SONG OF INDIA

'Work till the last beam fadeth'

September 1961
Song of India

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No. 5

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EDITORIAL

Fourteen years ago today (August 15th) India became independent. Her travail was long and painful, but the after effects not so prolonged as those which trouble some of the newly-independent independent countries of Africa today, thanks to an already trained and mature Indian leadership, a dependable civil service, and a long tradition of democratic parliamentary and judicial practice.

This political independence laid the foundation for the economic and social transition which has followed. It is by now almost a commonplace to speak of these changes which have overtaken this part of the world. India is a country on the move—from village to city, from a feudal society to a modern secular state, from animal power to atomic reactors, from bullock carts to bicycles to Boeing jets.

While these changes are of more than academic interest since their effects are bound to be far-reaching, there are others which have more immediate significance. The old religions have long since taken on new life. In their modern form they have developed new resistances to Christianity, at the same time borrowing freely from Christian content, missionary methods, and even terminology. Paradoxically, on a different level, a growing secularization of life is evident. Science, technology, and the welfare state seem to be the trinity in many a modern Indian’s new religion.

A number roughly six times the population of Canada has learned to read during the past nine years as a result of intensive work in adult literacy and primary education. Migrations of large numbers of labourers from one construction project to another provide new opportunities for evangelism (see ‘New Methods in Palanpur’). Caste, that solid barrier to fruitful village work, is still as strongly entrenched in the villages as ever but is breaking up under the pressures of urban life. The newcomer to the city
finds an atmosphere intolerant of the leisurely pace of village life and threatening to the sense of security derived from the place in the village structure which caste automatically assured him. The results, in loneliness and insecurity, are sometimes heartbreaking. A friend writes from a large city, 'This afternoon I slipped out to visit some people I have been burdened about for a long time. They are Gujaratis living about 250 yards away from us. Of course Jesus is a new name to them. I've promised to go some nights to teach them adult literacy. I think it was one of them, a young fellow, who committed suicide the other day on the railway track in front of our house. It was sobering to look into his face and realize it was too late to tell him of Jesus.'

Since the umbrella of foreign rule, in whose shade an older generation of workers planted the seeds of today's churches has long since been folded up like the Arab's tent, one hears less and less the cliche that Christianity is a foreign religion. Today the teachings of Christ are given a hearing on their own merits. One is sometimes surprised to find an initial interest in the gospel ranging far beyond the Gujarati's traditional fondness for friendly but inconclusive religious debate. To the perceptive this fact reflects no less than a search for a new set of morals and meanings for life. This search for peace and the meaning of life, which is really the Hindu's age-long quest, goes on. It is at this deeper level that Jesus Christ can and does meet the Indian heart.

Such, changes demand new energies and fresh perspectives on the part of the worker in the field. Old patterns must be broken. There must be a strategic redeployment of dwindling forces. And they call for a recasting of the missionary image at home. The missionary is no longer just a zealous fellow armed with a Bible, songbook, and topi, and the new frontier in missions no more a remote geographical area, a hitherto unreached tribe, or an unreduced language. (With wonderful and dramatic exceptions like the Baliem and the Auca country in Ecuador, this is perhaps generally true).

One thing has not changed—the goal of mission and church in co-operation (succinctly stated elsewhere in this magazine): to win souls to Christ and thus make known the glory of the mystery of Christ among the gentiles.
NEW METHODS IN PALANPUR

P. L. Morris

Most interesting books are continually being written about progress in missions. Much less finds its way into print on the subject of changing missionary methods. This is information usually reserved for the Mission Field and Mission executives. We believe though that all missionary-minded Christians have an interest here too.

Reading Room—Palanpur

Early missionaries in India spent much of their time in the villages. This of course is where about 85 per cent of India’s people live. The missionary went first by ox-cart, later by open touring car, and then by jeep and trailer. He took his tent and it became home for weeks at a time under the shade of a mango tree in some remote village. With him went mission-paid Indian
co-workers, men called evangelists and ladies called Bible-women. These pioneers toured surrounding villages by day. At every stop they preached and distributed literature to the few who were then literate. In the evening special meetings were held at the camp site. Concentrated efforts to win the local villagers to Christ were made. The present village congregations are a result of the efforts of these early witnesses. The Ahmedabad churches developed as the Christians won in the villages migrated to the city for work. This type of village evangelism ended in Gujarat about ten years ago. We should remember that churches were established but they were village churches. The large cities of our area, many with over 20,000 population, remain today without Christian churches.

Next followed extensive spread of the gospel, largely by means of literature. Missionaries and national Christians, both paid and volunteer witnesses, make an effort to reach as many villages and as many people as possible. Usually a message is given to the listeners and Bible portions and good tracts are sold to those who wish to know more. It is unlikely that using this method a preacher will minister to the same person more than once. One recalls how many times he heard the gospel before he accepted Christ, and the words spoken by the Ethiopian eunuch to Philip, 'How can I (understand) except some man should guide me' speak to us here. But this method of evangelism is still being used.

Having had experience in both of these methods of evangelism, we came to a new term of service in Palanpur seeking the Lord for guidance. We remembered that during our days of camping in the villages we had the joy of baptizing a few believers. They have found their way into existing churches. We had toured the villages extensively and during those days we had sold a record amount of literature. From this effort we could not count one person who had been brought into the church.

At one of the South East Asia conferences a leader of the church in Thailand said, 'All our churches have witnessing bands. Every time we go out to witness it is with a view to establishing a new church'. I am convinced that 'to witness' is not the goal of missions. Our goal is to win souls to Christ and to establish churches. I realized that to do this I must shun the easy way—
touring extensively but giving no hearers an adequate witness. I must concentrate my efforts for a long period of time in one area among one people. This requires not only more preparation and effort but it demands a better knowledge and use of the language. I had to be willing for this also. It was not difficult to give up the idea of hundreds of villages visited and thousands of books sold annually. After all, how many Christians had we won from this method of evangelism?

Palanpur is a city of more than 30,000 people. It is a rail junction, commercial and administrative center for a district with several hundred towns and villages. There are Christians here from many parts of India. Still their number is small and many are in the church by family tradition and not by the new birth. We are attempting to follow the New Testament pattern, working in Palanpur and through the nucleus of believers here, reach out to surrounding areas. Most of our energies are being directed toward giving an effective witness locally.

In the cities people are separated from their families and caste barriers that restrict them in the villages. They are away from their old culture and find themselves in a more cosmopolitan atmosphere, where change and adaptation are tolerated if not accepted. Then we have come to realize that ten Christians in a center can better survive and give effective witness than can ten unshepherded Christians scattered in as many villages. Corporate worship and witness will make them strong and enable them to reach out and bring others to Christ. We believe that the villages will be reached quicker and more effectively, with far more fruit, if we follow the Biblical pattern of first establishing churches in the centers.

The missionaries in Palanpur have chosen to work in very close fellowship with the local pastor. We do not do his preaching for him nor do we have him do tasks that are our responsibility. The missionary visits with the pastor and encourages the Christians to share in witnessing. Each Sunday afternoon a preaching service is held at Dantiwada, eighteen miles away, where 5,000 people are busy on a five-year dam project. From four to eight persons, some non-Christians, accompany the missionary to this service and join him in the local bazaar for literature sales. Literature has been sold there in eight languages.
In Palanpur we have a very fine Christian reading room in a good location. People come here to purchase books, to sit and read, to borrow books for home reading, and to ask questions concerning the gospel. We also have lessons on the Gospel of John and on Acts which are distributed in the reading room. We have started a weekly Bible study for those enrolled in these courses. Twelve persons, eleven of them non-Christians, attend these weekly sessions. These same persons are found in attendance at the Sunday worship service. I have found that evening hours are well spent at the reading room. The tape recorder with messages in Hindi and in English are reaching many persons and valuable contacts are thus made. As many as twenty-five persons at a time have crowded into the library in the evenings.

One of the main interests of the Palanpur Christians at present is the purchasing of land for a church. Almost every day groups are going to view potential church sites. The Christians seem prepared to rally for a church building programme. One man has offered to contribute or be responsible for Rs 5,000 (about $1000 —Ed.) for the new church.

Before I began this article I went to our local pastor with certain questions. I wanted his impression regarding our change in method for the Palanpur area. Here in brief is what he said, ‘We have more non-Christians attending Sunday worship service than ever before. In fact church attendance is much higher now. Our offerings for pastor’s support and general expenses are higher now. As pastor, I am encouraged’.

We have been in Palanpur less than a year and due to illness we have been unable to work or have been away for more than five months. Still we are encouraged at the progress we have witnessed. We are aware of tremendous possibilities here and we feel the Lord is guiding us forward. With our faithfulness, undergirded by the prayers of saints at home, the Lord will build His church in Palanpur and through it in the villages of North Gujarat.
OLD WINE IN NEW BOTTLES

Elmer J. Entz

The Gujarati-speaking people make up a sizeable linguistic minority in this country. There are probably twenty million in Western India. According to some estimates there are two million Gujaratis in Bombay alone, India's chief commercial capital and a city with not one Alliance church! Moreover, being a mercantile community, Gujaratis are spread all over South East Asia and South and East Africa.

About the time you read this article, the first Gujarati Gospel radio programmes will be beamed into India. They will be very ordinary programmes, but for all their simplicity they are the culmination of long planning and work.

In India radio is controlled by the government, and regular religious broadcasts are not permitted. The alternative is short-wave broadcasting from outside the country. The best outlet for Gospel broadcasting at the time is the Far Eastern Broadcasting company in Manila. To reach Gujarat the signal must cross the South China Sea, Indo-China, the Bay of Bengal and the full width of India. Thus it is essential that the original programmes be very distinct and of highest technical quality. A professional tape recorder has been imported for this purpose. Another is still needed.

A fifteen-minute weekly broadcast requires a great deal more time and effort than such a programme would at home, since the missionary is his own script writer, producer, and engineer. Starting with English scripts brought us to the problem of translation.

Biblical terminology so familiar to the Gujarati Christian frequently conveys little or no meaning to his Hindu or Muslim compatriot. The translator has to bear this in mind and at the same time couch the messages in language understood by the college student and villager alike. We found the Lord's man in a retired professor of Gujarat college. Elambhai, Principal of our Alliance Boarding School, is the 'voice' of these programmes. He speaks with feeling and excellent diction.
Music is another essential part of the programme but not Western music or Westernized Indian music such as one hears in the big cities these days. Indian music lacks harmony as we know it. Christian congregations sing in unison. Solo and group singing, such as choral music, is Western and rare in our Gujarati churches. But the Methodist Church in Ahmedabad uses such a choir. The choir and their American-educated pastor were more than willing to co-operate in the radio ministry and have devoted many an evening to recording music.

We have made a modest beginning. Latest word is that the tapes have been monitored and we are anxiously waiting to hear when they will go on the air. Pray with us that God will use these messages for the salvation of many souls. Pray that this ministry may not be hampered by the lack of dedicated personnel and necessary equipment. Pray that He will guide in the development of it. We believe that the opportunities for developing this ministry are limited only by the need of personnel, dedicated zeal, and talent.
Forty-three delegates and observers [from India: four Nationals and two missionaries] representing eleven Near and South East Asia fields of the Christian and Missionary Alliance gathered under the banner, 'Behold, how good and how pleasant it is for brethren to dwell together in unity!' The Third Asian Conference, meeting in Zamboanga City, Philippines, July 15–20, 1961, expanded its area of fellowship to include as observers the National Presidents of the Jordan-Syria and Lebanon Churches, much to the enrichment of the Conference.

The First Asian Conference, meeting in Bangkok, Thailand, in 1955, imbued its delegates with the prospect of a growing church based on the New Testament pattern of being fully indigenous. The Second Asian Conference, meeting in Saigon, Viet Nam, in 1958, brought together many delegates rejoicing in what God had enabled their churches to do in the intervening years since Bangkok. The Third Asian Conference caused its delegates to lift up their eyes to the whitened harvest fields of other lands than their own, and each was faced with the challenge, 'What can I, and my church, do about it?'

The Japan Alliance Church has set the pattern in supporting one Japanese missionary lady in Brazil. Answering the call of God to minister to her own people in South America, and overcoming by faith and prayer the obstacles in her pathway, Miss Ninomiya has been ministering to Japanese and Brazilians since 1959. The Japanese Church has benefited spiritually and materially. The whole prayer burden has become intensified, evangelistic effort has become greater, offerings for pastors' support and for the missionary programme have increased, and new churches are being established. Their experience has been: 'The more interested one becomes in reaching people of other lands, the more one becomes interested in reaching his own people for Christ!'

The Church Union [C. & M.A.] of the China-Hong Kong field has sent six of its own missionaries to work with the Chinese in Viet Nam and Cambodia; three others have been sent to Formosa. The Thailand Church has sent two leprous national missionaries to work among the lepers of Laos.

The primary objective of the Conference being to strengthen
the bonds of fellowship among nationals of many nations, it was encouraging to hear of the visits of national church leaders to other areas of the world. Rev. Phillip Teng, of the China Church Union, had ministered in the Philippines, Saigon, and Indonesia, resulting in a large number of conversions, decisions, and dedications. Rev. (Mr) Humano, of the Philippines, visited churches in Laos. Rev. F. de Jesus, also from the Philippines, ministered in fifteen villages and one large camp meeting in Maharashtra, India. Rev. R. P. Chavan, of India, visited villages, Bible Schools, and province churches in Cambodia, [and also in Davao City, Philippines, while there] with evident blessings. Rev. F. deJesus was sent by the Foreign Department to the First South American Conference where his witness regarding the indigenous church of the Philippines and South East Asia is bearing fruit of similar kind in that continent.

The spiritual benefits of the conference were perhaps best exemplified as brethren of many nations gathered around the communion table of the Lord. The message was in Japanese, translated into English by an American; the organist was Chinese; the servers were Gujarati, Indonesian, Filipino, and Cambodian; prayer was offered by a Maharashtrian and a Filipino. One delegate aptly expressed this fellowship in Christ and with the brethren thus:

'VenThe benefits of a fellowship which overleaps racial barriers, lifting us to that place where we see anew our Blessed Lord and realize as we participate of the Communion of His Body and Blood, that we truly are one in Him—this is the greatest of all benefits! It is a small foretaste of the day to come when we shall see what John saw when he wrote:

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth on the throne, and unto the Lamb."

That day has not yet come, but until then, the fellowship of those who love Him and serve Him with a pure heart is the closest thing we can find to Heaven!'  

Note: Please see ‘Prayer and Praise’.
THE EIGHT NAYA PAISA MISSIONARY*

P. C. Haagen

Christian literature becomes more and more important as the personal presence of the foreign missionary increasingly hampers communication of the Gospel. Unlike the missionary who may produce it, the printed page can be clothed in inoffensive national garb. It can be nationalized and made to speak without foreign accent. It can be changed and rewritten and polished until the last distracting foreignism is expurgated, and the message is accepted or rejected on its own intrinsic merits. The commonness and unobtrusiveness of the printed word enables it to gain access to orthodox homes, sectarian schools, and even guarded sanctums from which human messengers are barred. All these advantages are enhanced by characteristics which free it from many human limitations. The written word is not restricted to prescribed working hours, but on the contrary adapts itself, on a twenty-four hours basis, to the whims and leisure time of the potential recipient. Throughout its usable span it never grows tired, but is ever ready to repeat its tidings to the same or to a different audience. These tidings can be circulated far and wide by inexpensive duplication. The process can be continued until the masses have been confronted with the revelation. The communication itself may be cast in varied forms and styles so that the populace becomes thoroughly instructed. Familiarity with the message creates a mental climate conducive to acceptance. Furthermore, the somewhat official cast of every written document carries with it an authoritativeness which the spoken word finds difficult to achieve without pomposity.

That which is true of literature in general is especially true of the Bible Correspondence Course. Of the many literary forms used for the spread of the Gospel in India today, the correspondence course is by far the most adaptable and effective evangelistic medium. It has advantages over other forms of Christian literature in that it makes repeated, progressive contacts; it effectively stresses important truths by repetition; and it lifts the printed page above impersonal didacticism by answering the special questions of individuals and by granting personal interviews for fellowship and prayer. These characteristics when organized and utilized lead to observable results in a harvest of souls.

* Cost of a stamp for third-class mailing—slightly less than two cents.
Because the correspondence course incorporates advanced pedagogical principles, it is especially attractive to High School and College students. The majority of those taking the Bible Correspondence Courses are drawn from this potentially important portion of the Indian community. These young people below twenty-five years of age constitute half of India's population. Our field of specialization is a vast one, and one of the least worked by existing church and mission organizations. Monthly the Light of Life courses in Gujarati are sent out to anywhere from one to two thousand new students. About 300 of these students eventually complete all twenty-four lessons on the Gospel of John and receive an attractive certificate by way of recognition. A few less than half this number continue with a second course of comparable length. A choice few continue study through a list of ten books, writing papers on assigned subjects. The total cost of a single course for one student amounts to twenty-three cents. The expense incurred for those who drop out along the way is proportional.

The student who studies his way through the entire series of lessons is worth contacting. He is more than curious; he is generally ripe for plucking. Perhaps he has indicated his desire for personal contact. In that case the request is forwarded to the national Christian worker living nearest him. This local worker may be many miles from the inquirer; or he may have no convenient transportation facilities; or he may be unqualified to perform the needed spiritual ministry. At this point correspondence reaches its practical limitations. An interview by a member of the staff is imperative. But this is often impossible. Accordingly, we have divided the Gujarati language area into four sections. We have made plans to gather together in an eight-day follow-up camp the graduates within each area who have expressed interest in spiritual matters. Please join with us in earnest prayer that this year's camps may be the means in His hands of strengthening many secret believers, so that they will take an open stand for Christ.

Now that we have perused the generalities, let us get acquainted with an individual student:

Laxmikant, a Brahman by caste and a teacher by profession, was enrolled on March 1, 1961. Since then he has completed all the lessons of both courses, written twenty-four long personal
letters, and made two train trips to our Light of Life office. From Easter week until this writing he has made regular weekly trips from the village where he teaches to the nearest church. He invariably brings several Hindu friends with him. The local pastor enthusiastically reports that he is a true and earnest believer.

In his second letter to the Light of Life office, Laxmikant asks: 'If I acknowledge the Lord Jesus as the Light of the world, will the longings of my heart for an ideal life be fulfilled in this human life, or not?' In the very next letter he states wistfully: 'I have placed my entire being at the holy feet of the Lord Jesus, and am praying He will make my life happy under the shadow of His protection... It is my intention to use my very next holiday to hear the holy message of the Lord Jesus'. Several letters later we detect the working of the Holy Spirit in his life. He writes: 'I am consoled by the thoughts coming to me out of my extreme anxiety, that the Lord will fulfil the desires of my heart'. Upon completing the Gospel of John he states categorically: 'Those believing in the merits of Jesus never remain unhappy'.

Laxmikant's next letter was written on Easter after attending several Holy Week services. In it he tells of his conversion in these words: 'On Sunday I definitely said to Jesus, “Save me from Satan”... I have received light through Jesus, and I have received life from Him... On this holy day when the Lord Jesus rose from the dead, I too have been resurrected... Confessing the known and unknown sins of my past life and receiving forgiveness, I am authorized to take the bread and wine of Jesus... If it is your desire, I will endeavour to proclaim the message of the Lord Jesus to the people of the world'.

The genuineness of Laxmikant's conversion was indicated by the immediate persecution to which he was subjected. Although detailing none of these harassments to us, he wrote: 'I will never allow Jesus, the Giver of my new life, to be separated from my soul, for He is its Creator. Perhaps Satan may destroy my flesh, nevertheless I'll be happy. If my blood will be shed like the blood of the Son of the Father, let it be'. A few letters later he wrote: 'To this moment I have continued to believe on Christ. John 16:2 applies to me... Already my neighbours are considering me a Christian... I probably will be married before long (The wedding has not yet been solemnized), and then we two will dedicate
our joint lives at the feet of Jesus. I have already done this, believe me. Pray that my intended may also dedicate herself truly from the heart’.

In another letter our young Christian recounts witnessing to a companion concerning the benefits of the Bible Study Courses, and urging him to take up the same study. Still later he forwards the name of a Hindu friend asking for baptism as a result of his testimony. Humbly he writes: ‘I am attempting to spread the message of the Lord Jesus’.

Laxmikant’s growth in grace is apparent in his latest letter received just the other week. He testifies: ‘I have complete assurance that my sins have been cancelled and I have been made holy by the blood of the Lord Jesus, and that He will keep me safe and at peace as His Own child’.

Through these fragmentary statements culled from the letters of just one student, you can trace the questioning, the awakening, the procrastinating, the dawn of belief, the strengthening of faith under persecution, and the resulting boldness of witness which we at the Light of Life office are privileged to observe constantly in this momentous ministry the Lord has entrusted to you and to us. The impersonal figures of our monthly reports may seem dull, but His chosen human figures are vibrant with God-given spiritual life. The Herculean proportions of the task may aggravate the monotony of the daily grind, but through the day-by-day exaltation of the Lord Jesus Christ in Bible Study Courses, supplemented by personal letters and personal contact, God is calling out from the non-Christian youth of India a people for the glory of His Name.

Nothing puts our faith to the ultimate test more than the concrete challenge facing us all in Asia and Africa.

—Charles Malik
PRAYER AND PRAISE

Paul Morris is praising the Lord for His care during months of suffering with a urinary tract infection. He wishes to express appreciation to the many who upheld him in prayer during that time.

Negotiations for church property have begun in Palanpur. An acceptable site, with buildings which can be used as a church, is now being considered. Pray that this property may be made available to the Palanpur Christians.

Pray for one who is seeking and who has definitely prayed that Christ would forgive her sins and come into her heart. Her husband has been a Christian for over a year, having been saved while studying in the States.

The Gujarati Bible Correspondence course (Jivan Prakash) is now the largest of all the major languages in India. Several taking the course have made statements of belief in Christ. There is a pressing need for retreats for those students interested in going further. At present plans are being made for four centers in North and South Gujarat respectively. Pray for those who will be organizing these retreats and for those who will come.

On January 1, 1962 the Gujarat National Church will take over the administration of Dholka school and hostels. Pray that the Lord will guide the Gujarati Church Committee and church leaders as they make important decisions concerning the future of the school.

There is a fine enrollment in Dholka school this year compared with recent years (214 students). Pray for the non-Christians living in the hostels that they may find the Saviour.

Pray for fruit in Radhanpur district where much seed has been sown during the past few years.

Mr. Theophil Das, working as a translator in our literature programme, is suffering from an undiagnosed eye condition. He is a sincere Christian, faithful worker, and valuable man. Pray that the Lord will undertake and heal him.
Pray for God’s guidance in the further development of the literature programme, a most important ministry in these days, and for fruit from its distribution—that men may be brought to Christ, that Christians may be revived, deepened in consecration, and given an enlarged vision for the work.

A young man in a distant village has been drawn to the Saviour through the reading of the booklet, ‘The Heart of Dinu’. Pray that he may remain faithful in the midst of trials.

Pray that the missionary vision received by the Gujarati delegates at the recent South East Asia Conference in the Philippines may not be dimmed, and that they, with other church leaders, will be enabled to communicate this vision to the churches.

‘The loveless to themselves belong alone;
The loving men are others’ to the very bone’.

—Maxim from the Sacred Kurral
ST. PAUL'S MEANS AND OURS

‘The Holy Spirit or Gadgetry?’ is one of those false alternatives which periodically agitate the minds of good Christian men. (A generation ago it was ‘The Holy Spirit or Education’, and ‘The Bible or Science?’)

Not that there aren’t dangers in the mechanical and electronic marvels which the modern missionary may command. For one thing there is a possibility that they may command him. Everyone knows the missionary type who is inclined to become immersed in the fascinating mechanics of his medium. The more serious danger in the use of the smaller electronic gadgets, if we must call them that, is the short-circuiting of the essential part personality plays in the communication of living, saving truth.

If the objective is kept firmly in view—the winning of men and women to Christ—these things assume their proper place and importance. They can only augment the human messenger’s effectiveness, never replace him. Moreover they are as much a part of our life and times as the tools Paul used were a part of his, and to repudiate them would be almost as false to life as refusing food and drink. Come to think of it, wasn’t it a little uncharitable of the apostle not to commend the Roman engineers over whose roads he travelled to bring the Gospel to the heart of the empire, not to mention the fine linguistic medium in which he wrote his letter to the Christians in that city? No. Paul had more important things on his mind, and were he living today the wonderful Douglas, Willys, and Wollensak engineers would get equally short shrift although he would undoubtedly use the products of their drawing boards. For the Jeep, the radio, the plane, the recorder, the offset press, are vital in evangelizing this generation. They are as much a part of the world into which, please God, Christ will come again, as the Greek language, Roman roads, the coins bearing Caesar’s superscription, etc., were a part of the ‘fulness of times’ into which He first came. To evangelize our world is His command, and to do so requires the sanctified use of all the means God has given us.
‘What have we time or strength for, but to lay out both for God? What is a candle made for but to burn? Burnt and wasted we must be, and is it not more fit it should be in lighting men to heaven and in working for God than in living for the flesh?’

—Richard Baxter

* * * *

A good deal of our Christian thought and practice will be different if it is realized that fellowship with God, resulting in devoted work for Him, is the primary motive of the Christian life.

—Bishop Appasamy

APPROVED SPECIALS

An Approved Special, or Extra-budget Special, as it is sometimes called, is a field project which has the sanction of the Board of Managers. Funds for such projects are not included in the regular field budgets, hence must be raised by special appeal.

If you are interested in contribution to one of the projects listed below, you may send your gift to the Treasurer, 260 West 44th Street, New York 36, N.Y., designated accordingly:

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