word. Here in Mandal the ladies added colour to that early morning service by attending arrayed in bath robes. It was cold by the lake!"

"A brightly coloured bath robe is the only western garment that harmonizes with the eastern scene."

"A third camp was held to the north of Viramgam at Rampura. This was an area hard hit by lack of rainfall. Everywhere we went the villagers were on India’s PWA relief work, digging talávs for annas ten per day. Nevertheless here fruitful contacts were made. During our recent special meetings in Viramgam an enquirer from this village was present."

"Perhaps we should explain to our friends that a talav is an open reservoir for impounding rain water."

"I want to emphasize that in the six talukas, Sanand, Viramgam, and Radhanpur’s four, there are no village Christians. Is not this a challenge to our faith? Shall we not labour more earnestly that from this people there may be those called out for His Name!"

"I think most of our friends understand that we retire to the hills during the hottest weeks of the hot season, but they are probably wondering what a district missionary does during the rainy season when roads are impassable."

"Last year we returned from the hills to a very busy monsoon season. The Worker’s Training Committee asked us to conduct a five-week’s summer course for our young workers. This was held at Viramgam. Mrs. Morris taught a course in Psalms while I taught doctrine and a course in Moham-medanism."

"I believe Mrs. Brabazon and two of the national pastors also assisted you. This year you will be giving a repeat performance, right?"

"The short term school will again meet in Viramgam and we are again in charge, but the work to be taught is not a repeat performance by any means. We will utilize the relative leisure of our hill leave to prepare these lessons. The course is too intensive for day by day preparation."

"You have a larger proportion of Jains here in the city of Viramgam than in any of our other stations. Do you have any ministry among them?"

"Sometime ago the large Jain community had a very special celebration in which I was asked to take part. It was the ending of a self-imposed ninety-day fast of their sadhu. . . ."

"Pardon me, did you say ninety-day fast? Do you really believe that? . . . Ah, you smile by way of answer. Well, go on with your story."

"The committee on arrangements had contacted the government school board and had succeeded in closing all local schools for the day. Every business establishment was ordered to remain closed. A full day’s programme of public celebration was planned."
"Big doings, but where do you come in?"

"As each of the four local communities was asked to take an active part in the proceedings, your local missionary was requested to offer prayer in the morning at the Hindu temple and to address the public gathering in the afternoon in the cinema."

"Did you do it?"

"Early in the morning a peon came to the mission bungalow and informed me that the crowd at the temple awaited my presence; the programme could not begin until I arrived. The peon was informed that inasmuch as this service involved idol-worship it was impossible for the missionary to take part or to be present."

"Is the crowd still waiting? How did they take such a rebuff?"

"When I knew the programme would be completed, I went to make my presence known and to show what interest I could. Imagine my surprise to learn of the announcement that had been made to the crowd concerning myself."

"They probably said you were sick."

"You almost guessed it. They said: 'The Padre Saheb has a very bad leg and so cannot be present with us.'"

"Did your bad leg keep you from your speaking engagement?"

"No nor from any other activity. That afternoon 750 persons were packed into the cinema. The sadhu was there looking quite hale and hearty. The Chairman of the Municipality, who had extended the invitation to me to speak, had assured me I could speak on any subject I wished and as long as I wished."

"They must know I'm long winded; they generally specify how long I may speak. But go on; what then?"

"Rising and reading from my large Gujarati Bible, I took this wonderful God-given opportunity to lift up Christ as the answer to the need of depraved man. There was absolute silence and definite interest in God's message of hope."

"Any repercussions?"

"A few weeks later the Chairman of the Municipality, several Hindu doctors, leading shopkeepers, and others who had been present in the cinema meeting were in attendance in the special meetings held at the local Christian Church."

"That is certainly beyond the ordinary for leading members of the community to enter a Christian Church."

"Surely in New India there are unprecedented opportunities. Therefore pray."

"And pray we shall."

"Perhaps one of the major and most difficult problems of the year has been that of assisting in the Gujarati Church. In this God gave wisdom and understanding. The Church's one supreme need is still REVIVAL."

"As our Gujarati brethren would say, there has been a peculiar stagnation apparent in the organized Gujarati Church generally and our largest congregation particularly. Unless some extraordinary event occurs—that is, unless God Himself intervenes, there appears no prospect of vitality. Let us earnestly pray to the One who says, 'I will shake', in order that He may shake, turn, and overturn until His own purposes are fulfilled by His Body—the Church in Gujarat."

"Amen."
"After four months of experience, Miss Blews, how do you like being principal of a school?"
"It was the last thing I had in mind when I offered myself for foreign service."
"What did you have in mind?"
"In my mind I was coming to India to proclaim the Gospel to the heathen, not to supervise the teaching of reading and writing.
"Until just a few months ago you were preaching the Gospel to the heathen in and about Viramgam. Tell us about that."
"The Lord has laid a special burden upon our hearts for the work among the boys and girls. We thank Him that we have been able by use of the flannel-board to present to them in a visual way, the life and work of the Redeemer and the glorious aspect of His near return."
"Give us a typical meeting among a group of non-Christian children.
"I had been holding weekly meetings at a certain place but because of special services in the church and our annual week of witness, our schedule had been disrupted. I was wondering whether their interest might have waned during that time but was assured that it had not when we saw them running across the field to attend upon the first sign of our approach.
"What would you like to sing?" we asked. One little fellow immediately called for an Indian gospel song which corresponds to our English chorus, Into my heart, Into my heart, Come into my heart, Lord Jesus."
"After the song service and flannel lesson on the Second Coming of Christ, we started our Scripture memorization by asking for some verses learned in former classes. One little boy began by repeating the very first salvation verse we had taught over three months before. He also repeated all the commandments we had taught. Then the children enthusiastically learned two more of the ten commandments, for which we gave them appropriate tokens made of coloured construction paper. We rejoice over the eagerness of these children to memorize God's Word, for the Psalmist has said: The entrance of Thy Word giveth light."
"You must not run into opposition in this sort of work if you went back week after week."
"We have met some opposition, but praise God for the privilege of sowing the Gospel seed in young tender hearts. The Spirit of God has spoken. There have been some who have prayed for salvation. One Hindu man whom we had feared might oppose our work said: 'What you are teaching them is good.'"
"You ought to find it just as easy to preach from a teacher's desk here in Dholka as from a flannel-board in Viramgam. There's no radical difference between Christian evangelism and Christian education. In both we exalt Christ the only Saviour for sinners of the whole world."
"It's the miscellaneous character, the unforeseen elements, the never ending duties of the daily programme which are the objectionable features in institutional work."
"For these very reasons you learn quickly in a Boarding School, and I might add that the most
deligent scholar learns not half so quickly as the missionary. What about it, Miss Blews?"

"Do you hear that bell. It's calling me to other duties?"

"Do I hear it! It's almost deafening me, but I happen to know it's just a three foot length of railway track cut half way up the centre and being hammered by a student overzealous in the duty assigned to him."

"Excuse me, and while I'm gone, Mr. Haagen, you may as well tell our guests about the school for after all you were stationed here longer than I have been."

"Mrs. Haagen and I were stationed here until the beginning of this year when we transferred to Dhandhuka. At present there are about 155 students living in our two Hostels, and over 180 enrolled in our Co-Educational Primary School. If numbers indicate success, this past year should be considered our most successful for quite a period of time. However the spiritual victories and revival for which we have been praying are yet unfulfilled. We know God has completed a work of grace in the hearts of some children, and believe He has begun to work in the lives of many others. Let us continue to believe until we see. There has been a recognition of sin. There is an increasing desire for purity and the will of God on the part of many. May God remove the hindrances and obstructions and give us an obedient leadership in the things of the Spirit.

"Taking our queue from Nyack we held evangelistic services the first week of School following the summer vacation last year. We invited our Brother Benjamin Bala, student at Yoetmal Theological Seminary, as our special speaker on this occasion. He chose Romans 6: 23 as his text for the entire week and went through the gamut of the most prevalent sins of children in Boarding School. Many confessed total disregard of the Word of God, prayer, and Church attendance throughout the vacation period. These meetings made a great difference in the spirit of the school. In a later series of meetings, when our Brother A. I. Garrison ministered the Word there was a time of heart searching for us all. There were many confessions of wrongdoing both to God and to man. A group of the large boys confessed to our House Father that they had formed a gang for the express purpose of seeking opportunity to harm him. Others confessed to less violent but equally damnable sins. The Adversary of our souls resisted the work of God in many ways striking back by deranging the mind of James Haribhai so that he made a joke of repentance by confessing great sins he had never committed. Although improved, this boy is still in need of prayer.

"At present there are 15 orphans at Dholka. All but one is supported by funds from America. Others seek admission. Our ministry in this field is limited by the funds we receive specified for this purpose. Two orphans who have been a long time with us were married just before Christmas. Two half-orphaned Hindu boys have just joined us bringing our total number of Hindu boys in the hostel to four. One of the four has accepted Christ as Saviour. We are praying that the others will do likewise.

"Two of the students who joined the Bible Training School
this year are former Dholka students. This number should be larger. Pray.

"Perhaps the question in your mind is the fundamental one, why schools? Miss Burley, what would you answer to that?"

"During my first term I was stationed in Ahmedabad. There I had the privilege of meeting thousands of Christians. Almost without exception those who were going on with the Lord, the spiritual leaders in our Church and in the other Churches, were those who had received their education in one of the Mission Schools. That observation convinced me of the worth of the Christian school programme. When I returned for my second term, I was happy to be stationed here at Dholka where I can help in that programme."

"I quite agree. I once tried to divide Jesus' ministry as recorded in the Gospels into the subheads of teaching and preaching. I found the demarkation an artificial one and soon gave up the task. I concluded that for Christ teaching and preaching was one process of imparting knowledge of God. What if we must work within the framework of government regulations? As long as we can impart the knowledge of God to our pupils we have a God-given medium for evangelism in our educational programme."

"I suggest, Mr. Haagen, that you show our guests about the compound and take them for an inspection of the school. By that time tea will be ready."

"We will do that and also squeeze in a visit at the other bungalow."

Dholka

(Women's and Translation Work) Miss Myra B. Wing

"Miss Wing is our most intrepid traveller. From the beautiful Vale of Kashmir in the north to Rameshwaram in the south, there is scarcely a place of note in India that she has not visited."

"Yes, and in my travels how many pilgrims I have met on some pilgrimage to get a vision of God. I had the opportunity of talking with a couple of women who were starting out on a pilgrimage to Palitana with their lantern, pails, cooking vessels, water, grain, etc. They told me that they were going to Palitana to get a vision of God. Every day they would climb the mountain and the number of climbing would have to be 99 to be efficacious. To these I gave witness concerning my hope through the Lord Jesus. Another couple whom I met were on their way to Dakor, also to get a vision of God. I asked them: 'Do you get a vision of God when you go with so much desire and expectancy to these so-called sacred places?' They answered: 'No'. I then told them that I had had a wonderful vision of God, and before I could continue, one woman broke in and asked: 'Did you go to Dakor to get it, the vision of God about which you speak?' To them also I told the story of God's love, a story which never grows old."

"What other contacts have you made through travelling?"

"How very many mourners also I have met in my travels who, dressed in their black mourning garments, were on their way to wait and to beat their breasts because
of the death of some relative! Several women one day were just returning from having gone to wail. Their faces were drawn and haggard and spoke of hardship and austerity and suffering. Their eyes were swollen. They all looked exhausted. Their strength had been spent in the performance of this terrible practice. The widowed mother of the young girl who had just lost her husband showed me her chest which was swollen, inflamed, and bruised from self inflicted pounding. They said to me: 'We have to do it. We are bound by custom. We cannot stand the sarcastic taunts of our neighbours who say: "Your son-in-law died and you don't beat your breasts?" We are slowly dying by beating our breasts so often.' My heart went out to them in pity, and a great longing filled my heart that they might come to know the tender and comforting Saviour.'

"Ignorance, misery, and superstition, these three are apparent on all sides in India. You have given us illustrations of the first two and certainly could tell of countless superstitions."

"With Paul I have perceived that these people are entirely too superstitious. Just opposite the Mission House some time ago a Brahman one day threw a stone at a dog. It didn’t hit the dog but rolled by and hit a cobra which was coiled up at a distance. As soon as the stone hit the serpent, it rose with a hissing noise and spread its hood ready to strike the offender. When the Brahman saw what he had done he folded his hands together before the snake and addressed him thus aloud: ‘Grandfather Cobra, it was by accident that I hit you. The stone I threw was intended for the dog and not for you. I didn’t meaningly throw it at you. I intended to throw the stone at the dog but it hit you. Please forgive me.”

"What progress is being made in the translation of Dr. Simpson’s books?"

"The first volume of The Holy Spirit or Power from on High is coming along nicely and his exposition of Romans is also under way."

"Who is assisting you?"

"The local pastor, Rev. Nathalal M. Savek, and several of the young men from Ahmedabad. All of them have other employment and are assisting in this work in their spare time. I wish that the work could proceed at a swifter pace."

"We need not ask about the Sunday School Lessons for each week we make use of the Gujarati Quarterly of which you are the writer. After tea we are going on to Dhandhuka where our itinerary will terminate. You spent some time in touring there prior to our appointment. Would you care to give us a few highlights from your experiences?"

"We found great friendliness and courtesy wherever we went. In the midst of our meeting in one village, a man of high caste, a Sayad Muslim came with his servant bearing aloft three cups of steaming hot tea. I tried my best to persuade him that we couldn’t drink it there in the street, but the more I put him off the greater became the crowd that assembled to see what the argument was about. So we quietly drank our tea before the gaze of 150 people while the the evangelist went on with his preaching. We found a welcome both in Dhandhuka and Dholka. There seems a new interest among
the people that we had not known before. We have sensed almost an eagerness on the part of the people to hear the Gospel. Tears filled the eyes of a man who sat in one of our meetings listening intently as we told of the Lord Jesus bearing the penalty of sin and death for us; he brushed them away unashamedly. In a nearby village, four or five of the Sayad Muslims confess before all that Jesus is the true God and Saviour and that their faith is in Him.”

“If we could only pour mission-
ary and national recruits into the field in an all out offensive to take advantage of the friendliness which freedom has brought! Certainly we are blind if we do not see signs on every hand which would indicate that this friendliness and openness to the Gospel will not long continue.”

“Above all we need the Holy Spirit to make our witness effective. May He empower us all to bring men and women to the knowledge of the only true and living God.”

Dhandhuka

REV. AND MRS. PAUL C. HAAGEN

“Well, here we are at our last and western-most station.

“Mrs. Haagen and I moved here the beginning of this year. Since then most of our time has been spent in supervision of repairs and in getting acquainted with our new surroundings and district. Although we have visited some villages and sold Scriptures for several days in one of the local fairs, the real work of itinerating throughout the villages of the district will begin after the rains. Many of the more distant villages have not heard the Gospel in this generation. Please pray that the hearts of those who will shortly hear the Gospel may be prepared for its reception through circumstances and the operation of the Holy Spirit upon their consciences.

“Let me tell you of two instances that should increase our faith to believe that there are already some prepared hearts waiting for the Gospel message:

“During the festival Navratri, Daud Master, my older evangelist, was walking by a temple decorated for the occasion. He stopped and talked with the priest who was seated outside. When the priest learned that he was a Christian evangelist, he invited him to sit down beside him. As they talked Daudbhai asked the priest why he had gone to so much trouble to decorate the temple with garlands of flowers and lights. The priest told him: ‘I have to do this. If I did not the people would not give me money. I do this only for my stomach; my heart is not in it. Outwardly I adorn the shrine of the goddess; outwardly I place lights before the idol; but only outwardly. My real trust is in Jesus. Peace comes to me through the name of Jesus. He only satisfies my heart.’

“Many years ago Daud Master used to witness to a baghat by the name of Tulsidas. He was interested in what he heard and gladly welcomed the evangelist into his home. While stationed in other districts Daud Master lost track of him. After being transferred back to Dhandhuka they met one day
in the grain shop. Tulsidas joyfully embraced him before the other customers assembled in the shop. The next day Daudbhai went to his village. He asked Tulsidas if he remembered any of the story of Jesus which he had told him years before. Tulsidas replied that he had remembered the whole story and also that he had been living in the light of that message. ‘My faith is in the Lord Jesus Christ and in no other god,’ he said. ‘I am prepared to confess Christ and to accept Him openly by submitting to baptism before my people.’

‘Daudbhai made several calls and found him firm in his faith on each occasion. Finally they made plans for his baptism. One week after this visit Tulsidas took sick and died before the day came to a close. His wife bore him witness that he died taking the name of Jesus. She told how she started to perform certain heathen rites when he took sick but he forbade her to continue saying that his trust was in Jesus. ‘Even if I should die of this malady I don’t want any of those ceremonies performed for me, for I know Christ is the only One who can forgive sin. He is my Saviour.’ He stood firm in this resolve until the end.

‘Certainly men like this are worth saving, but I must not detain you with more talk. The needs of India have become manifest to you through our itinerary of the Alliance field. If a deep and moving sense of her spiritual needs has been etched upon your memory so that you will use your every effort for her emancipation, then our travels together have not been in vain. If an unsaved brother’s need is our call to service, and certainly it is, then how can we any longer withhold either prayer, or money, or labour, or self-dedication in this God-given work of evangelizing India’s waiting millions before the open doors swing shut upon the unfinished task!’

Kedgaon

MISS BERNICE STEED

“Now that our itinerary is finished some of you are probably asking: ‘What about Kedgaon? I thought I would get to see Mukti.’

“The Ramabai Mukti Mission is a distinct organization from the C. & M.A. of India although closely related to it. Our Chairman is a member of their Executive Committee and we supply a missionary for their staff. April a year ago Miss Bernice Steed was called from the Khamgaon Bible School to supervise the extensive activities of that splendid institution. Here is what she has to say about it:”

Overwhelmed expresses mildly my feelings when I received the last of many and varied appointments. It seemed presumptuous to think of undertaking the task entrusted to me but there was nothing to do but obey and to count on God doing the needful. I knew new lessons of faith and trust must be learned and I could only hope that others would not suffer while I was learning. I have always been interested in Mukti as the story of Pandita Ramabai’s life had a good bit to do with my call to India. In the task of caring for a family of six to seven hundred ranging in age from infants to eighty years, we know that we can count upon the faithfulness of God who has fathered the orphans and cared for the widows through the years.
Mukti has a rich heritage in its founder, Pandita Ramabai. Though it is now twenty-seven years since she was called to her reward, her influence still lives on both inside and outside Mukti's walls, yea, round the world. 'It has been this way since mother's time' is an argument that cannot be refuted in Mukti. I sometimes fear that some who were associated with the early years think of this as sufficient grounds for special privileges in heaven! The Pandita's aim as expressed on the corner-stone of the beautiful church she built, has had a large measure of fulfilment; "That our daughters may be as corner-stones, polished after the similitude of a palace!" We trust that Mukti may yet prepare many polished pillars for His temple.

Mukti today is a splendid blending of international spirit, as India, England, Scotland, Australia, Canada, New Zealand, and America are represented. We gladly welcomed in July the newest member of our staff, Rev. L. N. Chowdhari, as pastor of our Church after ten years without a resident pastor. He is doing splendid work and we thank God for him.

Portions from the last chapter of Proverbs describe the tireless workers who mother Mukti's large family: They work willingly with their hands; they rise also while it is yet night and give meat to the household; with the fruit of their hands they plant a vineyard; they reach forth their hands to the needy; they make fine linen and sell it; strength and honour are their clothing. Together we are looking to God to do great things for Mukti.

"Come along quickly now, your train will be leaving shortly. You will arrive in Bombay early tomorrow morning. Kedgaon is just six hours further south by train. If you have two days at your disposal do run down there. You will be thrilled in seeing the great work among India's neglected women which God initiated through one of India's own daughters—the distinguished scholar and saint, Pandita Ramabai. Good-bye now. Safe voyage home! We will be more than repaid for our efforts in showing you about if you will only remember in prayer the needs of the work you have seen."

My dear brother, remember three things—first, it is your duty to preach the gospel to every creature; second, that God has declared that His Word shall accomplish that for which it is sent; thirdly, that when He please, He can as easily remove the present formidable obstacles, as we can move the smallest particle of dust. Be not discouraged, but look to the great recompence of reward.

—Carey
MEET MR. CHRISTIAN

Gideon Yohan, son of a deceased Alliance evangelist, is a government servant employed in the State Transport Department. He loves the Lord and uses his spare time to express that love in Christian service for Christ and His Church. He has been a leader in the Young People's work, being the first President of the Young Men's Society of Simpson Memorial Church, Ahmedabad. Others have done similar work. It is for another activity that Gideon stands alone and unique.

When we think of Gideon we think of Christmas Cards, for when we meet him he talks Christmas Cards to us by the hour. Christmas Cards and Gideon are inseparable and here's why:

Our Gujarati Boarding School has long been short of funds for the special needs that are constantly arising. Gideon is one who wanted to see his Alma Mater improve year by year. Others with the same desire have said: “The Mission ought to do this. The Mission ought to do that.” Gideon said: “I ought to help give the present generation of children the advantages of a Christian education such as I received.” Then he looked about to see how he could help. The Lord directed his attention to the beautiful Christmas Cards that missionaries received from America. Indian Christians never have beautiful coloured pictures like those. If they could be made available to them at a price they could afford, they would sell like hot-cakes. What do missionaries do with their old cards? Why not paste the second-hand pictures on cards with newly printed verses?

These thoughts resulted in the now familiar Gideons' Card which brightens the Christmas celebrations in many a Gujarati home and brings four to five hundred rupees into the school fund yearly.

Gideon has never made any stipulations how this money was to be used in the school nor asked any favours because he gave it. To date the amount has well passed the Rs. 2,000 mark, and he's still talking improvements and enlargements. He does all the selecting, cutting, and pasting of the pictures himself. The verses are printed at the press and others help him in the distribution.

In a recent letter to the Editor he writes: “I want to take this opportunity of thanking all the missionaries here and in Berar who render their best help and all in the United States of America, too, for the same. I also praise the Lord for a real helpful wife who takes care of the children and all types of household work and keeps me free for the whole year to do this work.” (Gideon has five children of his own and is supporting the son of his deceased brother.)

In answer to my query concern-
ing the present supply of Christmas cards and the most economical way for friends in the States to send them; he replies:

"I humbly request that you all continue to send cards—especially the attractive front side of greeting cards of all sorts. To avoid extra cost of postage and custom duty it is advisable to cut the front picture from the card sending only attractive, undamaged pictures."

Those who would care to assist Gideon in this labour of love may mail cards to the Editor who will be glad to furnish further information or to relay your messages to our brother. All cards not used by Gideon will be given to the Boarding School where they will find many uses. Packages may be labelled: For Educational Purposes.

**WILL YOU NOT PRAY!**

*By Paul L. Morris*

Today is Easter Sunday. We had a lovely and very impressive early morning service of worship. We were reminded by the minister that the Christian Church as found in all the world is the inevitable fruit of the Resurrection of Jesus Christ. Looking into the happy faces of the congregation—five of whom had accepted Christ Jesus just two weeks ago—one was caused to think of thousands who are nearby but who have no Easter message. There is an area just to the north in which as yet there is no Christian Church (no believers) and in that respect no fruit of the resurrection.

Last year our little evangelistic band celebrated Easter in Radhanpur, the government seat of this previously closed and neglected territory. We are aware that many friends at home think we are living in this city now. Most every weekend mail comes to Viramgam that has been to Radhanpur. We would like nothing better than to be there to receive our mail as it comes, for we are longing, working, and praying for missionary residency in this needy area.

Radhanpur City is the citadel of this large unevangelized state and it is the only place that could afford missionary quarters. The city itself is hostile to Christ and His messengers while the surrounding villages warmly receive and beg to hear the message of a living Saviour. This touring season found us in camp in the eastern part of Radhanpur State. From there we published the glad tidings in many villages for the first time. At Varana we spent a day at a large Hindu Fair. There thousands for the first time had the privilege of purchasing Christian literature. We travelled sun-parched roads by day to take the water of life to spiritually thirsty souls in remote parts of a long-benighted land.

At night we never finished eating before large crowds gathered around our camp. They faithfully came to hear us sing, to see the slides on the Life of Christ, and to hear the simple message of salvation. Every night someone purchased literature.

After some ten days we plan to be in camp in Radhanpur again. But it is evident that very little can be accomplished with our present long range programme. *We must move in and occupy.* Our Field Committee and our Home
Board recognize Radhanpur as one of our pressing responsibilities and unusual pioneer opportunities. A missionary family has been appointed there; they are eager to go. Will you not pray earnestly that living quarters be made available and soon!!

**CHAIRMAN'S SURVEY OF 1949**

*(Delivered at last Missionary Conference held in Akola)*

In these days of world upheaval when there is hardly a nation that is not affected in some way by war—either "hot" or "cold"—we are reminded afresh of the words of our Lord: "Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." We praise God for an abiding place and shelter in these days of storm.

In the past twelve months Communist hordes have swept over China, and most foreign missionaries have had to leave that land. This hardly seemed possible twelve months ago. Looking into the future here in India we naturally wonder what lies ahead of us. One missionary recently posed this question to his friend: *If you knew that there were only two more years in which to do missionary work in India how would you spend these two years?* Let us ask ourselves that question. It is a sobering thought. What is the most urgent task ahead of us?

We praise God for His goodness to us as a Mission during the past year, but when we review what has been accomplished in the light of what God has done for us, we cannot but humble ourselves before Him and seek anew His guidance and anointing for the future.

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**The Church**

"We have come to this country as Christian missionaries, and the chief relationship which we bear towards the Indian Christian community is that of being fellow members with them in the Church of Christ. In the recognition and remembrance of this fact is to be found the key to most of the practical difficulties which this subject raises. I suppose on our first arrival in India we all experienced an indescribable thrill of emotion when we stood face to face with men and women of strange customs and strange language, who were journeying through life with the same hopes and the same aspirations as ourselves, united to us by the strongest of all ties—a common faith in and a common devotion to our Saviour Jesus Christ. It may be that in the stress and toil of the way our sense of this union has often been dulled by disappointment; but there is no reason why we should not take pains to have it renewed; nay, there is every reason why we should cultivate it with the most sedulous care.

"'One in Christ Jesus'—in Him let us remember, and therefore in His Church there is no East and West, no master and servant, no European and Indian. The Church

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1 Much of the discussion on the floor of Conference revolved around this question.
of Christ is the great mediator between the races: the nearer we come to Him, and the more the Church is permeated by His Spirit, the more thoroughly the middle wall of partition is broken down and the barriers of race prejudice disappear. Can you imagine any European Christian—let alone a missionary—making light or making little of the Indian Church? While we are in India, the Indian Church is our Church.”

The previous few paragraphs are not my words. They were written by a Presbyterian missionary forty years ago. I would ask myself—How much progress have I made in integrating myself with the Church in India? Do I feel that it is my Church? Do I recognize its failings as my failings? Do I see that the lack of evangelical vision is partially traceable to my coldness and indifference? Have I done my just share as a member of the church in supporting it financially? If I am asked to serve in the church as a deacon or elder do I do it willingly? The day has come when the Church of Christ in India must increase and the Mission, as such, decrease. In our associations with the local church bodies let us forget that we are foreigners, looking in from the outside, but rather let us be one in spirit, thought, and deed with the church of this land.

We have not seen the natural growth we would like; however, there is much to be thankful for in the showers of blessing the Lord has given in some localities. Part of the church has suffered severely because of internal strife, and other parts have been sorely hurt through gross sin. Satan has certainly done his utmost to tear apart this portion of the Body of Christ, but praise God, He that is with us is greater than he that is against us. From the active opposition of Satan, I think we may infer that God has some special blessing in store for us if we will pray through to victory. Our greatest problems in Church and Mission are spiritual ones.

There were 139 baptisms last year, of these 86 were from non-Christian backgrounds and 53 from Christian homes. The membership reported in 1943 was 2,070; for 1948 it was 3,059, a growth of 989. Of our churches, 10 reported no special evangelistic meetings. We may praise God for a steady increase in giving. The offerings last year totalled Rs. 25,627–7–6, an increase of Rs. 4,039 over the previous year, bringing the per capita giving for 1948 to Rs. 8.34 as compared with Rs. 6.7 of the previous year. Adding the school fees collected, the nationals’ support for church and education amounted to Rs. 38,338.

We are happy to report the ordination of Rattanrao P. Chavan on the authorization of the Marathi Synod. There was also a welcome addition to the ranks of the Marathi Synod pastors in the appointment of Mr. Yeshwant Aghankar to Akot as district pastor and Mr. Noah Dongre as pastor of the Khamgaon Church. Mr. Aghamkar and Mr. Dongre have had two years of Seminary Training at Yoetmal Biblical Seminary in addition to being graduates of our Bible School at Nargaon. We regret that it was not possible to let them graduate from Yoetmal Biblical Seminary at present, but there was an acute need of pastors. Please pray for these consecrated young men, whose appointment to pastorates is a new departure from
the old practice of waiting until a man is in physical decline before considering him eligible to be a pastor.

This coming year let us pray more than ever before for our Indian Church. Let us pray earnestly for a Holy Ghost revival.

**Schools**

At present we have 371 students in our Preparatory Schools. The income in fees amounted to Rs. 12,711 as compared with Rs. 8,119 for last year. Government grants amounted to Rs. 5,606 or approximately one eighth of the operational cost of our schools. We praise God that at present our Preparatory School fund is out of the red. This is only the second time in some years that such has been true.

We must remember that the teaching these 371 boys and girls are receiving lays the foundation in Christian character and knowledge of the Word of God for our church fifteen years hence. Let us be as faithful remembering these little ones in prayer as we are in praying for our own children. We should pray for consecrated teachers who have as definitely felt the call of God as have our catechists and evangelists.

The Government is pushing its educational programme with great vigour laying stress on secular education, while frowning upon religious teaching in primary and middle schools. The day may come in the near future when we will have to decide what we are to do relative to taking assistance from government. When we take Government grants they expect us to fall in line with their policies. Are we going to sacrifice religious teaching and training so as to have financial assistance? We will get a fuller understanding of the problem, no doubt, when we hear the reports from the schools. At present our difficulty seems to be that of interesting young men to take normal training with a view to becoming teachers.

We are happy that it was possible to reopen the Gujarati Men's Bible School on the return of Rev. and Mrs. J. S. Ringenberg to the field. This school had to be closed when Rev. and Mrs. Carl Gustafson went on furlough.

We appreciate the co-operation of the Evangelical Alliance Mission in releasing Mr. and Mrs. Don Hillis to assist in the teaching at the Marathi Men's Bible School. Brother F. W. Schelander has also had a share in teaching at Bodwad, in addition to Brother and Sister Gerald Carner's full-time service there. In my opinion, there is no greater service that we can have as missionaries than that of training young men and women for the ministry.

Miss Bernice Steed had charge of the Women's Bible School at Khamgaon until she went to Ramabai Mukti Mission as Secretary and Treasurer. Miss Hilda Davies has had charge of this school since June. We are hoping that the way will open soon for the building of the C. L. Eicher Memorial Chapel at the Marathi Men's Bible School. There is still hope that we may be able to get a suitable site for it in front of our present school location.

**ADULT LITERACY** is a field of education in which the Government is vitally interested. It would be well for us as a mission to stress this form of education in each of our districts. We are glad
for the splendid headway made in the North Berar Church Council with their adult literacy programme. When Government refers requests for visas to us on behalf of outgoing missionaries, one of the questions asked is: "What type of work will the individual be doing and will his or her presence be of advantage to India?" From the viewpoint of the Government, they do not consider evangelistic work as essential to the welfare of India. If we take an active interest in adult literacy in connection with our evangelistic programme we will have a contact with Government that they would recognize. Adult Literacy classes provide a wonderful avenue for systematic evangelistic work. I hope that we will hear more about this phase of work from Brother L. R. Carner and Brother G. L. Carner when they give their reports. They have been editing a splendid little paper, *The Khristi Jivan Prakash*, which is having a wide circulation in Maharashtra. It is written primarily for adult literacy work.

**Property**

... The Home Board has approved expansion into the Palanpur and Radhanpur States. Their minute is worded, "That we encourage our India Mission to occupy the Native States of Palanpur and Radhanpur with foreign missionaries." If we are to move into these areas it will be necessary to find suitable living quarters...

We were startled a few weeks ago by a notice to appear in Jalgaon as the Government was planning to acquire our mission property there for an extension to the Government Civil Hospital. They wished us to be present when an appraisal committee would set the value of the property. Brother Schelander was able to attend this appraisal committee, and we are happy to report that should the Government proceed with their plans, we will receive a fair price for land and buildings. Due to the very high value of property in that location, it is not likely that Government will approve of this expansion in the near future.

**Finances**

The Lord has been good to us in supplying every need as it has arisen. I would like to call your attention to a few things relative to our finances. Last month with the devaluation of the rupee and sterling, one of the greatest exchange upheavals in years occurred in world wide finance. We are not yet sure just how this will affect us in the work. The Board is continuing to send us our remittance on the equivalent value of the U.S. Dollar. This is a great help to all of us. If there is no change in exchange for the coming year and if the Home Board gives us the same remittance in dollars as they did last year for both missionaries and field expense, we will be able to operate our field budget without undue strain. Prices continue to rise, and as yet we have not seen indications of a levelling off or

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1 Cf. pp. 27 and 43.
decrease. Our national workers are all finding it very difficult to live on their present salaries. They will have to receive some additional dearness allowance, or we shall have to completely revise our pay scales in keeping with the present-day economy.

Our Missionary Family

Our Missionary family has grown considerably during the past year. We have been praying year after year for reinforcements. Let us thank God for answered prayer in sending us new missionaries and in making it possible for some who were at home to return. Since last Conference the following have returned from furlough: Rev. and Mrs. J. S. Ringenberg and Maynard, Rev. and Mrs. L. E. Hartman, and Miss Julia Derr. New additions to our ranks have been: Rev. and Mrs. C. H. Dyke and Nancy in February 1949, Rev. and Mrs. Gillette F. Vandegrift from China in July, and Patsy Ann Vandegrift, who arrived a little later than her parents, i.e. September 22. Rev. Daryl Cartmel became an official member of our family as of September 1, 1949. David Vance Carner arrived on February 1 to help gladden the home of his parents, Rev. and Mrs. G. L. Carner. We welcome all returning and all new members to our Conference.

Our Ex-Chairman, Rev. R. H. Smith, left for a well earned furlough in March 1949. Last February Mrs. E. F. Eicher accompanied Miss Mary Price, Miss Eunice Wells and Miss Cora Hansen to the U.S.A. by air. We thank God for His protecting hand over them as they journeyed home and as Mrs. Eicher returned to India. It was the goodness of the Lord that when the plane in which Mrs. Eicher was returning to India was wrecked while landing at Gander airport, no one was hurt. Miss Wells and Miss Hansen are now happily settled in the Missionary Home at Glendale, California. Miss Price is happy in her new work as Assistant Matron at the Old People’s Home in Carlyle, Pa.

October 14th was a happy and momentous occasion for two of our number, Miss Beatrice Shrum and Rev. Daryl Cartmel, who were united in marriage by Rev. L. R. Carner in the Alliance Church at Khamgaon.

We are glad to report that the following have successfully completed their course of language study: Miss Sanford, Miss Blews, and Mr. and Mrs. L. L. King, Mrs. Cartmel, Miss Droppa, and Mr. Derr. Mrs. Derr has passed her first year examination, and Mr. Dyke has passed his Preliminary examination.

Some of the members of our family have been severely tested in body. Let us continue to look to God for complete deliverance for them.

In December 1948, Mrs. Emma Auer, a veteran missionary of our India field, passed on to her reward. It was a happy release for her. Mrs. Auer, came to India in 1901 and joined the Alliance Mission in 1904. She was in active mission service until 1935, when she returned to America and made her home in Toronto, Canada.

Miss Caroline W. Hilker, who

1 Mrs. Schlatter, Rev. & Mrs. A. C. Eicher, Rev. & Mrs. K. H. Kose, and Rev. & Mrs. R. E. Ferret arrived after Conference.
for a few years was an Alliance missionary and who later operated a missionary home in Lonavla and Ootacamund, recently passed away as a result of injuries received from an attack made on her by thieves who entered her home. Miss Hilker through the years has kept a friendly interest in Alliance missionaries.

We recently received the following cable from Dr. Snead—"Carl Gustafson with Christ." Our hearts go out to Mrs. Gustafson, Elizabeth, Charles, Ronald, and Lloyd in their great loss. Brother Gustafson has a host of friends who will miss him very much. He was affectionately known in the circle of his friends as the "Bishop of Gujarat." Mr. and Mrs. Gustafson arrived in India November 6, 1916. They completed four full terms of service on the field and sailed on furlough April 20, 1948. We will miss the cheer that Brother Carl spread wherever he went. We cannot mourn his leaving us for he is with Christ, which is far better.

Harvesting

Harvest time will soon be here. As far back as I can remember I do not recall such splendid stands of growing jawar. Excessive rain has somewhat spoiled the groundnut and cotton crop, but farmers are hopeful for a generally good harvest. This brings joy to the hearts of all. What is our expectation for harvest? There have been years of sowing the Word; lives have been laid down in the toil of cultivation. Are we rejoicing at the promise of a plenteous ingathering of souls? Let us have faith that God will honour His word. We do not have many more days for harvesting. In conversation with Dr. Snead, he expressed the thought that we are in the closing days of this age. Let us, therefore, "Redeem the time for the days are evil." "For the Son of Man cometh at an hour when ye think not."

—E. F. EICHER

WITH OTHER TONGUES

"The apostles were supernaturally qualified to speak to every man in his own tongue wherein he was born. It was the gift of tongues to the apostles, and not the gift of hearing and understanding a strange language on the part of the people; and this principle, or fact, stands forth radiant in light through all the apostolic narrative.

"Every nation was addressed in its own vernacular language—whether more or less rich in expression—whether more or less adapted to religious thought. The venerable Hebrew, the rich Greek, the majestic Latin, might have been carried, round the world, by the apostles and their associates, as a holy language, if it had seemed best to Him who orders all things in wisdom, and who made His own arrangements for converting the nations.

"The audiences could have been furnished with the gift of hearing with the same ease with which the first preachers were furnished with the gift of speaking. But this was not the plan of God. It is His purpose to give the Gospel, with all its stores of rich grace, to the nations of the world in their own

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It was a dark, dark night in India. Our heavily loaded jeep and trailer pulled slowly through the deep sand that was the road between Dholka and Dhandhuka. A cool night breeze made us realize how little protection a jeep affords. Conversation lagged as the Gujarati boy beside me wrapped himself up in an old blanket to keep warm.

All of a sudden something black appeared in the beam of light from our car. My slumping companion sat up apprehensively. What could it be, way out here in the bush, at such a late hour?

"Go fast!" he advised.

I was just in the act of complying with his wish when we heard a noise. It was not a startling noise. It was the plaintive "baa" of a lonely, lost goat. Across the night air it came feebly yet insistently like a call for help.

Instead of stepping on the gas I stepped on the brake, jumped out, and headed for that goat. Just as I reached him he became frightened and ran away. Fumbling and groping in the darkness, I pursued him. After a long game of blindman's buff I finally caught him.

In the beam of the headlights he had looked very big and black. He was indeed very black but not big. He was just a little male goat—not worth much in India. Besides, he had a very bad cold and was noticeably weak. He was full of nasty burrs that jug the flesh as I carried him back to the car. Obviously someone who didn't want to be bothered with the little fellow had purposely abandoned him in this lonely place. How hard-hearted people can be!

We had very little food with us, but what we had we offered to our new charge. Then picking the worst of the burrs from his coal-black coat we made him a warm bed on the floor of the jeep. Thus the three of us proceeded on our journey.

After some time we stopped the car to examine the load. Was it carrying properly? Were all the ropes intact? A brief examination revealed all was proper. Quickly I swung 'round to return to the car. In doing so something hairy brushed my leg. In the pitch darkness it seemed as though I jumped high enough to clear the trailer, load and all. Then out of the darkness just beside me came a reassuring "baa". That goat again!
Several times later we stepped from the car to examine our goods in the trailer. Each time that black goat jumped out and followed close behind us wherever we went. It was so good to be safe. He didn’t want to be lost again.

When we reached the Mission Compound we improvised a house for our goat by placing sacking over an old chair. There he curled up for the balance of the night with one end of a long rope tied about his neck. The next few days we were constantly unwinding that rope. He would go round and round his chair-house until he was wound tight, but it never occurred to him to turn around and unwind himself. Finding him very slow to learn we thought it easier to untie him. This we did, but when the first flock of sheep and goats came along he grazed with them and was immediately lost again.

For several days I asked everyone who came near: “Have you seen my little black goat with the long white ears?”

No one had seen him. Well, serves him right! He’s apparently an incorrigible that just won’t be good! Why bother with him?

After I had given up hope for him, four-year-old Kamila said she had seen my goat in the field beyond her house. Now there are many goats in Dhandhuka and most of them are black. Kamila is such a little girl she could easily be mistaken. So I said: “If you bring my goat back to me, there’s a big handful of American candy for you.” Kamila ran off as fast as her short legs could carry her and soon was seen leading back our little black goat by one of his long white ears. And that, boys and girls, is why we call that little goat Urdau, for in Gujarati the name means prodigal.

Should you come to visit us, somewhere in the compound you would see a black goat with long white ears and you would immediately say: “Why, that’s Urdau!” I would reply, “Why, yes, that’s Urdau. But he’s learned his lesson. He doesn’t go wandering off any more.”

Well, boys and girls, that’s my story about our prodigal goat. It isn’t much of a story and that little black goat—well, he isn’t worth very much either. But you know here in dark, dark India there are many boys and girls whose hearts are as black as my black goat. They’re heart-sick and diseased and the sharp burrs of neglect and sin cover them almost as a garment. In the eyes of many they’re like that little male goat—more bother than they are worth. So people have left them to perish in the darkness and coldness of Hinduism.

We have come to India to tell them of a Saviour. We want to be God’s instruments to save them just as we were instrumental in saving Urdau. Won’t you help us by your prayers and by your missionary offerings? Perhaps God is calling you to come to India and travel up and down its sandy tracks to respond to the cry of the lost and perishing. It will not be an easy task, for the road is dark and scary at times, and the sand is deep, and the route is unmarked. Worst of all some who are saved turn out to be prodigals, but if we are faithful in the ministry God has given us, they too will learn their lesson and return to God.

Please pray for all the lost boys and girls of India, and pray for the prodigals, too.
PLEASE PRAY . . .

1. For wisdom in making the changes in Mission-Church relationships which development and the New India are making imperative.
2. For purification and revival of the indigenous Church.
3. For the seed sown during the past touring season.
4. That God will prepare hearts and direct in the evangelization of the recently entered territories of Dhandhuka, Palanpur, and Radhanpur.
5. For Akot and Arvi.
6. For new recruits.
7. For consecrated national evangelists and teachers. (Most important.)
8. That the political situation may remain such that the Lord's work may go on unhindered.
9. For the Short Term Bible Schools that will be held during the rains.
10. That enquirers may confess their sins and put faith only in the Lord Jesus Christ.
11. For the new converts. They are surrounded by temptations such as we have never known.
12. For our teachers and pupils in the Preparatory Schools and Bible Schools.
13. For the unconverted children of Christian parents who call themselves Christians because they belong to the Christian community.
14. For our Young People's Societies, looked on with suspicion by the old, neglected by the young.
15. For our promising Sunday School work. Much more can and should be done in this avenue of endeavour as God gives vision.
16. For our young people most of whom attend heathen schools.
17. For those who have oversight of the work: National Pastors, Church Committees, Church Council Officers, Synod Officers, Evangelists, Catechists, Missionaries.
18. That the work of translating Dr. Simpson's books may progress unhindered and that the translator may be able to incorporate something of the spirit and inspiration as well as the meaning of the originals.
19. For the sick: Miss Hilda Davies, and Mrs. Earl Hartman.
20. For the many, many requests scattered through the articles of this issue.
DO YOU KNOW THAT...

Every fifth man, woman and child is a Hindu?
Hanuman, a favourite god of the Hindus, is represented in the form of a huge monkey?
No provision is made by any of the Hindu scriptures for the pardon of sin?
Frederick Kiernander was the first Protestant missionary to India?
He arrived in Madras in 1740.
Carey, the Father of Modern Missions and an Englishman, had to take refuge in a Danish settlement in India to escape his own countrymen?
The favourite Begum of Akbar, the celebrated Mogul Emperor, was a Christian?
Calcutta is named from the goddess, Kali? *Kali's Ghat* has been transliterated by the English into Calcutta.
The new Republic of India came into being on January 26, 1950?
Our Chairman had the privilege of spending a day in consultation with Dr. A. C. Snead as he journeyed back to New York from the Far East?

LATE NEWS

Our former Chairman, Rev. R. H. Smith, will return this fall from furlough in the U.S.A. . . . Mr. Donald Capps has been appointed a missionary to India with the expectation that he and Mrs. Capps (nee Faith Cutler) will sail this fall. . . . Expected new missionaries on arrival will be stationed for language study as follows: Miss Woehrer and Miss Gerrie at Akola; Mr. and Mrs. Evans at Ahmedabad. . . .
C. & M.A. Foreign Dept. Minutes of Mar. 29–31: "That funds for rental of the house at Palanpur and for the purchase of a missionary residence at Radhanpur be placed on the list of Extra Budget Specials". . . .
CALCUTTA: An aged woman performed sati following her husband's death. . . .
BANARAS: Two sadhus fell out and one bit the other's nose at the Municipal Office where they were registering claim to some property. Their respective followers exchanged blows. . . .
PURI: Twenty-two pilgrims were injured in the annual Jagannath Car Festival. Over 200 persons were injured when sadhus and police clashed. . . .
DACCA: The customary Rathyatra festival was not celebrated as most of the deities have been removed to India by the refugees. . . .
The Madras Govt. are considering the opening of concentration or detention camps for prohibition offenders. . . .
Recent scientific explorations of the ancient diamond field at Panna (Vindhya Pradesh) have disclosed deposits to 5,000 ft. depth. So far only surface mining has been employed. Modern machinery should enable these fields to eclipse the famous Kimberley mines in productivity. . . .
The Ministry of Food and Agriculture are planning to reclaim three million acres of waste-land in the next 7 years. . . .
By the end of Feb., '50, 2 million displaced persons from Pakistan had been settled on 4'2 million acres of land.
God is our Refuge. Ps. 46. 1

When you enter the missionary's bungalow and sit down to fellowship with him after passing through the fierce hot winds and the burning rays of the sun, it is most refreshing and restful. Jesus Christ is just like the missionary's bungalow. He is a shadow from the heat. He is a refuge from the wind. Oh, my brother, if the heat of India distress you, what must be the fire of Hell? You need a place of refuge, of shelter; of rest. You need the Lord Jesus Christ.

—An Indian Evangelist

Death is swallowed up in victory. I Cor. 15: 54

There is a story that when the Battle of Waterloo was being fought all England, waiting in anxiety for the result of that day, was dependent upon the signals flashed from station to station by semaphore. One of those stations was on the tower of Winchester Cathedral. Late in the day it received the signal, “Wellington defeated.” Just at that moment one of those sudden English clouds of fog shut out the light falling upon the land. The news of disaster quickly circulated in the city. After a little while it reached London, and the whole land was in gloom, bordering upon despair. Then the fog lifted, and the message was completed: “Wellington defeated the enemy.” Sorrow turned into joy, defeat into victory. So with Jesus when He died upon the cross. Hope died out in the hearts of men. After the crucifixion the fog of disappointment settled upon the world so that it caught only the semaphore signal, “Christ defeated.” But on the third day the fog lifted and there was flashed to the world the complete signal, not of defeat, but of victory, not of death, but of life. Christ defeated death!

—From the Rev. J. C. Massee

in The Ten Greatest Chapters in the Bible

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languages. This principle lies at the foundation of missions to the heathen—preaching, literal preaching in the vernacular.

This being so we need to pray earnestly for our language students that they be endued with the ability to set forth clearly and understandably the unsearchable riches of His grace in the Marathi and Gujarati vernaculars.

At the present time the following are engaged in language study:

Rev. and Mrs. K. H. Kose
Rev. and Mrs. C. H. Dyke
Rev. and Mrs. G. F. Vandegrift
Rev. and Mrs. R. F. Perret

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