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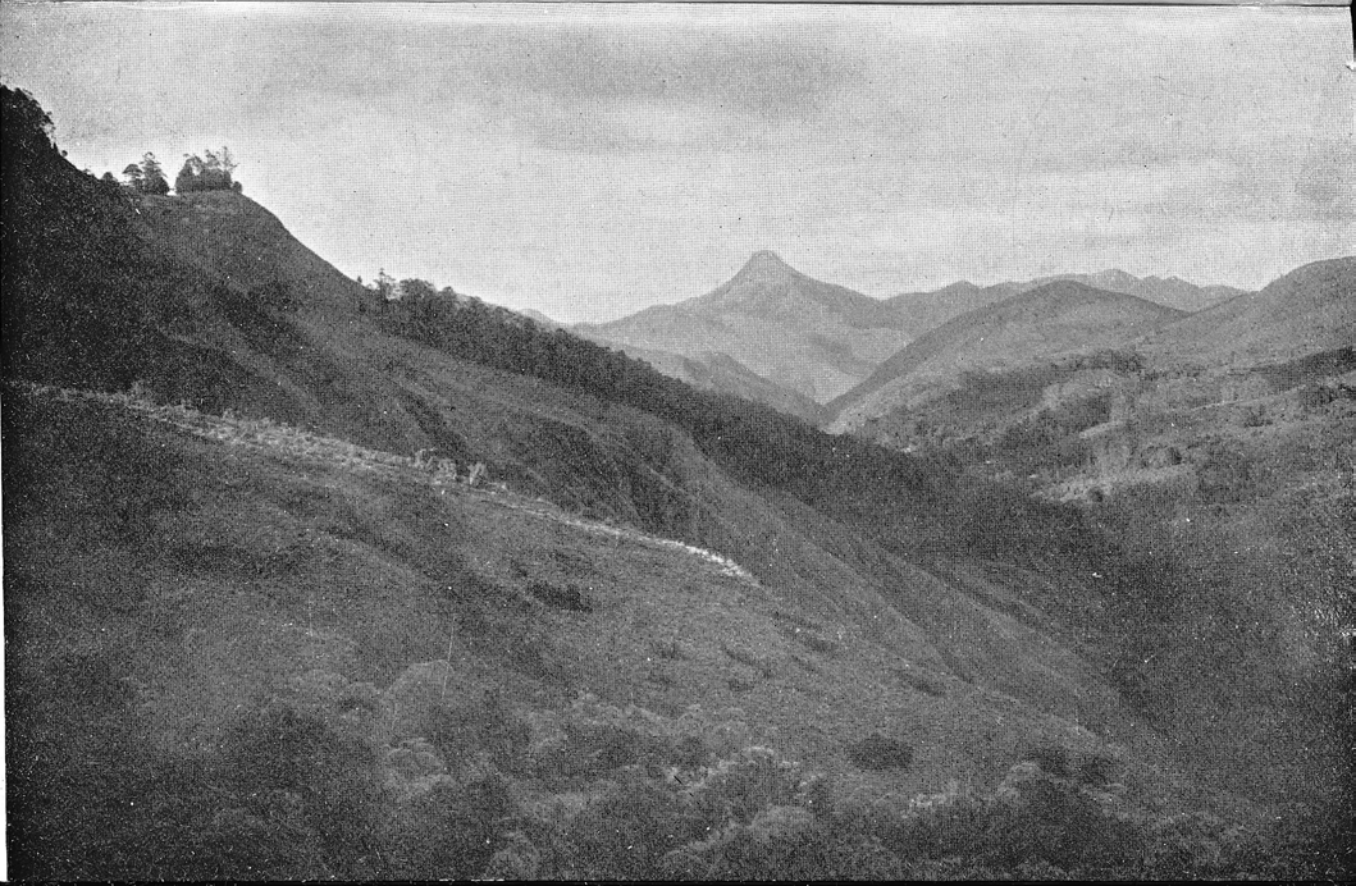
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INDIAN REALITIES

SOUTHERN MOUNTAIN SCENERY



INDIAN REALITIES

Stories and Surveys of Missionary Enterprise
in India by Workers from Assemblies
in the Homelands

This work by many Authors has been edited by

Wm. C. IRVINE

W. REDWOOD

A. C. ROSE

W. WILCOX

PICKERING AND INGLIS

14 Paternoster Row, London, E.C. 4

229 Bothwell Street, Glasgow, C. 2

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PROLOGUE

INDIAN Realities; of course the half cannot be told, either the dark or the bright, but we have gathered some of them into a bundle within the covers of this book. Our object is, frankly, to share them with you, who although you have so many of your own burdens to carry, cheerfully fulfil the law of Christ by shouldering your neighbours'.

Here is a grim village specimen, dated this year of grace 1937, September. "A report of a man being sacrificed to propitiate the Rain God in Gunpur village, near Hahan Thesil, Bombay Presidency, where drought is prevailing this year, has been received here. It is alleged that the victim was decoyed from another village. In chains, with his forehead smeared with ash and vermilion and with a garland round his neck, the man was paraded through the streets to the accompaniment of the beat of drums, and shortly after he was beheaded with a sharp axe before the village temple. The head was placed reverently by the villagers before the deity. On receiving the news of the human sacrifice, the Police from the adjoining Tehsil arrived on the scene and seized the body and arrested twenty-five persons, including the headman of the village, the perpetrator of the crime, and the priest who officiated at the ceremony."

We are thankful to be your representatives in the midst of this deep need and great opportunity. It will be understood that in addition to those whose names appear there are hundreds of faithful missionaries, indigenous and otherwise, who share with us the honour of preaching and demonstrating the original Gospel. Many things are changing; methods of Government, ancient customs, caste rules and village habits. Railways, wireless, buses, education, all contribute, but the root of the matter has not changed since Carey arrived. India is a land of lost men and women, and the Gospel is the only reality which can save them. Therefore in schools and halls; in streets and fields; in hospitals and leper asylums; by spoken and written words; by friendly touch and kindly glance; by honest work and pure lives we preach Christ crucified at an open door which sometimes moves as if to slam in our faces.

In the following pages the word "irrigation" occurs more than once. To irrigate land, means to make it fertile by supplying water in canals and channels. By this means, land which would be a swamp is drained and made fruitful; and land which would be sunburnt and barren is saved by refreshing streams. Given an abundant water supply the desert even of Sinai will become a garden. In India the melting snows of the Himalayas, and the abundant rains of the hills are conserved and directed to the hot plains where our millions live. Without such aid, one sixth of our crops could not be grown and hundreds of

thousands would starve. A few dams and canals were built by Hindu and Mohammedan rulers long ago, but their efforts are insignificant in comparison with what the British have done. It should be known that the acres of Indian soil irrigated, exceed the total of similar acres in the next six countries in order of irrigation works. The inconceivable total of acres irrigated in India is forty millions, providing employment for fifty millions of people, or one seventh of our population. The average daily quantity of water used for this purpose, is two hundred and sixty thousand million gallons, equivalent to the flow of one hundred rivers of the size of the Thames at London Bridge in winter. This work has cost one hundred million pounds which yields a return of five and a half per cent. It includes extraordinary engineering works larger than those connected with the Nile. In one place a river has been diverted through a mile long tunnel hewn out of the solid rock, three thousand feet above the sea, so that instead of flowing to waste in the Arabian sea it flows eastward to the Bay of Bengal, irrigating as it goes.

“Which things are an allegory.” Three hundred and thirty-six years ago, the first charter of the East India Company was signed and the power of Britain began to be exerted in India, doubtless by the will of God. We found a crumbling ruin; we have tried to build a fair city and we have failed for the task has been beyond mortal skill. Our enemies, many of whom owe us all they possess, deride us, and looking

towards Moscow for inspiration would sweep us into the sea. We shall go,—but not into the sea,—when He Who sent us recalls us. In the meantime this has been accomplished, the land has been canalized by the messengers of Christ. A vast spiritual irrigation system has been created. From the majesty of the untrodden snows in the north, to the music of the everbreaking waves of the south, a pure river of water of life with countless tributaries flows. By stately mosque and carven temple, by a few cities and myriad villages, by towering ghaut and boundless plain, rivalled by these sacred rivers, the Ganges, the Godavari, the Cauvery, it flows, fulfilling the Scripture which says,

There is a river the streams whereof make glad
the City of God;

The holy place of the tabernacle of the Most
High.

INTRODUCTORY

IN the wisdom of God the world by wisdom knew not God. We may add that the world by its wisdom knew not man. In India have developed the world's greatest philosophical systems and they prove both statements. According to Hinduism's final conclusion man and all his experiences are unreal and his greatest conceivable good is absorption into the unknowable It.

The highest summit of Indian thought consists of the conception of Brahman, the one source of the visible universe, and the other concept of Atman, which means self. "God, the world of Brahman, would not exist unless I could name him. Through my naming him he comes to life. But I can name him only when I have thought of him; and I can think of him only because his essence is within me.

"Thus I myself am also Brahman, I, Atman, mine own self."

That may serve to introduce the Reader to the highest intellectual plane of philosophic and religious thought in India. The barrenness of these twin peaks have none of the grandeur of Everest, India's highest physical point. They have only its coldness; and leave man without God, without personality and without hope.

From this high philosophic altitude the religious conceptions descend till the quagmires are reached in

which men and women are content to prostrate themselves to a cask of toddy and then as a further act of worship drink themselves to stupefaction. Religious, social and economic standards differ all the way from Rajput to Ryot in both manner and degree. Therefore in these pages look for nothing typical as you read, save the crying need of high and low for Christ, and His ability to meet that need.

In approaching a book such as this questions may arise. We anticipate three and shall attempt to answer them in brief.

Why stress the need of India after a hundred years of faithful missionary effort?

Has anything of great importance been accomplished in that time?

What reaction is the reading of this book likely to have upon the Reader?

The first question might be answered sufficiently by saying there are more unevangelized people in India now than there were when the work started. Millions have been reached but millions now living have never heard and with existing agencies can never be reached before they die. From 1921 to 1931 the population increased by thirty-two and a half millions. The birth rate is rapidly rising and the death rate declining. Apart from replacing the disappearing millions by the "avalanche of births" the population is now said to be increasing at the rate of nearly four millions a year and is expected to reach 400 millions by 1940. Scatter the 400,000,000

in over 500,000 villages, the greater number inaccessible except on foot, and the Gargantuan task may be faintly visualized.

In the whole of the 1,800,000 sq. miles of India without Burmah, there are only 38 cities with a population of over 100,000. Great Britain, with about one tenth the population, has 58 cities of over 100,000 population. Additional factors adding to the difficulties of the problem are found in the 45 races speaking 200 languages, 2,400 castes and tribes, and 700 feudatory states all serving to shut the people up in water-tight compartments.

Statistics do not give the whole story. For instance, the Hindu universally accepts the principle that Hinduism is now in its most degenerate stage: it has known four stages the golden, silver, iron, and earthen or evil stages, in the latter of which it now finds itself, but a better age will be ushered in by a Kalki Avatar, i.e. a suffering, yet victorious incarnation.

But India is by no means all Hindu. Seventy millions of Mohammedans stoutly deny the possibility of any incarnation of the divine in the human but cannot escape expressing something like a demand for it by five times a day coupling the name of the man Mohammed with Allah in their prayers. They also look for a coming prophet who will be greater than Mohammed and who will replace him.

We know what these expectations imperfectly foreshadow and till that Day the Great Com-

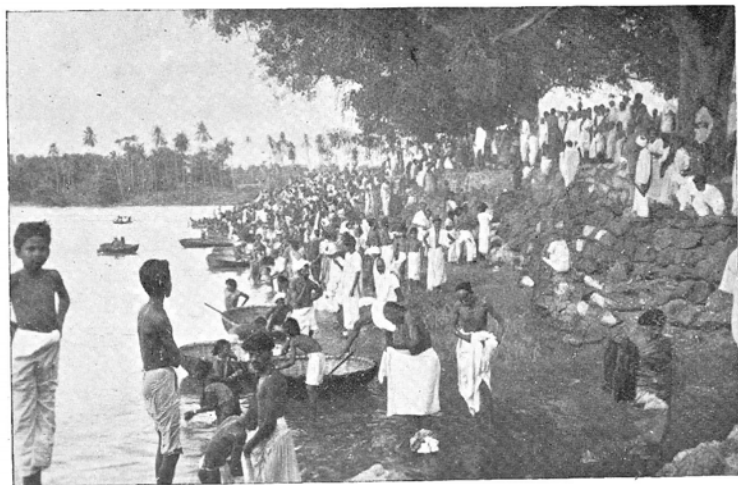
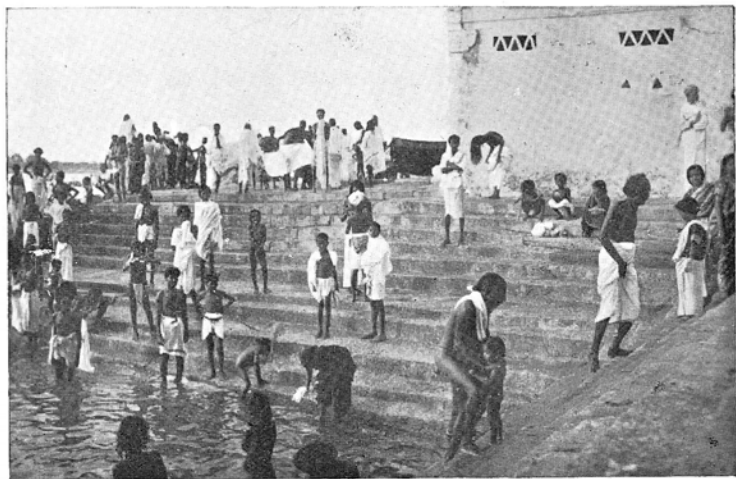
mission remains in force. The work of testimony must continue till He comes to Whom all power is given and till He catches away the witnessing church. There is no discharge in this war.

What hath God wrought in India through those who have gone forth from our Assemblies? Are the results commensurate with the effort and cost in lives and treasure?

In these pages you will read of the chief objective, the salvation of men, women and children, being realized in greater degree than in the home lands. In addition you will find many examples of the by-products of missionary work as in the creation and institution of the conception of "Home," unknown where Christ is not known. Another by-product, the redemption of the child, will loom large in these pages as accomplished by Orphanages, Schools, Boarding Schools and even English High Schools. Again, the consecration of womanhood has been aided through direct missionary work as well as through the challenge of Christianity to other religions in this respect. The day this is written (June 1937) the President of the Women's Congress Party (Hindu) spoke out against Indian women being the objects of contempt and neglect, and pointedly asks, "while there was injustice in the family how could they avoid injustice in the country?"

The fact that women are beginning to realize their condition and agitate to have it remedied indicates that the great and hindering inertia is being

**BATHING IN THE
SACRED CAUVERY
HOPING TO PURGE SIN**



overcome in some slight degree. To get the women of India to *want* to change has been one of Christianity's accomplishments.

Relief of the sick and helpless has gone hand in hand with the ministry to India's spiritual needs. Dispensaries, Hospitals, Clinics, even the itinerant purveyors of the Balm of Gilead for the spiritually bruised, together with salves and salts for the physically ailing have helped interpret Christianity while also giving the entrée into countless villages and homes to the Gospel messenger.

What effect is the recital of these details in the following pages likely to have upon those who read them. We make bold to say that reading these pages will result in certain reflex personal spiritual benefits. It will generate an impulse to more earnest spiritual endeavour *where the Reader is*. Thus work in the mission field will benefit, for, the Field is the world. Abroad the effect will be felt for the facts related in this book may become feathers in the shafts of prayer and so speed them straight and sure to the mark; for unaimed or aimless prayers fall short of the Throne of Grace.

The writers of these pages will attempt to conceal their own zeal and self-sacrifice but the very facts related will indicate those qualities to discerning readers and further stimulate to like qualities. Give the book to sceptics or professed disbelievers in God. It will help to show them God *is* and *does*. Lastly, give the book to those the greater part of

whose lives are still future, praying that the Spirit of God may reveal to them a profitable way to utilize idle talent and gift.

In receiving this little book please consider it as reports from fully occupied men and women on the battle-field rather than a literary symposium by trained observers and scribes.

Finally brethren:

Lift up your eyes and look on the fields.

Lift up holy hands to the Lord of the Harvest.

Let us all pray.

THE GODAVARI DISTRICT

THE Godavari is the only one of our foreign mission fields as yet to celebrate its century of unbroken work. The pioneers, Mr. and Mrs. George Beer and Mr. and Mrs. William Bowden, accompanied Mr. Anthony Norris Groves to India, landing in Madras on the 8th, July, 1836. Passing on to Masulipatam, they spent eight months there in the intensive study of the Telugu language, and then removed early in 1837 to their permanent location in the delta regions of the great Godavari River, second to the Ganges, only in its sanctity in Hindu eyes.

The priestly Brahmin caste is exceptionally strong in the fertile and densely populated Godavari delta, wielding an influence altogether out of proportion to its numerical strength, and riveting a gross superstition and rigid caste restrictions upon its Hindu inhabitants. A harder field, with stronger latent forces of opposition to the introduction of the Gospel of our Lord and Saviour Jesus Christ, could not easily be found, even in India. Remote from European intercourse, with their nearest missionary neighbours a solitary labourer at Vizagapatam, 170 miles to the N.E., and another in Madras, 350 miles to the

south, these pioneers settled in to their great task, one family making its home in Narsapur, the other in Palakol.

For seventeen years the two brethren laboured together in the Gospel, enduring great privations and difficulties with amazing patience and fortitude. No tangible success attended their first six years amongst the heathen, a circumstance adding much to the depressing conditions of their toil. Then came the break, in answer to definite wrestling with God, and remarkable success began to crown their labours, in the midst of which Mr. Beer succumbed in 1853 to a stroke of the sun induced by excessive exposure. Two years later the gap was filled by Mr. Thomas Heelis, the young second officer of an East Indiaman—a magnificent reinforcement, personifying the ideal itinerant Gospel-missionary. More and more souls were given as their hire, and it became their joy to see little churches spring up in surrounding villages, adding to the witness to Christ. As the years passed, sons of the pioneers came into the work, whilst other notable workers were the Macraes, and the Misses Lynn and Annie Taylor. In these hundred years over 90 workers have engaged in the work from assemblies in the homelands, and of these over 30 are now with the Lord.

Few rural areas in the world possess a greater density of population than the Godavari, and with no town exceeding 60,000, the area we evangelise contains over two million souls. The great majority of

these are Hindus, divided into caste and outcaste, the former having its own numerous divisions and subdivisions. Then come Mohammedans, gipsy tribes, and the hill aboriginals. Telugu is universally spoken, though the non-Hindus have their own tongue they speak amongst themselves. Scriptures are circulated in Telugu, Urdu (the tongue of the Mohammedans), Koi (the tongue of the aboriginals), and English (amongst the well-educated classes). Literacy is rapidly increasing, greatly facilitating the spread of the Truth.

As fruit of a century's labours, there are now some 6,000 believers in assembly fellowship, scattered in over 200 villages. Compared with surrounding missions, our numerical strength is not great—it is *quality*, not quantity, we seek. But we have the gratification of knowing that not a little of the work of those missions owes its origin to spadework we have done, and that some of their most valued workers and Christian families they owe to our Godavari labours.

Our assemblies provide a large force of workers in the aggregate, comprising Sunday School and day-school teachers, colporteurs, Gospel preachers, church elders, together with those who engage in institutional work in the boarding schools, dispensaries, hospital, leper settlement, and the press, found in our various stations. Of all such work, the schools have proved most fruitful in the past. But in proportion to numbers served, at present the Leper Settlement at

Narsapur easily leads the way in the converts it yields—converts drawn from many different castes and classes of society.

In most forms of institutional work, however, the Government have a voice, and assume an increasing measure of control it is difficult to avoid—a factor viewed with anxiety as to what trend it may take. With the whole political situation in India in the melting-pot, there is reason to fear that the tendency will be to restrict, and perhaps throttle, efforts standing for a virile rather than an emasculated Christianity, and for a walk separated from the world and its politico-religious associations. General experience indicates that the less we have to do with Government the better—not that we do not gratefully recognise the many benefits we enjoy, but that we may be kept free from the shackles they would impose.

Another constant factor of anxiety is found in the presence all around (and, to a lesser extent, in our own midst) of a mass of dead Christianity, susceptible to current political and social movements, and apt to infect our believing community. The believers can scarcely avoid being influenced also by the false emphasis given in the surrounding big missions to education, social advancement, and paid mission employment. Constant watchfulness and wrestling are called for in the effort to preserve unworldliness and purity of conduct.

Away to the north, in the forested tracts of the Western Ghats, there yet remain vast areas scarcely,

if at all, evangelized. With this in view, in recent years a more advanced station has been planted in Koyyalagudem; whilst the late Miss Revington nobly endeavoured to strike out yet farther afield by means of a caravan. These areas are as yet little developed; means of communication are scanty, and generally most primitive; supplies are hard to come by, entailing many privations. Over and above all is the abiding menace of malaria and blackwater fever, bred in the jungles and forests that largely cover this region, and to which this devoted pioneering sister fell so early a victim. Experience dictates a cautious advance into this great area, with some regard for times and seasons, if valuable lives are not to be thrown away prematurely. Where this pioneer effort is made, there is compensation for perils and privations faced, in the friendly reception given to the messenger and the Message by these unsophisticated peoples of the jungles. On the other hand, their ignorance is appalling, and is allied to natural stupidity and an indifference to spiritual need.

Indeed, our greatest problem all through the Godavari is to awaken in our hearers a sense of sin, and some conception of the essential holiness of the one God of all mankind. Only the presentation of the Cross of Christ in the energy of the Holy Spirit can solve the problem, and the most effective means to this end is supplied in the earnest, decided testimony of native converts, witnessing in simplicity to what the Saviour has done for their souls.

This witness of the native believer is of supreme importance, and no foreign missionary can succeed who ignores this fundamental asset. Gift, as gift, is of great importance in Gospel and pastoral service, and the wise missionary does all he can to rope it in, and provide it scope for exercise in every capacity in which it would naturally seek an outlet—we rejoice as those who find rich spoil in every elder God raises up in the assembly, in every one able to teach or exhort, in every one manifesting desire to lead others to Christ. But the greatest witness of all is the *regenerate life*, striving to maintain new standards of holiness amidst the prevailing corruption and vice, and to show the yearning love of Him Who seeks and saves the lost in face of the utter selfishness of heathen neighbours. It is 'the salt of the earth,' and 'the light of the world,' we seek to see placed in the dark Godavari villages, that their inhabitants may 'see their good works and glorify their Father Which is in heaven.'

Up and Down the Canals

Itinerating by houseboat is an outstanding feature of the work in the Godavari Delta. With fourteen great canals from one or another of which the majority of the villages in the Delta can be reached, the houseboat forms the ideal means of carrying the Gospel to the multitudes in this densely populated area. It is as though our bungalow were transferred to the canal, with the added advantage of being able

HOOK SWINGING FESTIVAL
THE HOOK BEING FASTENED



to move it from village to village, anchor beside each one, and live in the midst of the people until "every creature" who is willing to listen has heard the message of Salvation. This close contact breaks down opposition and affords opportunity to those who are interested to come to the boat for further conversation on the absorbing question, "How can man be justified with God?" At most large villages where there are High Schools, when we return in the evening from preaching in the village, we may find a group of students sitting on the bank beside the houseboat. Possibly their main object is to improve their English, but they listen eagerly as God's plan of Salvation is unfolded to them, and some at least are gripped by the message that "God so loved . . . that He gave"; one can read in their faces the longing of their hearts, "Oh that I knew where I might find Him!" What joy it is to tell them that He is nigh, even at the door!

The houseboat is invaluable, too, to those who have the care of the churches. By its means we can visit little scattered assemblies, have a series of meetings in each and yet be able to retire to the privacy and quiet of the cabin for study and prayer. Here too we can have individual talks with believers needing encouragement, comfort, counsel or rebuke; have prayer with them and send them forth cheered and helped by the personal touch of the Ambassador for Christ. So quiet is the transit of the boat that this can be done while moving.

The disadvantages are minor. We become used to filling our kettle and bath from the canal where our friends the villagers and their cattle bathe. Myriads of flies, like a plague of Egypt invade the houseboat during the rains. More than one missionary has been "man overboard," mercifully without fatal results. It was during the construction of these canals that Sir Arthur Cotton, that great Christian Engineer, enlisted the aid of the pioneers, Messrs. Bowden and Beer, to preach among his workmen, with such fruitful and far reaching results.

II

PILGRIM PREACHERS

A FEW of our brethren and sisters are busy for the Master in certain chief cities of India. But of the missionaries known to us the greater number work in country areas where Gospel witness radiates in all directions from Christian homes, only restricted by the abundance of opportunity near at hand, and by the limits of bodily strength.

There may be as many as thirty villages, with a small town thrown in, within three miles of a missionary's home. But of course the work extends to places much more distant. Out beyond the sphere of concentrated work lie districts which draw us on—those tracts in which scarcely one knee is found which bows in the name of Jesus.

There are months of wet season during which it is impossible for us to travel over a roadless country. Seventy to ninety inches of rain may fall in a few months, flooding rivers and turning the ground into a quagmire. There are no inns in which we can shelter, nor are there as yet Christian believers to take us into their little huts, at such a time. Many of the Hindus with their caste exclusiveness will not receive us.

We cannot tour during the height of the hot season. The thermometer registers 104° or more in the shade for many exhausting hours day by day. To attempt itineration in such conditions would be to court the disaster of sunstroke.

We are happy if we have fellow-labourers in the station who carry on regular and many-sided work there, thus setting us free to go out for the cool months. Perhaps we and they can arrange to take turn and turn about in this most interesting work.

We first decide upon the districts over which we purpose to move and make a programme accordingly. We wish our work to be effective but this will not be if we carry our travels too far. It is vain to make a long tour of hundreds of miles and report that the Gospel has been preached in numberless places for the first time. The same might be said after visiting villages not far from our own mission station. Travelling rapidly over long distances signifies little, unless the people really understand the Word preached. This is not to decry journeys to isolated centres for Scripture distribution or investigation. The majority of the village people will be a courteous, simple-minded folk. But at times we encounter unreasonable and wicked men, yet we must continue to recommend our Master by a patient attitude towards them.

We recognise that the people are not filled with desire to believe our message. They are usually content with their own ideas. They may *look* as though

they welcome the messenger—at least at first. The “Yes-Yes!” man will be to the fore to grunt a continuous “Hoo-Hoo!” to every sentence we speak. This is meant to be encouraging, but it does not reveal their minds, which are probably thinking “What has moved this gentleman to come here? Surely he will be drawing some good pay for coming!”

We travel among a people perverted in respect of divine things. They dote upon their tawdry deities, paltry, as they themselves constantly acknowledge them to be—but they say, “Never mind, we see ‘god’ in person, Vitobar the refuge of the ignorant, when we go to Pandharpur. Think of the hundreds of thousands of pilgrims who gather to that sacred spot—they are like a living sea. They surely cannot all be mistaken?” We think of the children, their scantily clad figures, so pretty, so unaware of the Saviour Who loves them, and alas! so early to become accustomed to the defilements of heathendom. Who cares for their souls? We pray that we may be filled with the attractiveness of Christ, that some of these little ones may “crowd to His arms and be blest.”

In some small towns we will find ourselves among the educated class. There may be a magistrate’s court, with Government officials, a hospital and its staff, merchants, a high school and students. After days of struggling with the mental inertia of villagers, it is a relief to meet the keener brains of the townsfolk. But we do not appreciate that generation, mostly young, “with wind in their heads,” the

political extremists, who object to Imperialism and flirt with Communism. As Christianity and the preacher are regarded as Imperialist, the young rowdies may make them their target. In a Native State he may not meet many such patriots, as State governments stand no nonsense from such disturbers of the peace, and have summary methods of their own which are always effective. We meet Mohammedans nearly everywhere, these stubborn fiery antagonists to the preaching of Jesus as the Son of God—what an offence that title is to them! What staunch believers they would make if they were born again!

Bands of Indian Christians go out at times for a few days, and return revived in heart, greatly rejoicing in the experience. When these indigenous brethren go out at their own charges it is an excellent testimony. There is baggage to be carried. Indian brethren go from place to place with a minimum of weight to carry—a blanket, some books, and they trust to finding food and lodging as they go about. But they return to their base fairly frequently. The mendicant Hindu “holy man” who travels unencumbered the length of India has caused searchings of heart on the part of missionaries. To the Hindu mind his profession of a life of renunciation is the ideal of holiness and no doubt he has great influence. But his method of life does not necessarily give an example for the missionary to follow. Even though the late well-known Sundar Singh, who was called

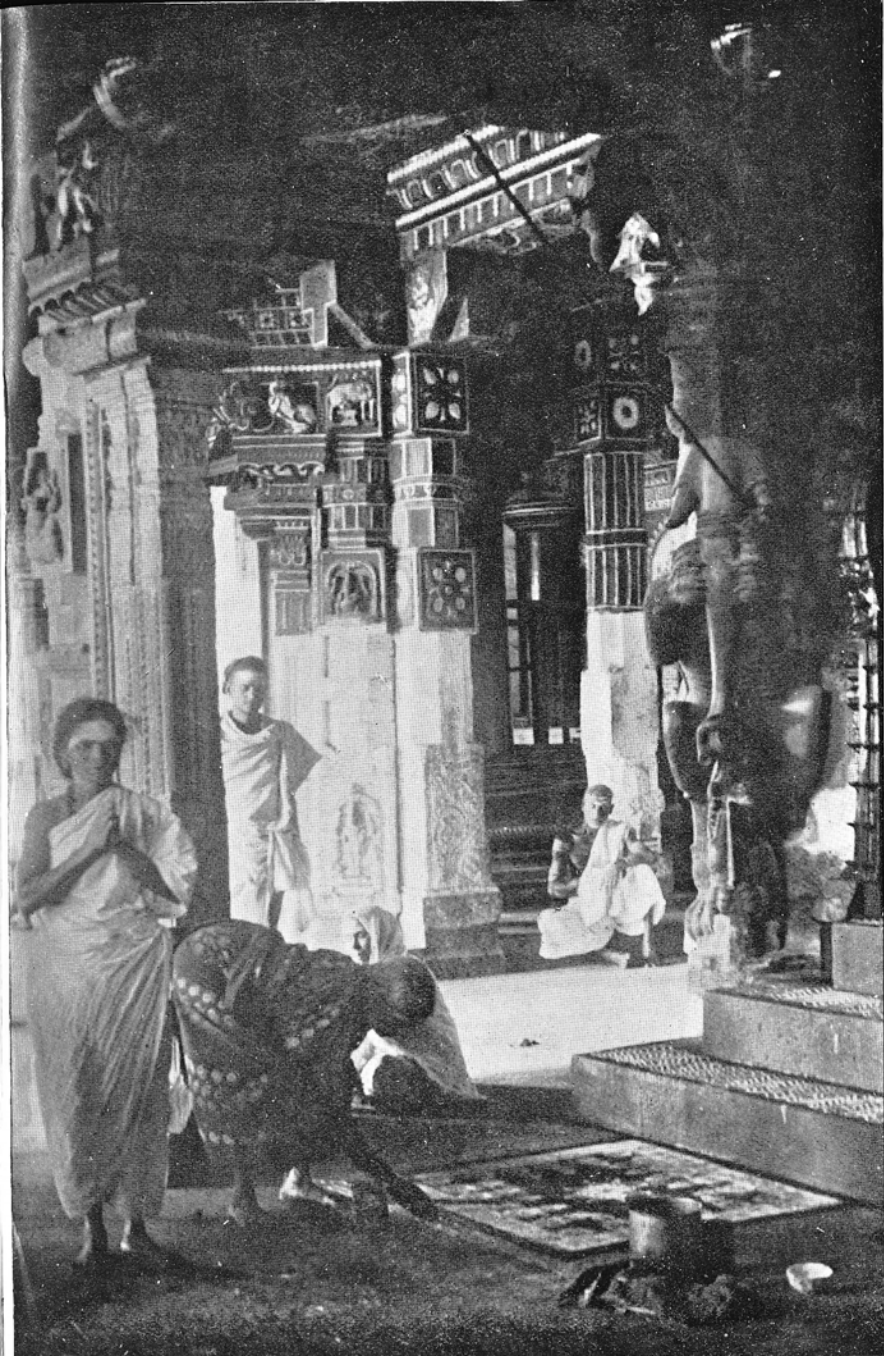
the Christian Sadhu, lived in this manner, there are many reasons against this being the standard method of itineration.

The motor caravan and the motor Bible coach have appeared on the roads of India and what a boon they are, effecting a saving of strength and time and extending the scope of opportunity for Gospel testimony. More could be placed in commission with great profit. We usually have two tents, one for ourselves one for our helpers. As the large meetings will gather in the village street or square, we do not carry a large tent for meetings, although it is possible this may be necessary later. We have a table, camp cots, with mosquito nets, and chairs much used by youthful callers at the camp, a bath-tub and crockery, a well filled medicine chest with simple remedies for sick folk, a magic lantern, tracts and plenty of Scripture portions—a good load for one bullock cart. This ubiquitous Indian vehicle is equal to carrying heavy baggage over all the rough country to the parts where we need to go. We may travel by bicycle or perhaps on a pony, or on foot. We must not omit some worth-while books for mental relaxation, not necessarily theological, as after some hours of nervous output in the villages, we do not return to camp eager to study deep themes.

Ordinarily the first halt is made ten miles from home near a large village with its dependent hamlets and there we stay for about ten days. The tents are put up under some shady trees and the year's itinera-

tion has commenced. We start very early in the morning in order to catch the people before they go to their work in the fields. It is the cool season and the temperature is about 60°, but the tropical climate has so thinned the blood of the villager that he thinks it too cold to start and as he warms himself over a straw fire, he is glad to wait awhile, and listen to the preacher. As the morning passes on, the heat increases and after mid-day we return to camp again, ready for a meal. The people have heard that we have brought medicine, and they come to be healed, some squatting at a respectful distance as they see us at our meal. In their opinion eating is a rite not to be interrupted. They know that soon they will get the attention they need. First the message is given, for this a good opportunity, then their aches and pains are attended to. They seem in no hurry to leave, there is the novelty of the camp, and they may glean some information from the cook about the missionary's strange ways, and his family. The servants, the cook especially, deserve to be remembered. These men may be Mohammedans or Hindus but they play no small part in making camp life possible. They save their master much wear and tear, and not infrequently give him a word of commendation that goes far with the villagers who drift over from the fields at odd times of the day for a gossip. In the afternoon persons of social standing call, and extra chairs are produced, or the special mat for visitors is spread, and friendly contacts are made.

MADURA
WOMEN TRACING CHALK ORNAMENTS
BEFORE THE SUBRAMANIAH SHRINE
IN MEENACHEE TEMPLE



What gatherings are sometimes held at night! It may be that the magic lantern is being used in the main street. If the neighbours opposite are good friends, the screen may be strung across from wall to wall. Pictures of the parable of the Wedding Garment, the Prodigal Son, the Wheat and the Tares, the Life of Joseph, all speak to our people as they do to others the wide world over.

So day by day through district after district, in festival or market, on roadside, sometimes among the noble and the wealthy, but mostly among the poor, we preach Christ and Him crucified, despairing of none, knowing that we are holding forth the Word of Life and that our labour is not vain in the Lord.

III

BIHAR AND NORTHERN INDIA

THE Province of Bihar has a population of about 30,000,000 people, divided into three main groups, Hindus, Mohammedans, and Aboriginal Tribes.

Our missionary work has been carried on chiefly in two subdivisions; one is Jamtara, and the other is Banka. Jamtara is on the East Indian Railway, about 157 miles from Calcutta while Banka is about 50 miles further north.

The population of these two sub-divisions is 750,000 within an area about 2,300 square miles. There are no towns, the people live in villages; the largest village has a population of about 6,000. There are a few towns in Bihar Province but none of our workers lives in any of them. Except for two families of Seventh Day Adventists, and a few Roman Catholics, there are no other missions working in these sub-divisions.

Gospel work commenced in 1870, when Mr. and Mrs. Body came to Jamtara. In London they had heard a retired Indian army officer, Captain Johnston, speak of the needs of Bihar. Mr. Body was an evangelist and the need appealed to him. After much prayer, he and Mrs. Body went to

Jamtara, where he commenced a school. A scholar of that early school is alive to-day, a humble Christian man, who still prays and works for the salvation of souls. Mr. Body died after two years of missionary life. Mr. Edward Cornelius, the next arrival in Jamtara was saved on board ship on the way out from Sweden. He was so faithful in witnessing to all on board about his new found Saviour, that he was locked up, as having gone out of his mind. At Calcutta he asked permission to leave the ship, which was readily granted. Packing his few belongings he started to walk inland, following the railway line to Rampurhat. Here he was told of missionaries who had just arrived from his own country. He visited them, but preferred to learn the language, by living among the people. His life in cowsheds and mud huts was not a luxurious one. He did not fare sumptuously every day, but he did learn the language very quickly, and made good use of it, preaching the Gospel everywhere. In his journeyings he arrived at a place about twenty five miles from Jamtara, where he built a hut. Then he heard of the death of Mr. Body and learned that his widow was in Calcutta on her way back to England. He went to Calcutta and persuaded Mrs. Body to become his wife. After their marriage they returned to Jamtara, where they lived until they were called to higher service, Mrs. Cornelius in 1909 and Mr. Cornelius in 1916. They had only one furlough in England together. Mr. Cornelius proved himself a true evangelist, travelling all over the district with

the result that souls were saved, and a little assembly formed in Jantara.

From 1890 onwards, others joined Mr. and Mrs. Cornelius in the work; Miss Hoyler, Mr. and Mrs. Panes, Mr. and Mrs. Rowat, Mr. and Mrs. Hearn. Work opened as far as Mihijam, then to Kadhar, in the Banka District and next to Karmatar. Churches were formed in each of these places and have continued to prosper. In the famines of 1897 and 1900 many children were left orphans in the Rajputana State; Mr. Handley Bird and others gathered numbers of them together and took them to Bihar, different missionaries taking as many as possible. These children were very difficult to manage and only those who cared for them, knew what a trial they were. All that love, kindness and care could do for them was done. Many boys and girls were won for Christ, and in after life settled down in homes of their own and their grandchildren are with us to this day. They carried the Gospel faithfully to the surrounding villages and gave much joy to all.

From 1899 to about 1909 a number of other missionaries came out, and Sagjuria, Banka and Kotoria stations were opened, and work of various kinds commenced in parts that had been seldom reached. Some of the workers have over fifty years' service to their credit, and most have over thirty. All testify to God's great goodness in supplying every need during these years. The Gospel has been preached all over the district, both by Europeans and

Indians. Sunday School work has reached many children. Thousands every year come to the dispensaries, and hear of Christ in favourable circumstances, while their ailments are being treated. About 130,000 tracts are sent out from the depot yearly. At festivals, in markets, in village streets, the message is given, some visits necessitating long, trying journeys. Only our sisters could describe the noise and confusion amidst which they often give the Gospel in the courtyards to the women. Prejudice has been broken down to a great extent in these districts, and given favourable circumstances, the people listen more intently to the Gospel, during recent years.

In five centres of work, assemblies have been formed and have grown. In one place an assembly is being carried on entirely by Indian Christians, and others are on the way to this desirable end. Elders have been raised up, who can care for the flock and minister to them, during the absence of the missionaries. As to discipline, they can get at the root of a trouble quickly, but need help and advice to act according to the Word of God. Some have been saved and gathered out from all classes of the community. Their life stories would make interesting reading; they would tell first of their prejudices overcome, then of their interest in the Gospel message, next of persecution, both before and after accepting the Lord Jesus as their Saviour, and always of the devices of the Devil to prevent salvation, and when

this is impossible, to spoil the testimony of these babes in Christ.

Tracts have been used to awaken some, when they could only spell out a few words at school. Years afterwards, the interest thus awakened caused them to seek for further light, eventually leading them to the public testimony of being baptised in their own village pond.

A young Mohammedan read a tract which one of the other scholars brought to school. It mentioned Jesus as the Son of God and the Saviour of sinners. Indignantly, he tore the tract to shreds, but he could not tear its message from his heart, and after many struggles he was saved. Bravely he testified of his faith in Christ, and was turned out of his home and community. He is now learning a trade and witnessing to the saving and keeping power of our Lord Jesus Christ. He is that rare thing, one of the Pearls of Islam, who found the Pearl of Great Price and lives to tell of his Saviour.

Another Mohammedan recently bought a Bible at a fair, and in a few weeks through reading it was converted and rejoiced in the thought of the coming again of Christ for His own. He was locked up by his people and his Bible burned. Trying to escape he was caught and ill-treated and shut up again. He wrote, "I have no one here with whom I can speak and no one to wipe my tears away, but the Lord is with me."

A young Brahmin, when about to be baptised was taken away by force and never seen again. A Santal and his young wife have also had much to suffer from their people, because they became Christians. God has encouraged the workers in most of these centres, by answering long continued prayer, and souls are being saved.

There are about 320 in fellowship in the six churches: about 600 others, their friends and relations, attend the meetings. Evangelists number 16, Bible women 6, school teachers 23, scholars in Sunday schools 360, scholars in day schools about 622, missionary brethren number 9 and sisters 10.

Fully 75,000 heathen live around us, the majority have heard the Gospel, but much prayer and work will be necessary if they are ever truly to believe the Gospel.

A few new workers have come out in recent years, but not enough to carry on the work as it should be carried on. There are large districts near, where no workers of any kind are to be found. Bengal is not touched by our people, except for Calcutta, where Mr. and Mrs. Smele work. There is ample scope in North Bihar and in the unoccupied native states of Chota Nagpur. These could be reached, given faith and energy, as the people are mostly friendly. Some of our present workers have been through these places, but only on a visit. Chota Nagpur can afford all the adventure any might desire, as jungles

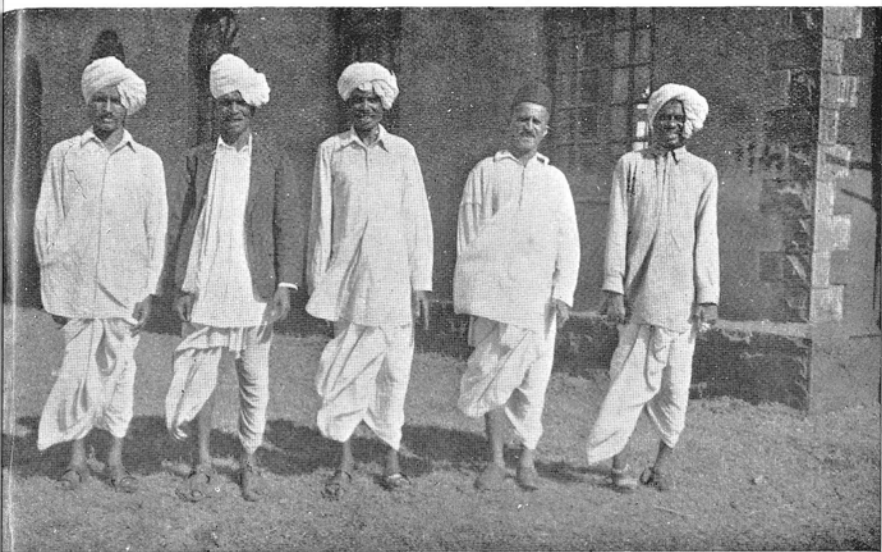
are thick and animals are plentiful. It has a healthy plateau, where the climate is healthy for Europeans.

God has been sufficient for those He has led out to the work in Bihar. We feel sure He will always be sufficient for those who will do His will, according to His Word.

Of recent years work has been started to the North West of us, among the Simla Hills. Mr. and Mrs. Harold Watson with some young workers are finding ample scope for their energies there among lepers, soldiers and villagers.

**FIVE CHRISTIAN LEPERS
AT BELGAUM**

A WOMEN'S OPEN AIR MEETING



IV

HOSPITAL WORK AND WITNESS

(i) At Narsapur, on the banks of the Godavari

INDIA presents great opportunities for women's hospital work. It is among women that ignorance and superstition abound. Paradoxical as it may seem, an orthodox Hindu widow, if the legal head of her house, rules the household with a rod of iron.

One day a woman came to hospital with one eye destroyed, and the other seriously injured. She had a burn across her chest and both feet were septic from burns. "What have you been doing to your eyes, tell me truly," I asked? At last the story was told.

Three weeks before, she had gone to bed in perfect health, but on waking, she fancied something had touched her foot! There was no mark and no pain. "Maybe a snake has breathed on you," said her relatives, "go to the Snake doctor." She went, and he agreed with the diagnosis saying, "I must put medicine in your eyes to draw the poison from your foot." Severe inflammation followed, and to cure this she was burned on her chest and feet. Days of agony resulted until a friend brought her to hospital. After a month of treatment the eye was saved.

Caste prejudices are often broken down by a stay in hospital. One never-to-be-forgotten Sunday we had a caste woman come in very ill with intestinal obstruction. Although she belonged to the highest caste but one, she was very poor and alone, as her mother had gone to look after the children. Urgent messages had been sent to her people but no one came and she steadily grew worse.

"There is only one thing left to do apart from an operation," I said to Sister, "it is risky, but we must try it as no one has come." Praying that it might be successful we went ahead with this special treatment.

The Caste ward was full of patients of various castes; one with appendicitis had been told that an operation was necessary. A Brahmin with cancer too far gone for operation, was going home to die. In a corner bed was a woman, not high caste, but wealthy and well-educated. There was not much wrong with her. She and her sister were in floods of tears. "Whatever is the matter?" I asked. "I'm going to die!" she wailed. "You are not going to die, what is the trouble, tell me, are you in pain?"

Between her sobs she said, "I heard you tell Sister the caste woman needed an operation, I expect I'll have to have an operation and then I'll die." She was assured that we had not the remotest thought of her requiring an operation, but she refused to be comforted and wept on. What could be done? It was bad enough to have one patient lying between

life and death and some others none too well, but this was the limit! Words availed nothing and my patience was at vanishing point. So I started tickling her till she nearly rolled off the bed laughing and the ward was in fits. The result was all that could be desired. Next time she had "a fit of the blues" her neighbour said, "Cause her to laugh."

The Lord answered prayer for the caste woman, and she made a good recovery. These patients became very friendly and when an 'auspicious day' came they all went out together. Their last night was a glorious one, the moonbeams glinting on the coconut palms made a picture of fairy-like beauty.

The convalescent patients were sitting on the verandah steps in the moonlight talking. I sat down with them and listened. They were recounting their experiences.

The woman who had feared an operation was telling how much she had benefited by her stay in hospital. "Yes" chimed in the caste woman, "but you are wealthy and can pay, but they did just as much for me though they knew I had no money to give. Would *our* people have done as much for us?" It was an opportunity to tell them of the One Who had done so much more for them, and they said they would not forget.

Maternity work is of great importance, so many lives are lost through ignorance and neglect; infant mortality is tremendous. The hospital has saved many lives.

A high caste woman was brought into hospital after being exposed to the tender mercies of an ignorant barber midwife. She had done her worst. Had the patient come direct we could have saved her. It was a difficult operative case, and in spite of all that we could do she did not rally, though quite conscious. On the second night on going to her bedside she looked up and said, "I'm believing in your Jesus." Wondering how much she had understood of the message told her, I said "What has He done for you?" "Oh! He died for me, He has taken away my sins, I'm going to Him, I am not afraid to die," she brightly replied. Next morning they took her home but she died with the name of Jesus on her lips before arrival. Some months later her mother came bringing another daughter; saying, "I determined this one should come before it was too late."

(ii) Among the Marathas

What is the object for which medical missionary work exists? The answer to this is found in the words of Christ to "heal the sick, and preach the Gospel." There is no doubt that the "golden key" to closed doors in the villages of India is found in the mission hospital and dispensary. By the hospital the sick are attracted, and in this way they and their relatives who wait on them are brought within closer range of the missionaries' message than is possible in village preaching. The villagers in hospital soon

learn that the missionary is interested in their souls as well as their bodies. It has been stated that the "final results of this work cannot be tabulated in statistics, for they belong to that kingdom which cometh not with observation, bringing true peace to human souls." The mission hospital ministers to the appalling amount of suffering which abounds in a densely populated country like India, and is a work which appeals to every Christian heart.

We make many contacts through the medical work. Our first convert from heathenism to be won for Christ, was brought in through the medical work. Dr. Long visited Sankeshwar when he first came to India. At that time there was no hospital. The convert in question consulted the Doctor regarding kidney trouble from which he had suffered for some time. A bamboo shelter was put up and the patient admitted. His condition gradually improved, and while under treatment, he was hearing the message. One Sunday at the close of the meeting he confessed Christ. He at once became a simple, but real follower of Christ, and continued until his death which took place some years later. He was seldom absent from his place at the Lord's Table although it meant ten miles on foot, over a rough country road, each Lord's day.

A few years ago we got in touch with a young Marathi woman through medical work at Miraj. For some years, she informed us, she had been under the influence of two Christian nurses. When she came to us she was ready to come out for Christ. She

confessed during the time the non-co-operation movement had reached its zenith. It meant much for her to take a stand at such a time. One day some of her relatives arrived at Sankeshwar, accompanied by about a hundred Congress Volunteers, to take her away by force. She publicly told her people that she had accepted Christ, and had left Hinduism. This made them very angry, and she was roughly handled by the vicious element in the crowd but she never wavered. Had it not been for the providential arrival of one of our fellow-missionaries from another station, and the conciliatory intervention of the head man of this town, she would doubtless have been forcibly carried off. A week or two later during a festival an angry mob of infuriated people, and Congress Volunteers, numbering about 2,000 came into the hospital compound. Many tiles were broken, and our gates were removed and burned. During this period our work was at a standstill on account of the great national movement which swept over the country at that time. Conditions were aggravated here by this caste woman having confessed Christ.

In 1931 a high caste man named Bulwant was brought to hospital from his village 5 miles away. He was suffering from heart disease, and we thought recovery was impossible. However, God answered prayer, and blessed the means used. He was able after two months to return to his village considerably improved. During his stay in hospital he daily heard

the Gospel, and was greatly struck by the way God answered prayer on his behalf. He left us fully trusting in Christ. He was not ashamed to confess the Lord before his well-to-do relatives and others in his village. Two years after, he had a serious recurrence of his trouble, and died after ten days illness. We spent some days in his home ministering to him, but it was the Lord's good pleasure to take him home. His end was triumphant.

The question is frequently asked by medical friends at home "what kind of cases do you get?" One case which is typical of many we treat, will suffice to answer this question. Some time ago a boy 12 years of age was admitted to the hospital. His parents gave a history of six years of constant suffering due to stone. We immediately operated, removing several stones, with the result that his suffering ceased. A spectacular operation of this kind makes a profound impression upon village people. As practitioners we are not permitted to advertise, but there is no need, for the people in rural India do the advertising if the doctor can heal his patients.

(iii) Village Dispensary Work

Most missionaries find, sooner or later, that they are compelled to do *some* medical work, though their knowledge of the Art may not be more profound than that of a Trader in Africa who carried with him on his journeys, some Quinine, Sulphate of Magnesia and a piece of string. The string he tied round his

patient's middle and if the pain complained of was above it he gave Quinine; if below—the Salts!

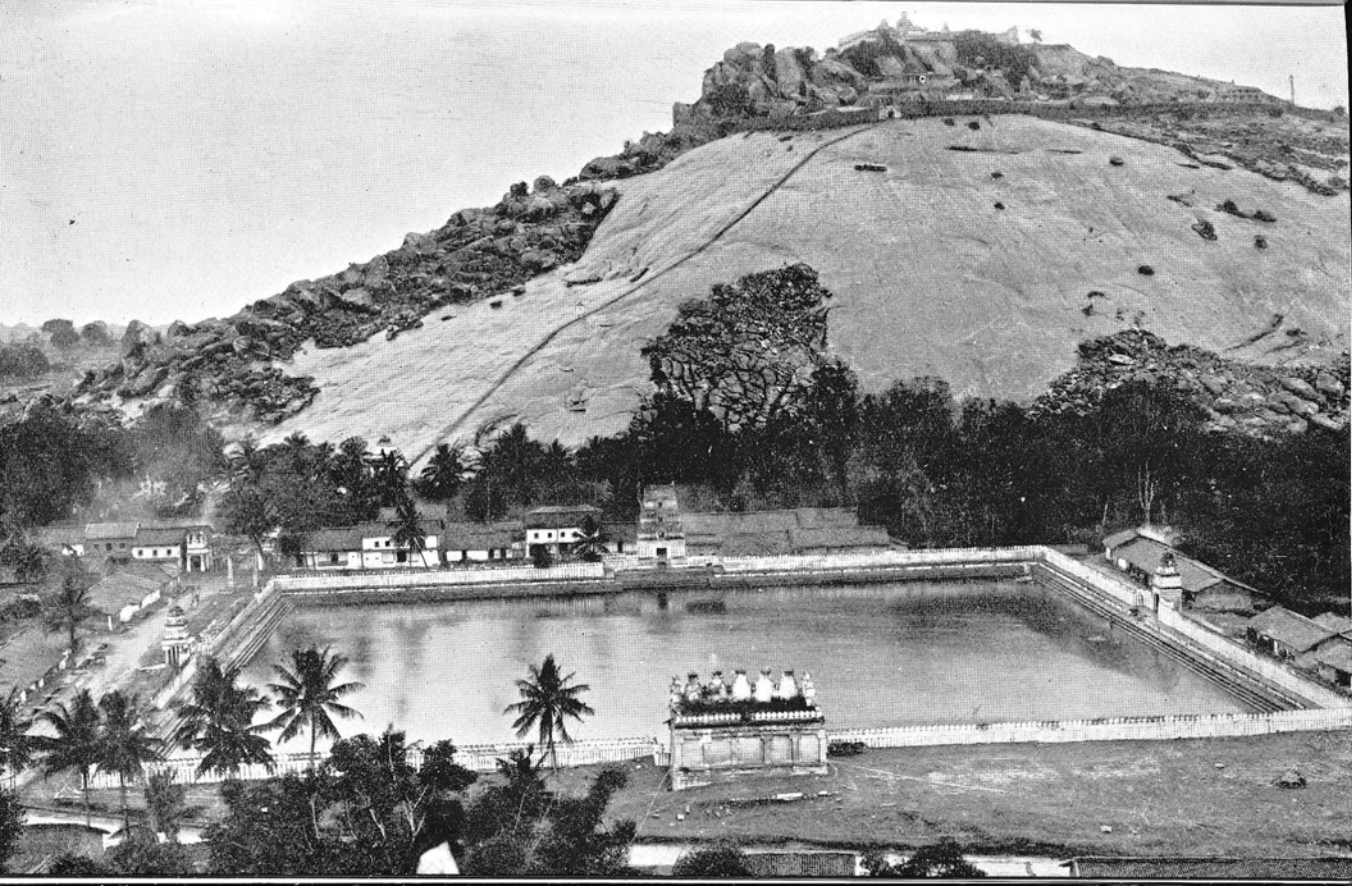
Government has done well in establishing hospitals and dispensaries in some towns and villages of India but no missionary can be indifferent to the sufferings of the people who may be debarred from qualified medical aid by distance, or inability to pay the bribes and fees so often demanded, even in "free" Dispensaries.

Many missionaries therefore take the wise precaution of having some training in elementary medicine and surgery such as is given in Livingstone College, Leyton; or the Missionary School of Medicine, London and similar excellent Institutions, before entering on their foreign missionary service; or take such training while on furlough.

Such knowledge made use of in dispensaries or small hospitals is an invaluable aid to the preaching of the Gospel, creating, as it does, an atmosphere of friendliness and confidence that opens doors, and hearts, to the message of salvation.

Two missionaries commencing work in a new station, where the people of the village resented their going and threatened to drive them out even if it meant burning their dwelling, were able to quite break down this hostile spirit by their ability to stitch severe scalp wounds and dress them till healed, for a party of caste men who had had the worst of a faction fight. This timely aid opened, not only that village, but the whole district, causing the people to

**BELGOLA TEMPLE
AND TANK**



give a friendly reception to the heralds of the Cross.

When once confidence is established patients will come in from long distances, arriving at all hours of the day, so Mission Dispensaries are usually run with a time limit for registration and treatment, thus preventing too much time being taken up by this work. As the people gather they may be given tickets up to a certain hour, only the possessors of such tickets are treated that day.

As the running of even a small dispensary is expensive, a small charge, varying from a halfpenny to twopence is sometimes made, which helps in the provision of drugs and dressings, and also in keeping away such as think they need medicine every time they sneeze!

When a number of patients has gathered, with their attendant relatives and friends (they seldom come alone) at least half an hour is set apart for the preaching of the Gospel, and thus something at least, of the good news is carried to villages that otherwise might not be reached by Christian preachers.

In one dispensary, (held only on four mornings weekly) in a year and a half, thousands of treatments were given to people coming from 287 different villages,—some being over fifty miles away! Such preaching is indeed a casting of bread on the waters, but there is no doubt of its being seen again in fruitfulness, while many definite cases of conversion are known to be the result of hearing the Gospel while waiting to have some bodily ailment relieved. After

the preaching, the names of persons, villages and diseases are entered in a register and a diagnosis of the case having been made, suitable treatment is given if it is not beyond the knowledge and ability of the missionary. Should it be, he will advise going to the nearest hospital, though such advice is not always followed.

If they can be persuaded to carry out the treatment without making it *one* of many suggested by all the old bodies round who *know* much better than white people what is good for coloured folk! the percentage of those who benefit is encouragingly high, by the blessing of God, and sometimes the word goes round that 'everyone gets better who goes to such and such dispensary.' This is, of course, not true, but the results obtained are good enough to justify the efforts made.

Everyone in charge of a dispensary must be prepared for disappointment when suggested and hopeful treatments are discarded in favour of some crude, often dangerous, but "infallible" native remedy.

Some of those in use by the native quack 'doctors,' whose name is legion, are large doses of crude calcined mercury—for almost every ill that flesh is heir to,—starvation diet for fevers—nothing at all but a few drops of water being allowed for anything from three to thirty days, cruel burning of different parts of the body as a remedy for rheumatism and similar pains, (new born babies are burned across the abdomen by strings dipped in boiling oil to prevent

possible colic!), prevention of sleeping after food, by all sorts of methods including pepper in the eyes and pins in the body, the complete avoidance of ablution for the sick, and many other horrible and disgusting practices.

It is good to be able to help, even in a small way, the victims of untold misery and suffering. The extraction of offending molars or the evacuation of unnecessary pus brings almost instant relief and gives a ready ear to listen as the glad tidings of the great Physician of sin sick souls, the Lord Jesus Christ, is made known.

THE BELGAUM DISTRICT

EVEN an ordinary school atlas is likely to show the little Portuguese territory of Goa, three hundred miles down the west coast of India from Bombay. Touching it on the N.E. side is the Belgaum District of the Bombay Presidency. Many atlases do not mark even the capital of this district, Belgaum City, though it has over 45,000 inhabitants, and is well known to those who have been in the Imperial Army in India, as it contains the Senior Officers' School and the Army School of Education for all India.

This district is in many ways a typical district of British India, with an area of 4612 square miles, but mixed up with it in a very confusing way are hundreds of square miles of territory belonging to Indian princes, the rulers of Kolhapur, Miraj, Sangli, and Jamkhandi being the chief. We often hardly know whether we are in British territory or Indian State territory, and it does not much matter unless we have dealings in legal matters or with the police. Once we had a car accident. When the car left the road, it was in British territory; when it landed upside down in a muddy stream, it was in Indian State territory, and the accident was investigated by State police.

So the area of the Belgaum District and the states

it encloses is about 6,000 square miles. This is about the same as Yorkshire, or four times the size of Kent. It is larger than the state of Connecticut in the U.S.A. The population is one and a quarter millions, in spite of the fact that it is a district of small towns and villages, with no large places. The density of population is about 210 to the square mile. New Zealand and Brazil have about 12 people to the square mile, so the population is about 18 times as dense here. It is 21 times as dense as that well-known mission field, the Belgian Congo. Because the district is so populous, we do not have to travel long distances to find the people. "A village a mile" is a fairly safe rule.

The sea which lies between India and Africa is dimly visible from the high land to the west, yet the slope of the land is not toward that sea, for all the streams run to the east. Our chief rivers are the Kistna, and its two tributaries, the Ghataprabha and Malaprabha. A glance at an atlas will show how they wind their way hundreds of miles across the great plateau of the Deccan to fall into the Bay of Bengal, not far south of the Godavari Delta. The Western Ghats, a long range of mountains, run along our western boundary, and the rest of the district is in the great plain; hills decreasing, and forests also as the mountains grow distant. Chandgad and Khanapur stations are in heavily forested country; the other three stations are in open country. All our stations are between 2,000 and 2,500 feet above sea

level. This elevation makes a great difference to our climate. Though the midday heat may be over 100° shade for some part of the year, we do not have the stifling heat at nights which wears out our brethren in sea-level areas.

The rainfall is abundant during four months of the year, from June to September. Sometimes we have more rain in July than most parts of Great Britain have annually. There is practically no rain from November to June, and the problem of water supply grows acute in most places as June approaches. Many of the diseases of the district, as in most parts of India, may be due to the stagnant water the people drink after they have washed themselves, their clothes, and their animals in it.

The most common disease of the people is malaria, which weakens their resistance to other diseases. Plague, cholera and smallpox sweep across the district periodically, and take their toll. Mr. Storrie writes: "In the early days plague was very bad. The government sent a doctor here for ten days to inoculate. Only fifteen people took the inoculation. I know of one family, fourteen of them, all wiped out by the plague. Now there is a resident government doctor, and people take inoculation quickly, and it in great measure controls plague."

The People and Their Occupations. All the bewildering variety of castes found elsewhere in India is found here. Brahmins are numerous, and monopolise most of the learned professions and the better

positions in Government service. A very influential caste is the Lingaite caste, keen business men, money-lenders and merchants. The great caste, however, is the Maratha caste, sometimes called Kunbis, the chief cultivators of the soil; and it must be remembered that farming is by far the chief occupation. Some villages have no outcastes section at all; but most have from five to ten percent of outcastes. This is very different from some parts of India, where up to ninety per cent of the people may belong to the Depressed Classes. This small percentage of outcastes, who being despised have less of the pride that is such a hindrance to the reception of Christ, may be one of the chief causes of the apparently small results from the work in this district.

The great crop of this district is rice, and next to it comes the sugar-cane. Various other food grains are grown, some of them with tiny seeds like rape-seed or bird-seed. Cotton and tobacco are grown toward the north and east. The forests of the south and west are valuable, and are carefully reserved and managed by the government.

The typical farming village has thirty to two hundred houses. The better type houses have thick mud walls, a verandah, and roofs of country tiles made by village potters. The poorer people have little oblong huts with walls about three feet high, made of split bamboos with many a chink, and a roof of grass, patched or renewed as it rots. These huts have no verandah or windows or chimney, and are very

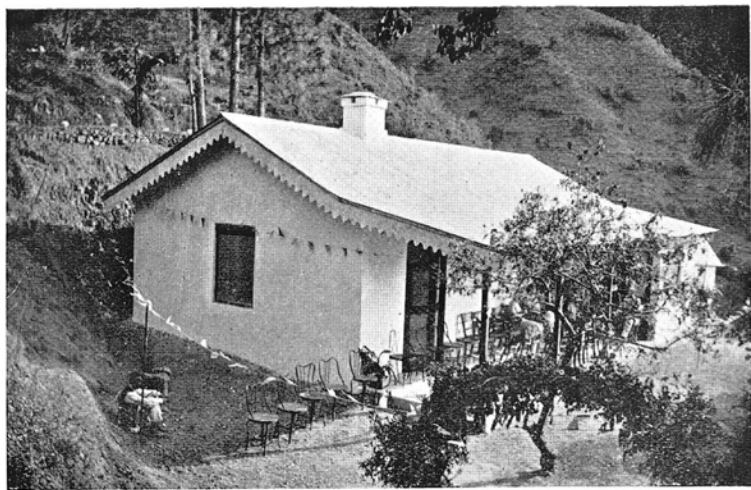
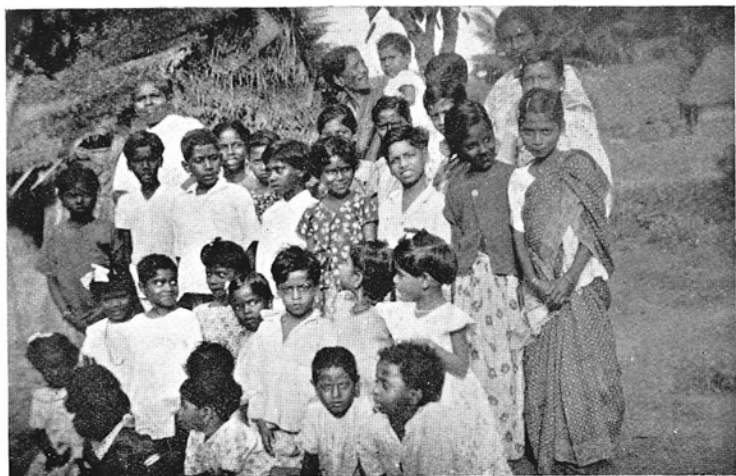
miserable. The animals are tied along one side, the cooking and eating are done in one corner, and the sleeping in another.

The villagers are mainly industrious and peaceable people, not opposed, but merely indifferent, to the preaching of the Gospel among them, and are respectful and kind to the messengers. The illiteracy among them is such that distribution of Scripture portions and tracts does not touch them greatly, and it is very true of them, "How shall they hear without a preacher?" In many villages of a hundred or more people, only one or two can read. In many others all the readers are young people under twenty, for schools have been gradually extending during the last twenty years. Where schools are available, many of the children do not attend, but are sent out to graze cattle most of the day. Children of school age are very useful in the fields, and education is not compulsory. Of the low-caste section of the 50,000 or more people among whom he works, Mr. Storrie thinks there are not more than 25 who can read, and more than half of these have been taught by himself and his helpers.

Religion. The great bulk of the people are caste Hindus, observing caste rules and the so-called "twelve festivals" which enliven the year of the hard-working. If we probe deeper we find that the religion is really Hinduism superimposed on Animism (seeking to appease evil spirits which may reside in trees, rocks, places, persons, or merely float in the air).

A TAMIL SUNDAY SCHOOL

LEPER HOSPITAL, SUBATHU



Their great word in religious matters is: "Our fathers did it, therefore we must do it."

Missionary Work. In Belgaum City, workers of the London Missionary Society began work in Sept. 1820, and one of their chief activities, was in the educational field. They built and maintained a fine High School. In 1903 this society offered the Belgaum property and work to several other societies, stipulating that the High School should be continued. Two or three societies, and also our brethren Hunter and McGavin rejected this offer, but in 1904 the Methodist Episcopal Church of America took over, and their workers still occupy Belgaum City and work in the Kanarese-speaking part of the district east of Belgaum. The L.M.S. quite frankly stated they were abandoning the work in Belgaum because of its unfruitfulness. In the north-west corner of the district is one station of the American Presbyterians.

The first workers to enter this district, after the early L.M.S. workers, went in 1898. In the "Echoes of Service" volume for that year (p. 247) Mr. Villiers F. Hunter wrote: "Br. McGavin and myself have been privileged to make a tour into the South Mahratta country, travelling over 2,000 miles, at times through plague-stricken districts." Later, on p. 295 of that volume we read: "Mr. and Mrs. Hunter have removed from Coonoor to Belgaum, a military station about 240 miles south of Bombay, and Miss M'Comas has accompanied them. Mr. McGavin, who knows the native language, having served

further north, has also gone there." The early records show that plague was raging terribly in those days in and around Belgaum. One letter states that of a population of 60,000 all but 3,000 had deserted the city or died of the disease.

These workers settled about five miles out of Belgaum on a road running west to the coast, near two villages called Hindalgi and Sulga. Mr. Hunter concentrated on work among British troops and English-speaking Indians, while Mr. McGavin itinerated in the villages. Soon a new development came, through a dreadful famine in Western India, and boys' and girls' orphanages were started, and continued about ten years. During that time many of the orphans were brought to the Lord, and are now some of the steadiest Christians in Western India, scattered in many parts. One property was sold, but Mr. and Mrs. Irvine, who came soon after 1900, still live in the bungalow near Sulga, with Miss Garrett, who came out from Tasmania in 1930. Mr. Irvine superintends a leper hospital at Hindalgi, and this leper work has been more fruitful in souls saved and added to an assembly than any other in the district. The surrounding villages have been evangelized, and by monthly magazines, tracts and booklets Mr. Irvine is influencing a wide circle in other lands besides India.

Not long after 1900, Mr. A. E. Storrie began work twenty miles west of Sulga at a small town called Chandgad. His house is on the site of the old fort that protected the town before the English came,

and remains of the earthen ramparts are still there. In many ways Mr. and Mrs. Storrie have won the love and confidence of the people, but the assembly of baptized believers does not yet number twenty. Village schools, dispensary work, night lectures, sometimes helped with the magic lantern, and much camping among the people have all been tried.

Twenty-two miles south of the original station of Sulga is the important little town of Khanapur, the only one of our five stations close to a railway line. Mr. J. H. deCarteret first noticed its suitability as a centre for work, and after over thirty years work at Daddi, has been in Khanapur since 1933. For many years, Mr. and Mrs. F. J. Brown and Mr. and Mrs. H. Mears were the workers at Khanapur, joined by others for shorter or longer periods. The death of Mr. Brown in 1931, when he seemed in the full vigour of maturity, was a blow to the work. Five years before that, Mr. R. C. E. Atkinson had come out from Australia. About 75,000 people have no other definite witness for Christ than that which goes out from this station. One feature somewhat different from the work in the other stations is the work among the 400 adults and children of the Criminal Tribes Settlement. This settlement is an attempt of Government to reform descendants of certain tribes in which crime is a tradition, almost a religion. The adults are unpromising material, but the children are as responsive and lovable as any other children. As education is compulsory among them, they can be

given printed and written matter to read or to learn by heart, in a way that is not possible with illiterate children. There have been signs of fruit among the young, but not among the adults. Although most of the time and effort in the station have been given to witnessing among the farming villages, there has not been any apparent fruit from it, and the assembly numbers only a dozen souls.

If we go 22 miles up the main north road from Belgaum, then nine miles S.W. by a side road, we come to Daddi, where a work was opened about 1910 by Mr. Rimmer and Dr. Hunter, son of the pioneer mentioned above. Those who have spent most years at this station are not those who opened it, but Mr. and Mrs. J. H. deCarteret and Mr. and Mrs. M. J. Wark. Most faithfully have the surrounding population of about 80,000 been evangelized, the nearer places thoroughly, the outer places by yearly camps, but conversions have been few. Miss Robertson of Sydney joined Mrs. Wark in 1928, and later Mrs. Wark and she commenced a Baby Home for orphan children, which has now grown into a promising work with 32 children, and the elder children are beginning to help with the younger ones. It is hard to get young Indian women of sufficient grit and devotion to help in this work, which demands the finest qualities.

Returning the nine miles from Daddi to the main road, and going north for nine miles more over a road busy with motor buses, we come to the

important town of Sankeshwar, with about 10,000 people. This is the last of our stations to be opened, Dr. and Mrs. G. Henderson beginning there in 1917. A substantial dispensary was opened there in 1923, and this reached the status of a hospital in 1930. At first this town was most bigoted and bitter, being the site of a famous old temple; but the medical work has broken down the outward opposition, and souls are being saved there, though the assembly is still small. In 1937 the building and care of a Leper Hospital were added to Dr. Henderson's other activities. Miss Peebles of Ayrshire, who joined the Sankeshwar work in 1927, has been a loyal helper there.

Apart from a new and promising work in Bombay City, commenced by Mr. Handley Bird about 1932, this Belgaum District work is the only work carried on by our assemblies in the great Bombay Presidency, with its population of over twenty-seven millions (if we still include Sind). London with its seven or eight millions of people has far more *assemblies* than Bombay Presidency has individual *workers* to whom simple Scriptural lines are dear. In 1910 there were 17 overseas workers here; now there are 16. In the last twenty years only one young man has joined the forces in this district. We thank God for six sisters who have joined us in the same time.

There is no material in this chapter for self-complacency, but surely there is a call to prayer. The

Lord Jesus did not say: "When they are indifferent to you in one city, flee ye into another," but "when they *persecute* you." The door is still open here; the people are around us in their thousands. We do not have to say: "Oh, that there were more people around to whom I could preach," but, "Oh, that I had more strength to preach to them," and, "Oh, that more Christian young men would come, so that the people would hear more times a year than they do now."

VI

THE GOOD NEWS IN PRINT

IT is impossible to escape the fact that after more than a century of missionary enterprise in India, the supply of Christian literature in the vernacular, either of an evangelistic character or of an expositional and exegetical, is woefully inadequate, and in some vernaculars entirely lacking. Probably there are several causes contributing to this; the two more conspicuous being the high percentage of illiteracy and poverty prevalent among the bulk of the people, and those won to the Lord in particular. But conditions are changing. In this very matter of illiteracy the situation is receiving attention as never before, and the problem is being vigorously tackled by missionary and Government.

The Congress party now in power in many Provinces is already speaking of "compulsory education," but one fact needs to be kept well to the front and that is this: that quite an appreciable percentage of young people fall back into illiteracy after leaving school, and the reason is two-fold — poverty, and lack of suitable literature within their reach. Now if there is such a paucity of supply of general literature that the lack of it is one of the chief causes of this falling back into illiteracy, we may say without fear of con-

tradition that the lack of "Christian" literature is even more marked, with the result that the Indian Christian is indeed handicapped.

Yet, as we said before, conditions are changing. In many Provinces party politics are to the fore. The Hindu and the Mohammedan vie with each other in missionary zeal; every Hindu and Mohammedan must be made aware of and awakened to the fact that he is necessary to his respective party! Thus the eager rush into print, while vernacular newspapers, journals, and what not else in the publicity line, are multiplying and thriving, all talking at the top of their voices! And make no mistake about it, the Christian missionary is well awake to the new situation, and is becoming more literature-conscious, realising the increasing possibilities of the printed page — except perhaps a very few who never will see any good in a written ministry! Several systems are now being tested out, systems of teaching which their advocates stoutly maintain will enable a man or woman to read the Scriptures intelligently in an incredibly short time, and proofs to back their claims are by no means wanting; folk illiterate but a short time ago are now able to read the Scriptures!

There is another side to this "high percentage of illiterates" business, and that is the fact that many millions of India's sons and daughters can read, and in fact many are highly educated. A certain Native State was crying out lately about the number of B.A.'s within her borders — she could not economically

**A GURU BEING CARRIED
IN PROCESSION BY HIS DISCIPLES**



support them all! In the same Indian State were some 80,000 young people who had reached the High School grade and were now on the threshold of adult life and facing the sad fact that their own Home State would be unable to absorb all their trained intellects and gifts.

So let the fact be faced that there is in this day an ever widening scope and demand for the written ministry in India and for India's peoples.

Also let it be noted that the Church in India owes a real debt of gratitude to those who have in days gone by laid the foundation of this written ministry. All honour to the enterprising men and women, scholars all, who have had part and lot in giving to India the Scriptures in India's many tongues. Carey, and many another missionary statesman, realised that until the people had the written Word in their own tongues, there would be little progress and but little stability. All honour to the Bible Societies and such organizations as the Scripture Gift Mission, for it is largely through their generous ministry that the Scriptures have been placed within the reach of so many of India's peoples. All honour to those who have consecrated their learning and gifts of mind and education to the blessed task of giving the peoples of this land tract and book, evangelistic and expository. But — and it is a big but — it has all been only the earnest; now surely we require the full measure pressed down and running over.

The particular business of this chapter is to give some idea of the literature work now being attempted by 'our' missionaries in India.

Mention might be made first of the three "Mission Presses" in use, though by no means all the literature put out by these missionaries is printed by these particular Presses. For instance the workers in the Bihar District have been able to publish large supplies of tracts particularly for use among Bengalis and Santalis; while Mr. Bird continues to publish both in the vernaculars and English considerable quantities in Bombay.

There are two smaller Press plants, and one larger, the idea of dividing into three being to simplify the language difficulty.

The first is in the Godavari District and is under the care of Mr. E. C. Adams. A platen machine with the corresponding supply of types and equipment forms the plant, and is used solely for printing in Telugu. Though handicapped by the small equipment yet the average yearly output is 220,000 copies of various sized publications. Tract and booklet work forms the main output, larger work not being attempted at present.

The second small plant is in the Travancore District. It was formerly under the care of Mr. A. Soutter and is now under that of Mr. Noel. A restart has recently been made and it is expected that in time this plant will be able to care wholly for the Malayalam literature. Here again the plant consists

of a platen machine with the necessary equipment. Tracts, booklets and even a certain amount of larger sized publications are printed. The scope is very great, the demand for reading matter being almost insatiable, for the percentage of literacy among many of the classes in Travancore is comparatively good.

The largest plant of the three is situated at Bangalore, and represents a definite and rather more ambitious attempt not only to print the ephemeral, and ever-in-demand tract and booklet, but magazines and books of longer life and slower sale, also Gospels, the latter more particularly in Kanarese.

There are here four machines, the largest being able to print a sheet up to 35 × 22 inches in size. All are driven by electric power which is cheap in the neighbourhood. There is also a Linotype machine for typesetting in English, and such conjuncts as a power guillotine and wire stitcher. Folding and book sewing are done by hand. English, Tamil, Kanarese and Urdu are the chief languages catered for, while Telugu and Garo are constantly, though in a lesser degree, in use. A fair amount of printing of portions of Scripture in Malayalam is done from stereos. Some thirty men and boys are constantly employed and an approximate average of £245 represents the monthly output. This figure is somewhat misleading to an English printer who has to bear in mind the lower wages prevailing in India, and so a much greater amount of literature is turned out for this figure than would be the case in the

Homelands. About one and a quarter million copies of various sized publications were produced by the Press in Bangalore during the year 1936 and distributed, through the land.

It is impossible to give any detailed account of all the literature published, and a mere tabulation would but bore the reader, however heroically interested he or she might be! Suffice it to say that there is a constant stream of the lesser sized booklet and tract — of an evangelical nature — being produced, printed and broadcast throughout the land. These booklets and tracts need to be carefully prepared, careful consideration being given to their chief objective: whether to Hindu or Mohammedan, for the same method of presentation of the Gospel will certainly not appeal to both: whether to high caste or Harijan, learned or unlearned. Even the question of the size of the type cannot be lightly ignored, for while the student will read anything and every thing, the villager, only partly literate, will only be able to spell out his easier words printed in a larger type. And it is common knowledge to any missionary author that there are two 'languages' in each vernacular! And after all that has been said, a further point to be kept in mind is that however keen a missionary or group of missionaries may be in producing such literature, it has to be paid for somehow, somewhen and by someone! Just because a "mission press" prints the tracts, the mundane question of cost cannot be ignored unfortunately!

Western readers will be familiar with the monthly magazine type of publication, for truly the tribe seems countless! Here in India the monthly magazine has not yet come into its own, but no doubt there is a very wide scope for such a ministry.

At least two magazines in English are published regularly: "The Indian Christian" edited by Mr. Wm. C. Irvine of Belgaum, and "The Bible Student" edited by Mr. Alfred Redwood. Both these magazines have a wider ministry than that of India, and both travel the world over wherever English is known. The latter is more particularly for the serious student of the Bible.

The vernacular magazines are well represented by the "Satshastrapradipika" in Marathi, edited by Mr. Wm. C. Irvine, and "Kavalagaranu" and "Bala Mitra" in Kanarese, edited by Mr. R. H. C. Hill and Mr. J. Stewart respectively. "Kavalagaranu" has but recently been launched and is still feeling its way into a wider ministry: the Christian adult and the child both being catered for, while a certain section is given up to the presentation of the Gospel to the non-Christian. "Bala Mitra" is definitely for young people and finds its way into more than two hundred Indian Schools throughout the Mysore State, and may well show the way to a form of ministry which would surely be very fruitful throughout the land. A far more aggressive and robust ministry could be rendered by magazines in the various vernaculars,

but the real difficulty at the bottom of the whole question is that of finance.

Of book publications definitely of the expository character and even of a controversial — “contending for the faith once delivered” — there is indeed a very great lack in the vernacular.

The Press in Bangalore has ventured to publish several books in English and these have had a wide ministry here and in other lands. Mention might be made of “The First Epistle of John” and “The Epistle to the Romans” by W. E. Vine, “Studies in Bible Doctrine” by Wm. Hoste, “Suggestive Studies in Genesis” by H. E. Marsom, “The Minor Prophets” by Robert Lee; while the book “The Spirit-Led Life” by George Goodman has been published in a special cheap Indian edition and has fulfilled a great ministry among Indian Christians engaged directly or indirectly in some form of Christian service. “Heresies Exposed” compiled by Wm. C. Irvine has had a remarkable career, it is now in its eighth edition, thousands of copies having been scattered not only in the East but throughout the English-speaking world.

Lesser sized publications such as “The Life of Christ,” practically all in the words of Scripture with a few explanatory notes, and “The Life of Paul,” have been published in Tamil; about 20,000 of the former and 10,000 of the latter have found, or are in process of finding their way, into Indian homes, and, we trust, into Indian hearts. Also of interest is a “Catechism” written by Mr. C. F. Hogg of London

which has had a wide and acceptable ministry in China. It has now been translated into Tamil, with the expectation that it will shortly fulfil a useful ministry in this land among Tamilians. Further translations into other vernaculars will follow.

Anyone acquainted with Indian mission conditions is aware of the 'hardness' of the Marathi-speaking area, yet remarkable has been the demand for Christian literature. Our brethren have been able to publish an Annotated Gospel of John in Marathi, and already a second edition of five thousand copies has been called for. The well-known booklet "The Reason Why" has been translated and 25,000 copies published, while the present year (1937) promises to break all records of output of tracts, 100,000 being printed in the first seven months, the series has 29 titles. What will the harvest show?

And so we might continue, exclaiming with the writer of "Hebrews," "What more shall I say? for the time would fail me to tell of . . .!"

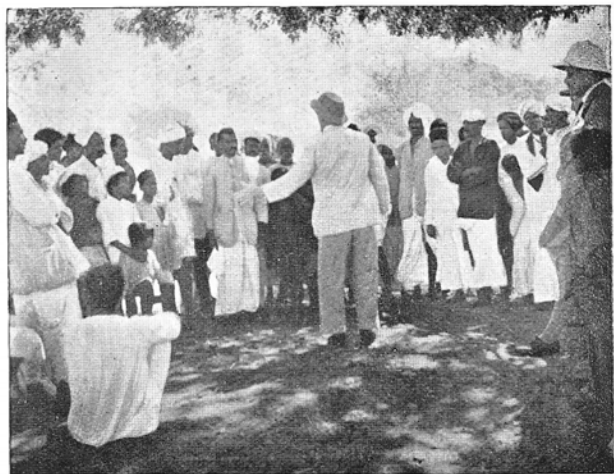
But sufficient, perhaps, has been said to indicate somewhat the scope for such ministry and, incomplete though this chapter must needs be, it is hoped that a glimpse has been given of the endeavours that have been made to give the peoples of India the Good News in print.

One thumb-nail picture — a bus ride in India is not always a pleasant experience; heat, dust, and an uncomfortable feeling that there are more passengers aboard than first meets the eye do not con-

tribute to comfort! Recently a missionary boarded such a bus. He had made a discovery that day — that Urdu booklets could be printed from movable type, which was something new for Urdu, and very new for his town and district, yea, even for South India. So while some of his fellow-passengers sat and thought, and others just sat, our friend took from his pocket his Urdu tract to read. Looking up he found the eyes of an eager young Mohammedan upon him, and as clearly as eyes could speak, they said “Please share your book.” Handing it over the missionary sat and watched the reader; eager, intelligent, agreeing yet disagreeing, interested yet reluctant; and there the missionary had to leave him as he alighted. His last sight as the bus went on its way was that of the reader still absorbed in his tract. Some sat and thought, others just sat; one read — typical of Young India of to-day!

A LITTLE PARIAH

**VILLAGE PREACHING
IN THE
KANARESE COUNTRY**



VII

THE KANARESE FIELD

THIS is partly in Mysore, the famous state governed by His Highness the Maharajah and formerly the home of Tippu Sultan and Hyder Ali, and partly in the Madras Presidency. Some parts of the area are rich, artificially irrigated lands, while others are dry depending entirely on the rainfall, which makes it very fertile when coming in sufficient quantities. There are many square miles of jungles, forests, and mountains. The population is about 500,000, who speak the Kanarese tongue.

The majority of the inhabitants are Hindus, that is, they belong to one of the four great caste divisions, recognized by the Hindu religion. To these must be added the innumerable subdivisions which divide the community, so that, in the most important activities of life, marriage, cooking, eating and all social intercourse, the people are separated into sects. Scattered throughout most of the towns and villages is a considerable number of Mohammedans. Last but not least, there are the Untouchables. These are outcastes, shut out from all intercourse with those above them, compelled to live on the outskirts of the village, and not allowed to draw water from the village well for fear of polluting others. Many are

steeped in vice; filth and squalor abound and only too often the people seek comfort in intoxicants, with fatal consequences. Their lot is hard and their need of the Gospel very great. There has been a far greater response from these people than from caste Hindus. The Muslim goes on content with his own religion, and bitterly opposed to all else. The Hindu, especially of the richer and upper classes, becomes elated with his own culture, and sets out to attain salvation by his own efforts, even though to accumulate enough merit for this purpose, ten thousand million births into this world may be necessary. But "To the poor the Gospel is preached," and in the Kanarese field most of those who have come to Christ are from these down-trodden people.

Village elementary schools are a great help as the following incident shows. A severe drought resulted in famine conditions. A bright-eyed, underfed, under-developed boy about twelve years old came to the door. He did not beg, his request was, "Can you give me some work to do?" On being told there was no work available, pointing to a corner of the place where weeds and small bushes were growing in profusion, he said "That would look better cleaned up, may I do it?" Being unable to refuse his pleading look, he was allowed to commence work. From morning until twilight, the child toiled on and was delighted to have twopence to take home to his widowed mother. Next morning he was at work again, and during the midday hour, he was called

and offered some food. The poor hungry eyes and the wizened little face brightened, as he disappeared round a corner with the food. Looking through a window a pleasing sight met our eyes. The food was placed aside, with head bowed and hands clasped the child seemed to be praying. Later on when questioned he replied, "I was thanking the Lord Jesus for putting it into your heart to give me food." "Have you been to the mission school?" we asked. "No, my father died when I was five years of age and I have had to work hard ever since to feed my younger brother and sister," he replied. "What do you know of the Lord Jesus?" we queried. His answer took us back to the village night school for young men. His father had attended, the seed bore fruit, and he professed faith in Christ. But he never openly followed the Lord in baptism. In the pride of his young manhood he was stricken with plague and suddenly cut off. His last words to the one so soon to be a widow were, "Teach my children about the Lord Jesus. Do not allow them to worship idols! I believe in Jesus though I have never openly confessed His name." Now eight years afterwards, fruit appears in this famine child. Since then the boy, his mother, and younger sister have all given evidence of true conversion.

This is only one out of many cases which show how school work has been used of God to bring blessing. Many who are in church fellowship to-day were led to Christ in school. We thank God for the

Indian brethren who help in this work and pray that we may be pleased to keep them true to Him, and make them a still greater blessing to the boys and girls under their care.

Medical work has proved most useful. Several brethren have had the advantage of the special medical course provided by Livingstone College and have rendered efficient service. A number of sisters, trained nurses, with a knowledge of dispensary work, and with a special course in midwifery have been in the field for many years.

Here is a medium-sized town in a large district. There is no testimony for God in the whole area. Workers, led by God, arrived. The study of the language was commenced and a way of approach to the people was sought. A dispensary was opened, the sick were helped and healed, difficult maternity cases were handled with marked success, and so hearts and homes were opened to the Gospel. An elderly woman, suffering from various complaints arrived from a distant village. She was greatly helped by treatment. More than that she heard about and accepted the Saviour. Soon she was baptised and took her stand for Christ. She had to walk nine miles each way to attend the worship meeting; although her eyesight was bad she came regularly. Then her own ministry for the Lord began. Often she would ask for a supply of linament or certain oils from the dispensary. Armed with these she would visit her friends and neighbours and anoint the aching head or massage rheumatic limbs in the

name of the Lord. Simple believer as she was, she knew nothing of the correct exegesis of the Epistle of James, but she knew how to offer the prayer of faith. We do not wonder that God honoured her trust, and in her own village several turned to Him from idols. A short time afterwards a new assembly was established in that place.

Long delayed and difficult maternity cases, fractured limbs, wounds and burns of all descriptions, long standing sores and ulcers, ophthalmia, epidemics of plague, cholera and other dreadful diseases, these and many other afflictions, are treated in the mission hospital. Earnest prayer doubtless contributes to the success of this work. The need and opportunity are here, but so far we have not had the joy of welcoming a resident doctor to this area. We emphasize the need of missionaries, filled with the love of God to follow up the work by visiting the homes of the patients, to water the seed sown and to bring it to harvest.

Open air preaching has been practised in these districts for years. Naturally the villages nearer to the resident missionary fare best. Those further away demand greater effort if they are to be reached. Camp equipment, travelling expenses, able and willing men and women workers are necessary. There must be adaptability and a readiness to endure a certain amount of hardness and discomfort. Some of the workers who have finished their course in India, and others still with us have accomplished effectual service in this way. It is a most pleasing sight to see

Indian brethren in company with the foreign missionary moving from place to place, lights shining in the darkness, a testimony to the Living God. Good work has been done with the aid of a motor van. This is equipped both for travelling and living purposes and by its means many villages, weekly markets, and annual festivals are being reached. The Gospel is preached and some 5000 portions of the Word of God are distributed yearly. The need for this work does not decrease as time goes on; villages should be revisited; some so far as we know wait to hear the Gospel for the first time. The call rings out, "Who will go for us?" What is the reader's responsibility to this call?

Results are not usually seen at once. Two workers, an Indian and European, were one morning tramping along a path when a white-haired elderly woman was seen in her field. A brief message, concerning sin, the Saviour God has provided, and the necessity of accepting Him was spoken to her across the intervening space. Immediately her face brightened, she rose to her feet and replied, "Yes, I heard of that Saviour twenty-five years ago; a white man, a planter, came to where we lived and told us about Him. Moreover from that time, I have never ceased praying to Him." They tried to enlighten her further and encouraged her to continue to pray to the true God. Seed by the wayside truly, but the birds of the air had not been able to devour it all. We

feel we cannot over-emphasize the need and importance of this open air evangelistic work.

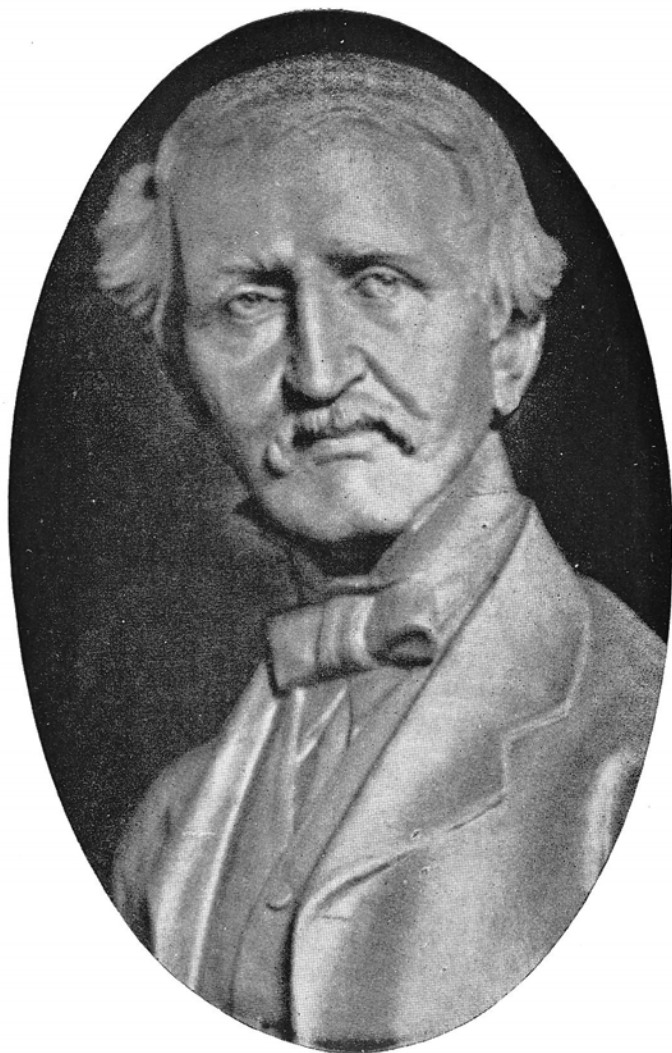
In this connection we must draw attention to the fact, that three of the workers in this area, have within the year gone to be with the Lord. Several others have either retired or are in the homelands unfit for further service. Of those left, the majority have served from thirty to fifty years in India, and are now incapable of the strenuous work of former days. Young workers, preparing to take the place of those who will soon finish their course, are conspicuous by their absence.

In seven of the existing centres of work, substantial halls have been built, where churches of God's children, averaging from thirty to a hundred, meet. This in an area, where formerly Christ was unknown, is a matter for thankfulness. "To feed the flock" calls for constant vigilance, and for divine grace and wisdom. Many of these believers have been saved from very deep pits of sin and corruption. Numbers are unable to read, and so are dependent on others for the Word of God. Opposition and persecution from outside have to be overcome; hard times and long seasons out of work, droughts and famines are some of the difficulties they have to face. Their standard of living is very low. Some families exist on an income of seven or eight shillings a month. This gives cause for anxious thought, and we sympathise with those who wish to educate their children to a higher standard. Earnest prayer is

needed that God may be pleased to make all these gatherings of His people real centres of light, bringing salvation and blessing to those around.

Orphanage work has been fruitful. There are two boarding schools for girls; one of these takes both orphans and other girls for educational purposes. In Malvalli, there is a boys' orphanage and boarding school. Many have been saved in these institutions and much encouragement is granted in this work. On one occasion there was no vacancy in the Girls' Home in Kollegal. In the morning a bundle tied in a cloth was suspended from the branch of a tree. On examination it was found to contain a living but abandoned child. Refusal being impossible, another inmate, needing constant attention was added to the home, already full. So the work goes on; the destitute and orphans are fed, clothed and cared for, better still many are saved, to become children of God by faith in Christ Jesus.

SIR ARTHUR COTTON



VIII

NO MEAN CITIES

MADRAS, Bangalore, Bombay, Delhi, Calcutta, Rangoon. What imperial names, what grim realities, what swiftly passing opportunities! These six great towns form a circuit of 4,500 miles embracing the most important part of India. It is a circuit comprising the splendour and the squalor of the storied East. Historic battlefield and harvest field; green valley and fruitful hill; deep waterfall and winding stream; busy harbour and silent fortress; mud village and marble town; barren desert and smiling garden; Native state and British Raj. It is also the circle connecting our witness and it is a cause for gratitude that in each, with the possible exception of Delhi, there is at least one Assembly in which you would feel at home, and where your fellowship would be eagerly welcomed.

The first picture we shall show you is one common to five of the six cities, that is the morning meeting in English, although those present represent eight or nine different tongues. The hour is about eight o'clock, before the intense heat of the day begins. It is a pleasant sight to see young and old coming from all ranks of society, wending their ways to their places around the Lord's Table. But for

sovereign, distinguishing grace how scattered they would be, and in what places of idolatry, or sloth, or vice. But now they are filled with one desire, to remember their Lord and to worship Him in His own appointed way. The surroundings are humble; the furniture is plain, but the atmosphere is spiritual. Here East greets West; here Heaven meets Earth; here eternity displaces time; here the Cross is central and supreme. We sing the same hymns that you sing; we meditate upon the same moving Scriptures. Students and artizans; masters and servants; missionaries and converts, all one in Christ, and all concerned that He who first loved them should have His portion.

The Sunday evening Gospel meetings are another common feature. They are usually well attended and fruitful. The preachers are as varied as the tastes of the audiences, but the message is the same. We know nothing by experience of mass movements and are thankful if we see a selected few responding to our entreaties. It is a pleasure to listen to our gifted Indian brethren opening the treasury of Scripture in our language. Frequently their messages are original and powerful. While other gospels are being preached, and other remedies for sin are proclaimed, we continue in season and out, to preach Christ crucified, risen, ascended, coming; knowing this to be our business, and assured that only eternity can reveal all the results.

Open air preaching is not universal, but in most of the towns there are valiant men who are able to

take the gospel to those who will not come for it. It is not difficult to get a crowd in an Indian street where quacks and conjurors ply their trade, but it is difficult to attract earnest listeners who hear enough to seek for more. The carriers of banners preach the Word silently to those who pass by.

Sunday school work is abundant; naked street arabs and educated children are alike pointed to the children's Saviour, and many of them find a refuge in His arms.

Tract distribution, prison preaching, cottage meetings, lantern services, hospital visiting and the daily testimony at home and work, are other outlets for Christian energy. The weekly prayer meeting and Bible Reading are valuable features for Assembly maintenance. The numbers are sometimes small owing to distances to be travelled and late hours worked.

Each of these six cities with the exception of Rangoon has a large hinterland where our missionaries work in jungles and in villages or small towns where conditions are primitive. We welcome them to civilization periodically and enjoy happy fellowship. In the cities we have most of the amenities of the west, in addition to the special facilities necessary for life in high temperatures.

Now let us travel at speed round our circuit, starting at Madras, since that is the premier town of India where our forefathers three hundred years ago established a British trading centre, little dreaming

that it would grow into an empire. Clerks and traders, taking great risks for the sake of gain were the advance guard of the host of officials, soldiers, administrators and missionaries who have established a kingdom upon the ruins of countless kingdoms. The meeting is in an upper room in a large house which is also a home for Christian men, most of whom are members of the Assembly. Scripture texts are displayed at our front door which opens on to one of the main thoroughfares. It is cause for gratitude that amidst all the changing circumstances, for thirteen years we have had a live testimony in the busy heart of Madras, among the thousands of students, and the varied callings of those who inhabit a seaport. Around us swarm the lepers, the halt and blind beggars, some of the ten thousand whose only home is the street. There they are born and bred, there they suffer and die.

Separate from the English church there are two small, new Tamil Churches. One is in the bazaar in a hired house and consists of the European missionaries whose work is in the vernacular, some who were taught in the English meeting, and some converts who do not understand English. Already it has been the object of attack, so we are encouraged to believe that this venture of faith is a serious challenge to the dark powers. Although we miss those who have left the English meeting we rejoice that they have been helped to found this testimony among nominal Christians and idolators.

The other Tamil Church is in a village of brick-makers on the outskirts of the town. There amidst indescribable squalor a little group of Untouchables meet to worship and witness. The village "god" consists of two or three filthy boulders smeared with ochre and ash. The houses are huddled together; there is no sanitation; people and animals herd under one leaky roof; children swarm like flies, many marked by disease; old men and women soon to take their last journey to the funeral pyre, stare with lacklustre eyes. At one end of the straggling street, under the shade of a huge banyan tree is an ancient crumbling shrine belonging to the Hindus. Seeds from the tree have fallen into crevices in the masonry, and springing up are disintegrating it. Is it a sign of the crumbling of the monstrous structure of Hinduism? Not at all, for close by a new temple is being built, a challenge to the adjacent Gospel Hall where the little Church meets, and the Sunday School. It looks a poor effort, judged by ordinary standards, but our standards are extraordinary as were Gideon's in the day of his victory. Visitors come to India in their thousands and gaze with awe at our marvellous buildings and scenery but they miss the far more wonderful sight, foul sinners cleansed, clothed, radiant, worshipping.

To Bangalore is a pleasant six hours journey westwards passing through the historic sites of Clive's exploits and finally climbing up to the Mysore plateau. Here there is a fine hall and healthy assembly,

largely composed of Anglo-Indian members. Here the Scripture Literature Press is situated, a work which cannot be adequately valued. Tens of thousands of tracts, books, Scriptures and magazines are issued every year, a torrent of testimony which spreads through the land, like rivers in a desert.

Also there is vernacular work in the two tongues, Tamil and Kanarese. There is now a separate Tamil Assembly, meeting in a village just outside the Cantonment area. The Gospel is preached to hundreds of Sunday and day school children, with their parents and neighbours who would otherwise never hear.

The Kanarese work has been growing for ten years and is now firmly established with a Church mustering thirty-five members. A part of the connected testimony consists of four Sunday Schools and a day school where the Scripture is an all-important lesson to more than a hundred children. A magazine in Kanarese takes the message into strange places which no other messenger can reach.

Those who do not know may not rightly value day school work. It is probably one of the most fruitful kinds of evangelism. This applies equally to a simple village school where only the three "Rs" are taught, and also to a school like the Clarence High School in Bangalore. It is impossible to appraise correctly the value of such a school containing 200 children, many of whom would otherwise be brought up on the fables of Rome instead of the pure milk

of the Word of God. Given as we have been, evangelical Schoolmasters and assistants, what opportunities for sowing good seed on good ground there must be. We have only to remember our own schooldays to be sure of this.

Six hundred miles northwest is Bombay, the third city of the Empire, which being nearest to Europe and on the trade route to the far East, is our most flourishing port with a population of one and a quarter millions. Here the Viceroys and Governors and Maharajahs come and go on their voyages to Europe, but more important still, here lives our veteran brother, Mr. Handley Bird, who in his latter years has had the joy of building up yet another church after the New Testament fashion. There, where the false gods of success and wealth are worshipped, is the little band from East and West who keep the feast, and tirelessly witness in and out of doors.

Seven hundred miles northeast is Delhi, the historic old, and the brilliant new. It is said that each succeeding conqueror of India who has built a Delhi has left it as a funeral monument. It is certain that the remains of several ancient cities can be visited in the neighbourhood. During the last twenty-five years New Delhi has grown up magnificently a few miles away from the old city walls, still scarred by the cannon balls of our army which besieged and captured it during the mutiny eighty years ago. Will New Delhi be the funeral monument of British rule in India or

will it be a monument of farseeing Christian statesmanship? Efforts to establish an assembly in old Delhi are being made and it is expected that they will be successful. Our brethren, Messrs. Watson and Wright with their young helpers are the nearest workers known to us.

One thousand miles south east and we reach great Calcutta at the mouth of the Ganges. Although a dreary waste of mud when Madras was founded, Calcutta is now the second city for size in the Empire, with one and a half million inhabitants. It is sometimes called the London of the East, because of its commanding position on the banks of the Hoogly, its opulence, its size and its sin. Mr. F. J. Smele is our representative. The meeting hall is in dockland and the work is amphibious, as well as being in English and in Hindi. On ship and shore our brother witnesses, helped by faithful Indian Christians. His tall figure with a bag of books is a well-known sight on the crowded wharves where the varied produce of the Ganges basin accumulates for export to all parts of the world. An interesting feature of this testimony is that one of the open air stands is just within the compound of the Carey Baptist Chapel. Here for over one hundred years, an almost uninterrupted Gospel witness has been given weekly to the passers by in the busy street. No one can walk unmoved through Clive Street, the business hub of Calcutta, and see the monument engraved with homely English names, which stands near the site of the Black

**MANDAPAM THROUGH ENTRANCE
DEVARAJASWAMY TEMPLE
CONJEEVARAM**



Hole where our country people perished so miserably. Serampore, forever sacred to the memory of Carey, Marshman and Ward, and also Henry Martyn, is an outlying suburb.

Eight hundred miles southeastward across the Bay of Bengal is Rangoon, the capital of Burma, so recently separated from India under the new constitution. We feel that we have lost a member of our family by this cutting off. There is a thriving Assembly a few miles outside Rangoon which includes a number of Burmese Christians. Our brethren Dr. Ba Han and D. McPhedran are pillars. The languages at the Lord's Table are Burmese and English. Bible Readings and Children's meetings are features of this witness, and it is hoped that soon there will be a Sunday evening Gospel meeting in Rangoon.

A voyage of a thousand miles westward brings us to our starting point, Madras, with its palaces, colleges and mansions set in green gardens. Madras the old, stately assured mother of our British Indian cities. So we have travelled full circle, lightly touching the fringes of unspeakable need and opportunity and devoted service.

Make us Thy labourers,
Let us not dream of looking back,
Let not our knees be feeble, hands be slack,
O make us strong to labour, strong to bear,
From the rising of the morning till the stars
appear.

Make us Thy warriors,
On whom Thou canst depend to stand the brunt
Of any perilous charge on any front,
Give to us skill to handle sword or spear,
From the rising of the morning till the stars
appear.

Not far from us those stars,
Unseen as angels and yet looking through
The quiet air, the day's transparent blue.
What shall we know, and feel, and see, and hear
When the sunset colours kindle, and the stars
appear?

—*Amy Carmichael.*

IX

SHALL THE PREY BE TAKEN FROM THE MIGHTY?

The Conversion of a Brahmin

THE scene of this sketch is Coimbatore, and the events occurred in 1889. The account is from the pen of our esteemed brother, Mr. H. Handley Bird, and is here slightly abridged from *Echoes of Service*. As the friend is still living we are only using his initials:—

“The Lord in His grace has laid hold of three young educated Indians, two of them are Brahmins. A week ago, Sunday, V. K. Rao, stood up in our prayer meeting after the Gospel service, and confessed his faith in Christ . . . On getting home from the meeting in the town, two of the three asked if they might come home with me and be baptised. I consented, provided they would write to their friends and tell them of the step they were about to take. They did so, and from 9 till 12-30 at night, every argument and persuasion were used by these wily Brahmins to induce them to turn back.

These men know the Bible well, and have read the arguments of all sects and creeds, and know well how to use them.

At 4-30 again, next morning, I found my compound full of people, and until 1 p.m. my house was crowded with friends and relatives who used every inducement and argument to shake their confidence. The younger yielded, and drew back from the suffering that baptism entails. . . . At one o'clock I told them that they had talked enough, that the young man had had no food or rest for twelve hours, and must have some quiet before his baptism at 6 that evening.

With great difficulty the police cleared the house. When the mob seemed to have dispersed, we decided to baptise V.K. inside Mr. Stanes' Coffee Works, which has very high walls all round a large open space, in the midst of which is a tank. Brother Stanes put us into his bullock coach, and we set off for his house, which is close to the works, and much more easy to protect than mine. As soon as we turned the corner we drove right into the midst of the mob which was waiting there! They immediately pursued after us, tried to stop the bullocks, nearly broke off the door, and on being left behind in the chase threw some stones after us.

All the afternoon was an anxious time, and we feared trouble. But just an hour before the time for baptism, a heavy thunder-storm drove all the people back to the town for shelter. At 6 p.m., the clouds were gone, the air cool and fresh, and in the quiet light of the setting sun, with only some sixty people, half of whom were Christians, we gathered round

the water. After our brother had given reasons for the hope that was in him—a sweet testimony to God's grace and power—and a few words spoken to the unsaved, he was buried, and we returned to the house quietly, praising God for thus helping us.

All the next day the people were endeavouring to get our brother V.K. to go to the town to see his wife. On finding all their efforts vain, they became exasperated, and by 10 o'clock, had gathered a great crowd in front of the gates of Mr. Stanes' ground. With difficulty the few police kept them outside until the inspector and reinforcements arrived, who drew their swords and dispersed the rioters.

At 12 o'clock, the inspector returned to urge us to take the young man away, as the mob was again collecting; and accordingly, at 3 o'clock, we drove round the back of the station, got into the train unobserved, and arrived at Coonoor at 9 o'clock, where Colonel M. Causland and Mr. T. Stanes kindly received us."

V. K. Rao has during all the intervening years continued his testimony for Christ. *Laus Deo.*

The Conversion of a Syrian Christian

J— was a normal, mischief-loving lad belonging to a respectable Syrian family, whose devoted parents sought to bring him up in the fear of God. As in most Syrian families in South India, it was their practice to unite for family worship daily.

As J— grew older he began to associate with

bad companions, and being of a quick temper and of a courageous disposition, he soon thought little of trespassing, stealing and even assaulting anyone who dared to oppose them.

But God had His eye on him, and a dart from His Word found a chink in his armour of indifference and pride. Often when quietly tending the cattle away by himself under the trees, he would think of the consequences of sin, and the result of a sinful life—hell. This thought tormented him. The fear of hell so wrought upon his mind that at last he determined to give up his wild ways and try and live a godly life. He commenced observing Sundays and attending religious meetings. At first such exercises furnished a measure of relief and pleasure; but he found to his chagrin that he was not delivered from his sins and evil habits. What was more, the fear of hell still pertained.

It was while he was in this state of mental and spiritual confusion that two evangelists—Tamil David and Wordsworth—commenced meetings in the neighbourhood. J— at once determined to attend the services which were being held at the Reformed Syrian Church four miles from his home. On arrival he found hundreds already gathered, sitting cross-legged on the floor, and took his seat amongst them. The address by Mr. David on David and Absalom shook him to the very depths. Invitations to those who would accept Christ as Lord were given, but instead of 'standing up' he fell on his face deeply

convicted of his sins, and with others cried to God for mercy.

Many sad confessions were made, and the subject of our sketch, seeing one with whom he had quarrelled, ran to him, begged for pardon and was reconciled. He then attended a long after-meeting, but failed to obtain assurance of salvation that night. Not being able to sleep or eat, he went to the next service, and stayed for the after-meeting, where certain Scriptures (Isa. 43:1; Mark 2:5; 1 John 2:12, and others) at last brought peace and assurance to his heart.

On his return home after his conversion, he testified to his own people that he had been saved. Later, one evening, he invited all his relatives to the house, and again gave his testimony. There was a scene of great joy as they fell on one another's necks and praised God. The neighbours heard, some of whom mocked whilst others said that he should be beaten. His wife also, through the preaching of Tamil David, was saved at that time.

The above occurred in 1895. J— has gone on well and is still working as an evangelist with our brother Mr. E. Noel, who says that his 'integrity is known in every assembly, and throughout this (the Tiruvella, Travancore) district.'

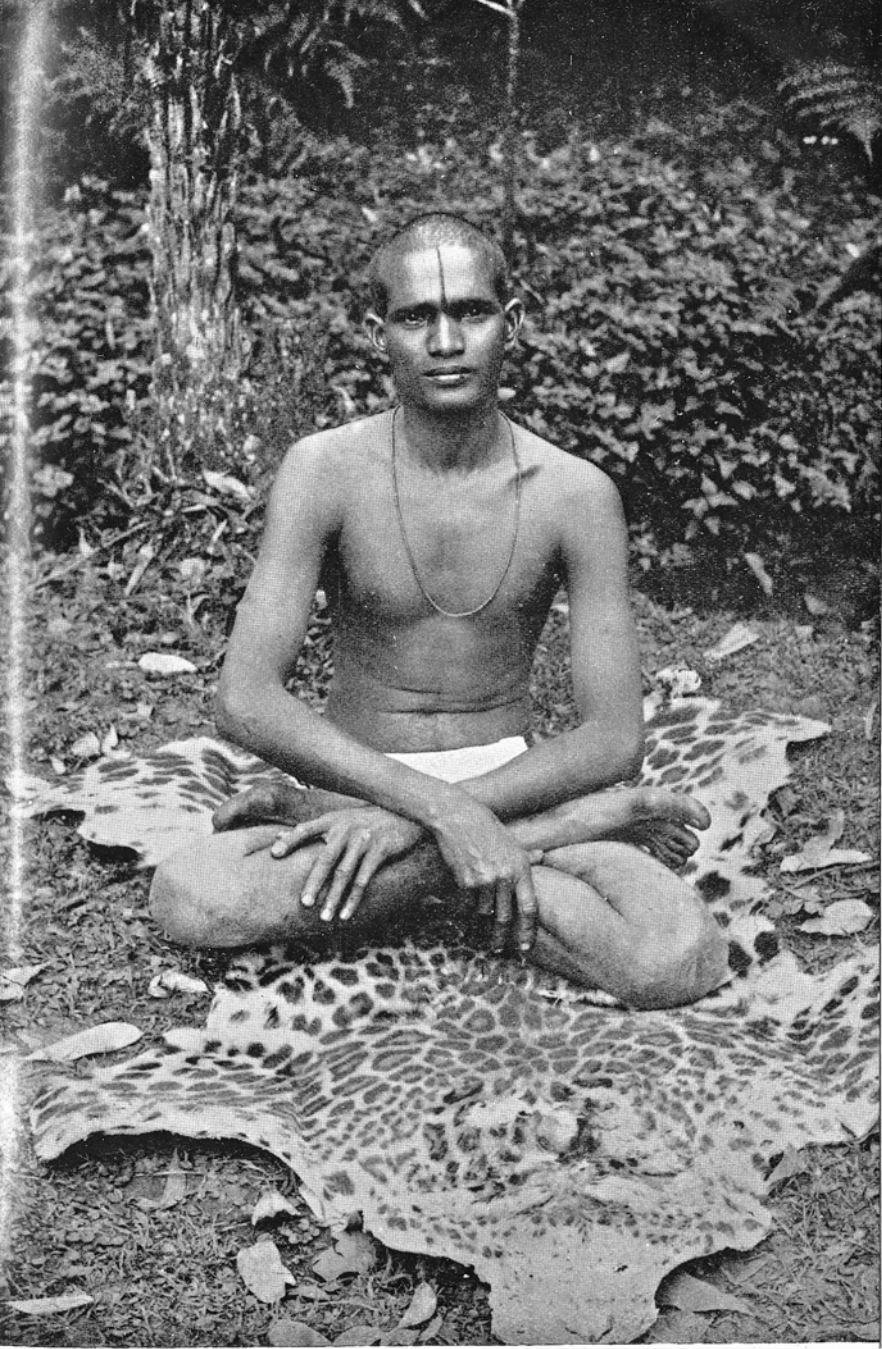
The Conversion of an Orthodox Hindu

Till about the age of twenty-nine Mr. K. S—lived the life of an orthodox Hindu. Though belonging to a priestly sect he became a school teacher in order to earn a living. Coming in touch with missionaries he became deeply interested in Christianity through reading biographies of men such as George Müller, David Brainerd and Pastor Hsi. He read some fifty biographies. Realising that his faith in Hinduism was being shaken, and shrinking from paying the cost of becoming a Christian, he consulted an astrologer to see if his horoscope and hand gave any indication that he would become an outcaste. He was assured that he would not.

Eventually he was convicted that Christ was the only Saviour. He thought, however, he would become a secret disciple while outwardly conforming to the requirements of Brahmanism. He began praying partly to Christ and partly to Krishna, at the same time praying that he might be 'preserved from falling into the missionaries' trap'!

He regularly read the Scriptures, and in heart wished to confess Christ. His adopted mother and his wife were great hindrances, but the Lord first removed the one and then the other, making his way easier—but still he had to face being ostracized and possibly killed. His mind was torn between his desire to follow what he felt was right, and his fear of the consequences. His son and eldest daughter

A HINDU DEVOTEE



were both married, but he still had two younger daughters with him whom he was most anxious not to lose. The elder of the two went down with typhoid—he took her to a mission hospital where through the devoted care of the hospital Sister, and the skill of the Lady Doctor she managed with the blessing of God to pull through.

S— was strongly impressed that now or never he must take his stand. As soon as his daughter could bear the journey he secretly carried her away to another mission station. The Brahmins sought to take steps to have him arrested, but the police told them it could not be done. He later returned to his home town, but in the meantime the Brahmins, finding out where he had taken his daughter, followed and besieged the mission bungalow. However, in absence of the father, the missionary refused to let them see the daughter. A further attempt to get her away was made by relatives who returned with him, and who pictured to the child how distressed her dear old grandmother was at her absence; but to his great joy she stoutly refused to leave him. The relatives went away vowing they would move heaven and earth to prevent them from being baptised. Again they had to fly for refuge to another mission station, where they stayed for a month or so. They next heard that this hiding place, too, was discovered, so left for another Station, where the following day S— was baptised.

It was a solemn scene. When it was over S—

went to his missionary friend and said: "Now the Brahmin is dead and buried, I am a Brahmin no longer—I have a request to make. I know this is Friday, but it is Sunday to me, and before I go away to — I wish to break bread with you all in remembrance of the Lord—can it be arranged?" The Christians were soon gathered— all but three were Christians of the class he had despised as 'dead dogs' all his life—and, says the missionary, "We had the wonderful privilege of remembering the Lord in the breaking of bread with that dear man."

Now that he was baptised the Brahmins considered him as dead, and he later returned to his home town, where some of the Brahmins afterwards became quite friendly with him. The Lord later restored his youngest girl to him, (for she had been taken from him), in a wonderful way; and both girls were educated in M—. The elder girl some years after, on giving a clear confession of faith was immersed at C—.

He still continues as an invaluable helper to his missionary friend, and is receiving but a very nominal sum each month, looking to the Lord to supplement as need arises. He declined an offer of Rs. 50 per mensem as Moonshi in another Mission, preferring to remain and work with those among whom he first found the Lord. "It is an honour," writes his missionary friend, "to have such a man as a colleague in the work."

The Conversion of a Mohammedan

A. D. R— was studying for his Matriculation when he became interested in the tenets of other religions. Some Christian tracts aroused his interests in Christianity, until he found one which taught that Christ was the Son of God—this he immediately tore up and threw away. But the Spirit of God had stamped the word on his heart, and eventually he determined, with a like-minded friend, to make further enquiries. They set off one day to visit some Christians who lived many miles from their homes, were kindly received and admitted to a school where they daily heard the Word of God expounded.

Great was the combat within as they began to realise the incompatibility of the two Faiths. One night it seemed to R— that the Lord Jesus Christ stood before him, and put the question of receiving or rejecting Him so clearly that he had to decide there and then. He accepted Christ, and immediately his heart was filled with peace and joy—all his difficulties in believing that Jesus was 'the Son of God' vanished.

His friend, however, realising all it entailed, turned his back upon him and went home. Later a letter came from his father asking him to come home if he desired to see his mother before she died. He at once left for home, only to find his mother quite well, and to discover that a ruse had been played upon him to get him home.

His father sought to turn him from his new Faith, but after some days, after much effort to change his beliefs, on seeing that he was determined not to deny Christ, he said to him, "You cannot remain in this house with such beliefs. You must leave, and go wherever you like. We do not desire to see you again." R— pointed out to his father that he was but fulfilling the words of the Lord Jesus Who had said, "A man's foe shall be they of his own household." He was there and then turned out of his home.

Some Christians living not far away gave him shelter and showed him Christian fellowship. There he remained for a while studying the Word of God. His father later sent the priest to endeavour to win him back to Mahommedanism. He suggested that he might believe the new doctrine in his heart, but should outwardly conform to a few simple rules amongst the Mahommedan community: that good work would be found him: and that he could live at home and later inherit his father's savings.

Finding his arguments and bribes of no effect, his father sent word demanding his presence at a public meeting of Mahommedans. This was a terrible ordeal for a mere youth to face. After prayer with an elderly Christian he set out in his company and found a hundred Mahommedans waiting for him. He was made to stand up in their midst, and the priest cried: "Renounce Jesus, and turn again to the

Prophet." "That I can never do" was his calm reply. Finally seeing he would not yield, the priest shouted angrily, "Go away from us." The two believers in Christ departed, thanking God that He had restrained that fanatical company.

In due time God graciously opened up a way whereby he could not only earn a living, but whilst so doing be further instructed in the great truths of the Word of God. He is still running well, and has a great desire for the salvation of others.

THE LEPERS ARE CLEANSED

MOST people have a natural horror of the idea of seeing a leper who may be a ghastly sight. Some who have lived all their lives in India would not willingly visit a Leper Home or come near one of these sufferers. Indians owing to their fatalism are often callous about the disease. Lately we were astonished to hear an elderly Indian Christian lady confess that she did not know if she had ever seen one leper! Some are only slightly marred; others are marred unspeakably. More than 1,000 were under treatment last year in this province alone, though with the exception of the North West Frontier Province it is the most lightly affected in India.

There are probably about a million lepers in India. Even medical men do not always recognise early cases. We remember one highly placed Doctor who said on a visit to our Home—"What is wrong with this man?"—yet he was under treatment and was infectious!

It is not easy to get the life stories of lepers. We remember one who came to us for treatment while he supported himself in the special quarters separated from the pauper patients. He was in the early stage of the disease, and informed us he was a graduate of a

Nationalist College. He was married and had one little girl. It appears that during the late political agitation for Home Rule he had taken part in picketing shops that sold foreign cloth, and infringed the law. He was imprisoned three times. During the last period he realised that he had leprosy and concluded that he must have contracted it in prison. He was friendly and suggested that he had better now leave politics alone and attend to his health! After some months he left us and promised to continue the treatment privately. However he slackened his efforts and tried a quack remedy with the result that he grew alarmingly worse. He appealed to us and was readmitted, and we hope he will be cured.

Another sadly interesting case is that of a young woman who came to our Subathu Home from a far off hill village at an early stage, when it was possible to treat the disease and arrest it. After her conversion to Christ we had the joy of baptising her, and our best patient, a converted Brahmin, married her. They were very much attached to each other, but others were jealous and opposition was roused. Another youth made a profession of faith and was baptised at the same time, but there is reason to fear that he dissembled in order to win the bride. Troublous times followed, and eventually it was found that the couple had backslidden and returned to Hinduism. After one difficult day they decided to leave us, and being both now symptom free, they were no danger to others. After 6-8 months the poor wife

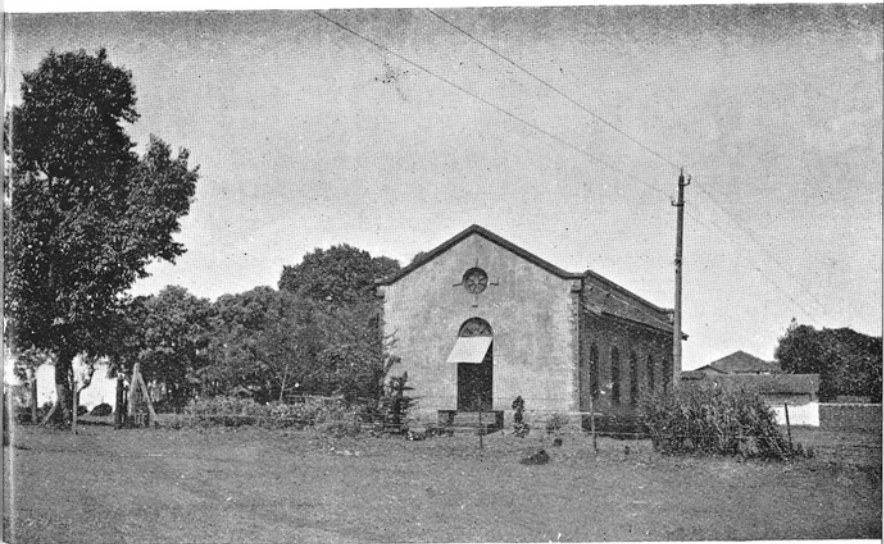
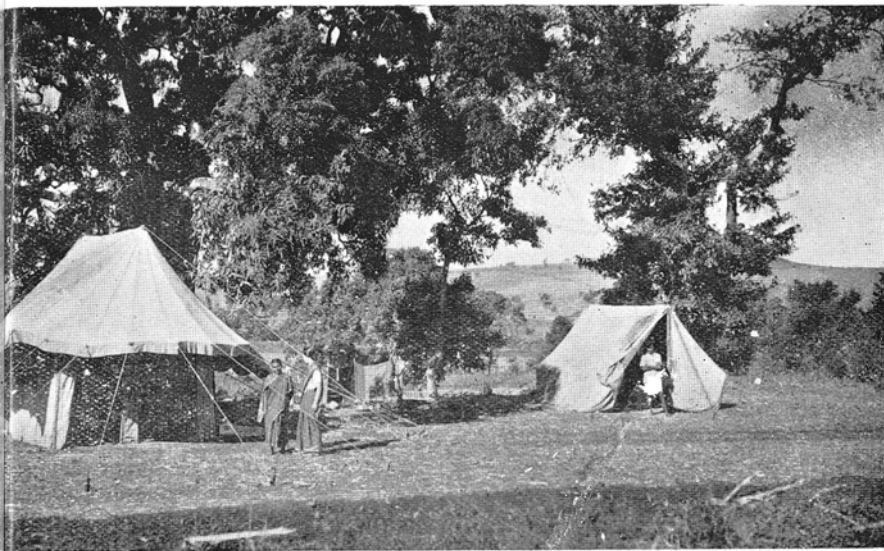
had a severe relapse and she was readmitted, on condition that their little boy of 1½ years would be sent away to escape infection. The husband had failed to keep his word, so we fear the worst for the child. We met the man in Simla in June and he said that when he lived as a Christian, Satan perpetually persecuted him; but now he rarely troubles him at all, and he is left in peace. Yet he admits he did wrong to return to Hinduism. This couple puzzles and disappoints us, yet we know that the Evil One attacks those who would follow the Lord.

This backsliding and opposition has resulted in no one coming forward for baptism for about two years, although a young man from Nepal is ready to take this step. He seems to be a bright believer. He has shared a room with two other Christian men for some time, at his own request, rather than be with a Hindu with whom he lived at first. His face is so happy and cheery these days, and he has learnt to read his New Testament since admission.

Quite a number of our little group of Christians in the Subathu Home are far advanced cases, and often crippled; hopeless as far as health goes, they have sought a refuge in the Saviour! We have had several such die; what a glorious change for them to be with the Lord, which is very far better. It was a great cheer to one very badly crippled leper woman when she was told, that soon she would be changed and become like the Lord she loved.

A MISSIONARY'S CAMP

**THE GOSPEL HALL
BELGAUM LEPER ASYLUM**



Tuberculosis has complicated many cases in the last few years; we have noticed that generally the poor leper succumbs rapidly under the dual attack of these two dread diseases. One man came to us a physical wreck, but eventually he improved wonderfully under the treatment, and became our tailor. Suddenly he went down with tuberculosis and within a few weeks he was gone.

This year we have been able to open a little hospital of twelve beds for serious cases needing to be under the Doctor's special attention. The funds for this hospital were kindly provided by the Punjab Branch of the British Empire Leprosy Relief Association. Previously they had enabled us to build a useful laboratory, in which bacteriological work is done by our Doctor and Compounder. Patients who are trained as dressers are very useful in the way of dressing wounds and giving injections.

Subathu Leper Home is one of the oldest Homes in India, but before the Mission to Lepers took it over it was a refuge for any decrepit poor person as well as lepers. This Mission was formed in 1874. The venerable Founder, Mr. Wellesley C. Bailey, recently died aged 91. Under his leadership the Mission's work was extended from India to China and other countries. The Mission to Lepers now owns 35 Homes in India and Burma, and aids 15 others, apart from those in other lands. In its Homes 10,000 lepers are cared for, of which about 160 are in Subathu, 43 in Belgaum, 100 in Narsapur and 50 in Sankeshwar.

The latter Home is being built and Dr. Henderson hopes that eventually, 100 may be accommodated.

The Belgaum Home commenced in 1910 by Dr. E. V. Hunter, has been in Mr. Wm. C. Irvine's care since 1916, then there were three Christians, who were low caste men. Most of the other inmates were high caste Marathas so that there was much opposition to the Gospel. In answer to prayer and in response to teaching the spirit of caste was at last overcome and two caste Marathas were welcomed into fellowship. Since then over fifty lepers have been baptised there; many have been discharged, "symptom free." Mr. Irvine says, "it has been a delight to see how year by year the spirit in the Home has become more Christian. At first fights and quarrels were every day occurrences; now amongst the men, one seldom hears of serious quarrels. The Christians have become leaders amongst the inmates." One outstanding feature of the Christian work is the open air preaching at the roadside by the lepers every Saturday afternoon when the weather permits, as the villagers troop back from the weekly market.

The Narsapur Home was begun in 1924 by the late Mr. James Boyd. After his death in 1930, Dr. Pring took it over in July 1931 although she has a Women's Hospital to care for as well. Eleven lepers were the first inmates, but since then 468 have been admitted. Some left, some died or failed to return when on leave, and a number have been certified "symptom free."

The Narsapur Home has been enlarged recently. The Silver Jubilee Fund provided the Home with an Operating Theatre and a sterilising room which are a great boon. An outpatient clinic treats many and 1364 such have benefited, and ten have been discharged "symptom free." Twenty-eight who have been baptised since 1931, help in preaching the Gospel to their fellow sufferers.

Dr. Henderson received a gift from the Silver Jubilee Fund which was a help in starting the home and hospital, which is now in process of building. Nurses from the Mission Hospital help freely in the leper work, and treatment along the usual lines is being given. There is a regular preaching of the Word of God, and a school is being formed.

The following paragraph by Dr. R. G. Cochrane now Medical Superintendent at the Chingleput Home in the Madras Presidency is worth quoting. "During recent years the importance of leprosy in children has been increasingly realised, and a greater amount of attention is being given to young people who have become, or are liable to become, victims of the disease. In an area where the disease is continuously present the majority of those acquiring leprosy become infected in childhood or early adolescence. Some authorities maintain that over 50% acquire leprosy during this period. . . The younger the child is when the first signs appear, the more likely is the disease to become serious. The closer and more prolonged the contact with an in-

fective case, the greater likelihood of the disease becoming disseminated in the little one. . . The main slogan in leprosy work should be 'Save the children.'"

Dr. E. Muir another well known Leprosy Worker for years, said recently,—“There is the special treatment for leprosy but the main part of the treatment—85 per cent of it—is improving the general health, getting the people healthy, and that is where the difficulty comes in. So many of these people are poor and ignorant and unable to get proper food.”

Visitors to our Homes are often surprised that the patients are not dull and gloomy. The following is typical, “Many previous visitors have remarked on the cheerfulness of the inmates, and indeed one cannot help being struck by their demeanour—always hopeful and never, as one might expect, resigned. . .” May many come to know the Lord Jesus as their Saviour and so have the true source of joy!

XI

TRAVANCORE AND COCHIN

(i) Travancore

ON the south-western coast of India lying between the sea and the Western Ghats is the large native state of Travancore, over-ruled by a young and energetic Maharajah who has already given promise of seeking the good of that large mass of people who are subject to him.

As one enters the State from the barer lands of Tinnevely, or from the rugged and sparsely cultivated lands of the north, one comes to a veritable garden well-watered by numerous rivers coming down from the hills, richly covered with vegetation of all kinds, and densely populated with varied types of peoples.

The area of 7,625 square miles supports a population of over 5 millions of whom 1,600,000 are nominally Christians, about half of these being Roman Catholics, another quarter belonging to the Syrian Churches and the rest being Protestants.

Here Christianity has been practised from early times, tradition asserting that the Apostle Thomas first brought the Christian message to these western shores. But with the passage of the centuries that form of Christian worship has become corrupted,

evangelical zeal has reached almost a vanishing point and heathen rites and practices have been openly performed by the so-called Christians. In recent years there came a measure of revival to these churches resulting in the severance from them of a reform party, very similar to the separation of the Protestant churches from the Roman body in the Reformation period in England.

In some places this reform party has done good work and has maintained evangelical truth, but unfortunately it did not at once become evangelistic, with the result that the thousands of non-Christians were still left without the Gospel. It was among these Christians that the late Mr. Walker of Tinnevely, an able expositor of the Scriptures, introduced the Convention movement, large gatherings meeting in open pandals to hear the Word of God expounded so that spiritual life might be deepened and witness to God become more effective.

Of other efforts made by other Christian bodies we cannot now speak particularly but come at once to those in which we are particularly interested. Among the recent missions held among these Syrian churches, that which is known as "Tamil David's Mission," is the beginning of the dawn of the Gospel truth concerning salvation through the blood of Jesus Christ. One of the leading priests told Mr. Gelson Gregson that he never knew what "salvation by the blood of Jesus" meant until David's mission. Many traces of that mission are to be found in several

places of Travancore to-day. This mission was held in 1895, and was followed by missions in 1896 and in 1897. These missions have moved many of the priests and deacons, as well as the people to believe in the spiritual power of holy living through the Holy Ghost, and has enabled them to go forth in that power to witness, and has united them in the spiritual body of Christ. Much has been done, and we can see the ecclesiastical graveclothes of centuries being cast away, and the true life of the Spirit manifested in the living members of the body—the Church of God. It is believed that through this spiritual awakening about 30,000 repented and came to the Lord. The result of this was that new wine in old bottles could not remain. The new life wanted something better, so Mr. J. G. Gregson, who was chaplain in Lord Robert's army, was invited from North India by some of the leading men in the Reform Syrian Church for a month's meetings to study the Word of God in Ayroor close to the Pompa River. Many spiritually-minded men, priests, and workers attended. He took for his subject the Epistles to the Romans and to the Colossians. During these meetings he laid special stress on "deliverance from the power of sin," and the attainment of a life of victory over sin. Mr. P. C. John, a Syrian evangelist, wrote to us saying, that "his teaching paved the way for deliverance; and, seeing that ere long I realized in my soul the truth, it becomes me to acknowledge herein the fact with thankfulness and praise to God."

Mr. Gregson also taught believers' baptism (although he did not baptise any in Travancore) and this occasioned considerable exercise of soul among the young converts who were farmers, and a desire to study the Word of God increased, and with this came a desire to live in accordance with its precepts. Young believers found it increasingly difficult to conform to the rites and ceremonies of the Reform Syrian Church and the Jacobites. Then there was considerable persecution against those who were seeking to walk in the light, who could not have fellowship with mixed companies consisting of saved and unsaved all together partaking of the Lord's Supper without distinction. This change of view soon became known to the different parish priests. In Kumbanadu, where our friend Mr. P. C. John lives, the parish priest instead of dismissing the congregation after the service, began to give an explanation of the wheat and the tares, remarking that in the Church the good and the bad remain together until the end of the age. Turning to Mr. John he asked if it were not so. His answer was that in the Church of God there could be but saved believers, and that it is in the world and not in the Church that the good and the bad grow together. When the priest heard his answer he became very angry, and, gnashing his teeth, he smote him on the face. Mr. John at once turned the other cheek and the priest smote him five times. He knelt down and prayed; other members of the congregation threw him down and treated him harshly

**THREE SUNDAY SCHOOLS
ENJOYING THEIR TREAT**



and spitefully. Owing to the circumstances detailed above, some who had been his sympathisers decided to leave the Reform Syrian Church. So this persecution became the cause of real strength and courage to them.

This was followed by the secession of Mr. Mammen, assistant priest of the parish, from the Reform Syrian Church, he also being unable to conform to the rites and practices of that communion. His brother Thomas had gone to Kunnamkulam for Gospel work, having, for the purpose left house and home and kindred. Mr. Mammen started from home in search of his brother, and reached at length Kunnamkulam, where he stayed with Mr. Nagel, who had been a Lutheran Pastor in connection with the Basel Mission, but had severed his connection therewith for conscientious reasons. Mr. Nagel became a real spiritual help to Mr. Mammen at this time, and whilst there he definitely cast off his priestly robes on 9th December, 1898, and was baptised on 20th December, 1898, by Mr. Handley Bird who happened to be visiting Kunnamkulam.

Soon after the incident just narrated, Mr. Mammen returned to his home in Travancore, and on the first Sunday after his arrival a small company of believers remembered the Lord in the "breaking of bread." This, it is interesting to note, was the first occasion of believers coming together for the "breaking of bread" in Travancore. Following upon this there was a baptism of believers in the Manimala

River. Mr. P. C. John and others were baptised. Notwithstanding the fact that they had been baptised as infants, it was arranged to hold the baptismal service after the services in the churches. The result was that when they arrived at the riverside, a very large assembly of people had gathered together to see what was going to be done. Leading Syrians and trustees of churches grew very angry, not knowing where the practice of believers' baptism would end. They had come in order to oppose and to give trouble, but the Lord graciously delivered His own from every threatened difficulty. For following the Lord thus in baptism, and remembering the Lord Jesus in His last dying request, some were turned out of their houses.

From this small beginning the work rapidly increased. Mr. Bird was invited to Travancore for meetings and was taken to places where there were exercised believers. He spoke on "The Tabernacle in the Wilderness," which proved very helpful to the young converts. Mr. Bird returned to Coimbatore after his Travancore tour with Mr. W. H. Stanes who had accompanied him throughout that tour and held children's meetings. Mr. Nagel was also invited from time to time for meetings, and his valuable ministry was so appreciated that he can be counted among Travancore's earliest friends.

Mr. Tamil David, Mr. Gregson, Mr. Nagel and Mr. W. H. Stanes have all passed away, and we can praise God for all that was accomplished through their

ministry. Mr. Noel came to India in 1904, about five years after this movement commenced, and was led to live among the people and to help on the work among the Syrians, and more particularly among the backward classes, who are steeped in dark heathenism and superstition. The dear Syrian believers pressed him to choose Kumbanadu as a centre for activities, and after much exercise in prayer and in fellowship with the believers, he commenced work there. It soon became necessary to erect a Gospel Hall for meetings, as believers were being added, and many were coming from the heathen peoples. The accommodation was for 300 people, and many hundreds have been converted in this building.

The work now began to spread as frequent journeys were made over the nearby district and then farther afield. Large tracts of country were covered in these journeys both over the hilly districts and over the more low lying areas. Everywhere the old Gospel was told out and soon numbers were gathered to the Name of the Lord. Mrs. Noel, by means of dispensary work, and Miss Mai in constant visitation amongst the poor women contributed largely to the success of the work.

Now there are over one hundred assemblies comprising 3000 believers and with Sunday Schools in almost every place. In addition there are day-schools with over 4000 children daily learning the Scriptures. Think what this means to them and to

their parents! They come from heathen, Moham-
medan and nominal Christian homes. The teachers
in these schools also do much work in evangelising
in the districts in which they live and their testimony
has been much owned of God.

In recent years fellow-helpers from abroad have
come to help in the work. In 1920 Mr. and Mrs.
G. Black came and settled in Puthupally about 28
miles to the north and near to the large town of
Kottayam. In this area also a number of assemblies
is to be found and the district around has been widely
visited with the Gospel.

More recently Mr. and Mrs. Fountain have
opened a work at Alleppey, a town of 44,000 people,
a flourishing port and modern trade centre, while
Mr. and Mrs. Junk have settled at Kurianoor, a few
miles from Kumbanadu.

The brethren from North Travancore and
Cochin States have paid many visits to these southern
assemblies as also have many brethren from other
parts of India, especially at the times of the Annual
Conventions. It is difficult to give an adequate idea
of what these Conventions are like. Believers will
come from miles around and settle down in the centre
chosen for the Convention for the greater part of a
week. There will be three or more long meetings
each day at which two or even three brethren may
speak, either by interpretation or directly in the
Malayalam tongue. During the morning and after-
noon sessions the word will be ministered to the

believers and in the evening, when many unbelievers will assemble, the Gospel will be preached often till late at night, sometimes up to midnight. Frequently at these night gatherings a number will profess to receive the truth, and these will be dealt with personally at the close of the meeting. Further the surrounding assemblies will make this an opportunity for baptising those who have been accepted by their respective elders as evidencing in their lives their acceptance of Christ. As many as forty or more may be publicly immersed in the open river on one of the days of the Convention. The climax comes when large numbers from many places sit down to remember their Lord at His table.

Indian brethren have shouldered responsibilities, carried on the work of evangelism and shepherded those who have professed faith in His Name. Without their invaluable help the work to-day could not have been what it is.

For the thousands gathered in we give thanks to God, but what of the thousands still unreached?

(ii) Cochin

The native states of Cochin and Travancore, under British protection, although frequently mistaken for one, are two different countries governed by their own Maharajahs and Councils.

Protected by the Western Ghats on the one side and the Arabian Sea on the other, this narrow strip

of land enjoyed seclusion for centuries, and wished to have it so. The minds of the people revolted at the very thought of foreign invasion exposing their land to all kinds of customs and manners other than their own, to which they have tenaciously held for centuries. It was not without difficulty, and after very long consideration, that the rulers yielded to pressure from the British Government and consented to the railway entering the district, about the year 1900, that is nearly 50 years after construction started in British India.

Even now caste holds its sway, and the proud high caste man expects the lower castes to move away when he passes along the road. This year begins a new epoch in the history of Travancore, for the young Rajah (whose horoscope is supposed to show that he will be favourable towards Christianity) has dared to give orders for the entrance of all castes into the temples under State control, a privilege hitherto sacred to the higher castes only. The Maharajah of Cochin is still very bitter about this concession and stands unmoved even though there is much agitation going on among his subjects who clamour for the same liberty.

Into this conservative country Christianity came as early as the first century. It is probable that the Apostle Thomas worked in these parts and made many disciples. Many churches still stand to his memory bearing his name. Contemporary with Thomas, merchants from Asia Minor began trading with the people and settled down, marrying the early

converts. There are still many who trace their ancestry back to these alliances and call themselves 'Syrians,' and boast in the fact that they were the earliest Christians in India, but alas! in many cases in name only, for here also the gospel had to be brought by missionaries from Europe and America.

Mr. and Mrs. Nagel, the first missionaries among our Assemblies began their work in Kunnamkulam, one of the chief towns in Cochin State, in 1896, in the face of much opposition, even from the nominally Christian communities. For although they are so proud of their early Christian origin, their practice has been contrary to their precepts; their apostasy had gone to the extent of actual demon worship, like the heathen around them. Even to-day in some of the old houses a room is set apart, where, in the darkness, small stools are placed, to be the seats of the spirits who guide and protect the family. The room is kept shut except on special feast days; then the first portion of the day's food along with other offerings, is placed before these stools, to avoid the spirits' displeasure and the attendant evils. Only last year, when a fire broke out, a brass idol on a wooden stand was discovered in one of the ruined houses. Most of the younger generation scarcely know of the existence of all this for they are not let into the secret, but the oldest member of the family is in charge, after whose death another carries on. The present generation are generally opposed to such practices but are powerless to act, fearing the wrath of the older

relatives, who superstitiously believe that the well-being of the family depends on the continuance of these heathen customs. Reforms have begun—but at present the old and new go side by side—there is the fullest gospel light and the grossest heathen darkness. When a nominally Christian man or woman is sick, a Hindu man who practises witchcraft is summoned; inside the house he kills a fowl for sacrifice and goes through his incantations—and sometimes the sick one is restored to health. Not only in cases of sickness but for many other purposes witchcraft is employed.

Missionaries are sometimes asked, “Why should you work among the Christians when there are so many heathen around?” Christians? Alas! Had they been truly Christians the whole of India might have been evangelised long ago, without the aid of foreign missionaries.

Under Mr. Nagel’s ministry a strong assembly of believers was soon formed in Kunnamkulam; converts from Hindus, Syrian Christians and Roman Catholics all joined together in worshipping the Father in spirit and in truth. The first baptism by immersion caused a great stir, but the truth triumphed. Several young men who came out showed their fitness for the work and were welcomed by Mr. Nagel as his co-workers, and have continued faithfully all these years.

Like the Apostle Paul, Mr. Nagel believed that missionaries ought to move on to new fields after

**THEY PROFESS TO
CAST OUT EVIL SPIRITS**



the forming of an assembly in one place, and in 1900 he went with his family to start work in Parur, where he was joined by Mr. A. V. Thynne. God soon gave signs of blessing and was pleased to establish a testimony to His name.

In 1903 Mr. Nagel moved to Cochin, a flourishing business town, to which people flock from all parts to make their fortunes; like other large cities it is full of vice. Here they had the joy of welcoming as helpers Mr. Noel, the Misses Gordon (now Mrs. Rock) and Dunn (now Mrs. A. Redwood) and Sundgren, from New Zealand. Indians, Anglo-Indians and Europeans attended the meetings and there was much blessing, and several turned to the Lord. An Indian worker was left to care for the Assembly when Mr. and Mrs. Nagel went to Trichur in 1906.

Further reinforcements arrived in Mr. and Mrs. Kocher, and the Misses Burchardt, Clare, and Diegel, all Germans, who were repatriated to Germany during the Great War. The colony in Trichur was called "Rehoboth," for the place (nearly 60 acres) was obtained signally as an answer to prayer, and it began to grow rapidly in every way. Mr. Nagel built a large orphanage for the girls, a line of rooms for poor widows; little cottages for poor, low caste converts who were turned out of their masters' lands where they had lived and worked all their lives, when they began to confess their faith in the Lord Jesus

Christ. Miss Sundgren is now in charge of the orphanage helped since 1932 by Miss Wallace.

"Rehoboth" was a waste, howling wilderness at the beginning, but now it looks like a beautiful garden covered with all kinds of fruit-bearing trees and vegetables, providing food for the orphans. A day school was started as schools in the town were at a distance of nearly three miles, and Scripture was being ousted from the curriculum in keeping with the political changes. Nearly all the children round about "Rehoboth," Roman Catholics, Jacobite Christians and Hindus, flock to this school, and are thus brought under the sound of the Gospel and wholesome Christian influence. There is a staff of able Christian women who work faithfully, and through this effort glory redounds to God.

"Rehoboth" assembly is the largest in Cochin State; besides the missionaries, there are four Indian workers helping in the work. Mr. Nagel went home on furlough to Germany in March 1914, hoping to return by the end of the year, but the outbreak of the cruel War in August kept him back and he was called to rest in May 1921.

While work was going on in Trichur, Mr. and Mrs. Kocher branched off to Irinjalakuda, 10 miles distant, with the orphan boys; this was the beginning of work there. Besides having charge of the orphans, Mr. Kocher worked strenuously, taking the Gospel from house to house in and around the town, by which he is still remembered among the people.

After they left Mr. and Mrs. Soutter stepped into the work, and when Mr. Soutter's health failed, Mr. and Mrs. Noble were sent to fill their places.

After Mr. Nagel's home-call, Mrs. Nagel moved to Angamally, where Mr. Thynne worked for a few years, leaving Mr. and Mrs. Davies in charge of the work in Trichur. The Roman Catholic element was very strong in Angamally, and they were determined to drive out every one who professed the true faith. The evangelist and the few Christians were persecuted on every hand; they were often beaten while preaching in the market, such persecution being backed by the priests; they did their utmost to prevent the acquisition of a cemetery; when at last a place was sanctioned by the Government, they tried to block the road to it. Soon after this difficulty was overcome, the twin babies of the evangelist fell ill and died; early next morning, after the burial, when they opened the door, there was the coffin with the bodies of the babies! Could one conceive of anything more cruel and brutish? That even those bearing the name of Christ could stoop to such things! All this, however, could not stop the work from spreading, so the persecutors banded together to set fire to the bungalow and turn the worker and his family out of the place. A few who were friendly hastened to the house and warned the workers to leave immediately; the warning was just in time, for no sooner had they escaped than the rioters arrived armed with sticks. They set fire to all the books they could

lay hands on, cut down trees and worked all the havoc they could. "Now it is all over and we have got our own way," they must have said to themselves, but out of the devastation and ruin the light shone forth again and the message, "By grace are ye saved through faith . . . not of works lest any man should boast . . . it is the gift of God," rang out with greater force and effect. The Lord sent His handmaiden, Mrs. Nagel, to conquer the hardness of their hearts, not by brute force or machine power, but by the softness of His dove-like Spirit. Thank God, her kindness and ministry of love won the confidence of these proud, defiant men, and caused them to humble themselves, so much so that they actually came afterwards to the hall to sit and listen to the very Gospel they had tried to burn out. "Behold I am the Lord, the God of all flesh; is there anything too hard for me?"

There was no hospital in the place and although Mrs. Nagel was not a qualified doctor, she took a nursing course as soon as she discovered the distress around her, and by the aid of medical books and practice, combined with her natural gift for the work, she was able to do nearly all that a doctor would have done; the Lord Who sent her gave her all the fitness she needed. How much she was appreciated and held in esteem by the people cannot be expressed in words; the very ones who were her bitterest enemies became her friends, and to this day sound her praises. After her death, one old Roman Catholic

man, with tears in his eyes said, "What we have lost no one knows; after a short while among us we seemed to forget that she did not belong to our religion, yea, all differences vanished and we began to think of her as one of our own. Our gold has gone; others may come, but no one can fill her place!" Christians and Hindus mourn her loss; she is remembered every day, and though dead she still speaks.

Mr. Nagel's third son, Gotlob, heard his Master's call and came to Angamally to share the burden of the work in September 1931. Full of grace and zeal he entered into the work with all his heart. He was loved and appreciated by all who came into contact with him. His gifts made room for him and his ministry was acceptable wherever he went. But his service was short; his Master wanted him for service above and took him unto Himself on the 12th December 1931, three months after his return to India. No one could understand why such a young, promising life should have been cut down so suddenly, he was only 31 years of age when he died. How we long for the day when all mysteries shall be made clear and faith be lost in sight!

Parur and Angamally are in Travancore, but we take them into Cochin, for they are situated in the most northerly point of Travancore, running into Cochin State.

The writer was asked, "Could you give a short outline of what God has wrought in Cochin?" Even if I gave the longest outline I possibly could,

the half could never be told of the wonders of His grace, the lives delivered eternally from Satan's thrall, and the faithfulness of our Lord to those who have trusted Him! To God be all the glory!

XII

WORK AMONG WOMEN

(i) Sister India

TO get even the remotest idea of work among women in India, one needs to understand a little of women's status in the land. In these enlightened days, those who live far from towns are amazed to read of women in Legislative Councils, and driving their own cars, for the position of women in "old" village India has not visibly changed. Very few know anything of what is happening outside their horizon, which is limited to husband and home, children and cooking. Too often a woman is just one of her husband's most useful possessions. The standard of literacy is very low among them, almost negligible. Caste and custom rule with an iron hand, and they are hard taskmasters, producing a blind fatalism which is almost impossible to penetrate.

In the villages, the Depressed Classes or "masses" live mainly in one or two roomed houses which they share with bullocks, buffaloes, goats, chickens etc. On the whole this type of family is not clean; they all work in the fields and have little time for their homes. The women are generally very friendly and listen gladly to the Gospel; whether to get a little

respite in their drab lives, or with any real desire, it is difficult to say. Their mentality is usually so low that one wonders if anything goes in. An old woman at the bungalow one day caught sight of herself in a mirror; "Who is that woman," she asked, and a girl, very amused, replied "Ask her." The poor old soul stood in front of that mirror making signs and asking questions until at last, disgusted, she turned to us and said, "She makes signs, and moves her lips, but no sound comes: what village does she come from?" "Yours." "She doesn't; I know every woman in the village but I don't know her." And nothing would convince her that she was that woman.

How often such women have said, "Why did you not come before? Tell the children, it will be good for them, but we cannot change now; it is our fate, the writing of the gods upon our foreheads." Yet, there are some surprises and many women have been truly saved and have borne a bright testimony. In one village is a dear old blind sister, with literally nothing of this world's goods, and no one to care for her. Once we tried as tactfully as possible to find out who among the Christians had been kind to her, but she was very loyal and replied, "I never go hungry; has not the Lord promised He will never leave me nor forsake me? Sometimes I grind corn, or stone tamarind, and get a meal here or there, but I never go hungry. Whenever I am hungry there is always food, and when there is no food, I am not hungry."

YOUNG INDIA



Things are different among the more or less affluent high caste families; houses are larger and there are separate quarters for the women, known as the Zenana. In visiting these homes, it is usually necessary to stop and chat with the men and get their permission to go in to the women; but where they have learned to know and respect the missionaries, there is seldom any difficulty. If their women showed any desire to become Christians, there might be. They know how practically impossible it is for a woman to break away from a Zenana to become a Christian, and in this confidence they welcome us as a diversion for their women. Yet we are confident that we shall meet many in heaven from Indian Zenanas.

Thus it is of no use to wait for the women of India to come to hear the Gospel, we must go to them in their own homes. To do this, we try to camp out in their midst with Indian helpers, and visit wherever there is opportunity. The methods vary according to the climate and custom of each district, but whether the camp is in tent, caravan, houseboat, schoolroom, native house, or Government Rest House does not matter, as long as the women are reached.

There are some good main roads, but the villages served by them are only a drop in the ocean, and many village workers live miles off the road. Motor cars and railways are useful to reach distant villages in much less time, but for the villages off the beaten

track the bullock cart is still a necessity. Bullock cart riding has many thrills; the tracks are a succession of holes and ridges, so you ride at all angles except the right angles. It certainly is slow and more or less sure. Minor details such as the bulls taking fright and bolting; a bull getting stubborn and lying down; getting bogged up to the axle in black clay soil; having to get out and push through sand; or the iron tyre coming off the wheel of the cart, are just tribulations which work patience.

In the Godavari district, where there are many villages near the canal banks, much itinerating work is done by the aid of houseboats.

Whatever the means of travel, however, when we get to the villages, and even into the homes, we cannot begin right away. Sympathetic enquiries concerning their health and families must be made, and equally sympathetic (though seemingly impertinent) questions answered. "Are you married?" and "Have you any children?" seem to tumble out in one breath, and they are very mystified when the answer is in the negative. One bright mind suggests, "She is not old enough, she is only a little girl!" "But look at my grey hairs"! we remonstrate. "Oh! that is nothing" answers another, "there is no accounting for grey hairs: look how quickly buffaloes go grey." Eventually their curiosity is satisfied; curiosity as to parents, brothers, sisters, clothes—what they are made of and how to get into them, whether we are white all over, and if we have any toes inside our

shoes; (great consternation when the shoe comes off and reveals a stockinged foot but no toes)!

And it does not finish there, for in many homes to show their friendliness they insist on giving you something to eat; and in order not to hurt their feelings you must be willing to hurt your own, and at least taste what they bring; the rest you can take home. Their gifts vary from well smoked milk; coffee; curry and rice; plantains; highly coloured flour and water concoctions, called biscuits (pronounced bis-coo-it; thought to be a great delicacy for Europeans), to raw eggs, vegetables, split peas, peanuts, coconuts, and so on.

Out of all these preliminaries the worker often gets a point of contact for the message that is to follow. Folk at home have asked "How do you begin?" It depends on circumstances and your audience. A sick body suggests a sin-sick soul; a new born child, the fact that we must be born again; or their anxiety about food for the body, the necessity of food for the soul. A gospel hymn makes a good beginning for they always enjoy the singing, and that attracts others. In some houses there may be a crowd of women, in others only a few, but in most cases they are friendly and willing to listen. We seek to teach them verses of Scripture and Bible stories, and are often cheered to find they remember them after many days.

The language is a difficulty; one studies hard,

passes examinations, and goes out to air the acquired knowledge on the village women. They give you a great welcome, crowd around, listen and nod their heads in assent, and one feels very encouraged. Then the Indian helper takes up the thread and says, "Now you heard what the lady said" and they look blank and reply, "Yes, but we don't understand English!" Book language is as foreign to them as English, and it takes a little time to get into their way of thinking and speaking. For instance, a woman was asking for medicine for quite a big child. We had no medicine but had to show interest, so asked, "How old is the child," in best colloquial style. "Four mothers are finished" was the reply. We were puzzled; what could we have asked to warrant such an answer? Then light dawned; the first month of the Tamil Year is called the mother month; four mother months had passed; in other words she was four years old.

It is difficult to impress upon them God's interpretation of sin. Wrong doing is not sin unless it is found out, then the sinner is the person who discovered it. They never take the blame to themselves, their whole range of thought seems to be upside down. In the West, when we find it difficult to thread a needle, we often say "I can't thread this needle"; but Eastern Idiom demands "This needle says I won't be threaded." In their eyes every widow is a great sinner, and a childless widow most despicable; because of sin in some former life the gods are

displeased, and have taken away her husband, and denied her the blessing of children.

Thus, with no conviction of sin, they do not feel their need of a Saviour, but as they are visited again and again, and taught from God's word line upon line, the light gradually penetrates some dark hearts. To say they have accepted the Lord is another matter; some have and in many cases it has meant leaving home and giving up everything for Christ's sake, their lives were in danger. Their relatives prefer to mourn them as dead than own them as Christians. In some cases, their tangled lives are a hindrance. A woman who used to be very interested came one day in great distress of soul; she wanted to be saved but knew her life was wrong, what could she do? Married as a child, she remained in her home until she was old enough to go to her husband, who in the meantime had gone off with another woman and nobody knew his whereabouts. Once grown up she belonged to the husband's family, so was sent there; his younger brother took her and there were three children. After this, her youngest sister, who had been married as a child to this younger brother, was ready to go to him. He had begun coming to the meetings, and wanted to be married by Christian licence. Nobody knew anything about his past life, and he was quite honourable according to their custom; he provided for the others, they all lived together in one home, and it was there we met her. Once the Spirit of God worked in her heart

she felt things were wrong and wanted them put right. The only solution seemed to be that the man should provide her a separate home and portion of land, by which she and her children could be supported. She was brightly saved and baptised, and has witnessed a good confession in that village.

Many an Indian woman has counted the cost and gone away sorrowful. One is reminded of a widow of high estate who is truly alive to the reality of the Gospel and the claims of the Lord Jesus Christ, but—"When my daughters are married I will come," she said, "for myself, I can bear anything, but what can I do with them? If I am a Christian, I shall never get them suitably married."

There is the same difference between village life and town life in this country as in the home-lands; whereas in villages everybody knows everybody else and all their affairs; in towns each family goes its own way more or less indifferent to those around. Caste still prevails to a certain extent, but women have more freedom; there are many of the modern attractions outside their homes, so that a visit from the missionary is not the thrill it is to their country cousins. On the other hand, there are many who have been educated in Christian schools, so there is a different back ground to work on. Some may have refused the gospel; if so there is no desire for the missionary or her message; others are delighted to renew acquaintance with the teaching of their school-days; married into heathen homes, maybe they have

not had the opportunity to hear it since. Then the saddest of all are the nominal Christian homes, where the women are too self-righteous and self-satisfied to profit by the Gospel.

In most of our mission stations sisters have some institutional work,—girls' schools, orphanages and dispensaries, all of which are aids to Gospel work; for each home touched by school or dispensary is open to the village worker, and the people hear again the message they heard on the mission compound. Children's work is far more encouraging, for there is the joy of training young lives and watching them respond to the Gospel. The definite Christian teaching they get in schools moulds their lives, and many of them during the holidays artlessly carry the good news into heathen homes.

(ii) A Day in the Villages

Half an hour's run in the car brought us to the scene of our morning's work. We went straight to the high caste quarters. The first house in the street was evidently the residence of a wealthy man, where it seemed presumptuous to seek an entrance. Further, 8 a.m. was an early hour to visit, but neither wealth nor convenience should hinder our obeying the Lord's command to give the Gospel to every creature.

In such a house the men folk are encountered first. As we entered a lofty hall, bare of furniture except for a table and a chair, we met the master of

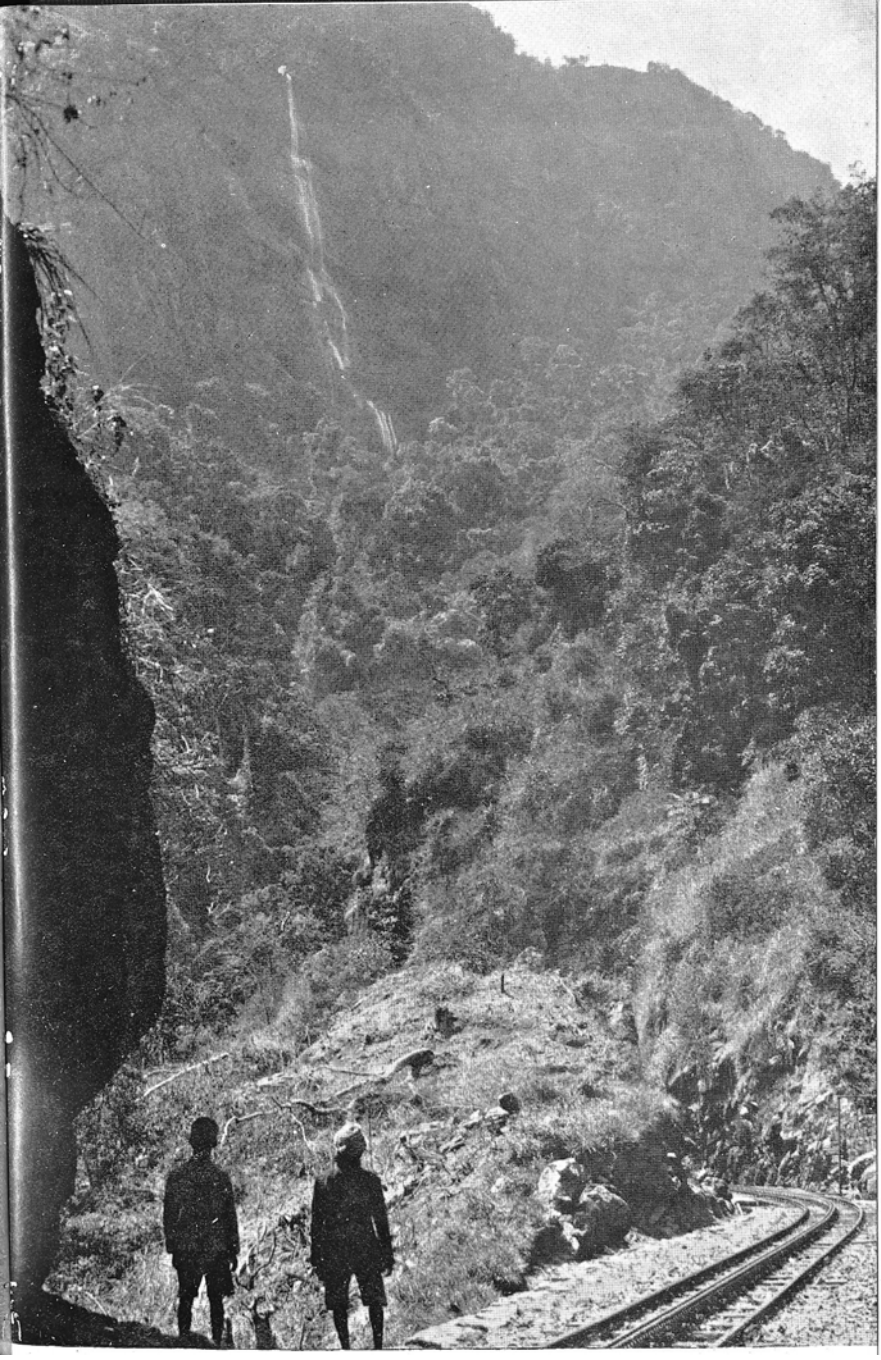
the house and asked him, in the vernacular, for permission to speak to the women; he replied in fairly good English, "Yes, you may talk with the ladies" and courteously showed us through to their apartments. An elderly lady and three lovely girls came, and we all sat down on the floor, as chairs are a luxury they do not normally possess. We were soon telling the Gospel story to which they listened very attentively and then, as we passed out, we exchanged a few words with the master of the house.

The next home was a more humble abode for the rich and the poor live side by side in their different caste quarters. Two old widows were very pleased to see us and invited us inside where again the story of God's love for lost sinners was unfolded. We were asked to return and tell them more.

The third place we entered was even more palatial than the first house, and was supplied with electric light; a very great luxury in this part. A young man was watering the plants and in the distance I saw several geese—an unusual sight here. We made some remarks about them and he asked us if we would like to see the poultry yard, and then he showed us round. An elderly widow was on the verandah when we returned and she took us to the women's quarters. Here we had an audience of six who listened with interest. From there we passed to a little house across the road where two old widows have their abode; they are sisters. The inmates of the other houses across the courtyard joined us on

ON THE NILGIRI HILLS

The Mountain Railway going to Ootacamund



the verandah, and appeared very interested as the way to heaven was made known. They desired to get there but agreed that there was no hope of heaven for them in their religion.

We passed on to the next courtyard and found an old widow and her daughter-in-law at home who were very pleased to have us visit them and invited us inside. Once again the seed was sown, and once again we were cordially invited to return.

As we passed along the passage leading to the front door of the next house we heard weeping, and this made us fear that we would not get a hearing there. On the front verandah we were greeted by an angry dog and we thought of retreating, but the door was opened and we were asked to come in. A mother and daughter live there alone so they have a good watch dog to protect them. It was a home of sorrow, as husband and father had died lately. We listened to their tale of woe and then had an opportunity of telling them of One who can comfort in sorrow.

In the next place we encountered the man of the house who very graciously asked us to enter and then called the women of the household. The first to make her appearance was the old lady mentioned above, who had been with her daughter-in-law, and had come to tell her daughter we were calling to see her. She knew we were going from house to house. Here we had an audience of four generations; the old lady, her daughter, her grandson's wife, and great

grandson, a chubby boy of a year old. We had a very warm reception and while the Gospel was being told the lady of the house called to her son outside to send for fruit. Later we were presented with bananas and coffee in a silver cup, and our helpers were given bananas and a plate full of small cakes about the size of gooseberries. We were all sitting on the floor and the baby, crawling around, soon caught the plate and scattered the contents over the floor. They were gathered up and we were pressed to have some. We tried to excuse ourselves but had to give in, and picked those which we hoped had not seen the floor.

In the last house visited, we met a woman who as a girl had heard of the Lord Jesus. She was pleased to have us visit her and to hear once more the Gospel story. She had remembered a good deal and says she never worships idols. Again we were presented with fruit and sweetmeats and invited to come again when we were in the village. Many of these women left their work in order to listen. We had good attention in every house and courtesy from all the men we met, but such is not always the case. In the same quarters on another occasion we were having a most interesting meeting when a man came in and ordered us to leave. Of course we had to go, but later we found he was a neighbour and a relative, who thought he had the right to order us to get out. One of the old ladies who had welcomed us in, was very distressed and followed us to another house, and

was very profuse in her apologies. The old dear thought we would be offended and never return.

After food and a short rest, at 2 o'clock we started for another village nearer the bungalow. There were four women in the first house we visited. We had been there frequently before, and after making some enquiries about members of the family who were absent, and listening to some details about the child lately born in the home, we suggested that we should tell them about the Lord again. We were surprised to be told we could not talk in the house till the child was ten days old. We had been talking about family matters in no light tones, but it was a different matter when the subject was to be about the Lord, but one excuse was as good as another. However, we were asked to come again as we reluctantly left.

In the next place three young men were making jewellery. We were visiting among the goldsmith caste. When we asked if we could speak to the women, permission was given and we were asked to sit on the verandah. An old lady and two young women came out. The two young women returned to their work when they saw us; they knew why we had come, as we had been before and they were not interested. The old lady remained, and we had a good congregation of boys and girls, and a few women from houses near. We soon made a point of contact as we were asked for medicine. We told them the medicine we brought was for sin-sick souls,

and medicine for bodily diseases was provided at the hospital. They listened to the message but there wasn't much interest or any desire.

“Oh God the awful need of those who feel no need
of Thee;
Who wake and sleep and drink and eat,
Tread heedlessly the road that leads into eternity;
Keenly alive to earthly needs, yet feel no need of
Thee.”

We had several other meetings with more or less interest, and by this time the crowd of children had increased so that we must have looked like the “Pied Piper of Hamelin” as we went from house to house with a chattering crowd of all sorts and sizes, dressed and undressed following closely behind us.

As we passed along the street looking for a likely place for a meeting, we saw three young women standing in a doorway leading to a courtyard. When they saw us coming towards them they fled in all directions. They did not know what awful apparition was bearing down upon them, so they took refuge in flight. However their flight drew a crowd, as the people gathered to see the cause of the disturbance, and we had over fifty women who listened with more or less interest as again the old, old story of redeeming love was told out.

In the last house visited for the day we met a widow and her son. She left her cooking and spread a sack for us to sit on. About a dozen men had followed us, and when we told them we had

come to speak to the women about the Lord, half of them left. There was the usual crowd of children and soon the woman interrupted the talk while she got rid of the children, who were helping themselves to green stalks of grain which they chewed. These were the supply for her animals not for the village children. Another start was made which was interrupted again as an old Mohammedan man (like one of the Patriarchs) entered, and she wanted to make room for him. He seated himself at a little distance and was most helpful in making her listen. She had a lot to say and wanted to do most of the talking, and interrupted every few minutes to make some remark. He told her to be quiet and listen, and she paid more attention to him than she did to us.

We returned to the car through the Mohammedan street, fully half a mile long. It ran parallel with the street we had been visiting the past three afternoons. We gave away tracts as the street swarmed with men, women and children. Our hearts ached for the hundreds of women we saw without Christ and without hope, and with no one to tell them of a Saviour, willing and able to save. These men do not allow us to preach to the women, and we have been turned out of their streets again and again. The men are weavers and always at home, so we never have an opportunity of seeing the women alone.

The afternoon's work is typical of the reception usually given. Here and there one is interested. The

morning's work was more encouraging and pleasant, but we only meet with this courtesy and consideration from one community. It is always a pleasure to visit the Pillay women, but we are told, "In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Eccl. 11:6).

XIII

IN TINNEVELLY

I

IT may be known to many, how the Lord led His servant, Mr. Anthony Norris Groves to S. India, about 100 years ago. At that time, missionary work in connection with Assemblies was not thought of though Mr. Beer and Mr. Bowden had commenced work in the Godavari Delta. As Mr. Groves was led to adopt the principles of separation and faith in God alone for temporal supplies, he was much misunderstood by other missionary bodies. However, the Lord used him greatly, in the conversion of souls. Amongst those who were saved at that time, was Mr. J. C. Arulappen. He was a man, whole-hearted in the Gospel, and he quickly threw in his lot with Mr. Groves, trusting the Lord for his financial supplies. Together they travelled throughout the Tinnevelly District preaching the Gospel, and establishing churches of believers in various places. The little colony thus gathered in his own home village soon became known as Christianpettah. In later years Arulappen devoted all his time to the assembly gathered in that place. As time went on, however, the other little groups of Christians, mostly illiterate, and

being left to themselves, joined themselves with the Church of England Christians in the district. There were still those, however, who yearned for the simple Scriptural gatherings they had formerly known, and when Mr. H. Bird and Mr. Maynard in later years were itinerating in those parts with the Gospel, these believers made themselves known, and asked the missionaries to come and settle amongst them. They, on their part "assuredly gathering" that the Lord had called them for this service, soon after applied to the Government for a grant of land to be given them for mission premises. About 80 acres were granted, and work was commenced. Mr. Bird had a small circular room, (walls of mud and gravel and a thatched roof) put up at the top of the hill. This was known among the workers as "Mr. Bird's Castle"! From its pointed top, a flag was suspended, and could be seen from the flat country around, for some distance, and this made a good land-mark. Till then, that hill-top had been a drear place indeed; an abode of jackals, silent as the dead, and the sole possession of a large black stone idol. There were no trees to relieve the tremendous heat and glare of the sun, and no birds, not even a crow, to relieve the intense silence. This then was the site, chosen for the bungalow, but . . . what could be done about the stone idol? That surely could not be allowed to remain, yet . . . who was to remove it? The people of the temple two miles away would not, and for the missionary to have done so, would have been an

**A SOUTH INDIAN JUGGLER
GIVES A STREET DISPLAY**

Note Policeman on right



unforgivable matter, but, 'prayer changes things.' One morning, it was found that the idol had disappeared. The missionaries were questioned, but knew nothing about it. Some years later, during a time of drought, the water in the tank used for irrigation purposes, became very low, and exposed the idol, lying at the bottom. It could only be conjectured, that some of the Hindu workmen, hearing of the missionaries' difficulty, had come to their help in this way. The news of the find was soon out, and men were sent by the temple authorities in Sholapuram, 2 miles away, to bring it safely to the temple there, and as far as we know it is there to this day. Superstition dies hard in India; for although there was clear proof that the idol could not protect itself, their faith in its powers remained unshaken!

Mr. Bird called this site "Mount Sion, a city set on a hill." There are many who have found Christ there.

Those early days were days of real conflict, as well as of privation and hardships of many kinds. While the bungalow was being built, Mr. and Mrs. Maynard lived in tents at the foot of the hill, with a rough building of mud walls and thatched roof to serve as drawing-room. Later, as the monsoon rains were about due they were glad to get into the three rooms of the bungalow, which, while still unfinished, and with unplastered stone walls, afforded better protection from the monsoon rains.

As the years went by, (Mr. Bird had returned to Coimbatore) other workers joined the little band. Except for the tiny groups of believers, scattered over a radius of about 16 miles, all around was the deep darkness of Hinduism. It was most unusual to find anyone in those villages, who could read, so it was early felt that something must be done for the children, and a boarding school was opened for boys. Later, a girls' school too, was commenced as it was realized that, otherwise, it would be quite impossible for the Christian boys to find suitable partners in life. When the idea was first mooted, it was cried down as utterly preposterous, Girls! why they were only 'buffaloes,' and had no souls: What was the use of trying to educate them? Their work in life was just to 'blow the fire for the rice'! Patience and tact gradually conquered. But the beginning was beset with many difficulties. In order to make the parents willing to send them at all, the missionaries had not only to feed them, but to clothe them too, and to provide what was needed for their study. After some years, it was found possible to insist upon clothes and books being provided by the parents, who were then also willing to pay a small fee towards their food. These were the days of great simplicity, both in missionary life and methods, but also days when it was given to see much fruit from amongst those illiterate people. It was from the Mt. Sion boys' school, that teachers were afterwards provided for the village schools, and the girls' school also produced

Bible women, and wives for the teachers. Some of these are still doing good service for the Lord in various parts of the Tamil country.

From the Mt. Sion station, later on, some of the workers went further afield, Mr. and Mrs. F. A. Rose opened work at Vadamalapuram, Mr. and Mrs. Revell went on to Kadianallur and Mr. and Mrs. Gander to Naraikkinar, in the south of the district. In each of these centres there is now an assembly of Tamil believers and the work of the Gospel still continues in the surrounding districts. The boys' boarding school at Mt. Sion has been much enlarged—but it was thought wise to discontinue the girls' school at that centre. Instead, a girls' school was opened at Vadamalapuram and another at Naraikkinar, and these still continue. Some medical work is also being done at each of these centres, especially at Kadianallur—where Mrs. Revell has large numbers of people coming daily to the hospital.

Medical work in the villages calls for much ingenuity and one needs a knowledge of the customs and habits of the people to be able to answer satisfactorily the many questions asked regarding the treatment or medicine it is necessary to administer.

Many times such accidents as would call for a big operation in a town hospital have to be treated as skilfully as is possible under the circumstances, for the friends inform you that they are not going elsewhere and so the patient will die unless you do something for them. A woman with her babe in

her arms was standing beside a well in which her husband and other men were working. She leaned over the side to peer into the well, and a sudden gust of wind took her off her feet and landed her head foremost into the well. The babe was sheltered by her arms and escaped serious injury, but the mother was half scalped, and had a broken collar bone and arm and a few broken ribs. It took a couple of hours to clean the head and replace and stitch the scalp, then set the broken bones, and bandage her. She had concussion badly, but after six weeks was able to return to her home not much the worse for her experience, save a slight stiffness of her shoulder and a big scar on her head.

The years thus spent in ministering to the needy women have resulted in many thousands hearing the Word of Life. Many come seeking health of body who would never come into contact with Christian workers in an ordinary way. While treatment is going on in the surgery, an Indian sister sits on the verandah and welcomes all who come, and a friendly atmosphere is created which makes the women willing to listen to the Gospel message, and also quietens them. For many of them the coming to hospital to "drink medicine," is the great event of their lives. Many prejudices and superstitions have been lived down, and the knowledge that no call for help is disregarded here has led to our village friends placing their utmost confidence in us and our foreign methods. Patients come forty and fifty miles to get

certain treatments for which our hospital is famed. They return to their villages and a strong point of contact is established between the patients and Christian workers.

Away in the heart of the country where caste still holds its rigid sway, doors have been opened for the Christian visitors, a welcome awaits them, and willingness to listen to the Gospel is shown by those who have received physical benefits, and heard the message at the hospital. Thus the work goes on day by day, the opportunities for service are God-given, and many bear witness with great thankfulness to health of soul as well as of body received through contact with the medical missionaries.

II

When first we were led of the Lord to the Tamil speaking area, to make known His love to those who sit in darkness, it was a great marvel to find that the people were so content with their lives as they lived them, that they had no desire for anything different. Coming from a busy life in a Western home-land where night and day calls were constantly made on one's sympathy, and help demanded by the suffering and sorrowful, it was a new experience to have to go out into the highways and byways and make friends with the passers-by and beg them to avail themselves of help and skill for their needy sick women and children.

The bungalow which was to be the centre for village touring and medical work was being built on a main road about a furlong off the roadside. Evening after evening we would take some tracts and go to the road, and sitting under the shade of the big banyan trees watch for the women to pass, and try to get them to speak to us. The majority of them, never having seen European women before, could not believe that we were females, and so would run past as fast as they could. A few filled with curiosity and bolder than the others, would stand and stare and listen for a minute or two and then would bolt after their friends. By degrees they became accustomed to us and the wayside friendship was beginning to prosper when one afternoon a youngish woman with a tiny baby on her hip stopped opposite to us. The child was very sick and we suggested it should be brought for medicine. The mother seemed inclined to assent and gave the usual reply which can mean so much or so little, "to-morrow." Next day we were eagerly expecting her, but she did not come. That evening instead of passing up the middle of the road as usual, the women made a wide detour through a field, so that they did not pass us. We wondered why, but afterwards found that the sick baby whom we had looked at, had been changed into a toad during the night! This proved we had put the evil eye on it. In future we must not be allowed to look at any young children or they, too, would be changed into toads during the night. Thus

the great Adversary of souls sought to hinder the women and children from coming under the sound of the Gospel.

The story travelled and came to the ears of a woman in a village two miles away. She was a caste woman, the disciple of a very holy man who lived in one of the sacred shrines. She was so interested that she wanted to see the people who could perform such a miracle, and one day her opportunity came. Her small daughter aged six years fell and broke her arm. After conferring with her relatives and neighbours, the mother courageously brought the child to the Dispensary, to see what miracle of healing we would perform. That morning the Gospel message was being given by means of a picture of the Good Shepherd seeking the lost sheep, and this made a great impression on the woman whose conscience was aroused. She awakened to the fact that she needed her sins forgiven ere she could enter heaven. The child was brought once or twice a week for six weeks, and then the arm was well and strong, and mother and child passed out of our sight for many years.

About twelve years later our Indian sisters were visiting in that village, and were told of a woman who was very holy, and had made pilgrimages from South to North, and East to West, of this great land, and had worshipped in all the most sacred places in India. They went to call on this saint, and found her in a courtyard common to two houses, seated in

a corner of the verandah. She would not look up or take any notice of the visitors. She did not speak to them, but there was such a pathetic wistfulness about her that the two Christian women felt strangely moved with pity, and came home and told us about her, and her many journeyings. We prayed for her all the week, and when the Christians again visited the village they called on her. She did not speak to them, but undaunted by her silence, they read a few verses of Scripture and briefly explained what they had read. They wished her good-day telling her they would call again. To their great surprise she returned the greeting. They came home greatly cheered and reported the progress made. We prayed earnestly that the blind eyes might soon see the Light.

A few weeks later the sisters went visiting and this time the saint invited them to come and sit beside her whilst they read. Thus emboldened they sang a Christian lyric and read and explained to her the need of a Saviour and the efficacy of the precious blood of Christ to cleanse away all sin. She listened attentively, and then told them that she had heard that no one could enter Heaven unless their sins were forgiven when she had attended the hospital twelve years before, and so she had been ten years visiting the sacred places of pilgrimage to get her sins washed away. For some months the visiting was continued and it became the custom for prayer and singing to accompany the reading of God's Word. Then other

**THE TEMPLE ENTRANCE AND
GOPURAM, WITH QUAIN CARVED
FIGURES, COCANADA**



neighbours were called in to hear the glad message. One memorable day we knew that the fetters had been broken, and the soul liberated. She had been delivered from the power of darkness, and translated into the kingdom of God's dear Son.

It had come about through a wonderful dream she had, in which the burden of her sin was so great that nothing she could do would rid her of it. With all her efforts the burden grew greater, then some one came and lifted the burden and bore it right away, and she awoke and knew it was a vision sent from God. She cried aloud in horror at the greatness of her sins until after midnight, and then remembering her vision that one had lifted the burden and driven off with it far away from her sight or reach, in a flash the Holy Spirit revealed to her that the only One Who could do such a thing was Jesus the Son of God. Her weeping ceased and such joy, peace and happiness filled her heart that she sang until daylight. She sang so loudly that all the neighbours heard and understood what she was singing. By 6 a.m. she was ready to start for the mission bungalow to tell the good news. It was impossible for her to keep it to herself. She was a new creation in Christ Jesus and she wanted everyone to know it. She regularly attended the services and soon desired to be baptised and take the name of Mary, because that was the name of the mother of our Saviour. She took part in meetings, for prayer and praise, and her face was a sermon in happiness. Her relatives

made it very difficult for her to come out as a Christian, and were very bitter about her baptism, but she went on steadily and lived down the opposition. She would walk many miles to visit other converted women who were lonely or sick, and speak to them of the joy of the Lord.

One day she was seen by a caste man of her own village, sitting on a low caste woman's doorstep and he reported to her relatives that he heard she had been seen drinking water also at the low caste woman's house. This was a great disgrace to their caste and must not be allowed. The village elders met. They talked the matter over, then sent for her and cautioned her. Some weeks later she visited a low caste sister who had received baptism the same afternoon and for whom she had formed a great affection. She accepted some refreshment at that house and was seen eating by some caste people, passing that way. They went home and reported the matter and her own sisters, unable to stand the ridicule and disgrace to their caste, put poison in her food that night. It did not kill her, but her mind was deranged, and for a long time she seemed like a cowed animal, and did not recognise anyone. Gradually that wore off, leaving her mind a blank. She had no more desire to be a Christian. All the animation and joy died out of her face, and instead there was a dull pathetic questioning look in her eyes, as if the intellect were seeking something, but what? After many attempts to win her friendship

and help her had failed, she implored the Christians to leave her alone.

Whenever that village is visited the sisters look her up. Nine years have passed away. We long to see her restored and happy in the Lord, and we know that with God nothing is impossible.

XIV

AMONG THE CHILDREN IN SCHOOL AND ORPHANAGE

“IT is astonishing to me that you missionaries have not exploited this method of evangelism more fully, seeing that you often complain of empty churches in connection with your work amongst adults. Here you have full benches every day with young minds receptive of the truths you wish to teach. Here are no nodding heads, overcome with sleep after the arduous tasks of busy days, but minds alert in the morning hours into which you may pour of the fulness of your message. Here are no distractions but an atmosphere charged with interest when nothing is allowed to hinder the one purpose you have set yourselves, viz., to teach the truths of the Gospel.”

So said Dewan Matthan, late first member of Council in the Mysore State, at one of our Annual Prize-givings. As we listened to his well-chosen and challenging words we wished they could be broadcast to the many friends at home who are interested in the missionary task, for they epitomise what we have so long felt in reference to the value of the School as an evangelising agency.

Step into a village with me and another well-known missionary friend. The good news is sounded

forth by missionary and Indian brother alike to an apparently interested crowd. But a few questions towards the close of this impromptu meeting elicit the fact that little has been understood and little gathered from the earnest endeavour of the preachers. The mind has never been awakened to think over such problems as these; as hard as is the sun-burnt soil which they try to till, so hard seem their minds to any presentation of new material.

But place in the village a Christian teacher with a little school, and note the change. The school soon forms a nucleus to which not only the children come, but often adults will come and listen and gather grains of knowledge and also seek the advice and help of the teacher. The living example of a Christian home in the midst of heathen surroundings, the centre to which all may come for the word to be spoken, the help rendered by the teacher and the possibility of his shepherding those who may believe the word and be gathered out, are all valuable assets in Christian work in an Eastern land like India. Further, here is a regular, persistent testimony given by one living in their midst, whereas in the ordinary routine of mission life the missionary himself would probably only be able to visit a village once in every six or seven months or possibly twelve months. So that with the school there is a continual presentation of the Gospel not only to the children who attend daily but also to the people of the village who see and hear the Gospel week by week.

The value of the village school is thus evident and, wherever it has been used by the missionary as a means of evangelistic endeavour, it has been found fruitful of results, and in many hundreds of cases, the village school-room has become the home of the little church which has been gathered out in that village. In Southern Travancore and in the Godavari, as well as in other areas in India this work has met with signal success, and thousands have been gathered into the fold.

What may be said of higher education, e.g., that which reaches up to the middle and high school stages? Here opinion differs widely, and one can only seek to appreciate the view held by other equally sincere servants of God when it differs from one's own. Circumstances differ so widely that one has to be guided thereby when definite Scriptural principles are not at stake. Let us state a case and leave the reader to judge.

Here is a growing community whose children have gone as far as the village school can go, and now has become fairly convinced of the necessity for pursuing a higher course in some school. The missionary feels unable, or deems it undesirable to provide higher classes than the village school gives, and so these young children are compelled to seek these further courses in Government or Hindu Schools under Hindu teachers, who endeavour to inculcate the doctrines of the Hindu religion, or in the Roman Catholic institutions where Romanism is taught. Hence the

teaching of early days is subverted and the child gathers new impressions at a most impressionable age and often loses that which he once was taught. Is this desirable?

Again, it may be that through the various efforts, a number have been saved and gathered out to the Name of the Lord. These are confronted with the problem as to what to do for the education of their children as they feel that the Hindu or Roman Catholic schools are unsuitable places to which to send these young people. The solution suggested is a Christian school, in which Christian teachers impart instruction and so bring to their scholars Christian influence throughout their school life. Provided that emphasis is retained on the "Christian" aspect, this is admirable, but there is ever the necessity to guard against the shift of emphasis on to the secular instructional side in order to meet with Government requirements or to secure successes in public examinations. Surely it is a gain to have these young student minds daily under the sound of the Gospel and under Christian influences.

There are several such schools in our mission areas, such as the long-established school at Narsapur, Chittapetta and Amalapuram in the Godavari Delta, the schools and orphanages at Kollegal and Malvalli in the Kanarese area, the boarding-school at Mt. Sion, Vadamalapuram and Naraikinnar in the Tinneveli District, two or more such schools in South Travancore, and elsewhere. From each of these

there has been a growing stream of young people professing Christ as Saviour, confessing Him in baptism and meeting with the people of God. Many of these students afterwards furnish the necessary teachers for the village schools, and so continue to spread the Good News.

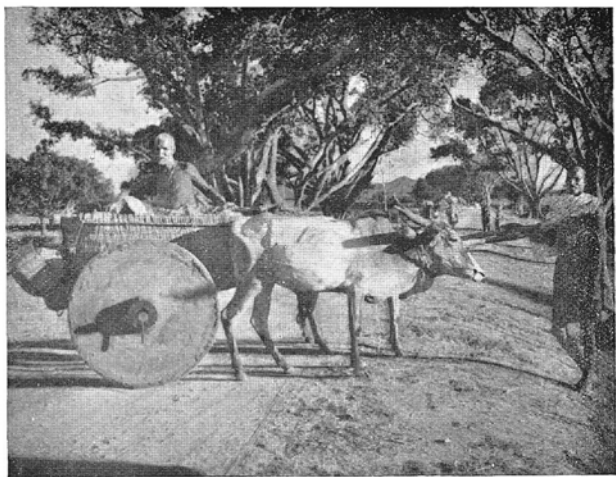
Another branch of this work is found in Orphanage work, where children deprived of their parents at an early age are cared for and taught the truths of the Scriptures. In some cases these orphanages were commenced during the great famine of 1897-1900, when thousands of young children were left destitute and starving. Others have been opened as God has provided the means, sometimes with one or two children, until the numbers have grown to quite large proportions. As soon as a fair number has been reached the problem of providing elementary education has to be faced and this often results in a small school being commenced; so that orphanage work and school-work merge, day-scholars and even boarders being taken into the school provided, in the first instance, for the orphans.

Such orphanages are to be found in most language areas and they have ever been the means of gathering in a number to the acceptance of the Gospel message.

We must now turn from purely Indian work to that in connection with other communities. Domiciled in India is a large community of people of mixed descent; many of these being sons and

**A PRIMITIVE
BULLOCK CART**

THE POTTER'S HOUSE



daughters on one side of our own kith and kin. Is there not a debt owing to these? Unfortunately little has been done by our Assemblies to reach out to this important and easily accessible community of people. There are groups, larger or smaller, of Anglo-Indians in every large city, and in the railway centres. Many years ago work was commenced in a part of Bangalore and more lately in Madras and Calcutta, and more recently still in Bombay, but there is much ground still to be occupied, especially when this work is grouped with that among English-speaking Indians.

One of the difficulties encountered by this community is that no provision has been made by Government for them educationally, and yet necessity for education is imposed upon them ere they can find suitable employment. To meet their need at least one school has been attempted, viz., Clarence High School in Bangalore, in which some 200 or more children are found—25 per cent of these being Indian. From this school also there have been many who have confessed Christ, and have come into fellowship and are now finding useful service in seeking to win others for Christ.

Allied with this latter type of school are those admirable institutions found on the Hills where the children of missionaries are educated up to the School Certificate stage. These are Hebron School, Coonoor, and Brecks' School, Ootacamund. Founded by and mostly carried on by people from the Assemblies who make it their principal aim to win young people for

Christ, these schools have a splendid record. The influence of their staff is not confined to the walls of their class-rooms; these able men and women engage in many other forms of Christian service amongst the English-speaking peoples around, or even amongst the vernacular speaking peoples of the Hills. From all over the world come testimonies from grateful old scholars of what the Lord did for them in and through these schools. One is tempted to ask, if such advantages are sought for our own children, and such results are obtained from these Christian schools, why should we not seek to extend their usefulness to the children of others?

Recently we were very interested in our Assembly Prayer Meeting to hear some of the young men publicly thank God for the blessings they had received through the school. There they had not only received their education but had learned to believe in Christ as Saviour and Lord. Similar testimonies come from many of the young women who are now scattered in many parts of India as nurses, teachers, etc., and who are now bearing witness to the saving power of Christ in the places where they are employed.

We append two stories of how God has used this school work to the salvation of children, and these stories might be multiplied by the hundreds.

Two Schoolboy Stories

(i)

One day we saw a big lad coming up to the compound. As he drew near we asked, "What is it?" "Oh," he replied, "I want you to take me into the school to be one of your own boys. I cannot pay any fees because my parents are dead, but I do want to learn about the true God. Please take me in!" He had walked 18 miles. We looked at the boy, bigger and older than boys when we generally admit them. He was of the Shepherd caste—a fairly high caste in our district. "You are too old and big I am afraid" I replied. But seeing his face fall so sadly, I said "Well, go over to the Boarding boys for the night. You are tired and they will share their evening meal with you and I will ask the Master. I need a big lad to help the smaller boys with the water carrying from the well. Would you take your share in the daily routine of work among the boys?" "Oh yes! I would do anything," he replied, "if only the Master would admit me." As he turned away, Miss Noschke remarked "What a heavy looking boy! If we get anything into his head, we need not despair of anyone."

When Mr. Young returned I asked him if we might admit this big boy as one of our own boys. "No," replied Mr. Young. "You know that we dare not take in such big boys who for obvious reasons are unsuitable." "Well," I pleaded, "we do so ur-

gently need such a strong fellow to pull up the buckets at the well! Don't you think that we might make an exception in this boy's case? He does seem so really in earnest and, you know," I went on, "it may be he is one whom the Lord has sent us, in answer to our continual prayer for guidance as to the boys we shall admit." The next morning, Mr. Young gave his permission and Karuppiah, which name means "Black god," was admitted. He quickly got into the routine of the school and none said their six verses of memorized Scripture on Saturday afternoons better than he. Some weeks later he went to Mr. Young saying, "Please Master, will you baptise me?" "Why," said Mr. Young, "are you loving the Lord then?" "Oh yes! I have given Him my heart because He loved me so!" "I am very glad if that is so," said Mr. Young, "but other boys have said the same and have been baptised and afterwards we have found out that their profession was not real. So you must wait a while and let me see by your life if you are truly saved." The boy turned sadly away. Some weeks later, after the Saturday afternoon class was ended, Karuppiah remained behind. I noticed the tears running down his cheeks. "Why are you crying Karuppiah," I asked. "Oh!" he sobbed, "I do so want to be baptised, but the Master does not believe that I am really saved; but I am," he added. "Well dry your eyes and I will speak to the Master," I said. Later that day I mentioned the matter to my husband, and he said, "Have him alone on Mon-

day morning, when I shall be out, and if you are satisfied that he is really trusting in the Lord, I will baptise him." So on Monday morning instead of going to take the usual Scripture lesson in the day school, I had Karuppiah with me on the verandah. He sat cross-legged on the verandah, and after prayer I examined him as to his faith. I could not doubt but that he was truly born again and rejoicingly I said so. "Then, Amma," he said, "will you please not call me Karuppiah (Black god) any more?" "No! What would you like me to call you?" I asked. Without any hesitation he replied, "Isaiah, Isaiah," he went on breathlessly. "I have been reading in the Bible where God said, 'Who will go for us?' And Isaiah said, 'I will go,' and God sent him. And I want God to send me to my own people." "Oh!" I so gladly said, "Isaiah, you shall be, and may God, indeed, send you and make you a great blessing to your own people." Mr. Young baptised him the following Wednesday, and the next Sunday, Isaiah had his lovely feast of remembrance at the Lord's Table, with the joy of the Lord visibly upon his face. My own heart was full of gladness as I looked at him. School was to break up for Christmas holidays the next Wednesday, and on Tuesday evening when I went over to the boys' dormitory to see that all was well, I found Isaiah lying ill with high fever. "Why laddie," I said, "No going home to-morrow for you if this fever doesn't leave you. I will send over medicine and come over early in the morning to

see you." He had asked for tracts and portions to sell whilst on holiday, and Mr. Young and I had said to one another, "What a fine colporteur Isaiah will make! Being of the shepherd caste he can go to anyone!"

Early next morning at 7 a.m. I was over but the dear boy had started off home, afraid I might hinder him. "But was he better?" I asked. "Well, no!" was the answer, "but he did so want to go and the headmaster gave him some money to go by train." I felt so sorry I hadn't seen him again but so well understood his yearning! A few days later we heard the almost unbelievable news that he had gone to see his Lord! He had reached home, his grandmother's, and when she and others had wanted to do for him according to their heathen customs, he had waved them off, and earnestly began to tell them of the Lord Jesus. "Grandma, you must believe on the Lord Jesus! only believe! He has died instead of us. Believe on the Lord Jesus Christ and thou shalt be saved!" With urgency he pleaded. His school companion ran over six miles for medicine, but he gradually yielded up his life, having faithfully delivered his message with his dying breath. Miss Wharton hurried over, wondering if the relatives would turn against her and say, "This is the curse of the gods because our boy 'fell' to this religion" as is so often said. But no! The old grannie said, "Tell me more, for where my boy has gone, I must go." Sometime passed and then the dear old woman fol-

lowed her boy, we truly believe, into the presence of the Lord Jesus. God's ways are not our ways. We had hoped that Isaiah would become a worker for God, but maybe "He being dead, yet speaketh."

(ii)

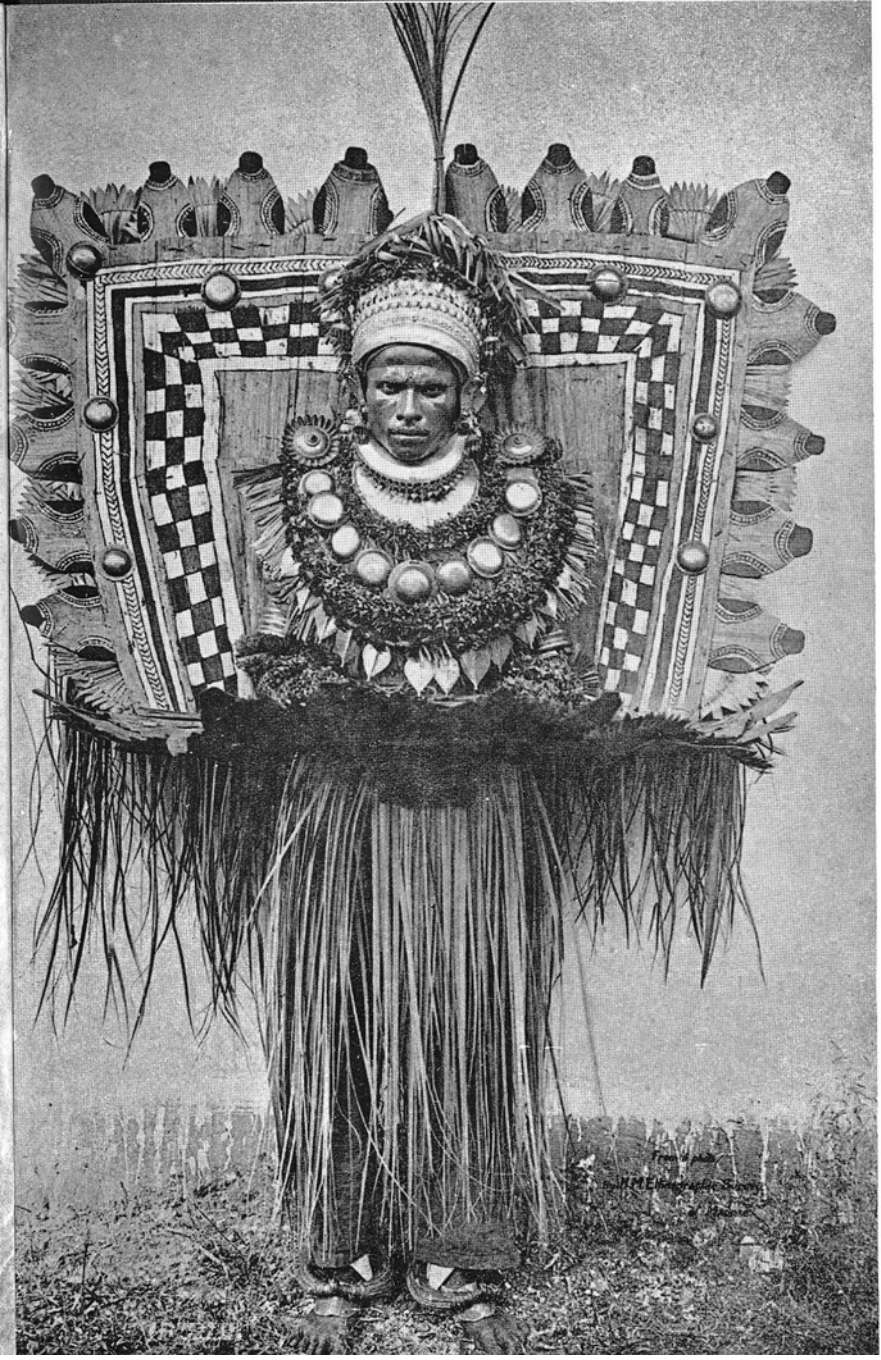
When the mission house was being built, a school house to hold about fifty children was built also, and an earnest young Christian man was engaged as teacher. Every morning he would go out to the nearby villages and return in an hour or two with a string of small boys streaming behind him like the tail of a kite. Day after day for many months the teacher went to call the children and bring them to school. In course of time the school was thoroughly established and a daily visit was not necessary. The mission property lay between two roads. One, a recently built main road, the other an old track which led across country, and on one side of which a noble row of banyan trees grew and spread their massive branches over the old country path, making welcome shade for the travellers and a never ending source of amusement for the children. The long low branches invite the boys to climb and are a natural swing. It is no uncommon sight to see ten or twelve children astride a long bough, and one tallish boy standing alongside swinging them.

The day scholars all came to Sunday School, and brought many others with them. At the end of

the year Bibles and New Testaments well-earned for proficiency in Scripture knowledge, were proudly carried home, but alas! in some homes as soon as the parents saw the books they snatched them away, tore them and put them in the fire immediately. With real grief the boys reported their loss, and begged to be given fresh books, and to be allowed to keep them in school, so that they would be safe. Quite a number of boys as they passed through the school used to tell us that they never went to worship the idols now, for they knew and believed there was only one true God and Jesus Christ his Son our Saviour.

One of these small boys was especially diligent and always eager to learn the Bible stories. One day he told me shyly that he would like to bring his father for me to see. I told him I should very much like to meet his father. Days passed but I did not receive any visitors from that village. Then, one morning when I was busy in the dispensary, a delicate looking, tall, elderly man was led into the surgery, and the woman accompanying him said, "They tell me you can cure him"—pointing to the man—"I will give you a big present if you can." She opened her arms and swept them wide, to show me how much she was prepared to give. She was very earnest and went down on her knees, and clasped my ankles, and tears began to trickle slowly down her cheeks. I enquired what the trouble was, and learned the man had a big carbuncle and consequent fever

DEVIL DANCER



and acute digestive trouble, also that he was blind. He had lost his sight some years before. He was nervous and timid at the great ordeal of meeting me, so after seating him, and allowing him to feel my hands, and gain some confidence I began to talk to him, and to my great astonishment found he was the father of my little school friend, who was so anxious that we should meet.

The boy was his youngest child, born after the father became sightless. The father had never been able to see any of the pretty cards or prizes won by the small boy, and carried home so joyfully. As I worked I began to talk about the Good Physician, and was glad to see that he knew of whom I was speaking. The lad had read to him, and explained the Bible stories, and told him of the love of the Saviour in coming to die for our sins. It was easy to see there was a strong attachment between father and son. The Lord was pleased to restore the old man to a measure of health and strength, and he was very grateful. The boy was full of fun, but well behaved and a favourite with teachers and scholars.

One afternoon when school was over, and the children were on their way home, they stayed under the banyan trees to swing, and our little friend was the chosen one to swing the bough. Ten or more happy children were shouting merrily as the branch swung up, but a sharp cracking sound rent the air and in a second the long branch had snapped from the trunk depositing its living burden in the dust,

and the swinger was pinned underneath. The children picked themselves up, shook off the dust and leaves, and then spied their comrade silent and motionless. They rushed helter skelter wildly shrieking towards the village. Two men passing by asked what had frightened them, but the children tore madly on. The two men hastened along the track, and came to the place of the accident. They lifted the bough and finding that life was extinct, took the poor crushed body home to the sorrowing parents. It was a terrible grief to them. The teacher told me he was sure the boy was converted, and the father said he knew his son had gone to be with the Saviour of whom he had talked so much, and to whom he always prayed. The old man said "Who will read to me now out of the good Book, and who will sing to me and teach me verses from the Bible."

The teacher and others often visited the afflicted man but the shock of the boy's death was a severe blow, and the gentle old man soon followed the son he had loved so dearly.

PONDICHERRY

ALL Europeans or foreigners in India, but most English people look on India as "Our Colony" and fail to realise there are several places within the Peninsula, some quite large tracts, which are controlled by other European powers, particularly France and Portugal. France holds Pondicherry and Karaikal in the South, Chandernagore near Calcutta; Mahe on the West Coast, and Yannam in the East Godavari District. Goa is the Portuguese settlement on the West Coast.

All these places are dominated by Roman Catholicism and so are nominally Christian. This nominal Christianity has resulted in an outward show of civilisation and a higher standard of literacy, but not a change of heart.

Pondicherry is the largest of the French Settlements, and the seat of Government for French India, the Governor and other French Officials being in residence there. The aspect of the place is decidedly foreign to an English eye, but being on the coast, about 100 miles South of Madras, the plastered buildings suffer from the effect of the sea air, so that they appear to be old and decrepit. The atmosphere is humid, and the climate, as in Madras, is nine months hot and three months hotter.

In Pondicherry alone of the French Settlements is there a regular Gospel testimony, and Mlle. Ligot, who has been connected with the work from its early days, in the following narrative tells some of her reminiscences. Burdened with the needs of her own country people, she went periodically as a visitor and helper, and latterly in 1926, when Miss Porter relinquished the work, in order that the testimony might be continued, Mlle. Ligot went to reside there alone, until such time as the Lord would send helpers. Some of us have been able to help from time to time, but she is still alone, and "The Day" will reveal the result of her faith and courage.

"Where there is no vision the people perish"
(Prov. 29:18).

"The whole city upside down, the air tense with strife, political elections in progress, man against man, party against party, stopping at nothing, even killing one another for the sake of political power; a seemingly hopeless muddle. Such is one of my first memories of Pondicherry, thirty-five years ago. Lawlessness and open sin all around; yet Rome had reigned there over sixty years and swept nearly half of the people into her realm.

About 1901-1902 two English ladies came to Pondicherry to make known the Gospel of Jesus Christ; one of them was nearly murdered by a Roman Catholic woman; how much the priests were in this, is difficult to ascertain; these two ladies

returned to Madras but the wounded friend never recovered properly, and died two years later.

Later, Miss Porter, a dear servant of God, worked there for many years, and often I was able to visit and help. One such visit lasted a year, 1903-1904. My heart was so sick because of the sin and wickedness exhibited everywhere, that I felt I must have an interview with the highest priest I could find. I prayed three months over this matter and then felt compelled to go. Miss Porter came with me, and at first I was shaking like a leaf. 'So young, who was I to face such a magistral successor of the apostles?'; but God was with us and fear soon disappeared. It would be interesting, but too long, to describe this interview; suffice it to say that appalling though sin still was, and is, yet it was certainly less open from that time onward.

'Can any good thing come out of Nazareth?' Well might such a question apply to Pondicherry; yet, look at this man, nearly 70 years of age, walking with such a deliberate, steady step, his umbrella up, going to and fro to his work morning, noon and night! It is Cyprien; once a drunkard and a great sinner, to-day a "brother beloved," and for a long time now a helper in the ministry of the Word. Whence came the change? Not in the Church of Rome, but as far back as 1909, in a very small meeting at Bethel, our meeting-room, the light of the Gospel shone into his dark heart; he saw the truth and believed it, but it was only in January 1910 in

a meeting held by Tamil David, that he and several others received the assurance of salvation. This was the beginning of harvest, but ever since the Lord has added to His Church one here and one there in Pondicherry.

Come with me two miles S.W. There in a home lies a very sick wife, her heart hard against her husband and God. After a talk with her we go to prayer; the husband, once a great sinner, pours out his soul with tears before God and pleads—for health for his wife? Oh no! although he longs for that, yet here he cries for her soul's salvation. It seems as if no heart could be unmoved by such a prayer; who taught him thus to pray? In that same village are two sisters in fellowship, mother and daughter. They too have known the depths of sin, but though simple and poor, their gratitude to God led them to open their home, one little room, on Sundays, where Tamil children are taught of the Good Shepherd. The daughter gathers the children and the mother teaches them the texts; how well she does it too! One of us goes there every Sunday; who can tell the outcome of this service? Was it worth while visiting that village?

In another village a little further west, several men were saved about eight years ago; they have suffered much persecution. Well I remember a young man among them at that time; he was contemplating marriage, but the young girl was a Roman Catholic and utterly ignorant of the way of

salvation. So real was his conversion that he waited for her for two years, till she was truly saved. Great was our joy the day Mr. Kimber baptised her, and the following day when we attended their wedding. To-day they have joy in teaching their two little girls to love the Lord Jesus. Was it worth while visiting that village, although it meant stones on the head at first and even blows? Now we have a little meeting room there called Bethany; many spiritual battles were fought and won to get it, and faith looks forward to a greater harvest.

At Bethel, the French Sunday School is small, for French Protestants are few and far between; at present there are only three children but they are the dearest little ones you can imagine. A year ago they seemed as ignorant as the heathen. 'Who is God?' we asked. 'Oh! He will punish all the *very* wicked people and send them to hell,' was the answer. As for themselves, like most people, they thought they would go straight to heaven. To-day, they know something of their naughty hearts and it is sweet to see their earnest little faces look up as they frankly and simply tell me of their struggles, failures or victories; and to watch these little buds opening to the sunshine of the Saviour's love. One day, the little 9-year old boy said, 'Father, why do you not read the Bible?' It was an embarrassing question to a man whose father is a pastor in France, and who has put aside any light he may have had to marry a

Roman Catholic wife. May these little ones win their parents!

A clergyman's widow attends our small English meetings, for everything is small here although the activities are many. This friend was a Roman Catholic when she married, and remained so at heart for years. But a work of God began in the husband's heart through our visiting them, and lending them helpful books, particularly the biographies of George Müller and Hudson Taylor. The Lord became precious to him and he died truly trusting in the redemption of Christ alone. His wife was still very ignorant, but sympathy drew her; she came regularly to the English meetings, and is now rejoicing in Christ. Her Roman Catholic sisters are greatly influenced by her change and joy.

What a joy it was, two months ago, to see two of the Tamil orphan girls baptised by Mr. Revell.

These are only a few examples, taken here and there, showing that out of a sink of iniquity, as one British Consul called Pondicherry, the Gospel is the power of God unto salvation, and although the ground is hard through the influence and opposition of Roman Catholics and Seventh-Day Adventists, yet some do believe and are saved. The progress is slow, and there are heartaches at times, even among the believers, yet the Spirit of God does and will work, and it is worth while to spend and be spent, looking for the harvest which is to come.

But oh! so little is done; as in so many other

places, in Pondicherry also, only the few can be reached. Through lack of workers many thousands of Roman Catholics, Hindus and Mohammedans are entirely ignorant of the Gospel. Only two miles away a Brahmin, who, in company with many others in India, has lost faith in his Hinduism, said to a brother in Christ who visited him, 'You speak as having the truth; why is it we hear so little of you, and you are so few? Why don't you tell it out?' Yet that village is visited from time to time, and that brother had given up half a day's pay to go there, and his salary is barely enough to support his family.

The colporteur does a good deal of work, but we are not able to follow it up with visits to the 234 villages, or reach those 184,000 inhabitants. All our Christians are poor and must work hard to support their families; the colporteur alone gives his full time, but several others go with him in their spare time.

In a circular letter, Mr. Kimber describing a visit to Pondicherry says, 'The prospect of a visit to Pondicherry is always a call to us to gird up the loins of our mind and to be sober, for preparation must be made for a battle with the powers of darkness. Lawbreakers from many parts of India, like wolves pursued by the huntsmen, find their way to French India where they are safe from arrest by the police of the British Raj for a season. Further, Pondicherry is a centre of Romanism and Hinduism. In spite of the much vaunted "culture" of each of these religions, there is little to show in the matter

of progress spiritual, moral or material. Like a great slough of despond the city is corrupt and filthy, and despite a long succession of French Governors, all professing to seek the city's welfare, it remains as ever, dreary and uninviting. Each bungalow with its garden, is enclosed within high walls and seems to say "See, we are not intruding into your affairs; do not intrude into ours!" This is a very true description of Pondy, except the last remark, for while indeed they want no one to intrude into their affairs, their aim in life seems to be to intrude into the affairs of others.

It is certainly not an inviting field, but a needy one nevertheless; and there are bright gleams in the darkness, homes where they welcome us and the Gospel message, but so far they have not had the courage of their convictions to come out on the Lord's side. Women in India are not free to act on their own, even in Pondicherry, where they certainly are more free than in many other places. There are many Hindu peoples of all castes, and Mohammedans, and French and English, and a few other Europeans. (A distinction with a difference, for Europeans have come from their respective countries overseas, whereas French or English are country born, but claim the nationality of their forebears.)

Then there are the other territories where there is no Gospel testimony. Shall we leave them to the tender mercies of Rome with all its darkness and superstition?"

THE DEPRESSED MILLIONS

YEARS ago we read an interesting incident which we believe took place in Calcutta. We may err a little in detail, but the main facts are correct. A missionary had preached a sermon in one of the city's churches and was chatting with the Indian pastor after the service. They were standing opposite a beautiful coloured-glass window showing Christ washing the disciples' feet, when from behind them they heard a voice saying quietly words to this effect: "Sirs, your Book is excellent: your Christ stands supreme: but why do you not do as He did?" They turned and there stood close behind them a Brahmin!

The missionary acknowledged afterwards that he was so taken by surprise that no adequate answer flew to his mind. But it was unnecessary. The Indian pastor lovingly replied: "Sir, that is what missionaries *are* doing!" On being requested to explain, he continued somewhat as follows: "When Christians came to this land they found some sixty millions of downtrodden low-caste and out-caste peoples. They brought the Gospel to them, opened schools for them, and showed to them the love of God in Christ—

by so doing they very literally *washed the feet of India.*"

But, it may be asked, Do not missionaries overstate the evils of the Caste System? Such a charge has been repeatedly made, hence the testimony of a greatly respected Indian, the late Sir Narayan Chandavarkar, in his address at Ernakulam, the capital of Cochin State, will be read with peculiar interest:—

"The curse of untouchability prevails to this day in all parts of India. It is not mere untouchability. It is worse than that. While all the Depressed Classes have been for centuries untouchable, some have been unshadowable, some unapproachable and some even unseeable by the higher castes. And this degradation has been imposed by these castes of Hindu society on one fifth of the total population of their own country, . . . and on 30 per cent* of the Hindu Population of India. . . . Here in India we have been treating the depressed classes as worse than beasts—we touch dogs, keep them in our houses, even fondle them—but these depressed classes, their touch, their very shadow, their very sight are pollution!"

Is it any wonder that Dr. Ambedkar, the respected depressed class leader has determined to die outside the pale of Hinduism, and is advising his fellow-caste people to seek another religion?

That a mighty upheaval, partly religious, but more particularly social and political, is rocking

*Probably 25 per cent is nearer.

Hinduism throughout India, is an unquestionable fact.

At a large Conference held at Lucknow in May, 1936, the President in his closing remarks is reported to have declared, that "in his opinion the fight that has just now begun has never been paralleled in the history of India, and they must prepare themselves for hardships and difficulties; but must remember that they are fighting the battle of the Motherland, and what they are doing is for the welfare of India."

A well-known Hindu preacher, Manurkha Maharaj, has said: "Dr. Ambedkar's desertion of Hinduism will mean the beginning of the end of the Hindu religion and Hindu nation . . . The very name Hindustan would disappear from history and the territory would be called by some other name."

Deprecating Dr. Ambedkar's move Mr. Gandhi said: "I would urge him to assuage his wrath . . . Untouchability is on its last legs . . . A change of faith will not serve the cause the Untouchables have at heart."

And who may this Dr. Ambedkar be? He is declared to be "the unquestioned leader of the depressed classes in India." That there is a large number of the depressed classes who have not accepted Dr. Ambedkar's lead and still wish to remain in a chastened and reformed Hinduism, must not be overlooked; at the same time it cannot be questioned but that Dr. Ambedkar's leadership is growing in power and popularity amongst the so-called Untouchables.

Dr. Ambedkar was born in a small village in Ratnagiri District (a district which lies on the West coast of India a little south of Bombay) a 'low caste boy.' As a child he struggled to get an education, sitting with others of his caste on a form *outside* the school, the teacher practically leaving him to his own devices. His father was a military pensioner, and took him to Satara where he joined the High School; but even there he had to sit on a bench by himself, and the Sanskrit teacher refused to have him in his class. Later he was admitted to the Elphinstone College, Bombay, a scholarship being given him by H. H. the Gaekwar. Still later he went to America and returned as a Doctor of Philosophy, of the Columbia University. On his return, and ever since, he has suffered grievous insults from educated Hindus and others on account of his birth and resultant caste. Lately having proved his brilliance as a lawyer he has been appointed, by the Bombay Government, as Principal of the Law College in Bombay. He is said to be a Doctor of Philosophy from several English, German and American Universities. He also represented the depressed classes at the Round Table Conference in London.

That he has won the respect, support and loyalty of tens of thousands of his people is indisputable; some of the delegates at the Conference held in Lucknow, said: "We are Ambedkar's men. We will follow him to Christianity, Islam, or death, as he directs. He cannot mislead us." We may well pray that this

most intelligent and upright man may be enlightened of the Holy Spirit to lead his people into the paths of Truth and Godliness. There is but one Way there.

Many attempts have been made to dissuade Dr. Ambedkar from his determination to renounce Hinduism. Dr. Kurtakoti, a reformed Hindu, offered to create a new sect within Hinduism, in which "Untouchables" and others would be one, equal in status in every way. Dr. Ambedkar's answer was: "Let Dr. Kurtakoti start the sect if he so desire, and let it spread among 'Touchables,' and then we shall think over it."

That Muslims, Sikhs, Buddhists, Christians and others are awake to the wonderful opportunity of winning some millions of adherents for their several folds is very evident. Both in public and private, efforts are being made to this effect, and immense interest has been evidenced throughout the land with regard to Dr. Ambedkar's Movement.

At the All-India Depressed Classes' Conference held in Lucknow, May 22, 1936, speakers from different Religions were invited to present their case before the delegates from the depressed classes. Representatives of Mohammedanism, Buddhism, Hinduism, Sikhism, and the Arya Samaj (a reformed sect of Hindus), Christianity and other religions, spoke for hours—the Conference lasting seven hours in all.

The representative of Hinduism was shouted down, and the Arya Samajist had a bad time, all

others were listened to respectfully. Here is one description of what took place:—

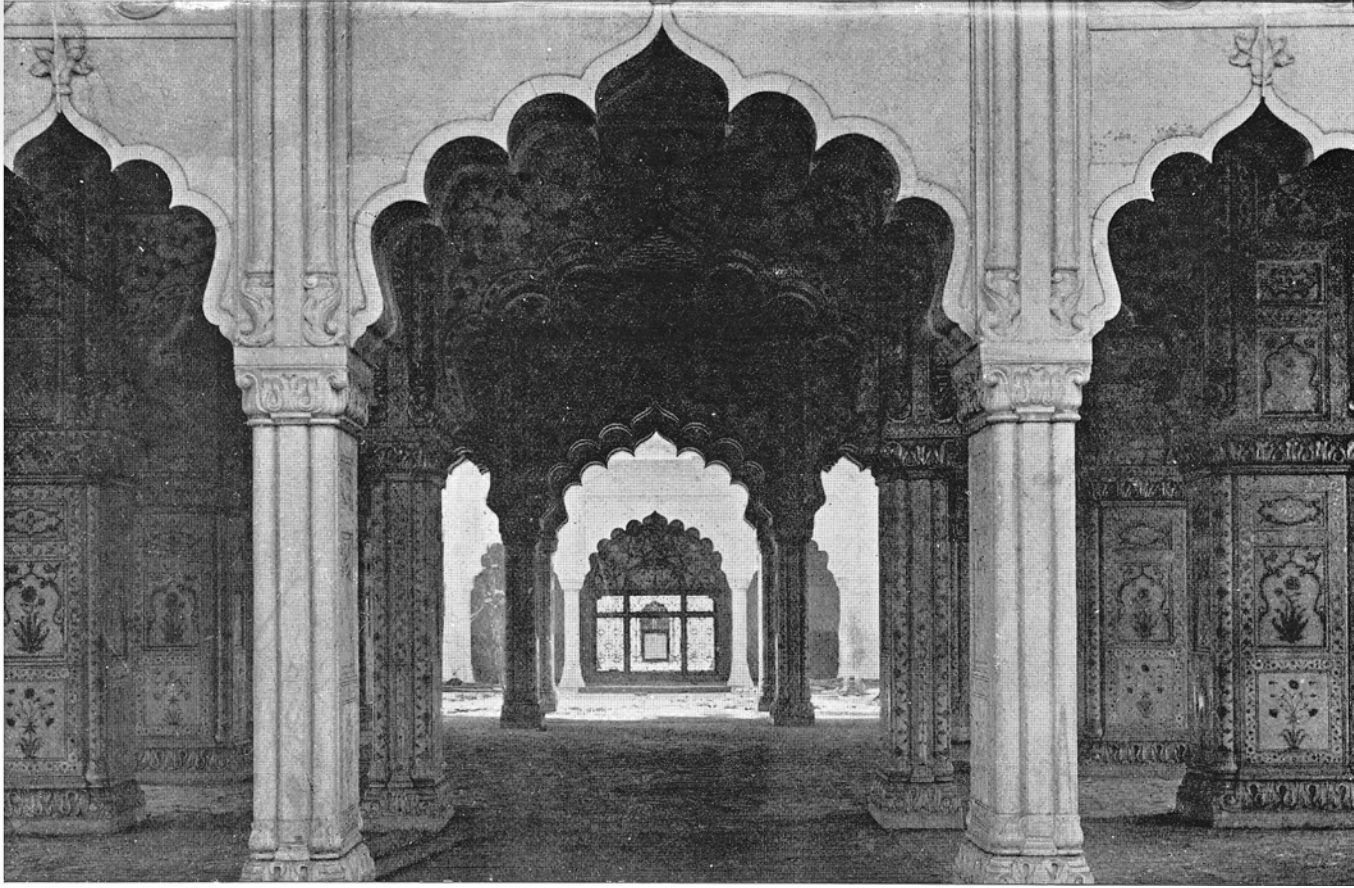
“Curses are heaped upon Hinduism. Impassioned tones denounce Hinduism as foolishness, mockery, buffoonery, poison, chloroform, a cunningly wrought chain, traffic with the Devil. Waves of applause sweep over the audience as Hinduism is belaboured. Deep-throated cries of hate issue almost involuntarily from many as the ills of the Depressed Classes are described. Arya Samajists are flayed alive to the accompaniment of cheers. This is a characteristic note of this memorable conference.”

In giving advice to his people Dr. Ambedkar, on another occasion said, “Choose any religion which gives you equality of status and treatment . . . I had the misfortune of being born with the stigma of an Untouchable. It is not my fault, but I will not die a Hindu.”

Several large Conferences have been held. The first we believe, was Yeola in the Nasik District, on October 13, 1935, where a resolution was passed “advocating complete severance from the Hindu fold, and embracing any other religion guaranteeing them equal status and treatment with other members of the fold.” It was after this conference that certain Hindu Shastras were publicly burned. This act shews how terribly in earnest these people are, and how out of bitterness of soul they have acted.

It may be asked, but since June of last year (1936) nothing further of special interest has

THE FORT DELHI



occurred; what is the explanation? We think that the Editor of *The Indian Witness* throws light on this question when he says:—

“The question is being asked as to why Dr. Ambedkar does not announce which religion he favours. The Hindus are especially impatient with him. He is accused of not knowing his own mind. They say, he rants against Hinduism but can't make up his own mind as to what he will do. The Hindus realize that he is through with Hinduism and so they wish he would go and be done with it. They know that he would exert far less influence from outside Hinduism than he does from within. He also knows this and he proposes to wield the largest possible influence. He knows that Mass Movements are the natural way by which groups in India act on their decisions. He knows that many educated leaders are ready to follow his advice but what of the thousands in cities and the villages who have not gone so far in their thinking? They must be given time to adjust themselves to this new plan. He knows that if only a few move out from Hinduism the rest will probably be afraid to venture. But if a large number move out together then those who remain will find it much easier to follow. So he has said he will wait till five millions are ready.

So long as he can count himself as one of them in their depressed state he is in a position to make common cause with them. He can denounce Hinduism and can say to his people, ‘Hinduism is an

instrument of Satan for our destruction. Let us withdraw from it and leave it to its own destruction.' He has said this and they listen."

It is reported that Dr. Ambedkar even says that he will wait for *five years* without directing his followers to join any particular religion. The writer above also says that Dr. Ambedkar "knows how Islam, Sikhism and Buddhism stand in this regard" (i.e. what they have *done* for the depressed). "He is no more interested in the fine-spun theories of the brotherhood within Islam and the casteless claims of Sikhism, than he is in academic presentation of Christian truth."

And what is being done for the depressed classes by Christians? Besides much uplift work, efforts are being made to take the Gospel to them and that with numerically great success. It is estimated that annually some 150,000 of these peoples are swept into the Christian fold. But every effort is also being made by Hindus, chiefly we believe from political motives, to stop this tremendous exodus. The throwing open of all State temples in Travancore (and other temples in different parts of India) has to a great extent, for the time being at any rate, stayed the movement among the Ezhavas, some 900,000 of whom, it is said, had determined to leave Hinduism. While we thankfully recognise that considerable care has been taken by some in Mass Movement areas, we fear that in many instances far greater care ought to have been taken. It is true that the day of

sprinkling crowds on confession of faith on the holding up of the hand has ended, but nevertheless we fear that numbers of unregenerate men and women are welcomed as Christians.

It is computed that during 1921 to 1930 'conversions' of 'untouchables' to Christianity have been recorded on an average of 10,400 per mensem, and it is estimated that now probably 15,000 are being received as Christians every month.

One paper states that "The Spirit of God broods over India to-day." That we have entered on a day of crisis none can question, and that every sympathy should be shewn to the depressed classes by Christians none dare deny—but a problem of vast dimensions lies ahead, and every true child of God interested in these 60,000,000 souls, should cast himself or herself upon God, crying for wisdom for those who are coming into contact with these masses.

The Depressed Classes' Movement must not be confounded with the Mass Movement towards Christianity which has been going on for years before Dr. Ambedkar took a lead. The former is one rising from themselves with a political and social basis with a change of Religion in view: the latter is definitely the result of Christian enterprise, and is on a religious basis with social influences, but has no political significance whatever.

We heartily agree with the sentiment expressed by some, that if these millions of the Depressed Classes should discard Hinduism in a body, they can

only be received into Christian fellowship on the grounds of their individual new birth.

XVII

OUR INDIAN FELLOW-WORKERS

ONE of the most important factors contributing to the evangelisation of any "foreign" country must of necessity be those whom God entrusts with the ministry of the Gospel from amongst the peoples of that country. No true missionary can minimise the worth of such helpers. Pioneer days there had to be when no such workers were available, but those able pioneers sighed for the days when they would be forthcoming, for they knew that the foreign approach to the peoples, the foreigner's inability to think oriental, and the foreigner's stumbling use of the idiom with which the oriental language is so lavishly enriched, militated against the advance which they so earnestly coveted.

Slowly their helpers came in those early days, one here and another there, but come they did and, with their coming, a new era dawned and new advance was made. One thinks of noble men of God as Ramaswami in Tinnevely, Numbi in Travancore and Tamil David who travelled widely, to say nothing of those who are with us to this day—men with whom it is a delight to be counted as fellow-workers in the service of our Lord.

The missionary in the foreign country, however much he may try to do otherwise, of necessity lives, in a more or less degree, in isolation from those to whom he has come to minister. His foreign habits and the climatic conditions necessitate a larger house with more accommodation than is normally required by the people of the country; his diet and dress at once mark him as different from the people; his white face and generally superior bearing give him a prestige which it is hard for him to shake off (even if he desires to do so). But the Indian worker is absolutely one with the people whom he serves; he lives as they live, thinks as they think and moves as they move. When this life is graced with the true Christian spirit, manifesting the Christian life, clothed with Indian dress, lived in an Indian village, expressed in the village home and street, then there is a living parable, a day by day representation of the truth of the Gospel before the eyes of the non-Christian peoples. Herein lies the importance of the Indian helper.

More and more must there be co-operation between the Indian worker and the missionary, a co-operation in which equality is the ideal rather than that assumed superiority which has too often characterised the attitude of the European to the Indian in the past. Such co-operation has been possible in a number of cases, particularly with those in which such gift has been manifest as in those mentioned above. Tamil David's name is a household word in many a South Indian home, for he was

used of God in a marvellous manner. Miss Teague writes concerning him, "More than 40 years ago the Lord gave to South India one who was mightily used in the conversion of souls, Tamil David. He was a man to whom the work of soul-winning was a passion and it was said that every time he spoke souls were brought to Christ. He had a marvellous personality and his knowledge of and ability to handle the Scriptures was unique." Similar testimony might be given by numbers of others with whom he laboured. In Travancore, both in the large annual conventions and in the many itineraries made through the State, his ministry was abundantly blessed and many learned to know God through his witness. The members of his family are still witnessing for God in the city of Madras and constantly give testimony to the wondrous ways of God with them.

Another leader, although not so widely known, was Mr. C. N. Ramaswami. Converted to God under the ministry of Mr. Stanes, he was helped much in the truth of God by our Brother Handley Bird who took him to the Tinnevely area. "He was greatly used in itinerating work with the young missionaries in the early days, travelling constantly with Messrs. Rose, Young, Perry, Gander and Revell," writes Mrs. Young. Another bears witness of him in these words, "Realising in his own experience what it meant to be delivered from the power of heathen darkness, he was on fire for souls. To go with him and his wife itinerating in the villages and to see their

whole-hearted devotedness to Christ is still a refreshing memory. We remember how on some of those occasions Mrs. Ramaswami would rivet the attention of the people with the one word "Eternity" repeated again and again, observing how its solemnity had gripped her own soul."

Later in this same area, came Thungiah the grandson of the old Arulappen who, as a young man, visited around with Mr. Anthony Norris Groves. Thungiah shepherded the flock in Christianpettah and was looking out to wider spheres when he was suddenly called to be with the Lord. While busy with his own lands and work he was no less busy in the Lord's service, ever delighting to gather younger men around him and teach them the necessity for going out to tell the Gospel. His aged mother and widow are still a great help to the assembly in that village.

Turning to the Travancore and Cochin States we find a number of stalwarts —men of rare gift and sympathy, men of ability in opening up the Word of God and unfolding its treasures to the delight of those who were privileged to sit under their ministry. Perhaps the most outstanding brother in this field was our late Brother Numbi. A man of learning and with a profound knowledge of the Scriptures, he was one of God's good gifts to the churches of those states. Everywhere his ministry was blessed to the building up of the saints and to the conversion of souls. In the south was Mr. P. V. Verghese, a man loved and honoured as one who taught believers the

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way of truth. His sons have followed in his footsteps as men of God, and are widely known amongst the assemblies of the south. Time would fail to tell of Messrs. P. T. Thomas, K. V. Simon, P. C. John, K. G. Thomas and others whose work for God and ministry in His Name are widely appreciated.

In the Northern section of this field our Brother Matthai Achen was another intrepid pioneer and soul-winner. Pushing out into areas where a simple testimony was unknown he would brave any danger in his zeal to make Christ known. In late 1934 he secured our help to push out into a district at the foot of the hills and there joined with us in proclaiming the Gospel. Later, returning alone, he baptised some who had trusted the Lord, and as the crowd gathered to the river-side and some stoned him with stones, he lifted his hand to God and praised Him for accounting him worthy to suffer for the sake of the Name. When he was suddenly called Home in late '35, the whole country-side mourned his loss and the churches of that district felt bereaved of one who was as a prince among them.

Travelling onward to other fields we find similar cases of honoured men and women whom God raised up to become leaders among their own people. But what shall we say of that large band of noble men and women, who, in more limited spheres, have served God as village teachers, evangelists, Bible-women, colporteurs or helpers in hospital and dispensary? Their work amongst the children, in the

village, in distribution of the Scriptures and Christian literature, and amongst the sick and afflicted has been invaluable and has contributed largely to the success of the Gospel in these parts. We would that there were more and that more with real gift were raised up to enter the large spheres of service which stand open with beckoning hands, calling for someone to come and minister to their peoples.

Here is an example just to hand in a letter from the North. "In one village there are at present ten or twelve adults saved and in fellowship and going on splendidly, the result of one young Santal teacher's efforts. These people live miles from the mission station, but they hope soon to build their own hall in the village so that they may invite to hear the Gospel those villagers who will not walk so far to our hall here."

As the years go by the responsibility to take the Gospel to their fellows must be undertaken more fully by such Indian Christians, for there are many signs which forebode no good to the foreign missionary. The growing Nationalistic consciousness has assumed identification of Hinduism with Indian nationality, with the result that there is a determined effort being made to stem the flow from the Hindu fold to Christianity. The missionary, being a non-Indian national, is therefore regarded as an alien exerting an influence inimical to national interests. He should therefore be removed or at least hindered from the carrying out of his propaganda work. Who then

will carry on? These dear men and women whom God has saved will alone be left to take the Word of God to the peoples.

Let us then support them by every means in our power, and while the opportunity lasts, teach them the ways of God as we have been so ably taught.

XVIII

MUCH LAND TO BE POSSESSED

WHILE from the Christian point of view it would be absurd to call INDIA the "Neglected Continent," we submit that few in the Home Lands realise that there are great tracts of country within its borders which must still be considered unevangelized, and that there are millions who know nothing of Jesus Christ.

When Carey set foot in India the population was about 200,000,000. To-day there is roughly an increase of 160,000,000. Of these according to the last census (1931), some 3,000,000 come under the heading—Protestants (Romanists are considerably fewer). About one-third of the Protestants are found in the Madras Presidency, the next largest number being found in the Punjab which has some 360,900. We wonder how many of these three millions are true believers; probably could regeneracy be registered, numbers would melt as did Gideon's army from 32,000 to 300. Do you say: "Impossible!" Only yesterday an Indian Christian we have known for years, who constantly moves about amongst Christians of all denominations and is the Chief Magistrate in charge of a District, whilst conversing bemoaned the fact that so many of those called Christians were but nominal.

We are unable to check the correctness of the figures below, but doubtless they are fairly accurate as published in a Christian magazine not long since:—

“We wonder just how fast the world is being evangelized, and possibly a few statistics will answer the question. The world is growing more heathen at the rate of 6,000,000 yearly. In the period from 1890 to 1935 Christianity made a net gain of 200,000,000, but in that time the heathen population of the world made a net gain of 470,000,000. What is to be done about it?”

Bearing the above facts and figures in mind, is it not, to say the least, somewhat disturbing to note that according to *World Dominion* for October, 1936:—

“The number of missionaries in India in 1933 was 6030; at the end of 1935 they totalled 4467—a decrease of 1563.”

But, it may be said, is it not time to decrease the foreign element? Here is the opinion of a godly evangelist belonging to the Basel Mission, as per *The Indian Christian* for September, 1937:—

Friends of Missions at Home almost always think that as soon as a convert is baptised, the missionary or Gospel preacher has done his work, and is free to go on and preach the Gospel to non-Christians. Nothing could be further from the truth! The greater part of the missionary work in India to-day is the care of the Christian Church. In any parish of western lands there will be found three types of Christians:

(1) A small group of converted Christians with living experience of the power of Christ. (2) A large number of good church-goers, whose religion is external and conventional. (3) A still greater number who are wholly indifferent and rarely darken the church door. All these groups are to be found among Indian Christians. But here is another factor in the Indian situation. Here the Christians are surrounded by non-Christians. The Christians in villages and towns are at all times breathing in through every pore non-Christian superstitions, non-Christian ideals, non-Christian standards of living which corrupt and destroy the life that is within them. Mr. Stephen Neil writes, "Parish work in western countries is like pushing a heavy stone along the level ground. Getting the stone moving is hard work; but once it is moving, it will roll some distance by its own momentum. Parish work in India is like pushing a heavy stone up a steep hill. Harm done by one year of neglect can hardly be repaired by ten years of labour."

When we take into account that a high percentage of missionaries in India are modernists, and that many of the Theological Colleges are run by modernists, it will be seen that the evangelical forces are really quite inadequate for the great work still awaiting the Lord's messengers. Another disturbing factor in connection with Assembly work in India is that so few *young men* have lately come forward to shoulder the burden. Nor must it be forgotten that a large number of our men missionaries are now

over sixty years of age—in two or three instances have practically served 50 years in this land.

Let us now endeavour to visualize the unoccupied or insufficiently manned districts in this Continent—for India is more correctly termed a continent than a country. We take the following paragraph from *The Directory of Christian Missionaries in India* for 1936-1937.

“While in 1933 there were on an average 17 foreign missionaries per million of the population, in 1935 this average has been reduced to 12. Of the 24 areas in India we find that 14 have less than 12. Among these 6 are Indian States’ areas and 8 are in the British territory. The rate of occupation of some of the provinces, it will be noted, is far below the average of 12: Bengal (7.4), Bihar (7.8), N. W. Frontier (6.4), Orrissa (5.6), Sind (4.8).”

In order that the reader may get a bird’s eye view of how poorly India is manned, we give the following table which is culled from figures in the *Missionary Directory*, 1936-37. Madras and Bombay Presidencies are the best manned areas in India; apparently, so far as Provinces are concerned; Sind and Orissa are the worst manned:—

Areas	Population	Men Work- ers	Wives and Lady Workers	Foreign Workers to Million	Area Sq. Miles
Presidencies					
Madras	... 43,990,000	298	442	25.2	124,277
Bombay	... 22,460,000	222	313	23.7	105,215

Provinces

Assam	...	9,247,000	52	72	13·4	67,334
Bengal	...	51,087,000	162	218	7·8	82,955
N. W. Frontier...		4,684,000	10	18	6·4	36,356
Orissa	...	82,777,000	33	25	5·6	36,000
Sind	...	3,887,000	5	13	4·8	46,378

Let us make a comparison or two. (a) The Bombay Presidency is almost exactly the size of New Zealand, but the population of the former outnumbered the latter by 15 to one. As there are 313 foreign workers in the Bombay Presidency that would at the same rate allow some 21 workers for the whole of New Zealand. And Bombay Presidency be it remembered is one of the two best manned! (b) The area of England, Scotland and Wales is practically the same as that of Bengal. The population of the former is about 42,500,000, of Bengal 51,087,000—there are but 218 foreign workers in the latter. (c) Sind has an area a little less (about 4,000 sq. miles less) than England and Wales, but in Sind there are but 18 foreign missionaries at work, and that in a population of nearly 4,000,000 people.

Here it will be at once seen that some speedy means of travel is essential. The question is sometimes asked, Does the missionary need a motor car? Cannot he do his work without one? Of course he can, in a way. Printing also can be done by hand power—but most printers, when possible, prefer to run their machinery by electricity!

There are some 562 Indian States outside of British India. Of these States only 49 are occupied!

According to law, none of these States can refuse the itinerant missionary the right of passing through the State, and preaching as he goes—but many of them have made it quite impossible for the foreigner or the Christian Indian to acquire land within the State. We give a few figures culled from the *Missionary Directory* concerning some of these States:—

Name of Area	Population	Number of Missionaries	Proportion of Missionaries to pop.
United Province ... States	1,206,070	2 men 4 ladies	1 to 201,011
Central Provinces ... States	2,483,214	2 men 7 ladies	1 to 275,912
Bengal ... States	973,336	1 man 2 ladies	1 to 324,445
Western India States Agency	3,999,250	5 (men and ladies)	1 to 799,850

Under Rajputana we read in the Directory: "There are nine partially occupied Indian States with a population of 8,842,812, and 12 unoccupied with a population of 2,326,961." A worker in Western India informs us that along our Western coast to the south of Bombay there is a population of some 3,000,000 souls. Amongst these are 5 *Mission Stations* and only 3 of these have foreign missionary workers in them! Of the 3 million, 500,000 are in the Portugese country of Goa, half of whom are Roman Catholics, and half Hindus. Amongst this half million there is not a single Protestant worker.

XIX

SUGGESTIONS FOR PROSPECTIVE WORKERS

The following article was written some years ago by an esteemed elder missionary, in co-operation with other missionaries. Believing that it may prove a help, and a guide to any who have the work in India on their hearts, we reproduce it here, somewhat abridged.

1. Make sure of your calling.

YOU can and should be able to know with Paul that He Who has called you for special service in the Gospel is God Himself and not man, in no respects should it be your own choice only (Gal. 1:1; 1 Cor. 9:16). Thus alone can you be strong in the fight and have boldness to fall back on God in all trials and needs (Ex. 5:22). Do you ask how you can get this assurance? I know of no better advice than this: Search your hidden motives and aspirations alone with God in the light of His countenance. Beware of mere natural enthusiasm or sentimentality; beware of being led by a liking for what may seem to be a romantic and adventurous path; beware of the craving to get admired by God's people. Beware also of imagining that circumstances will be better or easier in another land than where you are now (Luke 9:57, 58). When the writer was exercised about preparing for service in foreign fields, he often put this

question to his heart: "One day I may be quite alone in the midst of a strange heathen people. *Then*, when praised by no one, observed by no one, encouraged by no one, shall I *then* have joy in being a missionary? Shall I *then* go on testifying for God, of His Son, and of sin and salvation?"—I got the clear assurance, "Yes, by God's grace I shall." To this day I am thankful to God for having led me to this kind of self-examination.

2. Make sure of your gift and develop it diligently.

Where there is a definite call there will surely be a definite gift also. How does your gift manifest itself at home? Are you an "evangelist, or a shepherd or a teacher?" (Eph. 4:11). Or, if you are none of these, in what other capacity are you going to serve the Lord on the foreign field? Be sober in this matter and do not think that godliness and sincere zeal for the Lord alone are equipment enough for anybody to become an ambassador of Christ in a foreign land. Whatever your gift may be, "stir it up," and use it faithfully with much prayer, always seeking the guidance of the Lord. And let the manifestation of your gift and calling become clear, not to yourself only, but to other saints also, and especially to such, as have already won a good testimony in the service of the Lord. Make such your friends, seek their intercession, their help and advice (2 Tim. 1:6; 1 Tim. 4:15; Prov. 20:18).

While diligently developing your gift take great

heed to the power of the Holy Spirit. Beware of a service without fervency and power. Beware of doing the Lord's work by means of your natural ability in a mechanical business-like way. See that down in the depth of your heart you know the very longings of the risen Lord Jesus Himself; His longings after the unsaved sinner as well as His unspeakable yearnings of love towards His own. To attain to *this*, live in unbroken conscious fellowship with your Lord; for *this* wrestle in prayer; and for *this* trust Him and yield yourself to Him (1 Chro. 16:11; Mic. 3:8; 2 Cor. 5:11; Col. 1:29; 2 Cor. 3:5; 1 Thess. 1:5). "Apostolic proof of our mission is the conversion of souls. Should any come abroad until they have been manifestly used of God in blessing to their home and social circle?"

3. Knowledge of the Bible.

Practise not mere reading but much private *meditation* on God's Word at the feet of Jesus. He who is established in habits of direct fellowship with God by means of His Word and His Holy Spirit, will never get dry and barren, even should he for years be shut out from all other resources (Ps. 1; Jer. 17:7, 8).

Further, one who is to preach and teach ought to do the following:—

(a) Get a summary knowledge of the contents of each book of the Bible.

(b) Study the fundamental doctrines of the Bible.

(c) Learn by heart as many Bible passages as possible.

(d) Make wise use of books, helpful to Bible study. Do not merely run after one or two authors, "All are yours," all whom God has made a blessing to His Church in general (1 Cor. 3:21, 22). Avoid extremes; neither despise others' writings nor make them a substitute for private study of the Word under direct guidance of the Holy Spirit.

4. Prayer.

Writes a fellow-worker: It is needful "to insist on habits of prayer and the power to wait before God and to prevail in supplication, without which to come out here is to invite failure." See that the longer you live, the more your whole outward life is the manifestation of the invisible spiritual conception, instruction and orders you receive in the hidden chamber of prayer. Get at the secret of effectual prayer, learn to discriminate between mere intellectual routine and imitation of others, and the "praying in the Holy Spirit" (Jude 20). Any one who wants to make true progress in effectual prayer must learn to hear from God before he speaks to Him, he must practise "watching unto prayer," that is, have his inward eyes and ears ever toward the Lord, that He may show and teach His servant how to pray and

what to pray for. Such God-given or Spirit-born prayer engages not the intellect only, but the heart also, the affection, the will and the energy. Such prayer is born in the light of divine knowledge with wings of faith and therefore will ascend to the throne of God and be acceptable to Him. As to set times for prayer, they are most necessary, and we have to beware of neglecting them.

5. Giving.

Has your interest for the Mission field prompted your heart to begin practical work by a regular giving of your substance towards the needs of those who are already there? And are you ready to continue doing so increasingly even should your desire to go yourself not be fulfilled? I knew some young men who were full of enthusiasm to go abroad for the Gospel's sake and even lay down their lives there, but they were refused and could not go, and not long afterwards one could see that they had become cold and indifferent toward the support of God's work. He that is not faithful in a little, how will he be faithful in much? (Luke 16:10). Oh let us beware of every kind of religious sham and strive to be "true in the inward parts" (Psalm 51:6)! Do we know anything about parting with useless indulgences, extravagancies, and vain fashions of the world in order to have the sweet pleasure of giving something more towards the Lord's cause? Have we rightly faced and settled the question of personal giving in the sight of Him

Who "searcheth the reins and hearts"? (Rev. 2:23). If not, let us do so without delay and become cheerful, faithful, and regular supporters of the Lord's work, whether He leads to a foreign field or not .

6. Education.

Perhaps you have had a good education. If not you may have to seek to improve yourself. Especially the question of how you speak and write the English language is of no little significance, at least here in India. If you are lacking in this point have regular lessons, paying special attention to grammar. You should know what is meant by such terms as "conjugation," "preposition," "adverbial clause," etc. Otherwise you will have to sit down and improve your English while studying the language of the people. Many also highly recommend the study of a foreign spoken language, such as German or French. The reason can easily be understood. One writes as follows: "To be able to acquire fairly correctly the pronunciation of a spoken language seems to me to be a sign that another language might be acquired also." Therefore if you find it possible, follow this advice.

7. Age.

Age and maturity of character usually go hand in hand. Maturity of character and weight of personality are exceedingly important in an ambassador of Christ in a foreign land. The mission field is a

battlefield, not a playground. As some individuals mature much earlier than others no age can definitely be fixed. Much also depends on length of Christian experience, and rapidity of spiritual growth. Usually it is unwise for any to come to India before the age of 24, or after the age of 28 or 29. Experience and maturity of character should guide on the other hand if over 30, habits and opinions are apt to become too formed and settled, and the likelihood of getting a good working knowledge of the language diminishes.

8. The First years on the Field.

These years must count as a time of apprenticeship. Your first task is to learn. Study the language, study the people, study the land, and don't be troubled, because in following this course you cannot at once write of any converts. The time spent over the language will be richly repaid to you in the years following. Unite reading and speaking as much as possible. As soon as you can, put a simple sentence together, and talk to simple people, notwithstanding blunders. Experience in many cases has shown that the first two years usually decide whether one will become proficient in the language. Neglect during this time will almost certainly make itself felt during the whole period of service following, therefore be very strict with yourself. If circumstances hinder you which are beyond your control, you cannot be blamed, but see to it, lest personal carelessness and

lack of perseverance cripple you. Further do not think that after studying two years and perhaps passing some examinations, that your education in the language study is complete. No, the fact is, then will be the best time to go on studying with profit and enjoyment. Therefore, do not stop but be always eager to improve yourself, especially making sure that you are really understood by the people of the land, and as you go on, learn to discern between the language of the poor and common people, that of the higher classes, and mere book language. While doing all you can to acquire the language as perfectly as possible, do not make an idol of it.

9. Supply of temporal needs

A few of the Lord's ambassadors have means of their own for their daily needs; a very few others are like Paul able to earn their daily bread. But the great majority are dependent on what God's children give to the Lord for the spread of His Gospel. Thus it was in the time of the apostles, and thus it has been to this day (1 Cor. 9:6-14).

Simple as this principle looks at first sight, in its practical application it is accompanied by not a few serious temptations. Here I would only mention what seem to me to be the two chief ones, namely to get into debt, and to get into bondage of a character which is not Spirit-wrought and not Scriptural. The more we learn from the very start to avoid ways which lead into such entanglements the better.

First of all let me try to get a clear conception of my *direct dependence on Christ for all the inward and spiritual needs* in my service for Him, and let me wrestle in the Spirit to live out this dependence practically. Gospel service is meant to be in a very special degree under the *immediate* control of our exalted Head in Heaven (Acts 12:2, 3; 2 Cor. 3:5; Ex. 4:14; Col. 1:29; Rom. 15:18, etc.). If I have been called to this service, it is the will of my Master that I should be at His direct disposal to be used by Him when, where and how He guides and teaches me, and the question of my outward support should never be allowed to interfere with this principle (2 Tim. 2:4). If with Paul I want to make myself a "servant to all," I can only do so by first keeping myself "free from all" (1 Cor. 9:19).

Standing on this basis it will be easy to comprehend that as for the spiritual so also for the temporal needs of my service in the Gospel, it is my right and privilege to look directly to the Master Himself. If an earthly Government does not fail to pay its servants, will the Heavenly Government be negligent on this point? If a human master gives his servant his due, will the Lord Jesus fail to do so? Nay, but rather "How much more" (Matt. 7:11). And to strengthen me in such joyful confidence, has He not in addition given many precious promises most unmistakable and definite? Yes He has (Isa. 33:16; Ps. 34:9, 10; Heb. 13:5; Phil. 4:19; 2 Cor. 9:8, etc.).

But what about the Lord's people who help me?

In what light am I to look at them? Let me see them in my Master's hand and leave them there, and I shall not be confounded. True faith sees God through the means, and gives thanks to Him. Personal friends, assemblies in the home-land, brethren who are raised up to distribute funds of the Lord, all these are in no wise inconsistent with the path of direct dependence on the Lord. But let us not fail to see in them the *visible channels* only, behind which stands the invisible Lord Himself. Let me give thanks for the channels also (Phil. 1:3-5; 4:10), but let the trust of my heart be in Him, and my expectation also "from Him only" (Ps. 62; Ps. 118: 8, 9). Thus He will get the praise and honour due to His great name, and even should the channels change or fail altogether, I shall find that He will never change nor fail (Mal. 3:6; Jno. 21:5).

If trials and scarcity continue for a long time, special searchings and examination are necessary. Something may be wrong. You may not be in your right place of work; or the Master may want to lead you to paths of greater simplicity in daily life; or the curse of selfishness may rest on your income (Hag. 1:6, 9). You may have burdened yourself with financial responsibilities without clear orders from above to do so; or you may have neglected to keep in touch with God-given friends and to pray for them, etc., etc.

10. Marriage.

If you are not married already, you are lovingly advised not to take this step before you have been on the field for at least two years. There may be exceptional cases, when special circumstances make an early marriage advisable for the work's sake. But the general path of wisdom is, to marry only after both parties have been sufficiently acclimatised on the field and have received the proof that they are fit for it. It often occurs that a worker has to leave the field on account of his or her partner. If this sad necessity is caused by events which could not be foreseen and which were only known to the Lord, there is only room for hearty sympathy and intercession for such and no cause for blame at all. But as far as it is in our power to avoid events detrimental to a useful career, it is certainly our holy duty to do so. And therefore in facing the question; *When* to marry and *Whom* to marry? see that you put first the interests of God's kingdom and the success of your holy calling (Prov. 19:14).

11. Spirit of Fellowship.

This is a point of great importance. Have you learned to value fellowship and to keep and foster it? If so, you will often be a great comfort to your fellow-workers; if not, you may sometimes cause them heart-ache. Within the little circle of believers you are moving in at home, are you a member by whom the unity of the Spirit in the bond of peace and love is strengthened?

EPILOGUE

“**L**O these are parts of His Ways: but how little a portion is heard of Him.” Thus Job, probably about 1937 B.C., and thus India, definitely, in this year of grace A.D. 1937.

How little a portion is heard of Him in India, and why?

According to a recent calculation the Protestant Missionaries in India of all sorts, including those engaged in medical, scholastic and social enterprises, “Fundamentalist” and “Modernists,” High Anglican and simple evangelical, average 12 per million of the population.

Is it surprising then that probably 200,000,000 souls in India have never heard the Name which is above every name?

It is said that these are days of crisis for India, that she is at the cross roads. Is it not truer to say that this is a time of crisis for the Church? That the Church is at the parting of the ways regarding India and that tremendous issues hang upon what she does now?

To-day the door is open and all who will may enter and preach the Gospel of God concerning His Son.

To-morrow, what shall we say? How many countries have had the Gospel Witness entirely

stopped or very seriously hindered during the last decade? There is no guarantee that the present open door will remain open permanently, and we know many would willingly close it immediately if they could. These facts should be weighed and pondered over by every intelligent Christian.

These pages shew how God is honouring His Word and the faithful preaching of His Gospel.

India has need to-day of young Indian and European men, whose hearts God has touched, to take up the torch of testimony and fill the thinning ranks of the workers. India has earned the sad distinction of being one of the world's hardest mission fields. Rigid caste, difficult languages, torrid climate, base idolatry, complex politics are Himalayan barriers which should challenge our young Christian manhood to forsake ease and safety, to take part in this greatest of all adventures. Thus a modern writer:—

“Truth to tell, no single thing in this world is worth having that has not had to be won by a hard struggle. . . Discipline, discipline! There are no short cuts in this world. Newton's third Law is as true in ethics as ever it was in physics, and never truer than to-day. To every action there is a corresponding reaction. For every downward pressure there is a corresponding rebound. . . . From highest to lowest the ancient law works out; right down to where life is no longer complicated by facile theories, and where the law brings its own reward. Discipline

and self-denial. . .the time for renewal of our will to hardihood, beyond question, is now."

And finally this: "And Peter took Jesus and began to rebuke Him, saying, 'God have mercy on Thee!' But He turned and said unto Peter, 'Get thee behind Me, Satan: thou art a stumblingblock unto Me: for thou mindest not the things of God, but the things of men. Then said Jesus unto His disciples 'If any man would come after Me, let him deny himself, and take up his cross and follow Me. For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it,' (Matt. 16:22-25. R.V. Marg.).

Any communications regarding this work may be addressed to the Editors of *Echoes of Service*, Widcombe Crescent, Bath, England. *Australian Missionary Tidings*, 20A Goulburn Street, Sydney, N.S.W. *The New Zealand Treasury*, Post Box 74, Palmerston North. *Light and Liberty*, 920 First Ave. N., Fort Dodge, Iowa, U.S.A.

APPENDIX I

Names of Workers in India

SIMLA DISTRICT, NORTH INDIA—

<i>Brancepeth:</i>	Wright, C. T. and Mrs., 1900
<i>Dagshai:</i>	Avery, H., 1934
<i>Solon:</i>	Ward, W. and Mrs., 1934
	M'Kenzie, A. and Mrs., 1934
<i>Sabathu:</i>	Watson, G. H. and Mrs., 1902
	Thomas, Miss I. L., 1935

CALCUTTA :

Smele, J. F. and Mrs., 1909

BIHAR—

<i>Kadhar:</i>	Wheeler, E. G., B.Sc., and Mrs. 1921
	Williamson, E.G., 1929
<i>Katoria:</i>	Norton, R. and Mrs., 1903
<i>Jamtara:</i>	Rees, H. and Mrs., 1903
<i>Karmatar:</i>	Hearn, W. N., and Mrs., 1888
	Johnston, J. E. and Mrs. 1904
<i>Mihijam:</i>	Rowat, F. and Mrs., 1888
	Sparks, Miss R. M., 1923
	Lindsay, Miss E. E., 1936
<i>Sagjuria:</i>	Cansick, P. and Mrs., 1906
BOMBAY :	Bird, H. H., 1888
	Brayne, Miss G.
	Burnett, Miss E., 1935

SOUTH MARATHI COUNTRY—

<i>Belgaum:</i>	Irvine, Wm. C. and Mrs., 1897
	Garrett, Miss C., 1930
<i>Daddi:</i>	Wark, M. J. and Mrs., 1899
	Robertson, Miss N., 1929
<i>Khanapur:</i>	deCarteret, J. H. and Mrs., 1899
	Atkinson, R. C. E., B.A., and Mrs., 1926
	Thomson, Miss J., 1926
<i>Chandgad:</i>	Storrie, A. E. and Mrs., 1898
<i>Sankeshwar:</i>	Henderson, Dr. G. and Mrs., 1908
	Peebles, Miss K. L., 1927

GODAVARI DISTRICT—

<i>Ambajipita:</i>	Brown, M. and Mrs. 1904
<i>Amalapuram:</i>	Munro, Miss H., 1922
	Dyason, Miss A., 1924
<i>Nagaram:</i>	Whitehouse, P. C., 1909
<i>Rajahmundry:</i>	Webb, J. and Mrs., 1925
	Morrison, W. A. and Mrs., 1925
<i>Dowlaishweram:</i>	Brealey, Miss A. J., 1906
	Morice, Miss G., 1924
<i>Narsapur:</i>	Naismith, A., M. A., and Mrs. 1922
	Burt, D. B., B.A., 1935
	Phair, A. G., B.A., 1936
	Pring, Dr. Charlotte E., 1909
	Morgan, Miss E. M., 1914
	Shrimpton, Miss D., 1915
	Hampton, Miss M., 1924
	Yates, Miss D., 1931
	Anderson, Miss J., 1936
<i>Koyyalagudem:</i>	Bromley, E. B., and Mrs., 1903
<i>Chettipetta:</i>	Tilsley, C. J., and Mrs., 1920
	Bowden, Miss H., 1894
<i>Tadepalligudem:</i>	Bryant, R. J. and Mrs., 1901
	Bryant, Miss E.,
	Taylor, Miss S., 1924
<i>Chagallu:</i>	Adams, E. C. and Mrs., 1901
	Adams, Miss Grace, 1931
<i>Tanuku:</i>	Lynn, Miss R., 1888

SECUNDERABAD :

Rawson, R. W. and Mrs., 1897

KANARESE COUNTRY—

<i>Bangalore:</i>	Redwood, A. M. and Mrs., 1910
	Redwood, W. J. M. and Mrs., 1913
	Hill, R. H. C. and Mrs., 1920
	Wilcox, W. and Mrs., 1922
	Nicoll, Miss M. G., 1931
<i>Anekal Road:</i>	King, W. H. and Mrs., 1896
<i>Kollegal:</i>	Lynn, E., 1888
	Bird, Miss F. P., 1885
	Bygrave, Miss K. E., 1902
	Conway, Miss A. L., 1921
	Dorling, Miss E. J., 1921
	Anderson, Miss R., 1922

- Kamakeraï:* Buchanan, E. and Mrs., 1904
M'Call, Miss R., 1935
- Talkad:* Peake, S. O. and Mrs., 1899
- Malvalli:* Patient, T., 1899
Patient, Miss F., 1915
Evans, J. and Mrs., 1910
Hooper, Miss N., 1928
- Muguru:* M'Laine, F. and Mrs., 1901
Mills, Miss A., 1923
- Diddapura:* Perkins, A. E. and Mrs., 1904
- Bannur:* Stewart, J., 1908
- Sathanur:* McIver, Mrs.
- MADRAS: Kimber, W. A. and Mrs., 1924
Teague, Miss M. L., 1898
Hughes-Games, Miss G. M., 1924
Ekman, Miss H., 1926
- COCHIN AND TRAVANCORE—
- Trichur:* Davies, J. M. and Mrs., 1920
Sundgren, Miss L., 1905
Wallace, Miss E. C., 1932
- Irinjalakuda:* Soutter, A. and Mrs., 1920
Noble, W. T. and Mrs., 1931
- Kumbanadu:* Noel, E. H. and Mrs., 1904
- Kurianoor:* Junk, G. and Mrs., 1934
- Alleppey:* Fountain, G. L. and Mrs. (w. M.B.,
B.S.), 1933
- Puthupalli:* Black, G. A. and Mrs., 1919
- Angamalli:* Mitchell, Miss J. C., 1908
- TAMIL COUNTRY—
- Mount Zion:* Young, A. and Mrs., 1900
Hill, G. and Mrs., 1931
Bates, Miss E., 1931
- Vadamalapuram:* Noschke, Miss M., 1921
Wharton, Miss A., 1924
Stalley, Miss G. M., 1936
- Kadianallur:* Revell, W. T. and Mrs., 1905
Watson, Miss A., 1919
Taylor, Miss R., 1936
- Naraiḱḱinar:* Gander, H. T. and Mrs., 1907
- Virudhanagar:* Brown, T. T. and Mrs., 1929
- FRENCH INDIA—
- Pondicherry:* Ligot, Mlle., L. A., 1906

APPENDIX II

DISTRICT	Towns Occupied	No. of Workers	Approx. area in square miles	Approx. Population	Languages	Congregations	Village Schools	Scholars	Sunday Schools	Scholars	Hospitals	Dispensaries	OTHER FEATURES OF WORK
NORTHERN INDIA ...	5	11	103	42,000	Hindi, Urdu Pahari Dialects	4	...	...	4	80	...	3	Leper Hospital.
BIHAR ...	3	17	2,350	5 to 10 million	Santhalese, Bengali Hindi	6	14	600	8	360	...	...	One Leper Home, lepers assisted in two centres 16 evangelists, 6 Bible women.
GODAVARI ...	11	34	2,472	1,397,952	Telugu	152	72	3,158	140	4,895	3	4	Houseboat work. Boarding school for girls, Middle School, 260 scholars. Printing Press for tracts. Some thousands in fellowship
BELGAUM ...	7	16	4,612	1,080,000	Marathi, Urdu Kanarese	5	4	77	9	330	1	3	Two Leper hospitals, monthly magazine, Tract Depot
TRAVANCORE and COCHIN ...	6	17	9,150	6,500,000	Malayalam	119	46	5,400	110	4,500	...	...	One Teachers' Training School, two High Schools, Printing Press, Bible Depot, Book Binding, Orphanages for boys and girls
TINNEVELLY and RAMNAD ...	6	16	9,150	2,750,000	Tamil	28	25	1,237	19	1,275	3	...	One boys' Boarding School, 50 boarders; two girls' Boarding Schools, 131 girls
PONDICHERRY ...	1	1	1,760	184,000	Tamil, French	2	...	...	3	45	...	...	One colporteur. Only active Protestant work in Pondicherry
COIMBATORE ...	2	8	900	100,000	Tamil	5	7	260	8	450	...	2	Girls' Orphanages and Boarding School, embroidery work. Farming work
MYSORE STATE...	8	15	29,326	6,557,302	Kanarese	5	10	260	13	400	...	4	Boys' Orphanage and Boarding School. About 1300 attendance at Dispensary annually
ANEKAL ROAD ...	1	2	...	...	Kanarese	4	1	24	1	30	...	...
Cities													
BANGALORE ...	1	9	26	308,000	English, Tamil Kanarese	3	2	166	11	770	...	...	Literary, Printing Press, Book Depot. One High School with 205 scholars
BOMBAY (City and District)	1	3	178	1,350,000	English, Hindi	1	...	...	...	...	...	...	} Assembly and evangelistic work
CALCUTTA ...	1	2	33	1,196,734	English, Hindi Bengali	1	...	...	...	...	...	...
MADRAS ...	1	5	29	647,230	English, Tamil	3	...	...	5	200	...	...
SECUNDERABAD	1	2	...	...	English, Telugu	1	...	...	...	...	...	...

