The India Alliance

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Billy Graham in the Steps of St. Thomas
— P. C. H. —

Billy Graham is coming to India in January or February of this year. His stay will be a short one, and his ministrations will be limited largely to the Church of South India. At first thought this may seem insignificant and ill-advised, but the plan has been drawn up by those who have a full knowledge of India — her needs, her traditions, and her potentialities. In order that you may be able to pray intelligently for this campaign, we here present pertinent facts of legend and history that will help you appreciate the background against which this great spiritual effort will take place.

Campaign Details

Although it is now certain that the Graham party is coming to India, details of the program are not as yet finalized. Four or five days of meetings will definitely be held in Madras. A second series of meetings will be held among the Thomas Christians of Travancore.

Kottayam will probably be the venue for this series. There will possibly be a meeting or two in other centers such as Bombay and Delhi. Our own Brother R. H. Smith is acting in the capacity of Secretary-Treasurer of the Sponsoring Committee and has already taken up residence in Bangalore in order to undertake this work.
Even in the preliminary stages of planning it is apparent that the campaign will in the main be limited to South India and to a ministry among Christians.

**Why South India?**

Since the services are to be directed primarily to the Christian Church of India, South India with its disproportionate percentage of Indian Christians is the logical location for the campaign. In the states comprising this area (Madras, Hyderabad, Mysore, and Travancore) two-thirds of all Indian Christians reside. This concentration of believers constitutes the largest indigenous Protestant community in all of Asia, indeed in the entire Orient.

**Why This Concentration?**

There is a strong tradition that the Apostle Thomas, who is called Didymus, made a missionary journey to Cranganore, India, in A. D. 52 and there established seven churches on the Malabar coast. Most scholars agree there is no historical proof to discredit this tradition. Without doubt the oldest Christian community in India is that of the Syrian Christians in the present State of Travancore. These Syrian Christians constitute one-fifth of the entire Indian Church. Not only is this Church strong numerically, but likewise in educational attainments, in Christian conduct, in missionary zeal, and in a capacity for leadership, it is second to none in all India. Down the years thru outside and internal influences this Church has split into many divisions recognizing different loyalties. The principal groups today are the Chaldean, the Roman Catholic, the Anglican, the Orthodox Jacobite, and the Reformed. The last named is by far the most spiritually alive and growing section of this ancient Church. In addition to fully supporting all their own priests and evangelists throughout Travancore (of which there are a large number), The Reformed Church of St. Thomas conducts its own schools for the general education of its youth and the training of its evangelists. It also is undertaking missionary work of its own thru funds contributed by its members, evangelists called and trained thru its own ministries, and thru a strikingly indigenous program devised and administered by its own personnel. All sections of the Syrian Church are presided over by Indian bishops and have always been independent of the modern missionary movement generally dated from William Carey. Indeed this Church preceeded that foreign-supported missionary-movement by at least 1500 years. The earliest missionary efforts of modern times were
also initiated in this area when in 1705 the Danish King, Frederick IV sent Ziegenbalg and Plutschau to Tranquebar. Now that we have considered the historical aspects of Christian concentration in the south of India, we return to the second characteristic of the campaign. It will be directed toward and arranged for the Indian Church.

Why Christians Only?
First let us consider the political implications of a large Christian campaign in India. Campaigns on the scale of those held by Billy Graham are bound to draw nation wide attention. Billy Graham is himself a world known figure. Secular articles about him and the magnitude of his work have appeared in leading Indian newspapers and in magazines such as "The Illustrated Weekly of India". The movements and methods of such a personality will be followed closely by the press and the opponents of Christianity during every minute of the evangelist’s stay in India.

The present attitude against all efforts that have conversion as their goal would make a large campaign among Hindus inadvisable if not impossible. Even should such a campaign be carried off successfully, it would probably initiate criticism against the cause of Christ that would have repercussions throughout the land adversely affecting all missionary activity for years to come.

This negative aspect is indeed a small facet of the problem. Positive considerations bulk much larger.

What Is The True Need?
Many agree that India’s greatest need is revival within the Church. Those who call themselves Christians — followers of Christ — are in need of a truer conception of the meaning of God’s eternal salvation. They are in need of an experiential holiness that conforms with their spiritual insight. They need a clearer vision of both the Churches’ standing before God and her responsibility to man. They need a renewing of the family altar and a firmer faith in the power and efficacy of believing prayer. In short the Indian Church needs revival. We do not mean to imply that the Church of India knows nothing of salvation nor of holiness, faith, and prayer which are its natural outworkings. We do insist that the present juncture demands a powerful, pointed presentation of the claims of Christ thru the instrumentality of the Holy Spirit and strong blows of the hammer of God’s Word in the hands of a fearless prophet. Revival is the paramount need of the hour.
Revival is a renewing of spiritual life that begins at the House of God. It is a restoration in the Christian of the first love he held for his Saviour. If an apostolic, soul-saving revival is to come to India, it will begin among the long established groups who name His name, but who have neglected to depart from all unrighteousness. True revival will ultimately reach out to the Hindu and to the Mohammedan; yes, even to the high caste Brahman, the Sayyid, the Parsi, the Sikh, and the Jain who remain unresponsive to the message of salvation. But it will begin with the Christian who has made a covenant with God and it will loose him from all predilections, theories, and habits that bind to the god of this world.

The Fettered Giant

The Church in India is the largest in the continent of Asia. Its adherents number between nine and ten million. This is a Christian Empire all but equal to the entire population of Canada. A Church of gigantic size and potentialities; yet in comparison with India’s multitudes it is insignificant. Of every fifty people throughout India, only one bears the name Christian. Only two percent of the population is counted within the Christian fold. Half of this number belongs to the Roman Catholic Church. This means that there is but one Protestant Christian for every one hundred Indian nationals. Tens of thousands of these individual Christians are members of dead, formal churches whose history over the past few centuries is the sad record of intrigue, introversion, and indifference. Thousands more are but nominal Christians—adherents rather than believers. The giant Church remains a bondslave grinding at the mills of those to whom she should be declaring the unsearchable riches of Christ.

Wherein Lies Greatness?

The Church of India is great potentially. True it is that she is not great in wealth, in Christian leadership, nor in missionary zeal. Her vision has been limited. Her outreach has been circumscribed. Her maturity has been retarded. Her contribution to world Christianity has been but slight. The reasons for this condition have been discussed ad infinitum. Yet inherent capacity for great things is a reality. More than any other church of the East, she possesses potentialities for Christian service. Her sons and daughters possess a high degree of moral courage and almost unbelievable powers of endurance. They evince a sturdy faith in the providence of
God and a faithful adherence to fundamental truths that is all but slavish. The Church of India cannot be charged with a single Christian heresy. Should this giant be awakened from the sleep of spiritual indifference and released from the fetters of slavery to sin, is there any task too great for her to accomplish?

What Are The Prospects?

There have been mercy drops of blessing and even revival here and there throughout God's Church. There are individual Christians whose zeal would shame many of their western brethren. In recent years considerable progress and awakening has been noted even among the old formal branch of the church which is all but coeval with the Christian era itself. This is true within the Jacobite Church — the original group among the Thomas Christians. It is even more pronounced throughout the reformed section of the Church known as the Mar Thoma Church of Travancore-Cochin. (c. f. "The Challenge of Travancore" in the 1954 Fall Issue) The youth of this long dormant church is evincing a zeal that awaits adequate leadership to direct it in spiritual exploits. Here is a whole Church of young people fired with an adventurous spirit. They possess a Christian culture that is many centuries old. They stand on an equal footing with the best educated youth in the land. They need to be challenged to use these priceless gifts in the service of the Master and India.

How Is India To Be Evangelized?

India can never be evangelized by foreign funds and foreign personnel. Apart from the very real restrictions on the entry of foreign missionaries which the Government of India is now imposing, the task would still be an impossible one. It must be accomplished by Indian Christians themselves. They have been slow to realize this. We as missionaries have been slow to realize this. Is it not possible that God is again using Cyrus to accomplish His will?

To a small extent the Indian Church is meeting the challenge of the hour. With a strong evangelistic appeal transcending the old denominational divisions (200 missions in India) and ritualistic limitations, a revived Church could evangelize India in our day. The natural leaders, divinely prepared aforetime for this task, are without doubt the talented and eager young people of the Mar Thoma Church. Cannot you see the necessity for just such a Church-centered campaign as planned under the preaching of God's honored servant, Billy Graham?
Will You Help?

You can have a large and fruitful part in the battle for India. You can pray. You can pray now. You can pray tomorrow. You can continue in prayer. You can pray until the spiritual strategy is consumated and the strongly entrenched enemy is a defeated foe. This is the day of battle. This is the time to strike for the Lord. This is the moment to score the long awaited victory.

Have we told you this story in vain, or will you join with us in one of the greatest spiritual conflicts of the age?

January, 1956, Could Mark a New Beginning

We believe God has put it into the heart of Billy Graham to come to India. We believe he is God's man for the hour, for like no other prophet he has been able to inspire the Church of God to prayer. We believe it is God's will to revive His Church the strong but blinded giant going round and round the treadmill of tradition in its service of God's enemies. We believe He will replenish the oil and renew the light of this ancient candlestick. We believe He wills to thrust forth witnesses from Travancore throughout all India, even as He did 2000 years ago from Jerusalem. We believe He wants you to join us in seeking the fulfillment of His will. The time has come when you can join the ranks of those fighting the Lord's battle for India.

Will you volunteer? Will you enlist now in the artillery units of effectual prayer? Will you begin to pray NOW? Will you continue to pray until the battle is won? Will you be numbered among those staying by the stuff accounted worthy to share equally with God's servants at the front of the battle?

The Need of The Hour.

Pray for India, Pray!
The sands of time are falling;
The voice of God is calling.
O, Pray for India, Pray!

Pray for India, Pray!
The midnight hour begins to chime;
She stands condemned on th' verge of time.
O, Pray for India, Pray!

Pray for India, Pray!
Her church sleeps by a failing light;
The prophet comes to end her night.
O, Pray for India, Pray!
Pray for India, Pray!
If multitudes are-to-be brought to decision;
The Church of Christ must catch a new vision.
O, Pray for India, Pray!

Pray for India, Pray!
The dead bones stir to life again;
The Gospel changes the hearts of men.
O, Pray for India, Pray!
—Paul C. Haagen

And it came to pass, when Moses held up his hands, that Israel prevailed: and when he let down his hand, Amalek prevailed.

But Moses hands were heavy: and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

And Joshua discomfited Amalek and his people with the edge of the sword.
—Exodus 17:11—13

RED TURNS EVANGELIST

Under the above caption “The Times of India”, India’s leading English newspaper with the largest readership in all of India, printed the well known story of Charles Potter on the front page of September 27, 1955, release. We wonder how many large dailies in Christian America have done the same. Since you may not have read about Potter, here is the story as quoted from the Times: “A prominent English Communist has rejected his political beliefs and is now a preacher. Mr. Charles Potter, 44 years old, was ‘converted’ when listening to the American evangelist, Billy Graham, and has himself become a full-time evangelist. ‘Marxism is an intriguing philosophy but it did not give me the satisfaction of heart and mind that one finds in faith in God,’ he said.”

WOMAN COMMITTS SATI

A young woman committed sati by leaping into the funeral pyre of her husband, in the village of Bamania of Bikaner Division in Rajasthan. The police have arrested 11 persons for alleged abetment of sati. This is but the most recent case in a long string of similar incidents that indicate the resurgence of Hinduism with all its pagan rites and inhuman practices.
Was St. Thomas Actually in India?
— Paul C. Haagen —

Whether The Apostle Thomas ever saw the shores of India or not, is an issue we probably will never be able to answer with certitude. However, tradition has so intertwined the name of Thomas with that of India as to make the two almost synonymous. It is unlikely that historians will ever find sufficient proof to disassociate the two or to establish the tradition without doubt.

Let us examine the main assertions of this Tradition

It is claimed that St. Thomas came by sea from Arabia to the Malabar coast of India in the year A. D. 52. Disembarking at the then well-known port of Cranganore he followed Apostolic tradition by preaching the Gospel of a crucified and risen Christ to the Jews in the colony of Palayur near Cochin. Later he extended his ministry to the Hindus of the same area. Six churches on the west coast and one slightly inland are reputed to have been founded by him. All these are within an area of 130 miles. Later he went to the East Coast of India. At the site which has since developed into the modern city of Madras, he was so successful in winning converts from among the Brahmans that a plot was formulated to take his life. His assassins first accosted him at his usual residence in a small cave on Little Mount, almost eight miles south of the business district of Madras. For the moment the Apostle was able to avoid King Mahadevan’s suborns by fleeing thru a small aperature in the rock wall of the cave. He is reported to have run three miles to the knoll that now bears his name (St. Thomas Mount). Here he was pursued and stabbed in the back with a lance while in the act of prayer. (Another version of his death represents it as an accident. According to this story he was unwittingly shot to death by the arrow of a fowler.) His body was buried in Mylapore, Madras, where a fragment of his bones is still kept in the transept of the Mylapore Cathedral for the adoration of religious pilgrims according to the usual Roman Catholic practice. Roman Church tradition further asserts that his bones (or at least most of them) were later removed to Edessa in the second century of this era. The first interment is listed as A. D. 68. This date limits the Apostle’s Indian ministry to approximately 16 years.
Having heard the tradition let us make a cursory examination of its possibilities and probabilities.

First, let us ascertain whether a sea voyage such as St. Thomas was purported to have made, would have been possible in his day.

First Century Travel

From ancient times there were three great trade routes connecting India with the Middle East. One was the difficult overland route by way of the Khyber Pass. The other two were by sea: the Persian Gulf route and the Red Sea — Arabian Coast route. A discovery by Hippolus in A.D. 45 greatly shortened the time required for travel by the last named route and thus increased its use. By making use of the South-West monsoon wind (called the Hippolus after its discoveror) a ship could now sail from Okeles (near modern Aden) to the Malabar coast in about forty days. Thus Thomas not only could have sailed in relative comfort for those days, but would actually have been traveling the crack express line of his time. That he did so would seem to be borne out by the statements (if the report is true) of the inhabitants of the Isle of Socotra (off Somalia in the Arabian Sea), who told St. Francis Xavier that Thomas sailed from their island for the coast of Malabar.

Jewish Colony

It is an established fact that the Jews had a colony at Palur (or Palayur) during this period. The foundations of a Synagogue still stand at this place. It would seem that the Jews played a prominent part in the lucrative trade that existed between India and the West — especially between the spice coast (Malabar) and the wealthy city of Rome. At a later date Alaric, the Goth, as part of his demanded ransom from Rome, listed 3000 pounds of pepper. ("Fall of the Roman Empire", Gibbon) According to the tradition of the St. Thomas Christians, their founder came to India in the company of "Habban, the merchant." The name Habban is obviously Jewish. It seems quite reasonable that Thomas may have made the friendship of this Jewish merchant, may have accompanied him to the Jewish colony on the Malabar Coast, and from that vantage point may have evangelized not only the Malabar but also the Coromandel Coast of India.

Claims of the Church

The Church of Malabar claims to have been founded by Thomas. It is significant that no other church makes such
an assertion. Moreover not all the Malabar Christians hold this particular legend. Besides those who avow they are the progeny of Indians baptized by St. Thomas, there is also a section of this Church known as Sudhists centering around Kottayam who acknowledge themselves to be the descendants of Christian emigrants from Syria. This group of believers established themselves in India about the third century. They maintained contact with the East Syrian Church (generally called Nestorians) until the end of the sixteenth century. This has led some to look upon the Church of Malabar as a product of Nestorian missionary activity.

It is noteworthy that the Nestorians have never taken credit for the introduction of Christianity into South India. Although the Christians of South India were under the influence of the East Syrian Church for many years, the latter body has never repudiated the Thomas tradition but has rather acknowledged it as being in line with their own belief. Furthermore the anecdote is accepted at face value by the non-Christians of the area and St. Thomas is given a place of respect and veneration among them.

What Say The Records?

Let us note but a few:

In A. D. 1293 the famous world traveler, Marco Polo, visited the tomb of the Apostle at Mylapore. He wrote: "The Saracens also hold St. Thomas in great veneration and call him . . . Saint. Christian pilgrims carry away earth from the spot where the saint was killed . . . . . . ."

In A. D. 833 Bishop Sighelm was sent by Alfred the Great of England with "rich offerings" to Rome and to "St. Thomas in India."

In the fourth century Gregory Nazianzen, one of the most eloquent orators of the early Church, speaks of Thomas as laboring in India (Oratio Apologetica de Guga Sua, 25). In this work he replies thus to the Greeks of Constantinople who reproach him for being a foreigner: "And the Apostles, were they not foreigners . . . Andrew in Epirius, John in Ephesus, and Thomas in India?"

Ephrem Syrus, a contemporary of Gregory and the most prominent of the Syrian Church Fathers of the fourth century, the greatest orator and hymn writer produced by that Church, writes the following concerning Thomas in one of his many metrical hymns: "Blessed be Thou, Apostle, whom the
great King has charged to raise India to the dignity of the spouse of His Holy Son." (Syriac Breviary)

According to Jerome Eusebius in A. D. 190, Demetrius, Bishop of Alexandria, received a request from Indian Christians to send them a teacher of Christian doctrine. A celebrated philosopher named Pantaenus, first teacher of the catechetical school of Alexandria and teacher of Clement of Alexandria, offered himself for this work. Jerome further adds the interesting fact that on this trip Pantaenus discovered the Hebrew Gospel according to Matthew. (Schaff-Herzog Encyclopaedia)

It should be borne in mind that Philo and some of the Church fathers deny the Apostolic origin of the Indian Church as implied above.

Beyond this point, we cannot force our way. As yet there is no evidence that Christianity had an origin earlier than the century after Christ.

Indian Manuscripts

The tradition of St. Thomas is largely an oral one, written not on the hard surface of changeless stone nor yet on flimsy sheets of enduring parchment. It is rather etched deeply on the fleshy tables of the hearts of those who cherish the divine gift of life in the communication of which Thomas is believed to have been God's instrument. An ancient, yet relatively modern manuscript (A. D. 1061) purporting to set forth the journeys of the Apostle on the Malabar coast is in the possession of an old family of Palayur who trace their ancestry to converts baptized into the faith by St. Thomas. We here quote the whole of it as recorded in "The Apostle St. Thomas in India," by Zaleski:

"I proceed to sing of the manner in which our holy religion has been introduced into Malabar."

"The Apostle Thomas landed at Maliankara (i.e. Cranganore) with Habban, the merchant. He (Thomas) worked great miracles and in eight months established in that town, the Church of Jesus Christ. Then he went to Mailepuram where he preached the Gospel of the Lord for four months and a half and embarked for China. He remained in China for four and a half months and returned to Mailepuram. After he had been there for a month or so, the son-in-law of the Rajah of Tiruvanchikulam came to him and besought him to return to Malabar. They embarked on a ship and came to Maliankara (Cranganore), where, in less than six months, the Apostle
converted the Rajah and his family, 40 Jews and 400 heathens. He was preaching to the people and built a church surmounted by a cross, and he ordained priests. One of the first that he ordained was the son-in-law of the Rajah. He was named Andrew and his son-in-law, Peter. Accompanied by Peter, the Apostle went to Quilon, where he planted a cross and baptised 2,400 heathens. From Quilon he went to Chayal, in the mountains, remained there a whole year as he had done at Quilon, and baptised 2,800 heathens and planted a cross. At the request of the two chiefs of Triepalesuaram he returned to that village. But seeing that the people had desecrated the cross he had erected there, he cursed the village (which at the present day is a heap of ruins). Nevertheless he remained there for two months. He again erected the cross and instructed the people so that they might not return to heathenism and ordained priest, Thomas, one of the chiefs who had always remained strong in his faith. During these two months that he remained at Triepalesuaram, he confirmed in their faith all the Christians and converted 200 pagans. Not far from there, to the South he built the church of Niranam and ordained priest his first disciple Thomas Maliyakal, who was a native of the place. He then repaired to Kokamangalam, where he dwelt one year and converted 1,500 heathens, erected a cross and taught the people how to honour God. He visited again, Kottakavu — Parur, remaining there nearly a year and converted 2,200.

“Thence he went by the southern road to Maliankara and was pleased to see the flourishing state of that Christian community. He stayed there only two weeks and started for the North, proceeding to Palayur, where in one month he baptised 1280 pagans, and according to his habit, erected a great cross. Towards the end of the year 59 he returned to Malaiapuram (Mylapore). He came back to Malabar and the angels protected him during the journey. He remained two months at Maleattur and converted 220 pagans. He stayed a whole year at Niranam and was satisfied with the faith of the people there and with the exemplary life they led, and gave Confirmation to all those that had not yet received the sacrament. He proceeded to Chayal, taking with him his disciple, Thomas Rabban Malikayal. During the year he stayed there, he built a church and ordained priests and conferred the holy sacrament of Confirmation on all who had not yet received it. After that he took leave of the Christians and told them that they would never see him again.

“And he started for the country of the Tamils. Thomas Rabban and Peter, the son-in-law of the Rajah, accompanied him
for seven miles and a half and took leave of him. It would be impossible to relate all the miracles worked by our patron St. Thomas by making the sign of the cross with his hand that had touched the wounds of the Lord. Thomas raised to life 29 dead; liberated from the demon 250 possessed; cured 330 lepers; gave sight to 250 blind persons, the use of their limbs to 120 paralytics and speech to 20 dumb. He restored to health 280 sick people whom the physicians had abandoned. He converted to the faith of Christ 17,490 Brahmins, 350 Vaisyas (traders and agriculturists) and 4,280 Sudras (Untouchables). He consecrated two bishops, ordained seven priests, four of whom were called Rabban, and made 21 deacons.

“This song is an abridged version of the detailed history written by Thomas Rabban, the second of the family of Malkayal, and composed for the use of the people, by the humble priest Thomas, the forty-eighth of the same family, who deposes it begging his blessing at the feet of the Holy Apostle St. Thomas, on the second of July 1061.”

What Is The Conclusion?
The tradition concerning the missionary work of Thomas in India has without doubt created many doubting-Thomases. Like the Apostle himself they demand proof. They will not believe unless they are shown — unless they can put their finger on the gaping-wound of fact. The historian cannot say: Reach hither thy finger and handle the evidence. But he can ask this pertinent question: Without this tradition how do you explain the facts? How do you explain a strong indigenous Church, almost as old as Christianity itself, within the confines of a cast-ridden country that has generally been conceded the most stubborn enemy of the Cross? How did this early church get a foot-hold that two milleniums of persecution, neglect, and segregation have not been able to dislodge? One wonders if the Church produced by two long centuries of modern missionary effort will be able to survive so stern a fate.

I know not the answer and I do not care to speculate. It does seem singularly appropriate that the Apostle who represents the critical spirit and whose desire for unequivocal knowledge has forever labeled him, “The Doubter”, should be the one under providential guidance to bring the message of faith and salvation to the haughty, philosophical doubters of the East. Certainly the imperturbable faith that became his by way of his honest doubt, must have made him an effectual soul winner among the intellectual doubters of his age—whether they were from the palm-girt shores of Southern India or from the historic plains of Northern Mesopotamia.
The Right Rev. Mathias Athanasius
— Gladys M. Jasper —

Our most colorful guest of the year was the Rt. Rev. Mathias Athanasius, Missionary Bishop of the Mar Thoma Church. During the three days he was with us there was never a dull moment. We were in touch with a living link in Church History. Rather than reading it, we were living it. Again and again we had cause to rejoice as we learned of the way the Lord is working in this ancient church — established in India over 1900 years ago. The highlight of the Bishop’s visit was his celebrating Communion for our Malyalam students, a service to which all were invited. As we sat thru the solemn service with the Bishop arrayed in his priestly garments, we had the impression we were living in Old Testament days with an Aaronic priest ministering before the altar. Though we could only follow the order of worship by means of an English translation, yet it was a time of blessing for we knew the Lord was present.

*Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children . . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach.*

— Joel 2:15-17

An Unusual Museum

Early in 1949 a museum of textiles was opened by India’s Prime Minister, Jawaharlal Nehru, in Ahmedabad, India’s second largest textile center (Bombay is first) and the center of Alliance Missionary work in Gujarat.

This most unusual of museums contains some exquisite examples of Indian textiles as well as machinery. The fine assortment of costumes over the centuries affords an absorbing study not only of the history of the weaver’s craft, but of the sartorial art and of the fashions down the ages.

Information is also made available concerning raw materials such as cotton, linen, wool, silk, nylon, and synthetic fibres. Examples of the design and technique employed in both hand and machine looms can also been seen. Would you like to pay a visit?
Editorials -

MISSIONARY OUTLOOK

For most missionaries the door of India is still wide open to preach the Gospel, in spite of the growing opposition expressed in Dr. Katju's statement to the Upper House of Parliament: "While anyone in India has a right to propagate religion as he pleases, we do not want people from outside to come and do that."

How long the foreign missionary will be free to evangelize India only God knows. There are definite indications that the missionary's role must become a more indirect one, and that his spiritual ministrations and influence must be directed thru the existing national church. However, our attention should not be on conditions that may close the door of opportunity to present methods of endeavour. Our concern should be focused faithfully on the opportunities our God still gives. Although it may be our lot to be silenced by a pantheistic polytheism that denies the Lordship of Christ and fears the power of Spirit-filled Christians, yet we do not dread nor await this fate. Our expectation is fixed on a Person. Our destiny is wrapped up in Him who said: "Occupy 'til I come."

MISSIONARY METHODS

The effectiveness of the consistent, Christ-controlled, Christ-filled life, lived unaffectedly in indigenous surroundings and expressing itself thru locally understood channels, is still without parallel. In the rash of new procedures this tried and true method stands unaltered. Under the searchlight of nationalist scrutiny such conduct cannot be gainsaid. God expects all His children to be "living epistles." That the lives of consecrated nationals are written in a dialect easy to be understood by the least observant goes without saying. God does not restrict Himself to western editions. His salvation is for all men. He demands a universal Christian witness — not a great missionary organization but a fervent missionary spirit displayed by the great host of sinners who have been saved by divine grace. In the Old Testament this truth is expressed prophetically concerning Israel where God is quoted as saying: "I will be sanctified IN YOU before the heathen." (Ezek. 20:41). In this present age of grace He wills to be sanctified before the heathen thru you — you who are His Church, His bride.

MISSIONARY MAGAZINE

The object of this field magazine, which had its beginnings
in the last decade of the past century, is to share with you the joys and sorrows of the missionary at the front of the battle for India — to share with you our praises for victories won and our prayer requests for citadels uncaptured. Down thru the years the pages of The India Alliance have afforded us opportunity in sharing our blessings and our burdens. The long history of our little periodical indicates that you have responded faithfully and effectually. We still wish to pursue a united three-fold effort:

1. To face the facts about India
2. To seek in united prayer God’s will concerning India
3. To act in some capacity as God’s ambassadors to India

We invite all our readers to join us in these God-given pursuits. Join us in learning about present day conditions in India. Join us in seeking God’s will for the Indian Church and your missionaries’ place therein. Join us in ministering to India’s deep spiritual need. The greatest service you can render is one of prevailing prayer for India and especially for the great campaign described in our first article. Andrew Murray well understood the supreme place of prayer in missionary endeavour. He said: “How to multiply the number of Christians, who will individually and collectively wield this force of intercession for the conversion and transformation of men, that is the supreme question of Foreign Missions. Every other consideration and plan is secondary to that of wielding the forces of prayer.”

**Report on Summer Schools**

— Ruth Ellen Blews —

Summer School is the name we give to a refresher course taught each year for our Bible School graduates who are engaged in evangelistic work. It is always conducted during the rainy season when travel through the districts would be impossible, and is usually convened for a period of six weeks at one of our mission stations.

During this time each year the young evangelists and Bible women study an Old Testament and a New Testament book, Christian Doctrine, one of the Epistles, a Practical subject, a Devotional study and Church History.

After having spent a year out in their districts travelling from village to village, meeting all sorts of difficulties, suffering insults and discouragements in their labors of making
Christ known, it must be like finding an oasis in the desert to again be able to gather with one's former class-mates and spend six weeks drinking in new truth from the Precious Word of God.

This year from July 26 to Sept. 2 our young workers from the Gujarati speaking area met in this way at Dholka. They arrived on the 25th with their suitcases, beds, bedding, study books, etc. A similar school for Marathi speaking workers was held at Akola.

First there was the joyful time of reunion with old friends and happy anticipation of the times of blessing to be had during the six ensuing weeks. Then there were the chores to be done, such as setting up their temporary living quarters, detail work, etc.

The teachers gathered that evening in a time of special prayer for the various needs and problems confronting the school this year. The Lord gave us the assurance that He would guide us and work out all these matters for His glory, so we went forth from that meeting trusting Him.

Bright and early each morning the students were up, had their tea and unleavened bread, followed by a time of devotions, and were off to class by seven thirty. These classes continued through the morning until 11:35; then they were given time off for lunch, and a siesta. They met again at two fifteen and finished up the last class at 4:45 in the afternoon, — — with time out for afternoon tea, of course!

During the morning sessions there was one half hour given to chapel services each day. At this time the young folks heard messages from their teachers and from one another. They also had special times of prayer for their particular needs.

Our school was divided into two three week periods. At the end of each period examinations were given upon the work completed. After having sought to make these spiritual truths applicable to their own lives, we were encouraged to receive such testimony as the following from one student:—

1. Seeing the Lord's humility has given me a desire to be more humble.
2. As He showed love to all, so I have been awakened to my need of letting Christ's love for non-Christians be seen in my life.
3. As He loved children, so I desire by His love, to bring boys and girls to Him.
4. As He solved all His problems through prayer, so I desire to spend more time in prayer with Him.

5. I especially desire to become more strong in faith.

6. I desire to accomplish His plan for my life.

Another student, who is a Bible woman, said:— In the Christian life faith is very important. Many times when difficulties come, doubt also fills our hearts; but during summer school my faith has become firm. I have received new courage through the study of His Word.

Saphan, one who has a particularly difficult time because of his disposition, explained during the last chapel service that it was impossible for him to tell all that God had been doing in his life. It was as though he had been led on from a tiny ray of light into marvelous new truths he had never seen before.

Esudas had been one week late in coming to school because of illness. All during the sessions we had been praying for his healing, yet he grew worse and finally because of the pain in one of his limbs was unable to sit during classes. He had to stand at the pulpit to write his examinations. On the last day of school he testified to having asked Nathanbhai, his room-mate, the previous day to pray the prayer of faith for his healing. The latter, dropping to his knees, began asking the Lord to forgive his sin of unbelief and to enable him to pray the prayer of faith so as to see a miracle performed right then. After Esudas had confessed his faults and failings and asked for healing, both arose to their feet. In a couple of minutes the pain had gone and he was able to move about freely. This wonderful answer to prayer was a real encouragement to all of us.

These young people have now gone back to their various places of labor in the Master’s vineyard. They need our prayers that from these victories they may go on realizing the Spirit’s fullness in their lives and ministeries.

Resurgence of Communism

It is reported leaders of Communism are going about openly preaching against Christianity. They say it must be swept out of the land. Visiting illiterate Christians in the villages they tell them they must renounce Christ or the land being allotted to depressed classes will not be given them. These reports come from Hyderabad where the ban on Communist activities was removed some little time ago.
Field Briefs

FAITHFUL WITNESSES

The two converts baptized here early in the year are standing true and are proving by their faithful witnessing to be the means of reaching those whom the Missionary, the Pastor, and the Evangelist find little opportunity of meeting.

One of the converts is a lawyer, Mr. Ludhe, for whom we have requested prayer in previous articles. His Christian name is now Paul M. Ludhe. He is from the Brahmin caste. He has been instrumental in giving the Gospel to a local doctor who is showing much interest.

The second, Mr. Naryanrao Kasser, now John Kasser, is of the Goldsmith caste. Once a strong enemy of Christianity he is now a stout witness of salvation through Jesus Christ. Much pressure has been exercised to force him to return to Hinduism, but he stands firm in his faith in the Lord Jesus Christ. He is fearless in his witnessing.

Through the zeal and witness of these two babes in Christ others are being drawn to our Lord. Another young Goldsmith, a close friend of John Kasser, has entered into a real experience of salvation, but is hindered by his wife from openly confessing Christ. Please pray for these babes in Christ.

— Donald Capps

TELL OTHERS

“When I was nothing God found me and saved me. Now it is my earnest desire that this earthen vessel may glorify God under all circumstances.” This was Lilla’s testimony in our last prayer meeting of the school year. She is the only Christian in a large family. She is one of the three graduates this year. (Summer 1955)

“God has done marvelous things for me during these three years in Bible School. I have received much light. Pray for me as I seek to take this light to my people.” On the way home Phulwanti witnessed to the passengers on the bus. Her friendly nature has made it possible for her to go into many village homes with the light of the Gospel.

Ninety per cent of our village Christian women are illiterate. Then how can they grow in grace? Is it any wonder that many are weak and make little or no spiritual progress?

How can we meet such a situation? This year we are sending
bands of women to live for three months at a time in villages where there are groups of Christians. These women will hold Adult Literacy classes, Bible Study periods, women’s meetings and children’s meetings. Best of all there will be the testimony of their daily lives. This is how we hope to meet the problem of illiteracy and spiritual feebleness among our village women. Lilla and Phulwanti are members of these bands.

Over and over again, in our last testimony meeting one phrase was echoed: "I want to tell others." We would urge you to pray as these girls and others are now scattered in various villages actually telling others by their lives and by their testimonies.

— Ruth Schlatter

NEVER

After the service came to a close we asked our village audience when they had heard this story of Jesus before. Except for our farmer friend with whom we had arranged the meeting, the unanimous one word reply was “Never.”

Have you heard? Could you say that? Of course not! You are God’s favoured ones in America. But does not their answer pierce your soul? Are there not other tongues to declare the message that these and other tens of thousands may never say “Never.”

— Janet Woehrer

YOUTH RALLY

At The Young People’s Rally a number of our older girls met the Lord. We sent a group of twenty. They returned with glowing testimonies of what the Lord did for them there. One girl said she had gone with the purpose of having a good time, but the Lord gave her a real hunger for Himself and she came back telling of the happiness she had found in Christ. Another testified of a message given just for her. The messenger asked the question, “Adam, where art thou?”, and the Lord spoke to her saying, “Lila, where art thou?”

God did meet her as she confessed trying to hide her sins from the Lord. She found herself at the foot of the Cross where cleansing and pardon are found. Space will not permit to tell of all that the Lord has done in hearts here; all we can say is that He has been at work and we rejoice in Him.

— Ann Droppa

DAY BY DAY

Each day’s work was a new thrill. Countless opportunities were ever present to tell lost sinners of His saving grace. Many simple hearts grasped the message and became earnest inquirers. Since the touring days of last season, many vil-
lagers have trekked in to the mission bungalow to hear more of the story of Jesus. Two were definitely saved in this way and many are being convinced of the Truth in Christ as a teaching ministry continues. — Ed. Jacober

HOW GREAT THINGS!
We were sitting in a village home. Rachael was cuddling her baby. Into our midst came a Hindu woman and Rachael's whole attention was given to her.

“Have you heard the story?”

“No.”

“Well, I will tell it to you. Listen.”

It had been only a few months that Rachael herself had known the story, but she took every opportunity to tell it. Sometimes she was so scared her voice almost failed her. Still she persisted to the end of the story. Still she must tell “how great things Jesus had done for her.” — Ruth Schlatter

REVIVAL
It will soon be fifteen years since we came to Amravati and during that time we have seen many series of meetings in Badnera, but the one for which we are praising God, unquestionably has been the best yet. The messages were sane, scriptural, clear and to the point. The response was indeed a glad surprise to me. I have never seen the like of it in Badnera. People who had been professing Christians for years came to the altar confessing smoking, drinking and cinema going and later testified to victory over these habits. One middle aged woman, raised in an Alliance home, confessed she had never gone to an altar of prayer before. God used Rev. Moses David as His channel for spiritual revival. — L. E. Hartman

PROGRESS
We praise God for progress in the Akola Church through the leadership of its pastor. This year again the summer months were given to volunteer evangelism by the church members. The giving of the church has also showed steady growth. — Elmore Eicher

SUNDAY SCHOOL PUBLICATIONS
We praise God that the first year of four quarterlies of both Beginners and Junior Sunday School lessons have been published. We are looking to the Lord for the preparation and printing of the next year's lessons. Credit is due Mr. and Mrs. Hivale for the work of translation. Suitable outline pictures are being mimeographed to accompany these lessons as homework booklets. — Faith Capps
Streams in the Desert of Sin

A HISTORY OF ALLIANCE MISSIONS IN GUJARAT

This account was originally prepared in nine lengthy chapters by Mrs. S. Kerr. It has been rewritten in its entirety and brought up to date by your editor. This abbreviated history will appear serially in the pages of this magazine. The next issue will carry the very interesting chapter regarding "Famine Years."

BEGINNINGS

The year 1893 marks the official opening of Alliance Missions in Gujarat. Rev. and Mrs. M. B. Fuller after reading Ezekiel's vision in chapter forty-seven were inspired to believe that the Alliance Mission "should be the channel through which God would cause to flow a stream of holy, living water, down through the desert, the sandy soil of Gujarat into the sea."

They put legs on their faith as they undertook the 500 mile trip to Ahmedabad, the chief city of Gujarat. Several years earlier two English couples had begun Christian work in Kaira. It seemed to be God's provision that these folk, Mr. and Mrs. T. King and Mr. and Mrs. Guttridge were ready to join the newly-born venture and become the first heralds of the Gospel under the Christian and Missionary Alliance in Gujarat. Mr. King had the high privilege of baptizing the first two Gujarati converts — Mulji and Govind Tesa.

A year later Mr. and Mrs. Fuller made another trip to Gujarat. Mr. Fuller was given the honor of administering the sacrament of baptism to seven other believers. Our well-known evangelist Amidas Mithabhai (now deceased) was one of this group. The night before the Fuller's departure the little Christian band went down to the banks of the Sabarmati River along side the great city of Ahmedabad. "By faith we took possession of the land," Mrs. Fuller reports in The India Alliance. While there they saw the smouldering timbers of eight funeral pyres. Their hearts were stirred. They estimated the large number of Gujarati souls who had that very day passed into eternity without Christ. Thru this incident and the stark need apparent on all sides they felt led to make a strong appeal for workers. Before 1894 had closed no less than eleven recruits from America had answered this call.
Thus the third year of occupation saw Brothers Hamilton, Back, Borup, and Andrews settled into a rented bungalow in Ahmedabad with Mr. and Mrs. Woodward, studying the Gujarati language under the efficient direction of Dr. and Mrs. Taylor of the Irish Presbyterian Church. Misses Smiley, Montgomery, Seasholtz, Petrie, and Bush were similarly employed in a Ladies’ Home at Kaira, where Mr. King had been labouring since 1891.

Miss Annie Bush was the first to leave the hardships of those early pioneer days for the bliss of the heavenly home. Her dust reposes in the cemetery along side an abandoned church where Bishop Heber used to preach. But it is not a lonely grave, for only a few months later, the lifeless body of Miss Montgomery was placed beside that first missionary grave to await the resurrection morn. Several years later Miss Smiley, the teacher, after starting the mission school at Kaira followed these coworkers into the presence of her Lord and Master. Indeed, those early days seemed to be a time of planting: a time of planting seeds of future mission policy, a time of planting the seed of His Word in the hearts of men, but also a time of planting a seed of missionary personnel that tied us to the very soil to which God had called us — — ’til He come.

Concerning those early days Mrs. Hamilton wrote: “It was pioneer work and those days will not soon be forgotten. They were days of foundation laying in prayer. Never have we heard such volumes of prayer ascend for the people and it was not in vain. Mrs. Fuller often had prayer with us on the river bank nearby, and she asked God to let the work in Gujarat spread, widen and deepen like the river in Ezekiel’s vision. In part it has literally been fulfilled but we have not reached the sea.”

God greatly blessed the initial stages of the work. Despite the fact that there were no trained evangelists to assist the missionaries; despite the dearth of modern transportation facilities; and despite the superstition and opposition that insulated those early servants of the Lord from the Christless homes of the teeming villages; yet there was a river, the streams whereof made glad the city of God. By the end of that year (1895), as a birthday gift for the King of Kings, the Kaira Church was organized on Christmas day with sixty baptized members. This same year saw the formation of a little church at Vansar where the first permanent Alliance Mission Station had been established. The four men who formed the nucleus of this church, were the same four men
who dug that first missionary grave in The Bishop Heber Cemetery for the body of Miss Bush. “Except a corn of wheat fall into the ground and die, it abideth alone: BUT IF IT DIE, it bringeth forth much fruit.” (Jn. 12:24)

“With a view to taking up new stations” the Fullers paid a third visit to Gujarat the following year. Their description of our metropolis is interesting: “Ahmedabad is a city of great antiquity and historical interest. Its imposing temples and palaces and its strong fortifications all tell of past greatness and the power with which Mohammedanism and Hinduism have reigned,” At the time of Columbus under Mohammedan rule, the city of Ahmedabad was greater and more influential than that of London and of course New York City did not even exist. Due to famine followed by cholera many of the buildings of Ahmedabad were later pulled down to bury the diseased bodies of the stricken who died like 24-hour-moths at the close of a summers day. Even today it is the antiquity of her principal city and the constant throngs of people that literally fill her streets that impresses the visitor to Gujarat. Without lessening the witness to the large center of Ahmedabad city itself, it was decided to disperse the missionary forces thru the surrounding districts in the opening of several new stations. Thus it was that Mr. F. Back and Mr. H. V. Andrews journeyed the thirty odd miles between Ahmedabad and Dholka by bullock cart. Today we race our jeep at fifty miles an hour over hard macadam roads between these same two cities, for we have entered into their labors and the progress of the country. They traversed the rough, dusty, tedious track in a springless bullock cart at two miles per hour with frequent stops to rest the animals.

Upon arrival they rented a native house near the present Railway station. With twelve boys as a nucleus, Mr. Back began the Orphanage which later developed into the hub of all our evangelistic and church building effort. Neither the slowness of arrival nor the smallness of the beginning was any indication of the great things God had foreordained to accomplish thru the work of this station.

This same year (1896) Mrs. Guttridge who had spent seven long years in India sailed with her two children for England. Mr. Borup and Mr. Hamilton having completed their first year of language study, joined Mr. Guttridge at Kapadavang near Kaira. Later it was Mr. Borup who sowed the first seed in the fruitful Mehmedabad district. Almost immediately there was a harvest of souls and within the year a little band of believers bore witness to their faith in Christ thru baptism.
Mr. and Mrs. Woodward stayed on in Ahmedabad studying the language and witnessing concerning salvation in the various parts of the city. One of their earliest converts was a very sinful blind man who after his meeting with Christ became a valued helper in the enlarging work at Mehmedabad. Further lengthening of the cords and strengthening of the stakes took place in 1899 when Mr. and Mrs. Borup journeyed to the large mill city of Viramgam in the north. Here they rented an Indian house and began the work of the great unevangelized north country. But ere long it was deemed necessary that they return to Canada because of Mrs. Borup's poor health. The work of this new station was then entrusted to new missionaries — Mr. R. J. Bennet and Mr. A. Duckworth.

With the turn of the century Miss Hansen and Miss Fecke arrived from the United States of America. They were assigned an unentered city midway between Ahmedabad and Viramgam. Here in Sanand for nine months they lived a sacrificial life in a small house in the potters' quarter of the city. In order that their lives might speak the witness their lips could not yet utter they denied themselves many of the amenities of life. They literally practiced the Apostle Paul's principle of conduct: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (I Cor. 8:13)

The impending famine with the tremendous pressure it brought upon the infant mission halted the rapid expansion of missionary activities and demanded a concentration in the existing work which produced a corresponding rapidity of fruition and is accountable under God for the sure foundations of the Gujarati Church. At this time Mr. and Mrs. Andrews moved back to Ahmedabad and the two ladies from Sanand were also transferred to Ahmedabad to take the place of the Woodwards who had borne the initial burden imposed by the stringencies of the approaching famine. It was at this time Mr. and Mrs. Hamilton moved into their promising and permanent work in Matar Taluka.

Within seven years of that historic first trip of the Fullers to Ahmedabad, the Four-Fold Gospel of Our Saviour Sanctifier Healer, and Coming King, was being proclaimed from seven main stations (Ahmedabad, Mehmedabad, Kaira, Matar, Dholka, Sanand, Viramgam) as the nineteenth century drew to a close and the twentieth began. The new century held the promise of new things for the new mission. The dark spectre of hollow-eyed famine lurked in the background. No longer must the missionary tread the dusty roads to the
hovels of the unsaved bearing the Bread of Life. Now they flocked to Him—not for the Bread from Heaven that nourishes the soul but for the bread of life that meets the demands of the physical body. It is to the everlasting credit of these pioneer missionaries with their meager equipment and resources that in the clamant activities of those overworked days they never neglected to break the Bread of Life before the starving multitudes. As the need arose they found the ankle-deep stream issuing forth from The Sanctuary sufficient to meet all their needs and those of the multitudes who implored help — indeed they found them to be waters to swim in, waters of divine mercy, wide as the ocean, upon which faith could abandon itself in response to the promises of God.

School Days at Chikalda
— Agneta Hansen —

The little room had a homish atmosphere. As I reached to get a verse from the promise box on the table I asked the Lord to speak to me through it. I needed assurance of His help as I took over the responsibility of my new appointment. I was full of concern as to how a Boarding School for Missionary's Children could be run in a place like Chikalda. All our food supplies would have to be brought up the hill from Ellichpur some thirty miles away. Even our water would have to be hauled by bullock-cart to say nothing of numerous other inconveniences which I had heard about. Then I noted the reference at the bottom of the card, Deut. 28:8, and with thanksgiving in my heart read the following words: "The Lord shall command the blessing upon thee in thy store houses, and in all that thou settest thine hand unto; and He shall bless thee in the land which the Lord thy God giveth thee."

Chikalda is on a plateau, isolated in a beautiful mountainous jungle, situated in the Amravati District on a narrow ridge of the Satpura hills. To the south shrouded in a blue haze except after rain lies the great plains of Berar. When clear it is possible to distinguish Anjangaon and Amravati some thirty to forty miles away. The altitude is about 3,650 feet. Thus Chikalda affords a considerable degree of relief from the heat of the plains. The maximum temperature reaches 103 degrees as compared with 115 degrees at Amravati. After the rains are over the climate is almost perfect — the air is cool and bracing.
At night we thrill to the calls of sambar and barking deer, tiger and panther. In the morning we are greeted by the crowing of the handsome, gray jungle-fowl and the screaming of the peafowl. Birds of every description from many scattered parts of India have their meeting ground here. Numerous varieties of trees and flowers make our surroundings an exhibition of the handiwork of God.

Sunrise School has been in operation for six years. Pupils are taught the Calvert course, which enables them to fit into most American schools when they return with their parents on furlough. The enrollment of the school has grown from six the first year to forty-four this year. The Evangelical Alliance, Conservative Baptist, Nazarine, Free Methodist, and the Christian and Missionary Alliance are the five Missions of this area who are cooperating in this venture. Each has provided teachers and matrons as needed. At present our staff numbers 3 teachers and 3 matrons. Other Missions would like to send their children here but because of limited space and facilities we are not able to accept more pupils.

The first year at Sunrise Cottage our double garage was remodeled into a class room. We soon outgrew our facilities and had to rent nearby cottages, of which two are used as hostels, and one as teachers quarters with class rooms. Each Cottage accommodates only 14 to 16 children which makes for an ideal family setup.

Sunrise School was only intended to meet a temporary emergency at a time when it was undesirable to send the younger children the long distances to higher hills where the larger Boarding Schools are located. There too they could not have the individual care and supervision possible in a smaller school.

We are a busy, happy, growing Family. Eating three meals daily is usually a joyous occupation, especially when picnicking under a lovely big banion tree where climbing is permitted, or after a hike through the jungle. And at the end of the month there is a lively interest as to who has gained the most in weight and height.

Our first graduation in April, 1953, was a red-letter day in our short history. Four boys received their seventh grade diplomas and have now gone on to High Schools elsewhere. Two of these boys, David Eicher and Laurence Carner, are sons of second generation missionaries. The speaker on this occasion was The Rev. C. H. Dyke, also a second generation missionary.
If you visited us on Sunday mornings you would find us seated close together on the veranda of Sunrise Cottage. Worship is a blessed time of fellowship often led by a guest speaker—a parent spending the weekend with us. Immediately after the service we divide into groups for the Sunday School Lesson. From 5 to 6 o'clock the Young People's Meetings are held with separate groups for younger and older pupils. I am sure you would also enjoy being with us at our morning and evening devotions as we sit around a cheery fireplace. That is where we meet the Lord not only for our individual problems, but also mommies' and daddys', little brother's and sister's, and many other prayer requests which come to us from home letters each week. All are faithfully brought before the Lord. There have been many answers to prayer which strengthened faith and encouraged little hearts to feel they had a real part in the great cause for which we all are here in India.

Thus we not only rejoice to see physical and mental progress, but we eagerly look for the evidence of spiritual growth. Establishing a habit of reading the Bible daily may seem only a routine now, but it makes the children wonderfully familiar with The Book. It has been precious to watch the Holy Spirit awakening them to a sense of their need of the Saviour, and to realize that sin separates them from Him. One little girl pulled the covers over her head so as to better smother her sobs, but little room-mates have keen ears. They soon gathered around her to find out why she was weeping. She confided in them that she was not sure Jesus had forgiven her sins. They brought her to Auntie's room where we all knelt together in prayer.

"Auntie, I don't feel nice in my heart" she said.
"If Jesus should come tonight, the ones who have sin in their hearts would not go up to be with Him, would they? I have been untruthful and I want to make that right; but what about the many things I have done I don't even remember about?"

After a little talk and more prayer we decided to make every thing right that she could remember. The following day during chapel hour there was a happy little girl who wanted to testify to a new experience of joy in the Lord Jesus who loved her and had washed away her sins.

Recently we again saw the Lord's working in hearts as Mr. and Mrs. Grubbs from the Baptist Mission were able to spend a few days with us. Mr. Grubbs gave heart searching messages
made simple and clear by the use of the flannelgraph board. Sin was confessed, new decisions were made, and re-dedication of lives to Christ and His service were consummated. It has been a joy to see evidence of changed hearts. We truly praise God for His unfailing care.

Before closing this survey of activities at Sunrise School I would like to thank the parents of our children for their prayers, for their cooperative spirit, and for help in so many ways. Also we wish to thank the many friends in the homeland who faithfully pray for us, especially the friends of the Christian and Missionary Alliance Church at Troy, New York, who yearly send us lovely Christmas parcels. I praise God for the measure of good health I have enjoyed this last year! We can all say: "Hitherto hath the Lord helped us."

For lack of space the above article was not included in previous issues. Miss Hanson left on furlough in April, 1955. Her duties in the school and hostel for missionary children are now performed by Mr. and Mrs. Jack Derr. — Ed.

HAS CHRIST A RIVAL?

If Jesus Christ has a rival in the hearts and affections of men, it is generally recognized to be Buddha, that Indian nobleman who about the time of Daniel walked the sandy plains of India and taught man that life was one long sorrow from which he should seek release in extinction or dreamless sleep.

If Indian literature has a scholarly exponent, it is generally recognized to be Sir Edwin Arnold who spent years of exhausting study sifting out the golden grains of wheat that do exist in the bulky mass of straw, and chaff, and stones, and dung that constitutes the sacred writings of Hinduism. After careful winnowing he amassed a small horde of treasure which he gave to the world in a poem entitled, "The Light of Asia."

Years later Sir Edwin opened the New Testament and gave it the careful, scholarly attention he had previously bestowed on the truly phenomenal human wisdom of the East. A change took place. He reversed his judgments. The disciple of Gautama Buddha became the disciple of Jesus of Nazareth.

Again the bard set forth his feelings and beliefs in a stately poetic work. "The light of Asia" was superceded by "The Light of The World." With poetic license the Wise Men of the East were set forth as Buddhists, who presenting their
gifts returned to the Ganges to meditate and continue their search for truth. After two score years had passed, the memory of the miraculous child of Bethlehem drove one of them to retrace his steps. In his travels he heard the full, majestic story of the exemplary life and vicarious death of Jesus. After long meditations the aged disciple of Buddha contrasted the recently revealed “Light of The World” with his long prized “Light of Asia.”

Listen as he speaks his conclusion,

“My teacher bade us toil over dead duties, and brood about slain affections, until we reached Nirvana; yours, to love one’s neighbours as one’s self, and save his soul by losing heed of it, in needful care that all his doings profit men and help the sorrowful to hope, the weak to stand.”

A recent convert from the ranks of the Hindu priesthood made his own comparison in these words.

“For years I have spent my time reading the sacred writings of Hinduism. Now that I have read the New Testament it is obvious to me that all the gods of Hinduism are selfish. The best of them do nothing except for selfish reasons and to accomplish selfish ends. Jesus is the only selfless one. He sought not position or place for Himself or his family. He sought only my good and my salvation. Of the many gods who bid for my allegiance with claims that they are the only god, He alone shall have my heart’s devotion, my life, my service, my all.”

By what comparison do YOU describe Him? Has Christ a rival for your affections and service?

— P C. H.

Worship of Husbands

Fifteen women of Ahmedabad have just taken a pledge to worship their lords and masters daily throughout the coming year. They were inspired to this unusual reverence by thirty women of Cambay who were awarded prizes for “bowing in homage” to their husbands throughout the past year. A leading newspaper comments editorially: “Gujarat, the garden of Hind, is advancing in the right direction . . . . Modern Indian women are unduly impressed by the acrobatics of the women of the West . . . . They would be restoring domestic and national equilibrium . . . . by emulating the gracious example of their own heroines like Sita and Savitri.”
WHAT TO PRAY FOR

THE GRAHAM CAMPAIGN —
That all preliminary arrangements may be solved satisfactorily.
That relationships with Government may be cordial.
That all Churches and Missions may cooperate.
That Indian Christians may have a burden of prayer.
That Christ may be exalted and God glorified.

THE CHURCH —
That she may be cleansed, revived, and energized.
That she may become missionary.
That she may be characterized by a spirit of supplication.
That she may thrill to the Saviour’s purpose for heathendom.
That she may proclaim a pure Gospel.

NATIONAL PASTORS —
That they may know the reality of the mystery, Christ in you the hope of glory.
That they may declare the unsearchable riches of Christ among the heathen.
That they may be men of prayer, filled with love.

CHURCH MEMBERS —
That dead adherents may live.
That living members may work.
That officers may serve in the fullness of the Spirit.
That Christ may be lived thru daily tasks.

MISSIONARIES —
That those already on the field may receive a baptism of fire that burns to bless.
That those preparing to return may in no wise be hindered.
That those under appointment to Gujarat may receive all necessary visas and permits.
That all may keep close to the Master in zealous witness to souls.
INQUIRERS —
That they may step out on the promises of God.
That they may accept Christ as their own Saviour and Lord.

BAPTISMAL CANDIDATES —
That they will witness a good confession.
That they may learn the secret of constantly abiding in Him.
That the power of the spiritual life may be manifest to all.

THE UNSAVED —
That their eyes may be opened to truth.
That their ears may hear the Gospel.
That their hearts may come under the wooing of the Spirit.
That their wills may be yielded to the Lord of the harvest.

CHRISTIAN INSTITUTIONS —
That they may minister without compromise.
That their undivided object may be to make Christ King.

INDIA —
That the knowledge of the Lord may cover her as the waters cover the sea.
That the desert may rejoice and blossom as the rose.
That the days of her mourning may end.

DEFINITE REQUESTS —
That the present touring season may be fruitful in souls.
That unnecessary mission land may be sold at a good price so necessary funds for extension work may be in hand.

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.
Missionary Conference
An Annual Gathering

November is generally Conference month. For years your missionaries have gathered together annually at Akola during the early days of this month. The end of September has closed the missionary year. Yearly reports of the work have been prepared by all. The rains are past and the weather has cooled to the extent that life in a tent can be enjoyable. Another year of institutional work is underway. District missionaries have prepared and organized their touring season so as to start immediately after Conference. Then we gather together for prayer, a review of the past year of work, and a formulation of policies to meet the coming year of opportunities. It is a time of wonderful fellowship around God’s Word, a time of heart searching and challenge, a time of seeking and submitting to the will of our Captain.

A New Departure

The 1955 Conference was held separately for the two areas of our field. From November 18 to 23 the missionaries in Maharashtra met in Akola and from Nov. 29 to Dec. 4, 1955 the Gujarati missionaries in Mehmedabad. Conference was unusually late this year because of the Bangkok Conference for representatives from Alliance Missions in South Asia. Reports of the Bangkok Conference were in each regional gathering of the annual missionary conference.
A Full Program

In order to give you something of the spirit of these conference days we here give you samplings from a conference program:

Every conference begins with a night meeting in which the daily program is finalized and the Chairman's Survey is presented. The first full day of conference begins with early morning prayers before breakfast as does each succeeding one. Except for the regularly scheduled messages, the entire first day is spent in definite prayer regarding specific problems. An anointing service for the sick in our midst is a scheduled part of this day of prayer. From the third day morning and afternoon business sessions follow morning and afternoon messages. Papers on special phases of missionary work, station reports, report of committees, general discussions, and election of officers are some of the items crowded into these business sessions. Each day's program includes some special feature such as the taking of the conference picture here displayed, Nyack Alumni Rally, presentation of choice Kodachrome slides depicting the work, an early morning Communion Service, a special service of song in which we sing together the old English hymns full of courage and faith, a testimony meeting that has a way of running on into the wee hours of the morning. Separate services are also held for the younger and the older children who accompany their parents to Conference.

A Spiritual Feast

Messages from the Word are presented morning, afternoon and evening. In addition to sermonizers from our own group we are generally privileged to enjoy the ministry of a special speaker from a neighbouring mission. In 1954 we
were greatly favoured in having Mr. N. Burns of Dohnavur, as our guest speaker. He bought us a very profitable series of devotional messages from St John’s Gospel.

Brother Burns prefaced each of his messages by singing one or other of the following hymns used at Dohnavur:

WE WOULD SEE JESUS

Let me see Thy face, Lord Jesus,
Caring not for aught beside;
Let me hear Thy voice, Lord Jesus,
Till my soul is satisfied.

Let me walk with Thee, Lord Jesus,
Let me walk in step with Thee,
Let me talk with Thee, Lord Jesus,
Let Thy words be clear to me.

Heavenly music, strength and sweetness,
Joys of joys art Thou to me,
Oh, Beloved, my Lord Jesus,
Let me be a joy to Thee.

BEHOLD, THE LAMB OF GOD

(Tune: When I Survey the Wondrous Cross)

Lord Jesus Christ, we seek Thy face;
Within the vail we bow the knee,
Oh, let Thy glory fill the place,
And bless us as we wait on Thee.

We thank Thee for the precious blood
That purged our sins and brought us nigh,
All cleansed and sanctified to God,
Thy holy Name to magnify.

Shut in with Thee far, far above
The restless world that wars below,
We seek to learn and prove Thy love,
Thy wisdom and Thy grace to know.

The brow that once with thorns was bound,
Thy hands, Thy side, we fain would see,
Draw near, Lord Jesus, glory-crowned,
And bless us as we wait on Thee.

On Friday evening Brother Burns continued our consideration of New Testament problems by speaking from the second chapter of John.
The Problem of Failure

He not only pointed the problems for us, but assured us that Jesus Himself came into the midst of these problems and solved them. He further applied the scriptures to our own lives by proving the problems of John’s Gospel are the very same ones with which we wrestle today. He did not stop there but directed us on to the very same Jesus who is the solution to every present day problem, as he was to every Biblical one.

A Hard Word

The Revised Standard Version translates the text: “When the wine failed . . .” The failure here was in the supply. Someone was responsible for this failure. Someone had bungled his job. He may have underestimated the number of guests. Whatever the reason, he failed. There was sufficient wine in the country, but he had failed to secure that which was needed. All the fullness of the Godhead is ours. You cannot have more than fullness. But have you acquired what you need, or have you failed to draw upon the resources that are there? Are you an individual failure?

Group Failure

Sometimes a Mission Group fails. But failure is essentially an individual thing. It begins in the heart. When there is a decline in freedom and joy in Mission relationships, it means there is personal failure somewhere. It may be in only one individual. It may be only in you. At the wedding in Cana there was failure in only one department of the festivities yet it threatened to spoil the whole feast.

The Beginning of Discipleship

Jesus is just starting out with His disciples. Where does He lead them? He takes them first to a wedding to which they had all been invited. Quite true. But essentially He leads them head on against failure. He does this so that He can demonstrate His power. This is the meaning of the failure with which you are surrounded. Sometimes there is no appearance of failure. There is a form of happiness and joking which can cover up deep secret failure. In the midst of all the joy at the wedding feast in Cana there was failure.

Treatment of Failure

Fortunately there was someone in that happy family group who knew what to do about failure — someone who knew where to take failure. What happened? The mother of our Lord took the problem to Jesus. That’s where all problems of
failure should be taken. She may have known who was responsible for this failure. She doesn’t try to apportion blame. That wouldn’t solve the problem. She takes the problem to Jesus.

Rev. R. H. Smith
Rev. E. F. Eicher

What Does Jesus Do?

Admittedly, He starts out rather strangely: “Mine hour is not yet come.” This is the beginning of a theme that runs thru the whole of the book of John. This method of dealing with problems is repeated over and over again. He eschews the problem on its natural plane. All mothers want their sons to make a name for themselves. Jesus will not respond to this sort of motivation. “Woman, what have I to do with thee?” I will not seize this opportunity simply to inaugurate my ministry and get a name for myself. I have come to this earth for the Cross and for nothing else. I must deal with this problem in the light of that Cross. As we too bring our problems and our failures to Jesus, He will deal with them in the light of Calvary. If we are to help others, we must bring their problems to Jesus and He will deal with them in the light of the Cross. If we talk boldly about the Cross and the blood here in India, it is an offence to our listeners. We are naturally tempted to tone down this message, or to wait for a more convenient season when we will be better acquainted. This is the cause of our failure. We cannot escape the offence of the Cross. Every problem must be brought to the Cross.

The Cross, Then Service

After the problem is brought to the Cross, Jesus demands obedient service. This is a vital necessity in the life of victory.
Remember, however, that victory is grounded in nothing but His Cross.

Nothing in my hands I bring
Simply to Thy Cross I cling.

Get down off your pedestal of pride and humble yourself at the Cross. Go to Calvary. After that comes obedience. Don’t try to reverse it. Don’t try to obey without Calvary. That is impossible. It produces no wine - no joy in the life.

Filling

Filling follows Calvary and obedient service. When we have been to the Cross and then go on day by day in obedience to Christ’s commands we come into an experience of filling. There are times when we sense this filling. There are times when we are not sensitive to the Holy Spirit’s working. If we try to live on these sensations, we become of all men most miserable. We must live on Him.

Then Jesus says:

Draw Out

There was water in those earthen vessels. It was only water. The moment Christ’s command was obeyed that ordinary water in those ordinary vessels became wine. It satisfied the need of the hour. Failure was changed to joyous victory. Some of us want the grace of God and the blessing of God ten days before our need. The wine of life is not supplied in that way. When the moment comes that it is needed, draw out in obedience to Him. He will perform the miracle. He will change the ordinary water of your life into wine. Leave the miracle to Him. (Isa. 58:9-11)
He Never Fails

Have you failed? Is the wine exhausted? Have you nothing to set before those who expect you to feed and fill them? Jesus wants to draw you unto Himself. He wants you to bring your problem to His Cross. He wants to show us all that He never fails.

Sunday Evening

Such was the rich feast set before us at every worship service. But Conference is not only a time of receiving blessing, it is also a time of rendering service. The Sunday Evening Meeting was designed especially as a ministry to English-speaking Nationals of Akola. Rev. R. P. Chavan, pastor of the local Christian and Missionary Alliance Church, presided over this meeting. In addition to the congregational hymns in English the program included Marathi Bhajans sung by a select chorus-group of nationals and the singing of the National Anthem in Hindi. Rev. G. L. Carner was the preacher, He spoke from II Cor. 5:11 to 6:1 on the topic

WHY FOREIGN MISSIONARIES?

In the history of foreign missionary work in India there has probably never been a time of more wide spread misunderstanding and caustic criticism than the present. It is not my purpose to make a defence of Christian Missions. That is unnecessary for the seeker of truth. Neither is it any thought to set forth my own ideas. They are unimportant. I want to present the Message of the Lord Jesus Christ. That is of great importance.
As Christians we are a people of one book, and we must present the message of that one book to the whole world. This one book is familiarly called The Holy Bible. If you examine the Bible carefully, you will be convinced that its message is a universal one. It has a message for the whole world. The supreme Person of this Holy Book is the Lord Jesus Christ. His was a world wide outlook. It can be clearly seen by studying His teachings that He was preparing His disciples for a universal task. Permit me to quote a few of His statements: “This gospel of the kingdom shall be preached in all the world for a witness unto all nations . . .” (Mt. 24:14) “And I, if I be lifted up from the earth, will draw all men unto Me.” (Jn. 12:32)

Later on He directs His disciples to go and tell these tidings. After His resurrection the victorious Christ commands His followers concerning one thing: the preaching of His Gospel. Listen: “Go ye into all the world, and preach the gospel to every creature.” (Mk. 16:15) “. . .Repentance and remission of sins should be preached in (My) name among all nations . . .” (Lk. 24:47) “As My Father hath sent Me, even so send I you.” (Jn. 20:21)

This proclamation of the Gospel of Jesus Christ is not something that began with western colonial expansion. It is a movement that is 2000 years old. Our coming to you with the message of Christ is not so much an attempt to explain why we are here, but rather to explain why we have been so slow in coming. From Pentecost — ten days after Christ’s Ascension into heaven - -His disciples began to press out with this message of light, and life, and love. First they went into Samaria - - a country against which they naturally had many prejudices. Then into Asia Minor, and Egypt, and Rome . . . (Brother Carner here presented a brief resume of the Missionary Movement from Apostolic times to the present day)

As we look at the History of Foreign Missions and the sacrifices of individual missionaries we realize there is something powerful behind them. The Apostle Paul explains it thus in our text to the Church he founded: “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, they which live should not henceforth live unto themselves, but unto
Him which died for them, and rose again.” (vs. 14 and 15)

This man Paul was the greatest of all foreign missionaries. Yet who was Paul? At one time he was a persecutor of the church of Christ. Still that same Paul is willing to spend the rest of his days in jail rather than deny the Lord Jesus Christ. In speaking to King Agrippa he said: “I would to God, that . . . all that hear me . . . were . . . such as I am, except these bonds.” (Acts 26:29). At another time he said: “Woe is unto me, if I preach not the gospel!” (I Cor. 9:16)

One Lord

Still some folk say the missionary is an agent of the government. Yet if you carefully examine history you will discover that many of the early missionaries experienced their greatest opposition from the agents of the British government in India who refused their entrance or restricted their work. No, it’s not the government but Christ who is behind the missionary. It’s Christ and His love that motivates him. When you open your heart to Christ and His love floods your heart, you can do nothing less than witness for His glory even to the very ends of the earth.

One Message

The message closed with an appeal to accept Christ as Sin-Bearer after a presentation of Christ the Saviour as The Missionary’s one and only message.

One Request

It is not an easy task to be His witness in India today. Pray that each one of your missionaries may be adequate for the situation thru the power and enabling of His Holy Spirit.

INDIAN NEWS

Haven For Useless Cattle

“Cow slaugster is non-existant in India at present except in big cities like Bombay and Calcutta, it is officially stated.” — Times of India, August 25, 1954

Milk Consumption

The per capita consumption of cow and buffalo milk in India is 5.4 oz. per day as compared with 35 oz. in the United States of America. Since February 5, 1954, a private firm has been preparing vegetable milk from peanuts, of which India is the world’s largest producer with an annual crop of 3.5 million tons. Recently Mr. Nehru visited the plant, tasted the curds, and expressed his hopes that large-scale production would soon benefit the poorer sections of the population.
RULES OF THE GAME

Children everywhere like to play. Because we supply them with the equipment, here at the Boarding School in Dholka they play many of the western games you enjoy playing. They especially like volleyball, soccer, cricket, and badminton. But children in the villages of India have no balls, or bats, or nets to play with, so they must devise their own games to fit the equipment they themselves can make. Would you like me to describe some of their games to you? Perhaps you may try to play them sometime.

Gilli Dando

Gilli Dando simply means Little Stick Big Stick. It is a game played all over India by boys of all ages. These boys prepare their own equipment for the game. This consists of two specially selected and prepared sticks - a little stick and a big stick. The little stick should be about six inches long and a half inch to one inch thick. It must be whittled to a point like that of a lead pencil, not just on one end but on both ends. The big stick must be a strong, sturdy one that will not crack easily. This should be two feet long and about two inches thick. Now that the gilli and dado are ready you must prepare the “diamond”. Select any unobstructed plot. Mark a “home plate” at one end. In Gilli Dando “home plate” is simply a hole about four inches wide and three inches deep. It should be large enough that the dado can be put under the gilli when it is laid across the hole. If there are more than two who wish to participate, captains should be appointed so that they can choose sides. Now you are ready to play.
One side starts “at bat” and the other is in “the field.” The first player takes the dando or bat and steps up to the home plate hole over which the gilli has been placed. He inserts one end of the dando into the hole under the gilli. He gives the dando a quick upward flip which sends the gilli flying thru the air (if done properly). He tries to fling the gilli just as far from home plate as he can. He then goes to the place where it landed. While it lies flat on the ground he tries to hit one of the pointed ends with the dando so as to raise the gilli into the air. While the gilli is yet in the air he must strike it trying to knock it further from the starting hole. He has three strikes in which to do this. If he completely misses the first try, he still has two turns left. If he hits the gilli on the first attempt he likewise has two more chances. After his third strike he returns to the hole and lays the dando across it. The player on the other side nearest the gilli picks it up and throws it at the dando from the spot where the gilli was driven. If he hits the dando he takes his turn at bat. If he misses another player from the team at bat steps up to the starting hole and takes his turn. Any player in the field who catches a “fly” in any stage of play retires the opposition and leads his side at bat. There is no scoring. The game may end anytime mother calls for dinner.

Kho

Perhaps you girls may not want to play this Indian version of rounders, so I will describe a game our Indian girls love very much to play. Kho simply means tag, but it is a special kind of tag. Of course you need no equipment — just plenty of girls or boys with whom to play.

First choose captains and divide the group into two parts. All the players of one group except the captain then form a line by squatting on the ground about two feet apart facing alternately in opposite directions. The captain stands on one side of this line and all the players of the other group on the other side. The captain begins the game by chasing and tagging as many members of the opposite group as he can. When a player is tagged he drops out of the game. The game continues until all are caught. Then the side that had been chased squats in a line becoming the pursuers. Neither the chaser nor those being chased may run thru the line. A wise captain does not do all the chasing himself but employs all members of his team in rapid succession. Instead of chasing around the end of the line he will tag the member of his team most advantageously facing the other group. This teammate then becomes “It” and chases the members of the opposite team but only so long as he has the advantage of
position. When another member of his team could more easily catch them, he tags him, thus making him "It" and taking his place in the line. Indian boys and girls display much skill and team work in tagging players of their own side at the proper moment to give them the advantage in the chase. This game can move very rapidly bringing every player into action. The evasive trickery of good players is very interesting to watch.

If the number of players is restricted, all should be put into the line except a chaser and the one chased. Playing in this way the chaser may only pursue the chased on one side of the line. If his opponent escapes to the other side he must tag someone in the line who faces that side. In this version of the game the one caught immediately becomes the chaser.

The Game of Life

After reading my description of these two games I'm sure you can imagine the good times our boys and girls have. They love to play just as much as you do. They're fond of sweets (jalabies, sukerdi, ladvo, magaj, etc.) and they can scarcely wait for the holidays that will release them from their school work. They're like you too in that they have their problems, and sorrows, and burdens. Like you their greatest burden is the burden of sin. The gods of India do not satisfy their hearts nor take away their guilt of sin. Like you, only the Lord Jesus Christ can meet their need. Like some of you, some of them have accepted Him as their own Saviour. Like the rest of you, the remaining boys and girls in India (and they are a large number) must accept Jesus as Lord and Saviour for there is none other name under heaven given among men (Indian or American) whereby we must be saved. Have you accepted Him? If you have then you are ready to pray for these Indian boys and girls that they too may hear about Him and accept Him. If you do not know Him as your own Saviour from sin, the first requirement is that you too accept Him, and NOW. Only by accepting Him can you play the all important game of life in such a manner as to win. You do want to win, don't you? You do want to win salvation and heaven at last, do you not? Then make Jesus your Captain NOW. Confess your sins to Him. Seek His forgiveness. Ask Him to direct your life - - the games you play and the big game of life for which you are now practicing on the Junior Varsity team. I'm praying that you will do this and that every time you play these Indian games or any other games, you will remember and pray for the boys and girls in India who are also playing these games and who are also in need of the only Saviour from sin. What do you say, partner? Can I count on you?