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A HISTORY OF THE
ASSOCIATE REFORMED PRESBYTERIAN MISSION
IN WEST PUNJAB

By

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A THESIS

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INTRODUCTION

INTRODUCTION

A. The Scope of this History

The history of the Associate Reformed Presbyterian Mission in the West Punjab began on November 10, 1910 when the earliest missionaries arrived in the city of Montgomery. However, certain significant events preceded the establishment of the mission. Therefore, this history will include the inception of the mission and its development down to the present time. After a brief sketch of the background of the mission, attention will be confined to the Montgomery and Burewala Districts of the West Punjab. Under the government of India during the British rule the province where the mission is situated was known as the Punjab. Since the partition in 1947 part of the Punjab is in India and part in Pakistan.¹ The Associate Reformed Presbyterian Mission is located in the West Punjab, Pakistan; therefore, throughout this history the term, West Punjab, will be used to designate the geographical location of the mission.

B. The Purpose and Value of this History

The purpose of this history is to bring together the accessible materials relating to the Associate Reformed Presbyterian Mission in the West Punjab so as

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1. See Map I.

to reveal its beginning, growth, accomplishments, characteristics, and relation to the Foreign Mission Board of the home church.

The value of this undertaking lies in the fact that no history of this work has ever been written. No previous attempt has been made to synthesize the information recorded in books and letters written by missionaries who have labored on this field. It is felt that such a work will prove to be helpful and valuable to the denomination. Furthermore, this study is of value to the writer who has a deep interest in this aspect of the work of her church.

C. The Method of Procedure

After a consideration of the events and circumstances leading to the establishment of the mission, attention will be given to the development of missionary activities in the expansion of the work. This treatment will be followed by a more detailed consideration of the various phases of the program: evangelism, education, medicine, agriculture. Finally, a study will be made of the practices of the Foreign Mission Board in their relation to the Mission.

D. The Sources of Data

The principal sources of this history will be annual reports made by the missionaries, letters and reports recorded in missionary magazine articles, books written by the missionaries, and the manual, minutes, and reports of the Foreign Mission Board of the Associate Reformed Presbyterian Church. For the sake of brevity in the footnotes, all references to the Minutes of the General Synod of the Associate Reformed Presbyterian Church will be specified as Minutes of Synod; The A. R. P. Journal of Missions as the Journal of Missions, the Associate Reformed Presbyterian as A. R. P., and the Manual of the Board of Foreign Missions of the Associate Reformed Presbyterian Church as Manual of the Board of Foreign Missions. Reports and letters of missionaries who have served or are serving on the field are of use in clarifying and amplifying certain points. As the Associate Reformed Presbyterian Mission has been closely allied with the United Presbyterian Mission, writings on their work provide further insight into the accomplishments of the mission. Sources containing information about the country, people, customs, government, and influence of Christian missions aid in affording background material.

CHAPTER I

A GENERAL SKETCH OF THE DEVELOPMENT OF THE WORK

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OF THE WORK

A. Introduction

The foreign mission task of the Associate Reformed
Presbyterian Church is defined in this way:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ the only Begotten son of God known to all men as their saviour and to persuade them to Become His disciples; to gather these disciples into christian churches which shall be self-propagating, self-supporting and self-governing; to co-operate so long as necessary with these churches in the evangelizing of their countrymen and in bringing to bear, on all human life the spirit and principles of Christ.¹

In a partial attempt to fulfill this task of making Jesus Christ known to all men, the Associate Reformed Presbyterian Synod agreed in November, 1905, to open work in a new field, India.² The purpose of this chapter, then, is to describe the genesis of this mission and to give a panoramic view of the growth and extension of the work in the West Punjab.

B. Origin of the Mission

1. Appointment of the First Missionary

In the fall of 1900 Miss Mattie Boyce confronted

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1. Journal of Missions, October, 1924, the cover.
2. Minnie Alexander: A. R. P's. in India, pp. 15-16.

Miss Minnie Alexander with this question, "If God should call you to the mission field would you be willing to go?" Miss Alexander answered her associate of the Due West Female College that she did not think God would present that issue to her. In the discussion that followed Miss Boyce suggested that she thought a suitable field for Miss Alexander's labors would be India.¹

Five years later at a convention in Gastonia, North Carolina, Miss Alexander made known her intention to obey God should He call her to the mission field.² Following this experience came the decision as to whether or not she would serve in the Associate Reformed Presbyterian Mission already established in Mexico or ask the Foreign Mission Board to send her to India. After prayerful consideration and consultation with some of the ministers about the matter, Miss Alexander applied to the Board requesting that they send her to India. The Synod in a meeting a month later agreed to open a new mission field.³ By April, 1906, Miss Alexander was assured that she had been accepted as the first missionary candidate to India.⁴

After the Synod had voted to establish a new mission in India, the Foreign Mission Board contacted the

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1. M. Alexander, op. cit., p. 10.
2. Ibid., p. 11.
3. Ibid., pp. 15-16.
4. Ibid., p. 17.

United Presbyterian Board of Foreign Missions. This Board suggested that the A. R. P. Church cooperate with them in this enterprise. Although the missionary was to work under the United Presbyterian Board, the A. R. P. Church was to provide the support and to recognize the worker as her own. Under this arrangement, Miss Alexander sailed from Boston in the company of a group of United Presbyterian missionaries on October 6, 1906.¹

2. Cooperation with the United Presbyterian Mission

a. Field of the United Presbyterian Mission

Upon her arrival in the West Punjab, Miss Alexander spent four years in the United Presbyterian Mission. Twenty-one years before this, in 1885, Rev. Andrew Gordon had opened this mission work. He had been appointed to the field as a result of a prayer meeting in the Second Church of Allegheny, Pennsylvania, where five United Presbyterians decided it was God's will for their denomination to minister to the needs of the people of India.² Upon his arrival in North India, Mr. Gordon, with his family and sister, visited Saharanpur, the seat of the Reformed Presbyterian Church of America. During their stay in that city the new missionaries decided that they would establish themselves in Sialkot,

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1. Minutes of Synod, 1906, pp. 564-565.

2. Anna A. Milligan: Facts and Folks in Our Fields Abroad, pp. 13-15.

as no one else occupied that field.¹ Rev. Mills J. Taylor, in reporting of the work, said:

The mission field of our Church is the Punjab... Here eight civil districts have been given to the United Presbyterian Church to possess for our Lord. They contain a population of 5,368,000 souls, cover over 25,000 square miles, and the distance between the remotest stations is perhaps 250 miles.²

With the exception of the labors of Roman Catholics and Seventh Day Adventists no other denomination has worked within the boundaries of the United Presbyterian Mission.³

b. Labors with the United Presbyterian Mission

When Miss Alexander arrived in the West Punjab in November, 1906, she was stationed at Sialkot. She worked as one of the United Presbyterians engaging in language study and missionary duties. She planned to begin her language study in December, but because of her health she was advised by Dr. Maria White, "No! wait until March, you will be stronger then. We are accustomed to send tired out missionaries to America to recuperate, but you have come to India."⁴

Finally, in April, a suitable language teacher was secured. Of the manner of language study Miss Alexander

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1. Emma Dean Anderson and Mary Jane Campbell: In the Shadow of the Himalayas, pp. 18-20.
2. Report on the Foreign Mission Fields of the United Presbyterian Church in the Report of the Foreign Missions Conference of the Presbyterian and Reformed Churches, p. 49.
3. The Land of the Five Rivers, p. 3.
4. M. Alexander, op. cit., p. 49.

remarks:

Rev. Thos. Cummings...has studied out a very helpful phonetic, inductive method which enables a new missionary to speak the language much more quickly and correctly than by the old methods of study.

His text book is made up largely of practical sentences, in Hindustani. The new pupil sits down with his language teacher and repeats these sentences after his teacher, until he can say three hundred syllables to the minute.¹

After a little more than a year in language study, Miss Alexander began work at Sargodha with Miss Emma Dean Anderson.² In the summer the missionaries visited the homes of the nationals. In the winter they itinerated among the villages. The work consisted in instructing the people in the Bible, teaching them Psalms to sing, examining candidates for baptism, preaching the Word, and distributing medicines.³

3. Arrival of the First Missionary Family

In its report to the A. R. P. Synod in 1909 the Board of Foreign Missions made this request:

Rev. A. J. Ranson has offered himself for service in India. We ask you to consider the matter of establishing an independent mission in that land, occupying the territory in the northern Punjab that is offered to us by the United Presbyterian Church. It is believed that there are congregations in the Synod that are ready to assume the larger part of the expense of establishing and maintaining this work.⁴

The Synod authorized the Board of Foreign Missions to take steps in establishing an independent mission. In October,

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1. M. Alexander, op. cit., p. 49.
2. Miss Minnie Alexander in a letter to the writer, December 6, 1951.
3. M. Alexander, op. cit., pp. 82-100.
4. Minutes of Synod, 1909, p. 51.

1909, Miss Alexander received the following news in a letter from Rev. James Boyce:

I have just returned from a meeting of the Foreign Mission Board and must tell you the good news...The Board has voted, that if all requirements can be met, to send Rev. A. J. Ranson to India.¹

The support was provided for the Ransons and in March, 1910, they arrived in the West Punjab. As no field had been chosen, they and Miss Alexander were delegated the task of choosing a suitable location.²

C. Establishment of the Mission

1. Selection of Montgomery District

a. Factors in the Choice

When the Ransons arrived in the West Punjab they went to Sargodha to join Miss Alexander. During that first summer, the three missionaries agreed to pray daily at eleven o'clock for guidance in the choice of a field.³

Attock District and Poonch, a native state, and Montgomery District were among the fields under consideration. One of the factors that made Montgomery a desirable site was that this was a new canal district.

During the summer season the Ransons were separated from Miss Alexander. Shortly after they were reunited in

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1. M. Alexander, op. cit., pp. 107-108.

2. Rev. A. J. Ranson in a letter to the writer, December 6, 1951.

3. Pictures of Progress, p. 5.

October, a letter came from Dr. J. C. R. Ewing of the American Presbyterian Mission suggesting that a visit be made to Montgomery. Mr. Ranson immediately made a trip to Montgomery where he spent a day in the company of Mr. R. C. Banerji, a Benjali Christian, who had been trying to interest the people in Christianity by holding meetings for them. Mr. Banerji had been praying that missionaries would be sent to this station.

On his return trip, Mr. Ranson visited Dr. Ewing. Mr. Ranson discovered that Mr. Banerji had spoken with Dr. Ewing, asking for help in securing missionaries. Dr. Ewing remembered that Mr. Ranson, previous to this time, had said he was considering Montgomery. In consideration of these two events Dr. Ewing wrote Mr. Ranson, urging him to visit Montgomery. When the A. R. P. missionaries learned these incidents they were confident God was directing them to Montgomery District.

When Mr. Ranson reported to the United Presbyterians these happenings, they insisted that the A. R. P's. occupy Montgomery immediately. The A. R. P's., recognizing their inexperience and realizing the possibility of many problems, asked the United Presbyterians to provide them with an advisory committee. This group contributed many helpful services. The A. R. P's. moved to Montgomery Nov. 10, 1910. Even though the United Presbyterians and A. R. P's. have occupied different geographical areas, the United Presbyterians have been

very gracious in rendering friendship, cooperation, and counsel.¹

b. Features of the Land

Paul W. Paustian describes the Punjab in these words:

The bulk of this province lies between the thirtieth and the thirty-third degrees north latitude. Its northern boundary is a series of mountain ranges belonging to the Himalayan system; these ranges also form the northeast limit of the province which also impinges upon the United Provinces on the east; to the south and southwest the Rajputana and the Sind deserts respectively form an unfruitful boundary to the Punjab while on the northwest portion the province is bounded by the Frontier Provinces. Thus the Punjab is quite severely landlocked by mountains and deserts except for that small portion of its boundary which stretches out toward the United Provinces...The province gets its name from five rivers, the Indus, Jhelum, Chenab, Ravi, Sutlej, which course through its comparatively level plain. From time immemorial this section of India has been called the "Land of the Five Rivers".²

Montgomery is only one of several government districts in the Punjab. The A. R. P's. occupy the Montgomery and Pakpattan Tahsils³ of Montgomery District. Rev. B. L. Hamilton described the field in this manner:

Within the boundaries of two rivers, the Ravi and Sutlej, approximately fifty miles apart, lies the territory in which our mission work is carried on. Between these

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1. M. Alexander, op. cit., pp. 110-116. Pictures of Progress, op. cit., p. 5.
2. Paul W. Paustian: Canal Irrigation in the Punjab, pp.15-16. Occasion is taken to quote from this author, p. 16, on the spelling and meaning of the word Punjab: "The word Punjab sometimes spelled Panjab, is derived from two Persian words, panj meaning five, and ab meaning water. Hence the Punjab is the land of five waters." See Map II.
3. Township. See Map III.

river boundaries it stretches for a length of seventy miles.¹

In 1910 when the Mission was established the District was practically a desert with only a few wells. Only dust storms and howling jackals broke the monotony of the stretches of waste land. There were a few villages where the peasants tried to till the land and nomads wandered from place to place.²

Water came in 1914 as a result of the government's construction of a system of canals. Montgomery is watered by the Lower Bari Doab Canal.

Before a canal was built, the land to be irrigated was divided into squares or rectangles to decide the placement of the canal. These large squares or rectangles were divided into smaller divisions of land that were to be allotted to the settlers later.³

Also villages were plotted on the map in order that there would be a sufficient source of water for each one without inviting strife and disorder. This plan was evolved before the colonists arrived. Their tasks were to build homes, cultivate the land, and construct water courses to bring water to the fields.⁴

Paustian gives the purpose of the construction

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1. Buford Lindsay Hamilton: The Golden Bowl, p. 88.
2. Buford Lindsay Hamilton: India, p. 94.
3. Paustian, op. cit., p. 63.
4. Ibid., pp. 64-65.

of the canals as this:

..to increase the cultivated area of the province, to raise the standard of living of the people and thus widen the tax base for future revenue for the State, to prevent famines and to lessen the pressure of population upon the soil in the congested areas of the province.¹

After the canals were opened many colonists migrated to this District. The government planted trees and gardens. Rich acres of farm land produced excellent crops. The desert blossomed and provided food for its inhabitants.

c. Nature of the People

Physically, the people are similar to the Americans. They are Caucasians of the Aryan race. Their color is darker and their size slightly smaller. Black eyes and hair and variation in the color of complexion from buff to brown are characteristics of these people.²

Rev. A. J. Ranson describes the inhabitants before the water came as "'junglies', that is dwellers in little mud huts, on the plains, or on sand dunes."³

The revenue officers for the district from which the settlers were taken made the choice of colonists. Usually the men who were selected were those who were connected by common ties in a village or district. They were physically fit to meet the new problems and were able

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1. Paustian, op. cit., p. 65.
2. Robert Stewart: Life and Work in India, p. 107.
3. Rev. A. J. Ranson in a letter to the writer.

to form the nucleus for a new village.¹

Space was offered in 1916 to Christians who desired land for farming in Montgomery.² Through the efforts of Rev. A. J. Ranson, seven Christian colony villages were established from the Christians of other missions moving into Montgomery District. Rev. A. J. Ranson reports of this enterprise:

After much consultation with Government officials, it was decided to make a bold experiment. The older missions of the Punjab Province were told that they could select a certain number of their outstanding families and send them down to the new canal territory, of which Montgomery might be called the capital, and that the Government on its part would be willing to sell them land at a reasonable rate, and give them thirty years to pay for the same ...In many instances those who came to take up the land were the very cream of the Church of England, of the Church of Scotland, of the Presbyterian Church, of the United Presbyterian Church, and of others. Not all of them proved faithful, and not all of the items of the plan for the settlement proved successful, but all in all the Associate Reformed Presbyterian Mission in India was blessed, and we were given a chance to bless.³

The result of this immigration may be seen in the records of the number of Christians. In 1914 there were 500 Christians; in 1916, 1,419; and in 1936, 7,500.⁴

2. Occupation of Montgomery

a. Early Labors among Villages

Of the work of missionaries that had been accomplished previously in this District, Rev. A. J. Ranson

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1. Paustian, op. cit., p. 65.
2. L. Winifred Bryce: India at the Threshold, p. 35.
3. Hamilton: India, pp. 96, 98.
4. Pictures of Progress, p. 32.

says, "The Methodist Church had a few Christians in the District, and one worker, Dr. Butcher, the Superintendent gladly turned over the work to us."¹

The first effort of the A. R. P's. was among the low caste people. Because of the condition of this poor, despised group, they were more willing to accept Christ.² Immediately, Mrs. A. J. Ranson and Miss Alexander with Mrs. Banerji began personal work in the homes. One of Mr. Banerji's sisters taught some of the little girls English. Mr. Ranson and the men whom the United Presbyterians had given to the work began to preach in the city and villages.³

In Montgomery City, on December 25, 1910, less than two months after the work was begun, a church of thirty-three members was organized.⁴

The Foreign Mission Board made the following report to Synod in 1911:

Work has been undertaken at Montgomery, India. Reports received indicate a rapid development and a ripe field. A Church has been organized; medical work begun, and a call is made for more helpers.⁵

Very soon buildings were erected, the laborers were increased in number and the work moved forward.

b. Formation of Montgomery Presbytery

On November 1, 1911, the first anniversary

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1. Rev. A. J. Ranson in a letter to the writer.
2. M. Alexander, op. cit., p. 125.
3. Hamilton: India, p. 95.
4. M. Alexander, op. cit., p. 198.
5. Minutes of Synod, 1911, p. 58.

of the Mission, the group decided to celebrate with a praise service for the progress of the work. On that day Montgomery Presbytery was organized with Rev. A. J. Ranson, missionary, Rev. B. A. Sheriff, national pastor from the United Presbyterian Mission and Elder R. C. Banerji as members.¹

In the Report of the Committee on Foreign Mission in 1917 the following recommendation was made: "That Synod authorize the organization of a Presbytery in India, and take any steps that may be necessary to that end."²

In the annual report of the Montgomery Mission in 1919 the following statement was made: "The Montgomery Presbytery was organized on the last day of 1918."³

Rev. E. Gettys, in a history of the Montgomery Presbytery states: "Later it was reorganized, additional members being Rev. J. W. Ranson, Mangh Mall, and Isar Das."⁴

There were two reasons for this reorganization of the Presbytery: the first organization had not been formally recognized by the Synod in America and Rev. B. A. Sheriff died, leaving only one minister; whereas, two ministers and an elder must constitute a Presbytery.⁵

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1. M. Alexander, op. cit., pp. 183-184.
2. Minutes of Synod, 1917, p. 22.
3. Minutes of Synod, 1920, p. 251.
4. Report of Rev. E. Gettys for the Centennial History of the A. R. P. Church, Vol. II, now being printed.
5. Rev. E. Gettys in a letter to the writer, December 28, 1951.

D. Expansion of the Mission

1. Formation of Mission Districts

a. Montgomery District

The strategy of the Mission from the beginning was to occupy the larger cities, to make these the Mission headquarters, and to reach out to the villages to minister to as many people as possible.¹ When the canal was opened in Montgomery District the government indicated that Montgomery City might be called the capital.² Mr. Banerji had already been at work in Montgomery teaching the people before the missionaries arrived.³ Therefore, this city became the center for the first mission district. The first church building, the first missionary home, the first school, and the first and only hospital were erected in this city.

Miss Mary Lesslie began her work in Montgomery District in zenana and hospital work in 1914. Both doctors and nurses have made Montgomery City their headquarters. Rev. B. L. Hamilton and Rev. E. Gettys began their work here as district missionaries.⁴

Montgomery Mission District was the only one where the work of the missionaries was not almost eliminated

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1. Rev. J. W. Ranson in a letter to the writer, December 7, 1951.
2. Ante, p. 11.
3. Ante, p. 7.
4. Minutes of Synod, 1929, p. 608.

during the depression years.¹ It has been in continuous use as a center for missionary activities.

b. Pakpattan District

On August 1, 1911, Rev. A. J. Ranson and Miss Minnie Alexander, as the first missionaries, began work in Pakpattan with Munshi Mir Alam Khan and his wife. Before Rev. J. W. Ranson left America in 1913, he and his wife were assigned to Pakpattan.²

In the Annual Report of the Indian Mission in 1914 this information is given:

Having completed their first twelve months in India, during which time the new missionary is not charged with any business but language, Rev. Jay W. Ranson and family repaired to Pakpattan in March, 1914. They succeeded in renting, temporarily, one of the railway bungalows at that place...They have been provided with the necessary tents for itineration in the district, but two young ladies should volunteer at once for the work in this needy field.³

The report of the Mission to Synod in 1915 indicates that dispensary work, bazaar preaching, a reading room, and five village schools were being employed in the out-reach of the work here.⁴

In 1918, Miss Esther Strong who worked in Pakpattan wrote about her "First Impressions of Montgomery and Pakpattan":

Pakpattan . . . is . . . a very ancient city. . . We do

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1. Minutes of Synod, 1932, p. 339.
2. Rev. J. W. Ranson in a letter to the writer.
3. Minutes of Synod, 1914, p. 53.
4. Minutes of Synod, 1915, pp. 55-58.

not have a Christian community in the city...Until the past year, most of the Christians baptized by our missionaries were in Pakpattan district...Large numbers have gone to the Montgomery side of the district to rent government land for a period of six months. They are a part of a shifting population. Most of them are Christians of only a few years. They need careful instruction.¹

April 26, 1922, the Pakpattan congregation was organized. In November, 1922, Miss Mary Kennedy began visiting the homes of the people.²

In 1926, Rev. J. W. Ranson secured from the Punjab Christian Council in Lahore permission to occupy Arifwala and Burewala, additional territory on the south. These were added to the Pakpattan field.³

Rev. J. W. Ranson, who had been in charge of the Pakpattan work, and his family returned to the States in 1928. After he left the work was carried on under a part time arrangement by the missionaries who were on the field.⁴

In a letter to a member of the Board of Foreign Missions in 1932, Miss Mary Kennedy says concerning the effects of a limited budget:

All stations have been cut out except Montgomery. Chichawatni and Pakpattan are empty except for the local churches. However, Mr. Hamilton gives some time to the village Christian communities in these districts.⁵

From this date on, the Mission made no report of the work

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1. Journal of Missions, January, 1918, p. 18.
2. Minutes of Synod, 1923, p. 772.
3. Rev. J. W. Ranson in a letter to the writer.
4. Minutes of Synod, 1929, p. 608.
5. Minutes of Synod, 1932, p. 339.

in the Pakpattan District.

The Report of the Board of Foreign Missions in 1943 discloses that since the property at Pakpattan had not been used for several years the Board had sold it.¹ However, Pakpattan District became a part of Montgomery District. Although there is no resident missionary in that area the nationals continue the work under missionary supervision.²

c. Chichawatni District

The Board of Foreign Missions reported in 1922 that Rev. F. T. McGill was to occupy a new center in Chichawatni.³ The Mission District was composed of one half of Montgomery Tahsil, which is about twenty-five miles in length and thirty miles in width.⁴ Because of Mrs. McGill's health, however, the McGills had to return to the States in September, 1922.⁵

In December, 1923, Rev. and Mrs. B. D. White undertook the work in Chichawatni, a district colonized mostly by people from many parts of the Punjab who had recently settled there in the hope of securing land grants. A congregation was organized the last Sabbath of 1924. During the first year of work there, activities centered

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1. Minutes of Synod, 1943, p. 557.
2. Rev. E. Gettys in a letter to the writer, December 28, 1951.
3. Minutes of Synod, 1922, p. 586.
4. Minutes of Synod, 1922, p. 595.
5. Minutes of Synod, 1923, p. 764.

in bazar preaching, dispensary work, and zenana work. The next year Miss Mary Kennedy was transferred from Pakpattan to work among the women of the district.¹

With the limited budget imposed by the depression the Chichawatni work suffered and was curtailed in 1932, except for visits to the Christian communities by a missionary.² However, in 1934, Mr. Gettys reported that the work in this district had been "carried on as usual."³ To this day both missionaries and Indian workers serve in this District.⁴

2. Establishment and Operation of Institutions

a. Church Buildings

The first church building constructed by the Mission was the McDonald Memorial Church in Montgomery City in 1912 on a lot for which the Mission paid one sixth of one cent.⁵ Sabbath School rooms and an addition that doubled the original space were built in 1924. In 1933 a beautiful church was constructed just outside the city of Pakpattan. In Chichawatni, in 1935 a church was erected by the Mission.

Other church buildings are located in the villages. The church and manse in Arifwala were built in 1930-31, and

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1. Minutes of Synod, 1925, pp. 49-51.
2. Ante., p. 16.
3. Minutes of Synod, 1935, p. 668.
4. Rev. J. W. Ranson in a letter to the writer.
5. Rev. A. J. Ranson in a letter to the writer.

the sanctuary in Ransonabad was dedicated in 1934. Villages 78/5R, 190/9A1,¹ and 29/11L boast sundried brick churches. Church buildings have also been erected in villages 174-5/9L,² 58/4R, 8/11L, and 160/9L.³

These churches have been erected through the aid of financial support from the Home church, the efforts of the Mission, and the diligent work of the people.

b. Homes for Missionaries

In 1913, Rev. A. J. Ranson built a family bungalow to accomodate the first missionaries in Montgomery City. Later, in 1920 a bungalow, known as the Jennie Anderson Kennedy Home was erected for the use of the American doctor, nurse, evangelist, and school principal. The Bible women's duplex in the same city was completed in 1945.⁴ In 1951 the old family bungalow was converted into use as part of the Mabel Lowery Pressly Girls' School after the completion of a new bungalow for married missionaries.⁵

A men's or family bungalow for Pakpattan was completed in Pakpattan in 1917. The ladies' bungalow or Mary Galloway Giffen Home at Pakpattan was finished in 1923. Rev. J. W. Ranson completed the mission bungalow in Chichawatni

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1. Rev. E. Gettys in a report on the national pastors. The villages were numbered by the Government.
2. Minutes of Synod, 1938, pp. 343-344.
3. Pictures of Progress, p. 35.
4. Rev. J. W. Ranson in a letter to the writer. Dr. Janet Alexander in a letter to the writer, December 6, 1951.
5. Minutes of Synod, 1951, p. 546.

in 1923.¹

c. Hospital

The main building, consisting of two large wards, operating and delivery rooms; nurses' home; dispensary; and building for servants containing three rooms for isolation quarters were finished in 1917. A four bed ward for males was added in 1935. In 1939 a new nurses' home was built and the old one changed into private rooms. An addition to the main building to serve as a nursery was constructed in 1945.²

d. Schools

The first school to be erected was the Girls' Boarding School. Three cottages for girls and rooms for the teacher and the matron constituted the original buildings when it was opened in 1915.³ This school has been expanded and is now a high school. Administration and class room buildings were completed in 1951.⁴

Some of the village schools are held out of doors in warm weather and in a church or pastor's house in the winter if no building is available. The following descriptions of some of these schools indicate the lack of adequate housing for some of the educational institutions. Mr. Moore

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1. Rev. J. W. Ranson in a letter to the writer.
2. Dr. Janet Alexander in a letter to the writer.
3. Minutes of Synod, 1916, p. 63.
4. Minutes of Synod, 1951, p. 546.

erected "a cheap but attractive building" for the Girls' School in Ransonabad.¹ The school is described later as "one fairly large, light airy room; one veranda which screened with mats may be used for a second."² The village school at Gambar in 1936 was made of mud bricks, but needed to be improved before the Government would recognize it.³ In village 174-5/9L the porch of the pastor's house served as a classroom. Village 160/9L had no building. Two rooms and a long porch were utilized as a school for village 8/11L.⁴ At 190/9SL there is a sundried brick school building.⁵

e. Effect on other Missionary Activities

The A. R. P. Mission has no college, Bible training school, or theological seminary of her own. However, the United Presbyterian Mission has always made the A. R. P's. to feel welcome to utilize her institutions in training the members of the A. R. P. Church. The A. R. P. students pay their own tuition fees, board, room rent, and other necessary fees.⁶ Nevertheless, this situation has saved the A. R. P. Mission much money and has released man power and funds for tasks other than the development of institutions. It should be noted, too, that Government aid to the schools

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1. Minutes of Synod, 1932, p. 313.
2. Minutes of Synod, 1934, p. 562.
3. Minutes of Synod, 1936, p. 65. Gambar, Alexanderpur and 58/4R are names for the same village.
4. Minutes of Synod, 1945, p. 248.
5. Rev. E. Gettys in a letter to the writer, December 28, 1951.
6. Rev. B. D. White in a letter to the writer, December, 1951.

has contributed to the effectiveness of this work.

The effect of spending time and money in equipping the mission with institutions can best be evaluated by the missionaries themselves. Rev. A. J. Ranson says, "The building helped all the work. A feeling of stability was evident."¹ In speaking of the consequences of the building of new staff quarters, Rev. B. D. White wrote:

By personally superintending the building, I was able to save several thousand rupees which a building contractor would have cost us. . . It meant staying close on the job early and late to see that walls and doors and windows were all in plumb. . . The rest of the work had to suffer to some extent while I did this work. One cannot build and tour at the same time. I was glad to get the work finished and get back to my villages where the need is always greatest.²

Concerning the construction of buildings, Rev. J. W. Ranson says:

Time and money involved in these building projects did somewhat limit the preaching and teaching time of the missionary, but they are a necessary part of the program. Without homes and churches and schools and hospitals it would be impossible for the missionaries to establish and maintain their evangelistic and other work. To have done the building work by contract would have cost MUCH more and the work would have been MUCH poorer in grade. It has been a practise from the beginning and continues to be that the Missionary does the building.

While the missionary is engaged in building work he still can carry on his evangelistic work to a greater or less degree. He has many opportunities to do personal work while building and as a Christian using non-Christian labor he has a fine opportunity to set up and prove Christian methods..³

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1. Rev. A. J. Ranson in a letter to the writer.
2. Minutes of Synod, 1941, p. 251.
3. Rev. J. W. Ranson in a letter to the writer.

Although it is evident that the evangelistic work suffers some because of the building program, it is also clear that for the effectiveness of the Mission some institutions have to be erected and maintained to carry on the work and to give the mission work its proper balance in emphasis. It also appears to be most profitable for the missionary to superintend this work.

3. Development of Adequate Means of Missionary Service

a. Evangelism

The first means employed in reaching the people of Montgomery was evangelism. Dr. A. J. Ranson says, "Village Visitation was the method. . . Month on end we spent in the villages with the people. They liked it and so did we."¹ As soon as it was feasible a congregation was organized for regular church services. Then, Sabbath Schools, Women's Missionary Unions and Christian Endeavor Societies were organized wherever it was possible. Miss Minnie Alexander with her helpers visited in the homes, teaching the gospel to the women.² Bazar preaching, distributing Scriptures, book selling, and special evangelistic services were methods used as the opportunity arose. These methods continue to be used today. Also, as the Mission grew it

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1. Rev. A. J. Ranson in a letter to the writer.
2. Hamilton: India, p. 95.

joined hands with other groups in proclaiming the gospel of Jesus Christ.¹

As has already been stated the missionaries began work first in the larger cities and worked from these centers out to the villages. Camels, horse and buggy, bicycles and cars have been the means of transportation employed in the work of evangelism.

b. Education

Miss Minnie Alexander describes the following method of education before the schools were established:

The first winter in itinerating we carried around with us a little school of four boys: Jaimal, who became a preacher; Rollu, who became a tailor; Jacob, who became a lay-worker; and Sundar, who died in the Indian army.²

School was also held on the porch of the missionaries' home.

In the second annual report this description is given:

The school of mixed Christians and non-Christians is among the Outcastes of Montgomery City. The teacher has been changed a great many times, and the pupils have dropped in and out at pleasure. Sometimes they come to our veranda for school, sometimes the teacher goes to their homes. But it has by no means been a failure, because there have been four baptisms among the non-Christians, and the mother of the four, also was baptized. Jacob is teaching the school at present.³

However, the first formal school was opened in 1913 when the Girls' Boarding School began. Village schools were opened sometimes upon the initiation of the missionaries,

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1. These means will be described more fully in Chapter II.
2. Miss Minnie Alexander in a letter to the writer.
3. Hamilton: The Golden Bowl, op. cit., pp. 100-101.

but often at the request of the parents. At the present there are eleven schools. The mission also gives aid to some of the Christian boys and girls who seek higher education. Some few have been helped through college; others have attended industrial and vocational schools.¹

Lay workers have received training through village visitation, through training schools for elders and through the Bible School.²

c. Medicine

A few weeks after the Mission was opened, the Deputy Commissioner in Montgomery told Mr. Ranson he thought Montgomery needed a dispensary and promised him that the Government would help him if he opened one. Later, Mr. Banerji made a similar remark. When the missionaries learned they could secure an Indian woman with four years medical training, they decided to act upon these suggestions. A two-roomed mud house was opened on June 8, 1911 as a dispensary for women and children. The two rules for the work were these: to begin the day with prayer, and to see that every patient got a Bible lesson. With the coming of three patients the first day, the medical work was launched.³

Also, the missionaries carried with them simple

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1. Hamilton: The Golden Bowl, p. 101.
2. The educational work will be considered in greater detail in Chapter II.
3. M. Alexander, op. cit., pp. 150-153.

remedies as they went from village to village: quinine, castor oil, eye-lotion, and fever mixture.¹

Miss Lucy Hamilton, a nurse, who went out in 1914 and Dr. Margaret Whitesides who sailed for the West Punjab in 1916 were the first American medical workers on the field. The hospital was erected in 1917. Dispensaries were opened in Pakpattan, Gambar, Chichawatni and Ransonabad for a few years.²

Nurses have been trained, orphans befriended, the ill made well, and souls brought to Christ through the medical work.³

d. Agriculture

Mr. Ralph E. Moore went to the West Punjab in 1925 as an agricultural missionary. This aspect of mission work was thought to be a vital and necessary one as most of the national Christians are farmers. He did agricultural work in the five Christian villages of Ransonabad, Gambar, Villages 190, 174-5 and 8. His work consisted in "improving the seed, cultivation, maintaining the water courses, watering the land and improving the breeds of cattle."⁴

In 1932 the work was discontinued. That year the Foreign Mission Board granted Mr. Moore an indefinite leave

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1. Miss Minnie Alexander in a letter to the writer.
2. Pictures of Progress, pp. 24-25, 36.
3. Additional information will be given on this work in Chapter II.
4. Mr. R. E. Moore in a letter to the writer, December, 1951.

of absence from the field.¹

4. Increase in Laborers

a. Missionaries

In the history of the A. R. P. Mission twenty-five adult missionaries have served in the West Punjab. Miss Minnie Alexander is the senior missionary, having served forty-two years on the field. After her first four years of service she was joined by Rev. and Mrs. A. J. Ranson. In the years following, until 1925, there was a steady though small group of missionaries entering the ministry in this field. Miss Mary Lesslie, Miss Esther Strong, and Miss Mary Kennedy have done work among the women and in the schools. Miss Lucy Hamilton and Miss M. C. Salters served as nurses and Miss M. Whitesides and Miss Janet Alexander have ministered as doctors. Mr. and Mrs. Moore labored as agricultural missionaries. Rev. and Mrs. J. W. Ranson, Rev. and Mrs. F. T. McGill, Rev. and Mrs. B. L. Hamilton, Rev. and Mrs. B. D. White, and Rev. and Mrs. E. Gettys have rendered service as district missionaries.

From 1925 to 1947 no missionaries were sent to the field. In 1947 Rev. and Mrs. Frank Pressly sailed for West Punjab, and in 1948 Miss Dorothy Dagenhart began her work as a nurse in the mission.²

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1. Minutes of Synod, 1933, p. 488. This aspect of the mission work will be treated more fully in Chapter II.
2. Pictures of Progress, pp. 35-36.
Rev. E. Gettys in a letter to the writer, November, 1951. See Appendix B for list of missionaries and their length of service.

b. National Workers

Without the aid of the national workers there would be no history of the A. R. P. Mission. In the beginning of the mission the first pastors and laborers came from the United Presbyterian Mission. Rev. A. J. Ranson says, "Some of our best workers came from boys whom we carried to camp with us, and other camp workers were being continually trained."¹

The nationals also from the first were employed as teachers and as helpers in the visiting. In the hospital the American doctor is in charge of the administration. An American nurse supervises the Training School for Nurses. The other members of the staff are nationals.²

The policy of the Mission has been to increase the number of national laborers as quickly and efficiently as possible. From the eight nationals with whom the missionaries began work in 1910 the number had grown to seventy-three Indian workers in 1947. These laborers who are yielding their lives in Christian service are serving as pastors,³ lay ministers, teachers, Bible women, and nurses.⁴

E. Summary

For forty-six years the A. R. P's. have labored

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1. Rev. A. J. Ranson in a letter to the writer.
2. Dr. Janet Alexander in a letter to the writer.
3. See Appendix C.
4. Hamilton: The Golden Bowl, p. 89.

in the West Punjab in preaching the gospel. Forty-two of those years, they have had their own Mission in the Montgomery District. From this center in Montgomery the Mission has reached into Pakpattan and Chichawatni. The number of Christians has grown from five hundred to twelve thousand five hundred believers. Churches, schools, a hospital have sprung up as witnesses to the power of the gospel of Christ. Missionaries from American and nationals have labored diligently side by side in their task for the same Christ in drawing men, women and children to Him through evangelism, education and medicine.

CHAPTER II

THE OUTREACH OF THE MISSION

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A. Introduction

Rev. A. J. Ranson in commenting on the work of the A. R. P. Mission states this conviction:

All of our work is evangelistic. When our ladies go to the zenanas, it is to make Christ known. When our teachers go to school it is to train minds, but also hearts to do the will of Christ. When those in the medical work go to the hospital or dispensary, it is to help the bodies of the poor and needy sick, and to make Christ known. In the fields and in all kinds of manual labor the idea is to make self-respecting, honest and efficient workmen, and withal Christian men.¹

Even though the aim of the Mission has been to evangelize, the outreach of the Mission has been through four main channels: evangelistic work, educational work, medical work, and agricultural work. The purpose of this chapter is to describe the various aspects of each of these means of missionary service. Also, a part of this chapter will be devoted to the indigenous church, as its work shows in a measure the results of the outreach of the mission.

B. Evangelistic Work

1. Promotion Within Mission

a. Local Church

(1) Sabbath School

In the villages where there are Mission Schools

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1. A. R. P., October 14, 1914, p. 3.

the school staff conducts the Sabbath School. Usually the classes are made up of school children, ranging in age from six to fifteen years. In the other villages, it is difficult to get teachers; however, as the educated youth go back to their villages, they will become the staff of the Sabbath School. At present an effort is being made to print a uniform lesson book to be used in the Sabbath School. This book has been used by other missions and has now been used in Montgomery City for a year.¹

(2) Women's Missionary Society

During the camp season of 1921-22, Mrs. A. J. Ranson started the work of organizing women's societies.² In 1925 there were four organized societies.³ A group of women from these societies and interested women from scattered Christian communities met in Montgomery in 1929 for a meeting. At the second meeting in 1932 officers were elected and the Presbyterial was born. One of the regular features of the meetings of these societies is a regular Bible course.⁴

In each of the five Christian villages there is a Woman's Missionary Society or Zenana Society. When the societies were first formed the women used their collections

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1. Mrs. Frank Pressly in a letter to the writer, January 28, 1952.
Dr. Janet Alexander in a talk with the writer, December 29, 1952.
2. Minutes of Synod, 1923, p. 52.
3. Minutes of Synod, 1926, p. 232.
4. Woman's Work in the Associate Reformed Presbyterian Church, p. 71.

for some need they chose themselves. The main project of the Societies has been to build churches with the money collected each year. Some help has been given to support widows and orphans, and some aid has been granted to help the Presbytery with the upkeep of Seminary students. In 1950 the Presbyterial gave over six hundred rupees¹ to the school in Burewala. Previously they had contributed money to build the church there.

The Presbyterial meets in March each year in any Christian village which extends an invitation.² Annual reports are given then by each society. Special emphasis is put on teaching the Presbyterial Bible Course, attendance, and offerings.³ Each of the six Junior and Intermediate Societies send two delegates to the Presbyterial. These societies meet weekly in the villages where there are schools. Each teacher of the schools acts as leader, and the program consists of a Bible course of twelve stories and twelve verses, songs, and prayers.⁴

(3) Christian Endeavor

In the report of the Mission in 1916 it was stated that the Christian Endeavor in Montgomery City for both young people and older people was two years old. In

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1. About thirty-three cents.
2. Mrs. Frank Pressly in a letter to the writer. Minutes of Synod, 1927, p. 365.
3. Journal of Missions, February, 1950, p. 13.
4. Journal of Missions, July, 1946, p. 9.

Pakpattan District there were three young people's groups: one in Village 40, one in Tabor, and one in the Boys' Home in Pakpattan. Although there were no other organized societies, the worker in the Christian villages gathered all the people together for family worship in the evening.¹

There are Christian Endeavor groups in Montgomery City and villages 148 and 58. These groups are composed of youth from Junior age through college age.² No special materials are used by the Christian Endeavor. A General Committee of the Sunday School and Christian Endeavor of Pakistan met in 1952 to talk over aims and constitution for the Christian Endeavor. The leaders of the Christian Endeavor are mostly National Pakistanis.³

(4) Special Evangelistic Services

A special evangelistic week for the whole church of the Punjab is held in March. Pastors, laymen, and missionaries conduct the campaigns. Many lay groups help in this effort. Certain goals are set for the distribution of Bibles, New Testaments, Gospel portions and tracts.⁴ For five days there is book selling, singing, and preaching throughout the Mission District. In Montgomery City the Bible women, nurses, and teachers attempt to place Scriptures

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1. Minutes of Synod, 1916, pp. 57-58.
2. Dr. Janet Alexander in a talk with the writer.
3. Mrs. Frank Pressly in a letter to the writer.
4. Rev. B. L. Hamilton in a letter to the writer, February 18, 1952.

in every house.¹ Groups of speakers and singers go to remote villages and towns to give short Gospel messages and to distribute tracts and Scripture portions.²

Every spring special evangelistic meetings are held in Montgomery City and in some other near-by cities.³ These meetings, begun in Montgomery City in 1933, are held in the churches for non-Christians and have been received with increasing interest.⁴

One of the greatest evangelistic efforts of the church is made during the Baba Farid Mela when thousands of Muslim men come to Pakpattan to pay homage to a departed "holy man." The gate to the grave is open only one night during the Fair. The men push and crowd to enter the gate to obtain a "ticket to heaven." In the Midway the Christians set up a bookstall where they sell hundreds of books and are able to set forth the Gospel to people who come from all parts of Pakistan.⁵

Regular preaching was done by Rev. J. W. Ranson in the Pakpattan bazaar in the early years of the Mission. Every Sabbath day and sometimes during the week preaching and selling of religious books and of Scriptures were used in witnessing on street corners and in shops and stands.

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1. Journal of Missions, July, 1946, p. 2.
2. Minutes of Synod, 1936, p. 63.
3. Mrs. Frank Pressly in a letter to the writer.
4. Minutes of Synod, 1937, p. 206.
5. Mrs. Frank Pressly in a letter to the writer.

The boys of the Christian Boarding Home sang.¹ At other times in Montgomery Scriptures were sold regularly by a missionary in the bazaar, giving him an opportunity to preach informally to those who questioned him about the contents of the books.²

b. Village Camp Work

In the Punjab, the village life is the center of activity.³ From the middle of November to the middle of February or first of March, some of the missionaries live in tents as they move from one village to another.⁴ Camps are set up in villages for about five days. Visits are made to the non-Christians in those villages. Then each afternoon visits are made to two or three surrounding villages to preach and to sell gospel portions to the non-Christians. The woman missionary visits in the homes, while the man preaches in the square.⁵ Transportation to the villages is by bicycle and car.⁶ Many women are taught through roadside contacts.⁷ In preaching to the non-Christians pictures of Christ are used effectively.⁸

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1. Minutes of Synod, 1915-p. 57, 1916-p. 65, 1917-pp. 65-66.
2. Minutes of Synod, 1927, p. 369.
3. Journal of Missions, February, 1925, p. 10.
4. Journal of Missions, July, 1944, p. 7.
5. Mrs. Frank Pressly in a letter to the writer.
A. R. P., July 22, 1925, p. 6.
6. Mrs. Frank Pressly in a letter to the writer.
Minutes of Synod, 1923, p. 764.
7. Minutes of Synod, 1939, p. 511.
8. A. R. P., July 25, 1945.

c. Zenana Work

Mrs. A. J. Ranson tells of the origin of the zenana or enforced female seclusion:

..Mohammed, because of his own weakness and evil inclination caused the following command to be written in the Koran and out of it has grown the whole Zenana system: "Speak unto women that they restrain their eyes and preserve their modesty and display not their ornaments saving to their husbands, their fathers, their sons, nephews, slaves and children." The zenana is found in the entire Moslem world, and is everywhere present in India, save in the families of the very poor, where the women must work in the fields and every place along side the men to make a living. It has kept the women from the blessings of all civilizing influences, and has been the greatest factor in making the Mohammedans the most immoral of nations.¹

The first work to be done in Montgomery by the A. R. P's. was zenana work.² The Bible woman or missionary gains entrance into the homes in many ways: she asks permission to enter; a woman on the street asks her in; a man asks her to visit the women of his home; a child asks her in; a woman learning of the work from a friend invites her to come into her home.³

One of the following two plans is followed in this work. The missionary may use the Bible as a textbook in teaching the women and girls to read and then use the Bible story as a basis for conversation. The other method is to enter a home and win the friendship and confidence of the

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1. Journal of Missions, July, 1918, p. 7.
2. Pictures of Progress, p. 28.
3. Journal of Missions, July, 1922, p. 56.

women first. After answering the questions of the curious women, the missionary or Bible woman begins to tell of Christ and His great love. A Bible, Psalm book, tracts, or gospels for sale, and Sabbath School cards with pictures are used to reach the women and children.¹

When the Christian worker finds sick ones in the homes, she invites them to go to the Dispensary for medicine. Often a woman who hears the Word proclaimed in the Dispensary asks the Bible woman or missionary to visit her home.²

The children often listen more readily than the women. The men hear the lessons, too,³ and some of the zenana work has reached non-Christian men.⁴ Some of these zenana children came to Miss Minnie Alexander's Bible class on Saturdays which she held for thirty years.⁵

The results of the zenana work are these: "Some hear and are decidedly hostile, some refuse to hear at all, some hear and immediately forget, some remember for a time; but some hear and find Christ."⁶

The women doing zenana work also keep in touch with those who have become Christians: reading the Bible to the illiterate, praying, and explaining the Scriptures.⁷

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1. Journal of Missions, February, 1925, pp. 55-56.
2. Minutes of Synod, 1916, p. 59.
3. Minutes of Synod, 1940, p. 108.
4. Minutes of Synod, 1937, p. 515.
5. Hamilton: The Golden Bowl, p. 109.
6. Journal of Missions, February, 1925, p. 57.
7. Minutes of Synod, 1935, p. 676.

d. Hospital

Daily the hospital staff teaches the Bible to the patients. Pictures, Bible stories, memorization of Scripture verses, practical explanations of the Word, and the daily lives of the nurses and doctors are effective means of evangelism employed by the staff.¹ Often a woman hears the Word in the hospital and invites the Bible woman or missionary to her home to teach her more of the gospel.²

Dr. Janet Alexander tells of the peculiar opportunity of the missionary doctor in these words:

Our missionary doctors have a point of contact with their patients that even the evangelist has not. Coming to them for physical aid and finding their aches and pains relieved, these patients, learn to love and trust those who minister to their bodily ills. The missionary gains their confidence and affection and thus a way is opened for presenting the healing power of the gospel which alone can bring comfort and Salvation.³

The Bible teacher in the hospital teaches the Word to both patients and their relatives.⁴

e. Montgomery Convention

In 1923, the province-wide Sialkot Convention was not held because of a cholera epidemic in the Sialkot District. The epidemic, however, occasioned the establishment of the Montgomery Convention, that has been held

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1. Journal of Missions, July, 1947, p. 7.
2. Ante, p. 37.
3. Journal of Missions, February, 1936, p. 16.
4. Post, p. 60.

annually in October on the Montgomery Mission compound since that time.¹

Some twelve to fourteen hundred people attend this five-day convention. Although the convention is primarily for the spiritual strengthening of Christians, some non-Christians attend.² Evangelistic services have been held in the evening.³ This convention has contributed much to the spiritual growth of the Christians and has been a great witness to the non-Christians.⁴

2. Participation with Interdenominational Groups

a. West Pakistan Christian Council

Rev. B. L. Hamilton describes this interdenominational group in this manner:

The W. P. C. C. is composed of Mission and Church organizations who hold membership therein, pay annual fees and send their own chosen delegates. Our own Mission and Presbytery hold such affiliation, each paying rupees 25 and sending one representative. Representation is based on Church membership of participating bodies. Catholics, Seventh-Day Adventists and Salvation Army do not belong.⁵

Some contributions of the Council to the Mission are these: it keeps contact with the Government on issues pertaining to the Christian population; it helps solve questions concerning the territory allotted to each Church

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1. Rev. B. Dale White in a letter to the writer, December, 1951. Minutes of Synod, 1935, p. 673.
2. Dr. Janet Alexander in a talk with the writer.
3. Minutes of Synod, 1936, p. 64.
4. Rev. and Mrs. Nazir Alam in a talk with the writer, March 17, 1952.
5. Rev. B. L. Hamilton in a letter to the writer.

or Mission; it provides for discussion of common problems; it is an agency of co-operation and works toward a closer union of Church bodies.

The Council also has an Evangelistic Board which outlines the yearly evangelistic campaign for Pakistan. The A. R. P. Mission is very active in this effort.¹

b. Sialkot Convention

This Convention was begun by the United Presbyterian Mission. They have always invited the A. R. P.'s. to join them in this enterprise each year.²

The purpose of this Convention is to promote prayer and Bible study and to deepen the spiritual life of the Christians.³ As hundreds of non-Christians attend, many Christians do personal work among them.⁴ The Convention is held the last week in September with two general meetings each day. Addresses, Bible Study, and Psalm singing constitute the program. In the sectional meetings the Bible is studied. Two prayer rooms, one for the men and one for the women, are open all day and night.⁵ On Sabbath morning at the dawn communion service many of the women dress in white.⁶

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1. Rev. B. L. Hamilton in a letter to the writer. Ante p. 33.
2. A. R. P., December 15, 1915, p. 3.
3. A. R. P., August 29, 1928, p. 9.
4. Dr. Janet Alexander in a talk with the writer.
5. Anderson and Campbell, op. cit., p. 199.
6. Dr. Janet Alexander in a talk with the writer.

c. Pakistan Prayer and Praise Union

Although this Union is primarily devotional in nature, the membership is composed of "missionaries and Nationals who are burdened with a great desire to see souls saved."¹ This group meets in the spring for three days. The time is spent in prayer for specific problems of the Christian work and in songs of praise to God.²

3. Consideration of Particular Problems

a. Mass Movements

The term "mass movement" refers to large numbers who profess the Christian religion because of action within their group. The two distinguishing features of Christian mass movements are a group decision for Christ and the maintenance of the "converts' social integration."³

The mass movement in the Punjab had its origin when Ditt, a convert of a lowly people returned to take his place in his own village and persuaded them to confess faith in Christ. Other villages followed this example.⁴

In 1931 at a conference on mass movements of the Punjab a report on all available data was given. It stated that ninety to ninety-five percent of the members of the

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1. Rev. B. D. White in a letter to the writer.
2. Rev. B. L. Hamilton in a letter to the writer.
3. J. Waskom Pickett: Christian Mass Movements in India, pp. 21-22.
4. Ibid., pp. 22-23.
Anderson and Campbell: op. cit., pp. 54-56.

Protestant community were the product of mass movements.¹

Rev. A. J. Ranson reported that the mass movement was bringing thousands into the Kingdom.² In 1936 the Mission reported that there was a "movement among the lower castes to become Christians."³

The coming of great numbers into the church places a great responsibility upon the missionaries and national pastors who must feed these babes in Christ. This action has left less time to devote to the unconverted.⁴

Another problem created by the mass movements among the lower classes is that their self-consciousness and inferior feeling hinders their development as leaders for the upper classes. However, many of the nationals become excellent leaders among their own people.⁵

b. Standards for Admission to Church Membership

When either an individual or a group asks for admission to the church he is questioned to discover whether or not he is prepared. The missionaries and pastors give instruction to those candidates who need it before they are accepted for baptism.⁶ Rev. B. D. White gives these requirements for church membership for new converts:

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1. Pickett: op. cit., p. 313.
2. Journal of Missions, September, 1917, pp. 14-15.
3. Minutes of Synod, 1936, p. 68.
4. Journal of Missions, March, 1921, p. 29.
5. A. R. P., July 11, 1945, p. 3.
6. A. R. P., December 4, 1935, p. 8.

They must memorize the Creed, the Ten Commandments, the Lord's Prayer; they must be able to pray and to give assurance that they understand the plan of salvation and accept Christ as their Saviour.¹

The Book of Discipline used by the Synod of the American A. R. P. Church is used by the Montgomery Presbytery.²

One of the most common possessions of a Punjabi man is his "huqqa", "a jug like affair for water on the bottom with one pipe leading up to the bowl at the top which contains tobacco and charcoal and the other pipe leading out to the mouthpiece."³ When a man is suspended from the A. R. P. Church in the Punjab he is forbidden the privilege of smoking the common huqqa with other Christians, but must smoke his own pipe.⁴

C. Educational Work

1. Mission Schools for Children and Youth

a. Village Schools

The earliest account of village schools is given in the Report of the Mission in 1914. There were little schools in five Christian villages in the Pakpattan area.⁵ The Bible and books designated by the Government were taught.⁶ A Christian Boarding Home for boys was operated

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1. Rev. B. D. White in a letter to the writer.
2. Ibid.
3. Anderson and Campbell, op. cit., p. 322.
4. Rev. E. Gettys in a letter to the writer, November, 1951.
5. Minutes of Synod, 1914, p. 52.
6. Minutes of Synod, 1915, p. 57.

in Pakpattan for those who attended the government school.¹

In 1917, one year after the Christians settled in the village, a one teacher school for boys was opened in Ransonabad.² By 1926 this school was rated as a Lower Middle Anglo-Vernacular School,³ and by 1935 as an eight grade Anglo-Vernacular School with six teachers.⁴ In 1947 this boys' school, at the request of the people themselves, became the first high school which the Mission had established.⁵ The Bible was taught daily to Christians, Mohammedans, Hindus, and Sikhs who came to the school from this and surrounding villages. Support for the school is provided by government aid, fees from the boys, and Mission appropriation.⁶

A primary school for girls was opened in Ransonabad in 1925.⁷ Included in the curriculum were sewing, drawing, nature study, Bible, and lessons in personal and household cleanliness. By 1934, this school was classified as a Middle School.⁸ In 1947 the girls' school was joined with the boys' school to form the high school.⁹ However, the

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1. Minutes of Synod, 1914, p. 52.
2. Pictures of Progress, p. 16.
3. Minutes of Synod, 1926, p. 231.
4. Minutes of Synod, 1935, p. 670.
5. Hamilton, The Golden Bowl, p. 102.
6. Pictures of Progress, p. 17. Fees are from non-Christian boys only.
7. Ibid., p. 11.
8. Minutes of Synod, 1934, p. 562. Middle Schools are those with grades five through eight.
9. Hamilton: The Golden Bowl, p. 102.

older girls go to school in Montgomery.¹

A primary school for boys was begun in Gambar in 1919. In 1924, the school was raised to Lower Middle standard.² In 1927, a girls' school was opened in this village.³ The girls were admitted to the boys' school in 1934, making this a co-educational school.⁴ This school, too, is supported by Mission appropriations, government aid, and student fees. Along with other studies in this Upper Middle School the pupils study and read the Bible and are influenced by the Christian teachers.⁵

A primary school was begun in village 190 in 1927.⁶ Schools for three classes were opened in village 174-175 in 1939 and in village 8/11L in 1940. Both of these schools were supported in the beginning by special gifts from America.⁷ The fourth class was added in 8/11L in 1947.⁸ By 1944 a school had been opened in village 160/9L.⁹ Two other new primary schools were opened by 1947.¹⁰

National teachers are employed in these schools, although the missionaries are supervisors of the work.¹¹

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1. Rev. E. Gettys in a talk with the writer, December 26, 1951.
2. Pictures of Progress, p. 18.
3. Minutes of Synod, 1927, p. 363.
4. Minutes of Synod, 1935, p. 671.
5. Minutes of Synod, 1936, p. 65. Upper Middle Schools have grades seven and eight.
6. Minutes of Synod, 1927, p. 363.
7. Minutes of Synod, 1940, p. 106.
Minutes of Synod, 1941, p. 260.
8. A. R. P., April 2, 1947, p. 2.
9. Minutes of Synod, 1945, p. 248.
10. Minutes of Synod, 1947, p. 557.
11. Minutes of Synod, 1936, p. 65.

b. Mabel Lowry Pressly School for Girls

This girls' boarding school was begun in 1913 with nine pupils and one teacher. The Mission's own building for the school was occupied in 1915. In 1922 the school was recognized as a Middle School.¹ In March, 1951, the first High School class stood their examinations. The school compound now includes a bungalow that serves as a teacherage and a new building composed of a chapel, ten class rooms, library, and two small offices.²

The Woman's Synodical Union in America supports this school.³

The student body is composed of Christians, Mohammedans, Sikhs, Depressed Classes.⁴ Besides the regular courses required by the government, the girls are trained in Bible, cleanliness, cooking, sewing, laundry, home making, health, Home Nursing, First Aid, Baby Craft, some farming, and play.⁵ Three Christian Endeavor Societies: Seniors, Intermediates, and Juniors, meet every Sabbath afternoon.⁶ In the dormitory a family system is used. The girls do the cleaning, cooking, washing, and through a self-government plan are responsible for the discipline in the

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1. Pictures of Progress, pp. 12-14.
2. A. R. P., April 4, 1951, p. 9.
3. Journal of Missions, February, 1922, p. 28.
4. Minutes of Synod, 1938, p. 347.
5. Journal of Missions, May, 1947, p. 15.
6. Minutes of Synod, 1936, p. 71.

dormitory.¹

In the Bible courses the younger girls learn stories and verses. The older girls study the catechism and learn longer portions of Scripture. During the year one or two Communicants classes are held for the older girls who want to prepare for admission to the church. Sometimes special inspirational meetings are held for the girls.²

Miss Kennedy and Miss Lesslie have at various times been in charge of the school. Miss Kennedy writes concerning the girls of this school: "They are our real leaders among the women, our source of inspiration and our comfort. Some are married and in homes of their own, some are teachers, some nurses."³

c. Knox Home

The Christian Boys' Boarding School that was begun in Pakpattan in 1914 was moved to Montgomery in 1916. In 1920 a building was erected and given the name Knox Home. This hostel provided a home for the orphans of the Mission and for the Christian boys from the villages who wanted to continue studying in Montgomery. The boys either studied in the city schools⁴ or took vocational training.⁵ The

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1. Minutes of Synod, 1934-p. 561, 1935-p. 678.
2. Journal of Missions, July, 1939, p. 2.
3. Journal of Missions, October, 1931, p. 2.
4. Pictures of Progress, pp. 19-22.
5. Minutes of Synod, 1934, p. 563.

smaller boys who had had no previous education were taught in the home.¹

The Home received its support from the American Y. P. C. U.² However, the boys' parents provided for part of their upkeep.³ The boys were responsible for cultivating the three acres of land surrounding the home to provide their garden produce. Devotional services and Bible study were regular practices of the Home. The boys had their own young people's society and attended the Sabbath School, preaching, and mid-week prayer service in the Montgomery Church.⁴ Some of the boys played their musical instruments during the church services. Their morning and evening praise services in the home were a witness to the non-Christians who lived near-by.⁵ The larger boys conducted meetings for the village people on the Sabbath.⁶

Rev. B. L. Hamilton writes of the contribution of the Knox Home to the Church life:

Pastors, teachers and leaders are being supplied through this institution. Throughout the villages of our area are hundreds of boys who have spent varying periods of time there. They stand out from the crowd and may be depended upon for service.⁷

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1. Minutes of Synod, 1923, p. 768.
2. The young people still contribute to this cause, and the money is used for the Ransonabad School.
3. Minutes of Synod, 1917, p. 62.
4. Minutes of Synod, 1934, p. 563.
5. Minutes of Synod, 1935, p. 675.
6. Journal of Missions, July, 1929, p. 27.
7. Minutes of Synod, 1933, p. 563.

All the boys from the first through the eighth grades were sent to the Ransonabad school in 1936. The Knox Home then became a boarding home, the Mission providing for food and half of the school fee.¹

When the Ransonabad school became a high school some of the Knox Home boys were transferred to Ransonabad. For a time, Dr. Alexander used the Home as a ward for men patients.² Now the Knox Home building is used for the Trade School.³

d. Trade School

After the Partition many Christians in the Punjab were left with no means of earning a living. To enable some of the young men to support themselves, the Mission opened the Trade School in 1950. At the present tailoring and boot making are taught. Rev. Frank Pressly is the manager of the school. A Christian teacher in the Montgomery Government High School serves as boarding master and teacher for a class in Bible. Also, one tailor master and one shoemaker are employed.⁴ When the school was first opened, a class in typing and shorthand was also held.⁵

Indirectly the boys are taught democracy as about two-thirds of the boys living in the Home are from poor

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1. Minutes of the Synod, 1937, pp. 212-213.
2. Minutes of Synod, 1947, p. 557.
3. Rev. E. Gettys in a talk with the writer.
4. Mrs. Frank Pressly in a letter to the writer.
5. Journal of Missions, October, 1950, p. 15.

homes and some are illiterate. The other third of the boys attend high school or college.¹ Every night there is a short prayer meeting for the boys, and once a week one of the high school or college boys takes charge of a special prayer time.²

To enter the school a boy must be recommended by his minister or evangelist. Each boy supplies his own bedding, clothes, soap, hair oil, and money for half of his food expenses. He must come from a needy home and be willing to work and learn. The Mission provides for the remainder of the food expenses, light, water, medicines, and medical treatment.³ The Y. P. C. U. in America supplied the money for opening the school.⁴

The cloth and clothes the boys make are sold in a tailor shop near the bazaar. One of the Church Elders is acting as a traveling salesman by taking some of the products of the school to the villages. A Mohammedan shoe-shop in Montgomery bazaar is the agent for the shoes manufactured in the Trade School.⁵

e. Chichawatni Church School

In Chichawatni, the A. R. P. Church has always ministered to a group of about twenty families of the sweeper

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1. Journal of Missions, July, 1951, p. 3.
2. Journal of Missions, February, 1951, p. 19.
3. Mrs. Frank Pressly in a letter to the writer.
4. A. R. P., August 23, 1950, p. 2.
5. Mrs. Frank Pressly in a letter to the writer.

caste. To get this group of illiterate people to attend church has been difficult because Sabbath work for them is compulsory. In 1951, the Chichawatni Church School was opened for the children of these sweepers. Through the efforts of the school, the children are supplied milk each day, are learning reverence and cleanliness, and are learning to attend Sabbath School and church.¹

2. Instruction for Lay Leaders

a. Village Camp Work

During the camping season, the missionaries usually make their headquarters in Christian villages.² There, the missionaries give individual examinations on the Bible Course.³ This course is prepared by a committee appointed by the Montgomery Presbytery who picks twelve Bible stories that emphasize a chosen theme for the year. Printed pamphlets of the course are distributed to those who can read and the evangelistic workers in the villages and districts are responsible for teaching the people. Those who successfully pass the course are given certificates.⁴

The missionaries also have to settle the quarrels among the village men. To keep the cases out of court,

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1. A. R. P., June 13, 1951, p. 9.
2. Minutes of Synod, 1914-p. 60; 1917, p. 66.
3. Minutes of Synod, 1938-p. 349; 1941-p. 255.
4. Minutes of Synod, 1934, p. 565.
Rev. E. Gettys in a talk with the writer.
Journal of Missions, August, 1938, p. 18.

the missionary listens patiently to both sides so as to give a just decision.¹

The woman missionary visits in homes and tries to help the women with their problems. Bible lessons are taught with the aid of Sabbath School Picture Rolls.²

Many of the people come to the missionaries' tents. Through the avenues of medicine, picture rolls, personal contacts the missionaries have opportunities to teach them.³

Part of the missionaries' task is also to urge the people to send their children to the schools of the Mission.⁴

In the evenings a service is held for the entire congregation. The missionary teaches the gospel truths in a Bible lesson; then the people sing, pray, and recite Scripture from memory.⁵

b. Montgomery Convention

During the morning hours of the five-day Montgomery Convention there is a Bible study for different groups: men, women, the educated, the village folk, the illiterate, and the children.⁶ In the afternoons meetings for leaders

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1. Minutes of Synod, 1930, p. 227.
Journal of Missions, July, 1944, p. 7.
2. Minutes of Synod, 1927, pp. 352, 364.
3. Minutes of Synod, 1938, p. 350.
4. Minutes of Synod, 1925, p. 60.
5. Journal of Missions, 1944, p. 8.
6. Dr. Janet Alexander in a talk with the writer.

and workers are held.¹ On Saturday afternoon the children shout, "Long live Jesus Christ," as they march in a procession. At the dawn communion service on Sabbath morning the women come carrying lighted candles and singing. All of the Christians sit on the ground and drink from a common cup.² This Convention provides a quickening of the spiritual life of the Christians, develops local leadership, and creates a desire for other District Conventions.³ The Mission is encouraging three-day conventions in the villages. Ransonabad held one in 1951.⁴

c. Elders' Training School

In the Report of the India Mission, 1933-34, the following account is given of the training of elders:

The ideal of having an ordained and fully qualified session in each circle of villages is gradually being reached. This plan also provides that in every congregation large or small there be at least one trained layman who will be able to conduct a religious service in the absence of the pastor or Bible teacher.⁵

A three years' Elders' Course is given. Most of the lessons are on the Bible itself, although some lessons are on the work and the duties of the elder.⁶ The elders also study the annual Bible course.

In the conferences held for the elders some specific

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1. Minutes of Synod, 1936, p. 64.
2. Dr. Janet Alexander in a talk with the writer.
3. Rev. B. D. White in a letter to the writer.
4. Dr. Janet Alexander in a talk with the writer.
5. Minutes of Synod, 1934, p. 565.
6. Ibid.

aspect of Christian work is stressed and inspirational addresses are given.¹ A committee of laymen and pastors conduct these conferences which are self supporting.²

d. Bible School

The first Bible Schools emphasized prayer and the study of the Bible and Shorter Catechism. These schools were conducted with the help of the United Presbyterian missionaries in one of the larger villages.³

In 1940 congregational Bible Schools were begun. Each congregation is divided into groups according to age and sex.⁴ The teachers attempt to familiarize each group with a portion of Scripture. Stress is laid upon memorizing the Word of God. After group study, the school assembles to hear an exposition of the passage studied. The usual length of a school is one week.⁵

e. Literacy Work

In the early years of the Mission the Boyce Reading Room in Pakpattan and the Bonner Reading Room in Montgomery were open to Christians and non-Christians. Reading materials consisted of daily papers, vernacular papers, English, American and Indian weekly religious papers,

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1. Rev. B. L. Hamilton in a letter to the writer.
2. Minutes of Synod, 1942, p. 418.
3. Minutes of Synod, 1916, p. 66; 1917, p. 65; 1923, p. 765; 1928, p. 478.
4. Minutes of Synod, 1942, p. 419.
5. Rev. B. L. Hamilton in a letter to the writer.

Bibles, Scripture tracts and religious books. Workers in these rooms had opportunities to read and teach the Bible to the men and boys who frequented them.¹ These rooms are no longer in operation.²

After Dr. Laubach's visit to India in 1935, missions became more interested in teaching adults to read. The Mission report for 1940 indicates that the A. R. P's. had begun some work of this type:

In a number of villages classes have been organized and some have attained the literacy mark. The teaching work is voluntary but we do need a supervisor to direct and coordinate the work, to visit schools and villages, to demonstrate new methods and train volunteers.³

In 1950 literacy work was carried on in thirty-five centers or villages. The teacher used the Laubach method, starting with a few sentences, sounds, and words. The teaching of two stories, "Light of the World" and "Story of the Cross" is followed by the reading of any two gospels. After two to four months or longer a literacy test is given. If the pupil can successfully read any passage chosen from the two gospels, he is given a large type New Testament and a Psalm book.⁴

3. Training in Institutions of Other Missions

a. Boys' Industrial Home and Technical School

Rev. E. E. Grice of the Board of Foreign Missions

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1. Minutes of Synod, 1914, p. 53; 1915, p. 57; 1917, pp. 62, 65.
2. Rev. B. D. White in a letter to the writer.
3. Minutes of Synod, 1941, pp. 256-257.
4. Journal of Missions, July, 1951, p. 2.

of the United Presbyterian Church of North America gives this information about the Boys' Industrial Home and Technical School located in Gujranwala, Punjab:

The B. I. H. and T. S. is a Christian Boarding School formerly an institution of the United Presbyterian Church of North America to whom the property still belongs, but control is now invested in an interdenominational Board of Directors whose actions are subject to the United Presbyterian Mission for final approval.¹

The A. R. P's. have one delegate on the Board. Some of the boys from the A. R. P. Mission have attended this school where Bible, auto repair, welding, spray painting, carpentry, shoemaking, tailoring, electrical repairs, radio servicing, watch and clock repair, and smithy and foundry work are taught.²

b. United Bible Training Center

The United Bible Training Center is located in Gujranwala, Punjab. This school is interdenominational. Bible Women from all missions in the Punjab have been trained there. Elementary education is required for entrance. The subjects taught are the entire Bible, church history, doctrine, comparative religions, inter-testament history, practice teaching, worship planning, making flannel-graphs, Sabbath School work, adult liturgy, Christian home programs, practice in city and village evangelism.³

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1. Rev. E. E. Grice in a letter to the writer, January 14, 1952.
2. Ibid.
3. Ibid.

c. Colleges

Included in the Mission budget is a fund to help pay the tuition of the Christian boys who are in college.¹ As the A. R. P. Mission has no college their students attend Gordon College of the United Presbyterian Mission, Murray College of the Scotch Presbyterian Mission, and Foreman Christian College of the Presbyterian, U. S. A., Mission.²

d. United Presbyterian Seminary

When the first Christian centers were formed in the United Presbyterian Mission, it became imperative that the nationals be trained as pastors.³ In 1877 the Seminary was opened.⁴ This is the only Seminary in West Pakistan. At present the Board of Directors of the Seminary is represented by the following denominations: seven United Presbyterians, two Presbyterians, U. S. A., two Methodists, one A. R. P., one Scotch Presbyterian. These denominations and the Church of England are now in the process of considering making this school a Union Seminary. The matter is in the hand of the General Assembly of the United Presbyterian Church in America. This consideration has also been referred to the Synods and Assemblies of the other churches involved, and the decision will rest with all the denominations. Most

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1. Rev. E. Gettys in a letter to the writer, December, 1951.
2. Rev. Kundan Lal Nasir in a talk with the writer, November 12, 1951.
3. Anderson and Campbell: op. cit., p. 109.
4. Andrew Gordon: Our India Mission, p. 483.

of the A. R. P. ministers are graduates of the Seminary.¹

D. Medical Work

1. Nancy Fulwood Hospital

a. Relief of Physical Pain

In the cities and villages of the Montgomery District are many women who are barred from the benefits they might receive from a government hospital because of the seclusion imposed upon them by their religion. These women suffer from ignorance of sanitary habits and superstition. In the villages are masses of poor people who have little conception of the comforts of medical relief.² The people, Christian and non-Christian, suffer from bronchitis, influenza, and pneumonia during the winter months. With the coming of warm weather malaria takes its toll in strength and lives. Many babies and elderly people succumb to the effects of the extreme heat of the summer. Eye infections are numerous. Plague, cholera, tuberculosis, small pox, amoebic dysentery, and septicemia are prevalent diseases.³

In an attempt to alleviate some of this distress, the Mission erected the Nancy Fulwood Hospital in 1916-17. The name "Nancy Fulwood Hospital" was given in memory of

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1. Rev. Kundan Lal Nasir in a talk with the writer.
2. Journal of Missions, September, 1921, p. 4.
3. J. Alexander: The Voice of Pain, pp. 18-42.

Misses Minnie and Janet Alexander's mother, Nancy Fulwood Alexander.¹ The hospital serves women and children primarily,² and many of their lives have been spared by the loving skill of doctors and nurses.³

b. Relief of Spiritual Pain

Rev. B. L. Hamilton in comparing the Mission Hospital with the government hospitals says, "Christ makes it a distinctive institution."⁴ This hospital is well known for its spiritual emphasis.⁵

The staff have a worship service together each morning when they sing, study the Bible, and pray for the physical and spiritual needs of the patients.⁶

Each morning, too, the staff gathers in the wards to sing with the patients. While the Bible teacher brings a lesson to these patients, the nurses go two-by-two to private rooms to give individual teaching.⁷ Again, at night, when the Supervisor visits the patients, she and the night nurses often have a short period of worship. On the Sabbath the nurses have a worship service with the patients.⁸

Having from one to twenty relatives come with each

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1. J. Alexander: op. cit., pp. 46, 48.
2. Miss Dorothy Dagenhart in a letter to the writer, December 24, 1951.
3. Cf. J. Alexander: op. cit., pp. 119-169.
4. Hamilton: The Golden Bowl, p. 100.
5. Dr. Janet Alexander in a talk with the writer.
6. J. Alexander: op. cit., p. 70.
7. Ibid., p. 71.
Minutes of Synod, 1938, p. 345.
8. Miss Dorothy Dagenhart in a letter to the writer.

patient provides a problem for the hospital. However,

Mrs. B. D. White says this about the situation:

..the Mission Hospital looks at the problem in the light that everyone of these relatives has a sick soul as much in need of the Spiritual Healer as any of those who lie on beds of bodily pain need the medical doctor.¹

In the dispensary, the Bible teachers work among those who are awaiting their turn to see the doctor. They teach songs, tell Bible stories and the Way of Life.²

The lives of the doctors and nurses as they perform with equal care their services for the rich and poor, dirty and clean witness for Christ.³

c. Training of Nurses

To operate a training school for nurses, a hospital must be inspected by an official from the Punjab Department of Health,⁴ and must have an American or European supervisor.⁵ The Nancy Fulwood Hospital is allowed to train ten girls at one time. The girls must have finished the eighth grade before they are eligible for training. After eighteen months of training the girls have to pass written and practical government examinations in Anatomy, Nursing and Hygiene before they can proceed in their course. At the end of the training period of three years, the girls take the second

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1. J. Alexander: op. cit., p. 81.
2. Minutes of Synod, 1947, p. 564.
3. J. Alexander: op. cit., pp. 83-84.
4. Miss Dorothy Dagenhart in a letter to the writer.
5. Dr. Janet Alexander in a talk with the writer.

government examination on Surgery, Medicine, and Nursing. When the course is completed the girls are registered as Grade B nurses because the Hospital has no male patients.

A two year course is given for Midwives who also must have completed the eighth grade. They are required to make twenty-five normal deliveries and complete both written and practical examinations.

Training is also provided for a group of girls called nurse "dais" (Midwife). These girls must have finished fifth grade and must complete a two year course with a practical examination.

An Instructress of nurses, a Midwife, the doctors, and the American supervisor are the teachers for these courses.¹

2. Ministrations to the Villages

a. Visits by the Doctor

About every ten days one of the doctors from the Hospital, two nurses, and driver go to a village to dispense medicines. Visits are made regularly to the Christian villages. Upon arrival the doctor with the headman of the village and a crowd of boys and men visits the sick who are confined to their homes. In the meantime, the nurses display the medicines in the square and dispense them to the people.

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1. Miss Dorothy Dagenhart in a letter to the writer.

Often two hundred or more people are served in one day. No charge is made for the medicines except for quinine hypodermic injections.¹

Other projects carried on in Montgomery, apart from the hospital, and in the villages have been the training of midwives,² First Aid classes, sewing classes,³ courses in mothercraft, home nursing, organized recreation, and educational clubs.⁴

b. Operation of Dispensaries

Dr. Janet Alexander gives the purpose of the dispensaries in these words, "In a field of almost unlimited suffering the Hospital has tried to extend its service by a system of medical dispensaries located in other central communities."⁵ Dispensaries have operated in Pakpattan, Chichawatni, Gambar, Okara, Ransonabad, villages 90, 174/5, 60 under the charge of trained compounders (pharmacists) and midwives.⁶

Through the use of these dispensaries services were rendered to rich and poor alike. Bible lessons were taught to those who came and the medicines were distributed in the name of Christ.

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1. Dr. Janet Alexander in a letter to the writer.
2. Minutes of Synod, 1937, p. 210; 1936, p. 69.
3. Minutes of Synod, 1934, p. 569.
4. Minutes of Synod, 1933, p. 463.
5. J. Alexander, op. cit., p. 186.
6. Dr. Janet Alexander in a letter to the writer.

On account of the depression the dispensary work at Chichawatni, Gambar, and Pakpattan was discontinued. In Chichawatni the building was leased to the government for a Health Center.¹

The lack of funds and of satisfactory workers has necessitated the closing of all the outlying dispensaries formerly maintained by the hospital. Only the main dispensary at the hospital at Montgomery City remains in operation.²

c. Assistance of District Missionaries.

When the missionaries first began to itinerate among the villages, they took with them a box of simple medicinal remedies.³ This practice has been continued and hundreds have been treated who otherwise would have continued to suffer with no relief.⁴ Each district missionary is able to relieve many conditions, to inform the doctor of serious cases or epidemics,⁵ or to bring patients to the hospital.⁶

3. Contribution of White Cross Work

In 1921, the Woman's Missionary Society of Chester, S. C. decided to follow a plan adopted among the Baptist

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1. J. Alexander: op. cit., pp. 186-191.
2. Dr. Janet Alexander in a letter to the writer.
3. Journal of Missions, September, 1921, p. 4.
4. Minutes of Synod, 1928, p. 470.
5. J. Alexander: op. cit., p. 173.
6. Miss Dorothy Dagenhart in a letter to the writer.

women after World War I. Mrs. W. C. Miller, who brought the idea before one of the circles in the Chester Society, describes the plan in these words: ".the idea was for the women to do for their mission hospitals just what they had been doing for the Red Cross hospitals during the war."¹ The Synodical Union of the A. R. P. Church assumed responsibility for the White Cross work in 1923.²

Since the Woman's Missionary Society has adopted the White Cross work as one phase of their program, the ladies of the home church have sent money, medicines, first aid supplies, old linens in trunks and boxes to the missionaries.³ The White Cross has made supplies available to the missionaries that were difficult to get.⁴ The financial aid of the White Cross has supplemented the hospital budget and has made possible medical aid to the villages and to the Mabel Lowry Pressly School.⁵ However, the main contribution of the White Cross has been to increase interest and prayers of the women for the medical work in the Punjab.⁶

E. Agricultural Work

1. Evolution of Work

In 1924 the British Government increased the land

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1. A. R. P., December 17, 1947, p. 3.
2. Journal of Missions, October, 1923, p. 19.
3. A. R. P., December 17, 1947, p. 3.
4. Miss Dorothy Dagenhart in a letter to the writer.
5. Journal of Missions, December, 1948, p. 3.
6. Dr. Janet Alexander in a letter to the writer.

holdings of the Christian colonists in the Montgomery District from twelve and one half to twenty-five acres per family.

In order that the Christian colonists might secure this increased acreage at a reasonable price with long term payments, one of two recommendations made by the Montgomery colonization officer to the Punjab Government had to be fulfilled. However, the A. R. P. Mission understood that there was only one condition upon which the increased land holdings would be granted: that the Mission provide an agriculturist who would assist and direct the people in their farming activities. In the light of this understanding of the agreement, Rev. A. J. Ranson of the Mission requested that the Board of Foreign Missions send a worker to the field.¹ Mr. Ralph Moore of Old Providence, Virginia, was recommended by Synod as the agricultural missionary,² and was sent to the West Punjab in 1925.³

After a year of language study, Mr. Moore began the agricultural work of the Mission, with the understanding that he had the authority of supervising the nationals.⁴ When certain rules for carrying on this work were brought before the people it became evident that the nationals were not aware of such an agreement. Either the government

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1. Rev. E. Gettys in a letter to the writer, December, 1951.
2. Journal of Missions, July, 1924, p. 39.
3. Pictures of Progress, p. 36.
4. Rev. E. Gettys in a letter to the writer, December, 1951.

or the Mission or both had failed to make this contract.¹ Later, the Mission learned that their providing an agriculturist was not the condition upon which the government holdings were increased. In the meantime, however, some of the "nationalist minded Christians" interpreted the situation to mean that the Mission was attempting to take the land.² As the agricultural work had been handicapped by these procedures, the agriculturist's standing was changed to that of an advisor rather than supervisor.³

2. Contribution of Work

The agricultural work was confined to the five Christian villages. Most of these people were from the low caste and many of them as first generation farmers lacked money and the ability to manage their land. Mr. Moore gives this information about the agricultural conditions as he found them:

The land was good but the irrigation water was limited and the rain fall was nil; therefore water was largely the controlling factor in crop growing. Cattle are used entirely for draft purposes as well as for milk and butter. The main crops are cotton, wheat, mustard, sugar cane and corn with the legume crop "sengi" used as cattle feed.⁴

The repair of the water courses from the distributing canals to the villages is the responsibility of the

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1. Minutes of Synod, 1928, p. 481.
2. Rev. E. Gettys in a letter to the writer, December, 1951.
3. Minutes of Synod, 1928, p. 481.
4. Mr. Ralph Moore in a letter to the writer.

people; therefore, Mr. Moore helped them mend their water channels.¹ Of his other work this report was made:

Mr. Moore is busy getting better preparation for the soil, better selection of seeds, more modern methods of planting and cultivating; for example, cotton in rows, more satisfactory ways of harvesting and marketing the crops, more appreciation of better stock on these farms, better timber on the land for the building of homes and the making of farm implements they require, the substitution of better chickens, boys' farmer clubs...No great development comes in a day, but is long drawn out and when the Panjabi and his ancient and loved customs have to be dealt with, the problem grows more knotty. It is certainly a sure way of helping to make a strong Christian community.²

3. Discontinuation of Work

Even after Mr. Moore began working in an advisory capacity, some of the nationals stirred up trouble. Mr. Moore was also given the care of the boys' school while he continued to give aid as an agriculturist. His work here was very acceptable, too.³

During the depression years the Foreign Mission work of the A. R. P. Church suffered from lack of financial support. When Mr. Moore came home on furlough he found work at home and requested that he be released from his connection with the Board of Foreign Missions. However, as Mr. Moore had proved to be a very competent worker, the Board granted him only an indefinite leave of absence from

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1. Minutes of Synod, 1929, p. 605.
2. Journal of Missions, January, 1929, p. 27.
3. Rev. E. Gettys in a letter to the writer, December, 1951.

the field.¹

Although in recent years there have been requests from the field in the West Punjab for a person like Mr. Moore to work on a voluntary basis, the request has not been granted because there has been no assurance that there will be cooperation with such a worker.²

F. Indigenous Church

1. Self Support of the Church

The Christian movement of the A. R. P. Mission has passed through two periods. The first was a period characterized by missionary initiative and leadership and the second by increased responsibility on the part of the indigenous leaders. The Church is now in its third stage, that of becoming "an established, self-supporting, and self-governing church."³

To aid the national church in building a self-supporting church the Mission adopted a rule that any Christian who did not give at least one rupee to the Lord's work for three consecutive harvests would not be numbered among the Christian community unless other members could acquit him by giving a good reason for his failure to make

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1. Minutes of Synod, 1933, p. 488.
2. Rev. E. Gettys in a letter to the writer, December, 1951.
3. Hamilton: India, p. 121.

the contribution.¹ By means of a Presbytery Bible course on "Self Support" the people were encouraged to take greater responsibilities.² One of the professors of the United Presbyterian Seminary is known as "the father of self-support" in that church. His influence on the A. R. P. students and his messages to the people have aided the cause of self-support.³ During the depression years, the meagre payments of the Home Church to the Mission work also stimulated the spirit of self-support among the nationals.⁴

The poverty of the people and the limitations of the numbers of Christians within some circles of villages have made it necessary for pastors of these groups to depend on the Home Church for financial aid.⁵

In the Mission Report for 1943 Rev. and Mrs. B. L. Hamilton noted this progress in self support:

The transfer from mission aided to self-supporting churches is gradually being completed. Our pastors do not question the necessity of this or shrink from the sacrifices they must pay.⁶

During the year 1949-50 the Montgomery Presbytery adopted a budget which consisted of a little more than one thousand dollars. This was the largest budget yet adopted at that time. The Presbyterial's offering was about the

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1. Minutes of Synod, 1927, p. 362.
2. Minutes of Synod, 1930, p. 225.
3. Hamilton: India, p. 132.
4. Minutes of Synod, 1932, p. 337.
5. Minutes of Synod, 1932, p. 340.
6. A. R. P., March 15, 1944, p. 8.

same amount.¹

2. Outreach of the Church

The small numbers of missionaries in the beginning of the A. R. P. Mission placed greater responsibility upon the nationals.² As the nationals have been trained, more responsibilities have been shifted to them. Rev. B. L. Hamilton gives this list of the characteristics and attainments of the national workers:

..leadership in Church and evangelistic music, outstanding sermon preparation, effective preaching to non-Christians, proficient teaching of Bible courses to rural Christians, faithful preparation of new groups for baptism and church membership, zealous erecting of Church buildings, thorough managing of church finances.³

Fifteen organized congregations make up the Montgomery Presbytery.⁴ The Moderator, Clerk, and Treasurer are all nationals.⁵ The Presbytery appoints commissions to take the responsibility for organizing new congregations, for settling divisions in churches, and in arranging for the full payment of pastors' salaries.⁶

3. Missionary Vision of the Church

The Montgomery Presbytery has its own Home Mission work which was begun in 1926.⁷ This field is located in

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1. A. R. P., April 5, 1950, p. 2.
2. Journal of Missions, October 1925, p. 2.
3. Hamilton: The Golden Bowl, p. 89.
4. Rev. B. D. White in a letter to the writer.
5. Minutes of Synod, 1937, p. 214.
6. Minutes of Synod, 1941, p. 262.
7. Minutes of Synod, 1927, p. 370.

Burewala District that adjoins Montgomery District. This congregation is composed of forty villages. One pastor and one Bible evangelist assistant are the representatives sent to this mission field and are supported partly by the Christians of the villages and partly by the Montgomery Presbytery. The Mission's part is advisory only.¹

G. Summary

Through the forty-two years of its existence the A. R. P. Mission has employed evangelism, education, and medicine as means in turning the people of the West Punjab to Christ. The Mission has used the local church, village camp work, house to house visiting, the hospital, and conventions in this effort. Emphasis has been placed on educating the children, the adults, and the leaders through schools, village camp work, conventions, and literacy work. Both the evangelistic and educational facilities of other missions and interdenominational groups have been shared effectively. The alleviation of the pain of hundreds of the sick in body and soul has been accomplished through the hospital and dispensaries. Agricultural work was employed as a means of missionary service for a few years. The results of the Mission's labors through these means of outreach is seen in the development of an indigenous church which is becoming self-supporting, self-governing, and self-propagating.

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1. Rev. B. D. White in a letter to the writer.

CHAPTER III

THE POLICIES OF THE MISSION BOARD AT HOME IN
RELATION TO THE MISSION

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IN RELATION TO THE MISSION

A. Introduction

In the manual of the Board of Foreign Missions
this description is given of that organization:

The Board of Foreign Missions is the Church organized for this work (foreign missions). The missionaries are the Church and the Board in action on the foreign field. The Church, the Board and the missionaries being workers together in the common service of our Lord Jesus Christ, it is essential that the fullest sympathy and harmony should characterize all their relations with one another.¹

The purpose of this chapter is to show the relationship between the Foreign Mission Board in America and the Mission in West Punjab. Consideration will be given to the policies of the Board² in respect to the missionary, the work of the Mission, the home Church, and the changes effected by the Partition.

B. Policies in Regard to the Missionary Himself

1. Requirements for Missionary Candidacy

The first requirement for a missionary candidate is that he be called of God to serve Him and mankind on the

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1. Manual of the Board of Foreign Missions, revised by Rev. E. Gettys in 1952, but not yet printed, Introduction.
2. The term "Board" as used in this chapter will refer to the Foreign Mission Board of the A. R. P. Church in America.

foreign mission field. Other qualifications are these:

..a sound constitution, good health, good natural gifts developed by education, deep piety, experience and success in Christian work, especially in soul-winning, denominational loyalty, willingness to work, a temperament that is not easily discouraged. Of great importance is the ability to work in harmony with others.¹

About a year before the candidate expects to go to the field, he should file an application with the Board, giving his training, motives for entering the work, and religious history. Also, the candidate must pass a thorough physical examination. Finally, each candidate must have a conference with the Board of Foreign Missions or with some member of it before he goes to the field.²

2. Length and Employment of Foreign Term

The length of the first term of a missionary in the Punjab is five and one half years. The succeeding terms are six and one half years.³

The first assignment of each new missionary is that of mastering the language. After he has sufficiently acquired a knowledge of the language, he begins his work in a station assigned him by the Board, with the advice of the Mission. Unless the Board gives its consent a missionary may not change his work or station.⁴ In whatever special line of work the missionary is engaged, he is to

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1. Manual of the Board of Foreign Missions, p. 5.
2. Ibid., pp. 5-7.
3. Ibid., p. 15.
4. Ibid., pp. 12-13.

remember that the one purpose of the missionary's labors "is to bring men to salvation through Jesus Christ."¹

3. Length and Employment of Furlough

About a year before the end of the missionary's term the Mission asks the Board to grant a furlough to that missionary. The furlough includes one year and the time of a round-trip passage to the States. In case of emergencies or ill health, furloughs will be granted before the end of the term.²

The furlough in ordinary cases is to be spent in the United States in order that the Church may benefit by the presence of the missionary. After the missionary has had some rest, he is expected to avail himself of the opportunities to visit congregations, meetings of the church courts, conventions, and conferences to stimulate interest in the entire field. The missionary may make appeals for money only upon authorization by the Board.³ The missionary may also be granted permission to utilize part of his furlough time in further study.⁴

Furthermore, the Board allows the missionaries in the Punjab to take an annual vacation during the hot season. The time, place, and length of this vacation is

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1. Manual of the Board of Foreign Missions, p. 14.
2. Ibid., p. 15.
3. Ibid., pp. 16-17.
4. Minutes of the Board of Foreign Missions, June 22, 1951.

left to the judgment of the Mission and the missionary.¹

4. Support of Missionary

The Board attempts to support, not to compensate the missionary for his labors. It is the aim of the Board that the salaries be sufficient for comfortable support. At the present time, each missionary, married or single, man or woman, receives twelve hundred dollars per year. A home is provided for each missionary,² and an allowance of one hundred dollars per year is given for each child through high school and two hundred and fifty dollars for four years if the child attends college.³ An allotment of seventy-five dollars each for the men and of fifty dollars each for the women is made for the annual vacation.⁴ The missionaries are supported either by individual congregations, the Women's Missionary Society, the Young People's Christian Union, or the general Foreign Mission Budget of the A. R. P. Synod in America.⁵ At times special appeals for funds are made through the church paper or by the missionaries.⁶ Concerning the special support of missionaries the Board has this plan:

A congregation, group or person desiring to support a

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1. Manual of the Board of Foreign Missions, p. 19.
 2. Ibid., pp. 10-11.
 3. Rev. E. Gettys in a letter to the writer, December, 1951.
 4. Minutes of Synod, 1951, p. 549.
 5. Minutes of Synod, 1949, p. 213.
 6. Minutes of Synod, 1929, p. 550.
- Manual of the Board of Foreign Missions, pp. 16-17.

missionary or enterprise properly coming under the supervision of this Board shall first have the approval of the Board of Foreign Missions for the cause and the arrangement. If the person or cause is supported by Synod's budget, the Foreign Mission quota of the benevolent budget of the congregation or group may be counted on the support of the missionary or cause to that extent; the balance of the full amount required for the cause or salary shall be a special outside the benevolent budget (Synod's) of that congregation. Only when the full amount is paid, within and without Synod's budget, may full support be claimed. This plan attempts to be fair to the other cause of Synod's budget.¹

The Board gives an outfit allowance of two hundred dollars for each new missionary. Also, the Board assumes the payment for the traveling expenses and for baggage up to thirty cubic feet for each missionary.

The salary for the missionary continues the same during the travel and furlough time as it is on the field.² During the furlough, the missionary is expected to use the gifts received from the churches to cover his traveling expenses entailed in visiting the congregations in the home land. The policy of the Board is that after the traveling expenses are paid, the missionary should report to the Board the balance that is left and to suggest the best means for using the money in the work.³

5. Training in Service

Some opportunities for training while in service

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1. Minutes of Synod, 1951, p. 545.
2. Manual of the Board of Foreign Missions, pp. 9-10.
3. Minutes of the Board of Foreign Missions, December 9, 1946.

have been utilized by the missionaries. Among these have been Teachers' Conferences and Schools of Missions.¹ From visits to other mission districts, information has been gleaned for improving the methods of work and for developing the indigenous church.²

C. Policies in Regard to the Work of the Mission

1. Organization of the Mission

The A. R. P. Mission of the West Punjab consists of all the missionaries under the Board of Foreign Missions of the A. R. P. Church in that area. After having resided in the field for a year, each missionary has a right to vote. "Wives of missionaries are associate members of the Mission. If appointed to a definite work, they shall have the right to vote during such appointment."³

The Board has the following policy for the organization of the Mission:

The Mission shall elect its own presiding officer and secretary, and may nominate to the Board a treasurer. But appointment and removal of the treasurer are wholly in the power of the Board. Minutes of all meetings shall be kept by the secretary, and copies of such parts as in any way concern the Board shall be forwarded to the Secretary of the Board. A majority vote shall decide all questions.⁴

2. Decision of the Mission

The Board of Foreign Missions has granted the

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1. A. R. P., January 22, 1936, p. 8; January 11, 1939, p. 8.
2. Minutes of Synod, 1926, p. 225; 1925, p. 55.
3. Manual of the Board of Foreign Missions, p. 20.
4. Ibid.

Mission certain powers. Among these is the right to

..supervise all work within its bounds, deciding questions of local policy and methods of work. It shall pass upon all estimates and appeals for funds, and upon expenditure of funds appropriated by the Board. It shall assign native workers to their fields and determine their salaries. It shall suggest to the Board the location or transfer of missionaries. It shall control all mission institutions within its bounds. It may not change the general policy of the work, or of any institution or department of it; it may not open or close mission centers or institutions; it shall not involve the Board in expense, nor change the use of funds designated by the Board, without the knowledge and consent of the Board.¹

Usually, individual missionary requests to the Board are referred to the Mission for its corporate decision before the Board takes any action.²

3. Finances of the Mission

The Mission treasurer expends the funds received from the Board of Foreign Missions. All accounts are kept in the name of the Treasurer of the Associate Reformed Mission or his successor in office.³ No expenditures are made unless they are "covered by the annual appropriations, by special gifts, by mission funds in hands, or by specific act of the Board."⁴ The Mission treasurer also sees to the safekeeping of the titles to the Mission property and looks after the insurance and taxes on this property. The gifts

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1. Manual of the Board of Foreign Missions, pp. 20-21.
2. Minutes of the Board of Foreign Missions, August 12, 1946; April 18, 1950; March 9, 1951.
3. Manual of the Board of Foreign Missions, pp. 23-24.
4. Ibid., p. 24.

received by a missionary for the Mission purposes are to be deposited with the treasurer of the Mission or of the Board. In the event such gifts are not turned over to the treasurer, the receipt and expenditure of the money is to be reported to the Mission treasurer in order that it may be audited.¹

4. Reports of the Mission

The Mission makes an annual report to the Board of Foreign Missions. This report is a composite of reports by missionaries on the educational, evangelistic, and medical work of the Mission for the preceding year.² The Mission also presents an estimated budget for the next fiscal year.³ On occasions, missionaries on furlough are asked to speak before the Board.⁴

D. Policies in Regard to the Home Church

1. Financial Support of the Work

The Board of Foreign Missions has no independent resources: the support and development of the work are limited to the liberality of the Church.⁵ The Synod of the A. R. P. Church in America has taken the responsibility for supporting the mission work and "has committed the duty

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1. Manual of the Board of Foreign Missions, pp. 24-25.
2. Minutes of the Board of Foreign Missions, March 6, 1944.
3. Minutes of Synod, 1951, pp. 548-550.
4. Minutes of the Board of Foreign Missions, December 12, 1941.
5. Manual of the Board of Foreign Missions, p. 3.

of securing this support to presbyteries, sessions and congregations, and has prescribed a plan for raising the needed funds."¹ For the year, 1951-52, about thirty-six percent of the adopted budget apportioned to the presbyteries by the A. R. P. Synod is to be allotted to the work of Foreign Missions.² The presbyteries apportion their budget to the individual congregations; thus, each congregation helps to support this work.

Many special gifts to the foreign mission work are made by individuals, groups, and congregations. The policy of the Board is that these gifts be sent to the Treasurer of the Board in order that they may be receipted and forwarded to the Mission or missionary to be used for a specified purpose.³

The money is used on the mission field in these ways: missionaries' salaries, upkeep and taxes, district work and workers' salaries, itineration, Bible Women's salaries, institutions (hospital and schools), supplements to workers' salaries, mission treasurer's expense, education fund, adult literacy fund, college fund, Bible School, language teacher.⁴

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1. Manual of the Board of Foreign Missions, p. 26.
2. Minutes of Synod, 1951, p. 520.
3. Manual of the Board of Foreign Missions, p. 26.
4. Minutes of Synod, pp. 549-550, 569.

2. Information about the Work

The Mission reports received by the Board have in recent years been published in full in the weekly paper of the church, the Associate Reformed Presbyterian. A condensation of these reports is published in the Minutes of the General Synod each year.¹

July is designated as Foreign Missions month in the program of the denomination.² Special articles on this work appear in the Church paper.³ The programs for the women's and children's meetings for July are centered about the foreign mission theme.⁴ One Sabbath during July is also set aside as Foreign Missions Day, and every pastor is urged to preach on foreign missions. During the month of July, the Secretary of the Board of Foreign Missions sends letters to all the pastors giving them information concerning the needs of the fields.⁵

The Board expects the missionary to maintain and increase interest in the work of the field by writing letters to the people in the home land.⁶

As has already been stated, the policy of the

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1. Minutes of the Board of Foreign Missions, March 6, 1944; March 12, 1945.
2. Minutes of Synod, 1942, p. 353.
3. A. R. P., July, 1946.
4. Journal of Missions, July, 1951.
5. Minutes of Synod, 1942, p. 353.
Minutes of the Board of Foreign Missions, August 4, 1947.
6. Manual of the Board of Foreign Missions, p. 14.

Board is that missionaries on furlough shall incite interest in the work by visiting the various congregations.¹

Several of the missionaries have written books on the work in the Punjab. These have been used as mission study books in the home church to increase interest in foreign missions. Among these books are the following:

A. R. P's. in India, The Voice of Pain, India, The Golden Bowl, John, Pictures of Progress.²

E. Policies in Regard to Changes Effected by the Partition

On August 14, 1947, the country of Pakistan was born. "'Pak' means 'holy'; 'istan' means 'abiding place'."³

C. W. Ranson in an article entitled, "Church and State in Asia Outside China" writes about this country:

Pakistan is the largest of the Islamic States. Prominent members of the Government have stated publicly that the life of the Dominion must be based on the principles of the Koran. Other prominent Pakistanis have asserted no less clearly that their country will safeguard the religious freedom of all its citizens. The notable statement of Sir Muhammed Zafrullah Khan at the Assembly of the United Nations has received wide publicity and evoked much favorable comment. He asserted in effect, that, since Islam is a missionary faith, it cannot logically withhold from other missionary religions the right to propagate their message.⁴

Up to this day, Christian institutions have not been required to provide Islamic instruction for the Muslim

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1. Ante, p. 74.

2. Minutes of Synod, 1942, p. 353.

3. A. R. P., July 11, 1951, p. 3.

4. International Review of Missions, October, 1951, p. 395.

students.¹

Concerning the Government's attitude towards missionaries, the vice-consul of Pakistan gives this information:

Prior to the grant of visas for Pakistan to missionaries a reference must be made by us to the Government of Pakistan who retain the discretion of handling such cases themselves. There is no discrimination made in the work of missionaries in Pakistan and they maintain the same freedom as they have had in the past.²

Although the work of Christian missions has not been hindered by the Partition, it has provided a greater challenge to the Missions in the Punjab, for about one-fifth of the present population of Pakistan is made up of those persons who came from India as Muslim refugees.

The borders of the A. R. P. Mission were not affected by the Partition.³ However, immediately after the Partition, the Mission appointed a Committee for Christian Relief.⁴ Food and clothing were distributed to ones in need. The refugees who were ill were given medicines and treatment in the hospital and clinic in Montgomery City.⁵

After the Partition most of the Christians had to depend on day labor for their livelihood. To help alleviate

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1. International Review of Missions, "A Survey of the Year 1950--Pakistan", January, 1951, pp. 26-27.
Rev. E. Gettys in a letter to the writer, November, 1951.
2. Vice-Consul M. Rahman in a letter to the writer, December 10, 1951.
3. Dr. James Brown of the United Presbyterian Mission in an address at the Biblical Seminary in New York, March 13, 1952.
4. A. R. P., December 17, 1947, p. 4.
5. A. R. P., November 26, 1947, p. 7.

this economic condition, the Mission opened the Trade School.¹

Other than these minor changes the Mission has not been seriously affected by the Partition. No changes have been effected in the policies of the Board because of the Partition.

F. Summary

From this consideration of the relation of the Mission Board at home to the Mission it has been revealed that the Board of Foreign Missions is the intermediary between the home church and the foreign field. The Board keeps in close contact with the Mission and its activities, constantly attempting to aid in the advancement of the work. The Board exercises more authority over certain aspects of the work than over others. However, the Mission's decisions are recognized and honored by the Board. On the whole, then, it appears that the balance of authority between the Board and the Mission established by the policies of the Board have aided rather than hindered the growth and the outreach of the Mission.

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1. Mrs. Frank Pressly in a letter to the writer.
Ante, Chapter II, p. 49.

SUMMARY AND CONCLUSION

SUMMARY AND CONCLUSION

The purpose of this thesis has been to record the history of the Associate Reformed Presbyterian Mission in the West Punjab; to reveal what this denomination has accomplished in her endeavor to preach the gospel of Jesus Christ there. This study has been executed by following these main steps: a consideration of the conditions and incidents that led to the founding, establishment, and expansion of the Mission; an investigation of the means used in the outreach of the Mission; and an examination of the relationship between the Board of Foreign Missions at home and the Mission.

The first chapter of this thesis was devoted to a general sketch of the work of the Mission. It was discovered that the missionary work of the A. R. P. Church in the West Punjab was begun in 1906 when Miss Minnie Alexander began her labors in cooperation with the United Presbyterian Mission. After Mr. and Mrs. A. J. Ranson arrived in the West Punjab the A. R. P's. established their own Mission in Montgomery District in 1910. With the opening of new canals in this district, Christians from other Missions migrated to the new villages established by the Government. Evangelistic work was begun immediately among the low caste people. As the work expanded, Montgomery, Pakpattan, and Chichawatni Mission Districts were formed. The first

building to be erected was the church in Montgomery City. Other churches, homes for missionaries, a hospital and schools were erected and constitute the institutions of the Mission. To aid in the evangelism of the people in the Montgomery District, education and medicine were added as means of missionary service. Also Agricultural work was used for a few years. Since the establishment of the Mission, twenty-five missionaries have served in the West Punjab. From the beginning of this work, national workers have labored in conjunction with the missionaries as pastors, teachers, Bible women and nurses.

In the second chapter a study was made of the evangelistic, educational, medical, and agricultural work as they pertain to the outreach of the Mission. An investigation of the activities of the indigenous church disclosed in part the effectiveness of the Mission's labors.

The evangelistic work is promoted within the Mission through these agencies of the local church: the Sabbath School, Women's Missionary Union, Christian Endeavor, and special evangelistic services. Two other primary mediums of evangelism are the village camp work and the zenana work. Through the witness of the members of the hospital staff and of the Christians who gather for the Montgomery Convention many non-Christians are reached. In cooperation with the West Pakistan Christian Council, the Sialkot Convention, and the Pakistan Prayer and Praise

Union the Mission has the opportunity of working with interdenominational groups in evangelistic work. An examination of particular problems in evangelism disclosed that the conditions affected by the mass movements and the standards for admission to church membership have been closely related and have required particular consideration from the Mission. Preaching, teaching, healing, and scripture selling have proved to be effective tools in evangelism.

In the field of education much stress has been given to training the children and youth of the Mission. This has been accomplished through primary and middle schools in the villages, and in recent years through two high schools, the Trade School, and the Chichawatni Church School. In developing the national leadership the examinations on the Presbytery Bible Course, the inspiration of the Montgomery Convention, the instruction in the Elders' Training School and the Bible School, and the efforts of literacy workers have proved to be effective. As the A. R. P. Mission has no institutions of higher learning their students patronize the schools, colleges, and seminary of other denominations.

Through the dispensaries and the hospital many of the nationals have realized relief from physical suffering. In the alleviation of bodily aches and pains the way has been opened for the ministry of the gospel. Doctors, nurses, Bible teachers, hospital staff members, and district missionaries have been faithful in this phase of the

work. The interest of the women of the church in America in the medical work has been sustained and increased through the White Cross Work.

For about six years, agricultural work was carried on by the Mission. Although the contributions of this work can not be minimized, this aspect of the missionary labors has been discontinued.

The indigenous church has made strides in becoming self-sustaining, self-governing, and self-propagating. The Montgomery Presbytery is controlled by the nationals who are taking increasing responsibility in supporting their pastors and evangelists and who have opened their own Home Mission work.

The policies of the Foreign Mission Board at home in relation to the Mission were discussed in the third chapter. In considering the policies of the Board in regard to the missionary himself a study was made of the requirements for missionary candidacy, length and employment of the foreign term and of the furlough, the support of the missionary, and the opportunities for training in service. The interest of the Board in the welfare and efficiency of the Mission was disclosed in its specifications for the organization, decisions, finances, and reports of the Mission. A review of the policies of the Board in regard to the Home Church showed that the Board is the agency responsible for soliciting financial support for

the mission work and for informing the Church of the missionary endeavors. Also, discovery was made that no policies of the Board had been effected by the Partition.

Although the laborers have been few and the equipment inadequate the efforts of the A. R. P. Mission in the West Punjab have not been in vain, but have been a witness to the power of God to use small things for the advancement of His Kingdom on earth.

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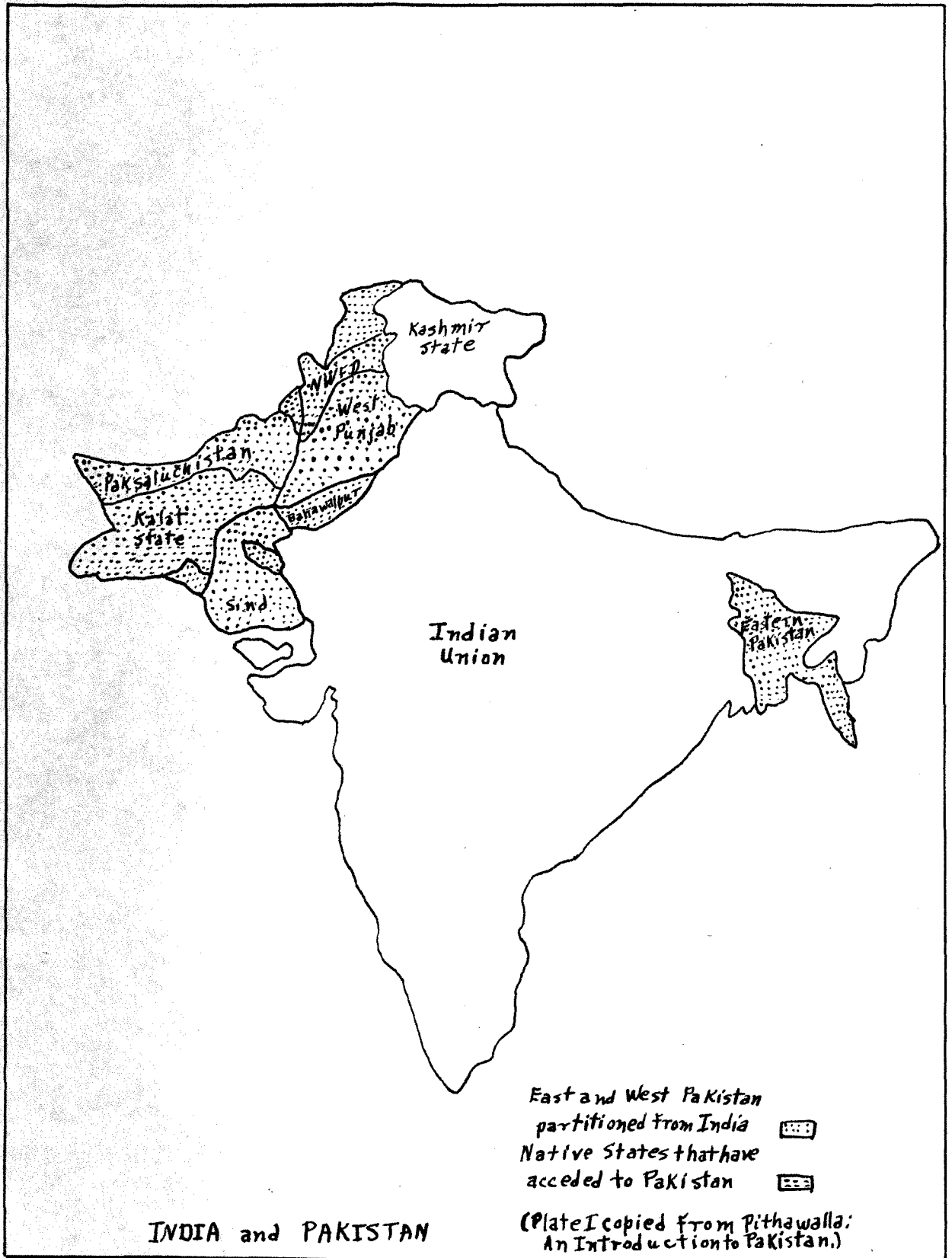
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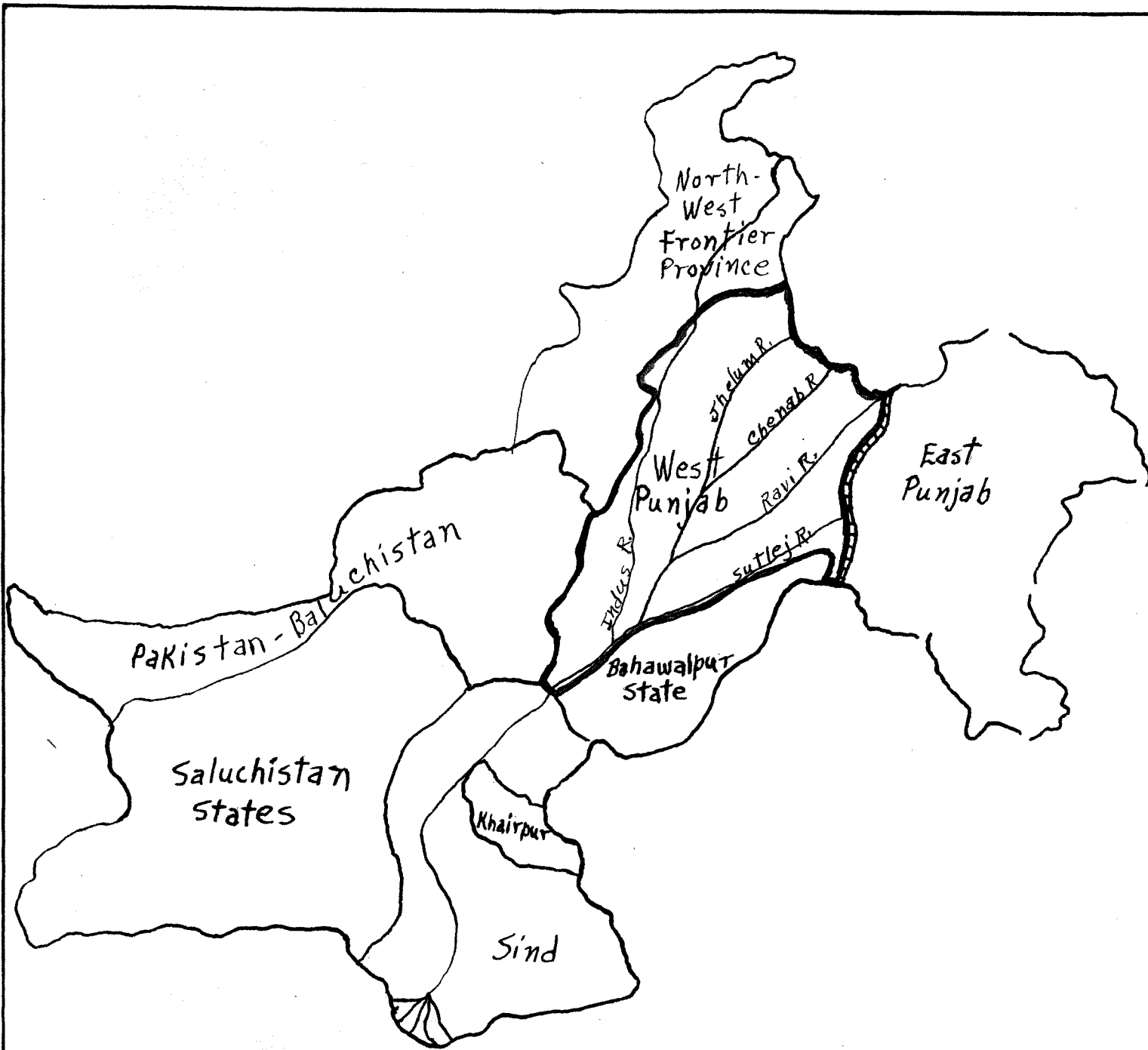
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APPENDIX

APPENDIX A.

Maps

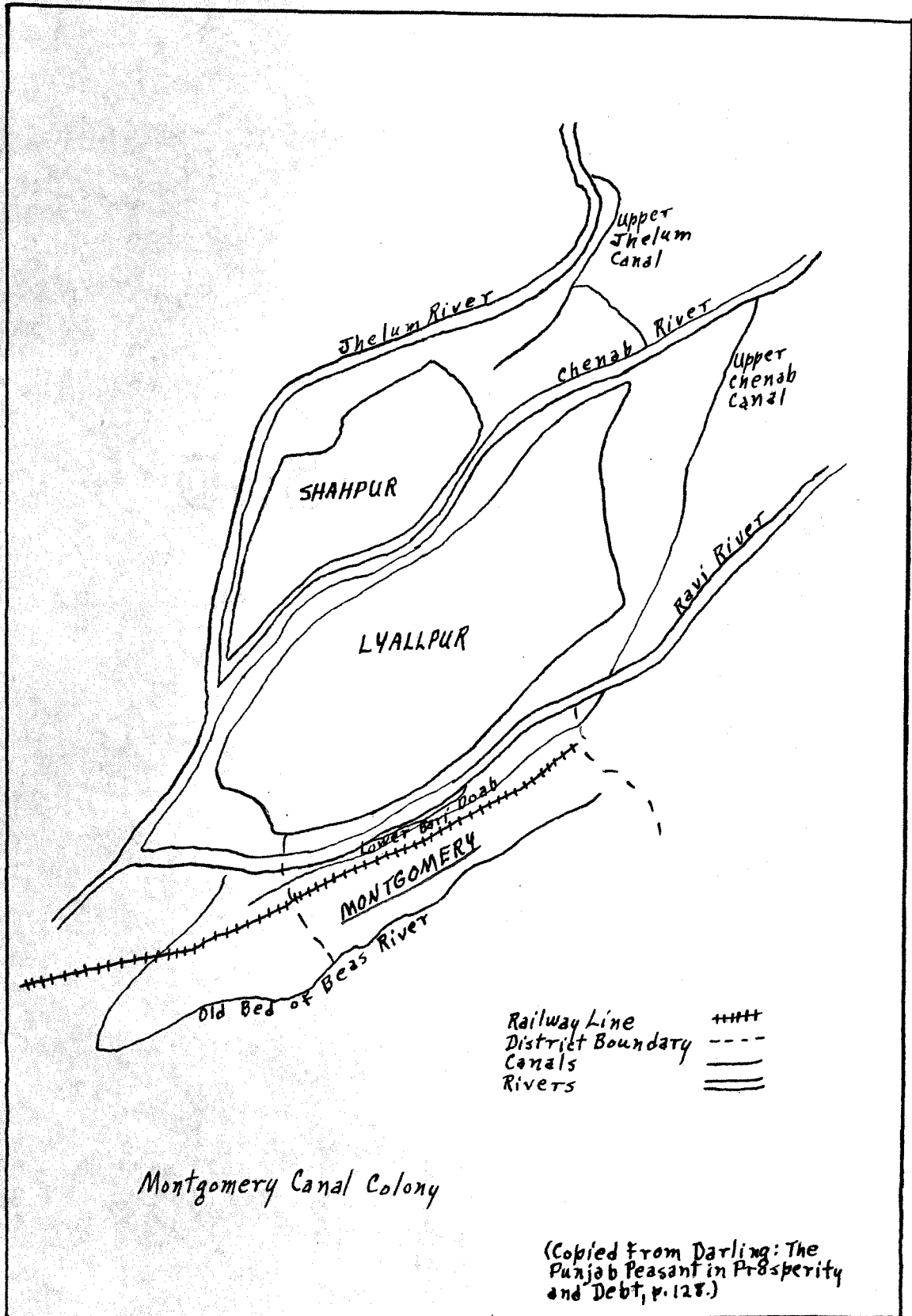




West Punjab-

West Pakistan

(Plate IV copied from Pithawalla:
An Introduction to Pakistan.)



APPENDIX B.

List of A. R. P. Missionaries of West Punjab.

- Miss Minnie Alexander (1906-1948). Retired.
- Rev. and Mrs. A. J. Ranson (1910-1924). Returned. Mrs. Ranson died November, 1950.
- Miss Mary E. Lesslie (1912-1952). Retired.
- Rev. and Mrs. J. W. Ranson (1913-1928). Returned.
- Miss Lucy Hamilton (1914-1916). Returned.
- Miss Esther E. Strong (1915-1919). Returned.
- Dr. Margaret Whitesides (1916-1921). Returned.
- Dr. Janet Alexander (1920-1951). Retired.
- Rev. and Mrs. F. T. McGill (1921-1922). Returned.
- Miss Mary Kennedy (1921-1952). In service.
- Rev. and Mrs. B. L. Hamilton (1922-1952). In service.
- Miss Marguerite C. Salters (1922-1929). Returned.
- Rev. and Mrs. B. D. White (1923-1952). In service.
- Rev. and Mrs. E. Gettys (1924-1939). Returned.
- Mr. and Mrs. R. E. Moore (1925-1932). Returned.
- Rev. and Mrs. Frank Pressly (1947-1952). In service.
- Miss Dorothy Dagenhart (1948-1952). In service.

APPENDIX C

List of National Pastors Who Have Served in
A. R. P. Churches of West Punjab

- Qadar Bakhsh, pastor of Montgomery City.
- Samuel Malua Bakhsh, pastor of Village 190/9 AL.
- Lal Chand, evangelist, assisted missionaries in public meetings for non-Christians. Dead.
- Mallu Chand, pastor.
- Daniel, pastor, now transferred to United Presbyterian Church.
- Isar Das, pastor of Village 58/4R. Dead.
- Jamil-ud-Din, pastor of Village of 58/4R.
- Shukar Din, pastor of a group of villages near village 184/9L.
- John, first missionary to Burewala, now assistant to missionary in Chichawatni District.
- Sohan Lal Joseph, pastor in charge of a group of villages near Montgomery City.
- Hanuk Lal, evangelist, village worker, now returned to Central India.
- Jan Mahi, pastor, now transferred to United Presbyterian Church.
- Arura Mall, pastor of Village 174-5/9L, now returned to United Presbyterian Church.
- Kakku Mall, stated supply pastor of Arifwala.
- Mangu Mall, pastor. Dead.
- Inayat Masih, pastor of Village 29/11L.
- Waryam Masih, pastor of Ransonabad.
- A. D. Matthews, pastor, now transferred to Presbyterian Church
- Hoshnak Rai, pastor of Villages 174-5/9L and 8/11L.
- Bhagat Ram, home missionary of Burewala.
- B. A. Sheriff, first pastor of Montgomery. Dead.