The INDIA ALLIANCE
REPORTS—SPRING, 1951
OUR COVERPAGE

The upper left hand corner is a river scene at Benares the Holy City of the Hindus. Behind the ghats the spire of a temple points heavenward. You will recognize the upper central picture as the Taj Mahal—probably the most perfect structure ever built—a monument to death. In the upper right hand corner the magnificent Kutab Minar points its rosy finger skyward reminding us of the magnificence that was India's under the Mogul Rulers. The lower picture is a bazaar scene—the gate and main street of almost any large city. Note the woman carrying the child on her hip. She is wearing her saree Gujarati style. The woman who with her daughter is watching the snake charmer is wearing her saree Marathi style. The third woman is a Marwari. These line drawings were prepared by D. N. Walli, a Hindu artist.
The India Alliance

Field Chairman: R. H. Smith, Akola
Editor: Roland F. Perret, Akola

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REPORT ISSUE SPRING, 1951

INDIA

A land of lights and shadows entwined,
A land of blazing sun and blackest night,
A fortress armed, and guarded jealously,
With every portal barred against the Light.

A land in thrall to ancient mystic faiths,
A land of iron creeds and gruesome deeds,
A land of superstitions vast and grim,
And all the noisome growths that Darkness breeds.

Like sunny waves upon an iron-bound coast,
The Light beats up against the close-barred doors,
And seeks vain entrance, yet beats on and on,
In hopeful faith which all defeat ignores.

But—time shall come, when, like a swelling tide,
The Word shall leap the barriers, and The Light Shall sweep the land; and Faith and Love and Hope Shall win for Christ this stronghold of the night.

John Oxenham
AN INDIAN PARAPHRASE OF I COR. 13

"If I have the language ever so perfectly and speak like a pundit, and have not the knack of love that grips the heart, I am nothing. If I have decorations and diplomas, and am proficient in up-to-date methods, and have not the touch of an understanding love, I am nothing. If I am able to worst my opponents in argument so as to make fools of them, and have not the wooing, note, I am nothing. If I have all faith and great ideals and magnificent plans, and wonderful visions, and have not the love that sweats and bleeds and weeps and prays and pleads, I am nothing. If I give no end of money to benefit the poor and have not the love to sometimes take them into my home, I am nothing!

"If I surrender all prospects, and, leaving home and friends and comforts, give myself to the self-evident sacrifice of a missionary career and turn sour and selfish amid the daily annoyances and personal slights of a missionary life, and though I give my body to be consumed in the heat and sweat and mildew of India, and have not the love that yields its rights, its coveted leisure, its pet plans, I am nothing, NOTHING! Virtue has ceased to go out of me. If I can heal all manner of sickness and disease, but wound hearts and hurt feelings for want of love that is kind, I am nothing. If I can write books and publish articles that set the world agog, and fail to transcribe the Word of the Cross in the language of love, I am nothing; worse, if I have not this love, I may be competent, busy, fussy, punctilious, well-equipped, but, like the Church at Laodicea, nauseating to Christ."

—Selected

GOD'S HANDWRITING

He writes in characters too grand
For our short sight to understand;
We catch but broken strokes, and try
To fathom all the mystery
Of withered hopes, of death, or life,
The endless war, the useless strife,—
But there, with larger, clearer sight,
We shall see this—His Way was right.
Just a short time before giving this testimony Peter with John had spoken to a poor needy lame beggar on the roadside, "Silver and gold have I none, but such as I have give I unto you." A great miracle took place, with the destitute man's need being supplied in a way of which he had not dreamed. What have we as messengers of the Lord Jesus Christ to offer to the destitute about us today? Silver and gold we do not have. Hospitals and institutions we do not have. Why are we in India? Are we energized by the same vital urge which was upon Peter and John as they stood before their judges answering for the miracle which had taken place by the power of God? Can we with them today say, "For we can not but speak the things which we have seen and heard," and can it be said of us, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Acts 4: 10, 33.

Last year we asked ourselves the question, "If we knew that there were only two more years in which to do missionary work in India how would we spend those two years?" One of those years has passed, and as we review it do we feel that we have made the best of our opportunities? Have we fulfilled our obligation to those outside of Christ.

The Lord has been good to us in sending us reinforcements for our badly depleted missionary staff. We now have more missionaries on the field than we have had in twenty years, but we should have our eyes upon the Lord rather than on numbers. It is possible for
us to leave home and all those dear to us, to leave behind us successful pastorates and promising careers and to come to the mission field, only to fail in our ministry here. Is our first concern for the King's business, which requires haste? Are we willing to adjust ourselves to difficult living conditions for the sake of Christ and in order to get out the message? We are here to give our all for the lost of India.

EVANGELISM

Our one purpose in being in India is to evangelize the lost. In times past this was done almost exclusively through the preached Word. We are thankful that this avenue is still open, although we have heard and read from time to time that the Government does not favor missionaries' coming to India for the sole purpose of evangelism and has plans for limiting this sphere of missionary service. If this door closed tomorrow what would we do? The Bishop of Bhagalpur writes the following in a recent article in Service:

"The missionary enterprise today in India, both from the point of view of the internal development of the Christian Church, and also the evangelistic approach to those outside the Church, is, to put it mildly, facing a very critical situation. The change in the political situation is affecting our work and will do so increasingly. Evangelism in its simplest meaning will have to be undertaken by the Christian Church. Already there are indications that missionaries, unless they are attached to some institution or some kind of social service will not be welcomed by the State. Education will steadily come under State control. Not a few missionaries are apprehensive on this matter. They see the field of their past activities steadily narrowing and are beginning to wonder if there will be very much scope for the ordinary non-professional missionary in the future. Quite possibly their fears are not altogether groundless. What then? Need we be altogether pessimistic about the future? Is it altogether a matter of mere chance that at this juncture there is a more lively interest being taken in the production and distribution of Christian literature than at any time during the past fifty years?

"Hitherto, apart from a very few entirely isolated and unco-ordinated attempts to enter into what is truly a vast unlimited field, the Christian Church in India has been practically unaware of the very existence of such a field of opportunity for the most direct method of evangelism available to us. If it has been aware then it has been most strangely indifferent to its possibilities. But others have not. There are hundreds of presses of one sort and another pouring out a spate of the most pernicious and salacious stuff which is being greedily lapped up by a rapidly growing literate population which is literally hungry for good books. We teach illiterate people to read and then instead of following this up by giving them good literature we leave them entirely to be exploited by those who are only too glad to have such a promising fertile field.

"Let us wake up and get busy with this magnificent tool which God has placed in our hands. God will not allow one door to be shut on us without opening others. Let us go in and possess the land!"

We are doing a little in the sale and distribution of Scriptures and a limited selection of Christian literature. I believe that we have vast opportunities of which we have not availed ourselves as yet. In the rainy season a well stocked reading room in some public place provides a means of contact with the more educated and intelligent
populace of our towns. A well chosen lending library of English and vernacular books will reap large dividends. We can do much more than we have done in promoting sales of scriptures and other good reading matter.

Our Language and Literature Committees have been busy this past year in translating some of Dr. Simpson’s books into the vernaculars. Miss Wing reports that Dr. Simpson’s commentary on Romans and the two volumes of “The Holy Spirit or Power From on High” are now ready in Gujarati for printing. Miss Derr reports from the Marathi area the translation and the printing in the Suvritta Prasar of Dr. Simpson’s “Christ in the Tabernacle,” and advanced progress being made in translating into Marathi “The Holy Spirit or Power From on High.” Now we are in need of funds for publishing these books, which, when printed, should be a great blessing to our National brethren in the years to come. I hope that more can be done next year in preparing further material for publication.

Another splendid avenue of evangelism is Adult Literacy work. We referred to this last year. Now let us examine more fully the opportunities this open door presents to us. In April Rev. Gerald Carner had a month’s refresher course and Adult Literacy Institute at Nargaon. The following is a part of Mr. Carner’s report on the results of this Institute:

“We are completely sold on the new Laubach method. Teaching work has never been so easy, with such good results, and the interest of the learners has never been so keen and so sustained.

“We want to commend also those who have conducted those classes—teachers and evangelists. Their work has entailed sacrifice, patience, hard work and perseverance. The classes have not been held at the convenience of the teachers but at times suitable to the learners and during the hottest part of the year. For instance, one young man found that the most convenient time for the villagers was mid-afternoon. He lived five miles away from his class. Nevertheless, during the hottest time of the day, when the temperature was often 110° in the shade, this teacher went on his cycle in the blazing sun, five miles every day for six weeks straight, to teach these people how to read. We can thank God for such a spirit and can see in such service why the hot season program was a success.

“As the number of adult readers has grown, the problem of providing them with suitable reading material became more and more acute. We felt that the most suitable answer to this problem was a monthly magazine. This magazine was started in the rainy season of 1948. In simple Marathi, large type and geared throughout to the village situation, it is filling a need which has long been felt. The response to this paper, the Khrsti Jivan Prakash, Christian Life and Light (a magazine prepared especially for adults who have just learned to read) has been very gratifying. We are now printing two thousand copies a month and have a subscription list of over seventeen hundred.

“Someone has very truthfully stated that no big job can be done without careful planning and hard work. It takes just that for a successful Adult Literacy program. But it is worth it. Train and equip your men and women leaders, give them definite assignments, with time to do their work, and under proper supervision, and you will have fruit for your labour. Done properly Adult Literacy is an effective means of Evangelism, and the most efficient vehicle for the sustenance and edification of the rural church.
"We are thankful to God for what He has enabled us to do in this area, and grateful to Him for these evangelists and teachers and other church leaders who, realizing the importance of this work have whole-heartedly cooperated in the program."

We find from this splendid report that Adult Literacy is closely affiliated with the production of good literature for our people. In our Mission 225 illiterate people learned to read the Word of God for themselves in the classes that were held by evangelists and catechists who have been trained in the Laubach method of teaching adults. In addition to their having learned to read, these 225 people had systematic Bible teaching in simple language which they were able to comprehend.

We can not substitute adult literacy work for direct evangelism for it is through the "foolishness of preaching" that men and women are brought to Christ; however, adult literacy is a need that we can not neglect. Let us look to the Lord to help us this coming year to enable every Christian within our responsibility to be a literate Christian able to read the Word of God for himself.

PIioneer WORK

What! Is there pioneer work still to be done in India where missionaries have been witnessing for so many years? I would answer this question with an emphatic "Yes"! If we mean by pioneer work the reaching of people who have never heard of Jesus, there is still much to be done in India. We have recently assumed the responsibility of taking the Glad Tidings to two large new areas with nearly a million people in several hundred towns and villages. We thank God that He has made it possible for Brother and Sister King to actually establish a bridgehead in this new land by opening a missionary outpost in Palanpur. Brother Morris has toured extensively in Radhanpur but has not yet been able to get a place in which to live. Since last Conference Brother and Sister Haagen have opened a new missionary station in Dhandhuka. This area has been our responsibility for many years, but we have been unable to occupy it sooner for want of missionary personnel. The same is true of Arvi. For a year Brother and Sister Cartmel have been trying to get a place in which to live, but as yet they have not succeeded. Let us pray that the Lord will either make it possible to rent suitable living quarters for our missionaries in these new areas or will provide funds for us to get buildings of our own.

The districts assigned to missionaries for evangelism are so extensive that after years of witnessing there are still large areas where the people have never heard of Jesus. In addition to the regular population of our responsibility there are thousands of nomadic tribes-people who are entirely without Christ. We need a missionary couple at Akot and could well use another couple at the Nargaon Bible School. Karanja is a large area that could be
profitably worked by a missionary couple stationed there. Yes, we still have much land to be possessed. There are still untold opportunities of pioneer evangelism within our own sphere of responsibility.

**THE CHURCH**

Through the years it has been our hope that the National Church will awaken to its privilege and duty in evangelizing those who know not Christ. Thus far it seems that the enemy of the souls of men has been able to keep the Church occupied within its own small orbit, taking care of itself without too much concern for the thousands going into eternity without Christ. We need a Holy Ghost revival that will cleanse us and put within us anew the "woe is me if I preach not the Gospel." Quoting from the Moderator's Report to the General Assembly, which had its tri-annual meeting at Mehmedabad February 23 and 24, 1950:

"We have heard much through the years of the need for the Church to become self-governing, self-supporting and self-propagating. There is much effort and interest in self-government, and this is right; there is some effort made for self-support, and our Church has developed somewhat through the years in this respect; but I feel that we have to humbly confess before God that we have come far short of His desire for His Church in self-propagation. A self-propagating church does not mean a church that depends upon the children of Christian parents for its growth. It is right that children of Christian parents should grow up in the admonition and nurture of the Word of God and eventually associate themselves with the church, but this is not growth in the scriptural sense. It is Christ's desire that we, the church, should go out into the highways and byways and bring those who know not Christ into the fold. Such a church has an evangelistic outlook and program. Are we truly concerned for those who are daily around us and whom we know are going to their eternal doom because they do not know Christ?"

**BIBLE SCHOOLS**

Our Bible schools may be likened to the hub of a wheel. As the effective operation of a wheel is dependent upon the hub, so our evangelistic program is dependent upon our Bible schools. We have no more important sphere of service than that of training the future leaders of our church and of establishing them in the Word of God. Are we utilizing our Bible schools to the best advantage? Should we have more missionaries giving all their time to this vital ministry?

Again we wish to express our appreciation to the Evangelical Alliance Mission for the services of Rev. and Mrs. D. Hillis in their teaching ministry at Nargaon. Brother Hillis has interested friends at Home in erecting some much needed quarters for married students. Four rooms are now being built. We thank him and the friends at Home who have made this possible. There is an acute need of another missionary residence at Nargaon.

The Women's Bible School at Khamgaon has been full to overflowing. If there were more space there would be more attending.
We are happy to note a steady increase in our Bible school at Mehmedabad. Let us pray that the Lord will call out of our churches choice young men and women for His service.

We praise the Lord that it has been possible to hold our Short Term Bible Schools again. These have not been held for several years because of food control and rationing difficulties. This year there were five such schools in the Marathi area.

**BOARDING SCHOOLS**

At present we have 406 boarders and 67 day scholars enrolled in our three boarding schools.

Let us pray for the boys and girls in our boarding schools as we pray for our own children as they go to school. We are thankful that our schools have been able to operate through another year without hindrance or obstruction from Government.

**PROPERTY**

Since last Conference the Lord has given us Bungalow No. 20 in Ahmedabad. Many have prayed for this need through the years. The bottom of the barrel was scraped to effect this purchase.

There is an urgent need for bungalows at Radhanpur, Arvi, Akot and Nargaon. Efforts have been made to rent suitable quarters for missionaries but to no avail. It seems that if these needs are to be met we will have to build modest bungalows.

We are happy to report the building of new classrooms at the Santa Barbara Boys' boarding school. This building was built by special funds from friends in America. We thank those who made this possible.

**THE FAMILY**

God has been good to us all as a family. The lives of all have been spared through another year in His service. Some, though severely tested in body, are with us here today due to His grace and love. Let us praise our Heavenly Father for His goodness to us.

Our ranks have swelled considerably since last Conference. Mrs. Ruth Schlatter, with Ethel Lou and Orville, arrived shortly after Conference. Early in December Mr. and Mrs. A. C. Eicher, Ann, David and Janet arrived in Bombay; followed a few days later by Mr. and Mrs. Roland Perret and Mr. and Mrs. Karl Kose and Roger. On October 28, the last party arrived—Mr. R. H. Smith, Mr. and Mrs. Donald Capps, Father Cutler, Mr. and Mrs. James Evans and Carol, Miss Ferne Gerrie and Miss Janet Woehrer. This means that six have returned from furlough and nine have come to reinforce our ranks. We thank God for each warrior He sends us to help carry the fight into the enemy's stronghold. We welcome you all.

During the year we have had two guests from our French Indo-China field. We were glad to have Brother Gordon H. Smith with
us for a few days on his visit to India last spring, and we are happy to have Miss Charlotte Schon with us in our Conference. She has been in India for special training in leprosy work.

Following Conference, our most senior missionaries, Brother and Sister A. I. Garrison, are launching out in a new step of faith-going to the borders of Nepal to open the Bible school which the Lord has placed upon their hearts. While we will miss them, we wish them God speed and assure them of our constant remembrance of them in prayer. May the Lord of the harvest grant them a plenteous harvest in this new field.

On May 25 of this year our retired co-laborer, Miss K. P. Williams, who had been making her home at Wilkes-Barre, Pa., was called to higher service. Miss Williams is well remembered out her by her many friends for her sacrificial service rendered to the people of this land.

Let us approach our task this coming year with faith, fortitude and expectancy.

"Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?

"Toil on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal: 'Behold, I come.'"

BOYS' SCHOOL AND THE AKOLA DISTRICT

We have 115 boarders and 50 day scholars in the school. We have sent home eleven boys since June because of illness, and for various reasons. Although the day scholars are fewer than last year, the boarding students are more than have been in the school for a number of years. This is the first time since we came to the school in 1946 that only one child has run away due to homesickness.

The spiritual tone of the school has been improving. We praise the Lord for illuminating some undesirable boys this year. Since last conference, we have had two series of special meetings. Rev. Parekh of Nagpur and Rev. Choudhari of Kedgaon ministered to us from the Word. Although we did not see the revival for which speakers, teachers, and we were praying, His Word was sown in faithfulness, and we must trust God for the harvest. We have four boys in the matric class all of whom expect to enter Bible training next summer. We are thrilled that three men entered Nargaon this July. Two were students last year in our Akola school. It has been
at least five years since anyone has entered Nargaon from our boys' school.

Perhaps the most outstanding item about the school is the erection of our new classroom building since last conference. We praise the Lord for giving us ample space for teaching our children. We have added a library and increased the curriculum. "Hindi" and "tailoring" are new courses. We are still rejoicing that the Government has not even tried to discourage our teaching Scripture on class time. Knowing how it is in many other mission schools, we realise that this is real cause for thanksgiving to God.

In the Akola District, we have had only seven baptisms to report but five boys of the school were baptized along with seven young people from the Akola congregation. The reason for so few district baptisms is the clamping down on baptizing people who do not prove their salvation over a period of time.

During the hot season, forty persons were taught by four evangelists to read and write, in our Laubach classes. Twenty more had enrolled but had to leave their study to find work in other villages before finishing the course. Two of the evangelists, teaching in a village where they could not find decent lodging, had to live in a cow shed for six weeks when the temperature was around 120 in the daytime. They did not grumble at all about the arrangement. Of the forty who sat for the exam (all but two passed), thirty of them are non-Christians. We wish we could report their salvation because of these classes; but we know that they sat patiently under Gospel instruction for six weeks, daily listening to the Holy Word of the Lord. God's promises encourage us to believe Him for fruit. At least a dozen people came to our three weeks' Bible school for villagers because of interest awakened in the literacy classes. We are sure that the Lord is dealing with their hearts.

For three weeks, we had three classes daily for 15 children and 35 adults who gathered on the mission compound in Akola for the first time in six years that such a school could be held. Misses Droppa and Sanford very graciously gave of their time and energy and talent to assist in teaching women and children. Those who have tried to do that in India realise what we mean by "time, energy, and talent". Only two of the women were literate and were able to count above twenty.

Four were baptized but there should have been six. One girl's father forbade her being baptized until she is ready for marriage. A man had to be refused until his wife is saved and ready to be baptized with him.

We rejoice in Shravan and his wife who were baptized and are now waiting to be accepted at Nargaon Bible School. We wanted to baptize them last April but she was frightened by some weird stories village women had told her. We asked him to wait until she was ready. Her face is literally a shine since she received peace in her heart from the Lord during our school for village Christians.
We have erected Gospel, Scripture posters in all our outstations, servants' venrandahs, and in the school. The Lord has led us to paint verses of Scripture on walls on the district bungalow servants' line and on walls at the school. It is our prayer that the unsaved may read these words, make inquiry, and be saved.

The assistant boarding master in the school was transferred to the evangelistic work of the district, making his home in Balapur circle where he is busy instructing inquirers. We praise the Lord that we have several inquirers in all parts of the district; we wish there were more.

BERNICE and ALBERT SHAW

"Pray ye therefore the Lord of the harvest that he will send forth labourers into the harvest."

With the experiences of an October camp still fresh in our memory the above words of the Master have increased imperativeness.

Arvi is a country without a single permanent Christian resident. What witness is given in Arvi is dependent on school teachers, who are subject to transfer, evangelists, who likewise come and go, and the occasional missionary visits.

At the beginning of the past conference year a single lady high school teacher was the only Christian in the country. Soon she had the fellowship of the evangelist family for whom a rented house was obtained without much difficulty. For a whole year we have kept up negotiations for a house in Arvi ever with the hope that by the time of this report we would be citizens there, but we are not. Before the end of the year another lady teacher, whose husband works in Bombay, has come to swell the ranks, so that today there are three Christian homes in Arvi.

During the year two camps were made. The first camp was near Arvi town itself. We arrived the evening before Republic Day and were privileged by invitation to take part in the public celebrations. In October another camp was made by a village selected for its strategic position and also for some response that was evident. When we left the small church in Arvi to come to conference they discussed enthusiastically ways and means to foster the Church's growth and the pastor was hopeful concerning future prospects. This in a town which has been known for its hostility.

Living at Chandur trips were made to Arvi twice a month to encourage the small frontier group and to seek a missionary residence. As door after door closed and each trip seemed to get us so little further than the last it was a joy to have the unfailing hope and prayers of Mr. and Mrs. Amstutz.
Though no permanent witness is before the people of Arvi, Christ appeals to many through Gospels and New Testaments. I recently received three requests for New Testaments from influential people and other copies were distributed. The boast of Arvi town is its library. In the library now is a Bible. One youth has written for the correspondence course on the Life of Christ, available (in Marathi) through the Bible training School at Nargaon. Arvi remains a test of persistent faith.

MR. AND MRS. CARTMEL

AMRAOTI

"The Lord has done great things for us whereof we are glad."

We want to express our thanks to God for sparing Grace's life. On December 19, 1949 I believe she was as near death as a person can be without actually passing over, but our Lord was gracious and heard our cry for her and spared her. She is still not very strong and has to be careful, but is able to put through a lot of work and we are thankful.

TOURING

Naturally, due to her sickness, Grace was not able to go on tour so Miss Ransom with two evangelists, a Bible woman and the pastor of the local Church in Amraoti, took over most of the responsibility of one side of the district and I the other.

I made it a point to be with the workers in each camp at least the last few days and sometimes I was able to be with them in the beginning of a camp to help them get under way. There were inquirers in each place where the workers camped, but for various reasons we didn't have a baptismal service in each camp.

One of Miss Ransom's camps was in a far corner of the district where no one had gone with the gospel for about twenty years. She went there because people were calling for the Gospel and found a deep interest.

The first night they were there, about five hundred people gathered to listen to the gospel and throughout their stay there they had meetings each night for the two nearest villages. In the mornings, two of the workers visited surrounding villages with the message while Miss Ransom had a meeting near her tent for the men and women who gathered, and an evangelist had one for the children, some of whom were quick to learn and showed a keen interest.

In this camp four people, two of whom were a fine old couple, prayed for salvation. The wife was the first to respond and she prayed intelligently. She just about lived in the camp and showed a keen interest in the Word. It was sweet to hear her pray: "Lord Jesus, I am a sinner, forgive me, apply thy blood, cleanse my
heart, make me Thy child, come into my heart and live there. Bless and save my husband and children." She said she prayed each night and morning and at meal time.

Finally the last morning, while they were packing up to move camp, she came bringing her husband. He was very open and when informed that his wife had prayed for salvation, confessing her sins, he was pleased and was ready to pray also; so Miss Ransom took the two of them aside and after she explained to him what it meant to become a Christian he prayed also.

One day a young woman, who had prayed for salvation, while repeating the name "Lord Jesus", looked at Miss Ransom and said: "His name doesn't come easily," and another woman said: "No, we have our minds so full of Ram, Krishna and the other false gods that it takes time to get His name into our hearts."

During the year Miss Ransom did quite a bit of school work. She helped a while in the Bible school in Nargaon, taught two classes daily during the workers' summer school in Akola and again in our short-term Bible school in October.

We thank God for a new outstation opened during the year. For some time we had felt there should be an outstation in Nandgaon, a large and important town on a main highway, far from any other outstation and near to the section where Miss Ransom had such an interesting camp. At first we tried for some months to rent a suitable property, but were not successful in that.

Finally, when we decided to purchase a place and the executive committee agreed, the Lord, in a very clear way, led us to one the right size and in just the right location, held it over a month for us until all members of the Church Council Committee were fully persuaded that it was the right one and then arranged it, so we got it for less than the value of the well and building materials on it.

Now we have a nice building there and feel grateful to God every time we think of it. I had never had part in the opening of a new outstation where the Hindu neighbors showed such joy over our doing so. When the worker who was to be stationed there brought his wife and children you would have thought from the way the women gathered to welcome her that she was the wife of a new pastor arriving and they were his flock, instead of a lot of Hindus. And this friendliness has continued. Not long ago the Amraoti pastor and I were there over two nights and had big meetings in the centre of the town where the people gathered and listened quietly to the message and later Miss Ransom was there a few days and had well attended meetings right in the compound.

Another cause for gratitude to God in connection with Nandgaon is the way He protected me in a motorcycle accident, returning from there one evening, while the building work was in progress. The frame broke near the front fork, allowing the middle to drop suddenly and, naturally I pitched head first on to the hard road. I was unconscious for a little while, but not seriously injured—only a few
cuts on my face, whereas I might have been killed right there while Grace was sick in bed at home.

The work of the local church in Amraoti has gone on about as usual, the only unusual thing being the greatly increased giving. They began the year with a heavy deficit, gave more to the central pastor fund than last year, spent a large sum whitewashing and installing florescent lights, repairing and redecorating the church and still had a good balance on hand at the end of October. They had two series of special meetings during the year, both of which were blessed of the Lord. The first was only a few night meetings leading up to a full day Sunday with the local missionary as the speaker and the second was a sabha at Easter time with Rev. Timothy of Yeotmal.

Two sabhas or camp meetings were held for the district; one out in a village in March and the other in Amraoti at the end of the short-term Bible school in October. There were evidences of the blessing and working of God in both.

We tried to get Bro. A. I. Garrison for the sabha in March, but since he couldn't come the local missionary was used. We were very thankful he was able to be with us in October and God graciously spoke through him and some seemed to repent unto life.

We were thankful to be able to hold a short-term Bible school in October with fifty students. They seemed to receive help from the study of the precious Word and that was a preparation for the sabha following.

We thank God for the continued friendliness of the people of Amraoti town and for the young men who come from time to time for chats and for the opportunities thus afforded.

Pray for us that we might always be on the alert to take advantage of every opportunity for the presentation of the Message of Life.

EARL and GRACE HARTMAN

ANJANGAON

Our appointment to the fruitful and hungry (both physically as well as spiritually) district of Anjangaon, has been a great blessing to us, and a means of learning better what our village people are up against when they repent, receive Christ by faith and seal this testimony in the waters of public baptism.

Rev. and Mrs. L. R. Carner, our predecessors, left the bungalow and grounds in Anjangaon in excellent condition, and the district work well organized and running smoothly.
Personnel

Four District pastors supervise the work which is divided into four circles. Under their leadership and ministry some 16 evangelists, catechists, and Bible-women serve, also at present there are six student workers on their year of practical experience from the Bodwad Bible school. As far as possible the problems and burden of responsibility are placed on the pastors. When there are matters which they feel need our counsel, they are free to come to us. We find plenty to do! This system, developed by the various missionaries who have gone before us, is developing our Indian brethren, and the four young pastors, only one of whom is ordained, are responding wonderfully. We constantly stand amazed at the grace of God manifested in their lives. One pastor, only 12 or 14 years ago was a fairly famous sorcerer and devotee of snakes, scorpions, and other venomous creatures. Now he is not only the Anjangaon Circle pastor, but also is co-editor with Rev. G. L. Carner of the adult literacy magazine, Khristi jivan Prakash.

Before Rev. and Mrs. L. R. Carner left our district in March to go on a much needed furlough, they did very extensive touring in every circle confirming believers in their faith, teaching and exhorting, and feeding the flock of God. We went to a number of camps with them and were introduced to the Indian co-workers with whom we are now working.

Tabernacle Repairs

Shortly after the Carners left and we were settled into the bungalow and work, there was a major building job to be done. Our Tabernacle walls were badly cracked and cracking more, and the whole expensive single tiled roof leaked, making use of the building during the rains almost impossible. The foundations built on 36 feet deep black cotton soil needed reinforcing, many walls had to be completely torn down and rebuilt, while the roof was completely remodelled and corrugated iron sheeting put on. It is now much improved and does not leak at all, but the shifting of the black soil causes cracks which have a disconcerting way of opening and closing, only to open again somewhere else.

Sunday Schools

Some of the Sunday Schools in our district are not flourishing as we would like to see them. One of the main reasons being that no village has a sufficient concentration of Christians to form the nucleus of a thriving Sunday School, and the children of heathen village homes are so utterly sporadic in their interest that it is hard work to keep them coming. In one area, however Gayabai, a young woman recently out of the Khamgaon Bible School has succeeded by very strong efforts in organizing three splendid Sunday schools. One meets on Sundays, and the other two on week days. These are almost entirely among the Hindu children of the village as there is
only a handful of Christian homes. We wish that others would get her vision and enthusiasm!

**Adult Literacy Work**

During the hot season months, following the refresher course for adult literacy teachers at Bodwad, many classes in adult literacy were held. I do not know just how many of the 225 adults who became literate this year in our Mission area are from Anjangaon district but it must be at least half for almost every pastor and worker had a class, and some had more. Through the Christian teaching given along with the classes in reading and writing a number of adults not only learned the reading and writing taught in the course but also they learned to love the Saviour of whom they read in their classes; a fair sprinkling of our Short Term Bible School students were adult literacy class members.

**Economic Conditions**

The rainy season was unusually dry this year. We were mud-bound in the Anjangaon bungalow only about ten days or two weeks of the rainy weather. But when we could get out, we never could be sure of making it home in case it rained while we were out. Crops were very promising in the early rains but the return monsoon was a complete failure and consequently not enough weeds grew so as to provide work in weeding the fields upon which at least ninety per cent of our village Christians are dependent for a livelihood. Times are normally hard in India, but this rains they have been abnormally so. Coupled with the lack of work, there has been a constantly rising tide in the price of jivari—the grain which is the mainstay of our people. It now stands at an all time high, while the wages for field laborers are the lowest they have been in many months.

Two barrels of powdered milk received through the kindness of American friends and distributed through the National Christian Council in Nagpur have proved a great blessing in these hard times.

**Short Term Bible Schools**

This year, during long periods in the rainy season when work was at its lowest ebb, we held two short term Bible schools of two weeks each. The students were village Christians from all sections of our district. Most of them had been recently baptized. In the first school there were 22 adults and 7 children, while in the second there were 26 adults and 9 children. Two weeks is not a very long time, but on the closing Sunday when the services were on the order of a general oral examination, verse after verse of Scripture was repeated. Some of the verses were learned in Artimese’ class of “Bible Characters and What they teach us Today." Some were learned along with the abbreviated form of the Ten Commandments, ably taught by Pastor Y. T. Aghamkar. Others were learned in Bert’s class on the “History of Sin and Salvation.” At first we
could not get the women to take an interest in verse memorization, but when they realized that if they tried, they too could learn just as well as the men, they too dug in and did well.

At the evening service Pastor V. Hivarale continued the morning's revision, and again we were amazed to see how much these babes in Christ had learned of conducting worship both private and public. While the men were in their class on Christian leadership the women were with Artimese learning to sew. It was fun to watch the new patches going on every day. And they were needed! The men were so interested in sewing that next year we plan to include them too.

The results from these Short Term Bible Schools are already apparent. Indian evangelists from all over our district are reporting much evidence of blessing in the lives of those who attended the schools. We visited in one home of S.T.B.S. students who had been baptized only in May, and were happy to find that three of the Scripture verses learned were written from memory across the walls of their home.

One young man, Sudam, has so effectively witnessed to his relatives since May, and especially since attending the Short Term Bible School that 12 of them stepped out in open confession of Christ in Baptism. Our figures are not yet complete for the year, but there are baptisms reported from all parts of the District. One Pastor recently remarked to us that he had to restrain people from unduly hurrying to take the step of baptism until they had showed signs of genuine repentance and had received Christian teaching. There is interest in most sections, and there have also been some cases of persecution reported.

**Hindrances**

The greatest single hindrance to the growth and consolidation of the Church of Christ in our area is the entanglement of converts in their former Hindu customs. This is true especially of marriages. Many have found that Christian marriage laws are too stringent to be easily nullified, in case the arrangement is not congenial, and so they prefer to take a backward step into Hinduism, and have their children married by Hindu rites even if it means excommunication for a period. One man deliberately joined the Arya Samaj so as to be able to put away his legally married Christian wife and marry another Christian girl who also became a Hindu temporarily so that they could be married by Hindu rites. Now he seems very penitent and desires to be taken back into Christian fellowship. All during these activities he has been a regular attendant at Christian services. The pastors of our District are taking a most serious view of such hide and seek methods, and their stand is having a salutory effect, but we long to see the day when our Christian people will be free from the blots of the idolatrous customs so ingrained in to India's life and thinking.
CHANDUR

"Cast thy bread upon the waters; for thou shalt find it after many days. Give a portion to seven, and to eight; for though knowest not what evil shall be upon the earth. He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. In the morning sow the seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall alike be good." Ecclesiastes 11:1, 2, 4 and 6.

Preaching the Gospel Abroad

"Preach the gospel to every creature" is our Lord's Command. To do this one has to begin in the morning continue throughout all the day and in the evening not withhold one's hand or talent to accomplish what the Lord commanded us to do. Having done all that we still are to consider ourselves as His unworthy servants. Too often we hold back and under the cover of being discreet we forbear to give a portion to seven, nor to the eight, forgetting that the time may be all but spent, in which we may have opportunity to sow the seed. Let us continue in publishing the Good News everywhere and sow beside all waters.

During the year we have been blessed in preaching the Gospel in public meetings in Chandur, as well as in the larger towns of the district. The interest shown by the people has been encouraging. A steady sale of gospels evidences that interest is sincere. In the smaller towns and villages the whole population at times has turned out. Looking upon a sea of faces it encourages us to broadcast the message most freely. We remember that it is the Bread of Life. The heart charts have aided us greatly in picturing the need of a real change of heart. It is the heart that needs to be spoken to, and that message must be understood by both the learned and the unlearned.

A few weeks ago a group of jungle tribe people stood amid the crowd of other onlookers, listening intently, when one spoke up and said, "Why picture such a small snake in that man's heart, I have a big snake in my house." Yea, bound as they are with serpent-worship it is only too true that they need to be set free. These men appeared like wild men, the women attired like those in the most primitive state they wondered why they had not heard these things before.

An educated boy on a station platform, when asked if he had heard the gospel, said he believed he did, because at a fair three years ago, he had seen some pictures of a man's heart that needed changing because his heart was deceitful. Is it possible that our present generation too, must grow up without hearing the gospel? It spoke to my heart for we were at that fair and at that place when the boy was there. Was it not in that fair that the people were amazed to see their midget-sized guru (holy man) come and before-
the crowd embrace me, look up and say, "In my heart I believe that Jesus is the Christ?" That man is dead now but others might believe too if they had a chance to hear.

**Preaching the Gospel when "At Home"**

During the year we have had several "At Home" functions. Opportunities come to everyone, only it takes courage to give each one a portion. On Independence day we had seven or eight officials at our home for tea. A Christian school inspector kindly read the scripture portion and lead in prayer. It was so well received that at a feast for fifty other officials and leaders, the missionary was asked to pray before the partaking of the meal. Others remarked how this act had been a blessing. We planted trees that day and each one was given a fruit seedling to set out with the blessing of their own particular deity. My prayer was to the God of heaven that He might water not only the sapling in my hand but the seed cast upon the waters, particularly to the people of this nation and of this tongue. We know not how soon our time of witnessing in this capacity might be o'er.

**Preaching the Gospel to One at a Time**

Personal work is a large part of missionary work. A man came for a drink of water. I brought him a glass and a pitcher full of water. His thirst was unquenched until he had drunk four glasses full. Smilingly he turned to go his way somewhat refreshed. Lately we had the privilege of distributing a barrel full of dried milk. You should have seen the hungry, dried up waifs that came among those who asked for a portion. Some were bold enough to ask for a "double" portion. Our mission is to let them "taste and see that the Lord is good." Frequently these callers come at noontime. Then it takes a little extra grace to tell the Gospel story once again. If one is too scrupulous in endeavouring to find out who are the impostors among those who profess to be in want, one will likely pass by many a worthy one whom you might have helped. If a man neither plows nor sows till the weather is entirely to his mind, the season will probably pass before he will have done anything.

**Preaching the Gospel at Even Tide**

It is interesting to see the boys stroll into the mission compound and one church bench after another has to be carted out to supply seating capacity for the young school boys, office clerks and other men, who come to hear the gospel. Now is the time "not to be weary in well doing," not only in body but also in spirit for this is the time to sow besides all waters, "for in due time we shall reap if we faint not". All the library books, charts, diagrams and short stories may be aids, but still nothing takes hold like the preached Word.
Preaching the Gospel must be Reaching the Lost

It is a joy to see new faces in the Sunday School, in the short term Bible school, at the sabha (convention) and at church. We have had the joy of baptizing five adults this year and of dedicating five children to the Lord. We had a profitable local sabha at which time Bro. Shahu Bower and Bro. A. I. Garrison ministered to us. We have also had Days of Prayer with our Indian Christian workers. We are looking to God for a real Revival to reach others who are now more interested because of our present ingathering.

Personal needed to preach the Gospel

Although we have been glad to welcome Mr. and Mrs. D. W. Cartmel as fellow workers for Arvi, which district they will present with its need, yet we need more workers and helpers together in prayer to meet and seed down 263 towns and villages in Chandur country alone of which we have reached only 63 this year. Of the 173,265 souls in this area, how few, in comparison, will hear the Gospel if we are not ALL out to preach the Gospel at ALL possible times?

Mr. and Mrs. T. Amstutz

KHAMGAON

I believe I told you last year that the Lord had given me a vision of a Christian church in Shegaon, witnessing for him and waiting for His return. As soon as possible after conference last year we made a camp there had spent about two and a half months there. Everywhere we found friendliness and more open doors into homes than we could enter. Several women adopted me, and we laughed over being called "sister" by two gardner caste families, two Moslem women and a Parsee.

We had sought to emphasize to our small group of workers that it is souls saved, not numbers in meetings that counts. Accordingly we sought to follow up interested people. Among them were two gardner caste families, a Brahman and his family, a Moslem, and several outcaste families. The Lord worked wonderfully in answer to prayer in the Brahman's family. His wife had a T.B. ulcer on her leg, which the surgeon had told her husband would require amputating if it did not improve. We talked to her of the Lord's power to heal and gave her a Gospel of Mark. The next day she told us she felt the Lord who healed the paralytic man, would meet her too. Within a month she, who had not stood on her feet for a year, was walking in answer to prayer. When I asked this man why he wished to become a Christian, he said he had watched our bookseller's life for a year. What a testimony, that an outcaste convert bookseller should so impress a proud Brahman priest.
We had the joy in July of seeing a young Hindu from Shegaon baptized, the first convert from Hinduism there in some years. We are now seeking to win his widowed mother and grandparents to the Lord. The grandfather is ready, but his wife says she cannot become a Christian; they are too strict. "Why," she said, "Christians are not even allowed to lie."

During the rainy season one of our most pleasant tasks was children's meetings. Our Bible-women held two in town, one for Christians who lived too far away to come to the one at the bungalow and a second among Hindus. Both were well attended and thorough teaching was done. I had two classes at the bungalow weekly, with the help of Bible school girls. These were started for our Christian children. But when one little boy learned that Hindu boys were welcome, he started bringing them, until he has doubled the attendance. Pray for this lad.

Years ago in Hari's Phil, a small suburb of Khamgaon a little Hindu boy was saved in a Sunday School conducted by Miss Krater. He is now one of our Christian leaders. I have started a class again in Hari's Phil and this man's oldest daughter has charge of it. Inspired by her father's story she is seeking to win these kiddies to the Lord and is doing fine work. I was delighted on questioning them recently to find they know the way of salvation and are deeply interested.

Another phase of our work has been translation and Marathi literature. I have helped Rev. Bower, who has been translating Dr. Simpson's *Christ in the Tabernacle* and now, *Christ in Romans*. He is a retired pastor who feels this is now his ministry and seeks the Lord's help to choose the right words. The first book is now being printed and the second book over half completed. Mr. Schelander has looked after the printing end of this work. I have long felt the need for tithing lessons, especially for new Christians and am now preparing a series to be printed in our Marathi paper serially and later be bound as a booklet for sale. We are also preparing to start Bible correspondence courses for our young people, using our Nyack courses, translated. We hope thus to interest young people who are working and not able to attend Bible school, in Bible study for a witness ministry.

Last week our Bible-women came to say that Sunderbai had died. She was a high caste woman they led to the Lord in July. Sunderbai had great joy in her new found Saviour and her granddaughter told them that she died with great peace, calling on the Lord Jesus to cleanse her with His blood and take her to Himself. Sunderbai is only one of the 200,000 people in Khamgaon County for whose salvation we are responsible. They are bound by Hindu and Moslem superstition and sin. Will you not join us in praying for a mighty outpouring of the Holy Spirit to convict people of sin and bring them to salvation?
One hundred and fifty towns and villages have not been reached
for years. Pray we may enter this pioneer territory on our very
borders.

JULIA E. DERR

KHAMGAON GIRLS' SCHOOL

The number of children in Boarding-school is one hundred and
thirty-four. Our classes are Primary, Middle and First Year High
School.

Nine girls attend Class IX and X in the Govt. Girls' High
School. Our school is going to require the services of some of these
girls just as soon as they finish their training. Primary teachers are
plentiful but good teachers for the Middle School are difficult to get.
Even in the High School these days many of the students are taking
the easiest course available, and are not being fitted to teach in
Middle School. We have arranged for our girls the course that will
make them good and efficient teachers. These girls have had to
stand up for their Christian faith and it has not been easy when the
teachers have insisted on their attending prayers in which they felt
they could not take part. At a large function when two of the girls
were chosen to have a special part in singing, I was glad to see them
remain with closed lips when it came to singing the songs of the
Hindu gods. We realize that they do not get anything to help them
spiritually in the H.S. but they are having the privilege of being
lights of the Lord Jesus and to witness for Him. The witnessing in
face of opposition will make them only stronger. We have been
giving them studies in the Bible and through teaching and prayer
have been able to help and strengthen them in the faith.

Bible studies are carried on in every class in the school. Besides
many other duties I have been teaching the Bible in the Middle-
school. These classes, the morning prayer hour, and our prayer service
give us great joy in serving the Lord here. If it were not for the
spiritual ministries we could never have been satisfied. The prayer
meetings are never dull, there is a good spirit of prayer and
heart-hunger. Our hearts often well up within us as we hear their
earnest prayers. All except a few very small children give testimony
of salvation. Yes, there are conflicts, and some do not seem to have the
fulness of life and victory. The old Adam is sometimes evident. The
great struggle is with that hasty temper, and the spirit of provocation.
It is good to see that there are those who are having victory over these
things. Shanta seemed to live an undisturbed life until Prema came
to her room. Then Shanta thought it impossible to endure the
provocations, nothing but separation would do; but God gave her
the victory in the hard place and she won by yielding and humbly
submitting herself to the Lord, and today her face is radiant with
the Peace of God. Many are the testimonies of healing. Some of the
children have come from homes of great poverty. Vishrati tells how
the Lord met them and protected them from cholera when it was all
about them. Her sisters' children who were ill, were healed, and their father and his relatives saved through seeing the reality of God manifested in the lives of His children.

This year we are faced with the fact that it is very difficult to secure grain. This may be temporary if milo becomes available. The crops in this section have almost failed. We are reminded that “the prayers of the Righteous availeth much.” We would ask prayer for perhaps one of the most difficult years that lies ahead.

We would give thanks to the Lord for every one of our seven teachers who have co-operated in the work in its entirety. They love the Lord and are always willing to take the meetings in the Junior Church work, also prayer meetings. It is a great blessing to have spiritual teachers. One of our visitors remarked on visiting the Junior’s meeting, “I am astonished, to see how capably these young folks conduct their own meeting.” We thank God for all He has done.

MISS E. MOORE

KHAMGAON THE WOMEN'S MARATHI BIBLE TRAINING SCHOOL

_We have this treasure in Earthen vessels_

“A mother, a father, a baby and a place to stay—that is what makes a home.” Christian homemaking and witnessing have been the two themes at the Women’s Bible Training School this year. Having Mrs. Schlatter with us has made it possible to start the second year of the Christian Home Maker’s Course—or as we now call them in School the “Vatchan Lok”. While it has made the teaching schedule heavier the actual teaching has been easier because the students as a whole are of the same mental calibre.

Sonu went to the hospital the day after she had arrived in Khamgaon and stayed there for a solid month. It looked as though she should go home. When I told her this she pleaded not to be sent home. “I’ve been praying for two years—ever since my husband died for the opportunity of coming to Bible School. I’ve made my break with my two children now, and if I go home I won’t ever be able to come back. Do let me stay—I’ll work very hard.” At the end of two months of actual classwork, with a special tutor outside classes, she was able to stand up with the rest of her class and receive her Bible—evidence that she satisfied her teacher that she knows how to read and write.

Some of the girls have grown up in Boarding School and had no idea of village life or of working in the villages. Last touring season the seniors went out for a week with Miss Derr and Mrs. Schlatter, and then took turns going out week-ends. They went with fear and trembling and returned with glowing reports and hearts full of what the Lord had done.
The Sunday School for Hindu children is flourishing under the direction of our teacher Tarabai Tiede, with teachers from our School. One Sunday a Hindu band was making much confusion and noise outside of our church at a nearby idol. We had little hope for our Sunday School, so far as numbers were concerned. To our delight, most of the children came and said—"We want to hear the story, and then after our meeting is over we will go out to the band." With the drums and the tom-toms and the usual attendant noise in a Hindu crowd they listened attentively. Later, some of the girls from our school told us very sorrowfully that they had seen some of the S.S. scholars marching in a Hindu procession. To my explanation that they were not as yet Christians they replied, "But they know better!"

The Lord has seen fit to give us a car this year for the School. We are planning on regular classes in the villages around Khamgaoo after the Christmas Holidays.

We are praying and planning that the first of December will see the entire school in actual service in the villages. Each mission has been asked to make arrangements for the girls from their mission to be sent out into the district. A number of missionaries are taking two girls with them here in our own districts, and Mrs. Schlatter and I plan to take the remaining four or six out into one of the villages for two weeks of actual on-the-field service. Report blanks are being sent with the girls for reports on each day's work, since the first two weeks of December is counted as school time. The missionary, with whom the girls work, will also be asked to fill in a questionnaire concerning the girls and their work.

We have thirty students, and with our present staff we could handle another twenty. But we haven't any room. *We have actually one classroom and are running four years of work.* Another class meets on the tatti-enclosed verandah in close proximity to another classroom. A third meets in the room originally made for a dining room, and a fourth class meets in the church.

Our teachers have no room except one of the rooms really needed for girls in the compound. There is literally no room for them anywhere on the entire school compound.

The need of the Christian community is Christian homes. We believe that if we could take in another twenty girls each year, and send them back to their villages to build true Christian homes a great deal could be done toward establishing and grounding our Indian Church.

MISS H. DAVIES
MALKAPUR

A year full of spiritual experiences could not be expressed in a report of any length, nor could the physical actions all be enumerated, but even if they could they would never give an accurate evaluation of the spiritual condition. Statistics are often deceitfully encouraging, or discouraging. Nevertheless, an attempt at inventory is good and intangibly profitable to the one personally involved at least.

The new missionary, or at least this new missionary, finds the results of the year’s experiences more on himself than on the district served. It is as the teaching and discipline received by the parent in the raising of his child. In the face of each new problem and challenge we have become more and more conscious of our own inadequacy spiritually. Not having the supply within ourselves has forced us to go to the source to meet the spiritual needs about us. By the grace of God may the year of experience yield fruit in the second year of service.

I had the privilege of being in camp for a few days near Jalgaon (Jamod), north of Malkapur district in February, and learning under Mr. Schelander. The camp was near a yatra. In the single night of the main day of the yatra 400 Gospels were sold to those who came to see pictures and hear powardas concerning the Truth.

Pimpalgav yatra, south of Malkapur village, was also visited by our workers along with students from Nargaon.

From July to October I have had the privilege of teaching three hours each Monday at Nargaon. The preparation for those hours consumed considerable of the remaining time in the week.

Besides holding meetings in the town of Malkapur, we have been able with the jeep to visit a number of villages nearby. The reception is always good, but Oh, that God would send the revival that will make “doers” of the “hearers.”

The future is as bright as the promises of God

REV. and MRS. J. DERR

THE PRUNER

God is a jealous pruner,
For He knows—
Who, falsely tender, spares the knife
But spoils the rose.

—Selected
Those who rejoiced were the Disciples first called Christians at Antioch. The cause of the consolation was an inspired letter, a part of the Word of God, sent by the Apostles and Christians at Jerusalem, giving instruction, and guidance concerning disquieting questions. The settling of the questions brought rest, and joy and assurance. One of the questions which had puzzled us was whether to follow the precedent of baptizing people upon the profession of faith. The word has brought consolation and conviction that to wait until the candidate has brought forth fruit worthy of repentance, is the Scriptural sign which God has given us, of a divine operation in his heart. We have thus been prevented from baptizing all who have wished to be baptized. While this has lessened the number of baptisms, it is a consolation to know that it is the right way. We are able to report only eight baptisms during the year, but we believe that those baptized repented unto life, and we have much hope for them, that if they are willing to continue as they began in repeated repentance and steadfast faith, they will go through. Closely connected with the question of baptisms is the question of church discipline. If sinning and unrepentant people are left on our district and church rolls without discipline, contamination ensues in the whole related body. Space to repent may be given, but if their sin is not then faithfully dealt with, the sin of compromise settles down upon the church and district groups, so that the whole becomes Laodicean in the sight of the Lord. After that, discipline becomes impossible. The words of the Lord Jesus, “Let both grow together until the harvest” are not contradictory to the words of the Apostle Paul, “Purge out the old leaven that ye may be a new lump.” What the kingdom would be like,—was the prophetic forecast of the Lord in the parable of the tares; whereas Paul, by the same Spirit, commanded the Corinthian Church to exercise discipline, that it might be a pure church. Tares and leaven are both of the Devil, and the Lord hates them. We are not like our Lord unless we do the same. It has been comforting to get this clearly from the Word.

Another consolation coming from the Word of the Lord concerns our relationships with organizations harbouring modernists, and so-called worldly Christians. Accepting the teaching of the Word concerning the apostasy in the church in the last days, and realizing that the last days are now here, we believe that the command to come out from them and be separate is incontrovertable to any one accepting the Word, and not acceding to the compromising spirit which is abroad in the church to the dishonour of our Lord. Having tried in some measure the compromising attitude, we have found the result to be loss of the first love, and of power. Whenever, for
Christ's sake we have taken the scriptural position, there has been restoration, peace, and consolation.

It has been a pleasure to have Brother Jonathan Amstutz as a companion and co-laborer during the year. He has taken an ever increasing responsibility very commendably indeed. Mrs. Garrison has had a wide ministry of advice and prayer with scores who have come into Murtazapur. We have been able to tour somewhat, and have made a good number of visits to Karanja for Sunday services. A small plot adjoining the worker's house there has lately been purchased for a Church. The attendance of Christians at the meetings has been very encouraging, and the response to the Word notable.

Our Short Term Bible School was very encouraging. There were spiritual results which made it all very much worth while. Emilybai Cutler was with us for the whole of the two weeks, and her husband came for the sabha at the end. There were two other sabhas held since last convention, one at which Mr. and Mrs. Samuels of Madras ministered most fruitfully, and a later Easter sabha which was well attended. Bro. Shahu Bauer ministered with old time power at that meeting.

Calls to meetings, in our Gujarat area, Amroti, Mukti, Kanpur, the Nilgiri Convention at Kotagiri, and teaching in the Summer school at Akola, have left us with few idle moments. A brief journey to Gorakhpur to find a place to live, and an arduous journey to Kalimpong to attend the Nepal Boarder Fellowship meeting, were undertaken in January and February.

As this will probably be our last report to conference as missionaries in this area, we should like to express our deep appreciation of your forbearance with us and your love. We assure you that we love you all and shall miss you more than we dare contemplate.

REV. and MRS. A. I. GARRISON

MURTIZAPUR

Living as associate with Rev. and Mrs. A. I. Garrison in Murtizapur has been a most helpful and delightful privilege. As their days of service in this area have approached their end, I have been reaping the benefits of their years of experience, their deep yet human saintliness, and their unflagging zeal and compassion in the work.

Much of this year has been spent in taking up the new lines of this work. Some touring was done with Mr. Garrison and some has been done alone with the national brethren. But all over the district we have found receptive hearts, and it seems that they are calling for workers who are fired with God's impelling, and who are under God, prepared to march in and take the land which God wants so much to give.

At Easter time a short series of special meetings for the villagers
was held here in Murtizapur. Mr. Garrison and the retired pastor, Mr. Bower, of Khamgaon were the speakers. Even in these few short days it was evident that God was with us. The darkness upon the average villager's heart is appalling. Probably the most effective work for God is done in such intensive protracted meetings where there is opportunity through successive spirit-filled messages to strike home to the hearts of these poor folk who have such little background of scriptural knowledge or Christian principles.

Another time signally blessed of the Lord was the short term Bible School during the last half of September. Here again the indispensability of repentance was again and again brought home with great force, especially through the ministry of Rev. Garrison, and I do believe that the light has begun to shine in numbers of hearts where there was formerly the binding darkness of the enemy, praise the Lord. A few were baptized on the closing day of the special meetings which followed the short term Bible School.

Notice should be taken of the special work done in the field of Adult Literacy. The zeal with which three of the workers returned from the month of intensive training in the Laubach method of teaching illiterates was remarkable. It has been very gratifying to realize that our poor people are having God's living Word opened up to them. Also, the effort has proved a successful opening wedge for getting the gospel message across.

We hope that the Lord has been able to use these various efforts, and especially the daily personal contacts of the Christians with relatives and friends. We believe that there are hearts here and there scattered over the district who are on the threshold of coming out for Christ. We are crying to God for laborers and for the fulness of the Spirit, that the present opportunities might be seized before the wide-open doors are closed.

(Associate) J. L. AMSTUTZ

BHUSAWAL

The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.

Ezekiel 36: 23

Realizing that God's way of convincing the heathen that He is Lord is through the sanctification of His people, we have earnestly prayed for revival in the church at Bhusawal and have bent our efforts in that direction. It is a joy to be able to say, to the glory of God, that He is reviving His people and that we are sure the work begun by His Spirit will be carried to completion with the result that unbelievers shall come to acknowledge Him as Lord—their Lord.

It has been my privilege during the past year to visit in many homes. In visitation among the heathen in Agwalla Chawl and in a
nearby village, we contacted many of the parents of the boys and girls who attend our Sunday School which is in connection with the Day School at Agwalla Chawl. The largest attendance in this Sunday School during the past year was 111 boys and girls, all, with the exception of three or four, coming from heathen homes. On Friday afternoons after school hours a Bible Class is held at the school and each day before school hours the teachers have a period of Christian instruction for those boys and girls who wish to attend. The Friday Bible Class is conducted by the missionaries and the daily periods are conducted by the Christian Indian teachers. At present there are four teachers in the Agwalla Day School which has an enrolment of over 200 boys and girls. It is because of the Day School that we are having this fine opportunity for evangelism and Christian teaching in this section of Bhusawal. Many of the children in the Sunday School have acknowledged the Lord Jesus Christ as their Savior. A sure sign that the Spirit of God is working is the fact that the adversary of the souls of these little ones is also at work. When Moslem and Hindu festivals are observed many of the boys and girls are forced by their parents to stay away from the Sunday School and perform rites of heathenism. Children have said, “When we are old enough to be free we are not going to do those things. We want to follow this way” (meaning the Way of Christ). We are asking God to work in these children and to work for them in their homes. One young boy desires to come to our boarding school here in Akola. At first it seems his parents would be agreeable, but now it seems they are changing their minds, as they prayed to their gods for him in their latter years and have put a vow on him.

Attention and attendance at the village meetings make one realize the hunger there is in human hearts and the dissatisfaction which exists apart from a knowledge of the true and living God. Adults as well as children have signified acceptance of Christ as Savior, praying for forgiveness of sin in His Name; but only God knows what has truly been accomplished by His Spirit. Our hearts were encouraged one day by the following incident. Often we have used the Ten Commandments and the story of Noah’s Ark. One day Mrs. Hillis gave this teaching, using flannelgraph material. Evidently she dropped a little paper kitten when putting her materials away; for that Friday afternoon when I went to Agwalla Chawl for the children’s class a little girl came running to me all out of breath. She said, “Auntie lost her kitten this morning and I found it and want to give it back to her just like the lesson said.” At first I was non-plussed; then when I saw the little paper kitten I realized that this little girlie didn’t want to break the commandment, “Thou shalt not steal” by keeping even a paper kitten.

Special revival meetings were held in the Bhusawal church with Mr. Joe Weatherly of Youth for Christ as speaker. His messages were interpreted (interrupted, as he says!). Prayer meetings were
held in the morning, and the next-evening, the first souls came to Christ for salvation. One of these was a young man from a Christian home who had never known the definite experience of the New Birth. Soon after the close of the revival meetings he was stricken with typhoid and is now on his way to recovery. Hungry Christians were met during these meetings. There was a real spirit of conviction and much intercession went up before the Throne of Grace in behalf of the young people. As the meetings progressed there was deep spirit of conviction. One young man and a young boy wept loudly under conviction. Later in the Sunday night meeting the young man testified to salvation. The day before I left Bhusawal to come to Conference I met the young boy on the road. In answer to my question as to where he had been he replied he had been down to the River to find a quiet place for prayer.

Sunday morning, there was a precious service! Mr. Weatherly spoke on "Discipleship", saying that our love for father, mother, sister, brother, husband, wife or children should appear as hate in comparison with our love for Christ. He held the standard of discipleship high, stressing the possibility of persecution and even death for Christ's sake. He told the young people it might mean for some of them giving up their jobs and going to Bodwad or Yoetmal for training as Christian witnesses. After this, without any urging or delay, the altar was lined with young Indian men and women from our Marathi congregation who dedicated their lives to Christ and His service.

God has begun a work by His Spirit in Bhusawal. We believe He will continue His working. We thank God for the services in the past days of His servants, Mr. and Mrs. Don Hillis. The English and Marathi congregations expressed their sincere appreciation of the Hillises' labor of love and inspiration in a large farewell gathering on Monday, October 30th.

Last year's promise for Bhusawal still stands. Ezekiel 36: 11—"I will settle you after your old estates and will do better unto you than at your beginnings: and ye shall know that I am the Lord."

WINIFRED S. SANFORD

THE MARATHI BIBLE TRAINING SCHOOL

Since last year's conference one class of students has finished the year's study and another class has come in and has already finished its first term of work. Last year's class was the largest in the history of the school and most of those men and women are now back in their villages and towns ministering the Word and witnessing Christ. Our Graduation program was unusual this year. It was
The India Alliance scheduled to be held just before the B.K.C.C. "Merla," (camp-meetings) but as the time drew near, we realized that almost all who would otherwise have attended the graduation exercises at Nargaon were tied up in preparations for the "merla." For this reason we made bold to request time at the merla for the graduation program. This request was willingly granted and the service was held on Saturday afternoon. The Lord used the testimonies of the six graduates and the challenging message from Pastor Chavan to speak to many hearts. Since the graduation was held at the merla there were more alumni present than ever before in the history of the school. The fact that more than a hundred alumni were there impressed upon all the ever widening ministry of the Bible School.

There has been a growing demand for more trained teachers for our Adult Literacy work, not only for the Alliance Mission, but for all the missions of the B.K.C.C. To meet this need we held at Nargaon this year an Adult Literacy Teacher Training Institute. This institute began immediately after the Katepurna Merla and continued through the month of April. Fifty-seven teachers and evangelists came for this training course. We used for the first time the new Marathi lessons which have been planned and written according to the latest methods recommended by Dr. Laubach. (This book will soon be off the press in four colours with illustrated pictures for every lesson). It is by far the best method we have used so far, and as Dr. Laubach would say, goes a long way in making the task of learning to read a delightful and interesting business. A large part of the success of this Institute is due to the hearty co-operation of those who were asked to help in the teaching. Miss Dongre of the Ramabai Mukti Mission and convener of the Maharashtra Adult Literacy Committee gave us a full week, and she was followed by Dr. George Bryce of Indore who has done so much in this work in the Hindi language. Mr. Hivararle gave thorough training in teaching methods and very effectively demonstrated the use of the new Marathi Primer. After the Institute those trained were sent out to definite appointments and held Adult Literacy classes in about fifty villages.

Our new year began on July fourth. Once again we are full up with twelve married couples and fifteen single men. The large part of these are our own, but there are students attending from five other missions. From all parts of the Marathi country—from cities and villages—more than half of them very young converts from Hinduism, these are gathered together to study God's Word and learn the Christian warfare and witness.

Each Sunday morning they go out for Bible classes in the surrounding villages and as opportunity affords, Gospel meetings are held in fairs and village squares, with distribution of tracts and sale of Gospels. The night meetings by pressure lamp light are found the most effective when with music and song and testimony
the boys give out the Word of Life. During the second semester several big religious fairs will be held in the vicinity and the students will be going to these to present the Way of Life in Christ Jesus to the great crowds who come to these fairs to worship their idols and bathe in their sacred streams.

We want to thank God for the faithful ministry of the faculty during the past year. Brother Bansod has continued to teach a large part of the prep course and the singing. Brother Fred Schelander and Brother Don Hillis have continued their work coming every week from their stations and since July Brother Jack Derr has been able to come from Malkapur once a week to minister the Word. All of these have come in the blessing of God and have been used to His Glory as they have taught each week. Mrs. Bansod, Mrs. Hillis, Miss Sanford, and Mrs. Carner have ministered faithfully and patiently to the women the majority of whom come to Bible School their first year illiterate. We feel very keenly the loss to the school of Mr. and Mr. Hillis who have moved from Bhusaval to Chalisgaon. They have had a rich ministry in the school and their consecrated lives have been a constant blessing to us all. Who will take their place? There are two little jobs being done by the teachers and students of the Bible School for which we ask your prayers. The Marathi lessons of Mr. Don Hillis' *Life of Christ* Bible Correspondence course are sent out and corrected here. Nearly two thousand have so far enrolled in this course. Then the Adult Literacy monthly magazine, the *Khristi Jivon Prakash* is published at Nargaon. May God use these ministries to His Glory as we reach out through them to every part of Maharashtra. We are thankful for added equipment for the school. The walls of the new quarters for married students are now up, and we trust that the roof will soon be added making the building ready to be occupied and giving us room for four more married couples.

We are very grateful to Brother Don Hillis of the Evangelical Alliance and his father for the money which has come in through them for the erection of these new quarters. The new engine at the well is now pumping water every day, making our whole program run much more smoothly. We are already hauling bricks for the C. L. Eicher memorial chapel and soon hope to begin work on that. Pray that in all this we may have the mind of the Lord as to the plan and materials and the multitude of details involved so that in it all His Name may be glorified. We want to express our appreciation for the help of Mr. Robeiro who has been coming up from Bhusaval during the rains to supervise the building work.

We thank God for the opportunity of having a part in this ministry—the training of young men and women for His Service. So often we are made to realize our utter dependence upon God for the leading of these lives into the Grace and knowledge of our Lord Jesus Christ. Many of them are not yet sure of what God wants them to do. Please pray that while they are in the school
they will meet the Lord, give their all into His hands and be filled with the Spirit to go out and be His Men in these days of great opportunity for the Church in India. As usual a number of the women came here illiterate—wives of the young men sent for Bible Study. They have learned to read now. Pray that the Word may bear fruit in their lives and that they may go out equipped with the Spirit to be a power for God among the ignorant women of their villages who have had so little chance to hear the Gospel.

We have in our Bible Schools a tremendous responsibility before God. Dr. Snead in an article entitled “The Bible School in Foreign Fields” Alliance Weekly, September 23, 1950 states,

“The New Testament contains the divine blueprint for the building of the Church. Spiritfilled leaders, trained and equipped for service, are the means chosen by Christ, the head of the Church, to lead the Church in the fulfilment of her God-given ministries of evangelism and edification. One of the most important factors in the building of the Church according to the New Testament pattern, is a leadership well trained in the Word of God and skilled in His Work.”

Are we making full use of the opportunity and are we facing squarely our responsibility? We have been impressed more and more that this, as all service for our Lord, goes deeper than simply meeting our responsibility. It entails sacrifice—in lives given unstintingly in loving service to those whom He has given us. May God give us all an increasingly fruitful ministry. We occupy till He comes.

REV. GERALD CARNER

AHMEDABAD AND PALANPUR

After the 1949 Conference the first memorable event was a trip to Travancore. From December 10–18 Brother Fred Schelander and I were in Travancore for special meetings. We arrived after dark on Saturday evening. Our arrival to those who were sponsoring us was as foreboding as that moonless night. The devil had been at work. Ill-will was rampant. Only a faithful few remained to carry on the Tent Bible Conference. Added to this were the evil reports circulated about the speakers who had travelled 1,500 miles to minister the Word. We were reported to be false teachers. One group had strictly forbid their members to attend. Such was the prelude to our nocturnal arrival.

But “God moves in a mysterious way. His wonders to perform.” The meetings were not a failure but a glorious success. There were contributing causes. Mr. Schelander’s lantern pictures on the lives of Christ and of Paul during the first part of the evening meetings had an irresistible appeal to everyone. People wouldn’t miss them. The strange sight of two white Sahibs swimming and playing water-tag with a score of Indian boys each afternoon attracted a
large audience to the river bank. It proved to be a wonderful advertising medium. Most all who came to see us bathe came to hear the Word preached. Then the peculiar circumstance of schism and false report made us throw ourselves upon the Lord in prayer and trust. It was productive of all good. The word went forth in great power. The many hundreds who came were definitely moved upon by the Holy Spirit, and before the week was over, all groups—and denominations—were united in the meetings.

On December 27th the negotiations with the Irish Presbyterian Mission were completed. On that date Palanpur State was ceded to the Christian and Missionary Alliance. On New Year's Day, 1950, I was in Palanpur City looking for a residence according to Conference appointment. After that, the next five week-ends were spent in looking for a place to live. Every nook and cranny as well as every unlikely and out of the way place was carefully scrutinized. A place was finally chosen, and on May 15th we moved in.

During the year, the teaching schedule at Mehmedabad has been continued but during the last few months has been much interrupted due to illness and other extenuating circumstances.

Special speaking engagements have been filled at the Ahmedabad Synodal melas and local melas at Mahij, Mehmedabad and Byara. This year it was a privilege to again speak for six nights at the Holy Week Meetings in Ahmedabad on the Irish Presbyterian Church compound. All the Protestant churches were united in this evangelistic effort. Preceding the meetings two nights were given over to instructing a large class of about 60 Sunday School teachers and church workers in Personal evangelism. Out of this class a small select group was chosen to work in the Inquiry rooms. This year the attendance was unusually large. Some nights it was estimated that upwards to 300 people stood outside the compound wall in the street, listening to the Good News.

Among the many who came to the Inquiry Room was a young university student, the son of a Presbyterian Elder and a faithful Sunday School teacher, but without any assurance of salvation. He is visibly shaken with conviction of the Holy Spirit and though Mr. Davey and I talked and prayed with him until midnight, he could not yield himself to Christ. His college studies had unsettled his belief in the Saviour but still he had an awful fear of being eternally lost if he didn’t make his decision that night. We left him at Midnight fearful and pensive about his condition. The next evening he met me with radiant face and said he had gone home and read his Bible and prayed through the night hours. At 5 o'clock in the morning he was enabled to confess his damning sin of unbelief and commit his soul to the Saviour. Immediately such an inward peace came and such a wonderful assurance of salvation based on John 1:12 that he never thought of the unseemliness of the early hour but awoke his family to tell them the good news. After that he hurried over to Mr. Davey’s house to tell him.
One evening a young man, the son of a Methodist pastor, was riding by on his bicycle. He had no intention at all of attending the meeting. But as he passed, the Holy Spirit impelled him to turn aside and listen a while. When the invitation was given he knew it was especially for him, but pride began to hinder.

“What will people think” pride whispered, “you are the son of a Methodist pastor. You have been baptised, you are a church member. Don’t make a fool of yourself.” It was a great soul battle but eventually he arose and walked before that vast audience into the inquiry room. That very night his name was written down in the Lamb’s Book of Life.

These are but two among many who found peace in believing.

One of the highlights of the year was the visit of Dr. T. N. Sterrett of Inter-Varsity Fellowship to Ahmedabad for work among the college students. We were enabled to have him show the film, *God of creation* in the Maha Laxmi Girls’ Training College to about 300 students and in the Gujerat College to 700 students. Another meeting was held for all the Christian college students. On Sunday night the film was shown to a large audience on the I.P. Church compound. His coming was blessed of the Lord.

Though we moved into Palanpur the middle of May we only stayed a few days and then proceeded to Landour. We returned on July 6th. The Monsoon broke the night before our arrival. For the next six weeks it rained every day and some days, all day. The normal rain fall for Palanpur is 17 inches. This year more than 50 inches fell.

Sunday worship services and Sunday School have been conducted regularly since our arrival. At first some of the small Christian group did not choose to associate with us nor to attend services and were somewhat critical. Now, however, all attend the services regularly and we trust some are awakened to the claims of Christ. At the present time the interest in the Sunday Service is keen. Some of the Christians are bending every effort to bring Hindus and others to the services.

Mrs. King’s Bible-woman arrived in the middle of September. Since then they have gone out daily witnessing in the streets and homes of our city and nearby villages. In five weeks time they have held 89 meetings reaching an estimated 2,200 people into whose hands have gone 874 books including one N.T. and 174 Gospels. The people are receptive and extremely appreciative of the Gospel message. Day after day it has been apparent that this must be God’s time for this area. Hearts seem to be prepared ahead of time and drink in the message. Surely the prayers of God’s people over a period of many years are being answered and we are looking for a harvest. May we, who are serving in this area, be “Channels only full of blessing to the thirsty hearts around.” Oh may Christ be able to work unhindered through us during the coming year is our earnest prayer. There has been just enough opposition to let us
know that the Devil doesn't like what we are doing, but in every case the opposition has been turned into a further opportunity for witnessing. The responsibility of laboring in this apparently whitened harvest field lies heavily upon us. We desire to be truly filled and possessed by the Holy Spirit of Christ that the work of the coming year may be accomplished according to his plan and purpose.

LOUIS L. KING

DHANDHUKA

The past ten months at Dhandhuka has been a season of beginnings. Within a few weeks after Conference 1949 we began the remodelling work of the Dhandhuka property. Materials were difficult to secure and workmen hard to keep on the job. With the work barely begun we moved into one room storing our goods in the front yard while the work continued all around us. At the present time we have quarters that are very comfortable and quite adequate for one family. Workers' quarters and a small godown are a very pressing need that should be provided as soon as possible.

While the building work was in progress we concentrated our attention on the small Christian community and the organization of services for them. The Sunday School was organized, officers and teachers selected, and classes created for the various age groups following the grading and courses of the Annette System. The adults were encouraged to attend which they are doing now that they have their own class. Attendance averages in the forties with occasional high marks in the fifties. Fifty-five students are being prepared for the Annual Gujarati Sunday School Union Examination that will be given shortly after Conference. The larger portion of these are Day School scholars who come from Hindu homes.

The worship service is even more encouraging than the Sunday School. Attendance of this service runs in the fifties and sixties with occasional services taxing our present facilities to the limit. Under the continued blessing of God a larger building for worship is a need that is just around the corner. A large number of those in attendance are children who also attend the Day School. Through them we have welcome access to about forty Hindu homes in the Community. These are the homes of Brahmans as well as sweepers with a total of 14 different castes represented.

The Dhandhuka Christians are quite proud of our little Chapel since its renovation. We have had everything we needed except a pulpit and a communion set. A special subscription was taken for a pulpit and money for communion vessels was given by one of the attendants. Recently the solid walnut pulpit carved in characteristic Kashmiri style and bearing a large cross on the front pannel, arrived from Kashmir. The first Sunday after our return from
Conference these new love gifts of God's people at Dhandhuka will be dedicated to His service.

Beginnings have also been made in the evangelization of the district. We will concentrate on this phase of the work upon our return from Conference. To date we have encountered friendliness everywhere we have gone. We have not been hindered in our preaching of the Gospel except by the usual annoyances that are common to all Indian villages and by the ubiquitous indifference which sometimes tempts us to despair of ever seeing spiritual results. Sales of Gospels and Christian literature have been good. We have sold more literature in the village following a presentation of the Gospel than we have been able to sell in the large fairs where Gospel preaching without the use of electrical aids has been impossible. We especially strive to put the Scriptures—Bible, New Testament, or at least the Gospels into the hands of the people.

In the Christian Community we have had definite results. Four young people have accepted Christ as their Saviour and will be baptized shortly. One of the Christian men has given up smoking. Others are taking a renewed interest in spiritual things. This change in the interests of the Dhandhuka Christians has been most manifest in the prayer meetings. At the time of our coming there was one Sunday service a week. Prayer meetings were never held. As soon as we had a place cleared to hold a meeting we announced a mid-week Prayer service. Only those paid by the Mission were in attendance at the first prayer services. Those early services were most discouraging. Few came and less would pray. Generally they had to be called on by name. Now we usually have twenty or more at a prayer service. Prayer is spontaneous. The leader has to break into the volunteer prayers in order to keep the meeting from running far beyond the announced hours. Our people are praying for the lost about them. God has done much for us at Dhandhuka; we believe He is going to do much more both in and through us as we yield to Him.

Brethren, pray for us, that this beginning of the working of God may continue until He is magnified in the salvation of many souls in this long neglected area.

Paul and Anna Haagen

CROSS ROADS
Oft, as he jogs along the Winding Way,
Occasion comes for every Man to say
"This Road?—or That?" and as he chooses, then,
So shall his journey end in Night or Day.
We had the privilege of sowing beside the waters at Vauta during the annual pilgrimage; the privilege of giving out the Gospel to the multitude of the pilgrims there.

To visit the so-called holy places is an act of great religious merit for the Hindus. The object of any pilgrimage is salvation, not from sin, but "liberation from the tiresome cycle of births to which the soul is ordinarily subjected". When one dies, the soul of that person leaves the body and takes birth in another form according to the actions of that person in the previous incarnation; it is reborn to reap the fruit of its actions of the last incarnation. And by means of religious merit gained from going on pilgrimages, one is able to get rid of births or "achieve liberation from births."

Vauta is the name of the place about eight miles from our Mission Compound, where the Vatrak, Sharadi, Sabarmati, Meshvo, Hathmati, Khari and the Majum rivers come together to form one; it is the name of the junction of these seven sacred rivers. The stream formed by the junction of these seven rivers is considered very sacred. There is also an invisible river called "The Heavenly River", so I am told, which flows into this stream.

Every Punam or full moon is auspicious and is a time when Hindus make pilgrimages, but the first full moon of the new Hindu year is considered very important. It is at this time when the Vauta pilgrimage is held.

When Pandu, the ancient king of Ayodhya and father of the five Pandava brothers, died, for one year he did not obtain "Moksh" or liberation. Then the guru said to the sons, who were in exile here in Dholka, "If you want to give your father 'Moksh'; if you wish that he become liberated, then go to Vauta on the bright half of Kartak, the first month of the era of Vikrama, on the day of the full moon and there perform Sraddha, a sacrifice for the salvation of your dead father, and then your father will obtain 'moksh', final emancipation; he will get absolution and will arrive at the state of deliverance from all existence as an individual." So the sons did as their guru had advised. And according to tradition, Pandu received "moksh". These are some of the reasons for the sanctity of the place. The rites which the Pandavas observed and performed have come down by tradition to the present time and the people today perform the same rites in remembrance.

For days pilgrims travelled by our compound gates toward Vauta. They went by bus, by gardu (something like a hayrack), by camels, on horseback and in carts, a ceaseless trail of pilgrims day and night. Three thousand bus tickets were sold. Besides these, there were countless gardus loaded to the utmost capacity, having not less than ten passengers and in many, there were more than ten. Trains
brought scores of pilgrims from both directions. When the trains arrived at the Dholka Station, the pilgrims descended from the compartments like ants, and made a rush out of the Station. In the evening the Station platform would be packed with pilgrims and when the train pulled in, the pilgrims made a rush for the train to find a place, climbing in by all the windows and doors, on both sides of the train, climbing one over the other, chattering like magpies; it was a mad scramble to get on to the train.

Up from the river bed, there is the temple where every pilgrim, after taking his or her ceremonial bath goes to do pooja. Every morning the god of the temple, Mahadev (the great god) is taken in state down to the river in a palanquin for its ceremonial bath. A girl sits in the palanquin behind the god and does the Arti (The arti is the ceremony of waving a lamp before and around the idol to remove the effect of the evil eye). A woman goes behind with a brass plate on which is placed kanku (a kind of red powder prepared from turmeric, alum and lemon juice), a lamp of liquified butter, rice, sopari (Areca-nut), and a piece of money, to perform the rite of bathing the god. Women march behind singing. They sprinkle water over the god.

In close proximity to the temple is the Aswatta or Pipal Tree or the sacred Fig-tree, called "the tree of god". It is believed that on full moon day its leaves turn to gold and the true worshippers of God can see this phenomenon. Under this tree, according to tradition, the god Vishnu was born. It is Vishnu himself under the form of a tree. Hindus consider this a very sacred tree. It is regarded with great respect and veneration.

The bone-gathering ceremony takes place the third day after cremation. Every Hindu hopes to drop the bones and ashes of his departed relative in some sacred river, and by so doing, he believes that his relative proceeds direct to heaven. A few close relatives of the dead person go to the cremation ground and there the priest performs the bone gathering ceremony, by uttering sacred texts and sprinkling sacred water over the place. Then he collects the bones and ashes in a vase and presents them to the son or the nearest relative of the dead one. He keeps them in a safe place and when the pilgrimage takes place at Vauta, he carries them along and there the bone throwing ceremony is performed. The son commits these bones and ashes to this sacred stream.

The object of the Sraddha ceremony (offering to dead relatives) is that "the soul of the deceased may be re-embodied in some kind of form after cremation, and to raise it from the regions of the atmosphere, where he would have otherwise to roam for an indefinite period among demons and evil spirits to a particular heaven or region of bliss." This ceremony is performed within a month of the cremation, but the "means" (ancestral spirits) are not satisfied with one meal and so every good Hindu is advised to perform as many Sraddhas as he can afford. Many of the pilgrims perform this
ceremony along the river bank at Vauta every year. They make pindas out of rice or wheat flour and darba grass, a kind of grass used in religious ceremonies and rites and which is considered sacred. They pour water over the pindas and the Brahmin priest recites texts and waves a piece of money over them and then throws them into the river. They present these pindas or balls of cooked rice as an offering to the dead and the spirits of the dead feed on them. They present these pindas to the dead together with oblations of water from the joined palms of their hands saying "May this oblation reach thee." They believe that the offering reaches the dead immediately without any intermediate delay. They perform rites over the dead and they believe that the sins of the dead relatives are being carried away by the holy water of the river.

People who make vows during the year go to Vauta to fulfil them. Every pilgrim worships the river and takes his and her ceremonial bath in order to wash away his sins. There was a long line of Brahmins on full moon day with cups made of leaves sewn together, in which was a little liquified butter and a wick. These they were selling. Every pilgrim bought one of these cups for an anna, and taking it to the river lighted it and then salaaming it and doing pooja to it, he set it afloat on the river. There must have been one thousand of these lights floating down the river at a time. After this facing the sun, they bathed and poured water from their cupped hands over their bodies and over their heads and arms and hands and repeated mantras all the time they were doing it.

It is believed that when the seven rivers met, at night time on full moon, the water was changed into milk, a fountain of milk sprung up of itself and began to flow through the water of the river. From midnight on, on the day of the full moon (and this is our coldest season of the year) they began to bathe in the river. Mothers took their tiny babies in arms to the river and gave them a bath. Mothers took their children, one and all, and gave each a bath. Thousands bathed, each one hoping that they had struck the auspicious time when they would be bathing in milk and so gain more merit.

Acres of ground along the bank of the bed of the river were covered with camps where the pilgrims had put up their tents and temporary shelters and built their fire places. Our evangelists and our pastor were camped on the river bed not far from the edge of the water in two small tents during the entire pilgrimage. We spent Thanksgiving Day at Vauta. Moving among the pilgrims selling Gospels and books and giving out tracts, showing beside all waters, telling of the Saviour's love and of His free Gift of salvation to all who would but accept it. There was Thanksgiving in our hearts even though we did not celebrate the Day with feastings; thanks-giving because of the grace of the Lord Jesus of which we had received.

The vision of these multitudes in their vain endeavor to find salvation is heart-breaking. The task seems hopeless! How can they ever be reached? In husbandry, if we sow seed, we have a right to
look for a crop, and so if we sow the seed of God's living Word we may dare to look for an harvest of souls. In due season we shall reap for the glory of Him Who is the Savior of the world. The Gospel seed bears a harvest wherever it is planted, regardless of race. God has promised to give the increase.

MYRA B. WING

D'HOLKA SCHOOL

At times during the past year we have felt akin to Job when one messenger after another has come bringing evil tidings. Instead of hearing, "The oxen have been taken away", "The fire of God falling from heaven has burned up the sheep", "The servants have died with them", etc., as he did we have heard in the midst of planting season, "The farmer has just passed away", "The white bullock has died", "The black one fallen into a pit", "The boys have invaded the neighbor's guava orchard", and "Ramanick has run away again." But through it all God has been faithful.

The promise He gave us before taking over the work last December has been our stay when confronted with problems and difficulties beyond our ability. That is, "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of those whose hearts are perfect toward Him." 2 Chron. 16: 9. Scores of times we have found Him willing to do exactly as He has pledged. All praise to His wonderful name.

We would present a few of the many things for which we are grateful, also requests for prayer still upon our hearts.

This year heavy rainfall came to Gujarat. In fact we had flood conditions at Dholka after the 23 inches of rainfall in 24 hours in Ahmedabad. Although the neighbors suffered discomfort and loss of crops, we were spared both. The waters which did invade our bounds, nicely irrigated the fields, a fine harvest resulting.

Some of the classrooms had to be vacated during the rains because of leaking roofs; but the Girls' Hostel, House-father's residence and school veranda kept dry through it all, thanks to the new corrugated steel roofs put on by Mr. Robiero.

Rug-weaving, which was introduced as a handcraft in the school some time ago is progressing. The boys seem enthusiastic about it. The School Inspector appraised it as a worth while project.

Our student body this year consist of 157 boys and girls in boarding and 17 day scholars, all from Christian homes except ten Hindus, two Parsees, and one Mohammedan. We covet each of these for the Lord, and are especially interested that those of non-Christian parentage come to know Him before leaving school. It has been gratifying to see Jethalal and some of the other Hindus return to the chapel for spiritual help on Sunday evenings after the Junior church service had been dismissed.
Anandyben is a student who was brought to us this year by her uncle and father-in-law. They have become Christians since she and Matthew as Hindu children, were married a number of years ago. Matthew, one of our promising seventh standard students of last year, is now studying in an Ahmedabad Christian high school. So the father-in-law asked us to enrol Anandyben in the fourth standard and seek to lead her to the Lord. She was frightened about leaving her humble, village, heathen home and coming into the Christian school. She wept that day but after a few months adjusted herself nicely and is now a happy student. Not only has she come to know the Lord Jesus as her Savior, but is learning to trust Him to help her with school work. She told that God had answered her prayers with regard to her mid-year exams. She along with several other students is asking for baptism at Christmas time.

Luther, one of the seventh standard boys came requesting an Aspirin for his headache one evening. We sat in the office for a few minutes waiting until Miss Burley, (then busy treating others illnesses) could get it for him. Feeling led to ask about his spiritual condition, we did and found him a hungry-hearted boy. It was a joy to kneel there and lead him to the Lord, and afterwards hear him pray that he might be able to lead his friends into the Light.

Daud Timothy, a worker’s son and one of our high school students living in the boarding, was sticken with terrific pain one morning while working. It was impossible to get him to a good doctor for twelve or fifteen hours. By that time he might be dead. We missionaries called some of the Indians to join us in prayer claiming God’s promise for him. Within a few hours the pain had gone. The next Sunday he testified to the fact that God had allowed it to come upon him because of his careless spiritual condition.

In July we were horrified to realize that one of our teacher’s daughters living on the compound was stricken with polio. What should we do? Isolation was impossible. The Lord had to protect us. Today, after weeks of lying helplessly on her bed, little Cathy is learning to walk without assistance, and not one other case has appeared in our midst. “He hath done great thing for us whereof we are glad.”

Miss R. E. Blews
MEHMEDABAD BIBLE SCHOOL AND DISTRICT

"God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work. Thank God for the abundant grace that has made His service delightful throughout the year.

The Bible School has continued with the favor of God upon it. The year began with eight students. (Four men and two women joined later.) Ruthbai, the most promising of the women, has been at her village home for some weeks because of serious illness. During the first semester she received definite assurance of salvation. A few days ago she told her husband that should the Lord see fit not to heal her it would be all right. She had no fear of death because God had given her assurance that she was His.

Although there have been some lapses in conduct these have been outweighed by evidences of mental and spiritual development in the students. There has been little ill health due partly to the daily workout at the end of a saw, ax or shovel for an hour. Vigorous games of volley ball have also helped to keep the students fit.

Raman, when he arrived a year ago found it a gruelling experience to pray in public. Now he prays intelligently and spontaneously. Esudas in a prayer meeting one evening used the terms "Holy Father," "Holy Jesus," and "Holy God" thirty-four times in one prayer. Although devout in his prayer he had the habit of using the name of God as a stop gap for further thought. When asked how many times he thought he had used the name of God in a prayer he replied, "Six or eight times." I reminded him of Matt. 6:7, "Use not vain repetitions." He accepted the correction, thanked me and has since overcome this habit.

At the end of each term fifteen days were spent with the students preaching the Gospel in the villages of the district. Some of them have supplied churches in the absence of pastors and they have served also as teachers and superintendents in Sunday Schools. Rev. A. L. Christian, the local pastor, and Rev. L. L. King from Palanpur, gave able assistance in teaching.

During the year four new Sunday schools were started, two of which are being conducted by volunteer laymen. This brings the number to ten. Some of the children of the Emmanuel Church, Kaira, received prizes in the annual Gujarat Sunday School Union Examination this year. The Kristi Bandu (Gujarati Inter-Mission magazine) is being sent to each superintendent who conducts a Sunday School. We are conscious of the importance of the Sunday School in our ministry today, both among Christians and non-Christians. With Mission day-schools in villages no longer wanted, the avenues of approach to the children with the truths of salvation upon which we relied previously and which was effective, is gone. If the children are to be taught Bible truth it will have to be largely
through the Sunday School. Unless these are effective we shall have a generation of nominal Christians quite ignorant of the saving and keeping Gospel of our Lord Jesus Christ.

One day in the village of Ruden the children kept following Maynard, our ten-year-old son. A large group gathered around him so closely that we thought it best to extricate him from their midst. He remarked, "They all crowd around me and act as though I am Jesus." How true it is that we can bring the little ones to Jesus only as we gather them around us first.

Due to certain restrictions there have been no general conventions held for some years. This has had an averse spiritual effect upon the Christians of Gujarat. We praise God, however, that this year the Lord opened the way for a Synodal Mela at Ahmedabad and also church council Melas at Mehmedabad and Kaira. The singular blessing of God was upon each of these.

At the church council conventions brethren Paul Morris and L. L. King were God's messengers. There were twenty-two who sought the Lord for spiritual help. Some of the students of the Bible school date their conversion from the mela days. Especially do we recall with joy the closing night of the Mehmedabad mela last April. We met together under the open sky, having spread mats on the grass in an open square among the trees and flower bushes. Two singing groups, the Bible school group and a village group, vied with each other in furnishing the music during the first half of the service. Then Rev. Nathalal, who led the meeting, gave opportunity to all to tell of the blessings received during the mela. Solomonbhai was overflowing with joy as he testified of the assurance of salvation God had given him in the morning service, when he saw that Jesus Christ had settled it all on Calvary as far as his sins were concerned. With tears of joy shining in his eyes he remarked that he was so unspeakably happy that he felt like singing and dancing, and a little later in the evening he did this in true Indian fashion. One after the other, students and others arose to give God praise, while the big, bright moon and stars smiled their approval upon us.

During the year there were thirteen baptisms at Kaira, four at Mehmedabad, four at Vasna and three at Sokada. These last three, a middle-aged widower and a tailor and his wife courageously withstood the taunts of fellow villagers who sought to coerce them into taking part in their feasts for the dead and other idolatrous practises. There is hope for more fruit from this village where Jirnabhai, the recently appointed pastor, is teaching the Word regularly. At Vasna and at Akalacha there are seekers who are under instruction.

We would like to urge you to pray with us for the pressing need of more national workers who will be able to go into the pioneer areas of the Gujarati field with the missionaries. God has been gracious in sending a fine corps of young missionaries but our staff of native evangelists to work with them, is wholly inadequate to meet the need. With several of the senior evangelists dropping out of
active service and placed on the retirement list, and two others during the past year appointed as pastors over circuits of churches, our present evangelistic staff is the lowest we have ever known it to be. We are now attempting to enter fields adjoining us which were long closed, and without strong, trained national evangelists aflame with love to the Lord Jesus Christ and for the souls of their fellowmen, it will be difficult for the missionaries to do effective service. This challenge has not gripped the church in India as it should. If ever we needed to cry the Lord of the harvest to send forth reapers that time is now! Instead of the few who come for training in service there should be numbers of young people responding to the call of the Master. May we count on your help by prayer?

JESSE and EDNA RINGENBERG

VIRAMGAM AND RADANPUR

We should keep in mind that Viramgam district is under present arrangements composed of 6 talukas—Sanand, Viramgam, and the four which comprise what was formerly Radhanpur State. Two of these talukas were not touched throughout the year and very little time and effort were expended in 2 of the remaining 4, Viramgam and Sami talukas (Radhanpur) received most of our attention.

Being district missionaries and having such a vast area as a responsibility much of our time was spent away from Viramgam. We made 5 camps—3 in Viramgam taluka and 2 in Radhanpur State. Our first and fifth camps were at the same place. Mrs. Morris could not be with us full-time in the district, but divided her time between camping and caring for the work at home which included making a home for our new missionary couple. It has been a joy to have Mr. and Mrs. Kose and Roger in the home with us.

We were encouraged this year by having one of our leading laymen with us on tour for 7 weeks. He would have been with us longer but for poorly scheduled annual meetings—4 Church Councils, Synod and the General Assembly meetings which kept us away from our district for most of 6 weeks. Madhavlal was anxious to preach, was at the fore in all our meetings, and was a definite contribution to our work. We made one camp just a few miles from where he was born and reared. It was a great joy to him when we spent a whole day in his old village where he himself preached earnestly to his caste relatives and several hundred others who had heard of the man from their village who had become a VISVASI (Believer).

In our camps we toured nearby villages by day and preached and showed “Life of Christ” pictures locally at night. We were greatly impressed with how the people received us and our message but in one of the remote backward areas of Radhanpur State we were impressed by one of the reasons we and our message were rejected. In RAVAD large crowds had been present every night to sing lustily
and to appreciate the pictures and messages. People were coming from surrounding villages. But one night, without any explanation, all stayed away. For the second and third night no one came. Our curiosity was aroused to new heights. What had we done to drive our interested listeners away. On the fourth day one of our workers went to draw water from a newly dug pit. All four wells and the tank were dry due to lack of rain and so the pit had been dug. He ventured to ask again what had happened to cause the villagers to stop coming to the night meetings. He received this answer,

"Humph, what kind of people must you be to make sweepers clean your cooking utensils." These poor villagers had never seen a sweeper perform his normal helpful duties around the residence of any "Saheb." IGNORANCE was a cause, though invalid, for people not to receive the Christian message.

For the second consecutive year the full workers course was taught in Viramgam during the rains. Mrs. Morris taught a course in Psalms and Mrs. Morris taught Doctrine and, 1st and 2nd Corinthians. It was during the study of the latter course that the Lord spoke to our local evangelist about tithing. On his exam paper he covenanted with the Lord to pay his full tithe. For three months now Peterbhai has given his tenth at the time he received his pay. We must report another similar case. Muljibhai was converted in 1948. Throughout this year he has faithfully brought Rs. 10 monthly as his offering to the Lord. He is a teacher in Government primary school and is the only wage earner in his family. God has blessed his family. It was in March that his wife and wayward 19-year old son came to the altar and accepted Christ as Lord and Savior. The son, Esaudas, has expressed a desire to attend B.T.S. next year. A new and encouraging ministry has been that among our Viramgam young people. We are now holding a weekly Y.P. service for young men. The class of thirteen was organized with four Hindus and nine Christians. We meet every Saturday afternoon when we spend an hour in worship and systematic study of the Gospel of John. This study period is followed by a time of games and fun.

Last Sunday six young people were baptized in Viramgam. These are the first baptisms in three years. Five came from Christian families and one was from the sweeper community. Manibai, one who was baptized, has in the past few months been taught to read and write. Now she has God’s treasures open to her. We rejoice at the step taken by these six young people.

In our district we have two evangelists, two Bible-women and one colporteuer. Of these three are over 60 years old. One, Moti Ranchord, is seriously ill. The doctor has ordered that he NEVER be left alone. Another, Savjibhai, is not physically fit for the strenuous touring season which lies ahead. I would request prayer for these brethren.

We have been constantly trying to get living quarters in Radhanpur. The urgency of this matter is understood when one realizes that Radhanpur is to be the largest station on the new railway from
Deesa to the coast. This line is to be completed in May of 1951. Plans are being formulated for a spur line to be built from Radhanpur to Pathan, a large centre of northern Gujerat. Thus Radhanpur, once closed, remote and backward will become a railway junction. We should enter now!

Just before coming to conference we explored possibilities of a trip to Radhanpur to investigate land that is available. Swollen rivers prevented our making the trip. There is, however; a very nice plot of 1½ acres on which are a good well and six nice rooms which could serve for workers. The plot is in a good location just outside the village and is apparently situated not too far from the new Railway station. We have been asked to make an offer for the property. There are persons anxious and waiting to go into this field. We need God's wisdom and aid to obtain living quarters. Both of these are available. May we appropriate them in the months ahead that these four unevangelized countries might have an effective Christian witness.

PAUL and VIRGINIA MORRIS

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