THE INDIA ALLIANCE

The India Alliance is issued in the Cold Season (Jan.), in the Hot Season (May), and in the Rainy Season (Sept.), by the Marathi Mission of the Christian and Missionary Alliance in India to encourage Christians to pray and give for the unfinished task. You may receive it by writing the Chairman, P.O. Box 5, Akola, Maharashtra, India.

—EDITOR, E. H. LEWELLEN

CO-LABORERS NOT ADMINISTRATORS

This year we are celebrating the Diamond Jubilee of the Christian and Missionary Alliance in India. During these 75 years the role of the missionary has considerably altered, especially in his relation to the Church. In order better to understand the reasons for this, a brief glance at our early field history will be helpful.

The seeds for our present indigenous church organization were planted in the Missionary Conference of 1894 when the following resolution was passed:

"That the churches be self-supporting. A committee of five be appointed to draw up a form of church government."

In 1895 a printed, 9-page constitution was adopted. It contained all that was needed for organizing local churches but no provision was made in it for a more comprehensive church organization. Shortly after the adoption of this early constitution, there came four successive years of dreadful famine and the organization of indigenous churches was lost sight of in the crushing pressures of famine relief work. Missionaries spent themselves to the point of exhaustion and death in caring for the thousands of starving people who came for help. Orphanages were built and hundreds of orphans were taken in. Those orphan boys and girls, educated in our schools and trained in our Workshop, in a few years became the backbone of our Christian congregations. Young men and women, trained in our Bible Schools, became the pastors, evangelists and Bible Women who were the spearhead of Indian Christian witness. Thus the orphanages proved a blessing in helping to found Christian churches in the early years. They also were the reason for the development of a dependent relationship between the missionaries and the Indian Christians. We cannot feel that any missionary—even the most ardent advocate of an indigenous church program—would have done differently under the heart-wrenching famine situation from what was done by our faithful pioneers! Unfortunately, the situation which started as an emergency measure, continued on as the norm of our India field policy—a dependence of the Indian Church on the Mission.

Responsibility and authority must always be balanced. From the beginnings of our work until 1929 the Mission directed all activities. It was responsible for all expenses including the support of pastors,
Family reunions, the renewing of old and the making of new acquaintances, the arranging and confirming of marriage plans, the large tent, but mainly the singing and messages from God’s Word, are the things that make Katepurna Mela (Camp Meeting). Although this year was no exception, the camp meeting was marked by the presence of God’s Spirit and the challenge of the fields white unto harvest. Christ’s command to go into all the world and preach the Gospel, is to every Christian, whether in America, England or India, and this year God has wonderfully laid this burden and commission upon the Church in India. Whereas in February of 1962, there were ten Rupees in the Indian Church treasury for foreign missions, by Katepurna time, one year later, there were over Thirteen Hundred Rupees. Such are His workings!

The four main messages given at Katepurna were on the old but ever new themes, Christ Our Saviour, Christ Our Sanctifier, Christ Our Healer, and Christ Our Coming King. Missions were stressed in every service and for the first time many became aware of their responsibility to those beyond the shores.

A Missionary’s Cry

“How great are the opportunities! But how desperate is the need of our village Christians. We wish we had the ability to picture to you their spiritual need, the extent of which can scarcely be exaggerated. Scattered and without shepherds, ignorant of his Word, surrounded by all that has kept their people in the grip of the impenetrable darkness through the centuries, they are open to all that would drag them back into a life from which Christ has redeemed them. Together with their awful spiritual need is their economic poverty, and this combination is what so often makes our dealing with them so difficult. We confess that it is a problem to which we do not feel that we have found the answer. Surely, surely we have a responsibility in their abject poverty. *If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled, and yet ye give them not the things needful to the body:* what doth it profit.” And yet, how to give it? What is the answer? They have known no life other than dependence on others—they fear to stand alone or carry personal responsibility. Oh, that we might be enabled by the Holy Spirit to lift up the Living Lord Jesus Christ to them—and that in Him they may find the fountain of life and the Living God Who answers prayer, and will supply all our need according to His riches in Glory.”

* Taken from a missionary’s 1962 annual report to Conference.

Marathi Church Area Statistics

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<tr>
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<th>1961</th>
<th>1962</th>
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</thead>
<tbody>
<tr>
<td>Number of organized churches</td>
<td>26</td>
<td>32</td>
</tr>
<tr>
<td>Number of baptisms</td>
<td>72</td>
<td>77</td>
</tr>
<tr>
<td>Number of Sunday Schools</td>
<td>33</td>
<td>34</td>
</tr>
<tr>
<td>Number of B.S. Scholars</td>
<td>954</td>
<td>1,191</td>
</tr>
<tr>
<td>Amount in Foreign Missionary Fund, Feb. 1962-Rs 10.00</td>
<td>Amount in Foreign Missionary Fund, Feb. 1963-Rs 1,250.00</td>
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<td>Needed annually for support of first missionary couple from India-Rs10,000.00</td>
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Our responsibility is to an area 200 miles long and varying in width from 30 to 70 miles containing 3,250 villages, in which reside 2,387,000 people.

Where then is the place of the missionary now? No longer is he a director but a co-laborer. His is to humble himself before God and become willing for an adjustment; a change in methods of work. His is to work with the Indian Church, seeking to serve as a co-laborer with his Indian brethren. His is to search his own heart until, before God, he can honestly express the attitude toward the Indian Church and her leaders which is summed up in the words of John the Baptist when he said, “He must increase, but I must decrease.”

ALBERT C. EICHER
evangelists, teachers, colporteurs and Bible women. It was not surprising, therefore, that missionaries assumed authority as directors. Besides this, India at that time was a colony of Great Britain. The authority of the white man was supreme.

Then came a great change. On the India political front the years 1930 to 1947 were crucial. It was in 1930 that India's great political leader, Mahatma Gandhi, climaxed his non-co-operation movement which eventuated in India's achieving her political independence on August 15, 1947. Because of wise statesmanship on the part of leaders both in India and Great Britain, India is today an honored member of the British Commonwealth of Nations and England is regarded with respect and genuine friendship in India. Something similar to this has taken place in our Mission-Church relations.

In 1930, Rev. K. D. Garrison, now with the Lord, re-drafted the early constitution with rare vision for the development of the Church in India. Under it, the change-over from missionary leadership and authority was gradually being shifted to Indian leadership and authority. It was soon after the adoption of the new constitution that the Marathi and Gujarati Churches, now having become self-governing, began to contribute toward the support of their pastors. But the Pastors' Fund still continued to be heavily subsidized by the Mission. The Mission also carried the financial responsibility for all other Indian personnel. Since the Mission was almost entirely responsible for finances, missionaries continued as the administrators of funds and held leading positions (by election) in the Church organisations.

With the accomplishment of India's independence this situation in the Church became an anachronism. An entirely new appraisal of both the authority of the missionary and the responsibility of the Indian Church was indicated.

Following the 1955 South-East Asia Conference in Bangkok and the 1958 Conference in Saigon, our Indian leaders caught a new vision. With a new sense of the responsibility of the Church, there came also a development of Church leadership. This has proved a challenging experience both to the Indian Churches and to us missionaries. Following a five-year plan which was successfully carried through, pastors and evangelists are now supported by the churches. Furthermore, they have assumed responsibility for three schools and progressively they are assuming more responsibilities. Their greatest forward step to date is the appointment of a couple, newly graduated from Union Biblical Seminary at Yeotmal, to another Alliance Asian field. This is graphically described elsewhere in this INDIA ALLIANCE. How we praise God for this new missionary vision received at the 1961 South-East Asia Conference at Zamboanga, God is leading forward the Church in India!
of India. The high point of the camp meeting was the Missionary Service, in which Moses and Kusum Palaspagar were set aside by the laying on of hands, as the Church’s first foreign missionary couple to go from India. Fittingly, Rev. Marvin Martin of Thailand, was present to welcome them to his land. Those present were deeply moved by the testimonies of this dedicated couple as they related step by step how God had called them, the set-backs and discouragements that Satan had placed in their pathway, but of the Call that continued to burn within them. Following these testimonies a cash and pledge offering was taken.

The main tent was decorated with flags of individual congregations in the Marathi area, mottoes of the Great Commission, and prayer banners of the fields in which the Christian and Missionary Alliance is working. God grant that this young couple may only be the first of the reapers from India to help bring in the harvest before His soon return. Pray for the leaders and members of the Indian Church, that this fire now kindled may burst into a mighty flame.

Precious Stones of India

I would like to share with you precious stones which are “Living stones” at the Women’s Bible Training School at Khamgaon, India. These stones are “our daughters” in the Lord and our prayer for them is that of the Psalmist David: “—That our daughters may be as corner stones, polished after the similitude of a palace.”

It is less than six months that Kusum (not Palaspagar) became a palace of the King and now “The King’s daughter is all glorious within: her clothing is of wrought gold:” for she has put on the garment of salvation. Kusum came to the Bible School more because it was her parent’s desire rather than because it was her own. Several weeks after school had opened she and another village girl came to my office. Kusum’s companion was concerned because Kusum was saying she wanted to go home. She did not want to stay in Bible School. At first I felt baffled in every approach made in dealing with the situation. She had been accepted into the Bible School on the basis that she was a Christian and that she herself wanted to come. What was the cause of her very stubborn attitude and her intense desire to leave the school? Nothing brought an answer to the lips or a light to the eye of this stubborn young woman. Suddenly I felt impelled to say, “Kusum, have you ever taken the Lord Jesus into your heart as your own personal Saviour from sin?” She immediately shook her head to reveal that she had not. I asked her if she would not like to do so right then. She indicated that she would. Her concerned companion, Kusum, and I went over the Way of Salvation and Kusum poured out her heart in prayer. She opened her heart’s door to the King of Glory and He entered another of His Indian palaces.’ What a transformation!

This is but one of the “corner stones polished after the similitude of a palace”—dwellings of the King of Glory in India.

WINIFRED S. SANFORD

Thank you for praying!

Thank you for praying for India and her people in this uncertain hour. The threat from the north is still very real. Pandita Ramabai’s version of the Bible has been placed in the hands of another Printer, and work is progressing. Funds for the women’s wing of the Akola Library are coming in and the work will soon be started.