

by the word “company” he means those in the group.)

The above shows the effectiveness of training native Christians to reach their own with the gospel. At the present we are conducting ten preaching schools with more than 330 brothers enrolled in five states. This doesn't include the two-year Bible school for women (75) at Coimbatore, Tamil Nadu, TN, or the Home and Bible school for the blind and deaf (63) at Pudukottai, TN. Married preacher students receive a little support while in school, but are expected to be “tent makers” after graduation. We help them learn a trade in their spare time, give them a bicycle and help with church supplies, but only a small number are supported as teachers in training schools. Along with the schools we have a self-help program for widows through the purchase of goats and a large printing program to print thousands of tracts and classroom materials. The work grows continually. In August we added a new school in the far north of the country on the China border with fifteen students for which we had not budgeted. Here is a sample of some current needs. ( Note: SOP is abbreviation for School of Preaching.)

- ◆ \$ 9,000 4,000 Bibles – 4 Languages -\$2.25 each
- ◆ \$ 5,343 Printing – Work Books – State of TN SOPs
- ◆ \$ 1,838 Printing – Class Books – State of Kerala SOPs
- ◆ \$ 3,000 1500 Song Books - \$2 each
- ◆ \$ 2,380 68 Goats for Widows - \$35 each
- ◆ \$ 626 2 Cows – 2 indigent Christian ladies - \$313 each
- ◆ \$ 1,320 20 Classroom Tables – Each seats 3 - \$66 each
- ◆ \$ 281 34 Classroom Chairs - \$8.25 each
- ◆ \$ 90 1 Water Tank for the roof of a SOP
- ◆ \$ 293 Kitchen Renovation & new vessels – Madurai SOP
- ◆ \$10,530 20x30x13 Kitchen/Classroom – Arakkonam, SOP

### Romans 10:14-15

***“How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard. And how shall they hear without a preacher. And how shall they preach unless they be sent. As it is written, How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things.” (Scripture quotes from NKJ version)***

# BULLETIN BRIEFS

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## OPPORTUNITY & ADVERSITY IN INDIA

Paul in writing to Corinth said, “a great and effective door has opened to me, and there are many adversaries” (1 Cor. 16:9) Such illustrates the work in India. Being a British-type democracy and the major population being peaceable means there are many open doors. Yet, as the first letter inside relates there is at times open hostility. And what is actually more trying is the corruption that one often meets in the government bureaucracy; but even worse than that are the religious con-men who seek to make merchandise of the gospel. Regularly I receive emails about someone in India trying to get themselves and a group of preachers on American support.

As brother Russel Bell documents in his book, *God, Man and Money* (5712 S.W. 35th St., Topeka, KS 66614, phone 785-272-0711) there are severe problems with putting Indian brethren on support *fulltime*. Often “boss” preachers in a supervisory role try to obtain support for ten or twelve men—some may or may not be preachers; and when it starts it is expected to be cradle-to-the-grave. Many times the preacher will designate himself as “Doctor,” so and so, thinking that such will impress foreigners.

The internet is virtually crawling with pitiful appeals for preachers and/or orphan homes. Some may be legitimate, but on investigation many are found to be fraudulent (See Bell pp. 43-49) An Indian brother, who is a medical doctor in Canada said, “I would not support any preacher in India unless it were recommended by a brother from North America.”

Having worked in India from 1986 until today I agree fully with that assessment. It is most urgent that we realize the fields of India are white unto harvest, and many can be reached for Christ, *but* the work can be spoiled by the unwise use of money. The apostle Paul in his mission work did not put a lot of people on foreign support. He trained brothers personally on the field (Acts 20:20) and ordered that Timothy and others do the same (II Tim. 2:2, cf., Titus 1:5), with an expectation that they carry on the local work themselves (Acts 20:28-35)..

In our work (see second page) we require a man to be a faithful Christian at least two years before he may apply for one of the schools of preaching and then he must take a rigorous entrance exam. After which he is taught by sound native and American brethren. (JW)

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# LIKE LIVING IN THE BOOK OF ACTS

## PHYSICAL VIOLENCE AGAINST THE CHURCH

Note: (JW) Two reports that have recently come from India truly illustrate the above title. One came from Don Iverson who is currently in India. We work together establishing schools of preaching (SOP) and frequently visit each one. From time to time we and other Americans teach, though the vast majority of the instruction is done by faithful native brethren. In August, while Don was in India, he sent a report telling of the opposition some of our brethren met while preaching in a small town called Rajakapatti (Ra-ja-ka-pat-tee). The report tells of students from the school of preaching at Dindigul in Tamil Nadu being assaulted. The other letter came from a brother, whose name is Dijamani. He lives and works in Diphu, Assam in the northeast of the country. The

“Last night (Friday, August 3rd) I arrived in Dindigul, the location of the oldest and most established of our schools of preaching started by Jim Waldron in June 1989. It was my privilege at 7:00 PM to speak to these evangelists in training about our ‘Purpose For Being Evangelists.’ Following the lesson the brothers gave details of persecutions suffered here last evening.

“The RSS, a powerful fanatical Hindu (political/religious) group, has been working from village to village, training local people how to be militant in stopping the spread of Christianity. On Thursday evening (August 2nd), as five of our brothers were preaching house to house in Rajakapatti, a nearby village (2 miles east of the school property), they were forced by RSS members to the town square, adjacent to a

Hindu temple. These radicals began to slap them and attempted to gain support from other Hindus in order to incite a mob. By the grace of God, they were not successful.

“I thought about Gaius and Aristarchus in Ephesus (Acts 19:29) and the way they were brought into the theatre and the manner in which Demetrius and others stirred up the people against Paul and the other Saints. According to the Acts’ account, the town clerk quieted the mob. Similarly, one brave man, a respected brother in Christ in Rajakapatti, stood to defend the persecuted brothers. This sixty-one year old brother’s name is Arul.

“This morning at 7:30 I went to his house in Rajakapatti. As I stooped to make my way through the outer gate of his humble house I remembered distinctly coming to this home

four years earlier to preach. At that time, as usual, I spoke about the kingdom, sin and the need for salvation. This morning, a small crowd of about ten people gathered and once again I was able to preach, but my message was different. I commended our brother and thanked him for his boldness. His twenty-seven year old son had also defended our brethren, even though he is not a member of the church. Who knows, this small persecution could wind up causing this young man’s soul to be saved. Arul’s willingness

**“They are soldiers in the Lord’s Army!”**

first is from Don:

to stand could jeopardize his family’s safety in the future, but he shows little concern.

“As far as the beaten brothers, they did not suffer any permanent injuries. They are soldiers in the Lord’s army. They manifest no spirit of fear (II Tim. 1:7). Will this affect their future abilities as evangelists? You better believe it! Now they are more tempered, more determined, more resolved than ever to take India for the Master. Surely God will bless them for their courageous faith. “ (Don Iverson)

**Date 07/18/07:** Linder and Dijamani went to Baghmari to preach. Dijamani spoke on the subject: New Testament Worship. He said we must not add musical instruments, Christmass, Palm Sunday and Easter Sunday to the work and worship of the Church.

**Date 22nd; Sunday:** Brother Linder, my wife and I went to Baghmari and Longsoliet where we conducted the worship. We had also heard that a Baptist Reverend wants us to debate. The topic: **The Christian Learns a Spiritual Wealth.** But the Revs, they did not appear. On

that same day we could not go to Phonglopet because some rebels had forced a ban on travel in that area. We phoned to them to conduct the meeting themselves.

“Date 7/25/07: In the afternoon I went to Baghmari to inform bro. Sunil Terang and bro. Mobjenson for a meeting tomorrow morning here. On my way home I met Pastor Millik of Sunil Terang’s former church (Baptist). He scolded me saying, ‘I have 30 years experience as a Pastor and as a village headman. Why did you not take a permit from me before preaching to my church members?’  
“I said gospel is for all and no limit of boundary to preached (Mt. 28:18-19). Please cool down. If we are God’s ministers I need to discuss this with you tomorrow. He said don’t come (tomorrow) but come on

27th, Friday to the office of Christian Literature Center, there our Rev. will come. You come with Sunil. Then I agreed.

“Date 7/27/07: Early morning. Company: Linder and I went by foot in rain to Baghmari. Speaker: Linder. Topic: We are The Army of God. A small boy expired just yesterday, so I consoled parents of Master Calvin. I said, the greatest in the kingdom of God is the little child. God has chosen him to be in the paradise, now do not worry for him but for you and your family.

“The Same Day: The Baptist Church Pastor, the former Pastor of bro. Sunil Terang, had invited us to debate at 3:00 PM at Christian Literature Centre, Diphu, but they did not appear. I think one day they may call us again. Please help us in the prayer. “ (Dijamani)

**“Gospel is for all and no boundary to preached!”**

## BOLDNESS IN GOSPEL PREACHERS

Note: The second letter is from Dijamani, who is about 50 years old and married with two children. He was trained in the school of preaching in Shillong, NE India. He and a younger graduate of the school, Linder, have been preaching in the Diphu area for the last twelve months, with the hope we may start a school of preaching there. They have planted three congregations in the villages of Bagh-ma-ri, Long-so-liet and Phong-lo-pet. In the area there is a mixture of Hindus and denominational people. The latter are more active in their opposition to the truth. Here is a portion of our brother’s letter. (We have left his English as it came by internet, e.g.