MR. GIDEON JOHN TAKES THIS OPPORTUNITY TO THANK ALL THOSE WHO HAVE SO GENEROUSLY SENT USED GREETING CARDS TO BE USED IN THE WORK HERE IN INDIA. MAY GOD RICHLY BLESS EACH ONE WHO HAS HAD A PART.

Each year Mr. Gideon John generously helps the school at Dholka. Used greeting cards may be sent to:

Mr. Gideon John,
Care Editor,
India Alliance,
AKOLA, Berar, M. P. India.
A Missionary Looks at the Unequal Distribution of Christian Wealth

The unequal distribution of wealth has troubled thinking people very much in recent years. Some ecclesiastical leaders have been so distressed by the discrepancy between the rich and the poor that they have verged toward the left in their desire to find economic equality. It is a vexed question and we shall not enter into it. But the matter of Christian wealth and its use does concern us. While some Christians today object to the tithe as a Mosaic institution, those who are tithers do not object to this simple way of being sure they give at least a minimum to the Lord's work. If all Christian people would adopt this method there would be sufficient money for the local church, for the foreign work and for educational and other worthy causes.

In whatever proportion they may give, the missionary is thankful for givers great and small who co-operate in the preaching of the gospel in the regions beyond. He is grateful for the opportunity these gifts afford him of preaching Christ. His passage, outfit and support must come from those who are interested in evangelism. After a term of service on the field he can return on furlough because others care for him and his family, and while on furlough the allowance continues. He does not mind it when he finds a common laborer earning more than he gets in a month, since he is not after money and the comforts of life that it brings. But there are times when he cannot but wonder a bit at the unequal distribution of Christian wealth that he sees all about him at home.
He knows that on the field a refrigerator would give him ice in a hot climate and preserve the foodstuffs that a skimpy weekly market affords until another bazaar day comes around. Since he does not live in a vacuum, he has to eat something that his body may be fit condition to carry the heavy burdens he must bear. He knows that an iced drink not only refreshes his thirsty throat, it also lowers the fevers that attack man and child. So he wonders, when he sees a frig in every home and one in the summer cottage as well, just why it should be considered a necessity at home and a luxury on the field. While home the missionary enjoys the multitude of programs that come over the air with their beautiful music, instructive broadcasts and uplifting sermons. He is quite willing to give things up when he returns to the field, but when he sees a radio in every room in a Christian home, and now television as well, he might be forgiven a slight sense of bewilderment as he contemplates what an inspiration would come to his morning hours of duty or to his moments of relaxation if he too could tune in a short wave set now and again. He is struck with wonder as he hears small children rattling off the makes and years of autos that flash by on the highways. As he gazes at the cars that surround the church where he speaks, might he be permitted a faint tinge of envy at all the comfort, even luxury, that this implies? His mind may unconsciously turn to crowded and cramped bus rides on the field sitting on wooden upholstery, or he may recall riding a bicycle under a tropic sun or tramping on foot through a dank jungle.

The missionary may get a peep into somebody's attic bestrewn with discarded odds and ends, extra furniture and what have you. Perhaps he forsees, with a bit of prophetic insight, the day when the ownership of the attic changes and things are tossed out, burned, or sold for a pittance. He doesn't want a lot of cast-offs, but he remembers the many calls for help he has on the field, the children who need Christian teaching, the lame dogs who need helping over stiles, the evangelist who might be supported, the far distant towns that might be reached, if only God's people did not keep so much in reserve for the junk man.

Then before the missionary thinks too deeply on this subject, he perhaps remembers the poor sister who skimps and saves to send the gospel faster, the brother who tries to live like a missionary instead of keeping up with the Joneses, the saints who feel that God wants not the tithe, but all they have, and he knows that there lies the answer to the problem of unequal distribution. God does not tithe in His giving to us. He
gives us all we can appropriate. When church members minister of their possessions for the blessing of others they will give to the world a true example of the equal distribution of Christian wealth.

The problem comes acutely home to the missionary when he thinks of his own fellow-workers among the nationals of his field. What do they think about the matter of unequal distribution? Even his small outfit seems regal to them and his modest home a palace. Since the average American income is $1453. per year, while India has only $57. and Indonesia but $25, it is not strange if there is some difference in standards of living around the world. But the lesson he has been seeking to draw for the churches at home now comes home to him with added force, and he must fall on his knees and cry, “All that I am and have belongs not to me but to the Lord for His service and His glory.”

Some day there will be an unequal distribution of crowns, because there has not been an equal use of Christians’ wealth for God’s kingdom and His children’s needs!

R. H. Smith Field Chairman

TSANGUNI

E. Amstutz

May we introduce you to Tsanguni? Our introduction to her was like this; we looked up from our work and saw a little ragged girl with unkempt hair being led into the mission compound by a tall thin man. With one hand he was leading the child, with the other a goat. These comprised his whole earthly estate. On his lips were smiles and praises to His Heavenly Father as he announced that he had come for the week-end so that he and his daughter could attend church and Sunday School. Of course we made the usual arrangements for his stay and made certain that his goat was securely tied well away from our garden.

This Christian man, Paulas, was an invalid and as time passed he found it increasingly difficult to support his little daughter. Furthermore she was getting too big to wander around with her father. The father was homeless and usually slept outside, wherever he could find work.

We felt that Tsanguni ought to go to school so immediately
made arrangements to send her to the mission school in Khamgaon. When Tsanguni came home for Christmas holidays we were delighted to see what a change had taken place. Her father was so grateful to see his daughter again. Could this really be his little Tsanguni?

After the first Christmas she was unable to come home as her father had no place to keep her. For months the father lived for the day when she would be through school and able to take care of him, but the Lord saw fit to take him Home before she got through.

Just ten days ago Tsanguni was married to a young Bible-seminary student. She had had a year in the Khamgaon Bible school so is well prepared to share her husband’s life-work. She has been taught how to keep a Christian home and how to be a true witness for the Lord Jesus Christ.

I cannot express the gratitude I feel when I think of what has been done for little Tsanguni. What would have happened to her if someone, perhaps in America, had failed to answer the call of God in helping her? I know of one Young People’s Society that has sent a generous sum toward her support. These young people are being rewarded in the fruit that their gift has borne. They did not miss that quarter or fifty-cent piece or that dollar they put into the offering, but what a harvest was gained! “Suffer little children, and forbid them not... for of such is the Kingdom of Heaven.”

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Devastation Versus Emancipation

Winifred Sanford

“This work in India —— is one of the most crucial tests the Church of Christ has ever been put to. The people you think to measure your forces against are such as the giant races of Canaan are nothing to.” BISHOP FRENCH, INDIA AND ARABIA

“That one soul has been brought to Christ in the midst of such hostile influences is so entirely and marvellously the Holy Spirit’s work, that I am sometimes overjoyed to have been in any degree instrumental in effecting the emancipation of one.” ROBERT NOBLE, INDIA

Over five years of life in India have given me an understanding of the above statements. An unexpected opportunity
to take a trip to Benares brought keener realization of the truth of the first. Opportunity to take special meetings and classes during the rainy season afforded joyful realization of the second very recently.

Benares from pre-historic times has been known as the “holy city” and religious capital of the Hindus. There we saw many pilgrims from all over India who had come to bathe in the “holy” Ganges, some of them old enough that they had hope of dying within the precincts of the “holy city”, thus obtaining the salvation which the Hindus feel sure to get there. Most of the Benares temples are dedicated to Shiva, its “Lord”, the giver of salvation, according to Hindu scriptures.

At the “Burning Ghat” we saw corpses being immersed in the river and then propped up along the ghat, in standing position, to dry in the sun before being burned. A number of bodies were already burning on the funeral pyres, while the ashes of others were being committed to the “sacred” Ganges. The significance of all this to the Hindu mind could be realized from the attitude of an old man who had just helped immerse a corpse, as he stood in the river with hands folded and head bowed in prayer. No doubt his greatest hope is that he also might die in the “holy city” and have his ashes sprinkled on the “holy” Ganges.

The large round woven matting umbrellas along the shore of the river give the place the appearance of a summer resort; but the sight of men and women worshipping their painted gods, the “saddhus” (“holy men”) with long, matted hair pouring the river water through vessels and muttering incantations, the sound of the temple bells being rung to awaken the gods, all make one realize that there is something other than pleasure involved in this scene; and the fear of displeasing the gods is perhaps the main impulse to the “worship” taking place.

On the shore of the Ganges is a Widows’ Home where Ganges put is the main object of worship. He is an outstanding Hindu god with an elephant head whose image is put into the river every year. As we were going up the steps from the river bank we met a widow with shaven head, dressed in a white sari, bent double with infirmity. She was taking leaves, flowers and other offerings to the river — — a representative of countless souls in the land of India who have never heard that the Son of God gave His life an offering for sin that those who believe on Him might have Salvation through His shed blood. This is a picture of devastation in India.
There are some, however, who have heard and believed, thank God! To have seen the emancipation of one such soul is to have enjoyed a never-to-be-forgotten privilege. Parwutibai came to summer school with the desire to be baptized. Close dealing with her revealed the fact that she had no assurance of salvation but that she earnestly wanted it. As the Way was opened up before her she gazed on it intently. When opportunity was given, she accepted as her own Saviour from sin Him Who is the Way, the Truth and the Life. “Parwuti” is the name of a Hindu goddess; so at the time of her baptism Parwutibai’s name was changed to Pritibai. In Marathi “priti” is a word meaning “love.” This is a picture of emancipation in India.

The forces of devastation are still at work in Pritibai’s life, however, and she needs your prayers that she may stand against them in the strength of her Saviour. When Pritibai went home from summer school she found that her goat had been sold by her Hindu relatives who refused to give her the money. They had also taken the deed to her property. Being a widow, she had no husband to defend her cause if he would have chosen to do so. Her mother-in-law is one of the main instigators. Perhaps the hardest cross for Pritibai has been in connection with her eight-year-old son. He was attending the Mission Boys’ School at Akola, but after his mother’s baptism he was kidnapped from the school by the Hindu relatives. He had no desire to leave the school and it was his own mother’s desire that he be there.

Yes, the devastating forces of sin are working against the emancipating forces of salvation in India, and it is as God’s people band together in prayer with faith that we shall see the triumph of Christ in the lives of those now groping in darkness and in the shadow of death.

ONE IN CHRIST
Janet Woehrer

The communion service at the conference grounds was different than any I had ever attended. As I joined many others in this sacrament, I realized in a new way what it will mean to partake of the marriage feast of the Lamb. “Blessed are they which are called to the marriage supper of the Lamb.” Rev. 19:9
Many countries and many sections of India and various missions were represented but we were truly one in Christ. There is nothing to be compared with the precious unity in the Spirit of God's children redeemed by the blood of the Lamb.

Some Christians sat, some stood, some knelt and some were prostrate before the Lord. All were worshipping Jesus, Who gave His life for their sins that they might have life and have it more abundantly.

As I saw a Jewish man slaughter a lamb, according to his custom, I could not help but recall Isa. 53: 6, 7, "All we like sheep have gone astray: we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Also with John's precious words, "Behold the Lamb of God, which taketh away the sin of the world." These dear Jewish people are open to the Word but are not convinced. It is a joy to show them in God's Word the reason for their unquenchable desire to go to Israel. Their very yearning is fulfilling the prophecy of the Bible. Oh that they might see Christ in their customs and accept Him as their Messiah that they too may join other Christians from around the world at the Marriage Supper of the Lamb.

One fine young Indian boy told me last week, "truly there is one God." Christians call Him "Jesus" but people of other religions call Him by another name, so it really does not matter. But tell me, does it matter? Another fine professional man told me that he wished to stay open-minded and not be influenced to any one religion. These will tell me that Jesus is a "good man." If He is a good man He is not a liar. If He is not a liar then what He says must be true. Tell me, does it matter that "There is none other name under heaven given among men, whereby we must be saved?" Oh that these, with others of similar thought, might see our living Jesus as their Lamb of God which taketh away the sin of the world.

The little shoe-shine boys up in the hills are eager to please the missionaries. One darling eleven year old tried to tell me some words from John 20. He explained to me John 20:15 "Jesus said 'Feed my lambs,' could it be that someday he might recognize himself as one in need of the Good Shepherd? Wouldn't Jesus cherish such lambs at His marriage feast? You are praying for these Indian boys and girls, aren't you? As I talk with these youngsters I often wish for a suitable attractive tract. Just what type would be best I am eager to
know. The plan of salvation must be clear. This sounds simple to those of us who know the Bible IS God’s Word but not as understandable to others who know nothing of the Book of books nor of our loving Saviour, Jesus Christ. These dear children would be spared lives of worship to idols and instead become shining lights for Christ if reached young in life. We request earnest prayer for our school children. Oh that many might truly raise Christian families and be eager to reach their own villages for Christ in the future.

“Yes I worshipped god today” one lady said. “Where is your god?” I asked as I walked down the road a distance with her. “In my house” she said. Sometimes those who do not have idols of wood or stone take cow dung and let it dry a certain shape on the wall, and worship it. When in deep distress they will try most anything. They think that they can’t lose by trying. Oh that the living God may soon live in their hearts.

Must We Turn Them Away?

Nineteen-fifty-two had scarcely begun when the applications began to come in. First, word came from the Central Berar Church Council, where missionaries are labouring in three large districts – From the Eastern end of the Church Council the missionary expressed the hope that there would be room for two or three couples to attend from that promising district. From the centre a similar request was received – “We have had so few in Bible School for the last few years, and are so short of good preacher-evangelist material. We hope we can send at least three couples.” Then came the long list from North Berar – always a big list because there there are the most Christians and so many small flocks without adequate shepherding, and so many new Christians who would be helped and strengthened by at least one year in Bible School - then there are always a number of couples who are ready to return for further Bible study. Even from barren Khandesh the applications came in – one couple returning for their third year work and two new couples for whom the missionary strongly hopes there will be room.

While these are gathering from the four corners of our own mission, applications are also coming in from other missions. From Udgrir in Hyderabad State two couples are anxious to come. From Medak, one of the big mass movement areas of Hyderabad, two couples of the Gond tribes-people need Bible training. From Puntamba, deep in Bombay State a couple waits for the chance to come to Bible School. From Junnar, near Poone, a couple waits to return for second year work. The Free Methodists have three couples to send, and the Con-
servative Baptists have another three couples – and so on. And what does it all add up to? Applications in for thirty eight couples. A number more would be sent in if we would say there was room.

But what can we say? Our answer to them is the frustrating, “Sorry, we have no room.” Filling every available place we can only house fifteen married couples. This means that more than half the applications so far received must be turned down. Here we have an opportunity for a ministry that can reach out to the ends of Maharashtra – to give Bible training to young Christian couples, who could go out in the power of the Spirit with the Word of Life to the hungry, waiting multitudes – and how wide open the doors are now. Here we have one of two well-established Bible Schools for all Maharashtra, a vast triangle of country stretching 450 miles from the East coast to Nagpur, and 300 miles North and South with a population of thirty million people. Several missions are anxious to send their young couples to us – but we cannot take them in because we do not have the room. How long will they wait? Are we going to let them turn elsewhere?

Thank God for what has been accomplished. Last year saw the largest enrollment in the history of the school, by filling every available space. Our staff has been strengthened – we now have two resident missionary couples instead of one. The new Eicher memorial chapel building is about completed giving us at last a place of worship large enough for the growing student body, and with it we now have two women’s classrooms, another classroom for the men, and a guest room for visiting teachers. These new rooms mean that the hostel building, part of which we have had to use for classrooms, is now free to be used for single men only – and this means that we can take more single men, and more are coming. But how much better if the couples can come too so that the wives can get Bible teaching and training with their husbands. So few of the women have ever had a chance to even learn to read.

What can we do about it? There seems to be only one answer – build more rooms. But our saying that word does not put them up. We are up against that simple little problem of money which can be so baffling and obstructive. Do these cost so much to build? Yes — that is they will take more money than we have. But in plain dollars and cents they would actually cost very little — only $300 a room, which we do not have.

We give this out to you as a challenge to stand with us in prayer that we may not fall short and fail in this hour of opportunity. If we do not take it up other missions will while
we stand back and watch them go ahead with the ministry which God first offered to us. Jesus said, "Behold I come quickly! Hold fast that which thou hast, that no man take thy crown." Are we going to be too late with too little?

The Man-Eater
Donald Capps

India's tropical splendour is discovered in her magnificent expanse of Forest lands that stretch throughout the length and breadth of the country. Majestic in their immensity, fearful in their dark shadowy beauty, peaceful in their still, cool, inviting fragrance, and mysterious in their hidden depths, they stand - a veritable paradise of wild life where nature lives and plays and dies.

Within these boundries of peace and beauty stalks stark tragedy. The treacherous man-eating tiger and leopard, like a demon or the black plague, roams vast tracts of the Indian jungle, killing and striking terror to the hearts of the simple village folks, bringing grief and sudden death to homes. Un-suspecting cattle-grazers, grass-cutters, and travellers are suddenly pounced upon and carried off to be devoured. Village huts are also raided frequently by these killers. Each year they account for a great many human lives. Official Gazettes or Publications are seldom without one or more notifications of the ravages of these beasts, with offers by the Government, of substantial rewards for their destruction.

Whole villages are sometimes deserted by the terror-stricken people as they flee from the scourge. The man-eater is no respector of persons both young and old alike are preyed upon. Often though, these animals seem to exercise an uncanny preference in choosing their victims. Well known for their extreme cunning they not infrequently foil the best plans of experienced hunters to track them down. Often a particular man-eater has been known to have carried on his nefarious slaughter of precious lives for several years before finally being brought to book.

The terror that these beasts strike to the hearts of the hapless people is so great that at last, when terror has reached its limit, appeasement in the form of veneration and worship take its place. The misguided souls believe that the particular beast is an incarnation of some god.
More sinister, more terrible and of far greater cunning still than the man-eater in this country, is Satan, the adversary, who goes about as a roaring lion seeking whom he may devour. He is found in the jungles, on the plains, in the mountains, in the cities, towns and villages, in homes, everywhere! He is more vicious, more cruel and without mercy. He desires not alone to kill the body but also to destroy the soul of man.

India’s four hundred million precious souls, bound by tradition, superstition and fear, are falling headlong into the abyss of the awful jaws of this terrible, death dealing, monster.

We praise God that there is a great company of His elect, armed with the sword of the Spirit, and the power of His holy Word, banded together; to foil the devices of this arch enemy of man, to expose his subtle designs, to rescue the lost and the perishing, and to bring about the final destruction of this monster, and the soon return of our Lord.

Pray for India with its multitudes, that they might flee from the enemy of men, and cling to the “Horn of our salvation,”—Christ Jesus our blessed Lord. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

“Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

“The Entrance of Thy Word Giveth Light.” Psa. 119: 130
Edna Ringenberg

Since March of this year a correspondence study course based on the Gospel of John is being sent out from Mehmmedabad. It is called “Jivan Prakash” or “The Light of Life.” We now have 879 names of students enrolled, including many who have already completed the course. Many taking this course are non-Christians. Keen interest is being manifested and some who have completed the work have asked for further study.

Champsi Beecharbhai of the Carpenter caste, from Ahmedabad city, began the course in May. After returning a few of the lessons for correction he wrote saying that through
reading the Gospel of John he had become convinced of the Truth therein. He especially wanted to know if as a Christian he would have to eat meat, and whether he would be able to be a Christian and yet remain a member of his caste. To these questions our local pastor replied briefly and gave him the name and address of the Alliance pastor of Simpson Memorial Church at Ahmedabad, Rev. Samuelbhai Govind, asking him to get in contact with him. This he did, going frequently to visit him and in this way received further light about the Way, the Truth and the Life.

He became a regular attendant at the services of Simpson church. His Hindu employer, learning of his interest in Christianity dismissed him from employment. He however, remained firm, telling his Sheth (employer) “You can interfere with me with regard to my employment, but in matters of my spiritual life you cannot touch or hinder me.” His relatives have been against him also. He has now been baptized and the following testimony, which he wrote to be published in our monthly vernacular magazine, “Jivan Sanmarg,” may be of interest to you:

“I was born in a non-Christian family in 1924. My home was in the village of Kotada in Cutch, but my family removed to Karachi for employment. There I studied the First and Second Standard in a Mission School. An elderly Miss Sahab used to conduct prayers. She frequently would remark, “Jesus Christ is our God.” Just outside of the Mission church on a large board this verse was written, “This is a faithful saying and worthy of all acceptation that Jesus Christ came into the world to save sinners.”

Every day as I passed by I used to read these words, but did not understand them. However, by the grace of God and in order that I might find salvation I was led to come from Karachi to Ahmedabad some time ago. Being fond of reading I picked up the “Sandesh” Daily paper one morning and was attracted by an Ad telling about a course of study for those interested in learning about the life of Jesus Christ, to be studied in the home. I was reminded of what the elderly Miss Sahab had said about Jesus Christ being our God, so I concluded I ought to learn about Him. So I wrote and ordered the Course of study. Later I was directed to meet the pastor of Simpson Memorial church in Ahmedabad. I had some doubts in my mind as to how I would be welcomed and if I would be free to attend the services in the church. Meeting the pastor he gave me a loving welcome and prayed with me. Since then I have not failed to attend all the services of the church. I went often to visit the pastor and with evangelist Jirnabhai Gan-
garambhai, who instructed me further about the Lord Jesus until I became convinced that He was my Saviour and the Saviour of the world. As time went on and I continued visiting these brethren I became stronger in my faith and in a few months decided to be baptized.

On the Sunday of August 17th, after the morning worship service, I was baptized by Rev. Samuel Govingbhai, which was for me a very joyous occasion. Although I was dismissed from employment for becoming a Christian I expect to take up my cross and follow Jesus and glorify Him. I ask the prayers of all my Christian brothers and sisters that I may remain true to Christ.”