The INDIA ALLIANCE

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1956 Spring
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SPRING ISSUE 1956

PRAY PRAY PRAY

That ye enter not into temptation. - Matthew 26:41

For them which despitefully use you. - Matthew 5:44

For us - Jer. 42:2

That God would open unto us a door of utterance, to speak the mystery of Christ. Col. 4:3

That He will send forth labourers into His harvest. Matt. 9:38

One for another that ye may be healed. - James 5:16

For the peace of Jerusalem - Psalms 122:6

For the remnant that are left. - II Kings 19:4

For kings, and for all that are in authority - I Timothy 2:2

For all men - I Timothy 2:1
Today we look back over more than eight years of life in a free India. We have been and are free to profess, practice and propagate our blessed faith. Just recently the Government of the largest state of India assured Christians of the continuance of this freedom in Uttar Pradesh. The Prime Minister, Pandit Nehru, at the close of the old year stood in the Lok Sabha at New Delhi and opposed a bill that would have interfered with this freedom. He said he felt the bill would create opportunities for coercion and a feeling of oppression, particularly among Christians. A few days later The President, Mr. Prasad, made a forth-right declaration that it was not the intention of the Government of India to curtail the freedom of Christian missions or to come in the way of their true mission. We must be thankful for these assurances while at the same time we must not rely too heavily upon them. We have our ministry to perform whether the governments of this world approve or disapprove. We should continue to pray for the leaders of India that they may so conduct the affairs of the nation that we may live peaceful lives while exalting The Prince of Peace before all men. We must also remember it is our duty to be subject to the powers that be as ordained of God. Not only does this duty include those sympathetic to our principles and beliefs but also those who are adverse. We must assert our peculiarities only when God-given duties and obligations are at stake. At all other times we should be all things to all men that we might by all means save some.

DAY BY DAY MINISTRY

The Editor’s mail bag would seem to indicate that many correspondents suppose we missionaries do nothing but preach sermons from morning to night, day after day. This is quite untrue. The missionary’s day is filled with many and varied services, some of them exceedingly mundane. As these tasks common to all mankind are met and fulfilled in a spirit unknown in many a benighted life, even the uninstructed and hardened heart is opened by a curiosity that prepares its fallow ground for the reception of the Gospel seed. It is the living of a Christ-like life followed by the Word fitly spoken in season that draws the lost to Christ. The changing circumstances in the India in which we live are making this truth apparent to even the dullest observer. Less and less are foreign peoples willing to listen to our sermons. More and more are they aware of our every day lives, and thus more critical of our ministry. Thank God we have a Christ adequate for all these things.
The era of modern missions in India can be divided roughly into three periods. The first was a period of free-wheeling evangelism under the benign eye, if not the approval of a friendly colonial government. During this time great numbers were converted and added to the Church. The tide of optimism was running high in the Western Churches, and the feeling was that one generation would see the conversion or the “Christianizing” of all Asia. Many of the missionary hymns we sing were composed during this period and reflect the post-millenial optimism of the day.

The second period was a time of organization, consolidation, and great material expansion. The new converts had to have meeting places so churches were built for them. Schools were founded to educate their children and to protect them from the contamination of a heathen environment. Hospitals and institutions of higher learning were established by the larger missions as money in huge sums poured in from the sponsoring bodies in the West. But this understandable paternalism on the part of the foreign missionary and the Home Boards had an adverse effect not anticipated. The Church became stagnant, ingrown, exclusive. It came to conceive of itself as a chosen people in the wrong sense of that word. Instead of “spontaneous expansion” there was hibernation. The Christians became more anxious to safeguard the material advantages won by becoming Christians than to share the good news of the Gospel of saving grace with their fellow countrymen. After all, was that not what the missionary was for? There were singular and glowing exceptions, of course, but by and large this was the pattern.

We are now in the third period. We have been in it for the last three decades, and perhaps are at the end of it. As far back as forty years ago far-sighted missionary statesmen had discerned a new political, economic, and social pattern emerging in India and Asia which would vitally influence the Church’s destiny. Today all Asia is in ferment. Many nations have gained or are in the process of gaining their political independence from colonial regimes. Modern industrialization has brought about vast economic changes. Wars have displaced great numbers of people. The influx of millions into the cities has created stubborn social problems. Modern Western education, by stripping away the superstitions and false
notions of ancestral faiths but offering nothing except scientific humanism to fill the spiritual vacuum, is creating among the student class of India (as it did in the West) a "lost generation" particularly susceptible to the pseudo-messianic "faith" of Communism and Socialism. Out of the encounter between the Gospel of Christ and the ancient faiths has come a resurgence of those religions - Hinduism, Buddhism, and Islam - a resurgence with nationalistic overtones; and perhaps of greater significance to the missionary and Church, the birth of a potentially new world religion, Syncretism. Truly the Church faces its greatest threat and its greatest opportunity.

How to build a church equipped to meet these challenges and how best we missionaries could make our contribution to such a church were the main concerns to occupy our minds as we gathered for the First Annual Gujarati Regional Conference in Mehadabad. It was significant that a major place on the Conference agenda was given to those mission problems which arose in the context of Mission-Church relationship.

For the first time in many years separate conferences were held in Maharashtra and Gujarat. The Gujarati missionaries were of the opinion that this would make for a quicker and easier solution of local mission-church problems.

As the conference dates drew near there was some concern on the part of the Program Committee as for one reason or another a special outside speaker was not available. This was providential since we were dependent on each other for the ministry of the Word. As we shared our needs, our failures, and our victories of the year past our small group was drawn together in a precious fellowship. All the messages (without prior consultation by those asked to speak) centered on the themes of faith, prayer, and God's ways of dealing with His people. Mr. Haagen's series of messages from Jonah on the theme "God's Education of His Servants" gave us a new appreciation of that wonderful little book, as well as an unmistakable analogy between the missionary to Nineveh and ourselves. We saw with a fresh vision the destiny of many souls inextricably bound, in the Will of God, with our own obedience.

Our Field Chairman, Mr. Eicher, and Regional Chairman, Mr. Morris, had returned a few days previously from the Bangkok conference of Asian Church leaders and missionaries. Their stimulating reports set the tone and direction of Conference. Bangkok had stressed the urgency of taking immediate steps toward the development of a fully self-governing, self-supporting, and self-propagating Church. Even before
Bangkok this had been the subject of much informal discussion, study, and prayer among us. If there was any doubt that we, as a Mission, had deviated somewhere from pursuing these goals it was forcefully brought to our attention by Mr. Eicher when he read Mr. K. D. Garrison's survey to the 1925 Missionary Conference in which these long-neglected principles had been set forth. It is ironic that critical events over which we have little control have almost compelled, so to speak, this "painful reappraisal". But Conference did unanimously resolve, with God's help and the Spirit's guidance, to press for immediate implementation of those New Testament principles for the Church's life and growth.

Last year, Conference had approved a plan which, by separating the Mission and Church organization-wise, would encourage the Church to assume the responsibility for its own government and bring to the fore potential leadership. It was heartening to see the willingness and enthusiasm with which the Church came forward to take the reins of office. But the two critical phases of indigenization, self-support, and self-propagation are still to be entered. The Church has achieved a measure of the former in that she is supporting her own pastors. Conference was aware that here, mere legislation alone would not suffice. The high order of consecration and vision needed by pastors and laymen alike can only come through a Holy-Spirit sent revival; a revival which will quicken the Church's life, awaken her desire for holy living, and give her a vision of the lost. With such a revival these problems will largely disappear. We ask you at home to pray with us for such an awakening. As members of the Indian Church we covet nothing for her that we do not desire for ourselves. The prayer of every missionary and many Indian brethren is that the Church might be purified of carnality, be set aflame with love for God and fellow Christians, become apostolic in fervor and witness.

Here it should be said that as missionaries in India we repudiate the premise underlying much of the policy and practice of some of our sister missions, that is, that the Church cannot develop spiritually nor expand numerically until her members, by education and a higher standard of living, are able to throw off those disabilities which hamper her material progress, and that we must do all in our power to help her attain these goals. Certainly these are desirable and important, but to make them a prerequisite to the spiritual vitality of the Church is to apply a natural solution to an essentially spiritual problem, to belie the facts of history, and to confuse cause and effect.
We wish to reiterate our conviction that the Alliance Church in Gujarat, in spite of many shortcomings, is a work of God. It is part of the Body of Christ of which He is the Head, redeemed by His blood. But it will grow only as its individual members acknowledge this fact, and draw their life from Him, yield to His authority in all things, and believe in His power to triumph over all enemies. It has been said that the Church in India is an exotic plant transplanted in Indian soil and able to flourish only if watered by copious draughts of foreign subsidy. Exotic in outer form she may be, but not in the inner content of faith and spiritual life. To say so is to deny the Church’s divine origin and supernatural character. It is to deny that she has one Lord and one Spirit. It is to deny that God by that Spirit can and will do in one point of space and time what he has already done in another, and, cultural and racial differences notwithstanding, in and through one people what He has done in and through another.

God is permitting us to live and work in times fraught with great possibilities. Conference recognized that were the above-mentioned goals attained immediately, there still remains to the foreign missionary many spiritual ministries both within and outside of the Indian Church. There are new areas waiting for the Gospel. Literacy programs have created a new medium of evangelism. Please pray that God will keep open India’s doors. Pray that a growing nationalistic and anti-Western sentiment will not restrict these labors.

This report would not be complete without a word of appreciation to our Chairman for his wholehearted cooperation and wise counsel, to Mr. and Mrs. Morris for the arrangements they so graciously made for our material comforts, and to Mr. Haagen for providing beautiful music daily from his tape recorder. In the writer’s humble opinion the latter especially contributed to make conference an “oasis in the desert.”

HUMAN SACRIFICE

In the year of our Lord 1955, an Indian by the name of Ragaswami offered a fourteen year old cattleherder as a sacrifice in fulfillment of a vow.

The victim was unsuspectingly grazing cattle at a village six miles distant from Coimbatore. Ragaswami called the boy to a nearby sugarcane field where he whipped out a knife and severed his head from his body with one stroke.
Chairman’s Survey of 1955

the dead, and set him at his own right hand in the heavenly places,” “And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all.” Ep. 1:20, 22, 23.

As we review the past year there is much to praise God for. Personally we praise Him for sparing our life. After several months of physical testing He gave deliverance. He has been merciful to us as a Mission family in protecting each life and abundantly supplying our daily needs.

We have had constant reminders that “we wrestle not against flesh and blood but against principalities and powers” --and each time God has honoured His Word when we have trusted Him. When we resorted to human effort we failed.

The Commission that was appointed by the Madhya Pradesh Government to enquire into the activities of missionaries has been active throughout the year in gleaning information from all parts of the state. During the time of inquiry within our Mission area of responsibility, those who tried to bring false accusations against the missionaries and Christian work were fully exposed before the commission by the cross-questioning of a young Christian journalist. This young man who was quite unknown to us came with a letter of recommendation and volunteered his services in this capacity. The Lord gave Brother Chavan our Synod president, wisdom in replying to all the questions that were put to him regarding the activities of the Mission and missionaries. We trust that as a result of this Commission’s work, there will be an open and clear understanding by those opposed to missionary work, that our ministries are spiritual and not in any sense of the word political. The final findings of this inquiry have not yet been published.

One result of the inquiry has been to bind the Christian community into a closer fellowship and a new realization of utter dependence upon God. It has also put upon us all a new challenge to be faithful in witnessing to the saving Grace of our Lord Jesus Christ.

The false accusations brought against the work in one district have all come to nought in direct answer to prayer.

In another instance where a nominal Christian was oc-

* Presented at both The Marathi and The Gujarati Regional Conferences held during November, 1955.
cupying space in a church compound and behaving unseemly, the church and mission together took legal preceedings to try to evict him. The sum total of all the effort has been two decisions against us, having left the trouble-maker more strongly entrenched than ever before. Friends, may God teach us to trust Him more and not rely on the arm of flesh or the law of the land to accomplish that which He would be honoured in doing for us.

Since last conference we have been honoured by a visit from our President Dr. H. L. Turner and Mrs. Turner. Their ministries, and sympathetic understanding of the missionary task, have caused us all to thank God for the leadership He has raised up for our society.

Last conference was an historical occasion in that we decided to divide our field into two regional conferences. This year, though we are meeting as two separate conferences, I trust we are not divided in our common purpose of making Jesus known to those around us and in building the church in this land. May the Lord ever keep our vision and purpose clear.

During the year Mr. and Mrs. Roland Perret and family, Mr. and Mrs. Dyke and family, Mrs. Ruth Schlatter and son, Mr. and Mrs. Karl Kose and family and Misses Hansen and Derr have gone on furlough. We welcome back to our ranks Mr. and Mrs. Tilman Amstutz, Mr. Jonathan Amstutz, who worked so diligently while he was on furlough that he brought with him a so necessary and welcome reinforcement to our missionary staff in the person of his wife Anna Lou, Mr. and Mrs. F. W. Schelander and Miss Hilda Davies. We thank God for keeping the doors open for these friends to return to the field. Our missionary family was increased by the arrival of Daniel Edward Jacober on November 14, 1954 and Sharon Dawn Perret on December 17, 1954.

We are glad to report another year of blessing and daily manifestation of God's goodness on behalf of our co-workers at the Ramabai Mukti Mission, Kedgaon, and the Union Biblical Seminary at Yeotmal.

It is with sincere appreciation that I acknowledge my personal debt and our debt as a Mission to our former Chairman, Rev. R. H. Smith, for his selfless service to all of us during the months of my inability to fulfill the duties of Chairman. I thank you all for your support and fellowship in prayer through those months, and your patience and cooperation since.
In 1925 we had 18 mission stations and 32 outstations. Today we have the same. In 1925 there were 65 missionaries on the field. Today there are 50. Thirty years ago there were 119 national workers. Today there are 157 including school teachers and student workers. In 1925 there were 17 organized churches with 9 branches with a total membership of 2169. Thirty years later we have 38 organized churches with a total membership of 3448 - this includes 180 probationary members, an increase of about 55 percent. The offerings of the churches amounted to Rs. 7856 in 1925. Last year church offerings totalled Rs. 26,027, an increase of approximately 350 percent in thirty years. Baptisms each year have remained about constant, averaging a little over 100 per year. Last year there were 130 baptisms of which 82 were from Christian background and 48 non Christian background. Thirty years ago there were 17 students in Bible school. Last year there were 118 young men and women studying in our Bible Schools, most of these from our Alliance constituency.

We seem to have been more or less standing still for a whole generation. Can we say that the growth of the church has been a healthy normal growth? Are we satisfied with the progress made?

We are happy for the results achieved in Adult Literacy work and for the splendid response there has been in Gujarat to the Jivan Prakash correspondence course. A sizeable number of Scripture portions have been sold in both language areas.

Since last conference the Gujarati Synod has resumed the full support of their pastors. The evangelistic work in new areas where there is no established church, is considered the responsibility of the Mission. The spheres of Mission and church responsibility have been clearly delineated. In the Marathi Area the Mission has turned over to the Synod the complete control of all matters pertaining to national workers and the management of the Boys’ Boarding School, Santa Barbara. The Synod is still partially subsidized in the Central Pastor’s Fund and fully subsidized in the matter of workers support. During this time of transition we need to be much in prayer that the whole will of God for His church here may be accomplished.

We have a goodly heritage, friends, in the lives of those who have gone before us in serving the Lord here in India. Quoting from a former Chairman’s Survey: “It is not given to many men to have so long and fruitful a ministry in the mission field as Mr. Fuller had, nor to be so widely respected and beloved. Coming to India in 1882 he founded the North
Berar Faith Mission and laboured for ten years with much self-denial and hardship before that work was taken over by the C. & M. A. The vision which he had and the foundation which he laid have made possible the work that has been done since, and it is a cause for thanksgiving to the Lord of the harvest that He arranged for our Alliance work in India to be begun with such advantages. From the very first we had the wise leadership of a man of unusual gifts and qualifications, with thorough knowledge of the country and the people and the language; spiritual, wise in counsel, and recognized throughout western India as a man of God and a worthy leader."

"When we face our trials and sorrows it is well for us to have the memory of one who seven times was called upon to look into the graves yawning to receive the forms of his dearest loved ones, yet who in all this charged not God foolishly nor faltered in his consecration to the land and the work to which God had called him. Many of us remember fondly the cheerfulness and buoyancy of that spirit that could not be daunted by personal loss nor suffering, ready always to comfort others. One of the cherished memories of my boyhood days is the time when he hastened from Bombay leaving to other hands the task of laying away the form of his precious Jeanie that he might stand in prayer and faith with his comrade who was sinking rapidly in far Igatpuri. And me thinks I can yet hear the clear, hearty tenor voice singing beside my father's coffin and through the window near where my mother lay with her life in the balance:

Praise the Lord! It won't be long
Till we see His tender, loving smile,
Brothers, shout! Lift up your heads,
Praise the Lord! It is a little while."

May we too be valiant soldiers of the cross!

Thirty years ago the following principles of building the church of Christ in India were presented to our Mission conference by the chairman of that time.

1. "Let us clearly define our objective. Of course it is to proclaim the gospel to those who have not heard it, and to hasten the coming of the Lord. That objective cannot and should not change. But it is the ultimate objective, and should be the inspiring motive of our work. As to the immediate objective, however, what are we aiming at? Is it to get a host of American missionaries in India to preach the gospel in a foreign language among people, whose ways we scarcely know after a life time's work amongst them? Is it not rather
to work, as the Lord gives us strength and help to establish in India a Christian and Missionary Alliance? I refer not to propagating denominationalism -- since our Alliance is not a denomination -- but to an Alliance of Indian Christians who recognize Christ as Saviour, Sanctifier, Healer and Coming Lord, united together:

A. To hasten the return of the Lord by following His program for this age, which is to preach the gospel of the Kingdom in all the world for a witness, and to take out of this nation a people for His name.

B. To promote unity of faith in the Lord Jesus in His fulness, earnest effort for the conversion of souls and the deepening of the spiritual life of Christians everywhere.

C. That the foreign missionaries and mission of the Alliance may enjoy the widest possible fellowship and support.

"If this objective -- the same as that of the Alliance Movement at home -- is the proper one for us, then, however conditions on the foreign field may differ from those at home, our work will largely follow the similar main lines of activity. Let us not overlook the fact that today we have an Indian Church numbering thousands, and cannot, therefore, attempt to work along as though there were no Christians at all."

2. "Since we have the nucleus of the church what devolves upon us?

For some reason missionaries seem to have gotten away from the Apostolic pattern as to the founding of churches. The pioneer work of Paul was, in every case, for the establishing of local churches, and on his second journey through Syria and Cilicia he went to confirm the churches. If he could not go himself he sent a Titus to appoint elders in every city, setting in order the things that were wanting. Do we not recognize that it was the churches which Paul founded that made his work permanent, that passed on the gospel torch to Europe? It was the churches, founded in Britain and America that have made the missionary movement possible. We have said much about India never being evangelized without Indian preachers to do it. True, but is it not surprising that we seem to have overlooked the fact that without Indian churches India will never be evangelized. 'Now there were in the church that was at Antioch certain prophets and teachers,' and 'The Holy Ghost said Separate me Barnabas and Saul.'
for missionary work. An authority on missions says, 'No land will ever be evangelized until it has a self-supporting native church.' I am very firmly convinced that the making of the Indian churches the agents of evangelization is the only Scriptural solution of the problem we now face in India. Beloved, let us not esteem too lightly the church which Christ loved and gave Himself for, that He might sanctify and cleanse it.

"Christ is building His church -- are we intelligently helping in that work?

"Of course, we all realize that there are difficulties in this line of work in India that seem almost insuperable. But they are not insuperable. I do not believe that our ancestors in Europe and Britain were much more promising material for church establishment than we have in India today, and surely Antioch and Corinth presented every church problem that we have to face. And the Holy Spirit, who is the only real church Builder, is just as capable of working in India as in Europe and Asia Minor. To let ourselves believe for a moment that He can work more easily or more effectively in Anglo Saxons than in Indians is to limit the Holy One of Israel.

3. "We have need of clear guidance today as to the Lord's plans concerning our Bible Training schools. Surely they are not fulfilling their ministry when we have to pay students to study and then pay them for life because they have studied the Bible. It is not a question of whether we should have Bible Schools -- which question is settled for us both by Scriptural precedent and by the very Constitution and foundation principles of our Society -- but our problem is how to make the Bible schools feeders to the spiritual life of the churches instead of a means of producing professional evangelists who are paid so many rupees of foreign money per month for telling their country-men about Jesus. We need not indulge in frivolous and thoughtless remarks about getting rid of all our preachers and closing Bible schools. Such remarks only hinder constructive thinking.

"The cardinal fact to be remembered is that every group of people on earth has within itself those who are capable of leadership if properly trained. Likewise our Indian Christians have potential leaders among their number who can be trained to lead their people in gospel effort. Our task is to find the means of training and preparing these leaders of their own people in Christian effort, rather than to produce professional preachers. Perhaps drastic changes will be necessary, when we know the way in which the Lord would have us go."
The theme of the recent conference of church and mission leaders at Bangkok, Thailand, was "The Development of The Indigenous Church Under National Leadership." It was an inspiration to hear what the Lord had done in lands where from the beginning there has been a policy of self-support. Each of these churches had not only made rapid progress in support but they were witnessing churches through which the Holy Spirit worked and this has resulted in a phenomenal growth of the church.

We have been working in India as a Mission for the working period of two generations of missionaries. In the light of the Word of God, and of the program and purpose of The Christian and Missionary Alliance as outlined in our Manual, it is time for us to examine ourselves as a Mission and see if we are accomplishing what should have been accomplished in more than 70 years of missionary enterprise. Bringing to your attention again Ephesians 1:20, 22, 23, we are reminded that the Church is His body -- the rightful place for Christ in the Church is Head of the Church. The objective of The Christian and Missionary Alliance for the indigenous church and the Mission abroad is clearly stated on pages 85, 86, 87 of our Manual -- let us read these now (At this point pertinent passages were read from the Manual Ed.)

Do we have a growing, witnessing, Spirit-filled, Christ-controlled, self-supporting church in India today? Let us be frank and fair in examining ourselves. We have -- or at least I have continually offered excuses of poverty, economic and social pressure, lack of training in secular, ethical and spiritual education, as reasons for our church being unable to get on without our steadying hands on the Ark as reasons for its being unable to support itself -- for its indifference to witness -- for our being necessary to the Church, to guide and keep it in line with the constitution. Friend, have I, have we, been usurping the place of Christ as Head of the Church? I do not mean this frank appraisal of the facts that face us as a criticism in any sense of the word, of our national brethren, the pastors and evangelists. I have been guilty on occasion of finding fault, of deploring this and that when I should have examined my own heart. As a missionary I am responsible before God for bearing a true testimony before His church. I am not responsible to control it. I have a responsibility before God to be an example in witnessing for Him, not to control the program of witness. I have the privilege of living a Spirit-filled, Spirit-controlled life for Jesus. It is not mine to determine what the Spirit of God desires to accomplish in His Church. We have a pattern in God's Word.
Are we trying to supplement that pattern with our personal ideas?

Do we believe the Word of God that tithes and offerings are God’s way of church support? Have we faith to take God at His word and believe that He can accomplish what He has promised without our Mission-devised props? Can we trust the Holy Spirit to guide the national leaders of the church in developing the church under the control of its Head, Christ? We could continue asking ourselves such questions but it is not my purpose that we should develop a complex of introspection. We need, however, to face facts and know what God would have us do, and then do it.

We read the splendid outlined plan for developing an indigenous church as presented to our Mission Conference thirty years ago. Why is the Christian and Missionary Alliance in India today not an indigenous church in every sense of the word, as outlined in the Word of God?

**Abraham and the Life of Faith** *

— Rev. Nae Smith —

Abraham the man of faith and the father of all the faithful, leaves all to follow God, yields all to God, and leaves all with God. “The steps of a good man are ordered by the Lord.” Abraham’s first step in his life of faith is the step of obedience. He crosses the Euphrates and becomes the Pilgrim, the man from the other side, the Hebrew. “For he looked for a city which hath foundations, whose builder and maker is God.” Heb. 11:10.

Lot made his choice; Abraham left his choice to God. Lot chose the plains of Sodom; God gave Abraham and his seed forever all that his eyes could see. Lot chose a house in Sodom; Abraham a tent in Mamre. “God gives the very best to those who leave the choice to Him.” Lot accepted a seat in the gate of Sodom; Abraham refused loot from that unholy city. Abraham’s opinion of himself: “I am only dust and ashes.” God’s opinion of him: “My Friend.” Jesus said: “Ye are my friends, if ye do whatsoever I command you.”

Abraham intercedes with God. Prayer is not so much the attitude of the body, but the attitude of heart. The em-

* Jottings as gleaned by Donald Capps from a series of messages preached by Rev. Nae Smith at The Marathi Regional Conference.
phasis in Scripture is on the heart. Brevity will matter little if you but touch the throne. When you pray in Christ's name and in His Spirit you will always touch the throne. The man with a capital "P", (the Pharisee) had not a single request. It was all "I", "I". The man with a little "p" (the publican) made but a single request: "Lord be merciful to me a sinner." When we come into His presence remember we have been taught to say: "Abba Father." He is One who always wants to give. May the Lord give an enlarged vision and an enlarged heart to ask largely. God saw the desire of Abraham's heart for the salvation of those he knew were in Sodom. So He knows our hearts and will answer our prayer, for those who are in Sodom today. "For here have we no continuing city, but we seek one to come."

Sharing the Vision
— Janet Woehrer —

The S. E. A. Conference was a great blessing to those who attended. They returned to share the vision they received. Hearing through our Chairman, our Indian pastor, and through tape-recordings what God wrought at Bangkok was one of the great blessings of our recent Conference. We shared their experiences and we shared the purging of old ideas as we sought to recognize what God was saying to us as a mission, as a church, and as individual workmen for Him. God so manifested Himself that we not only received blessing during the hours of worship, but also during the hours of business as well. Five years has been set as a deadline for full self-support within the Indian Church. Those who have caught the vision for this are going about under His direction to share it with others. The vision is not limited to a tithing church but also envisages a witnessing church. The realization of this vision will require revival. Revival is born in prayer. We trust you are on the praying line concerning these things. The carpet is in the making. We see only the underside, but we know the pattern will be of His choice and to His glory. As we pray let us recall the Scripture which saith: "Neither is he that planteth any thing, neither he that watered; but God that giveth the increase."

"THE HIGH CALLING OF GOD" *

For the missionary, the Indian church leader, or the

* No Conference is complete without reports. Here are a very few brief excerpts to enable you to share the joys and challenges of those long-to-be-remembered days.
Indian Christian layman, the purpose of God is the same, that all should be to the praise of His glory. In His high calling there is a service for everyone "till we all come... unto a perfect man, unto the measure of the stature of the fulness of Christ." The following experiences are some of those which have been a part of this growth of the Church of Jesus Christ in India.

CAMPING IN CHANDUR DISTRICT

One morning at Gowarkhed camp a former Christian man wept copiously, praying and confessing the sinfulness of his heart and begging forgiveness. He confessed to harboring ill-feelings concerning a past worker and said these thoughts had ruined his life. Another morning a fine young man prayed earnestly confessing his sin and seeking forgiveness and cleansing. On Sunday morning Jingurao gave a very fine message and God spoke to hearts as was evidenced by the earnest prayers which followed. All through our days in Gowarkhed camp one little woman was very much in earnest and would not miss a class, though her wee girl was seriously ill. Two days the child's father carried her to camp on his back and she lay listlessly on the ground, while we had our class. On Sunday we had special united prayer for her and the Lord miraculously healed her. Her mother's heart was filled with praise to the Lord for His wondrous work. Nine of these people were later baptized at the church council sabha (convention).

— Miss Marthena Ransom

CHRISTIAN HOME FESTIVAL

The Christian Home Festival, observed October 16th to the 23rd, was like going through a dry yard and making it into a garden. The cleaning, the pruning, the trimming up of creed and custom, was edifying. All Christians received a vision of better living and of normal Christian growth. This reached to all the Christians, even to the outstations. A drama of the Good Samaritan presented by the young people was realistically rendered, so much so that the small brother of the man who fell among thieves would not be comforted and had to be taken out and assured that all was well.

— Mr. and Mrs. Tilman Amstutz, Chandur District

DOUBLE BLESSING

The Church Council "mela" (convention) was held at Phulamla with the Free Methodist's evangelist Moses David expounding deep spiritual truths from the Holy Scriptures. There was a drawing closer to the Lord; and the presence of
the Holy Spirit was manifest throughout the meetings. Eleven went into the waters of baptism, thus professing outwardly their testimony of what God had wrought inwardly.

The Short Term Bible School once again proved to be a real spiritual blessing to all who were present. We feel the Christians who attended were strengthened in the Word of God and began to chew on the sincere meat of His Holy Word. While the classes were in session the wife of one of the masters conducted children’s meetings. It would have rejoiced your hearts along with ours to hear what these children learned during these sessions. At the close of the school six villagers followed the Lord in baptism. Several said they wanted Bibles and song books. They also expressed their desire to witness for their Lord.

— Mr. and Mrs. Laird Stengele, Amraoti District

INQUIRY COMMISSION

The State of Madhya Pradesh set up an Inquiry Commission to investigate missionaries’ activities, especially the accusations that material inducements were being offered to people of low caste to become Christians. In spite of all the anti-Christian propaganda in the press sixteen men and women followed their newly found Saviour in baptism. One young couple with an unusually bright testimony of faith in Christ, a very few days after being baptized, were called for questioning by the leaders of their former caste before a large gathering in the village. In spite of their firm affirmation that the only inducements they had received were salvation from sin and peace in their hearts, their Bible and hymn book were seized and they themselves were taken by force and given “purification rites”. Recently, however, word has come through one of their Christian relatives that they still pray only in the name of the Lord Jesus Christ, and that they are again reading a New Testament given to them.

— Mr. and Mrs. A. C. Eicher, Anjangaon District

HIGH SCHOOL STUDENTS

It is only with joy that we look back upon the year that has passed in Malkapur. God has kept our faces looking forward by giving us His promise, “We shall reap, if we faint not.” During the year that we have been in Malkapur we have found, day by day, an increased openness to the Gospel. Many have been buying Scripture portions and Gospels and many have been interested enough to come to the bungalow to inquire about this Jesus. A number, after reading one Gospel portion, have come back wanting a different one.
Secondly, from the high school, which is next door to our bungalow, there have been numerous students, in groups of two, to as high as thirty, coming to hear the story of the love of Christ. This has continued despite the teaching against missionaries, and the Christian religion in general, within the classroom. We feel God is doing a real work in their hearts, but as yet only one has confessed Christ as Saviour. However, this has not been onely. Pray with us, that many may accept Christ as Saviour, and also confess Him openly.

— Mr. and Mrs. Edgar Lewellen, Malkapur District

WOMEN AND THE HOME

The annual Workers’ Wives’ Retreat, under Mrs. Shaw’s supervision was held in Akola for the three districts in the church Council, with Anjangaon cooperating. Thirty two wives and Bible women gathered for the week despite floods in some areas and sickness in many homes. Mrs. E. F. Eicher, Mrs. N. A. Hivale, and Miss Ransom brought the messages which were a great inspiration to all as they testified on the closing night.

Rev. Aghamkar, Murtizapur pastor, worked very hard to make our local district Christian Home Festivals a distinct blessing to all who took part. With two meetings each day he was really tired when it was all over. In Jamthi one woman had made a display of her well-worn Bible with a candle to light it. Many commented on the sweet simplicity of this testimony. In another town, after the message each family came forward in turn to light small candles signifying that they were going to let their lights shine for the Lord throughout the coming year. This service was much appreciated by some non-Christians who were present.

— Mr. and Mrs. A. B. Shaw, Murtizapur District

THE BHUSAWAL MARATHI CHURCH

The Marathi church during the year lost their pastor, Rev. R. K. Cutler. A large number gathered at the church and cemetery in honour of one who had great faith in our heavenly Healer and who had during his long ministry as evangelist and pastor seen many enter the Kingdom. He was one of the first four men ordained by the Mission, and had served the Bhusawal church for twenty two years. Rev. R. P. Chavan has come as pastor to the Marathi church. The new church building has almost reached completion under the supervision of Rev. Donald Capps. During the year a week of meetings was held with missionaries from Youth for Christ, at which time many acknowledged their need for more con-
secreated living. Led by Mrs. Chavan a monthly women’s meeting has been commenced.
— Mr. and Mrs. Daryl Cartmel, Bhusawal District

BAPTISM IN JALGAON

In the city of Jalgaon alone there are reported to be one hundred thousand people, and the only Christian light-house in this vast sea of human responsibility is the Christian and Missionary Alliance Church of Jalgaon. Down the years the church has maintained its witness. Frequently non-Christians attend the services and hear the Word of God. Some for the first time. Some come and go away never to return again; others come and come again. One such we had the joy of baptizing on New Year’s Day this year. He is Mr. Paul Ludhe, a local lawyer of the Marwadi Brahmin caste, who sought the Lord for three years before he finally confessed Christ as his personal Saviour in baptism.

In the month of February this year we rejoiced again as Narayanrao, now John Kasser, of the goldsmith caste, once a strong enemy of Christianity, but now a stout witness of salvation through Jesus Christ, surrendered to the Lord in baptism. These two babes in Christ are now among the foremost witnesses for Christ in the town. They spend much of their spare time actively employed in seeking to bring others to Christ. Following their baptism they faced much persecution and many temptations, but praise God, He was their refuge and strength, and they grew in grace and in the knowledge of the Lord.
— Mr. and Mrs. Donald Capps. Jalgaon District

UNION BIBLICAL SEMINARY

This, the second year as a union institution, was a year of increased blessing and progress for Union Biblical Seminary, and to God we give all the glory. We also have cause to rejoice in the fact that last month the Government of India registered the Seminary under the 1860 Societies Act “with purpose to grant theological degrees”. This probably is the first time a theological training school has been so registered in India.

Union Biblical Seminary is now two schools in one: the larger G. Th. Department, which takes in high school graduates for a four year course aimed at providing ministers, evangelists, missionaries, and village pastors in charge of lay workers. and the new B. D. Department, which takes in those with a B. A. degree or its equivalent for a three year course aimed at preparing men for positions of greater responsibility in the Church.
Last March we had the joy of graduating six young men: Mr. Noah Dongre is now serving in our Bible Training School at Nargaon. Another graduate is with the Central India Baptist Mission, taking over the work that used to be the responsibility of Mr. and Mrs. Kurtz, of that Mission; while another is working with the Light of Life Bible Correspondence Course. These men are in Central India. The others are serving in the Friends Mission in North India, in the Mar Thoma Church in South India, and in Katmandu, Nepal, outside India. The last young man in the last named place is a missionary in the truest sense of the word. Thus our students are drawn from all sections of the country. They likewise go forth to serve all of India and even beyond her borders.

— Miss Gladys Jasper, Union Biblical Seminary

(In connection with this brief report of the Union Biblical Seminary at Yeotmal, in which we are a co-operating Mission, we give this testimony of another missionary, Mr. Amstutz, of Chandur District.) We were happy to have four young men from the Yeotmal Union Biblical Seminary to spend a fortnight with us, in practical Christian work. In their preaching to large crowds and conversing with leaders and opponents, they presented Christianity clearly and convincingly. By their intelligent answers they removed many misconceptions regarding Christian Missions and won the admiration of their hearers. Yea, these young men are now going forth from their own “School of Jesus” and are being sent to the “uttermost parts” of India where we missionaries are unable to go.

FUTURE LEADERS

Some weeks before school closed in April last year, a number of the older girls came asking for baptism. We knew God had been working in their hearts, so were happy to know they desired to follow the Lord in this way. Some of them were going back to their villages and would not be returning to school. The pastor held a class of instruction for this group which proved to be beneficial to each girl. Two baptismal services were held with twenty receiving baptism. One girl named Krupa did not seem to be concerned over her salvation. We prayed much for her. She was one of a group chosen to attend the Youth Rally in Akola. While there she met the Lord and was saved. Her testimony of what the Lord had done for her thrilled our hearts. Her parents too were happy to learn that finally this one had come into newness of life. She is now back in her own village, we trust giving a good witness for her Lord.
The other day little Gita, a seven year old, had asked if she might speak in morning chapel. One of the teachers gave her opportunity to give what was on her heart. As I heard the little message my heart was filled with praise to know the seed had been sown in this young heart and she wanted to give out what had been given to her. We trust the seed already sown in the heart of this child will in days to come yield a hundred fold harvest. These are the future leaders of the church in India.

Miss Ann Droppa, Khamgaon Boarding School

DANIEL'S GOD LIVES TODAY!

At the time the committee for the investigation of missionary activities came to Khamgaon, a young Hindu man came to my office. He told me that his Mahasabha (a radical Hindu group) neighbors had threatened to beat him if he did not testify against the missionaries at the investigation. He had worked on our compound many times and one time when he was very ill the girls in the Boarding and Bible Schools had prayed for him. He attributed his healing to the prayers of the Christians. It was very evident that he did not want to testify against the Christian missionaries; in fact, he definitely said he could not lie, and would not do so, but in his eyes one could see the shadow of a fear as to what the consequences might be. We told him to tell the truth as he knew it; for the living God is on the side of truth. We also promised that we would pray. We prayed with him before he left the office. The next day, while the investigation was taking place, thirty nine young Indian women were petitioning God that the mouths of the lions would be closed and that the God of Daniel would give victory to His servants who had to stand before the Mahasabha-ites, as Daniel had to stand in the den of lions. When our teachers who had been at the investigation came back, they informed us that God had indeed shut the mouths of the lions. The Mahasabha-ites had forced Narda, the young Hindu who had come to my office, to go to the investigation and had given him three rupees as a bribe to testify against the missionaries; but the Lord so effectively worked in the case that those who had told the young man to testify saw that their case was futile and commanded him not to speak. He later said that if he had been given an opportunity to witness he would have testified that the missionaries paid him honest wages but the Mahasabha men had bribed him with three rupees to testify against the missionaries. The God of Daniel indeed lives today!

— Miss Winifred Sanford, Women's Bible Training School Khamgaon
HUSBANDS, BLESSINGS OR HINDRANCES?

Among the women with whom we often come into contact is Moolibai, a soft-voiced, friendly but sad young wife who has lost five children and hence her husband is not very fond of her. She has listened very intently and seemed to us to have a hungry heart. She told Sumitrabai recently that her faith is in Jesus, but that she dare not tell her husband. We have offered to teach her to read so that she could read the Bible for herself, but her husband says “no.” Pray for them both, that the Lord will work in this family.

A Bengali Roman Catholic, Mr. John, has lived in Palanpur for nine years and has been worshipping and fellowshipping with us for the past year. He came to us with a hungry heart having obtained permission from his priest to attend our services since there is no Catholic Church here. His spiritual growth has been a thing to behold. He testifies almost daily to the change in his life, and he knows he has been born again through the blood of Jesus. Having read the New Testament, he is half-way through the Old Testament now. The Holy Spirit is teaching him many new truths. Mr. John witnesses to many Hindus and Mohammedans, and there is a burden on his heart for his wife, to whom he recently explained her unsaved condition. We feel he is waiting for her to be saved before he takes the step of baptism. We pray it won’t be too much longer.

— Mr. and Mrs. James L. Evans, Radhanpur District

OPEN DOORS

Since our move to Dhandhuka district we have been very busily engaged in the work of evangelism. From the breaking of the rains to the present time we have been constantly active in this chosen work of the Lord. A part of the rainy season was spent in a three-week teaching ministry at Dholka, where opportunity was afforded to break the Bread of Life to our young evangelists. Great blessing was afforded in our attempts to teach deep Bible truths in the Gujarati language. During the latter part of the rainy season, when the roads in general were not open, we found that we could carry on an active village work by confining our efforts to the three main highways which criss-cross Dhandhuka district. In this way we got off to an early start in our village work. Wherever there was a religious fair we visited it with the evangelists and in a quiet way presented a good testimony for our Lord Jesus Christ. Since the rains have ceased, a very active village visitation program has been conducted. The doors are literally wide open and the only hindrance is the failing of human strength.

— Mr. and Mrs. E. G. Jacober, Dhandhuka District
Miriam is the wife of Samuel. Until recently this was her only reason for being in Bible School. Her husband was a former Dholka student of unusual promise. After several years of secular work and marriage to a young lady unknown to us, he finally came to Bible School last year. Miriam did not come with him. There was a good reason: they were expecting their first child. But after the child was born, Miriam still did not come to Bible School. Frequent inquiries seemed to produce nothing but embarrassment on Samuel’s part. Finally the truth came out. She was a Catholic, which in our part of India often means little more than an outcast with a Christian name.

This year Miriam came to school with her husband. She made a desperate effort to keep up with the instruction imparted in the Women’s classes. We could hardly say that she succeeded.

Just a few nights ago someone coughed at the door.

"Is anyone at home?" Samuel called. "Are you busy, or would you have time to pray with Miriam?"

Minutes later the little heathen wife who called herself a Catholic was confessing: "I don’t understand these things. They’re all new to me. I do know that I’m a sinner, and I do know that I need salvation. Miss Sahib, pray."

The next morning class work was postponed as the women related the circumstances of their personal salvation; Miriam gave her first testimony: "I was saved right here last night," she said.

— Luella C. Burley, Mehmedabad Bible School

Thus God calls His children, teaches them to serve, and uses every experience, whether of joy or adversity, to conform them to the "high calling of God in Christ Jesus". The radiance of His glory shining on the faltering steps of those who are pressing on to the prize captivates the eyes of others and draws them into that great crowd which will gather about His throne to sing His praise when He makes them all complete in the full meaning of His "high calling."

CAMEL RACES

Camel races formed part of the Dasara program organized this year by the Ahmedabad Municipality. The celebrations which have been revived after a lapse of many years were presided over by the Mayor.
My Children’s and Young People’s Work
— Marian E. Dyke —

The joys of my work during the past months since I came to Ahmedabad the end of March, 1955, can hardly be compressed into a short report. Children are so unpredictable, so natural and open that we have never had just an ordinary class among them yet. There is always something happening to make each class a little different, a little more interesting and something to be remembered.

When I first took over the children’s classes from Miss Burley in April I thought that I was stepping back into Bible times. I found myself surrounded by Isaiah, Zachariah, Ezekiel, Samuel, Moses, Joel, Joshua, Obed, Gideon, Silas, Lazarus, Timothy, Onesimus, Titus, Rachel, Rebecca, Naomi and a host of others with more common names. There is Paul, David, Stephen, Peter, James, John, Andrew, Miriam, Dorcas, Ruth, Rhoda, Esther and many, many others. Week after week I have come to know them better.

Isaiah with his large sparkling eyes sings until the veins in his neck stick out and yet he is one of our main problems in that class. Zachariah offered me a piece of candy from his dirty little hand the first time I was there so as to win me over to his side and then that very morning I found him using an ugly, rusty broken needle to prick those sitting near him. Timothy is the one really ragged boy who comes to my Sunday class in Simpson church. His hair is never combed, his clothes are dirty and torn and he tries to get as close to my chair as he can. He was a trouble maker in the Primary Department and was put in with my Juniors soon after I got here. His little hands are ready to pinch, push and pull at all times. I have found he has a tender spot, however, and responds to kindness and love as do the others. His ragged, unkept appearance is just an indication of the real need of his little heart.

Then there’s Stanley who opens each prayer with such a long grown-up phrase that it is most amusing. “Holy, Holy, Holy, Living, Waking, Everlasting God”, he says. His smile reaches from ear to ear though and since he gave his heart to Jesus several months ago his face shines more than ever.

You would never know Kiki now as being the same girl who attended my first classes in Bethel Church. She was so shy, she would hardly open her mouth. She would never come
near me though she is eleven years old. During our series of lessons on the Wordless Book, Kiki came to know the Lord as her Saviour and what a change has taken place! She now loves to pray in Sunday School, will take part in the learning of memory verses, is a real helper in our class and a living witness at home. Her mother told me a week ago that Kiki never fails to read the Word and pray each day. She is one more shining light among our Sunday School boys and girls.

Wilson, who so sweetly and sincerely gave his heart to the Lord just this week, hobbled to class two weeks ago with a knee swollen twice its normal size. He had fallen and the wound had festered. In spite of the terrible pain he came and was prayed for by the others. This week he gave a testimony of praise in front of them all as to what the Lord had done in answer to prayer. These boys and girls have been a real personal challenge to me on many an occasion.

Several times during the hot summer months that we are here on the plains, I have started off from the house with my Bible woman in the burning heat of the early afternoon sun while saying to myself, "How I wish I didn’t have a class today. It’s just too hot and sticky to be out.” This would all be forgotten, however, as eager faces of dozens of boys and girls looked up anxiously waiting for the story.

At present we have five classes going here in the city. Two of these are among Hindu children. The one on our front porch is small but one in which there is real interest. Two sweet little Mohammedan girls were also coming until they were forbidden to return. They were clever and quick to learn and I can still see the shy sweet smile of the older one as she finished saying her memory verse. Since they were given a tiny wordless book for saying all five verses together they have not returned. There was a verse on sin, one on the blood, David’s prayer for cleansing and one showing the condition by which we may see God and grow in the Lord. The precious Word that entered the hearts of these girls was carried home to the parents and the result was typical of those who reject the Light.

The other class averages over 65 Hindu children and they are eager beavers when it comes to learning their verses. After opening this class we turned it over to our evangelist who now goes each Saturday afternoon to the little group of huts and there finds an excited group of youngsters waiting for him. They receive a small paper token with the memory verse written on it when they stand up and repeat the verse. Thirty boys and girls received a wordless book after saying all five verses at one time. The Word of God is quick
and powerful, sharper than any two edged sword. We are believing God for fruit among even these who bow before other gods.

We had a sixth class once upon a time but it ended as abruptly as it was started. The day we went back for our second class among these Hindu children was quite an eventful one. We first had our regular Wednesday class in which we had 23 new comers. They sang, said the memory verse and even gave requests for prayer along with our own boys and girls. One little fellow said his leg hurt and another showed us his sore finger. These were prayed for along with the other requests. At the close of class they bought all eight Gospels that we had with us. We started off to our new class praising the Lord for giving us the opportunity to reach these new children with the Word. We went praising Him and little realizing that Satan was following close behind. We had come to the application part of the lesson when a tall, thin, middle-aged man appeared and ordered us off the premises. He kept telling us we had no right to hold a meeting on private property. The poor woman who had invited us to come to her home was so scared that she never said a thing and of course we didn’t want to get her into trouble so we said nothing about the fact that we had only come at a special invitation. The man spared no words in trying to stir up the people and in order to impress me with the necessity of leaving he changed from speaking Hindi and said with much feeling, “Get Out.” This was repeated several times as a crowd quickly gathered and we moved on.

While talking over the work of the morning on our way home we were stopped by a man who said that someone in his group of huts wanted to buy some of our Gospels. It was just like our Heavenly Father to send us this encouragement after what had just happened. Blessing in our first class; opposition and the closing of a new class; and now this final touch of encouragement to keep pressing on for there are those who still desire to hear and know of the One who gives peace and heart rest.

In addition to our five classes in which we reach on the average of 230 boys and girls each week, Estherbai and I have the young girls’ meeting each Sunday afternoon. In order to divide our time between the two churches we go to Simpson Church on the first and third Sunday afternoons and to Bethel Church on the second and fourth. Girls from the age of twelve until they are married are eligible to come and take part. In this phase of our ministry as among the boys and girls there are joys and disappointments, encouragements as well as problems.
One afternoon we arrived for the meeting at Bethel Church and found Lalita crying and holding her right arm which had two very tight bandages tied one above the elbow and the other on the thumb. While getting ready to come to the meeting she was stung by a scorpion. Though she could babies and voices, the women started talking about what I This meant a walk of over a mile in the hot sun of early afternoon. She came even though the tears were spilling down over her cheeks.

We prayed earnestly for her and then rubbed her arm hard with eucalyptus oil, being careful to rub down her arm rather than up. In a few minutes the intense pain was gone from the arm and only a little remained in the thumb. How we praised the Lord for undertaking and now making it possible for Lalita to sing and join in with the others. I am sure she was made a blessing and challenge to more than myself that day.

One of the greatest barriers we have in our young people's work at present is the strange situation that is existing in one of the areas. The girls are divided into two sides and have apparently inherited the feeling of their elders only to even a greater degree. If one group comes the other stays away. Try as we have in these few months since moving to Ahmedabad we have not succeeded in bringing the two together for meetings. We are praying very definitely about this and trusting the Lord to work.

The yearly rally for the girls was held in Kaira Camp from the 11th to the 15th of this month. From four to six weeks before the rally, Miss Blews, the two Bible Women and I spent time contacting girls, encouraging them to come and then checking up to see whether anyone had changed her mind the last minute. The rally which was under the able leadership of Miss Blews was a source of blessing to all of us who were privileged to be present. The girls who went returned home full of enthusiasm and a new desire to serve the Lord.

Along with my work here in the city I have again had the joy this last semester of teaching in our Women's Bible School in Mehmedabad. Monday night of each week was spent in the home of Rev. and Mrs. Paul Morris so that Tuesday morning I could start my three hour class of "Matthew." The full morning ended with helping out in the men's singing class which was taught by Mrs. Morris. It has been a real privilege to me to minister in this way.

The contacts made on the train while traveling have
made my goings and comings a time of interest and blessing as well. One afternoon while returning home a woman asked me to read to her while we waited for the train. Later she followed me into an already over crowded third class compartment and hardly had we had time to squeeze in when she spoke to the entire compartment full of women and said, "Would you like to hear some stories? This lady will read to us." With a gulp of surprise I pulled out a Gospel. The women yelled at each other to be quiet and yanked the children into place until finally it was as quiet as it ever possibly could be in such a place. I read to them the story of the prodigal son and as soon as I had finished trying to be heard above the noise and clatter of train wheels, whining babies and voices, the women started talking about what I had read. One woman took all three remaining Gospels from me before the others had a chance to see them. The others clamored for more stories so one of the Gospels had to be returned. Suddenly, from seemingly no where, a young 12-13 year old tousle-headed urchin popped up to hear. He then told everyone what I was saying was right. He went on to tell them how Jesus died on the cross and that He is coming back again. Later I learned he had gone to a Mission Sunday School and learned these fundamental truths about the Lord. He was so pleased to hear them again.

"Inasmuch as ye have done it unto one of the least of these," said the Master, "ye have done it unto Me." Yes, in spite of the heat, the dust, the weariness that often comes from long hours out, it is worth it all. The Lord has blessed and we praise Him with full hearts for all that He has done in the past few months and for all He still desires to do here in Ahmedabad.

AFTER FIVE HUNDRED YEARS — A CHANGE

On Mahatma Gandhi’s birthday October 2nd, U. N. Dhebar, Chief Minister of Saurashtra, led a group of outcast worshipers into the ancient Jadeshwar Temple breaking a five-century-old ban against their entry into the temple of the god who is their family deity. Each year about 15,000 Harijans from all parts of Saurashtra congregate there for the Lord Jadeshwar Fair. Until now they have never been permitted to enter the temple itself.

Pilgrims travel as suspected persons thru Vanity Fair . . . O Lord, lead us ever, lest our enemies trip us up!

—C. H. Spurgeon
The Light on the Hill

— Lauren R. Carner —

“You are the world’s light . . . it is impossible to hide a town built on top of a hill.” — Matt. 5:14 The Gospels translated by J. B. Phillips.

On the return end of Paul’s last great missionary journey “there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe and Timotheus; and of Asia, Tychicus and Trophimus.” These young men, chosen “to preach the gospel, not where Christ was named” and “to teach others also”, after Paul’s task was done were gathered with others in the upper room at Troas, the place of Paul’s missionary vision, for the last Lord’s Supper and final Bible Class with their beloved apostle. As Luke, who recounts the story of the night-long class, made his way to the class, he looked up and saw “many lights in the upper chamber, where they were gathered together.” As one of our guest speakers at Nargaon reminded us, Luke not only saw lamp lights shining through upper windows but the “lights” of those young lives burning in the darkness of Asia and Europe and Africa as they took from Paul’s hand the torch of the gospel to carry it into the idolatrous gloom of the Mediterranean world.

Like the lights in that upper room at Troas the new electric lights on the Nargaon hill shine brightly from the windows of the Bible Training School, and like the young men from Asia and Europe gathered for Paul’s last Bible Class with them, there have gathered and are gathering still at Nargaon young men from the four corners of Maharashtra who reflect that same “dayspring from on high” which first appeared two thousand years ago “to give light to them that sit in darkness and in the shadow of death.”

In this year of new lights at Nargaon, made possible by Dr. R. R. Brown’s generosity, the Bible School has enrolled the largest student body in its history: 24 bachelors and 21 married couples from nine different denominations. This school year has brought to Nargaon 8 former Santa Barbara students, the largest number from our preparatory school in Akola ever to be enrolled at one time in the Bible School.

The generally keen acquisitive attitude of the students in the daily classes and the very low percentage of failures in the first term examinations has evinced an unusually high standard of intellectual quality this year. Though the entrance requirement for the regular three-year course is 7th
standard pass, a few matriculates have been enrolled. These
matriculates with first class high school records have, con-
trary to their own expectations, had to extend themselves
to keep up with their studies and to keep abreast of not a few
of their non-matriculate class mates in lively competition for
the highest scholastic standing in their class.

All three courses of the regular curriculum are being
offered in the current school year with two national and
three missionary teachers on the staff. Mr. Noah Dongre and
Mr. Jonathan Amstutz have joined the staff during the past
year. Mr. Fred Schelander, following his furlough, is expected
to rejoin the staff in the school year beginning, July, 1956.
A neighboring Mission which holds the School in very high
esteem has asked that a post graduate course be instituted at
Nargaon. With the Marathi language as the teaching medium
the School holds strictly to a Christian educational principle
which must not be lost sight of in these days when there
is so much clamour for higher theological education. This
principle was recently reiterated in India by that eminent
Bible scholar, Dr. Kuist of Princeton Theological Seminary,
when he said that the Bible to be taught effectively must by
all means be taught in the mother tongue.

The spiritual response of the students to the two series
of special meetings, conducted respectively by Mr. Robert
Couture and Mr. Fred Schelander was most encouraging, and
the zeal of the students during the touring inter-session in
the cold season, in village Sunday Schools and on week-end
trips has indicated a wholesome application of spiritual truth
to life and service. Unsolicited reports of victorious accom-
plishment have been received from missionaries in the areas
visited by the student teams. Other reports of blessing have
been received during the year from our alumni in scattered
fields of service. The dispensary, mostly run by the students,
has continued a means of witness and of opening doors 'n
nearby villages — one small example of its effective ministry
being the testimony of a simple shepherd who came from
the nearby hills to bring a gift of thanksgiving "for the God"
who had saved his sick wife from the jaws of death.

The students have added work and play to study and
service in the essential discipline of a more abundant life.
Their activities during the compulsory work periods on the
campus and on the school farm, and their supervised exer-
cises in the physical education classes have helped much in
developing healthy minds and bodies for the rigours of hard
days ahead when they must plod on tired feet to take the
light out into the dark. Brain has been integrated with brawn
as the students have helped systematically to plan their recreation and manual labour under the guidance of the staff and their own carefully appointed leaders. In the daily routine of classes and in the organization of their own local church, student leaders have had to cope with problems that will inevitably face them when they go to their appointed tasks with the Church in India.

To keep the “lights” brightly burning on Nargaon’s hill the Bible Training School counts heavily on the prayerful support of its alumni, the Church in Mahrashtra and the Alliance in India and abroad. With that help and the light of the Lord’s countenance upon it, the Nargaon “lights” will shine on “until the day dawn, and the day star arise in your hearts.” Looking forward to that Day the Nargaon Bible School exists only for one purpose — to proclaim to all that, “the Light of the world is Jesus.”

Rural Church Reactions to Bangkok
— Albert C. Eicher —

In the General Assembly meeting of the C. & M. A. of India God marvellously worked in all our hearts to unite us in His love and in a desire to meet the challenge of this new step of faith for the Church in India.

The city congregations have hailed with eager enthusiasm the vision for a witnessing, self-supporting, indigenous Church. But penetration of new ideas takes far longer in the isolated rural communities. In The North Berar Church Council there are four organized rural churches with approximately a thousand Christians scattered in over one hundred and ten towns and villages. The largest community unit totals fifty six Christians. All are poor. Many of the men and the majority of the women are still illiterate in spite of unrelenting efforts in adult literacy. The Christians, having separated themselves from their non-Christian community by baptism feel very isolated and the concept of becoming self-supporting is indeed remote from their thinking. Most of them have been earnest in witnessing concerning their faith in Christ. For years they have received from the missionary teaching with regard to tithing, but the response thereto has left much to be desired.

The most hopeful sign for success of the new program has been its unanimous acceptance on the part of the pastors of these rural Christians. They at least are displaying con-
fidence in God's leading in this new venture of faith by the Church. This is in spite of the fact that they, more than anyone else, realize the stupendous obstacles to be overcome—obstacles of abject poverty, ignorant superstition, and clinging non-Christian customs.

Since December 1, 1955, when the rural church leaders, both Mission paid and lay leaders in North Berar were called together, and the challenge of becoming a witnessing, self-supporting church was laid before them, the implementation of this step of faith has been faithfully and prayerfully pressed. As a result an awakening has definitely begun. Indicative of this, in two of the Church annual meetings held during December, a generous and spontaneous response was made toward building their own church edifice. The idea that the whole church is responsible to tithe is making progress. The fact that all paid Mission workers for the past many years have been tithing (by mutual consent and Church Council action to make it unanimous) has given these leaders a good platform from which to launch their appeals. May God grant such a revival in these rural churches and elsewhere as will bring a fresh realization of our utter dependence upon Him, a burning desire to witness, and a willingness to obey His command to bring all the tithes and offerings into His treasury so that every need of a fully indigenous church may be met.

Gujarat Thru the Eyes of a Marathi Missionary
— Miss Julia Derr —

I awoke and looked at my watch. Three A.M. Could it be possible? I was actually on the train for Gujarat and in less than three hours more would arrive in Mehmedabad. I had dreamed for years of a trip to Gujarat to see our Alliance work over there only to have something happen each time to hinder. Now God had opened the way and my dream was coming true. The Inter class compartment I was traveling in was not too comfortable. My comforter over the very thin pad on the bench I was lying on did not seem to make it any softer. There was no way to turn off the bright compartment light. I adjusted my scarf over my eyes and finally dozed off again. Then it was 5:30 and we were coming into Mehmedabad. I folded my bedding and packed it in my bedding roll. Mr. Morris was there waiting to greet me. My itinerary had started.
I will not take space to describe fully the wonderful welcome I received everywhere. The close comradery among missionaries is something rather special. So far from our families and friends — we share each other’s joys and sorrows, talk over our common problems, and pray for each other. Each soldier at the front knows the weariness of long stretches without visible results and the exultation of a spiritual victory. While we love our Indian brethren, yet it is a red letter day when another missionary pays a visit. Everywhere I found a warm welcome and everything possible was done to make me one of the family and to give me a pleasant time. As we talked about the work in each place, I gained a new idea as to how things are done in Gujarat and how to pray for the work there.

There were two outstanding things about my stop in Mehdedabad. The first was the Bible school where young men and women are training for the Lord’s work. The present enrollment is small. Brother Morris explained that they select students with great care. Only those who wish to prepare for the Lord’s work are accepted. This year eight new students out of 55 applicants were admitted. Their earnest faces confirmed the choices. These young people are the hope of our work in Gujarat. Over there, where the great industrial center of Ahmedabad offers even unskilled labourers wages far beyond that which they will receive as preachers, it means real sacrifice for them to forsake worldly gain for Christ.

That afternoon, Mr. Morris suggested that they take me to visit families in a Christian village two and a half miles away. I was delighted with this chance to see home life in Gujarat, which is quite different from the way our Marathi folk live. This small village consisted of two long rows of facing houses, built as two long buildings under two long roofs. As we entered the homes, I was impressed with the height of the walls and how much larger and more airy the rooms are compared to our side of the field. Then they showed me their hand mills, and other utensils — all so very different from ours. The people are more prosperous than our folk. Each family supports itself from its crops or from the butter and milk of their water buffaloes (the milch animal of India). We went from house to house and Mrs. Morris chatted with them all in Gujarati. I was congratulating myself that evidently tea was not a necessary part of calling — but alas too soon. In the second line of houses, they had put their kettles on when they saw us arrive and we could not refuse the warm friendliness which offered us lukewarm sweet tea in two homes and coffee in a third. Then as we were about to leave
a man came over from the first line speaking excitedly and effusively. Mrs. Morris interpreted his speech. They heard us say I had never eaten khichadi (one of the staple foods in Gujarat) so his wife had prepared some and they insisted we come back and eat with them. My interpreter explained that it was late and Mr. Morris was on his way to get us. This was all to no avail. So we sat with this family of Indian Christians and thanked the Lord for His goodness in providing our needs. How different from the non-Christian homes all about where such fellowship and sharing at meal-time is unknown. Later in other places I was served this same Gujarati dish, but none of it tasted quite as good as that first meal. As those simple village folk served us with such evident pleasure the sweetness of Christian fellowship which knows no race or language barriers became a precious reality.

Miss Betty Dyke teaches in the Bible school one day a week, coming over from Dholka by bus. (She has since been transferred to Ahmedabad. Ed.) So the next evening I went home with her to see hers and Miss Blews’ home and visit the Haagens as well. Here we discussed village work among the women which the ladies are doing and the response in their many weekly children’s classes in nearby villages. The next day Mr. Haagen showed me all around the school where 168 boys and girls live in the hostels and about 30 more from outside come in to study in our mission school. To my surprise, I learned that some of the out-of-town scholars living in boarding are non-Christians. Mr. Haagen explained that the Christian children themselves seek to win their class mates to the Lord, teaching them the way of salvation. Again in the hostels and school, I could not help noticing the difference in customs between the Marathi and Gujarati people in the homelife and arrangements. The children were happy and the school-work systematic and orderly. I found the handwork, much of which was quite original, very interesting.

In Dholka I got my first lesson in Gujarati as I talked with little Ada Mary Haagen in English to have her answer eagerly in Gujarati with many graceful gestures. Most of our Gujarati couples are young folk and the children were a delight. Only I could not help noticing the emptiness in the homes where they were away in boarding school. One couple showed me with pride the things their little boy and girl in Chikalda school had made them for Christmas. Another couple assured me that their little boy who entered school over there in July is so well and getting on so nicely, it is far better for him to be there. But just the same, the homes seemed empty without them, and I remembered one young mother I was
with last May, sitting in the evenings sewing name-tags on her little boy's clothes, preparatory to putting him in school in July. She kept saying how good it would be for him, but the tears would come all the same. One of the sacrifices of missionary work is this matter of the children's schooling. When you are the only English-speaking couple in your town and the only schools are in another language and with a curriculum planned for Indian children, if you want your boys and girls to be free to choose their own future - their parent's homeland or the mission field - you must send them to some center where our type of education is available. But that does not make parting with a wee lad or lassie at the age of six an easy matter. I remember one missionary girl, the night before returning to boarding school, praying, "Oh Lord, help all the children who have to leave their parents tomorrow — and help the fathers and mothers too."

My next step was Dhandhuka. As we entered the compound, I noticed children sitting on the floor of the church studying with a Christian teacher. This was the Christian and Missionary Alliance village school with about 40 students most of whom are non-Christians. They are not compelled to attend the religious instruction classes held out of school hours, but many do. Thus children learn of the love of God in Christ Jesus and go home to tell their parents. That afternoon as Mrs. Kose* and I were returning from a tour of the compound, little Kevin began to shout and point with great joy. We saw three men coming up the road to the house. * Jacobers replaced Koses when the latter left on furlough. She introduced me to them, then we withdrew, proper Indian style, and left Karl and Kevin to entertain them. She told me that the leader, handsome young man with polished manners who spoke English perfectly is a brother of a leading man in the town and very wealthy. He comes often to talk with Mr. Kose with whom he has formed a close friendship. The work in Dhandhuka is largely in the villages of the large districts. The Koses with their team of workers go out to them over the very bad roads deep with sand. One missionary lady remarked there is just no limit to the number of people you can pack in a Jeep. Mrs. Kose said that their faithful old Bible-woman is never satisfied after a village meeting unless they can enter some of the homes and talk personally with the women, thus making a closer touch.

I left Dhandhuka for Ahmedabad at 2:30 A. M. and reached that great industrial city in the early morning. I confess Ahmedabad was something I was not prepared for, though I had been warned. I always pictured it as a city like Bombay or Poona with its congested areas of course,
but also its broad fine streets and shopping areas where you can find almost anything you need. But all Ahmedabad seemed congested. It is a city of about 1,000,000 people, most of them of the working classes, who work in the big textile mills, for Ahmedabad except for Bombay leads all India in the weaving industry. There were people everywhere. We have two churches there and I went to morning service in one of them, enjoying the hearty singing and earnestly delivered sermon, though I understood very little of it. I had long talks with the Jacobers and Miss Burley* about the work here and agreed with Mr. Jacober when he said, Ahmedabad with its teaming multitudes is a mission field in itself. The next day they took me to see interesting places in the city. One was Sadhu Lane, where Hindu holy men make their headquarters. They surrounded the car, in all states of dress and undress, to ask for Christian tracts. Last year our Mission team in Ahmedabad district alone sold 10,000 pieces of literature including Bibles, Testaments and Gospels. One place while we waited at a railroad crossing for a train to go through, a Hindu religious leader came to the car to ask for a tract with a picture of Christ on it. This man is reading the New Testament and comes to talk with Mr. Jacober about Christianity. There is a stream of these seeking non-Christians coming to the mission house to talk. Some are hungry for God, others are only curious. Let us pray for them all. I agreed with Mr. Jacober when he said, “The chief business of a Christian is to live a holy life and win souls to Christ.” As we went through the city, we passed mosques where the many Moslems pray in the name of Mohammed. * Miss Blews and Miss Dyke now occupy this station. We also saw a huge Jain temple and many highly-carved Hindu shrines where people thronged to pray to the idol inside. A very popular one quite near our Mission house is devoted to Hanuman, the monkey-god. I could only quote, “Every knee should bow . . . and every tongue should confess that Jesus Christ is Lord to the glory of God the Father,” and then pray as we drove along that the day may soon come when our Lord shall return and “The kingdoms of this world are become the kingdom of our Lord and of His Christ.”

My next stop was Palanpur, one of the two new areas just opened to the Gospel since the Government of India took over management from the former petty rulers. So this is virgin territory where the Alliance has entered to bring the Gospel to those who until now have not had the chance to hear. Here the Evanses welcomed me and did all they could to give me a picture of the great task before them. We drove through the pleasant little city and got a view of the magnifi-
cent palace formerly occupied by the nawab and his wives, but now housing Government offices. Everywhere there is a strong Moslem influence. Away from the city, over rough, sandy roads, lies a vast unevangelized area, now our responsibility. The Evanses and two Indian evangelists and one Bible woman seemed such a small force to attempt it. And they must be careful of their approach in an area where Christians are scarce.

On my way from Palanpur to Radhanpur, our other new station, a handsome, educated Indian man started conversation. He began to ask me all about mission schools. I thought, is he a member of the All-India Hindu Mahasabha group, trying to trip me? Then he explained that he himself was educated in a Christian school (Roman Catholic) and wanted his only child, a little girl, to go to a school where English is the medium from the start. When I switched the conversation to the necessity of giving children a chance in spiritual things first of all, he began to praise the Hindu religion. But when I told him what Christ means to me, how He speaks to my heart and answers my prayers, he had no reply and soon lost interest.

We got into Radhanpur after dark, but John Garrison’s little Jeep carried us through the town and to the little house outside the city gate where they live. I was delighted to find I was to see a bit of semi-camp life, as our winter tours up country have always been the happiest time of the year to me and I miss it now that my work in literature keeps me in the city. Here like Palanpur, we found a large town with strong Moslem influence and a completely new, untried area to win to Christ. The Garrisons had just moved there and were eager to get out into the towns and villages with the Gospel. The cramped quarters and inconvenience of living in an up country town where good fruit and vegetables are hard to get, seemed nothing to them compared with the chance to evangelize this area. The next morning, John proposed that they would take me out to see the guest palace built for Lord Wellington. So we drove out of the town and over bumpy roads to one of the strangest sights I have ever seen. There in a wild growth of babul bushes and jungle grass, stood a magnificent palace, unfinished and completely deserted. John told me how, when in 1936 the Nawab learned that Lord Wellington was to pay him a visit he built this huge palace with its many rooms only to abandon it when the visit had to be canceled. As we stood under its arches, I thought of our Lord whom we hope will soon return and how our task at present is to prepare for His coming. It is our
task to build His church to welcome Him when He comes. We bowed our heads and prayed, asking God to give us this new territory for Him.

As I boarded the train back for Poona a few nights later, I thought it all over. How are we to accomplish the great task committed to us? A few foreigners cannot do it. The Bible schools like Mehmedabad where young people are trained to lead the Indian church, the schools like Dholka where boys and girls learn to love Jesus, the groups of young people like some in Ahmedabad who save money to go out during holidays on preaching tours: — are they not the hope of Gujarat and all India? Let us make it a special subject of prayer that the church of Christ in India may fully awake to her privilege and responsibility to win her own people to Christ.

Dr. Graham's Views of India

Everywhere Dr. Graham appeared in India, he was met by the press who were unsparing in their demands upon the American evangelist. Because of the general background of misunderstanding that exists between India and America many of these sessions were quite rough. Some newspaper men came to unmask an imposter and malign the country of his birth. Most of them left to write enthusiastic articles about the man, his methods, and meetings.

Dr. Graham expressed himself as of the opinion that there was complete religious freedom for foreign missionaries to carry on their work in India, as well as for members of the national church. He admitted that the government was justified in taking action against any individual missionary or group of missionaries who may have engaged in political activities. He stressed the fact that missionaries are in India "on a spiritual mission." He also reminded missionaries that the time had come for them to integrate themselves with the Indian Church under Indian leadership.

The evangelist was further of the opinion that India had much to teach the rest of the world. He was especially happy to note the tolerance displayed the differing religious groups in the country.

In the economic field he expressed his surprise at the overwhelming strides India had made during her eight years of independence.

In his interview at Calcutta, the last before he left India
for Manila and other East Asian appointments, he stated that the reception afforded him in India had exceeded anything he had experienced anywhere else in the world. He said: "I have fallen in love with India, and will carry a little bit of India with me when I leave."

INDIA'S VIEWS OF DR. GRAHAM'S MESSAGE

Most Indians were appreciative of Dr. Graham. Even those who did not care to accept his message were aware of what it has done for him. A small minority expressed militant opposition: "Such blatant proselytisation should not be tolerated by Government." Many were the voices raised even among non-Christians in support of Dr. Graham's right to preach his Gospel of love. The following is a typical example: "Our Constitution gives us freedom of thought and expression. If a person has freedom to divorce his wife and marry another why should he not have freedom to change his religion for another? Are there not converts to Islam and Buddhism? Are we not all converts — some to Marxism and socialism, communism and atheism, and to western thoughts and ideals?"

The discussion which was waged pro and con in the newspapers and public conversations did much to bring to the attention of the average uninformed Indian the meaning of true conversion and the distinction between conversion and proselytising. The following explanation appeared in the readers column of "The Times of India":

"In the application of the term conversion religion must be a reality. Dr. Graham in a sermon at Kottayam pointed out that a child born in a carshed does not become a motorcar. One born into a Christian family does not necessarily become a Christian. Conversion, therefore, is a moment's spiritual work. It can be rightly compared to the change of an old garment for the new."

"It is a pity to note that our Hindu brethren in India forge the fact that Christians in India have been their friends since the first century, standing by them shoulder-to-shoulder even in the struggle for freedom."

Out of the clamour of clashing voices one vivid impression remains: Many non-Christians did not understand Dr. Graham's message and had no desire to understand it. They did, however, feel its power. Some bowed in awe before a force they vaguely recognized as divine, others in fear demanded the government protect them with man-made laws—from this new form of American imperialism.
Indian Christians almost to the man accepted Dr. Graham as their champion. They rallied to his leadership as to that of no other churchman. But most wonderful of all, many nominal Christians who knew Christ only as the founder of their communal group, accepted Dr. Graham's Saviour as their own Lord. To them his message is the dearest treasure they possess. To them this youthful foreigner is a spiritual father.

BILLY GRAHAM'S IMPACT ON MADRAS

Bus conductors grew irritable and sharp-tongued as the number of passengers constantly exceeded the capacity of their conveyances. Queues at the tram stops snaked half way down the block. Restaurants worked double-shifts throughout the day and well into the night. Church grounds, Christian school and hostel compounds, the Y. M. C. A. premises, and every available space at Doveton where the meetings were held was occupied by men and women who asked nothing more than for a little spot on which to stretch out to sleep. The whole city was virtually besieged by out of town visitors whose village garb set them apart like an invading army. The pilgrimage of Christians into Madras from all points of the compass had begun. Non-Christian residents inquired eagerly the reason for such throngs of Christians everywhere in evidence. Never before had Protestants of Madras assembled in such numbers.

The Phenomenal Christian Guru*

All these folk were talking about one man -- Graham Guru. They knew him only by reputation. They had seen his picture. They had heard of his unbelievably large meetings. And they had heard of the souls saved thru his preaching. It was hard to visualize him as a man. Everyone had his own picture conjured up in his mind. Everyone was anxious to compare that picture with the original.

Then his plane touched down at the airport and the little group selected to meet him were not disappointed in his physical appearance. His slim, athletic figure towered head and shoulders (six feet two inches) above the short South Indians who crowded 'round to welcome him. His handsome youthfulness and elegant grooming disassociated him from the shabby evangelists most of them knew. His quiet dignity and magnetic personality were in such marked contrast to the typical noisy, emotional revivalist that many wondered if they had met the right plane. But it was when

*A guru is a religious teacher.
he smiled that he captivated them, and to their astonishment they found this was one denouncer of sin and the Devil who was always smiling. “Every Christian must have a smile”, he told them, “for a Christian is a happy person.” His irresistible sincerity made it impossible for his hearers to think otherwise.

This group and others were yet to learn that his unusual power was not derived from his physical assets, great as they were. Before he left Madras they were all witnesses of a spiritual power that brought streams of refreshing to souls long in the desert of broken fellowship. To the 10,000 Christian workers who attended the first meeting held especially for them, Dr. Graham threw out the challenge: “Do your words have power when you preach?” It was obvious that his words did have power for when he gave an invitation at the close of each address, thousands responded. In fact 3,624 people went forward in the three night meetings and that one morning service. Of this number 350 were students, 250 Hindus, 35 Roman Catholics and 5 Mohammedans. The remaining inquirers were nominal or backslidden Christians.

FOLLOW-UP CLASSES

Now that Billy Graham has come and gone and the crowds have returned home, are things any different, are lives any different? It is too soon to speak with assurance about permanent results in India, but we do know that in England and in Scotland and elsewhere contacts with converts have been established and very few have gone back to their old ways of life. In Madras this same type of follow-up work is being done thru the Convention office by means of letters, literature, and weekly classes. Every one of the 3,624 inquirers has been sent a course of study in St. John’s Gospel. These are going out in six installments. Personal letters to each individual and the closest minister have also been sent. Weekly instruction classes are being held in five different locations in Madras and are being well attended with much display of interest and spiritual life. All this has brought about a co-operation between the established churches and the many independent groups of this area which is entirely new. Dr. Graham’s visit has not only been the means under God for the salvation of a large group of individual souls, but it has greatly benefited the established church in showing the true way to unity and strength.

The Secret of Power

When one witnesses a campaign such as that held in Madras, it is only natural to assess and evaluate in an effort
to identify the power by which such things are accomplished. What produced the unusual results in Madras?

Prayer was emphasized in this campaign as in all Dr. Graham's services. Groups were organized for prayer months before the scheduled services. Nearer the time of the meetings all night relays of prayer were arranged. The prayers of the saints all over the world were solicited. Certainly this ministry cannot be disregarded in any realistic appraisal of this or any other campaign.

Organization, planning, and advertising were of the highest standard with the whole Christian Church cooperating. An all-India committee of high-placed church leaders put aside denominational activities to make united plans for best utilizing the few short weeks the renowned preacher could spend in India. Regional Committees enthusiastically laboured to inform all churches, prepare choirs and counsellors and make the hundred and one arrangements necessary to accommodate such throngs of people. Indeed the people had a mind to work in the Lord's vineyard regardless of the personal sacrifices involved. Expectancy of results was probably the basis for this unusual industry in the Lord's work.

Dr. Graham's preaching was Bible-laden and Christ-centered. He himself said: "I have nothing revolutionary to say... My message is Christ." In giving this message he did not depend on a forceful selection of words to build up an oratorical effect. He seemed deliberately to choose the short rather than the long, the simple rather than the complex, the plain rather than the ornate. Sentence by sentence translation into Tamil and then into Telugu did not diminish the effectiveness of his preaching. It was the uncompromising truthfulness and sincerity of the message that gripped his audience in rapt silence. The very stillness of the pauses spoke eloquent unutterable words. The hearer ceased being part of a large crowd and found himself alone with God under the pointing finger of His prophet. The voice was that of Dr. Graham, but the authority was that of God himself. Conscience long asleep was roused to life again. A still small voice within you avowed the truthfulness of the word spoken. When he gave the invitation for all who were weary of their sin to bring their burden to the Saviour, that voice inside you told you you ought to go. The burning concern of the speaker for you made other considerations shrink to their rightful size. You were on your feet. You had made your decision. You would not only tread the narrow isle to the dais, you would go all the way with Jesus.
These are some of the considerations, but there was more, much more. To analyse and dissect too closely is to destroy. Dr. Graham himself explains it all as the “Grace of God.” “You can’t explain me if you leave out the supernatural. I am but a tool of God.” And right there is the heart of the matter in this writer’s opinion. Scripture says: “Them that honour Me I will honour.” Dr. Graham is scrupulously careful in giving God the glory. May we too give God the glory for what He wrought in Madras and elsewhere in India thru his humble servant.

DR. GRAHAM ON THE MALABAR COAST

“Are you going to hear Billy Graham?” was the question heard from the lips of all Christians throughout South India during the month of January of this year. Many of them answered this query in the affirmative, for about 100,000 of them from all denominations heard him speak in the four-day convention held on the C. M. S. College grounds in Kottayam.

His Grace Philipose Mar Chrisostam, Bishop of the Marthoma Church, led the huge congregation in the opening prayer. The C. S. I. Cathedral Choir supported the congregational singing of Malayalam and English hymns. Dr. Graham told of his delight in the “enchanting beauty” of south India, and said he was attracted by the cordial friendship and hospitality of the Indian people. He also expressed his happiness in finding more Christ-minded people here than in many other parts of the world. This, he said, was as it should be since India had accepted Christ and Christianity about 2000 years ago. Particularly in Travancore-Cochin he found thousands of devoted Christians who had surrendered themselves to Christ.

Here his public addresses followed the pattern already familiar by previous services. Although he varied his text and illustrations at each session yet he had but one message -- the love of God for man, the disharmony brought by sin, and the lack of peace in the human heart. He always emphasizes the need of surrender to Christ and explains what the seeker must do to be accepted by Him. He makes no attempt to prove any theory or theology. He invites his hearers to believe, promising that Christ will show the way. Then instead of building up to a gripping climax, he actually calms down for a gentle, intimate invitation to all those willing to receive Christ as Saviour or to dedicate their lives for His service to come forward for prayer. Not one service in India was barren of results.
You Cannot Have Sin and Christ
— Rev. Benjamin Balabhai —*
(rewritten by editor)

To declare the above message, Dr. Billy Graham came to India at the enthusiastic invitation of the national Church. I had the privilege of hearing him in Delhi. The Evangelical Fellowship of India purposely held its annual meeting at that place immediately before Dr. Graham’s scheduled services, in order to help in this presentation of Christ’s claims to the people of India’s influential capitol. I personally have reason to praise the Lord for the fellowship and inspiration of all these spiritual sessions.

The Graham Meetings were well planned and efficiently executed. Posters announcing the meetings could be seen everywhere throughout the capitol. Everyone was aware that the Christians were holding special services. These services were conducted on the extensive hockey grounds of the Y. M. C. A. where a permanent wall was removed so that 25,000 people could be seated Indian style on mats spread under a temporary canopy.

Two specially trained choirs sang alternately in the preliminaries of the services – the one in English, the other in Hindustani. The Health Minister, Rajkumari Amrit Kaur (a converted Hindu Princess) was present in each service. She acted as chairlady of the first gathering which was attended by many officials highly placed in the national government. Although the meetings were held for Indian Christians, many Hindus, Sikhs, Parsees, Europeans, and some Mohammedans were present.

Dr. Graham’s messages were exceedingly simple but unusually powerful. They clearly showed the way of salvation thru Jesus Christ. On the first day Dr. Graham chose John 3:16 as his text. On the second day he spoke from Mark 10:46-52. The third day he used Mt. 16:24-27. These messages were translated into Urdu. They were unusual for their rapidity of delivery and for their brevity.

As soon as he finished each message Dr. Graham gave an invitation to seekers to come forward for salvation. Praise the Lord, hundreds of people responded – old and young, men and women, professing Christians, and non-Christians. Some came thoughtfully; others came with broken hearts–

* Rev. Benjamin Balabhai is our youngest Gujarati Pastor and Teacher in the Mehidabad Bible School.
tears sparkling on their faces. There they stood before the platform a mighty throng of seekers. Dr. Graham spoke for a few minutes and then lead them in prayer. Afterwards they were ushered to Counsellors' booths where workers prepared by an advance course of instruction waited to deal with them individually. This personal work was conducted in English, Hindus-tani, and Urdu. (Since English speaking counsellors were at a premium, Rev. Benjamin Bala dealt with a young Englishman who never before realized his need of a Saviour. Ed.)

Before dismissing the new convert the following requisites for spiritual growth were emphasized:

1. Daily reading of God's Word
2. Daily prayer to God in Christ's name
3. Daily witness to others concerning Christ

Photographers and reporters were in evidence at each meeting. Dr. Graham gave a press conference in which the Lord enabled him to answer wisely many hostile and obviously tricky questions. All the papers carried articles about him and about the meetings. Many papers displayed his picture and those taken at the meetings. Most of the newspaper articles were quite favourable. Obviously this was big news for an estimated 20,000 people attended the last service to say nothing of the other meetings. This was an all time record for a Christian service in the secular capitol of non-Christian India.

Lest you might suppose that all was unclouded victory, it should be mentioned that there was some opposition. This opposition did not express itself openly in the meetings. To the amazement of all, and especially those who are accustomed to the confusion of open-air meetings in India, there was pin-drop silence. Everyone was able to hear the preacher declaim: “The whole world is lost in sin. We are all sinners. I'm a sinner. You are a sinner. Everyone in this meeting tonight is in need of a Saviour.” At this point not a few non-Christians quietly left the meeting. Others left as Dr. Graham insisted that Christ was the only way of salvation. Yes, His Word is still quick and powerful. When presented in its essence it makes a division among men. It reveals that which is in the heart of man. It divides the believing from the non-believing. The Delhi meetings themselves demonstrated the truth Dr. Graham preached; You cannot have Sin and Christ.
Wherever the Apostle Paul went he either had a revival or a riot. Much the same could be said of Dr. Billy Graham. In most of his Indian Campaign the Lord gave revival, but at his very first appointment a riot took place. Dr. Graham and his scheduled meetings were not the cause of these disturbances. They were of a purely political nature, but they did cancel his ministry to the multitudes of Bombay.

Disappointed Missionary

My own progress to these meetings was delayed as we entered the suburbs of the city. Here incited mobs vented their fury on our train simply because it was government property. They pelted it with stones and consigned everything removable to the flames of a bonfire they lit on the station platform. Hungry, thirsty, and exhausted I finally arrived at the morning service for Christian workers in time to see the crowd emerge from the building. These fortunate ones informed me the evening mass meeting had been canceled. With no service to attend I sat listlessly in the uncomfortable chair in my hotel room gloomily questioning providence. Why? Why this defeat? Why this denial at the last minute? With over 27,000 people holding tickets for this long-awaited service, why were the forces of darkness allowed to triumph?

Scripture Lesson

A single scripture verse seemed to rise up from the volume of Holy Writ and present itself for my attention. Several times I repeated Romans 8:28 softly to myself. Certainly it must apply to the immediate situation. This was one of the “all things”. True, these untoward circumstances had taken me by surprise. I had been let down. The Christian leaders of Western India were confounded. But certainly God was not taken unawares! Could defeat actually be a part of His plan? Impossible! Or was it?

Then the Lord brought a story to my mind. I toiled with the disciples in a fearful storm on the Sea of Galilee. The Lord was present in the boat, but He seemed to be indifferent to the overwhelming conditions. Then the disciples awoke him. He stilled the storm. The surrounding circumstances were changed, and He showed them He had been in control all the time.
But how did they get into that storm? I opened my Bible to Matthew 8:18 and began to read: “Now when Jesus saw great multitudes, he gave commandment to depart unto the other side.” Could it be that Jesus actually led His disciples away from the needy multitudes into that storm? Yes it could be, for it was only in the storm that they realized His unlimited power and learned of their own weakness and lack of faith.

Unfitness Acknowledged

That about sums up our situation, Lord. We have not been ready to serve the multitudes. The Church is still divided over petty issues that unfit her for the nurture of babes in Christ. We as a group of Christian workers have not prayed thru to victory. We are without faith for big things. We are spiritually unprepared for this great ministry. Forgive, and work anew.

The Unfinished Task

In the last issue of this magazine we pleaded with you to pray for these meetings. The scheduled services in other parts of India have taken place. God has blessed. Large numbers of souls have been added to the church and many have returned to their first love of Christ. But the Bombay Meetings are yet to be held. Dr. Graham has promised to return as soon as he can arrange to do so. This will not be in the immediate future. We would not be ready in the immediate future. In the meantime will you not continue to pray? Pray for the Lord to complete His preparatory work in the hearts and lives of His Own servants whom He has placed as witnesses in this great city — India’s premier city with the greatest show of culture and elegance, but with the smallest percentage of professing Christians.

VILLAGERS SWEAR OFF DRINK

Some 400 Sugalis, a backward community of Madanapalle Taluka, recently took a three-point oath “not to drink, not to manufacture illicit liquor, and not to commit any theft.” A “reformation committee” was formed to enforce the oath. This is part of the prohibition movement actively sponsored by The Congress Government.

SMALL WORLD

Just a century ago the fastest voyage between India and England could be completed in about one hundred days. Today you can accomplish this same journey in just twenty four hours if you travel by plane.
What peculiar words these are! Did you ever hear them before? They tell the story of India and her independence from foreign rule. They also tell the story of India and her enslavement to sin. Would you like me to tell you about them?

On July 22, 1947, Pandit Nehru, the Prime Minister of India, moved the following resolution in the Constituent Assembly: “Resolved that in the centre of the white band of the Flag there shall be a wheel in navy blue to represent the chakra.” By this resolution the chakra replaced the charka.

What Is A Charka?

A charka is a spinning wheel. In fact it is a very primitive type of spinning wheel operated by hand. In 1931 it was adopted by the Congress Party (like our Republican or Democratic Political parties) as the symbol to be placed in the center of their saffron, white and green flag. This spinning wheel symbolized work, self-improvement and independence from outside influences. It had been used as a symbol by Mahatma Gandhi for at least ten years before it was placed on the Congress flag. The humdrum spinning wheel with all it stood for became the rallying point of the great movement that led to India’s independence on August 15, 1947.

When independence was at last a reality some leaders thought the humble spinning wheel had served its purpose. They wanted to replace it with a more universal symbol. Thus the position of the letters K and R were reversed and the charka became chakra.

What Is A Chakra?

A chakra is a wheel. The wheel in the center of the national flag is a very special wheel. It is the Ashoka wheel of the Law of Religion. It is taken from the Sarnath Pillar which is supposed to have been erected in the first century B. C. by Emperor Ashoka. But even at that time it was an old symbol that had been used by Buddhists for many years. Since recent excavations at Mohenjodaro have revealed its use in that civilization, Indians claim this wheel on their national standard is at least 5000 years old.
The Meaning of the Chakra

On the memorable occasion when the old, old symbol was inscribed on the brand-new flag of The Republic of India, Dr. S. Radhakrishnan said: “The wheel denotes motion. There is death in stagnation. There is life in movement. India should no more resist change; it must move, it must go forward.”

In these days it is the popular thing to refer to the chakra as the Wheel of Progress. India is bound on a new experiment. She has become a Democracy. She is calling upon all her sons and daughters to put their shoulders to the wheel of national fortune and move it on to greater things. Yet India knows that this is not enough. She is also reminding her people that they must put their hearts to the wheel. Dr. S. Radhakrishnan likewise said: “Dharma (religion or virtue) ought to be the controlling principle of all those who work under the flag.” So we see the wheel is more than a political symbol. It is primarily a religious symbol. It is India’s substitute for the cross.

The Chakra And The Cross

Now each one of you can see that the cross and the wheel are different. In fact there is practically no similarity between them. When you play tic-tac-toe with your friend you often use these two symbols because they are so very different you cannot confuse them. Just so it is with the faith represented by the cross and that by the wheel. I’m sure you know a lot about the cross for you have listened attentively as your pastor and your Sunday School teacher have told you its meaning. But has anyone ever told you about the wheel and its meaning?

First, I want you to examine the wheel closely. What do you see? A hub and a rim connected with spokes, that’s right.

How many spokes are there in this wheel? Count them.

There are 24. That’s exactly right.

Now what other very common thing has the number 24 in it?

There are 24 hours in every day. The spokes of the wheel represent the hours of the day. The cross points our thinking heavenward to God, but the wheel restricts man’s thinking to the constantly repeated 24 hour-round of worldly affairs. That’s quite a difference for a start, isn’t it?

Now let’s pay particular attention to the rim. Where
shall we begin to examine it? Shall we start at the top or the bottom? It really doesn’t make any difference, for it has no beginning and it has no end. You may turn it over and over again as often as you choose and it’s still the same. Many boys and girls in India believe their life is like that—with constant movement but without beginning or end. For them there is nothing fixed or certain in this life or the next. They know of no once-for-all atonement for sin, for they know nothing of the cross that was divinely planted on a green hill far away in Palestine. They only know about this ever-turning wheel of fortune with its ups and downs of life. One day everything is favourable, for they are riding high on the wheel. But they are not happy, because they know the wheel will turn, and sooner or later they will be at the bottom.

But, you may ask, What moves this wheel?

Ah, that is really the important question. The wheel moves according to an absolutely rigid principle or law called karma. Now this strange oriental word, karma, simply means kinds of actions or works, including those that are good, bad and indifferent. Within limits this law of karma is true, quite true. In the Bible it is stated in these words: “Whatsoever a man soweth, that shall he also reap.” (Gal. 6:7b.) We must suffer the results of our own actions. If we over eat, we will have a stomach ache. If we neglect study at school, we will flunk the examination. The wise boy or girl soon learns to do the right thing and reap a desirable reward.

Now in spiritual things we cannot do the right thing, and yet we must. If we do not, the wheel will turn the evil consequences of our actions upon our own heads. Where is relief? Where is help? Where is salvation? In the cross! God stops the turning of the wheel by interposing an arm of the cross. “Not by works of righteousness which we have done, but according to His mercy He saved us.” (Titus 3:5) God’s mercy is displayed in the cross.

The Cross Over All

Only the Cross fixed in the determinate will of God can stop the turning of the wheel of retribution. God interposes this symbol of His mercy and love. Thus the bitterness and death of our sinful deeds is canceled and we need not bear their penalty ourselves for Our Lord Jesus Christ voluntarily assumed that burden. This is the wonder of the Cross. This is the glory of the standard under which we live. Are you not glad that His banner over us is love?
But what of those who live under the sign of the wheel? What of those who are still seeking salvation by works? They are being broken on the wheel. They are in desperate need of the Good News we can give. We must send to them the message of the Cross. Nay, we must take to them the message of love and mercy. We must acquaint them with the message of salvation from the round of sin and its consequences. Will you help us to bear the banner of the Cross to those living under the saffron, white, and green flag with the navy blue wheel in its center?

Indian News

Sadhus Put To Work

The Union Planning Minister, Mr. Gulzarilal Nanda, in seeking to bring all Indian resources to bear upon the implementation of the second Five-Year Plan, has cast a hopeful eye on the reputed 250,000 sadhus (Hindu holy men) who make a profession of idleness in the name of religion. He has called representatives to a conference in New Delhi to devise ways and means for these drones to be brought into the nation-wide plan of economic uplift. This is indeed something new under the eastern sky.

Refresher of Millions

India is a tea-drinking country. That of course you have known for a long time. But this large tea-drinking country only consumes 180 million pounds a year whereas it exports 400 million pounds a year for you and the rest of the world to drink. In fact tea is India's most important foreign exchange earner. During the fiscal year just passed, India gained Rs. 14,700,00,000 - by the sale of her tea to foreign countries.

Standing Room Only

The Indian population is increasing at the rate of 4,500,000 per year.

National Income

The second Five Year Plan envisages a 25 per cent rise in India's national income, from Rs. 1,080,00,000,000 - to Rs. 1,348,00,000,000. Translated into per capita income this would amount to a rise from about $5.00 to $6.00 per month.

Five Year Plan

"The Second Five-Year Plan is intimately connected with the common man in India. It seeks to improve his lot;
but it calls on him at the same time not only to work harder but also to refrain from asking that the entire return shall be in the immediate present. It gives him however a grand ideal to work for, a wonderful goal to reach. It opens out before him the prospect of a socialist society, where there will be equality of opportunity, incomes and wealth will be much less unequal, there will be no unemployment, and no poverty, and social and economic justice will permeate the land.

- V. K. R. V. Rao, "The Times of India."

Urban Growth

In 1950 India had 58 cities with a hundred thousand inhabitants or more. Today India has 75 cities in this category.

Child-Eating Sect

A country-wide religious organization of Aghori sadhus who eat the flesh of young boys to ward off evil spirits has recently been uncovered and reported in the leading newspapers of India. The secret sect, according to arrested adherents, was organized in Ujjain about the fourth century A. D. It has remained small with admissions limited to persons who are willing to sever all connections with society. Young boys who have not yet undergone the sacred thread ceremony are enticed with candy into the hands of these sadhus. This is generally done at religious fairs. After weird rituals their flesh is eaten. In a recent raid on one of their hideouts near Meerut, the police found human skulls, children's clothes, daggers, razors, and sweetmeats. They are reported to be taking measures to protect children attending religious fairs.

MAIL ROCKETS

Many of you know that scientists predict forty five minutes mail service between New York and Paris as a probability of the near future. Experiments now in progress have proven the possibility of such a mail rocket service. Many of you probably do not know that much of the practical experimentation in this field was conducted in India over twenty years ago. The first postal mail to be despatched by a rocket was in an experiment carried out from ship to shore near Calcutta on September 30, 1934. Covers carried by this first Indian rocket and cancelled with the words "First Indian Rocket Despatch" are now prized possessions displayed at Stamp Exhibitions. The British technical journal, "The Aero Field," in referring to the early days of experimentation in this field, states: "More rocket mailing experiments were made in India than in any other country and these were undertaken almost consistently over the comparatively lengthy period of about seven years."
'Well Done, good and faithful servant'

In 1899, last of the great famine years, a little boy was born to one of the families that had found Christ as well as bread at the Alliance Mission center at Akola. Sumant Ramteke received his early secular and religious instruction at the Mission School. It was there he gave his heart to Jesus as a lad. When only seventeen, he was one of the founders, at Akola, of the Marathi Christian monthly magazine, Suvarutta Prasar, now the mouth-piece of all the missions in Berar and Khandesh.

My first memory of Sumant goes back to the late '20s when he was working for the Port Trust in Bombay. His alert young face and very bright black eyes are still vivid in my mind. In 1930, responding to God's call, he left his good position and entered the Union Seminary in Poona. Then, as pastor of the large Presbyterian church in Kolhapur, came the opportunity for further study in America. He made good use of his years at the National Bible Institute in New York and Gordon College in Boston, but nothing shows his loyalty to the call of duty better than his refusal to stay longer and accumulate degrees when India needed his ministry.

He returned to become the President of all India Christian Endeavor. When unable to longer stand the strenuous traveling involved, he became a district missionary of the Presbyterian Mission in one of their most fruitful areas. Shortly before his homegoing he told me why he left the calm shelter of a missionary's status for the troublesome life of a pastor in Poona City's foremost Marathi church. He said he had appealed so often to young people to enter the ministry that he felt he should return to it himself when offered this pastorate in 1953.

The years had taken their toll of our brother's strength. The alert bright eyes had perceptibly dimmed and that truly magnificent smile that won him friends around the world was not so invariably present. He took insulin regularly. Doctors warned him that his heart might give way any moment. But in spite of evident strain he carried on faithfully in one of the most difficult posts, the pastorate of a large, and not always united, city church. He found time to help generously in the still uncompleted revision of Pandita Rambai's Marathi Bible. It was in that pleasant work that I had the privilege of spending many hours with him in recent years.

Sunday, December 4, he preached twice, as usual. In the evening he presided at a special function. Before his message concluded he was visibly having difficulty, but he insisted on finishing. Just as he pronounced the "Amen" of his benedic-
tion he collapsed, and died while being transported to the hospital.

God was present at the funeral service. Everything seemed so appropriate - the hymns, the Scripture, the brief message. The bier was brought to the church to the accompaniment of Christian chants - a witness of our faith to all on the streets. Twenty-five or more ordained ministers of many different communions escorted it into the church. The officiating preacher likened our brother to Jonathan, who fell on the battlefield with sword in hand. The newspaper estimated the crowd at the funeral as about four thousand.

During that service I thought of the friends who had sent the grain in those famine days, of those whose gifts had maintained the mission school, of others whose help and prayers and influence had shaped the career of Sumant Ramteke, and who had preceded him into the presence of the King. I thought of the joy with which they would join the angels in welcoming him.

Will you who read this breathe a prayer just now for Mrs. Ramteke and the three little children, and ask God to raise up other men to serve His church in India.

— Fred Schelander
E. T. C. M. Hospital
Kolar, Mysore State, India

Dear Friends of Miss Bushfield: February 4, 1956

This is to inform you that Helen C. Bushfield was called home on January 30th at 10:15 P. M. just two days after her ninety-fourth birthday. Although her health had been failing rapidly for several months, she went out of doors for a walk almost every day until she became bedfast about two and a half weeks before her death.

Miss Bushfield had lived at our hospital for almost nine years. She was nearly blind when she came, and so through the years our hospital writer (stenographer) has given her some time each day, writing letters for her, reading periodicals, and most important of all, reading the Bible. In her early years here, when her mind was still very active he spent more than two hours a day with her, and during his vacation time much more than that. At the time of her death he was reading the book of Luke. Had he been able to complete the New Testament, he would have read the entire Bible aloud to her seventy times, and he has read the book of Revelation seventy-nine times. Truly it can be said for her, "Thy word is a lamp unto my feet, and a light unto my path." She literally lived upon the Word of God.

Her deep prayer life has been a great blessing and inspiration. For many years she was always informed before any hospital operation. During the operation she would pray for the patient, the surgeon, and all who were assisting in the operating room. She was also many times informed when patients were seriously ill so that she could intercede for them. Only eternity will reveal the work accomplished through her fervent prayers.
During the last couple of years her mind has wandered so that it was difficult for her to carry on a conversation. After starting a sentence, her thought would usually fade away before she was able to complete it. But about two weeks before her death I went to her room one morning and found her unusually bright and clear. She said to me, “I am just resting in the Lord, trusting Him for all the days ahead. You know it is no small thing to belong to the Lord.”

In spite of her blindness, and more recently, in spite of her failing health, Miss Bushfield was always cheerful, and always appreciative of everyone and everything. She possessed a keen sense of humour which remained with her almost to the end.

We are missing her physical presence these days. But at the same time we are rejoicing with her that she is now in the presence of Jesus, enjoying the Heavenly Home to which she has longed to go for many years.

Yours in His service
Maxine Coleman

Dear Mr. Haagen:

You do not know me and I do not know you but the “India Alliance” has just come to hand, and has been read with great interest by both my husband and myself.

As a child being brought up in the Baptist Church of the little (at that time) town of Beamsville, just across the lake from Toronto, all I ever heard of Missions was India . . . . Then coming in contact with the Alliance fifty years ago our missionary vision enlarged greatly. Walter Turnbull was one of our boys, had many a meal with us, John also. Mrs. Cutler was a special friend and of course Faith and Donald Capps and Edgar Lewellen are all dear to us. Julia Derr was a Nyack friend of my daughter, Marion Duncan. Dear Mrs. Auer and I were close friends. So glad Ruth is so happily married living in England. Our only son died in Internment Camp in 1945. I am now over 80 years of age but I love to hear of the missionary work, and up until this year have kept up correspondence. Weakness has slowed me down but since our friends Rev. and Mrs. David Mason have asked us to drive with them to Council, we will see if we can stand it. We did so enjoy the one at Atlanta in '52, driving with them, but never thought this wonderful trip would come our way. Perhaps Raymond Smith and bride will be there too. We were able to go nearly every night when Billy Graham was here at the Coliseum. God blessed and we hear continually of those who were saved thru that wonderful campaign. Then while on this tour, I would listen Sunday nights and hear his voice and reports of what was going on. We prayed every day. Now reading your reports in the India Alliance we will continue to remember you all and I hope tangibly too sometime. Our group meets Tuesday afternoon. I was poorly and couldn't attend a few weeks ago when India was the theme. This week is Africa. We thank God for such a pastor and wife as Rev. L. Brooker.

Your sister in Christ
Hattie M. Groff