



REV. AND MRS. JOHN MC KAY
JOHN T. MC KAY

HEART THROBS
from
INDIA

BY

JOHN *and* MAY McKAY



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To the memory of Eltie Muse
who gave her life for India,
and
Our other fellow-missionaries
with whom we have labored
in the Gospel.

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HEART THROBS FROM INDIA

CHAPTER I

THE COUNTRY

India is unique. Extremes meet in India. Extremes and great contrasts. India is a land of historic charm, though few missionaries know much of this aspect of the country. The one quest of the true missionary is a quest for souls; immortal souls that inhabit, not structures of marble or pearl, but temples of clay. But there is charm and beauty there, nevertheless. Heine in his day-dream of India puts it thus: "And I saw the blue Ganges, the eternal radiant Himalayas, the gigantic banyan forests with their wide, leafy avenues in which the clever elephants and the white-robed pilgrims peacefully wander; strange, dreamy flowers gazed at me with mysterious meaning; golden, wondrous birds burst into glad wild song." Yes, India is, on the one hand, a land of charm; on the other, a land of such inexpressible anguish that again we have no words to express this side of the picture, so let the prophet Isaiah: "He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised." Poor, broken-hearted, captive, blind and bruised, these words are just as descriptive of India's dear people as the words of Heine are of the country.

Area INDIA is one of the world's greatest empires. It is 1900 miles in length and 1900 miles in width.

Population THE population of the Empire in 1931 was 350,353,678.

Cities and Villages INDIA'S millions do not reside in cities, but in villages. In some sections of the country many villages are divided into sub-villages. We have known of villages divided into twelve sub-villages. A village has no court or magistrate, simply a head man. A town has both a magistrate and a petty court. Thousands of villages have no schools.

Seasons IN a country so large as India a uniform climate is not to be expected, yet throughout the empire the year can be said to be divided into three seasons, namely; cold, hot and rainy.

Cold Season THE time when these different seasons begin varies in different sections of the country. In Bombay Presidency and the Central Provinces we usually consider the cold season as beginning the first of November and lasting till the end of February. Though it is spoken of as the "cold season," yet frost is never seen. In fact, in our language there is no word for frost. There is a word for snow, and it is both an interesting and difficult thing to try to describe snow to an Indian. In the cold season we have cloudless skies. No bother about umbrellas or rain coats. Houses are never built with chimneys, hence there is no fire in the dwellings.

Hot Season AS the end of the cold season draws near, strong winds begin to blow, which steadily grow warmer and warmer until they become hot winds. By this time vegetation has disappeared. The land is a huge, brown desert. Daily the hot winds grow hotter and people take shelter from them as they do from the cold winds in more northern climes. There is one advantage for the Indian, for in the hot season they suffer less from malaria and other fevers than

in any other season of the year. But to the European the days of the hot season are oft times days of real torture as the hot winds burn the face, and the heat and the glare become almost unbearable.

**Rainy
Season**

IN the month of June, when the heat has reached its climax, all over India people begin to watch for and talk of the "monsoon." All over the country there is a feeling of intenseness as day by day the pitiless sun beats down, and the question is on thousands of lips daily, "When will the rains break?" A cloud the size of a man's hand is hailed with delight. Then here and there local showers begin to come and gladden the hearts of men. The farmer watches the sky as a soldier on picket duty. He knows too well if the monsoon comes too late, or fails altogether, that the crops will be cut off and there will be a food and water famine. These farmers are the best "weather prophets" too. They seldom miss the time of the coming of the rains. After a few good rains the whole land seems to awake. Man and beast, that have moved as slowly as possible all through the long days of the hot season, now take on new life and quicken their pace. The shrill, lone cry of the rainbird gives place to sweet strains from the feathered songsters. The brown, dry, cracked earth awakes and clothes herself in different hues of loveliest green. A million frogs — from who knows where — come forth and fill the pools till at night their croakings fill the air. The heart of the farmer is filled with hope and song as he plows his oxen, oft times in the rain, and if he happens to live in the section where rice grows, plows in mud and water up to his knees. Yes, the great awakening has come. Abundant life is seen everywhere. But the rainy season has its disadvantages, for though the air is cooler, it is sultry. Houses become damp, thousands of them even wet, and cholera, malaria, other fevers and diseases abound. Millions of mosquitoes infest the houses, until at night, upon opening

a door, their buzzing sounds like a weird song. And were it not for mosquito nets, sleep would be entirely out of the question for white people, to say nothing of the dreadful fevers that would follow. As for the Indian, he rolls up in a blanket, thus protecting himself. The climate of India, in many respects, is a real foe to health and even life itself.

Rivers THE chief rivers of India are the Ganges, Indus, Jumna, Godavari and Krishna. These rivers are usually considered sacred by the Hindus.

Food and Fruits IT seems to be the general idea outside of India, that the principal food in India is rice. This is a mistake. It is said that rice is a staple food for only about one third of the population. A grain which belongs to the pea family is much used, also breads made of different kinds of grain. Cakes made of whole wheat flour are also eaten by a great many people. A very delicious dish is one called "curry." It is a kind of stew made from meat, chicken, eggs, fish or vegetables. This is usually eaten with rice, but is also sometimes eaten with bread instead of rice.

Most persons try to provide two meals a day, but millions often fail to do this. It has been estimated that around sixty millions of India's people constantly suffer the pangs of hunger; hence, they are easy victims to all kinds of disease.

There is abundance of tropical fruits in India. It has been said that the mango is to India what the apple is to the people of the U. S. A. It grows everywhere. Often mango trees will line both sides of a public road, furnishing indeed a refreshing shade for the traveler. There are many other fruits also, such as different kinds of bananas, oranges, pine-apple, custard apples, sweet and sour limes, guavas, jack-fruit, etc.

Forests THE most useful tree in India is the teak. Its wood has become known in all parts of the world, and is famous for building purposes and furniture. On the

mountains the cedar, fir and spruce trees are found. The most beautiful tree in all India is the Gold Mohur tree, erroneously called the "Flame of the Forest." The real "Flame of the Forest" differs widely from the Gold Mohur tree, but both have the same coloring. The Gold Mohur is a beautiful, spreading green tree, which just before the rain comes, sheds most of its leaves, and large clusters of gorgeous flowers clothe the tree. The colors of the flowers differ, or rather the shades differ, for they range in hues from red to yellow, yet none are really red or really yellow. They, as well as the mango trees, often grow on both sides of a road, their boughs overlapping. A drive through this avenue of flaming color, is a picture, which once seen is never forgotten. This poem by Hanna Wildegose, best describes the tree:

GOD'S "BONFIRES"

I see God's blessed "bonfires" blazing o'er the barren land.
The glowing flames enkindled by a mighty Master's hand;
The fires that warm the tired soul and gladden weary eyes,
And waken into life afresh the faith that slumbering lies.

The summer's sun has scorched and seared the one-time grassy plain,
And brown and somber stretch the fields—a mute appeal for rain.

But blending with the brown below, the silver sheen above,
Are the vivid, flaming flashes of our heavenly Father's love.

I see God's blessed "bonfires" — the famous "Forest Flame";
They burn with steady brightness, unconscious of their fame.
But in their brilliant beauty, they bravely do their share,
To fill with light a land that is by summer suns made bare.

We praise the great Creator for the beauty of His trees,
And pray that we, His messengers, may be like unto these;
Each one of us a glowing, vivid, fiery flame,
To burn with zeal and vigor for the glory of His name.

CHAPTER II

THE PEOPLE

It is most difficult to even attempt a proper description of India's people. First, they are of the East that is shrouded in mystery, and their inmost feelings lie buried deep. It hardly seems kind or even fair for us Westerners, who look on the outward appearance and judge dogmatically, to weigh the Indian in the balances of our cold-blooded thinking and find him wanting. We will not attempt a description, but will make a few remarks,—and let's change the title of this chapter a bit and say:

The People — As We See Them.

That gives a loop-hole to us if, in our short-sightedness, we misjudge them. First, the people of India have not descended from a common ancestry, but are a mass of tribes, races and tongues. Their diverse origin and the size of the country make it impossible to write of them except in a general way.

Races THE larger part of the people is of Aryan origin. It has been said that no student who investigates the subject can long doubt that the ancient Aryan ancestors of the Europeans belonged to the same race and lived in the same ancestral home as the progenitors of the Aryan people in India. Yes, we are related to the people of India very closely, judging from features, general appearance, etc.

Languages THERE are said to be 229 languages spoken in India. Many of these languages, however, are only well-developed dialects. The principal languages are as follows: Hindi, Bengali, Marathi, Panjabi, Gujarati, Telugu, Tamil, Kanarese and Malaylam. The first six of these lan-

guages indicate a common origin and are closely related to the Sanskrit, which is not now spoken. Marathi is the language of the people in the Church of the Nazarene area. Twenty millions of India's finest people speak Marathi.

Physical Characteristics - THE appearance of the people varies with the climate, environment, occupation and even religion. The Mohammedan can always be told from the Hindu. Generally speaking, the color is brown, from dark to coffee-colored. The people of Southern India are much darker than those of Central India, and they are fairer still in the North. In the cheeks of many of these people of Northern India can be seen a tinge of color. Many of the men can be said to be truly handsome, and many of the women truly beautiful, that is, if one can see beyond color.

Intellectual Gifts THE people of India differ widely in their intellectual gifts. Sometimes students of India are taunted for their lack of physical courage, but they can reply that they are able to take and hold the leading place in intellectual contests. It has been said that "man for man and boy for boy, any hundred students taken from the schools of Calcutta will pass an examination test successfully if pitted against an equal number of students taken from the best schools of North America."

Lack of Inventiveness IT IS a noticeable fact that the Indian can copy anything given him to copy but invents nothing. Show the carpenter any piece of furniture or a farming implement or anything in his line, and he will copy it beautifully. It is the same with the "Shimpi" (tailor); give him any garment and he will copy it almost perfectly, but when that is said all is said. The Indian doesn't invent.

Education VIEWED as a mass, the people of India are an illiterate people. Millions have never had any educational advantages and can't even read and write. Par-

ticularly is this true among the women. Schools are on the increase, but as yet only a small percent of India can be termed literate.

Homes HOMES of the wealthy Indians are spacious, often furnishing accommodations for many persons. The homes of the middle and lower classes are gloomy and unattractive. In fact, there is no word in our language for "home." There is a word for "house" but none for home. How significant! They have very little furniture. Oftentimes the waterpots and cooking utensils constitute the entire furnishings of the home. As a rule these consist of some brass plates and cups, earthen or brass waterpots and cooking vessels, perhaps one knife but *no* forks. These vessels are kept scrupulously clean by the Hindu lest his food should be defiled and the laws of his caste broken. Among the Mohammedans you will not find this custom of cleanliness prevailing.

It has been said of India, "It is a rich country inhabited by a very poor people."

Some Causes for Poverty IT seems that a great deal of the poverty in India could be avoided if the people acted more wisely. For instance, they have a perfect passion for jewels, and to possess them they are entirely unmindful of the fact that they cannot afford them.

Then, too, they spend fabulous sums on marriages. People sometimes spend a lifetime paying on a marriage debt. The money-lender is one of India's curses. It's so easy to borrow great sums for weddings, religious feasts, etc., and the high rate of interest counts up so quickly. The greedy money-lender soon has the man's field or whatever else he may have possessed and the man has nothing. Then the four millions of beggars that infest India, prey on the people. Many of these are beggars by caste or class. Many of them are purposely deformed in childhood by their parents in a hideous manner to play on the sympathies of the people. Others who are per-

fectly well and strong go about the streets—professional beggars. They also ride the trains and beg from passengers. Many a boy walks up and down the aisles of the trains, singing his songs and beating on his bare stomach, like it was a drum, till the skin becomes like leather. These and other reasons make India's people indeed poor.

Womanhood IT has been truly said, "No nation rises above its womanhood." Ah, here is a real sore spot, indeed! Polygamy prevails among all classes. As a rule a Hindu, if his wife bears him a son, doesn't take a second wife. This, however, is optional. We once knew a man in our village who had three sons. He had two wives each for them. When we inquired the reason of this, without the least sign of embarrassment, he answered, "To work in my fields." It was a sad home. In multitudes of homes, to say the women are mere slaves is not putting it too strongly. Queer customs exist. The orthodox Hindu wife never eats with her husband, but afterwards, out of his plate, if he has left any food, she eats that. If there are sons, they eat with the father—afterwards the mother and daughters.

Among the Hindus, Mohammedans and Aborigines, the customs vary a little, yet are very much the same.

A little Hindu woman came to us to die. Her father was a Christian, and this little Hindu woman, being ill and of no service to her husband, was sent home to her father to die. She lived several weeks. She had her baby girl with her. But since the birth of this child the mother's health had been gone, so her heart was filled with a great bitterness toward the baby. As she would look at it she would say, "You are to blame." Her whole heart went out to her son and her wretched husband who cared naught for her, but no love or pity was wasted on the baby girl. This, however, has been an exceptional case with us. Mothers usually love their baby girls tenderly also. This woman died. She was a young woman,

probably between twenty-five and thirty, but she looked fifty. We tried to reach her heart with a message of God's redeeming love, but nothing seemed to penetrate her dark mind. She died calling out, "Dark, dark, dark." She had been a wife since she was eleven years of age.

In 1930 an act known as the Sarda Act was passed by the Government making marriage unlawful until the girl is fourteen and the boy sixteen years of age. Just before this act went into effect thousands of marriage ceremonies were performed—many of the children mere infants. Multitudes of girls in India know nothing of childhood, girlhood, or even womanhood. Having been married in infancy, many of their husbands have died and left these mere baby girls to know only the curse of widowhood all their lives through. In India the worst calamity that can befall a Hindu woman is to be unmarried. A woman's husband is her god. Hence, parents who cannot find a suitable match for their daughters, join them in wedlock to a professional bridegroom who is prepared to marry any number of wives for a reasonable income.

We ask ourselves, as we review this chapter, "Have we been fair? Have we been too hard?" Our hearts answer back, "We have told very little, indeed."

India's people — what of them? What's wrong with them? Only one thing — or had we better say two? — they are sinners and victims of a false religion. We sometimes think of India thus: "A country whose people are better than the gods they worship." This is certainly true of many of India's sons and daughters. They are a courteous, kind people. They are given to rejoicing with them who rejoice, and more still, weeping with those who weep. But they are lost. I do not feel it fair to write down a number of vices and call them "characteristics of the Indians." Let us just remember the two things — *sinners* and victims of a false religion. The East has many lessons that we could profitably learn from her — lessons of

patience, endurance and silent suffering, but we have the only One who can save them from their sins, transform their lives here and now, filling their hearts with joy and praise, making them ready to live and equally ready to die. A picture in a temple in India shows Buddha sitting with closed eyes, lost in meditation. A child passes by; he is unmindful. Then a youth, then a middle-aged man. All the while he sits with closed eyes, unmindful of it all. To the side was a field covered with bones. To Buddha this was the meaning and end of life. How different is the message of Christ we bring to India. He took the child in his arms and blessed it; He looked at the youth and loved him; He said to the middle-aged man, "Follow me and I will make you to become a fisher of men." He said to all, "I am come that ye might have life, and might have it more abundantly." That's Christ's message — life — ETERNAL LIFE — not a field of bones to be the end.

What of India's people? Lost — and victims of a false religion; trying to get joy, peace, hope, — yea, and life — from a cold, dead religion whose foundation is a mere myth. To illustrate: A policeman, making his rounds through a plague-swept village saw that for three days a door had remained closed. The third day he broke the door and went in, and, to his horror, found the mother dead on the floor, and her baby nursing the dead mother's breast! That picture represents India. The dead mother is the false religion of India. The child is perishing India, trying to get life out of cold, dead religions. Oh, India! There's life in a look at the Crucified One. Look, look and live.

CHAPTER III

RELIGIONS

All Religious

INDIA is known as a land of religions. The Indian is very religious, be he an aborigine in the remotest Indian village, or a professor in one of the prominent universities. The most illiterate, though not able to read or write has a religious belief that he never tries to conceal. Religion occupies the pre-eminent place in the home and life of the Indian.

Classification

THE following is not a discussion of the religions of India, but merely a reference to them, so that we may continue to remember that multitudes are groping in the darkness of false, heathen religions of India. Religions with no Christ, no salvation, no hope. The census classifies the people as follows: Hindus, Mohammedans, Buddhists, Animists, Christians, Sikhs, Jains, Parsees, Jews and others.

Hinduism

Aryans

AT the time Moses was leading the children of Israel out of Egypt into the Promised Land, another great company of people, 2,000 miles east of them, was being led by their Rishes (seers) into what later proved to be their promised land. These people were known as Aryans. The Aryans were a free, proud, strong, warlike people, who discovered their land was too small for them, so sought a country where they would have sufficient room to grow. Their destination proved to be Hindustan or India. They selected a well watered, fertile location, near the Indus river (that part of the country now known as the Punjab).

**Religion of
the Aryans**

THE Aryans were not idolatrous in the sense that they worshiped idols, such as the Hindus worship today. They were nature worshippers,—worshiped the sun, the dawn, the fire, the wind and the water. In India the Aryans discovered aborigines, a lower type of people than themselves. The Aryans being the stronger and more powerful people, it was only natural that the weaker should submit to the stronger. Later the Aryans and the aborigines intermarried and the mixed descendants of both races go to make up a large part of the present Hindu population. With intermarriage came also the assimilation of religious beliefs—the Aryan's nature worship and the aborigine's fetishism. Later image worship was introduced and Hinduism today is a complicated system, with no distinct doctrine, form of worship, or code of morals. It is difficult to understand and the majority of adherents admit they know very little about it. The study of Hinduism reveals the fact that the adherents are pantheists, polygamists, fetish worshippers, nature worshippers, animal worshippers, hero worshippers and ancestor worshippers.

**What Hindus
Believe**

IN theory, Hindus are pantheistic, believe God is everywhere, in all things. They say man is not responsible for his acts, whether they be good or bad, but man is compelled to act, because of God being in him. The most illiterate Hindu believes he is part of deity, thus the poor deluded souls have difficulty in comprehending the awfulness of sin. The most abominable things under the sun are sanctioned by Hinduism. Groping in midnight darkness, rushing on to a Christless eternity, the great need is a mighty awakening by the Holy Spirit to bring these souls face to face with eternal facts.

Though pantheistic in theory, Hindus are grossly idolatrous. Idols everywhere, by the roadside, in the home, in the temple, in the villages. Some representing the combination

of man and beast, others the form of a monkey, others the form of a human with numerous heads and hands, again painted rocks are symbols of worship and often carved rocks representing things too vile to mention.

Idolatry THE educated say the image is not worshipped, but is only used to enable the worshipper to concentrate and meditate on a supreme being. The ignorant villager truthfully admits that the form of the image fills his mind and thoughts of a supreme being are nil. To inanimate objects the sick, the diseased, the distressed, the hungry hearted go, prostrate themselves and earnestly appeal for help. Their appeals go unheeded, their cries are not heard, sympathy and compassion are not manifested by dead, lifeless images of wood and stone. Surely they need the compassionate Christ to supply their heart needs. Let us give them Jesus.

The Triad THE Hindus have a sacred triad known as Brahma, the creator, Vishnu, the preserver, and Shiva, the destroyer. Brahma is seldom worshipped. Vishnu is a very popular god because of his numerous incarnations. Shiva, the destroyer is almost universally worshipped, because the people are afraid of him. He is an object of terror and people worship him in order to appease his wrath.

The Goddess Kali KALI, a very popular goddess, wife of Shiva (each of the gods has a wife) attracts much attention. The Kali image is very hideous. It is the image of a black woman, with gaping mouth, protruding tongue, blood-shot eyes, and breasts smeared with blood; she has four arms and a necklace of skulls, supposed to be the skulls of the giants she has slain and whose blood she has drunk. She is represented as standing on the god Shiva, her husband, with one foot on his breast and the other on his thigh. It is said that the blood from the sacrifices of goats, runs in streams from the Kali temple in Calcutta. The real meaning of Kali worship cannot be explained. It is too

vile, too awful to put in print, yet India's multitudes are bowing before such vile, hideous images and believing they are gods. Deceived, deluded blind souls grope in the terrible filth of a false religion. The Light, the glorious Gospel Light is needed to lead them from their bloody, idolatrous altar to the cross of Jesus, from the feet of the vile images to the feet of the loving Redeemer.

Krishna KRISHNA, a vile, licentious, immoral god, is said to be the eighth incarnation of Vishnu. (Incarnations come from Vishnu, the preserver. There are supposed to be ten in all. Nine have already appeared, the tenth is yet to come.) The life story of Krishna is vile in the extreme, not fit to appear in print. Many of the Hindus admit that the incidents of his life are abominable, but being a god he could do no wrong. "He has been characterized as the incarnation of lust and is said to have had 16,100 wives and 18,000 sons." Krishna is said to have been born in Brindaban, a very wicked city. In this city are 1,000 temples, with 6,000 girls, mostly child widows in the Krishna service, living lives of shame. These young girls are sold to the gods in infancy, they become temple prostitutes, and are dedicated to impure lives, which is sanctioned by Hindu religion.

A deliverer is needed, Christ is that One. Oh, that messengers will go forth, not only to look on the filth of a false religion and then tell it to the world, but to gaze on the scene with sympathy and compassion and strive to bring the poor, lost, blind unfortunates to a loving Saviour.

Minor Deities MINOR deities are Hanuman, the monkey god, usually found at the entrance to many of the Maratha villages. He is supposed to be a protector from epidemics and sicknesses, and is paid much homage by the poor villagers.

Ganesh, or Gunpati is the elephant-headed god, known as the god of knowledge or wisdom and is a great favorite

among Hindu students. There are many other minor gods, too numerous to mention.

Gods and goddesses are not sufficient for the religious Hindu, but animals, snakes, rivers, trees and a thousand other objects are paid tribute by men and women seeking peace for their troubled souls. Oh, searching ones, in Him, the Lamb of Calvary, there is life, there is peace, there is hope, there is everything the human heart craves. Seek Him, find Him, know Him.

The cow, the sacred animal to the Hindus is worshipped and adored by every sect in Hinduism. A famous Hindu saying is this, "There are many sects in India, but upon two main points we all agree—the sanctity of the cow and the depravity of women." The cow is thought to be holy, and its products purifying. The villagers believe it to such an extent that they smear cow manure all over their floors and over the place they cook their food, believing it purifies it. If a Hindu leaves India and goes to a foreign country he becomes polluted, he has broken his caste. When he returns to his native country, in order to be reinstated, or taken into caste he must partake of a pill made from the five products of the cow. This is known as the pill of purification. This is not only the belief of the ignorant villager, but also the highly educated Hindu. How they stand in need of Calvary's cleansing stream! Oh, Lord, open their eyes.

Caste THAT great iron social barrier, known as *caste*, appalls the stranger as he observes it at work from day to day. The Brahmans, or priests of the people, in order to retain their superiority are said to be responsible for the deplorable caste system. There are four principal divisions, namely: Brahmans, or priests, Kshattriyas, or warriors, Vaisyas, or farmers, Sudra, or slaves. In each of these castes are sub-castes. In the Brahman caste alone there are over 1,500 divisions and the multiplied sub-divisions in other castes make the whole system a complicated affair.

Although all are Hindus who belong to these castes, yet the following strict caste rules are observed by all sects. Inter-marriage is impossible; eating together impossible; people of inferior castes cannot prepare food for people of higher castes; all castes drawing water from the same well is not tolerated—the lower caste would pollute water for the higher caste; no change of occupation is allowed.

A low caste man may be sick, nigh unto death, but the high caste man will not give him a cup of water. He is afraid he might become contaminated, or polluted should he touch a man of a lower caste. A high caste woman lay in the hospital in need of nourishment, a low caste woman was sent to feed her, but she refused to eat. A missionary handed her the cup, but still she refused. Not a sip passed her lips until one of her own caste women fed her. High caste people would rather die than receive food from the hands of one from an inferior caste. All are Hindus, but the impenetrable caste wall surrounds each caste and prevents fellowship and social contact. Beggars often times come to the missionary's door, but refuse bread or any prepared food feeling it would be unclean if the missionary has touched it. They will accept the coin you throw to them. An American military man made the following statement concerning the caste system, "It is a social ladder on which every man kisses the feet of the man above him, and kicks the face of the man below him." They are bound souls, bound by caste and sin. How they stand in need of the Great Deliverer.

Devotees THE devotees in India number millions. Believing that sin is inherent in the flesh and that by enduring hardships and bodily torture, they will obtain great merit, many of these devotees submit to the severest kind of bodily afflictions. Some have one or both arms raised up over their heads and have remained in such a position until they have become stiff, shrunken and immovable. The hands

being clenched the nails grow through the palms until they become quite visible on the other side. Others pierce the tongue, breast and back with iron hooks, make long pilgrimages and suffer untold agonies, all for merit. Again others lie on beds of spikes, puncture, pierce and torture the body trying to get rid of sin. At many of the big festivals devotees will expose themselves to the five fires, having four fires about them and the blistering, hot, tropical sun overhead being the fifth fire. Most of the so-called holy men discard all clothing with the exception of a small loin cloth. They permit the hair to grow long and smear the body with ashes.

Last year in a place called Nasik a very great Hindu festival was held. This festival is celebrated every 72 years and thousands of pilgrims from all over India make long pilgrimages in order to attend the festival. One of the outstanding features of the festival is the march of 100 or more nude sadhus. The march was prohibited by the government at the celebration 72 years ago, but Hindu leaders at the last celebration beseeched the government to again permit the march. It was granted and the holy (?) men appeared in the procession.

These sadhus leave family, home and friends, become as one dead to their loved ones. They eat revolting food, often observe long fasts, and go without sleep for almost an unbelievable period of time. Some may be sincere, but the majority are nothing more than immoral beggars. The people look on them as holy men, give them money, etc. Oftentimes they make requests and if the people refuse to grant the requests, the sadhus' curse is upon them and how the people dread the curse of the so-called holy man. These base, immoral, deceitful creatures are the most repulsive people in all India. They at times appear to be possessed and controlled by the devil and are often used to deceive the people and keep them in gross darkness.

Light-bearers are needed in this 20th century to step on to that dark continent, look through the eyes of Jesus on India's teeming millions and let the Gospel light radiate through them into the remotest heathen Indian village. Educators, social workers, reformers, physicians and surgeons are needed, but more than these, are needed men with love, vision and passion, who will see beyond the natural man and will not only strive for the mental and physical attainments of a race steeped in sin and degradation, but for the redemption of the soul that has been darkened, blighted and doomed by a false religion.

Mohammedanism

About the eighth century Mohammedanism first appeared in India. It was brought into India by the invading armies from the North, who forced the people to accept the new religion at the point of the sword. One fifth of the whole empire are followers of the false prophet, Mohammed.

Mohammedan's Devotion MOHAMMEDANS differ from Hindus in that they are not idolaters, do not observe any caste system and do not believe in transmigration. The orthodox Mohammedan daily recites his creed. He may be seen at the entrance to his shop lost in recitation, absolutely ignoring the passerby, paying no attention to the prospective purchaser of his goods. Nothing moves him until he has completed his morning devotion.

Mohammedans Pray FIVE times a day the Mohammedan prays (before sunrise, at noon, before sunset, after sunset and when night sets in). He may be alone in his home, in the busy street, or a crowded railway station, but at the time of prayer the Mohammedan unrolls his prayer rug, turns his face towards Mecca and utters his prayer to Allah and Mohammed. He may have guests in his home, but at the time of prayer, he quietly asks to be excused and to the nearby mosque he goes to pray. In the busy city,

in the jungly Indian village the weird Mohammedan call to prayer can be heard in the early morning. "God is most great! I witness that there is no god, but God, and Mohammed is the apostle of God! Come to prayer! Come to Salvation! God is most great! There is no god, but God! Prayer is better than sleep!"

Fast EVERY year the thirty days fast is observed. All day long the people fast, nothing is partaken of until after sunset, not even a sip of water. Because of the excessive heat and the awful thirst many times the lips will crack open and the tongue be swollen. Their fasting is all in vain, but the Mohammedan thinks he will gain great merit.

Almsgiving ALMSGIVING is also indulged in by the Mohammedan. This is another method of gaining merit and it is not an uncommon sight to see the beggars go to the Mohammedan shops in the early morning to get a small coin. By their works on earth they hope to receive great reward in heaven. It seems they do not comprehend the awfulness of sin. They are a licentious, lustful, sinful people, but by observing prayers, fasts, almsgiving, etc., they believe a heavenly reward is assured.

Pilgrimage THE ambition of every Mohammedan is to make a pilgrimage to Mecca. Year after year ships are chartered and great crowds of Mohammedans go from India to their sacred city. The practical part of Mohammedanism consists in the following: Daily recitation of their creed; five times of daily prayer; thirty days fast; almsgiving; a pilgrimage to Mecca.

A Few Comparisons MOHAMMEDANISM is the religion of the sword. They believe that God is pleased if they kill an infidel (an adherent to another religion). They say, one God, that is Allah, who is claimed to be relentless, unmerciful and cruel. The Christian has a God of love, mercy and compassion. As a remedy for sin

Mohammedanism offers fatalism, Christianity offers the blood of Jesus. Mohammedans utter mere words and phrases for prayers, realizes no fellowship or communion with God, the Christian prays to a God, who is a Father, One who listens, One who answers, One who cares. Mohammedans are trusting in the teachings of a licentious, sinful man for future happiness, the Christians are trusting in the teachings and blood of the adorable Saviour and Christ for peace, love and salvation in this world and a heavenly home in the world to come.

Preach to a Mohammedan about God and he will silently listen to your message, but preach that Jesus Christ is the Son of God, the Saviour of the world and oftentimes he vehemently rejects and opposes the truth.* He asserts that there is none greater than Mohammed and that Jesus Christ is a prophet inferior to Mohammed. To their Koran, to their religious ceremonies and stereotyped prayers, to a false prophet, to a hopeless, joyless, salvationless, Christless something, the followers of the crescent and the sword tenaciously cling. A coming Christ is the hope of the Christian, salvation through the blood of the crucified One is our message, the joy of the Lord is our strength, the Christ of Calvary is our all. Mohammedans need our Christ and our message.

Buddhism

Buddha INDIA is the birth-place of Buddhism. Buddha, the founder is said to have been the son of an Indian Rajah. He became dissatisfied with court life and tried to find peace by practicing the austerities of a Brahman ascetic. After a few years he became utterly disgusted with Brahmanism having found nothing to satisfy his soul. He returned to ordinary life, lived with the common people and looked on the sick and suffering with great sympathy. He sought solitary confinement and after a week's meditation sitting under the pipal tree he claims to have found true peace

and happiness. He went about the country and fearlessly attacked Brahmanism and the caste system. He gained popularity with the people and was instrumental in winning many converts to his teaching.

Teachings of Buddhism

THE outstanding teaching of Buddhism is escape from existence or annihilation. The following statement gives some light on the teaching of Buddhism: "First, existence in any form, whether on earth or in heavenly spheres necessarily involves pain and suffering. Second, all suffering is caused by lust, or craving, or desires of three kinds: for sensual pleasure, for wealth, for existence. Third, cessation of suffering is simultaneous with extinction of lust, craving and desire. Fourth, cessation of lust, craving and desire and cessation of suffering are accomplished by perseverance in the noble, eightfold path, namely: right beliefs, or views, right resolve, right speech, right work, right livelihood, right exercise, or training, right mindfulness, right mental concentration." "Like the Hindu the Buddhist believes in transmigration. The Buddhist has no God, trusts in his own efforts, and is purely atheistic in belief.

The great majority of adherents to this religion are found in Burma and Ceylon. Multitudes seek Buddha's shrine, go through a form of worship, but find nothing for their hungry hearts. The "enlightened one" has left them in midnight darkness. In vain they seek for peace and happiness.

Animism

Animists

ANIMISTS or aborigines are found in different parts of India. They believe in spirit worship and wild dancing holds a prominent place in their religious ceremonies. As a rule they have no priests or temples. They are a wild people, usually heavy drinkers, using the native toddy as an intoxicant.

Many of them have responded to the call of the Gospel

and in many sections of the country extensive missionary work is being done among them.

Zoroastrianism

Driven from Persia by the Mohammedans in the eighth century the Parsees landed on the Western coast of India. They are a very progressive, prosperous and intellectual people. Many of them hold important positions in the Indian Empire. Large business and banking concerns are wholly controlled by Parsees.

Belief of the Parsees AS to religion, the Parsees are followers of Zoroaster—nature worshippers, especially the fire and sun. They believe there are two spirits—one a good spirit, the other an evil spirit, the evil spirit being equally as great as the good spirit. Being sun worshippers it is not an uncommon sight to see Parsees, in the early morning, looking toward the sun, with their hands clasped in front of them paying homage to the created rather than the Creator.

The Parsees have a strange way in disposing of their dead. They do not burn the body and as a rule do not bury. Large towers are built. The towers are known as "towers of silence." On top of the towers are gratings on which the dead bodies are placed. There being no covering it leaves the bodies exposed to the crows and buzzards, who eat all the flesh of the bones and then the bones drop down into the pit below where chemicals are used to dispose of them.

Though intelligent, educated and prosperous yet this class of people are shrouded in midnight darkness. The natural sun does not throw light on the sins and wickedness of their hearts. The divine Son of God, the Son of righteousness is needed to search, illuminate and bring them to a knowledge of the fact that they are lost, eternally lost. Oh, that they might turn from worshipping the light of day and fall at the feet of the *Light of the World*.

Sikhism

Sikhs are not a race, but a religious sect, founded by Nanak Shah, a Hindu reformer. Sikhism is a mixture of Hinduism and Mohammedanism. Their sacred book, the Granth, is kept in the famous golden temple at Amritsar.

Jainism

Jainism was founded by a Buddhist priest more than a thousand years ago. Jains observe caste and worship a number of the Hindu deities. They are wealthy, intelligent and progressive. The outstanding peculiarity in their belief is their abnormal regard for life, whether it be man, beast, bird, or insect. Jains have erected hospitals throughout the country to take care of diseased and decrepit animals. The leaders of the Jains can be seen with a gauze over their mouths to prevent them from breathing in any small insects. Poor deluded souls, so careful about the taking of life, even the smallest insect receives their attention, yet know nothing of the great *Life Giver*.

*Christianity***St. Thomas**

ACCORDING to tradition, the Gospel was first preached in India, by Thomas, the Apostle. The Apostle is said to have suffered martyrdom in South India, and St. Thomas Mount, near Madras is claimed to be the burial place of the first missionary to India.

Syrian**Mission**

TODAY there are many Syrian Christians in South India. Syrian missionaries first established work in Malabar about the fifth or sixth century.

Roman**Catholics**

ROMAN Catholics first began work in India in the sixteenth century. Francis Xavier, the pioneer missionary of the Roman Catholic church landed at Goa in 1543. Catholicism has made great strides in India and is strongly established in Bengal and Madras. Its practices, ceremonies and idolatry appeal to the Indian. In accepting it he has a changed mind, but not a changed heart.

Early Protestant Missions EARLY Protestant missions really began in 1706 when Ziegenbalg and Plutschau, German Lutherans, began work in the Danish Mission on the Madras coast. The work that they and their successors accomplished laid a foundation for the work of Carey and his contemporaries.

William Carey, the English "consecrated cobbler" with a burning passion to preach the Gospel of Jesus Christ to the Hindus arrived in Calcutta, India in 1793. Because of official opposition to missionary work, William Carey was compelled to enter India as an indigo planter. For six years he worked as a planter, but while he worked with his hands, he also carried out his purpose by preaching the "unsearchable riches of Christ." His efforts were rewarded, for seven years after his arrival, he baptized his first convert.

William Carey resided in India for forty-one years without a furlough. He prepared grammars and dictionaries in different languages and translated or supervised the translation of the Bible, or portions of it, into thirty-five languages or dialects. He was known as the "Wycliffe of the East." William Carey attempted great things for God and expected great things from God. He was not disappointed.

Many missionary organizations entered India in the eighteenth and nineteenth centuries. In 1851 there were 15,000 Protestant communicants in all India. In 1891 there were 215,769 communicants. In 1901 the total Christian population was approximately 2,923,000. The census of 1931 shows the Christian population as 5,961,794.

The crescent and the star have had their day, superstition, images and demons have had full sway, but there now appears His Star, His Cross over the Indian Empire and millions of redeemed, blood-washed souls now bow at His shrine, rejoice in His love and sing redemption's song, "SAVED THROUGH JESUS' BLOOD."

CHAPTER IV

OUR FIELD

Mission Field of the Church of the Nazarene

THERE was a time when the Church of the Nazarene was operating in two, or really three sections of the country, though we only had two districts, known as Eastern and Western India Districts. The Eastern India District was near Calcutta, and the language spoken was Bengali. In the district known as Western India there were really two sections which were divided by a distance of nearly 300 miles. Marathi was the language of both sections of this District — a beautiful, expressive language, spoken by 20,000,000 of India's very finest people. However, in 1930, the Board, or the Church decided, because of financial conditions at home, we could never hope to properly work so large a territory, and so it was decided to close Eastern India altogether, and also the Thana section of Western India, leaving us operating in one section of Western India only.

Our present field is one section, though part of it lies in Nizam Dominion, part in East Khandesh, and part in Berar, Central Provinces. Berar is really a part of the Native State, Nizam, but was appropriated by the British Government in payment of a debt owed said Government by Nizam State. These different sections of our field being together is a great asset to the work. Our present field is not large and since it is not, we must be intensive rather than extensive.

The soil is fertile and much wheat and cotton are raised there, besides numerous grains known and grown only in India. The rainfall here is much lighter than in many parts of India,

the average being only about thirty inches. The summers are very hot. As in all other sections of India, the two chief religions are Hinduism and Mohammedanism, the Hindus outnumbering the Mohammedans many, many times. In this section of the great country of India, among these splendid people, lies our field—the territory of the Church of the Nazarene.

Area THE size of the field operated by the Church of the Nazarene in India now, is about 80 miles long and about 50 miles wide.

Population THE population of said territory is about 600,000.

Villages THE approximate number of villages in this territory is 800.

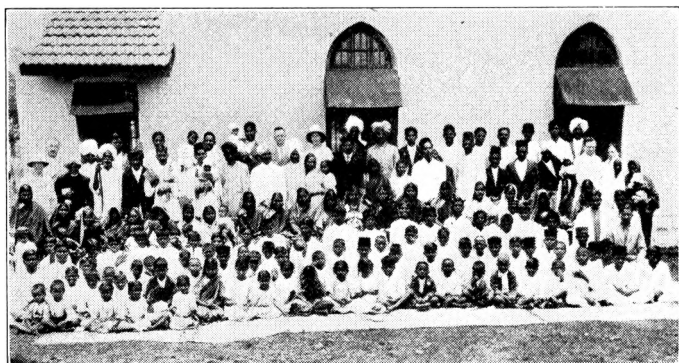
Mission Stations AT present we have two main stations. That is stations where missionaries reside. They are Buldana and Chikhli.



BULDANA CHURCH (REAR VIEW) SHOWING A GROUP OF TENTS AND PEOPLE DURING INQUIRERS' MEETING

Buldana Station BULDANA is our oldest station and is also the headquarters of the Church of the Nazarene in India. The home of the President of the Council, or District Superintendent, is at Buldana. Also our District Boys' School is here. We have a lovely little church here

and a splendid congregation. Various missionaries at various times have labored in Buldana, some of whom have gone to their reward.



CHURCH OF THE NAZARENE, BULDANA, BERAR, INDIA

Out-stations

AN out-station is a place where an Indian preacher resides. Buldana has four out-stations, as follows: Hatedi, Malwandi, Dhad, and Anwa.

Hatedi

THIS is Buldana's oldest out-station. Here we have an Indian man and wife, who do both teacher's and preacher's work. We have a day school here.

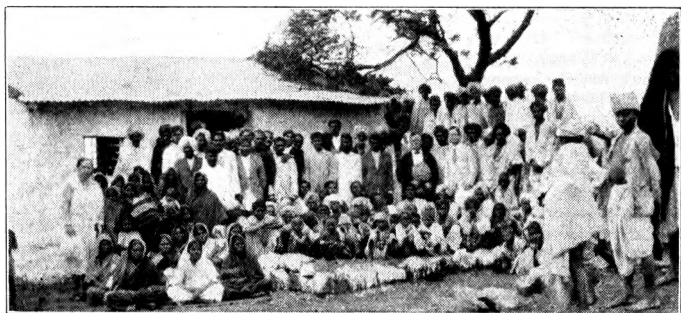
Mal-wandi

THIS also is quite an old out-station. Here we have an organized church. Here men and women have endured severe persecution for the sake of Jesus Christ, but have counted the reproach of Christ greater riches than the treasures of false Hinduism, and are going on with Jesus.

Dhad

THIS out-station is very near the border of Nizam State, and most of the work done by the evangelist at this place is done, not in British territory but in this native

state. One of the very effective ways of presenting the Scripture is by what is called "kirtan," that is by singing and speaking alternately. For instance, to show what faith is, they take the life of Abraham, and by this "kirtan" method, give his entire life. It is a typical Indian custom, and one they love. A large part of a village will sit up practically all night to give and to hear the "kirtan." The Indian preacher



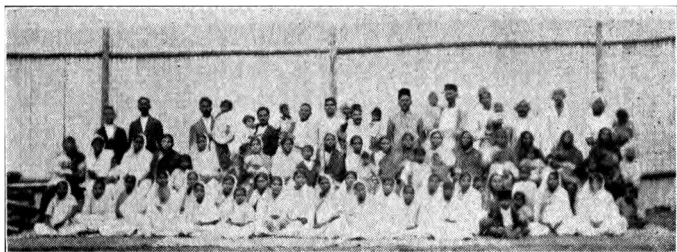
DEDICATION SERVICE AT MALWANDI CHURCH OF THE NAZARENE

at Dhad is great on giving kirtans, and is a fine man. Pray for him.

Anawa THIS out-station is in Nizam Dominion. Hardships abound, but "Faith IS the victory."

Chikhli THIS main station is fourteen miles from Buldana. If in this world we have a place we would call "home" it is Chikhli. That was our station the last years we were in India. Our Girls' District Boarding School is here. We have an organized church in Chikhli, organized in July, 1932, with 52 members. Chikhli is a great field for our work. A great big native village with not a white face, save the missionaries'. It has a population of 7,000. Chikhli has seven out-

stations: namely, Mehkar, Shelgaon, Amrapur, Kavla, Yeota, Hatla, and Manubai.



CHIKHLI CHURCH OF THE NAZARENE. ORGANIZED AUGUST, 1932

Mehkar MEHKAR is a large, purely native town, where missionaries used to live, but it is now worked as an out-station. David Bhujbal, the first boy who came to Brother Coddling's school, is the Indian preacher. His wife—a jewel of Indian womanhood—does Bible Women's work. Pray for David and Shegula and the work at Mehkar.

Shelgaon ONE of our own schoolboys and his wife live here. In a village just near them is quite a large Christian community.

Amrapur AMRAPUR is another large town. Not an easy field, but "Faith is the victory."

Kavla KAVLA is an interesting place to me, because in 1922, the first touring work I ever did in India, 'twas my privilege with my sister, Eltie Muse (who has gone home to glory) to visit this village, and in stammering language witness for Christ. It was our privilege in 1932 (ten years later) to see two families, two men and two women, weep their way to the Cross and find Jesus, whom to know aright is life eternal. Pray for the work there.

Yeota A NUMBER of Christians live here. The Indian preacher is a wonderful Christian. After twelve days' prayermeeting he paid the price, prayed through and was gloriously sanctified. I've seen him go through the fire, but always as a conqueror. The Christians here have suffered much persecution but have been true. Pray for them.

Hatia THIS out-station is about six miles from Chikhli. Pray for them there.



W. M. S. MANUBAI

Manubai MANUBAI is Chikhli's oldest out-station, and some of our choicest Christians live here. It is fourteen miles from Chikhli, and six miles from the main road. We go in cars as far as we have a road, then transfer to an ox cart and finish the journey, or else walk. In 1931 a tent meeting was held there, three services a day were held. In the morning a separate service for men and women, and in

the evening a service for all at which time almost the entire village came and heard the glorious Gospel of Jesus Christ. One evening at the close of the service a young man, who has only been a Christian a few years, stood and told a story that was most convincing. It was as follows: "When I was a Hindu, I accepted a bribe of rupees 11-0-0 (about \$3.50) to tell a lie in a petty court case. After I repented of all my sins, Jesus saved me by His blood, then he brought to my memory this sin that I had committed as a Hindu and showed me, as a Christian, I had to make it right. I did. I left the Bible Training School, returned to my village and paid that debt off. Thank God, I've found a God who saves me from telling lies and taking bribes, and best of all, saves me from the desire to do so." As he spoke tears were raining down his cheeks, and there was scarcely a dry eye under that crude tent. The patil (head man of village) was sitting by us, and with tears in his eyes, he said: "Every word that man has told is the truth and he is a true Christian." This was the testimony of a Hindu for a Manubai Christian. We have an organized church at Manubai, and a Women's Missionary Society.

A number of our Christians in Manubai own their own fields and their own cattle, such as bullocks for field work and buffaloes for milk. Some also have herds of goats.

A church is being erected there now, and is being built, not by foreign money, but by free labor pledged by the people themselves, Indian preachers' tithe money, and some offerings made by Hindus, Mohammedans and missionaries. The building will be made of stone and will not be beautiful but permanent. How we will rejoice, with the Manubai Christians, for this lighthouse there in heathen darkness! And we pray now that its altar may be a place where bruised, bound, blind, idol-worshipping Hindus may meet the One who came to bring life—abundant life. Pray for Manubai!

CHAPTER V

THE REAPING

Not many farmers would be willing to go on sowing their seeds forever, without the vision of golden sheaves and a glorious harvest just ahead. So it is with the servants of God. So it is with the missionaries of the Cross of Jesus Christ in foreign lands. There is one difference in the two harvests, however. There is a set time for the harvesting of grain and none for souls. But just as surely as the farmer sows his seeds, and this time is followed by sunshine, and rain, heat and cold in their proper proportions—that a harvest is the result, just so surely will a harvest of souls follow the giving of the Word. “The entrance of Thy Word giveth light.” So it is written in the Word. In Psalm 126: 6 we have this promise: “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.” There may be conditions when sometimes it takes longer than others for the seed to bring forth fruit, but just as surely as we go forth, sow the seed, and water it with tears and prayers of faith, just so surely will there come the reaping time. This promise in Psalms was given to us as clear as the noonday sun, in the fall of 1930. Some changes occurred which made it appear that God could not answer. But God is not confined to certain places and certain conditions under which to work. The essential is the *going*, the *weeping*, the *sowing the seed*, and then sometime, somewhere, the harvest is inevitable.

Prasad IN our years in India it has never been our privilege to find a finer character than Prasad. He came to us dissatisfied with a religion that demanded all and gave



PRASAD

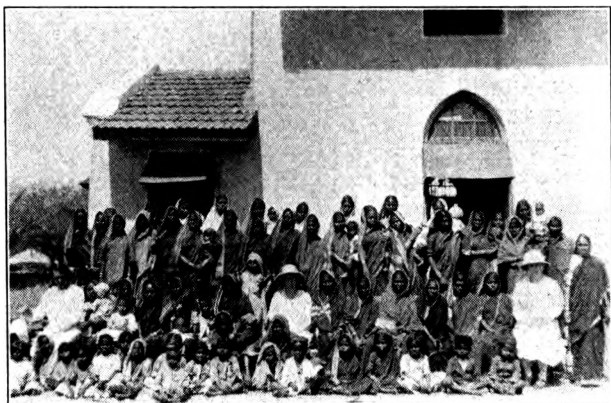
nothing in return. He came, came as an Easterner or Westerner, a king or a peasant must come who wants salvation from his sins, namely in repentance and faith. He sought from an earnest heart, and Christ, the Savior of the world, verified His wonderful promise of "Him that cometh unto me I will in no wise cast out," and saved him with His great salvation. From the first he said he wanted to preach the Gospel to his people, and asked to be sent to the Bible Training School. He had finished his Junior High School work. He was sent to Bible Training School, finished his work and is one of our most faithful preachers. He has been through the most fiery trials any man can go through, but his life has been above reproach. If he has a fault, it is not being lenient enough with weak points in others.

His standard is so high for himself that sometimes it is too high for his fellow men. We have known him to set himself a days' task which he could not complete by the close of the day. He has worked far into the night, but he never stopped until the self-appointed task was completed.

**An Answer
to Prayer**

IT is a world of injustice, we know, but we have sometimes thought injustice reaches the climax in India. To make clear our point, we will give you an experience we had in 1931. Two men by the same name lived in neighboring villages. One of them committed a theft and his deed came to light. The Indian police, being bribed, when he went to write up the case for the court, knowingly, willfully and deliberately wrote the offense against the innocent man by the same name. The patil (head man) and several villagers tried to remonstrate with him, but to no avail. The day of the trial came. The man was called to court. The patil was there to witness for him, also a Christian preacher who lived in the same town as the innocent man, but the judge would not let them testify. In the course of the procedure the lawyer representing the Government informed the judge (both being Hindus) that the accused man was contemplating becoming a Christian. The judge pronounced the sentence, "Four years hard labor" in an Indian jail. It was a most pathetic case. We tried hard to get him released, but all in vain. He was sent to jail, several hundred miles from his home. After four months had gone by, in which day by day the Christian people of our district had been holding on to God in prayer, early one morning he appeared at our door. His clothes were in tatters and rags, and because of some work of breaking stones, and the pieces having gone into his eyes, he was nearly blind—but he was there and free. He fell at our feet and clasped his arms about us and wept as though his heart would break from sheer joy and gratitude. We told him to arise, to never fall at our feet but

to fall at Jesus' feet, for He it was who had heard and answered prayer. A few weeks after this he gave his heart and life to Jesus, and one glad day, he, his wife, his old mother and his grown son, along with a group of other relatives and friends, who had been saved through Jesus' blood, were baptized in their own village, thus openly confessing Jesus Christ as their Savior and their God.

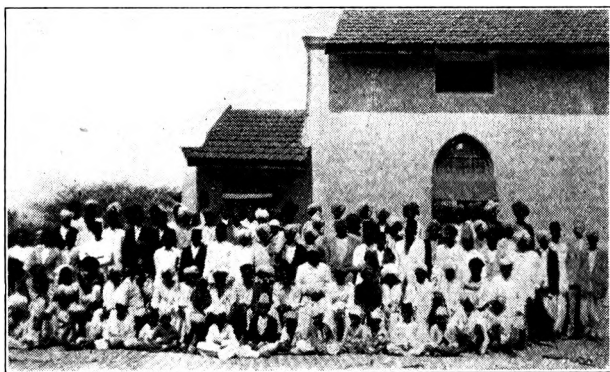


A GROUP OF WOMEN AND CHILDREN WHO ATTENDED FIRST
INQUIRERS' MEETING

**First
Inquirers'
Meeting**

IN March of 1931 we had what was termed our first "Inquirers' Meeting." That year, during touring season, it was found that a number of people throughout the district, though not ready to step out, were actually hungry for salvation. So for these hungry ones, to have them come in and have a week of intense prayer and teaching and preaching, the "Inquirers' Meeting" was planned. It was thought that around fifty of these would attend. Plans were made. Around the church at Bul-

dana little tents were pitched. Big earthen water pots were sunk in the ground for water. The preparations were completed and the people began to come in. Some walked, some came from long distances and met at certain places, and the missionaries went with their cars and brought them. Men, women and children came. They were Hindus who had received a ray of light, but that ray had made them dissatisfied



A GROUP OF MEN AND BOYS WHO ATTENDED THE INQUIRERS'
MEETING

with the darkness in which they had spent their lives, and hungry for Him who said, "I am the Light of the World." Thus they came. Some had small bags of grain. Some had little bundles of red peppers. Some had nothing, but all had one thing in common, the need of God and His great salvation. How our hearts were melted within us as they came. When they were all there, there were not only fifty, but a hundred and fifty, besides a host of children—there to hear the glorious Gospel of Jesus Christ. And weren't our hearts inspired though, and our eyes turned into veritable fountains of tears, as with eager faces and hungry hearts, they assembled hour

after hour, as the different services were held! The day began with an hour of prayer, followed by different meetings, teaching the fundamentals of our faith, one separate meeting a day for men and women, then closing the day with a red-



A GROUP WHO WERE BAPTIZED MARCH, 1931. CHILDREN
ON FRONT ROW WERE DEDICATED

hot evangelistic service. All this time, one would naturally suppose that the old devil would not be asleep in a corner, and rightly so. The Brahmans were enraged and stood at our gates day and night picketing. During the evening evangelistic services, from a dozen to twenty-five men would stand outside the church, yelling their slogans at the top of their voices and occasionally a direct thrust at the Christian religion and our God. But their efforts were in vain. The people defied them. Little, timid women with their babies in their arms looked in

the faces of those proud, haughty Brahmans and said, "You've lost us; we are going the Jesus way." The women began to pray through in the women's meeting. The first day three, the next five, then they got courage to go forward for prayer in the evening service along with the men. Those hours can never be described nor forgotten by us who witnessed the scene. Practically every person present testified definitely that they had got light and truth of which they never dreamed, and meant to go on seeking until they found. About fifty prayed through to victory, and with glad faces testified that the burden of sin of a lifetime was gone, and Jesus Christ was their Saviour and their God. Yes, in dark India, they sang with joy and from a heart experience, "Oh, happy day when Jesus washed my sins away."

The Inquirers' Meeting has now become an annual affair, and with faith and courage and joy unspeakable and full of glory we missionaries sing, "And the end is not yet." Well, I should say not—the end is not in sight. We are but in the beginning of great things for our God in dark India.

A Fisher of Men

ONE Sunday afternoon one of our Indian preachers went to the well by the roadside to draw water. While there a stranger passed by and asked for a drink. Our preacher took advantage of his opportunity, and told him of the Living Water. The man had never heard the message before. He was interested. It attracted him. He stayed for the evening service. Oh, how ignorant he was of God! He thought the messenger was God. When told otherwise, he then thought the crude pulpit must be He. When it was explained to him that this also was not true, he then asked, "Then where is God?" He sat through the service and listened so attentively, but the light had not as yet penetrated his dark, dark soul. He asked to stay over and hear more. He did. We prayed with him and for him until Thursday. When the spirit of God opened his blind eyes and came

to him as his Saviour, what a changed man! With what diligence that amounted almost to desperation he set himself to learn of his new-found God. A class was held each evening for new Christians, and we were told that when the class bell rang, he would leave his food in the midst of his meal, or leave it on the fire cooking and come to class. He came running as though his life depended on his getting there. He literally drank in the truth and was always the last one to leave the class room, ever yearning to learn more of his Saviour whom he adored. We used to take him with us to stay with the "Ford" when we'd leave the main roads and walk over hill and down dale to villages. One day as we returned he arose, salaamed (greeted) gracefully, and said, "I've caught one." Rather surprised we inquired, "One what?" To which he replied with beaming face, "One soul." And there was the proof in the form of a man beside him who said, after hearing our man's testimony, he also wanted to be a Christian! You see he had the idea of being a soul-winner. Lord, give us more like him.

**A Praying
W. M. S.**

IN 1927 our first W. M. S. was organized. There were only ten members in this local society. Perhaps our vision, too, went no farther than India—or much farther, but those women knew how to pray. In our first meeting we began to make special requests for prayer. It has been both interesting and most encouraging to see how God answered many of those prayers. We give one here: One of the members of the society brought the name of her brother and his wife in that first meeting. We wrote down the names, but not only wrote them down but if we ever missed a time in those Tuesday afternoon meetings to pray, by name, for the man we don't recall it. Years went by. In the meantime on several occasions it seemed this man would yield his heart and life to Jesus, but Satan hindered him. And

it was so clearly a work of Satan. Once as he trembled under conviction, just as he said he felt he "must yield or perish," a relative (Hindu) appeared at the window of the church and called him out. Another time in our own home, just as he was beginning to *cry to God* for mercy and salvation, a motor car drove up and the man tried to blow the horn off it seemed. The car came for him. Thus Satan hindered and at last it seemed his heart began to grow hard, and he seemed to be becoming indifferent. But we prayed on, and in August, 1932, after five years of praying by that little missionary society and others, God answered prayer and he wept his way to the Cross and the Saviour of the world became his own personal Saviour. That same night that man came to the door, with a lantern, asking us to come to the home of a friend of his and pray for his salvation. We went to the crude little home, sat on the floor (ground), told them over and over again of the love of God in Christ Jesus for the world, and for them, and bade them look to Him and live. It was indeed a wonderful thing to hear the man who had become a follower of the Nazarene not six hours before, pour out his heart in prayer for the salvation of his friend. And it was wonderful again how God heard the prayer of His child and also the child-like words of the prayer of the man for whom we were praying, and in the Fountain, opened in the House of David, for sin and uncleanness, washed all his sins away. That same week, in our bungalow, the man's wife, after many efforts to pray, God loosed her tongue and out of a penitent heart she cried to God and he heard her and answered, and she, too, testified to the fact that Jesus saves.

Their relatives tried to get them to give up their faith, but they steadfastly refused, saying, "How do you expect us to give up the One who has given us life, peace and joy such as we never dreamed before?" And they were baptized, thus

cutting the last link that bound them to the old, and the false and the hopeless, namely—Hindu religion.

Sarazabai SARAZABAI was a mere girl who had been spoiled by the devil through her wicked relatives who had sold her for money.

Jesus saved her, washed all her sins away in His precious blood. Of course the devil did not like that. So some wise (?), kind (?) Brahmans of the Arya Samaj backed a fellow to claim Sarazabai as his wife and to put the case in court. He did it.

A day for the trial was set and we took the girl and went to the court room. A throng pressed us, part of them curious, for they wanted to see the fun; but the other part of the crowd was determined. What did they care that the girl's life was worse than a living death, if they could strike a blow like this at Christianity? Their lawyer went so far as to say that if he did not win the case he would quit practicing law altogether.

The case was a long drawn-out affair and was the greatest trial we were ever called on to go through.

Each time the court room was packed. The girl's relatives were brought to swear that she was the man's wife. Even an old blind grandmother, through her weeping and wailing created sentiment in their favor. Then these relatives would grab the girl and try to drag her away by force. Each time the girl would hold on to me with a death-like grip, and as they dragged the two of us about together she would frantically cry, "Don't let them get me."

Through a long siege the case had to go on, fourteen months in fact, during which time my husband was at the point of death for weeks with typhoid fever and complications. But at last it ended, and that girl, who had been spoiled by the enemy of souls, but redeemed by the Lamb and healed by the stripes of the Son of God, gave a testimony in

court that day, before a hostile judge, that filled my heart with a joy that more than paid for all the case had cost us.

The case was dismissed. The victory was ours, and best of all, the girl was and is the Lord's who bought her.

Ajibai Ajibai (grandmother) as we call her, came along to cook for her son, a young man who was a student in the Bible training school. She was definitely saved in our revival held in Buldana last March. She gave a bright, glad testimony, always, for her Saviour.

When she came she insisted on joining the Bible class for women. Not only this, but she insisted on joining the class that was studying Marathi and being taught to read and write. It is a picture well worth seeing to see this old woman with her slate, pencil and Marathi primer, trying desperately to make the letters. She is making wonderful progress too.

But best of all she is making progress in spiritual things. Sometimes she stops me in the midst of a message, and with tear-dimmed, but radiant eyes exclaims, "Jesus is just everything. Apart from Him all is vain."

One day she said to Anandibai, a bright, educated Indian girl, "When shall I know as much as you?" Then she added, "When I do then I will tell far and wide the story of this great salvation." But Ajabai is a splendid witness just as she is, with her splendid courage, her tender love for the Saviour and her child-like faith in Him. Pray for her and the other Ajibais who are still groping in the dark night of Hinduism.

Punzaji PUNZAJI was a man from the town of Manubai, for whom missionaries have prayed for fifteen years or longer. He himself had long since been interested in the Christian religion. He possessed a Bible, and many times as he herded the cattle in the fields, he read the Word. But he had continued to be a Hindu, never having given his heart to Jesus. He attended our first inquirers' meeting held in Bul-

dana in 1931. He was a good man, as far as goodness goes without God and salvation. But he was a worshipper of idols and a sinner in the sight of God. He went to the altar for prayer several times, but did not get satisfied. He wanted to SEE before he BELIEVED. But God's plan is the opposite, "If thou wilt BELIEVE thou SHALT SEE." At last someone taking the Bible, showed him the verse: "If we confess our sins He is faithful and just to forgive us our sins," etc. He read the wonderful words and they gripped his heart. He re-read them. By this time he was weeping. He read them several more times and at last stepped out on this promise and was gloriously saved. The peace of God that passeth understanding, filled his heart. He BELIEVED, then he SAW.

A year later he was in the Bible Training School. One day after the lesson was finished, we sat together in class and talked of our loving Lord and Saviour. This man said, "It is so wonderful to know our sins are forgiven and to have Jesus as our Saviour and to see Him by faith; but unworthy as we are, surely we can never hope to see His face, can we?" For answer we read from Revelation the second chapter the following words: "And His servants shall serve Him, and they SHALL SEE HIS FACE." Those who were in the class that day can never forget the hour. There was a silence that was sublime. We felt, yea, we knew that we were in His presence. Punzaji sat there, his dark face radiant with the light and peace of God, and the silent, happy tears streamed down his cheeks. Then we all bowed our heads, our hearts were already bowed very low before Him, and thanked Him for His matchless love, His amazing grace and His great salvation, and that He was revealing Himself to dark India, and that AT LAST she was responding. We went out from that room, knowing that God was the true and living God, better still He was *our* God, and best of all He is able to do exceeding, abundantly above all we can ask or think.

Thus where darkness has held full sway for ages, the glorious Gospel light is beginning to shine. The Sun of Righteousness has arisen, with healing in His wings. God grant that He may go on conquering and to conquer, until, if He tarry, millions shall bow at His wounded feet and CROWN HIM LORD OF ALL.

In answer to the question asked us often, "What is the difference in them as Hindus and after they become Christians?" we have one answer—*TRANSFORMED LIVES*.

CHAPTER VI

INSTITUTIONS

District Boys' School

OUR District Boys' School is located at Buldana. We have our own buildings and a splendid staff of teachers. Our head Master, one of our own school boys, is a perfectly splendid Christian character. He is a high school man and has had some college work. He speaks English fluently and, best of all, is an out-standing Christian with a real experience of grace in his heart. He is a keen student of the Word, and is much interested in prophecy. He is an out-standing preacher as well as teacher, and a splendid personal worker. We truly thank God for our head master.

We have a student body of about seventy-five boys. There was a time in the early days of our work, when we would almost have been willing to pay students to come. We did give everything free. But those days are over. We get many applications each year that we can't even consider for lack of room, etc., and each student pays fees. We have a field of several acres which belongs to the school, in which the boys learn to do farm work. This not only teaches the boys to work, but is a great help to the school.

We have the equivalent of grammar school. After our boys finish the work they can get in our school, some attend a good vocational school and learn a trade. Others go to high school. Among our Indian preachers, eight are men who, as boys, attended our schools. They are men of whom we are justly proud, and we are very grateful to God for them.

Our schools have been a great blessing to our work in

that we have first touched the lives of the children and later the father and mother have been won to the Saviour. Our schools are a very vital part of our evangelistic program in India.



INDIAN BRIDE AND GROOM. TWO TEACHERS IN OUR BOYS' SCHOOL

**District
Girls'
School**

FOR a period of about seven years, because of no buildings for our Girls' School, our girls were sent to the Free Methodist School, a few hundred miles away from our district. Because of this, we hardly realized that we had a Girls' School, but in 1933 our lovely

new Girls' School plant was completed in Chikhli, and now our girls are in their own school-home, in our own Nazarene Mission, and they and we together are indeed happy.

We have a splendid group of girls, and practically all, if not all, have a real experience of salvation in their hearts. From our Girls' School will come the home-makers, teachers and Bible women for our Christian community and our work in India. We are expecting much from our girls and know they will not disappoint us. When they compare their happy

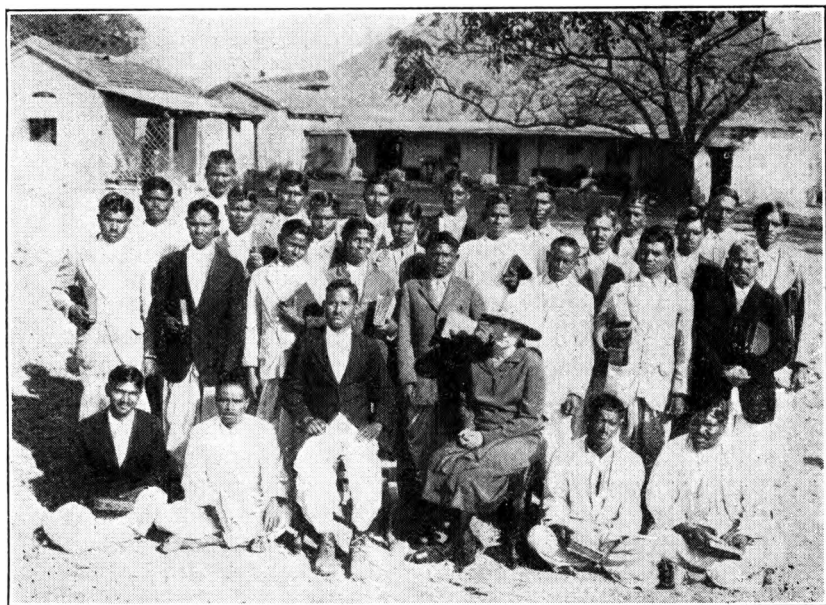


DISTRICT GIRLS' SCHOOL, CHIKHLI, BERAR, C. P.

lot with the sad one of their Hindu sisters, they are grateful beyond expression. Thank God, where the glorious gospel of Jesus Christ goes, there springs freedom and happiness for women. God bless our girls.

The Bible Training School

OUR Bible Training School is unique. When you hear the term "Bible Training School" you naturally think of a group of young men, and possibly women, training for the ministry. This is true for we have a group of young people who have been saved and feel the call to preach the Gospel to their own people. But this is only a part of the truth. Besides these, we have a group that we call the "Inquirers' Class." By them we mean a group of persons who have heard off and on, some-



DISTRICT BIBLE TRAINING SCHOOL

times for years, while in their own village, of the true and living God, of Christ and His matchless love, amazing grace and power to save the sinner from his sins. This he believes to be the truth. He does not fully comprehend it. He may even come with a vague uneasiness in his mind, uncertain as to what it is all about, but the seed has fallen; they have heard the message, and the faithful Spirit of God draws them on and on toward the light that is the Light of the World. Thus they come. The men with their "shandi" (long tuft of hair which hangs from the crown of the head) and the women with their "kunku" (red powder spot in the center of their foreheads), signs of Hinduism. In the school year 1931-1932 we had twenty-nine of this type to enroll in our school. One man came with his wife and two children. It was he who had heard, and he who had a hungry heart. The woman was dissatisfied and let us know it. Her relatives came and tried to steal her away from her husband. Later she pretended to be sick, and the devil gave us a hard fight indeed. But the week of prayer came, when all classes were suspended, when we met to pray until God heard and answered in the salvation of our "Inquirers' Class." Day by day the floor was wet with the penitential tears shed by those men and women, as they sought God in the forgiveness of sins. Day by day there were glad testimonies given, as they found Him for whom they sought, and He freed them from their load of sin, and dark faces grew radiant with the light and peace and presence of God. At this time we only had seventeen in the Inquirers' Class. Every one of the seventeen, save one woman who was very ill, accepted Christ as their Saviour. Then in December they were given a vacation and, with arms full of Gospel portions, these students all turned their faces toward their own villages and their own loved ones. When they returned, three weeks later, it was with great gladness as they reported over one hundred villages that they had visited, telling of their new-

found Saviour, and inviting their friends and relatives to come to Him and be saved. It was wonderful, too, how the people responded to their message, and many said, "We want Him as our Saviour, too." In this vacation period they sold over five hundred Gospel portions.

When the new term opened January 1, we had a class of twelve new students in our Inquirers' Class. Where to put them, how to provide for them, we did not know, but God helped us to make a way. The first week in February was another week of prayer. This time we had a greater number to pray the prayer of faith, and again we claimed all the unsaved in our Inquirers' Class for the King and Captain of our salvation, and God answered prayer. All twelve of the new students and the woman who had been ill in the September revival, wept their way to the Cross of Calvary and lost the burden of sin there and in its stead found peace—sweet peace, the gift of God's love. School closed March 1, and these twenty-nine men and women who came to us hungry-hearted Hindus, left us to go back to their villages to live and to witness for Christ who had bought them with His own blood. Some of them went back to be persecuted, and to bear a cross that was indeed heavy, but thank God they had found Him who said, "My grace is sufficient for thee," and He is one that faileth never.

These students were given what we call scholarships. A man and his wife received \$4.00 a month scholarship, and a single man received \$2.75 scholarship. Looking back on the money invested in scholarships that year, we can say, "'Twas a direct investment in immortal souls."

CHAPTER VII

OUR OBJECTIVE

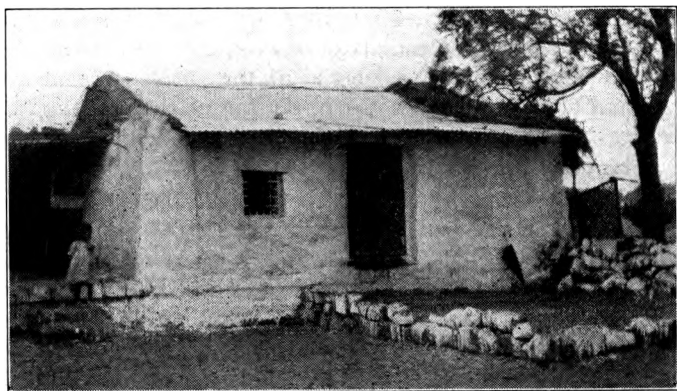
We have an objective, and are working day and night to that end, though a lot of folks don't seem to know it. Some think we are there, well—*because we are there*. Well, we are there, first, because of God's direct call to India and her needy, lost people. But since we are there, we have an objective, and it's vital with us. Perhaps we had better say our objective is three-fold. Let us see:

First, we are there to make Christ known to the people of India. Not the historical Christ alone, but the crucified, resurrected, living Jesus, able to save and strong to deliver from the fetters of sin. We do do educational work. But if we educate the minds and the soul remains in darkness, we have failed. We do do medical work—all in our power to lessen the pain of our fellowmen, but if we heal the bodies and leave them with a sin-sick soul, we have still failed, save from a mere humanitarian standpoint. But we are there to make Christ known to them, that they may have a real, living, vital experience and be able to say, "Old things have passed away, and behold, all things have become new."

Second, we are there that our people may not only be saved from sin, but that the prayer of Jesus may be answered in their lives. "Sanctify them through Thy truth. Thy Word is truth." Believing to live a convincing, victorious Christian life, we must have the Holy Spirit to abide in our own hearts.

Third, our objective is to have a self-supporting Indian Nazarene Church. To this end we are striving, striving desperately, in fact. Because of the appalling poverty of our peo-

ple, this has come slowly, but our Indian people are doing probably more than anyone knows. The people have built themselves a little chapel in the out-station belonging to Buldana station called Malwandi. The building is not elaborate, but is a place to worship, and I've no doubt but that, as a Nazarene Church, it is as acceptable to God as multitudes of structures whose cost reaches into the thousands.



MALWANDI CHURCH

In Manubai, an out-station of Chikhli, material is collected and the foundation in, and a church being built, for which we praise God. It is being built by Indian preachers' tithe money, free labor and pledges. It will be made of stone and will have a corrugated iron roof. 'Twill be a permanent building, and one the Indian people have built for themselves.

Again, the boys who attend our school pay fees. The girls also pay fees as well as furnish the utensils they use in eating. These and other things the people are now doing for themselves.

Not only are we striving for our people to do all in their power to pay for what they get, but also we are seeking to train Indian workers that will be able to carry on the work of Christ in India. "We must decrease and they must increase" is certainly our attitude toward Indian leadership. At present we have four Indian Assistant Pastors: one at Buldana, one at Chikhli, one at Malwandi and one at Manubai. The missionaries in charge of said places as yet act as pastors, while the Indian preacher acts as Assistant Pastor. They are filling these places splendidly, carrying the burden for their people. They are true shepherds of the sheep, remembering ever and always the other sheep, outside of the fold, and are seeking to win,—yes, and are winning—them for the Master.

The work in dark India has been slow. We went to them with the message of Jesus on our lips, but to them He was just another god. They had more than 350,000,000 gods of their own, so they were not greatly excited over one more, and particularly since he was a new, strange one of whom they had never heard. But we continued to go and continued to sow, and slowly but surely the Nazarene began to win the hearts of the followers of false Hinduism. Better than any words at our command, let David in Psalms 126: 6 describe our Indian field to you: "He that goeth forth (we went) and weepeth (our eyes have been fountains of tears) bearing precious seed (we gave them, not our idea, but the living Word and the living Christ) SHALL doubtless come again, (we are) with rejoicing, (yes, thank God!) bringing his sheaves with him." Amen, and amen. And now, we lay at the Master's feet an offering, not of corruptible things, as silver and gold, but SOULS—souls of our precious Indian people, who were slow in coming but who are among the best Nazarenes that girdle the globe, now they have come, and if the Lord of the harvest tarries, by God's grace, those who have been bought by His blood and are His, along with us—India missionaries—will go

on, fulfilling the last part of Psalms 126: 6, that is *bringing in the sheaves*.

India has always known how to suffer. India is not a land of laughter and song, but a land of pain. And India is going to know how to bear the old, rugged Cross with courage and faith unequalled in history. Christ was a man of sorrows and acquainted with grief. India, because of her sorrow and pain is, must be, dear to His heart. We feel we can fittingly use of God's attitude toward sorrowing India, in her age-long, blind search for God, this beautiful quotation, "He setteth in pain the jewel of His joy."

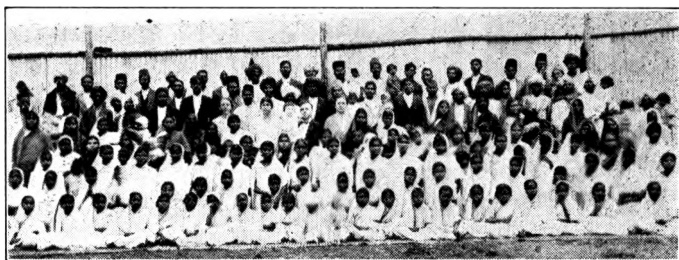
Oh, India! dear, lost India! Look away from the old, in which there is no hope and no salvation, and look to Him, of whom it was said, "The Lord hath laid on Him the iniquity of us all." He is the Saviour of the world. He will be thy Saviour. The way of the Cross is not easy. It is a blood-stained way, but a way of joy and peace and hope, and best of all, the *Road leads home*. Oh, India! Look and live.

"In the furnace God will prove thee,
Hence to bring thee forth more bright,
But can never cease to love thee,—
Thou art precious in His sight.
God is with thee—
God, thine everlasting might."

CHAPTER VIII

AN APPEAL

We believe this is the Church's opportunity in India. We believe also, that we are just in the beginning of a glorious harvest, after a long sowing, which has been costly. For apart from money expended, lives have been given. For today, on the lonely shores of dark India, lies the precious dust of those who literally laid down their lives that India might have the Gospel, and with pain-ravished lips, testified that it was "a willing sacrifice."



MC KAYS' FAREWELL SERVICE. CHIKHLI, BERAR, C. P., INDIA
AUGUST, 1932

Yes, the corn of wheat has fallen into the ground and died. It cannot abide alone. It must give back a harvest. Also apart from our heroic dead, we can truly say that YOUTH, BLOOD—LIFE have been poured into our India field.

Oh, Nazarenes, do NOT fail India now. We must reap the harvest now or never. We must enter the open door now, or else it will be forever closed to us.

How can it be done? There IS one way,—we know no other. If we look long enough at the Cross, the Old, Rugged Cross, if the Spirit of THAT Cross takes possession of us, then, and only then can we practice the creed of every true Christian, namely, "Thou shalt love thy neighbor as thyself." If THAT is a living reality, not a mere sentiment with us, then we will NOT gratify our fastidious tastes, in our homes, in our apparel—everywhere, in everything, but we will feel ourselves "Workers Together with Him," as we give the glorious Gospel to the world. And we will not think of it as a sacrifice either. For love turns all sacrifices into pleasure and it ceases to be a sacrifice. HE HAS NO OTHER PLAN.

Dear Nazarenes, everywhere, our one and only plea is, let us all do that much, which we will wish we had done, when we stand in the presence and look in the face of Him Who was rich but FOR OUR SAKES became poor, that we through His poverty might be rich. Not how much do I give but how much do I keep is the question with Him Who ALWAYS GIVES ALL.

How shall we meet Him, oh, Nazarenes? What shall we say to the Shepherd about those "other sheep"? God grant that we may all do, what we'll wish we had, when we meet Him face to face.

"He showed them His hands and His feet" (Luke 24: 40).

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me THY hands—
Thy nail-pierced hands, Thy cross-torn hands—
My Saviour, show me THY hands.

Christ, if ever my footsteps should falter,
And I be prepared for retreat,
If desert or thorn cause lamenting,
Lord, show me THY feet—
Thy bleeding feet, Thy nail-scarred feet—
My Jesus, show me THY feet.

O God, dare I show THEE
MY hands and MY feet!

—BISHOP BADLEY.

