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Gossner Mission

Akten

der

Heimat.

Nach Friedensschluss.

Nachrichten

und

Verhandlungen

die Missionsfelder betreffend

No 4.

No 350a–500.

Gossner Mission

380a

TELEGRAMS :—"INMISCO, SLOANE, LONDON"
CABLEGRAMS —"INMISCO, LONDON"

CODES :—
MISSIONS
CHINA INLAND MISSION

TELEPHONE :—VICTORIA 1425

INTERNATIONAL MISSIONARY COUNCIL

12/24/5

Composed of Representatives appointed by

UNITED MISSIONARY COUNCIL OF AUSTRALIA
SOCIÉTÉ BELGE DE MISSIONS PROTESTANTES AU CONGO
CHINA CONTINUATION COMMITTEE
DANSK MISSIONSRAAD
DEUTSCHER EVANGELISCHER MISSIONS AUSSCHUSS
SOCIÉTÉ DES MISSIONS ÉVANGÉLIQUES DE PARIS
CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND
NATIONAL MISSIONARY COUNCIL OF INDIA, BURMA AND CEYLON
JAPAN CONTINUATION COMMITTEE
COMMISSIE VAN ADVIES (THE NETHERLANDS)
MISSIONARY SOCIETIES OF NEW ZEALAND
NORSKE MISSIONERS FÄLLESKOMITE
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA (UNITED STATES AND CANADA)
MISSIONARY SOCIETIES OF SOUTH AFRICA
SUOMEN YLEINEN LÄHETYSTOIMIKUNTA
ALMÄNNA SVENSKA MISSIONSKONFERENSEN
MISSIONARY SOCIETIES OF SWITZERLAND

Chairman
JOHN R. MOTT

Secretaries
J. H. OLDHAM
A. L. WARNSHUIS

EDINBURGH HOUSE
2 EATON GATE, LONDON, S.W.1

8th May 1924.

Herrn Missionsdirektor Kausch,
Berlin-Friedenau,
Handjernstr. 19/20,
GERMANY.

Dear Herr Missionsdirektor,

I have not forgotten the Gossner Mission and a few weeks ago wrote a long letter to the Rev. W. Paton, the secretary of the National Christian Council, asking him to take an opportunity of considering the matter of the return of Gossner missionaries to India. The bar against the return of Germans imposed by the Government of India does not come to an end until the spring of 1926. Permission for the return of Herr Sengle to Malabar was obtained with difficulty and only because the London Missionary Society, which is a British society, took full responsibility. The position will be more difficult in Chota Nagpur since the Indian Church is independent. At the same time I am personally convinced that the time has come to reopen the question and I have written to Mr Paton in this sense. It will be more advantageous to take up the matter in the first instance in India and I have suggested to Mr Paton that he should take an early opportunity of opening negotiations. Before any definite request is put forward it is desirable to ascertain informally how the Government is likely to view the matter, since in that case we shall be in a better position to/

Gossner Mission

Herr Mdr. Kausch

to formulate the request in the manner which is most likely to ensure success. My advice to you, therefore, is that you should exercise patience for a very few weeks longer until I have received from Mr Paton a reply to my letter, which I shall at once communicate to you. I believe that the wisest course for the present is to leave the matter entirely in Mr Paton's hands. He is both very able and is earnestly desirous of opening the door for the return of German missionaries.

My advice would be that you should not in the meantime write to India on the subject as the situation can most effectively be handled by Mr Paton. I am certain that after receiving my letter he will take the earliest opportunity of consulting with the Indian Church and with Mr Cannaday and of sounding the Government. Once we have obtained the necessary information we are prepared to take vigorous action to secure our object and I think it will be possible for us to bring strong pressure to bear on the Government. I hope to receive fuller information very shortly and as soon as it reaches me I shall communicate with you.

I am,

Yours very sincerely,

E H Oldham

Gossner Mission

Übersetzung

380 b

International Missionary Council (Rat)

Exekutive:
J. H. Oldham
A. L. Warnshuis

Der Vorsitzende:
John R. Mott

Edinburgh House
2 Eaton Gate, London S. W.

den 8. Mai 1924.

Herrn Missionsdirektor Haccius
Berlin-Friedenau
Handjerystr. 19/20
Deutschland.

Teuerer Herr Missionsdirektor!

Ich habe die Ihr werthe Mission nicht vergessen, sondern vor einigen Wochen einen langen Brief an Pastor W. Paton, Exekutor des National-Christian Council, geschrieben und ihn gebeten, eine Gelegenheit der Erwägung der Rückkehr der Herrnhuter Missionare auf Indien wahrzunehmen. Die Dauer der Regierung der Indien verfügte Frau kommt vor Frühjahr 1926 nicht zu Ende. Die Erlaubnis zur Rückkehr der Herren Lengle[x] auf Malabar würde mit Schwierigkeit verlangt und nur dadurch, daß die Londoner Missionsgesellschaft eine englische die volle Verantwortung übernahm.

Die Lage in Chota Nagpur wird eine schwierigere sein, spätestens die „Indische Kirche" unabhängig geworden ist. Zugleich aber bin ich persönlich überzeugt, daß die Zeit für die Wiederaufnahme der Frage gekommen ist und sehr in diesem Sinn an Mr. Paton

x) P. Hörnlemann: 1894–1914 in Malabar. Mitglied d. Herrnhuter Brüder-Unität. Kirchliche Nachrichten

Mr. Paton geschrieben. Es wird vorteilhafter sein, den Gegenstand zuerst einmal in Indien in Angriff zu nehmen, und ich habe Mr. Paton geraten, eine baldige Gelegenheit zur Eröffnung der Verhandlungen zu ergreifen. Bevor ein endgültiger Schritt abgefaßt wird, ist es wünschenswert, sich informatorisch (mündlich) - zu vergewissern, wie die Regierung wahrscheinlich die Lage ansieht, damit wir dann in einer besseren Lage sein werden den Schritt zu formulieren in der Weise, die die wahrscheinlichste ist den Erfolg zu sichern. Mein Rat an Sie ist daher, sich noch einige Wochen weiter in Geduld zu fassen bis die Antwort auf meinen Brief von Mr. Paton erhalten habe, welche ich Ihnen sofort mitteilen werde. Ich glaube, daß der vernünftigste Weg für die Gegenwart der ist, die Angelegenheit vollständig in Mr. Patons Hände zu legen. Er ist bereit, sehr gütig und hat meinen ernstlichen Wunsch daß die Tür für die Rückkehr der deutschen Missionare wieder geöffnet werde.

Mein Rat an Sie würde daher sein, nicht in der selben Zeit über den Gegenstand nach Indien zu schreiben, da die Vorlage am wirkungsvollsten durch Mr. Paton gehandhabt (behandelt) werden kann. Ich bin gewiß, daß wir nach Empfang meines Schreibens die nächste Gelegenheit wahrnehmen wird, um sich mit der Indian Church" (indischen Kirche) und mit Mr. Caldecleugh zu beraten und die Regierung zu sondieren. Sobald wir die notwendige Auskunft erlangt haben, sind wir bereit eine kräftige Aktion (Handlung) zu unternehmen, um unseren Gegenstand zu fördern und ich denke, daß es möglich sein wird, einen starken Druck auf die Regierung auszuüben.

Ich hoffe sehr bald weitere günstigere Auskunft zu erhalten und werde es Ihnen dann sofort mitteilen.

Ich bin
Ihr sehr aufrichtiger
gez. J. H. Oldham

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CABLEGRAMS:—"INMISCO, LONDON"

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CHINA INLAND MISSION

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380 c

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Secretaries
J. H. OLDHAM
A. L. WARNSHUIS

Chairman
JOHN R. MOTT

EDINBURGH HOUSE
2 EATON GATE, LONDON, S.W.1

pr. 21/24
6

17th June 1924.

cop. a la Mission cat. K

Herrn Missionsdirektor Kausch,
Berlin-Friedenau,
Handjerystr. 19/20,
GERMANY.

Dear Missionsdirektor Kausch,

I promised to communicate with you as soon as I obtained any information from India in regard to the situation in Chota Nagpur. I have had a letter from the Rev. W. Paton, the secretary of the National Christian Council, who recently visited Ranchi and met with the advisory board. There is little change in the situation since I was in India. The older men in the Indian Church would like to see some of the former missionaries come back as individuals to work under the autonomous church and devote themselves to the spiritual guidance and edification of the church and pastors. Others are so anxious that the experiment of autonomy should not be imperilled in any way that they have a certain fear lest the return of the former missionaries might result in a change in existing conditions. Mr Paton intends to take the earliest opportunity of seeing the government officials in order that he may find out what their attitude is likely to be in regard to any application.

It will be almost impossible to arrive at any really satisfactory arrangement without personal conference between those/

Gossner Mission

Mdr. Kausch

those concerned: i.e. the autonomous church council, representatives of the Gossner Society and the American Lutheran missionaries. It would have been very difficult to carry through the arrangements for the return of the Basel missionaries to Malabar if it had not been for the personal visit of Mr Lenwood of the London Missionary Society and a visit by Mr Phillips to Basel.

Mr Paton is of opinion that the best plan would be for your society to send out a deputation to discuss matters on the spot with the autonomous church council and the advisory board. A proposal of this kind would also be more acceptable to Government and have a better chance of being approved. I remember that when this suggestion was made before you did not view it with favour on the ground that the society could not afford the expense of a deputation. I think, however, that it is quite possible, if you were to send as members of the deputation those who would eventually remain in the country, that they would be allowed to remain in the event of a satisfactory understanding being reached. It is very difficult for the church council and for the advisory board to pledge themselves in advance to a return of your missionaries until they have had the opportunity of conferring with representatives of your society and agreeing with them regarding the terms on which the missionaries should return. It seems to me, therefore, that personal conference must precede a definite decision regarding the return of your missionaries. This at any rate, if I understand his letter rightly, is the view taken by Mr Paton after consultation at Ranchi.

I think that within a very few weeks I shall have another letter from Mr Paton after he has seen the Government. It may come at any time. I shall at once communicate with you when I receive it. I think that it would be well for you to await this further communication before reaching any decision. I send this letter merely to let you know how matters are proceeding.

I/

Gossner Mission

Mdr. Kausch

I should strongly advise that you should unreservedly trust Mr Paton. He is a man of exceptional wisdom and sympathetic understanding. He is very sensible of the ill effects of the continued exclusion of German missions from India and he will not fail to use every means to secure their return. You could not easily have a stronger or more effective advocate than Mr Paton and my advice is that you should be guided by his counsel.

As I myself saw when I was at Ranchi the situation there is one of such great complexity and there are so many cross currents that it is quite impossible for anyone at a distance to form a real judgment regarding it, and I am convinced that the first step towards a solution is that representatives of your society should have an opportunity of studying the situation on the spot and of consulting personally with all the parties concerned. Government is not likely to give its consent to the permanent return of your missionaries until it is satisfied that the return will not give rise to friction. The assurance which Government will probably want that an arrangement has been come to that is regarded as satisfactory by all the parties concerned can only be given after personal conference has taken place.

I should be glad if you would tell me frankly how you view this suggestion. I hope that by the time I receive your reply I may also have had the further letter from Mr Paton.

I pray that God may guide you in this matter and soon open the door for the return of some of your missionaries.

I am,

Yours very sincerely,

E H Kausch

Gossner Mission

4. Juli 24.

27/24.

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To the
International Missionary Council
Mr. J.H. O l d h a m M.A.,
Edinburgh House
2 Eaton Gate, London, S.W.1

Sehr geehrter, lieber Mr. Oldham !

Mit vielem Danke bestätige ich den Eingang Ihres Schreibens vom 17. Juni ds. Js. Draufhin haben wir auch bis jetzt in der Angelegenheit der Rückkehr der Missionare nichts unternommen, erwarten vielmehr den Eingang des anderen Briefes von Mr. Paton, auf den Sie sich beziehen. Seien Sie überzeugt, daß wir die Ratschläge Mr. Patons gewissenhaft und mit dem besten Willen zur Verständigung prüfen werden.

Wir hoffen, daß schließlich alles zu einem guten Ende gedeihen wird, das heißt zur Ehre Gottes, zum Heil der Seelen und zum Fortschritt des Missionswerkes.

Mit nicht geringer Verwunderung lasen wir, daß gewisse Elemente zweifeln, ob nicht durch die Rückkehr der deutschen Missionare die erlangte Autonomie gefährdet werden könnte. Schon vor Jahr und Tag hat unser Kuratorium in feierlichster Weise und offiziell erklärt, daß wir durch unsere zurückkommenden Missionare auch nicht im geringsten dächten die eingetretene Autonomie zu ändern oder zu verwirren. Man sollte denken, daß diese unsere Haltung auch drüben allgemein bekannt geworden sei, auch Mr. Paton und der Regierung. Mißtrauen aber zu setzen in diese unsere ehrliche Absicht ist gänzlich unangebracht. Auch möchten wir bitten erwägen zu wollen, daß es sich bei den etwa hinauskommenden Missionaren nicht um Neulinge oder unbewährte Persönlichkeiten handeln würde, sondern um alterfahrene Manner, die das allgemeine Vertrauen, auch der Regierung, genossen hatten.

Möge Gott der HErr alle Geister regieren, die an der Entscheidung mitzuwirken haben.

Insbesondere auch für alle Ihre persönlichen Bemühungen stets dankbar

Ihr sehr ergebener

D. Rutz

Missionsdirektor.

Gossner Mission

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28/5

Ranchi, Bihar, India,
2nd May, 1924.

Revd D. H. Kausch,
Handjerystrasse 19/20,
Berlin-Friedenau,
Germany.

Dear Dr. Kausch,

I brought your letter of the 25th February(to which I have already made an unofficial reply)before the meeting of the Advisory Board on the 26th and 28th of April. The Board members were much pleased with your statement that your Kuratorium holds to the rule(adopted by the Advisory Board and the Church Council)that all official correspondence between the Autonomous Church and outside bodies should be carried on through the Board. It is understood, of course, that this does not apply to strictly private correspondence. The Board trusts that this rule will be faithfully observed by all parties.

The Board was also pleased at your inquiries concerning the Autonomous Church and instructed me to forawrd to you hereafter officially a copy of the Board's proceedings. I have been informed that you have been receiving privately the minutes of the Advisory Board hitherto. May I inquire if this is true? It is my oversight that I did not sent you the minutes of the Advisory Board before this.

The Church Council is now largely a new body--since the Annual General Conference. Rev. Johan Topono is President, Mr. N. Soy is Treasurer and Mr. Benjamin Minj is Secretary. Mr. Hurad and his party (Pastor Nottrot, et als)resigned--5 altogether.

With kind regards, I remain, Yours sincerely,

V. Samuadar

2 Stosth
Liebe Brüder mitgeteilt 5.30/Gpr. 31/5 24. K.

Gossner Mission

Goßnersche
Missionsgesellschaft

Fernsprecher:
Berlin, Amt Pfalzburg Nr. 2175
Postscheckkonto: Berlin 7950

J.-Nr. D 136.

Berlin-Friedenau, den 7. July 1924
Handjerystr. 19/20.

382a

Rev. J. Cannaday

Ranchi, Bihar, India.

Dear brother in the Lord,

My best thanks for your lines of the 19th March.

Myself and all friends of our mission work would be very thankful to you, if you would be able to send us Church news as promised. You cannot imagine how fatal it works to be cut off the communication of the mission-field for the home basis of the mission-work too — so many years of painful duration! Once more I appeal to your missionary heart.

Please give the two letters enclosed

2

Gossner Mission

to the Church Council, so, that the way through the Advisory Board may not mean a delay.

Years before our Curatorium has declared in the most solemn manner that we don't intend to paralyse the Autonomy of the Church. How it is possible that some elements, as it seems to me, doubt about it?!

As you see, our attitude to the new elected Church Council is a quite neutral one, without any prejudice. Its doings alone will decide for its value.

With many greetings and all good wishes for yourself and your most esteemed labour in the work of God

Yours sincerely

H. Rauch.

Gossner Mission

№ 034

Posteinlieferungsschein

Vom Absender auszufüllen		
Gegenstand	Brief	Paket 478
Betrag (bei Einschreibsendungen die Angabe E, bei Postaufträgen A)	Advisory Board c/o Rev. J. Cannadayl	
Empfänger	Ranchi (Bihar)	
Bestimmungsort	India	
Gewicht	kg g	

Postannahme

C 62g (7. 14)

Postquittungsstempel: BERLIN NW. 87 8.7.24.5-6N FRIEDENAU

7. July 1924.

3826

Rev. J. Cannadayl,

Ranchi, Bihar, India

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in the Lord,

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As you see, our attitude to the new elected Church Council is a quite neutral one, without any prejudice. Its doings alone will decide for its value.

With many greetings and all good wishes for yourself and your most esteemed labour in the work of God

Yours sincerely

F. Krauth

Gossner Mission

7. July 1924.

3826

D. 136.

Rev. J. C a n n a d a y,

R a n c h i, Bihar, India

****

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Yours sincerely

F. Kanth

Gossner Mission

G. M. S.

D. 135.

Berlin - Friedenau, 7. July 1924.

383a

To the Church Council

of the Gossner Evangelical Lutheran Church

in Chota Nagpur and Assam

c/o The Advisory Board

Rev. J. Camaday

Ranchi (Bihar)

Dear brethren in Christ!

By one of the last mails we have heard, that in your General Conference of this year a new Church Council was elected by the congregation.

Very heartily we greet these new members in the first place the new president, Rev. Johan Tupono, in the name, who is above all names, and wish them all blessings from the throne of the Grace for the execution of their important offices.

It is very natural, that we can not forget what the old Church Council, especially in the difficult and critical times of the last years, has done for the establishment and the inner-corroboration of our dear Lutheran Church. For ever we shall be thankful to these brave and faithful men. But it is in the conditions of this variable world and age that

Gossner Mission

the same leaders cannot remain permanently on their places, and so the present situation of the Church may have had required a change ~~in the position of the former members~~. Men are coming and going, but the Lord must stay and His holy Spirit. However, we hope that the retired well merited men will continue to further our church, if not as officers, but as Christians at all. Let reign among you all the Spirit of love, confidence, unselfishness!

Yourselves, the new members of the 3 Church Council, of the autonomous 2. 1
you know best that you have undertaken a great responsibility on your shoulders and on your hearts for the eternal benefit of the souls and for the edification of the body of Christ in this time and state. Therefore it is necessary that ourselves and our Christians in your land too lift up our hands to the heavenly Father (permanently), to give you wisdom, strength, faithfulness, justice in upholding the old fundaments als of the Church, in resisting the tempter, in loving the brethren, in expecting the Kingdom of God. That will be our daily (and promoting) prayer. Please don't cease to pray for us and for your old missionaries, your fathers in Christ, too.

Enclosed we are sending you a copy of our letter to the General Conference in the case that you have not got it by any circumstances.

And now let us all be „Endeavouring to keep the unity of the Spirit in the bond of peace".

To our Lord and Saviour Jesus Christ be glory both now and for ever.

Yours in Him
Curatorium of the Gossner Missionary Society
D. H. Kanth

Gossner Mission

383 4

7. July 1924.

D. 135.

To the Church Council
of the Gossner Evangelical Lutheran Church in Chota
Nagpur and Assam
c/o The Advisory Board
Rev. J. Cannadau
Ranchi (Bihar)

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Yours in Him

C u r a t o r i u m
of the
Gossner Missionary Society.

D. Knecht

H. Kanske

383 c

Kuratorium und Kirchenrat.

Es versteht sich von selbst, dass die Beziehungen zwischen unserer heimischen Leitung und der selbständig gewordenen Kolonialkirche möglichst gute sein müssen. Dass das jetzt in hohem Grade der Fall ist, ist klar. Noch ist die Frage der Rückkehr der deutschen Missionare oder mindestens einer Anzahl unserer früheren Missionare nicht gelöst. Die Verhältnisse für eine Übersiedlung haben sich inzwischen so verändert, dass wir auf absehbare Zeit wohl kaum damit rechnen können. Aber wir müssen uns doch auf alle Möglichkeiten einstellen.

1.

Das Kuratorium der Kirchenrat.

7. Juli 1924.

An den Kirchenrat
der Hannoverschen Evangelisch-Lutherischen Kirche
in Hannover Bergstr. und Adam
Ramsey (Texas)

Lieber Bruder in Christo!

Mit einer der letzten Posten haben wir gehört, dass in einer Sitzung eine Generalkonferenz eine neue Kirchenrat durch die Versammlung genehmigt worden ist. Sie sorgfältig begrüßten wir diese neue Möglichkeit, an erster Stelle den neuen Präsidenten, Pastor Johan-

Toppo, in dem Namen, der über alle
Namen ist, und wünschen ihnen allen
Segnungen [illegible] von Thron der Gnade
für Aufrichtung ihres wichtigen Amtes.

Es ist Ihnen natürlich, daß wir
nicht vergessen können, was der alte
Bischofsrat, besonders in den schwierigen
und kritischen Jahren der letzten Jahre
für die Befestigung und die innere Kräf-
tigung unserer teuren Lutherischen Kirche
getan hat. Für immer wanken wir diesen
dankbaren und treuen Männern dankbar
sein. Aber es liegt in der Natürlichkeit
dieser vergänglichen Welt und Zeit,
daß dieselben Führer nicht beständig auf
ihren Plätzen bleiben können, und so
mag die gegenwärtige Lage der Kirche
einen Wechsel erforderlich gemacht haben,
Menschen kommen und gehen, aber der
Herr bleibt und sein heiliger Geist. Ja=
Doch hoffen wir, daß die früheren wohl=
renommierten Männer fortfahren werden,
unsere Kirche zu fördern, wenn nicht
als amtliche Vertreter, so doch als
Christen überhaupt. Lasst uns unter Ihr

Gossner Mission

allen regierenden den Geist der Liebe,
der Barmherzigkeit, der Selbstlosigkeit.

Schließlich, den neuen Mitgliedern der
Kirchenvorstand der selbständigen Kirche,
mich selbst am besten, daß Ich nun eine
große Verantwortung auf Ihren Schultern
und auf Ihren Herzen übernehme. Bete
mit mir, daß ich auf der neuen Wegstrecke
gegen den Feind und den Fürsten dieser Welt auf
die Erlösung des Lammes Christi in
dieser Zeit und bei dieser Lage der Dinge.
Darum müssen wir selbst und ebenso unsere
Christen in unserm Lande, unsere Freunde
ständig [illegible] zum Himmlischen
Vater aufsehen, für Mut, Kraft, Stärke,
Treue, Gemeinschaft zu verlieren, daß
Ich die alten Grundlagen der Kirche
aufrechterhalten, daß Ich den Verführer
widerstehe, daß Ich die Brüder liebe,
daß Ich das Königreich Gottes erwarte
und beschleunige. Vor allem wird unser
täglicher Gebet sein. Vater, führe auf
für und und Ihr für unsere alten Missionare
für Väter in Christo, zu beten.

Eingeschlossen finden wir Euch einen
Abschrift unseres Schreibens an die General=

Konferenz, falls Sie es wünschen sollten
weitere Gründe nicht erhalten
haben sollten.

Und wir, Christi und alle
"gläubig sein zu halten die Einigkeit
des Geistes durch das Band
des Friedens."

Unseren Herrn und Heiland Jesus
Christus aber sei Ehre jetzt und
zu ewigen Zeiten.

Der Ihre

Ernst
Direktor der Gossner'schen
Missionsgesellschaft

J. Kunz

Vorsitzender des Vorstands
Eingetragen unter No. 3836
des Vereinsregisters Berlin 1924
No. 10/12.

Gossner Mission

Kuratorium
der
Goßnerschen Missionsgesellschaft

Tgb.-Nr. D. 72/24.

Copy I

Berlin-Friedenau, den 26. March 1924.
Handjerystr. 19/20
Fernsprecher: Pfalzburg 2175

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To
The General Conference
of the Gossner Evang. Luth. Church of Chota Nagpur and Assam
c/o. the President Rev. Hanukh Dato Lakra
or representative

Ranchi Bihar East India.

Dear brethren in the Lord,

Not before to day we heard of the exact date of your annual conference this year. Therefore we regret very much to send you only these few lines, so much the more, as we don't know the matters that will occupy your deliberations, and we are sorry that this epistle will not reach you, before the conference has elapsed. But in this case, we hope that our paternal word will be communicated to you by the way of the Gharbhandu or in any other way.

At first we are sending you our best blessings. May every member be filled with the Holy Spirit as the gift of all gifts. May the whole church grow further unto an holy temple in the Lord. May the dearest gospel of the salvation by the Grace of our heavenly father through Jesus Christ the crucified and risen alone mediator more and more be announced to your poor kinsmen in the heathenism. Every Christian is destined to be a missionary and that so much the more as the old missionaries till now are hindered to come to you and to continue their old work.

Especially it is of the most urgent necessity that all your workmen: Pastors, Teachers, Katechists and so on, be strengthened in the zeal of the house of God, like the Lord Jesus himself, or like St. Paul the apostle or like your own deceased dear missionary Dr. Nottrott, whom you have seen for yourselves working in his unincessant love and labour day and night.

We

C 0015 Gossner Mission

We hope to send you in some time some material for a little biography for you and your people to be edificated in the spirit by the example of this great and rare man in Christ. We know that in his last nights he has often remembered the many conferences held by him with you in his years in India, and in his dreams he spoke with his pastors in the spirit of his mind like in bygone days. How he has prayed for you all, that you may stay before the throne of our God on the return of our Lord to receive reward and glory for ever. And so we do too, for always we will be helpers of your faith and joy.

Please pray for us too.

Be firm in the doctrine that you have accepted by your fathers in Christ and be not disturbed and carried about with divers and strange doctrines. Yisusahay ! Jesus Christ for ever !

With kindest regards and our faithful wishes for your welfare and improvement in every respect

Yours very truly

K u r a t o r i u m
der
Gossnerschen Missionsgesellschaft.

D. theol. W. Rauch
Berlin-Friedenau
Handjerystraße 18/20.

D. W. Rauch

Gossner Mission

Pilgerhaus
Ranchi, 27 May 1924.

My dear Doctor,

Author's D.139 rec'd 9/7/24. K/pk

Your very kind letter written on Good-Friday reached me last week, for which please accept my best thanks! I am only sorry that your pastoral epistle sent to the address of the President Hanukh Lakra never reached our hands! Was this sent care of Rev. Cannaday?

I must also thank you for your life in German of our late beloved Dr. Nottrott which will be of great help to me in writing out his life in English or Hindi. Mr. Mehli's typed copy of the life is also very valuable. I wish to thank him for his trouble.

Now I wish to pen here something which will come to you with some sorrow & anxiety. I know it will come to you as a surprise. The news is that the Revds. H. D. Lakra, Nottrott Tirey, Christogrih Tirkey, David Kujur & myself - we all have withdrawn from the Council. I am enclosing a copy of my ~~letter~~ communication to the Board which explains itself and will give you some idea of the reasons which led to our resignation. On the 10th April when there was a special sitting of the Conference, Mr. Cannaday was the chairman of the Conference in such a way that inspite of bringing about a compromise he tried to have our resignations accepted. He admitted ~~—~~ to me some days after the Conference that the matter of compromise did not occur to him. I have mentioned this in Para 3 of my communication.

I may say for your private information that Rev. Cannaday is glad that specially I left the Council because it was I who fought

strongly for the return of the missionaries. From the very beginning he has been personally against it as he expressed it in the Missionary Council in 1921 at Cuttack. Please also see the cleverly worded article of Rev. Cannaday in the Gospel Witness. He says that there are indications that the present policy of exclusions will obtain. The Church is directly concerned with this question & if there be such indications why not the Board & the Councils bring this to the notice of the church. This policy goes directly against the plebiscite of the Church. Apart from what the Government has to say, I find that the Missionary Councils including the International Missionary Council are not doing what we expected them to do on this question All missionary Councils are established on the basis that the only bodies entitled to determine the policy of the Churches & Missions are the churches & missions themselves. If the church's plebiscite is not taken into consideration & acted upon by the Councils then the sanctity of the freedom of the Autonomous Church is overridden & violated.

At present Mr. Benjamin Riny, Lic. Theol of Serampore is appointed Secretary in my stead & Rev: Johan Tofpos is the President-elect. So at present there is none in the Council who can be expected to fight for our missionaries. But this should not disappoint us, we shall be working from the background. The leaders of the present Council or in fact the opposing party of the former Council are determined to uproot me and have begun their work. It is known to one & all that my position of Secretary was an honorary job as it is clearly laid down in the Constitution. But I have been a regular church worker since I joined the service of the Church. I resigned my seat in the Council but I have not

Gossner Mission

ceased to be worker of the Church. So after the Conference I asked the Council to allot some definite work for me in the Church to which they replied that I should apply to the Board for work as the Church has no suitable work for me. Further from the Board's Minutes you will see that I have been asked to relinquish the Pilgerhaus as the rooms are distributed to different persons or bodies. I dont see how can the Council and the Board decide like that without having first declared my connection dissolved with the Church as its worker. The action of the present Council & the Board shows their mind & intention towards me. They are very quick to make decisions against me but slow to consider the points I raise in the matter. Now I shall see what they will do with me. Last month Messrs Rosenlund & Pedersen of the Santals Mission came to Ranchi for the Prov: Mis: Council & learning that I resigned have invited me to come to them. So far I have not given them any definite answer. I don't wish to leave Ranchi and am trying to enter some zemindary service so that I may not be out of touch from church affairs.

Last year Mr. Holter sent a gift for me & Rev: H. Lakra. He clearly said that we should be given a certain amount. Now Mr. Cannaday corresponded with him & on 1.5.24 Mr. Cannaday writes to me " that he (Mr. Holter) had not intended the money which he sent last November to be given to Messrs Murad & Lakra". I do not understand these things. I am strongly suspecting that Mr. Cannaday & his friends in the Council are determined to drive me out from Chota Nagpur, so that there be left none to fight for our missionaries

But whatever may be my condition I shall go on fighting until something definite has been settled. I know my fate which is exposed to many risks but I don't think I should shirk from doing my duty.

Now I refer you to your letter of the 20th Sept: 1922 addressed to the Advisory Board — Item (2) para 2 — "This is a possibility the Home Board would be entirely unable to undertake in the near future owing to the decreased value of German money". Well, Sir, the late Dr Larsen (Mr. Cannaday himself has several times told me) in expressing the opinion of the N. L. C. in America said that the Council is giving money for Chotanagpur not because it has taken autonomy or because there is the Advisory Board, nor because there are the English or the Americans but because the people are Lutherans & that it would continue its gifts whether there are Americans or Germans to control the work. In the art: 15, the Church, while accepting the good offices of the Board has not stipulated that the Board should contain only the British or the Americans or the Germans, - it is at the discretion of the Church. By this I wish that you should not be afraid so much of the financial situation but negotiate with the National L. Council, to enable you to take up work as soon as the way is opened out to you.

I shall continue to be in correspondence with you inspite of my disassociation from the Council. Hope you will also do so. Please greet Rev: Mr. Mehl from me. Also please give my best & hearty Yesumasihaya to Mrs. Kausch & the same to yourself.

With sincere good wishes
Yours in the Master's Cause
P Singh

To,

The Advisory Board of the Gossner Lutheran Church

in Chota Nagpur & Assam., Ranchi.

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Sirs,

I believe you are all by this time aware that in the last Annual Conference of our Church held 7-9 of this month,I myself with my 5 colleagues resigned our seats in the Church Council. Perhaps it would be well here to mention a few reasons which prompted us to take this drastic step at this stage of the Church's development. I shall try to do it very briefly as follows :-

In summarising the whole matter in a general way I wish to say that from the very beginning before the Council was constituted there had crept in a feeling of opposition and rivalry and therefore there were occassions in which matters became very unpleasant and the Council's decisions were also not respected by the members themselves and by the laity. It is true that all can not be expected to be of the same mind,but at the same time I must say that when we after a full discussion had adopted a certain line of policy,we as members were at least expected to adhere to that policy until and unless the same was either revised or superceded by subsequent decisions. There have been instances in which these principles had been violated and had led to grave and serious results to the great embarrassment of the members.

2. True it is that a new self-administering Church is sure to be confronted with great strifes from within and without. But internal strifes and dissensions do more harm than good unless these difficulties are surmounted and handled with tact and ability. Our Church has not been without these difficulties.It is regretting to say that in the controlling body

Gossner Mission

i.e. in the Church Council itself there has been discord and this was dividing the people as well and this has been a danger of no small magnitude. I think, if things were to continue as they were a split in the church was inevitable and perhaps some would have demanded two Councils instead of one. Past history of this mission has taught us that splits must be avoided as these would result in something very serious which it would then be a very complicated problem to remedy. It is the duty of the leaders then to sacrifice one's own personal interests in order that the interests of the Church be safeguarded, the church which we all love so much and, furthermore we do our best to preserve it.

3. I should like to say that, inspite of some personal attacks in the Conference regarding my honorarium and other things, I had polled the largest numver of votes, but even then, I wanted to make it clear to the Conference that as the matters stood then it was no longer possible for me and my colleagues to continue in office without ~~anbangexxmxthm~~ drastic changes in the the Council itself and we accordingly put in our resignations. At this stage let me say very frankly that the best remedy would have been a compromise. Though in the Conference one or two delegates hinted at that solution, the chief speakers spoke in a different spirit. I regret to note that the same also did not occur to the President of that special sitting on the 10th. I may say that in 1868 when there was a quarrel amongst the German missionaries, the Home Board in Berlin sent out Pastor Ansorge to explain the new Constitution of the Home Board and to establish peace. We know that all his attempts then proved a failure and no attempts have been made this time to bring about harmony and peace.

4. It is not unlikely that some of our sympathisers would view the steps we took from another standpoint. But I should like to make it clear that we thought it wise that by our withdrawal from the Council at least for a few years the very strained feeling that existed between us would be put to an

Gossner Mission

end. So we have left the Council with an honest and sincere motive. But at the same breath I must say that we have not ceased to be the workers of the Church as some would be thinking of us. The old President and myself explained to the Conference in very clearer terms that our love and zeal and devotion to the Church would not in any way diminish or waver but that we are rather prepared to serve it to the best of our ability. As for myself I just want to point out that in 1919 when I had already indentified myself with the most important measures in the creation of the new autonomous church, I was directed first of all to enlist myself as a bona-fide regular worker of the Church, which I did most gladly and pledged myself to its service. The Secretaryship which I held for the last 5 years was as we all know an Honorary position. As a regular worker I was first put in charge of the Pathalkhudwa Parish while at Ranchi and from 1921-24 I was chairman of Govindpur Ilaka. Now having resigned my office and seat in the Council, I asked the Council to allott some definite work for me in the Church. It has replied that it has no work befitting me at its disposal. From the action of the Council I find that I was from their point of view was meant only to be a clerk of the Council and was not meant for any other work in the Church. It follows then that my status as worker was merely a farce. The Council further directed me to apply to the Board for a job. In this connection I should like to say that as a matter of principle this has been a question primarily and exclusively for the Church Council to decide and then refer it to the Advisory Board if found desirable. I would also like to point out that in the case of the new candidates from Seminary and also of those old ones and others intended for school work, the Council has been approaching the Board to provide them with work. In the case of the new President we learn that it has approached the Board to allow him to continue as an Asstt. Supervisor of Schools and to be paid as such by the Board. But when the question of my provision arises the Council treats me as an outsider. I did not even deserve

Gossner Mission

at the hands of the new Council the treatment accorded to the new candidates from the Seminary. This is how the Council is going to deal with me.I think its also for the Board to consider whether I am treated fairly by the Council or not. At this point I also ~~xxxxx~~ beg to say that I do not wish to press the Board to give me a job because I know that it is incumbent on the Council and then on the Board to do this by themselves. I bring up this question right here in the Board as constitutionally it is empowered to act as a Committee of Counsel in all congregational matters,acting in conjunction with the Church Council.

5. Now I again come to a point to which I beg to invite the attention of the Board seriously.I beg to say that there are constitutional disabilities which disqualify each of the present officers of the Council from holding offices. It is laid down that the officers " shall be paid workers of the Church",i.e. they must be from amongst those who are paid directly by the Church. This phrase in the Clause (of Sec.1. Art. 8 and page 8 of the Engl. Constitution was inserted in the distinct understanding that such officers when appointed be quite free so as to be enabled to do justice to the special work entrusted to them. They should be workers devoting their whole time and energy in the congregational and pastoral work unfettered by the duties of other departments. Strictly speaking none of these 3 officers elected are from amongst those who are paid directly by the Church. On the other hand they are all the Agents of the Ad. Board and are paid as such by them.I know by experience they can not wholly and fully devote their time in the work of the church exclusively.

6. Again regarding the new President ,the Council has requested the Board to allow him to continue to work as an Asstt. Supr. and thus pay him Rs 50 and thus relieve the Council of its finaancial burden. This request if accepted by the Board would be a violation of the spirit of the general principle so long maintained by the Board. In this connection I would like to

Gossner Mission

draw the kind attention of the Board to Item 17 (g) of their Novr. 1921 Minutes and Item 15 (1) and (4) of the April 1922 Minutes. Besides this, on the principle that the autonomous Church should try to support its own pastors and thus become self-supported, the Board did not think it wise to entertain such questions of supporting pastors which arose from time to time Under similar circumstances the support of the Singhani pastor had to be got from the Council's own funds supplemented by private donations. If the President is paid by the Board, before long, I think, other pastors would also come forward and ask Boards financial help as pastor-supervisors.

7. Lastly I should also like to bring to the notice of the Board the fact that in 1920, the Ministerium has by a Resolution barred the Rev. John Topono from participating in the laying on of hands in ordinations for spaccific reasons which I need not mention here but wish that the matter be referred back to the Council and through the Council to the Conference.

In closing I beg to say that perhaps some here would think that I am writing these lines in a destructive mood. But I would submit that what I place before the Board may not be taken into that light. I do this as I feel that it is my duty to point out things which are unconstitutional and not of a constructive nature. There are instances in which this Board has called the attention of the Council to matters which were either unconstitutional or of a nature which would violate the spirit of autonomy accepted by the Church. I hope I shall be excused if I saydanything which may appear to wound any body's feelings.

Yours sincerely,

B. Gurney

Gossner Mission

S. A-S. 9. July 1924.

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D. theol. H. Kerasch
Berlin-Friedenau
Handjerystraße 19/20.

D. 139.

My dear Father Kerasch!

When I got your letter, dated 27. May 1924 with the enclosure of your letter to the Advisory Board I was on forlough. Indeed I was by the contents surprised in some degree and grieved — but on the other side rejoiced too, because I saw that you will stand further for the sound development of the Church, for her unity in brotherly love, for her keeping the old fundamentals, equally as official of the Church Council or as simple Christian, as simple member of the body of Christ.

Gossner Mission

Never we will forget what
you have done for our
beloved Lutheran Church in
the difficult and critical
days of the last years,
and earnestly we hope,
that your faithful labours
finally will be esteemed
by the Church in giving
you a right position to
work according to your gifts
and merits — all by the
Grace of God! We thank you
and the other brethren, who
have resigned, most heartily
for all their bravery and
loyalty to us and the old
missionaries. May the Lord
reward!

Gossner Mission

In the meantime we are
obliged to take the new
Church Council as a matter
of fact and to wish its members
the best blessings from above.
They have got a very heavy
responsibility, and we will
judge them according to their
doings. The peace in the
congregation must be preserved,
and every split would be a
fateful calamity, as you
have known for yourselves.
If we and you all work
alone for the glory of Christ
and for the salvation of the
souls, then all will go
well, besides of the present
difficulties. Please, send

our best greetings to Rev.s
Hanuka, Christoph, Nothelfer
Tiru, Daud Kujur and
yourself and your family.

My prayers for you
and the whole Mission-
church are without an
end! Ever in the Lord

Yours H. Rauch

TELEGRAMS :—" INMISCO, SLOANE, LONDON"
CABLEGRAMS :—" INMISCO, LONDON"

CODES :—
MISSIONE
CHINA INLAND MISSION

TELEPHONE :—VICTORIA 1425

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INTERNATIONAL MISSIONARY COUNCIL

Composed of Representatives appointed by

UNITED MISSIONARY COUNCIL OF AUSTRALIA
SOCIÉTÉ BELGE DE MISSIONS PROTESTANTES AU CONGO
NATIONAL CHRISTIAN COUNCIL OF CHINA
DANSK MISSIONSRAAD
DEUTSCHER EVANGELISCHER MISSIONSBUND
SOCIÉTÉ DES MISSIONS EVANGÉLIQUES DE PARIS
CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND
NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON
JAPAN CONTINUATION COMMITTEE
COMMISSIE VAN ADVIES (THE NETHERLANDS)
MISSIONARY SOCIETIES OF NEW ZEALAND
NORSK MISSIONSRAAD
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA (UNITED STATES AND CANADA)
MISSIONARY SOCIETIES OF SOUTH AFRICA
SUOMEN LÄHETYSNEUVOSTO
SVENSKA MISSIONSRADET
ASSOCIATION OF MISSIONARY SOCIETIES IN SWITZERLAND

Chairman
JOHN R. MOTT

Secretaries
J. H. OLDHAM
A. L. WARNSHUIS

EDINBURGH HOUSE
2 EATON GATE, LONDON, S.W.1

8th July 1924.

Herrn Missionsdirektor Kausch,
Gossnersche Missionsgesellschaft,
Berlin-Friedenau,
Handjerystr. 19/20,
GERMANY.

10/7 24

J. J. No 381 vom 4/7 24

Dear Herr Missionsdirektor,

Thank you for your letter. By the same mail I have received one from Mr Paton in which he tells me that he hopes to obtain the consent of the Advisory Board to send a memorial to the Bihar and Orissa Government to allow two of your missionaries to come out as soon as possible on a visit to acquaint themselves at first hand with the situation. He is convinced that this will be the best way of approaching the problem. He hopes to go to Simla next month and when he is there he will try to have an informal conversation with the Government in the hope that by this means the progress of the matter will be facilitated.

Dilger

I am,

Yours very sincerely,

J. H. Oldham

Gossner Mission

Deutscher Evangelischer Missionsbund

389a

Missionsdirektion der Brüdergemeine . .	Herrnhut	Hermannsburger Mission	Hermannsburg	Missionsgesellschaft der deutschen Baptisten	Neuruppin
Evangelische Missionsgesellschaft	Basel	Berliner Frauen-Missionsverein für China .	Berlin	Mission der Hannov. Evang.-luth. Freikirche	Bleckmar
Berliner Missionsgesellschaft	Berlin	Jerusalemsverein	Berlin	Liebenzeller Mission	Liebenzell
Rheinische Missionsgesellschaft	Barmen	Schleswig-Holsteinische Mission	Breklum	Sudan-Pionier-Mission	Wiesbaden
Norddeutsche Missionsgesellschaft	Bremen	Neukirchener Mission	Neukirchen	Deutscher Hilfsbund für christl. Liebeswerk	Frankfurt a. M.
Goßnersche Missionsgesellschaft	Berlin-Friedenau	Bethel-Mission	Bethel b. Bielefeld	Deutsches Institut für Ärztliche Mission. .	Tübingen
Evangelisch-lutherische Mission	Leipzig	Neuendettelsauer Mission	Neuendettelsau	Deutsche Evangelische Missionshilfe . . .	Berlin
Frauenverein für christliche Bildung im Morgenland	Berlin-Lichterfelde	Allianz-China-Mission	Barmen	Verbandsausschuß der Deutschen Evangelischen Missionskonferenzen	Halle a. d. S.
		Hildesheimer Blindenmission	Hildesheim		

Schriftführer:
Missions-Direktor D. M. Schlunk

Hamburg 23,
Blumenau 144
Fernsprecher: Alster 863
Postscheckkonto: Hamburg 6614

den 5. Juli 1924.

Rundschr. Missionare

9/7 24

An die Mitglieder des D. E. M. B. und

an die Herausgeber der N.A.M.Z. und des E.M.M.

Nach einer Mitteilung des Britischen Missionsausschusses hat der Staatssekretär eingewilligt, die Vorschläge des Britischen Missionsausschusses, den Bann gegen die deutschen Missions Gesellschaften in den, dem Kolonialamt unterstehenden britischen Kolonien, Protektoraten und Mandatsgebieten aufzuheben.

Deutsche Gesellschaften werden dementsprechend in Zukunft den Missions Gesellschaften anderer europäischer Länder, in Bezug auf die Zulassung ihrer Missionare, gleich gestellt werden können.

Die Konferenz der Missions Gesellschaften in Gross-Britanien und Irrland wird dadurch in die Lage versetzt, der britischen Regierung deutsche Missions Gesellschaft zur Anerkennung zu empfehlen, vorausgesetzt, dass sie sich davon überzeugt hat, das eine Vereinbarung zwischen der deutschen Gesellschaft, der verwaltenden Mission und der Eingeborenen-Kirche Reibungen bei Rückkehr der deutschen Missionare verhindern wird.

Diese Erlaubnis gilt noch nicht für Indien, da für Indien die indische Regierung zuständig ist. Doch wird zweifellos die Londoner Entscheidung die Wiederzulassung deutscher Missionare auch in Indien erheblich erleichtern.

Ich freue mich, diese Mitteilung weiter zu geben und habe keine Bedenken gegen ihre Veröffentlichung.

Dr. Schlunk

Missions-Direktor.

Gossner Mission

9.16.Feb.1924. 6=

Mrs. Ray Phillips, 389

a — to Los Angeles, Cal.

6. 28th Westcott Ave.

Hamtramck, Detroit

Chota Nagpur Dio.

Mrs. Julian Richter dec.

Rev. A. Mrs. W. Paton

Calcutta. A. A, & other

["Sponsor"] Mrs. Vaux

Mrs. to Mrs. Mrs.

Mrs — "Sponsor" Mrs

Mr.



Ich würde durchs Fewer wie Phœnix geborn.
Ich flog durch die Lüffte! würd doch nit verlorn.
Ich wandert dürchs Wasser, Ich raißt über Landt,
in solchem Umbschwermen macht ich mir bekandt,
was mich offt betrübet, und selten ergetzt,
was war das? Ich habs in diß Büche gesetzt,
damit sich der Leser gleich wie ich thue,
entferne der Thorheit und lebe in Rhue.

Titelblatt zu Grimmelshausens „Simplicissimus" 1669.

Seltene Erstausgabe, im Besitz des Kalender-Verlegers.

„Eine in ihrer Art tröstliche Lektüre kann jetzt der Simplizissimus werden, in welchem das Fortleben der edlen Menschennatur unter den greulichsten Umständen das eigentliche Thema ist."

Jakob Burckhardt an Preen, 1870.

Gossner Mission

NATIONAL CHRISTIAN COUNCIL
of India, Burma and Ceylon.

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Chairman :
The Most Rev. The Lord Bishop of Calcutta, and Metropolitan of India, Calcutta.

Vice-Chairman :
The Rev. J. R. Chitambar, M.A., Christian College, Lucknow.

Hony. Treasurer :
The Rev. I. Cannaday, M.A., B.D., Ranchi.

Secretaries :
The Rev. W. Paton, M.A.,
P. O. Philip, Esq., B.A.,
111 A, Russa Road, Calcutta.

Hony. Officers for Rural Education :
Miss E. A. Gordon, M.A.,
111 A, Russa Road, Calcutta.
W. J. McKee, Esq., C.E.,
Moga, Punjab.

Executive Committee :
The Rev. J. C. Chatterjee, M.A.
Dr. S. K. Datta.
The Rt. Rev. the Bishop of Dornakal.
The Rev. J. Z. Hodge.
Mrs. Holland, B.Sc.
The Rev. J. H. Maclean, M.A., B.D.
Rai Bahadur A. C. Mukerji.
Prof. S. C. Mukerji, M.A., B.L.
P. O. Philip, Esq., B.A.
Miss E. H. Rivett.
Bishop J. W. Robinson.
The Rev. F. H. Russell, D.D.

111 A, Russa Road,
P.O. Elgin Road, CALCUTTA.

9th August, 1924.

2/9 24

My dear Dr. Kausch:

I have received your letter dated July 14th in which you refer to the negotiations for the return of the Gossner Missionaries. I am very glad indeed to have your strong statement regarding the question of the autonomy of the Lutheran Church of Chota Nagpur. I have just returned from an interview with the Government of India on the entire question of the return of the German Missionaries. It would be unwise for me to say anything now until we have got a favourable decision, but you may rely upon me to do all that I can in this course. I have personally always cherished the thought of the Missionary enterprise as shared by different nations and enriched thereby, and I know that many English Missionaries will, for this reason as well as for many others, welcome the return of their German friends.

It will, I fear, be difficult for you to understand or be patient with the slowness of Government. I ask you to remember that Government officials in high places know nothing at first hand of the work of German Missions. Their thought is entirely of public peace, law and order, and the avoidance of any elements that might make for difficulty in Administration. Knowing as they do so little at first hand, it is natural for them to oppose or be very slow in accepting the return of those who were enemies during the War. It is the business of us, British Missionaries, to remove these fears.

With warm regards,

I am,
Yours very truly,

William Paton.

The Rev. Dr. H. Kausch,
Berlin-Friedenau,
Handjerystrafe, 19-20,
Germany.

WP/D

Gossner Mission

Duplikat.
pr. Wiesbaden, 11/6 24.
exp. cit. 390

MINUTES

OF THE

ADVISORY BOARD

OF THE

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN

CHOTA NAGPUR AND ASSAM

MEETING OF APRIL 26 AND 28, 1924.

Additional copies may be had from the Secretary, Ranchi. Any persons interested will receive the Minutes regularly, if they ask that their names be placed on the mailing list.

PRINTED BY ELIAS PURTI, AT THE G. E. L MISSION PRESS, RANCHI.

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CONSTITUTION OF THE ADVISORY BOARD OF THE G. E. L. CHURCH, RANCHI.

[Adopted by the Bihar and Orissa Representative Council of Missions at its fifth meeting at Hazaribagh, October 21, 22, 1919. (See Resolution IV, (3)—(7) (c), pages 17—19 of the BULLETIN for April, 1920), and ratified by the National Missionary Council at its meeting in Lahore, 13—18 November, 1919].

1. "That, having regard to the dangers incidental to the early life of the autonomous Church, arising mainly from the lack of trained and experienced leadership, we record our emphatic opinion that an Advisory Board of five members, as recommended by the Report of the Sub-Committee appointed to co-operate with the Commission of Inquiry of the N. M. C., is necessary.
2. "That the Board should include one Lutheran and one Anglican member.
3. "That three members of the Board should be or become resident in Chota Nagpur.
4. "That, while recognizing the undesirability of defining its sphere too rigidly, we are of opinion that the Board should exercise the following functions :—
   "(a) To be an Administrative Body in matters Educational, responsible to Government for the maintenance of an adequate Supervising Staff.
   "(b) To be a Board of Reference to the Board of Trustees in all matters relating to the disposal of the property as scheduled in the Trust Deed.
   "(c) To be a medium of communication (i) with the Christian public and Missionary Councils in all appeals for financial help, and (ii) between the autonomous Church and other Missions or Churches in all matters affecting their mutual relations.
   "(d) To be a Committee of Counsel in all congregational matters, acting in conjunction with the Central Committee [now the Church Council] of the Lutheran Church."
5. "That vacancies occuring in the Advisory Board should be filled up by co-option in consultation with the Lutheran Central Committee [now the Church Council], subject to the approval of the Executive Committee of the B. & O. Council, * and in the event of a Mission agent being nominated for co-option the authorities of the body concerned shall be consulted before the name is sent up for approval to the Executive Committee of the Council."

**This last clause was added by way of amendment at the meeting of the Council in Ranchi on October 10—15, 1922.*

EXECUTIVE COMMITTEE.

6. "That the Ranchi resident members be considered to be the Executive of the Board, and that their decisions be accepted or vetoed at the next full meeting of the Board after any such executive action be taken" — *from the minutes of the meeting of the Board, 24-4-20.*

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THE ADVISORY BOARD.

The Rev. J. Z. HODGE, *Chairman.*
D. M. PANNA, Esq.
The Rev. E. H. WHITLEY,
The Rev. I. CANNADAY, *Secretary.*

MINUTES OF THE MEETING OF THE ADVISORY BOARD HELD IN RANCHI ON APRIL 26th and 28th 1924.

The members present were : Revds. J. Z. Hodge, E. H. Whitley and I. Cannaday. Regrets for absence were sent by Messrs. Mukerji and Panna.

Visitors present were : The Rev. W. Paton, Secretary of the National Christian Council ; Mr. S. K. Roy, of the Gossner High School ; the Rev. O. V. Werner, Head Supervisor of Lutheran Schools ; the Rev. John Topono, President of the Lutheran Church Council. Also Messrs. N. Soy and B. Minj as official visitors from the Church Council.

In this connection the matter of official visitors from the Church Council was considered. The Council had sent in a minute to the effect that the former visitors had resigned from the Council and therefore two new visitors had been appointed on the understanding that the visitors should be members of the Council. After discussion the Board decided that the Council's interpretation of the Board's resolution on the subject was right. Accordingly the new visitors were officially welcomed by the chair.

1. The Rev. J. Z. Hodge presided.

2. THE MEETING was opened with prayer by the Rev. E. H. Whitley.

3. THE MINUTES of the last meeting having been printed and circulated were taken as read and confirmed.

4. RESIGNATION. Mr. S. C. Mukerji wrote saying that, having ceased his connection with Serampore College and having taken up the practice of law again, he regretted his inability to serve on the Board further and wished to hand in his formal resignation.

RESOLUTION. That the resignation of Mr. Mukerji be accepted with regret and with our high appreciation of his efforts for the Board during his membership, which has been continuous from the inception of the Board in 1919. No one has shown more zeal and patience in the cause of the Autonomous Church than Mr. Mukerji. The Board wishes him every success in his new field of labour and trusts that he will maintain his interest in the Board and the Autonomous Church.

The Rev. O. V. Werner, of the American Lutheran Mission was nominated to fill the vacancy created by Mr. Mukerji's resignation and the Secretary was instructed to convey this information to all parties concerned, according to the Board's constitutional provision for such.

5. FINANCIAL STATEMENTS. Attention was drawn to the financial statement of the Board for the year 1923 which the

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Secretary had prepared and printed in the minutes of the last meeting. This action was approved.

The statement of the Board's receipts and expenditures for January, February and March, 1924, was also presented to the meeting. After scrutiny this was approved for inclusion in the minutes (See page 9).

6. RETRENCHMENTS. The report of the special Retrenchment Committee was heard. The Committee reported that about forty primary schools had been closed, some allowances had been reduced and economies effected in other ways. Full salaries, however, were being paid to all regular employees of the Board. The action of the Committee was approved.

7. BUDGET FOR 1924. The Secretary stated that a budget of $ 40,000 had been recommended to the National Lutheran Council for 1924, but that the Council had felt its inability to grant this amount and had instead tentatively agreed to pay the Advisory Board for its work and for the support of the missionary staff during 1924 only three-fourths of the amount recommended, namely $ 30,000. One half of this amount, namely $ 15,000, had been guaranteed for the first six months. The Secretary expressed the hope that with effort towards economy the work could be carried on within the tentative budget.

The thanks of the Board are to be conveyed to the National Lutheran Council for its continued generous support.

8. AUDITING. The auditors, Messrs. Spangler and Soy, appointed at the last meeting, reported that they had audited the accounts of the Secretary of the Board and found them correct with the exception of a few techinical errors which had been corrected. The report was accepted with thanks to the auditors.

9. MATTERS WITH THE TRUSTEES. The following items were reported to the Trustees' meeting by the Advisory Board members present there, in anticipation of the latter's meeting. This action was approved.

(1) That the interests of the Church be safeguarded in the proposed sale of some sal trees in the grove on the Mission compound at Rajgangpur.

(2) That the Council have the use, rent free, of all furniture and equipment needed for strictly church purposes on condition that the Council be responsible for the upkeep thereof.

(3) That a protest be made against the Government's proposal to take, under the Land Aquisition Act, a portion of the Lutheran Cemetery at Purulia for burial purposes.

(4) Certain changes in the Chainpur school house.

(5) Demolition of an old building at Kinkel.

(6) Erection of a chapel at Jojosereng.

(7) That the lease of the bungalow in Purulia, now used by the Superintendent of the Leper Asylum, be not renewed at the end of the five years period, namely, December 31st,

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1925, but that the lessees be given the option of the Oakley bungalow at Purulia.

10. MATTERS WITH THE CHURCH COUNCIL. The following items taken from the minutes of the Church Council's meetings of January 10–14 and April 10–14, 1924, were considered and acted on :—

(1) *Printing Minutes.* The Board agrees to continue to pay for the printing of the Council's minutes on the condition that the minutes be ready for the press not later than six weeks after the date of each meeting. An authorized English translation should be sent to the Secretary of the Board at the same time.

(2) *Duru Pastor's Visit.* The Secretary was instructed to forward the Council's resolution and reports connected therewith to the S. P. G. Mission.

(3) *Ranchi L. P. School.* The Council's request that the management of the School be given to the Principal of the High School has already been attended to.

(4) *Seminary Teacher.* The Council's request that the Rev. Rufus Lakra be given leave from the Seminary staff has already been given effect to.

(5) *Station Committees.* The Council's decision to join with the Board in the appointment of Station Committees to have charge of Boarding Hostels, execute repairs and have general supervision of the various stations is noted with the pleasure.

RESOLUTION, That the Board authorize the Executive to nominate the Board's members of the various Station Committees and request the Church Council to nominate its members.

(6) *Salary Scale.* The Council's request is noted. The Board cannot commit itself now to the Council's position, but it appoints the Head Supervisor and Mr. N. Soy, in consultation with two members to be appointed by the Church Council, to prepare and present to the next meeting a scale of salaries for workers from the matriculation standard down both for church and school teachers.

(7) *Scholarships.* The Board realizes the great necessity of offering scholarships to as many of the young men as possible who have been selected by the Church Council and authorizes the Executive Committee to sanction scholarships for 1924-25 up to the amount granted for the last scholastic year, provided funds permit, The Council is again requested to furnish information concerning past and present scholarship holders (See page 2 of December' 23 Minutes).

In this connection it was decided to appoint a sub-committee consisting of Messrs Werner and Soy to revise the present agreement concerning scholarships.

(8) *Pastor Sub-Warden for High School.* See item under *High School* on page 5.

(9) *Use of Motors.* The Board does not feel in a position to attempt any thing definite along this line just now.

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(10) *Rev. and Mrs. Werner.* The Board appreciates the Council's hearty welcome of these new workers to the midst of the Lutheran community.

(11) *Items for the Trustees.* See action recorded on page 2.

(12) *Gossner Memorial Stone.* The Board respectfully suggests to the Council that its special committee be instructed to take measures to preserve the inscriptions on the memorial stone in the Ranchi compound.

(13) *Contributions for Germany.* The Board is pleased to learn of the generosity of the Chota Nagpur Lutherans in taking up contributions for the distressed Lutherans of Germany.

(14) *Serampore Scholarship.* It was voted to grant a Scholarship of Rs. 25/- only to Jilo Tiga for reading in theology in the Serampore Seminary, as requested by the Council, and to make a small monthly contribution of Rs 10/- to the Seminary for contingent expenses. Had funds permitted this contribution would have been larger.

(15) *Work for Mr. Bixal Mundu.* The Board regrets that it has no work at present for Mr. Mundu.

(16) *Pay for Candidates.* The Board regrets that it cannot accede to the request of the Council in this matter.

(17) *Eleazar Toppo.* The Board confirms the interim action of the Council and Head Supervisor in appointing Candidate E Toppo as a school teacher.

(18) *Chapel at Gumla.* The Secretary was instructed to inquire of the S. P. G. Mission its intentions concerning the erection of a chapel at Gumla.

(19) *Purulia Cemetery.* See action on page 2.

(20) *Council's President.* It was agreed, with reference to the Council's request, to retain the Rev. John Topono, the President elect of the Church Council, as an Assistant Supervisor of Schools until the next meeting of the Board, without committing itself on the question of his acting in the double capacity of Assistant Supervisor and Council President.

(21) *House for President.* It was decided to give the use of a part of *Pilgerhaus* to the Council's President as a residence, another part of it as a Church Council office and the remaining part as a stopping place for Pastors when visiting Ranchi.

(22) *Seminary Students.* It was agreed to grant scholarships to two new students from June, 1924.

(23) *Illegal Marriages.* The Secretary was instructed to give what help he could to the Council in investigating and correcting the matter of alleged illegal weddings on the part of a former Lutheran Pastor.

(24) *Leave for Rev. Luther Jojowar.* The Secretary was instructed to carry out the Council's request.

(25) *Closed Schools.* The point raised by the Council was committed to the Head Supervisor for investigation and report at the next meeting.

(26) *Visitors, to the Council.* The Board wishes to thank the Council heartily for its kind invitation to send two of

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its own members as official visitors to the Council's meetings. It was resolved to appoint the Secretary as one of the visitors and to ask the Rev. E. H. Whitley and the Rev. O. V. Werner to act alternately, as agreed between themselves, as the second visitor.

(27) *Agreement with S. P. G. Mission.* The Council's proposal will be forwarded to the S. P. G. Mission for its consideration and reply.

(28) *Pastors' Monsoon Meeting.* The Board readily agrees to the holding of this meeting and promises to pay travelling expenses of all Pastors who attend all of the sessions. The Board respectfully suggests to the Council the desirability of getting competent speakers from the outside, whose travelling expenses the Board will be willing to bear.

(29) *Ranchi Station Committee.* The Board gratefully accepts the Rev. I. Ekka as the Council's nominee on this Committee.

(30) *Pastors in Native States.* The Secretary was instructed to carry out the three requests of the Council on this subject.

11 HIGH SCHOOL MATTERS. The following items were agreed on :--

(1) That the Church Council be requested to nominate two members of the Managing Committee of the School to succeed the present members whose terms have expired.

(2) That the management of the L. P. School, Ranchi, had been taken over by the School as from January 1st, 1924. in accordance with the verbal request of the Board at its last meeting

(3) That Mr. Roy and the Head Supervisor be authorized to arrange for another trained teacher in the L. P. School.

(4) That Messrs. Cannaday, Roy and B. Minj be a special committee to make some adjustment in the High School and Seminary work of Mr. Minj.

(5) That, as requested by the Church Council, the Rev. I. Ekka be appointed Pastor Sub-Warden in the School from June 1st, 1924. This item is referred to the Managing Committee of the High School for approval.

12 SEMINARY MATTERS. The following items were acted on :-

(1) That the action of the staff in releasing the Rev. Rufus Lakra on January 31st from the Seminary for church work at the request of the Council be confirmed.

(2) That the Rev. J. C. Tirkey be given an increment of Rs. 5/- per month from the time he makes over charge of the religious teaching in the High School to the new Pastor Sub-Warden. The Church Council is requested to confirm this.

(3) That a limited amount of the savings on the 1924 budget, if there be such, be granted to the Seminary for the purpose of buying books for its library.

13 MEDICAL MATTERS. The following items were approved :-

(1) That the Khutitoli Compounder be required to refund at the rate of Rs. 10/- per month for the bicycle recently

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bought for him at a cost of Rs. 165/- and for the fifty Rupees lent to him several years ago for buying a horse.

(2) That the petitions of several of the employees of the Ranchi hospital be held in abeyance until the next meeting.

(3) That the closing of the Lohardaga Leper Asylum on March 31st by the Secretary be approved.

(4) That the Kind offer of the Mission to Lepers, London, to reimburse the Board for expenses incurred since January 1st on the Leper Asylum and to continue the support of the untainted girl Tetri and to give a bonus of Rs. 100/- to the lame catechist Masihprakash be gratefully acknowledged and accepted.

14. HEAD SUPERVISOR'S REPORT. The Head Supervisor reported on his work. The following resolutions were passed :—

(1) That a special Committee consisting of Messrs. Cannaday, Roy and Werner, be authorized to allot a definite sum to the Principal of the High School to be used in help to poor students.

(2) That in view of existing local needs the U. P. classes of the Kondra School, and the Primary School, Kahupani, may continue to receive, with effect from the 1st February, 1924 Advisory Board support as before that date.

(3) That the Head Supervisor be requested to prepare a note on the re-opening of the schools which were closed by the Advisory Board in carrying out its policy of retrenchment.

(4) That in accordance with the recommendation of the Head Supervisor, a start be made at Ranikhatanga under the direction of Mr. Raphael Kerketa with a community primary school.

15. REPORT ON GIRLS' SCHOOL. Mrs. Cannaday reported as follows :—

(1) That the G. B. S., Ranchi, is now using the new kitchens and so one more room has been set free for class purposes.

(2) That a new scale of salaries has been adopted for all U. P. and M. E. Trained teachers in Girls' Schools whereby they may receive 8 annas increment for each year of service beginning at Rs. 8/- and Rs. 9/- respectively.

(3) That the Advisory Board upon the request of the head-mistress, consented to ask the Church Council to allow a pastor to teach the Scripture lessons of the seventh and eighth classes, special request being made for the services of Pastor Christogrih, since he will no longer teach in the High School.

(4) That the question of Miss Sokey's salary be arranged between Miss Sokey and the Head mistress of the M. E. School.

(5) That in view of the fact that a very special service has been rendered to the M. E. School for girls by Mrs. Simlai, in that she took the first steps to make it an M. E. School and consented to remain as assistant until Miss Sokey, a qualified Lutheran, could take over full charge, the advisory Board records its appreciation and grants her a bonus of Rs. 50/-

(6) That in view of the generous offer made by Babu Philimon Minj Contractor to roof the open space between the

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new hostel and the new kitchens at once, but to receive only up to Rs. 600/- now and the balance of the estimate namely, about Rs. 1000/-, next January or February, the Advisory Board sanction the carrying out of this work with thanks to the contractor.

(7) That the managing Committee of the High School be asked to allow the staff of the Girls' M. E. School to join the Provident Fund on the same terms as those of the Boys M. E. Schools.

16. REPAIRS. The following items were reported and approved :—

(1) That a temporary mistry, Babu Nathaniel Mali, of Chaibassa, had been employed on Rs. 20/- per month, with travelling expenses, to carry out certain urgent repairs in different stations before the rains begin.

(2) That the Umbulbaha school house had been inspected by Messrs. Werner and Soy who strongly approved of the Board's helping in its construction as far as possible. In addition to the 150 rupees sanctioned at the last meeting, it was voted to give an additional 50 rupees.

(3) That, since the need of more hostel space for the M. E. School at Takarma is very urgent and since the local congregations are willing to bear half the cost, a sum not exceeding Rs. 400/- be granted for this purpose from Board funds.

(4) That the action of the Secretary and Head Supervisor in having necessary repairs executed in various stations be confirmed.

17. MISCELLANEOUS MATTERS. The following items were approved :—

(1) That the Secretary be instructed to bring in a plan to the next meeting showing more in detail the needs of the Mission Press and the cost of the proposed extensions and improvements.

(2) That the giving of advances for the purchase of rice to the hostels of the High School, Seminary and Guru Training School be approved. These advances will be recovered before the end of the year.

(3) That the giving of an allowance of Rs. 8/- monthly to Habil Tirkey teacher while reading in the S. P. G. Guru Training School be confirmed.

(4) That Rev. Maghan Lakra and Jaymasih Minj, new Pastors at Kinkel, be given temporary permission to live in the old bungalow there.

(5) That Rs. 200/- be given to Mr. S. K. Roy as a summer vacation allowance. This is to be regarded as a special case.

(6) That Mr. Cannaday be requested to reimburse himself in part from the 1923 savings, so that the retrenchment on his salary in 1923 will be in the same proportion as that of the regular Indian workers.

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(7) Reported that the Govindpur Central Co-operative Bank, which has just been removed to Ranchi, had, with the permission of the Ranchi Ilaka Panch, been given an office in the Panch's quarters in the Ranchi compound. This action was approved. Further reported that Mr. Werner had been elected the Honorary Secretary of the Board of Directors of the Bank.

(8) A letter was read from the Assistant Registrar of Co-operative Societies of Chota Nagpur Division, requesting the Board to continue its grant of Rs. 80/- per month to the Central Bank. It was voted to give the Bank a monthly grant of Rs. 75/- for the first nine months of 1924.

(9) Reported that Messrs. Archibald and Yunas and Miss Robertson of the Childrens' Special Service Mission, had held, with the Church Council's permission, a successful mission in Ranchi from March 28th to April 13th, Mr Yunas having previously visited several of the Lutheran boarding hostels. The thanks of the Lutheran community are due to the missioners for their inspiring meetings and effective personal work.

(10) Reported that the Rev. O. V. Werner and family had arrived in Ranchi on January 29th and that Rev. and Mrs. H. R. Spangler had left Ranchi for America on January 31st last. The Chairman welcomed Mr. Werner to the service of the Board.

18. CORRESPONDENCE. The following letters were read or referred to :—

(1) From Dr. K. W. S. Kennedy—referred to the Church Council.

(2) From Rev. Frederich Holter—the Secretary was instructed to deal with Mr. Hurad concerning this.

(3) From Rev. W. Paton—referred to the Church Council.

(4) From Rev. F. W. Steinthal—no action.

(5) From Calcutta Christian Tract and Book Society—referred to the Church Council.

(6) From the Bible Society, Calcutta—referred to the Church Council.

(7) From Dr. Kausch, President of the Gossner Mission Society, Berlin. The Secretary was instructed to thank Dr. Kausch for his letter in which he affirms the principle that all official business of every kind between the Autonomous Church and the Gossner Society should be carried on through the Advisory Board. It was also ordered that a copy of the Board's minutes should be sent to Dr. Kausch regularly.

(8) From A. G. Atkins, Secretary of the India Sunday School Union, Jubbulpore. The action of the Secretary in inviting Mr. Atkins to hold an institute in Ranchi was approved.

(9) From Mr. P. Hurad—referred to the Church Council.

19. NEXT MEETING. It was decided to hold the next meeting of the Board in Ranchi on the 25th and 26th of July, 1924.

(Sd) J. Z. HODGE, *Chairman.*
(Sd) I. CANNADAY, *Secretary.*

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FINANCIAL STATEMENT OF ADVISORY BOARD FOR JANUARY—MARCH, 1924.

		Credit	*Debit*
	Opening Balance	1452-1-5	
1.	Grants to Church Council :—		
	(a) Catechists		1500- 0-0
	(b) Scholarships	... ...	525- 0-0
	(c) Boys Hostel	... ...	1590- 0-0
2.	Grants to the High School :—		
	(a) Principal's Salary	... ...	825- 0-0
	(b) Teaching Grant	... ...	1275- 0-0
	(c) Hostel ,,	... ...	1150- 0-0
	(d) Taxes	... ...	233- 2-6
	(e) Ranchi L. P. School Grant	... ...	276- 3-6
3.	Middle English Schools	1546-8-0	4296- 4-3
4.	Primary Schools (Boys)	8030-4-0	6049- 6-3
5.	Guru Training School	558-0-0	998-14-3
6.	Theological Seminary	... ...	1349-11-0
7.	Girls' Schools & Bible Women	... ...	7326- 9-0
8.	Medical Work	313-4-3	882- 8-0
9	Miscellaneous & Unforeseen	... ...	336 0-0
10.	Repairs & Construction	... ...	657- 6-0
11.	Provident Fund	203-9-0	407- 2-0
		12103-10-8	29678- 2-9
	N. L. C. Receipts	20588- 4-9	
		32691-15-5	29678- 2-9
	Credit Balance carr. forw.		3013-12-8
		32691-15-5	32691-15-5

MISSIONARIES' EXPENSES ACCOUNT.

Opening Balance	Rs.	1212- 6-9
Receipts from N. L. Council		4036-11-3
		5249- 2-0
Expenses		4724- 1-9
Credit Balance carr. forw.	Rs.	525- 0-3

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DISBURSEMENT OF THE CATECHIST GRANT JANUARY—APRIL, 1924.

	Jan.	Febr.	March.	April	Total.
1. Ranchi	76	76	76	76	304
2. Lohardaga	29	29	29	29	116
3. Gumla	20	20	20	20	80
4. Kondra	24	24	24	24	96
5. Chainpur	34	34	34	34	136
6. Kinkel	88	88	88	88	352
7. Khutitoli	45	45	45	45	180
8. Rajgangpur	32	32	32	32	128
9. Jarakudar	21	21	21	21	84
10. Karimati	31	31	31	31	124
11. Chaibassa	9(heldup)	9(heldup)	9(heldup)	9	36
12. Purulia	13	13	13	13	52
13. Singhani	13	13	13	13	52
14. Burju	34	34	34	34	136
15. Gobindpur	31(heldup)	31(heldup)	31(heldup)	31	124
16. Takarma	...	...	...	...	...
16. Koronjo	...	...	...	...	...
Total	500	500	500	500	2000

HOSTEL GRANT. (JANUARY—APRIL 1924.)

	Jan.	Febr.	March.	April.	Total.
1. Gumla	10	10	10	10	40
2. Chainpur	20	20	10	10	60
3. Singhani	...	...	10	10	20
Total	30	30	30	30	120

COLLEGE SCHOLARSHIPS JANUARY—MAY, 1924.

	Jan.	Febr.	March.	April+May	Total
1. Patras Dungdung	20	20	20	40	100
2. Mansidh Ekka	5	5	5	10	25
3. X. Saban Herenz	5	5	5	10	25
4. Masihdas Hemrom	10	10	10	20	50
5. Naiman Tirki	5	5	5	10	25
6. Paulus Kandulna	20	20	20	40	100
7. Prabhudan Bara	20	20	20	40	100
8. Otto Barnabas Tirki	15	15	15	30	75
9. Ambrosius K. Minz	5	5	5	10	25
Total	105	105	105	210	525

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Pilgerhaus, Ranchi

The 3rd Sept 1924.

My dear Doctor,

I should have acknowledged your kind letter of the 9th July last, but as I have been involved in many difficulties, I could not do so earlier than this. Hope you will excuse my silence.

I believe you must have by this time received the Board's minutes of July last as well as some communication on the question of the return of our missionaries. If I should not be considered as trespassing into your sphere of work, I may be permitted to express my own feelings in that question.

The Board urge upon the Govt: to permit 2 Senior missionaries to come here to survey the whole situation to discuss with the bodies concerned the administrative & financial complications involved in the question. Personally, now at this stage, I dont think such a deputation is necessary, this was an old policy adopted at a time when the restrictions were in full force. Things have changed since then a good deal.

So far as I have studied the general body of our Christians (as may be seen from the 1922 Conference Proceedings) the trend of opinion is that the missionaries must return unconditionally because they are confident of their good-will. If this be the case I dont see any necessity of such a deputation being sent out to India now. As to the future administration of the Church, I should think that when the missionaries have arrived, the present Council & the Conference will come to some understanding with them & that will remove all difficulties. But any conditions, if now put forward off hand, will perhaps, stand in their way. The Missionary Councils are but advisory & consultative bodies and as such can not impose

conditions not acceptable to the Church. The present advisory Board too has derived its functions not from the Missionary Councils but from the Church. although Govt wished that there should be a body of standing to guarantee the efficient administration of schools and also proper administration of Govt: grants &c.

As to finances, so far it is very clear that the Advisory Board has not been able to raise any fund, except what they have been receiving from the National Lutheran Council of America. So if the Home Board have to enter into any financial negotiation, ~~with the~~ it will have to be made with the N.L.C. & so the discussion on this question of finance has nothing to do here in India

From papers I have come to know that the Colonial Office in London has removed all restrictions for missionaries. It is only the Govt of India which has not seen its way clear out to follow the Colonial Office. The Govt: of Ceylon too has relaxed all restrictions, and German missionaries are welcome there.

I therefore do not think it at all necessary that a deputation be sent out from Berlin. I would rather wish that you wait till the restrictions are removed or till the time limit has expired on August 1926. I pray you to pardon my intrusion in this matter.

I am only very sorry that the Council has been treating me very rudely. I wont say much. I shall simply refer you to Item 14, P. 11 of the July minutes. The Board records that the Council's finding is that Mr. Hunas can not be reckoned as a *permanent* worker of the Church *since* his resignation as Secretary of the Council in April last. If this finding be compared with the Constitution, the statement

is simply shattered to pieces. Hearing to the Council's finding I was a permanent worker in the Church before my resignation as a Secretary & can not be reckoned since my resignation. I resigned my Secretaryship work is an Honorary position & not the work of the Church. I gave up my Govt: appointment not to join a temporary job but gave myself up and consecrated myself for the service of the Church all my life. It is to be regretted that the old members of the Council think that they now being in power can override us & they are doing this practically.

I am not paid since May last and with much difficulty I am struggling hard between life & death for my existence. My children have to stay at home for want of money and could not be sent to school. You can realise what it means to me. I am helpless & penniless. I dont know what God wants me to do. I want to break away from Church service & wish to get into other departments, but so far I have been unsuccessful. Does God still want me to undergo more hardships than I have been already called with? These are the questions which occupy my mind & thoughts. With the Masts I cry. My God, my God why hast thou forsaken me!

Now I close this note and in doing so beg to tender my hearty Grüsschen to Mrs. Rausch, to Rev. Mr. Mehl, to Rev. & Mrs. Rolenberg from whom I have not heard since a very long time, and last but not least to your kindself. My wife & children's Grüsschen to Mrs. Rausch & yourself too.

With kindest regards,

Yours very truly
S Hurrell

Z= 390 a =

Chora b. Pütten, 29. 9.

30/9 Wbl

Lieber verehrter Herr Direktor,

Nach vielen Bemühungen
bin ich jetzt hier bei Nabel
im schönsten Zimmer und
bin recht dankbar, denn
trotz seiner Größe Gelegenheit, die
die Berichtbücher vom Halse zu
schaffen. Ich teile Ihnen nun
nur einen Satz mit, um zu
sehen, ob auch dieser Brief weiter

im Berlin bin ich durch Abgabe meines
Berichts von Pakaas Haïrad zum Ab-
schluß gekommen. Über die Ergebnisse, mit de
persönlich gesprochen wird, möchte
ich Ihnen hier keine Mitteilung machen
die einen Weg öffnet, so sollen wir
die persönlich machen. Pakaas persönlich
kann einen leidtun, wenn auch
seine Wege etwas krankhaft sind
und die Tage nicht so schlimm, wie sie
Blimps. Ich meine, daß gelassen zu
haben, daß sie an Bord Arbeit haben
wollte.

Mit freundlichem Gruß an
Sie und Ihre Direktor

Ihr dankbar ergeben
H Voss

COPY.

390 B=

CONFERENCE OF MISSIONARY SOCIETIES
in Great Britain and Ireland.

Edinburgh House,
2 Eaton Gate, London S.W. 1.

12th September 1924.

2/10 24.

Herrn Missionsinspektor D. Theol. M. Schlunk,
Hamburg 23,
Blumenau 144,
GERMANY.

My dear Schlunk,

As a result of the recent decision of the Secretary of State for the Colonies it is now possible for the Conference of Missionary Societies in Great Britain to recommend German societies for inclusion in the list of ‚recognised' societies. I am of opinion that it making such recommendations the Standing Committee of the Conference would wish to have the advice of the German Missions-Ausschuss. It would, therefore, be a convenient arrangement if German missionary societies desiring recognition were to send their applications to the Ausschuss for transmission to the Conference of Missionary Societies in Great Britain.

I may say that we have already had an application from the Bielefeld Society. According to the Colonial Office regulations it is necessary for a society to specify the particular colony or colonies in which it proposes to undertake work.

It is also necessary that the society should furnish to the Conference of Missionary Societies (not directly to the Government) an undertaking in the following terms:

> ‚On behalf of our mission work in ..... we recognize that all due obedience and respect should be given to the lawfully constituted government and that, while carefully abstaining from political affairs, it is our desire and purpose that our influence in so far as it may be properly exerted in such matters, should be so exerted in loyal co-operation with the government of the country concerned, and that we will only employ agents who will work in this spirit.'

This undertaking should be signed by the president and the secretary of the society.

I am,

Yours very sincerely,

(Sgd.) J. H. Oldham.

Gossner Mission

3918.

K. G. M. G.

D. No. 142.

14. July 1924

D. theol. H. Kausch
Berlin-Friedenau
Handjerystraße 19/20

To

The Rev. W. Paton, M.A.

Secretary of the National

Missionary Council

5 Russell Street

Calcutta. East India

Dear Sir and Brother in the Lord,

By Mr. J. H. Oldham we have heard, that you are engaged very much in the question of the return of the German missionaries to India, especially of those of the Gossner Mission to Chota Nagpur. We with your best success in the mentioned occupations and feel greatly obliged to you

Gossner Mission

for your peace making and fruitful services in this most important matter.

In studying the present situation in our Indian Church, as Mr. Oldham has communicated to us, you have observed, that there are some elements, who "are so anxious that the experiment of autonomy should not be im-perilled in any way that they have a certain fear that the return of the former missionaries might result in a change in existing conditions." According to this I don't know if you are aware that [Sept. 1929 ~~year~~ ~~before~~ our Home Board, the Executive, has declared] in the most solemn manner that we don't intend in any

as soon as we have given [autonomy to the ~~autonomy~~]

] to the Advisory Board Especially Sept. 1929 a.l.m.

Lossner Mission

way to paralyse the autonomy of the Indian Church or to hinder it. On the contrary we wish that by the paternal guidance of some former missionaries the accepted autonomy may become by degrees a real one, as it is the goal of every evangelical mission work.

We would be thankful to you, if you would in all respected decisions and deliberations lay stress on that our attitude.

With kind regards

Yours very sincerely

D. theol. H. Rauch

Director of the Gossner

Evangel. Lutheran Society.

(Miss.)

Gossner Mission

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Registered No. M. 521

The Gospel Witness.

Organ of the Lutheran Synods in India.

Vol. XIX. MAY, 1924. No. 9.

The Inspiration of the Bible.

The Gossner Lutheran Church.

The Problem of Modern Education in India.

Bible Study—The Glory of Christ.

The World's Sunday School Convention.

Current Opinions.

The Letter Box.

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The Gospel Witness.

A Monthly Journal Published in the Interests of the Various Lutheran Bodies in India.

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We wish to thank all those who, in response to our little notice in the February number, sent us the names of friends to whom sample copies of THE GOSPEL WITNESS might be sent. We received a goodly number of names, and have sent copies to all. Already several have responded by sending in subscriptions. We hope that more of our friends will render this service in helping us grow bigger and better.

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VOL. XIX. MAY, 1924. No. 9.

"Whatsoever things are true.....think on these."—*St. Paul.*

The Baptism of the Spirit.

Thou Breath from still eternity,
Breathe o'er my spirit's barren land—
The pine-tree and the myrtle tree
Shall spring amidst the desert sand,
And where Thy living water flows
The waste shall blossom as the rose.

May I in will and deed and word
Obey Thee as a little child;
And keep me in Thy love, my Lord,
Forever holy, undefiled:
Within me teach and strive and pray,
Lest I should choose my own wild way.

O Spirit, Stream that by the Son
Is open'd to us crystal pure,
Forth-flowing from the heavenly Throne
To waiting hearts and spirits poor,
Athirst and weary do I sink
Beside Thy water, there to drink.

My spirit turns to Thee and clings
All else forsaking, unto Thee,
Forgetting all created things,
Remembering only God in me
O Living Stream, O Gracious Rain,
None wait for Thee, and wait in vain.

G. Tersteegen.

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I go unto the Father.

"I go to the Father," is one of the keywords to the story of the Lord's Life. It unlocks much that seems hidden in the Gospel of God written by His servant John. It opens the Way for all who would follow Him, and who would go to the Father the Way He went. Good Friday and its darkness is over; Easter and the light it has brought has come to stay; Ascension, and the Way Home is open. "I have set before thee an open door and no man can shut it."

It seems so simple a matter, it is so natural, that the Son should return to the Father. 'I came from the Father and am come into the world; and again I leave the world and go to the Father.' But going to the Father is neither easy nor simple. It involved pains inscrutable, and the pangs of Hell had to be overcome before He had entered in and see the face of His Father. The Way led through Gethsemane, where "His sweat was as great drops of blood falling to the ground," and up to Calvary and Crucifixion. "Going to the Father" involved all this. He went to the Father in the name of His brothers and sisters who had strayed from the Father's House, and who could not find the way back. He made a way Home for the depraved sons and daughters of mankind. He went to the Father to pray Him to turn the gracious light of His countenance once more upon the children of men for whom He had opened the Father's House.

Between the Father and His brethren had been built up a wall of sin that was insurmountable. The Law, which many had tried so hard to keep, had but proven the curse that rested upon them. Who was to break it down? Who can make a Way leading back to the Father, and restore not only the relation of Father to child, but of brotherhood among men? Jesus "went unto the Father." He it is Who said "All things are delivered unto me of my Father..... no man knows the Father save the Son, and He to Whom the Son willeth to reveal Him." He went not by the way suggested by Satan in the wilderness—that of ease and comfort, but He trod every step of the way of

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the Cross. The believer's experience is that the Way is frought with terrible and indescribable difficulties, the open door cannot be entered except with fear and trembling.

The Sun of Righteousness rose on Easter morning. New light fell upon the Way. Then the disciples understood that the Way led from Bethlehem to the Cross on to the Father. Where He entered we too may enter. The offer is made. It depends upon us. We must accept or reject the Way of the Cross with its Easter and Ascension light upon it.

"I go to the Father"—with how many of us is that the daily motto? Christ is the Way. None cometh to the Father except in and through Him. Whenever a lost son and daughter sees his Way to be false, and instead of leading to the Father it leads away from Him, then, like the prodigal, with faith and repentance, he must say: 'I will arise and go to my Father! That is the Way. In Christ we find the Father's heart, in Him we find the Way Home. He who finds the Father in Christ and who lives in Him—he it is who is going to the Father. Whether our lives be filled with good and evil days, with trials and temptations is of little moment provided we are on the right road. That road required its round of daily tasks, teaching, preaching, healing, and honest labour, but all leads on to the Father. Lent, the Cross, Easter,—have these brought afresh to our minds fresh faith in whither our road is leading? Are we going to the Father? *E. N.*

Religion and Morality.

[Why teach moral lessons in Christian Schools?]

Experience teaches that life has a definite purpose, that our faith is a gift, that there is a Will present in this world to which all must conform, that our surroundings are known to God and are in accordance to His Will. If such is our experience speaking to two separate and distinct intellectual functions, one religious and one moral, is impossible. Mankind in his beginnings, makes no such differences. It is a something which creeps in later, and without reason. The New

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Testament language and teaching makes it plain that religion and morality cannot be divorced. Such differentiating can only arise when a man arrives at that stage where he thinks he knows how to live and work in order to fulfil the purpose of his life on earth *apart from any revelation of God*, that his natural mind is sufficient to distinguish between right and wrong.

The moralist tells us that man is good (moral) when he honestly endeavours to satisfy the natural desires—those which are good and universal—as they are found in him and in every moral being; that a man is good (moral) when he aims to do those things which bring the greatest amount of happiness to the majority of mankind; that a man is good (moral) when he works for the all-round (intellectual, spiritual, and physical) development of his fellow beings. To lead such a life religion is not needed. God will deal justly with every man and woman who lives morally, whether they worship Him or not, in any case the most important thing is not religion, but morality. These moralists look upon religion as uncertain. What do we know about God, His relations to the world, His relations to me? All those things are doubtful. So say the moralists.

But the Why and the Wherefore of our lives is not a moral question. No reply to that question can be made on the basis of either science or intellectualism. We cannot evolve an answer out of our own little minds. The eternal value and meaning of life extends beyond. Our life is divided into two portions: one portion lies in the past with all the things we have done—unchangeable, irrevocable; the other portion lies in the future,—undecided, undone. The question of what we shall do with that part of our lives which is still before us—and how are we to answer it? Can morality make any contribution to the solution of this question?

When we permit Religion and Morality to exist as separate influences in our lives, one or the other will surely be given the predominance. It is not possible to have separate compartments and keep out religion from morality. From his everyday experiences the moralist soon makes his own religion. He

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believes that God will either reward or punish him according to his deeds. He becomes self-satisfied with the "good deeds" which he does because it all tends towards the great moral end towards which the whole world is rotating. He feels God is pleased with him and fellowships with him because he is good. Thus does the moralist make his own religion.

The religion that becomes tainted or defiled with moralistic ideas cannot be satisfactory to the soul that "hungers and thirsts after righteousness" and that seeks purity of heart in order that it may see God. This mixing up of matters rules out the note of certainty for which the soul longs. The greater the mixture and the greater the differentiating and the drawing line between the two the less will be the blessed assurance, and the more uncertain becomes the answer to the question of the Why and Wherefore of life. There seems only one way to certainty that we are moral beings with a definite purpose in life, and that certainty comes through a transcendent revelation.

Our life is thoroughly religious when at the same time it is in every phase of our inner life, our communion with God, a definite moral action. We know God only in so far as we do His holy will in our daily life. "If any man will do His will, he shall know of the doctrine whether it be of God." And our life is truly moral when in every phase of it it is religious, that is, if at all times we remember that we can do nothing of our own selves, that we have nothing which we have not received from God. Our relation to God becomes disturbed as soon as we trust ourselves, and believe that we can act independently of God, even in the smallest details of life. Here the moralist differs with us.

We are told that we must introduce "Moral Instruction" in our Christian Schools. It is to be a part of the teacher's duty, be he Christian or non-Christian, and is to be in addition to teaching the Scriptions (apart from religion). How is this possible? The highest morality we know has its roots in our faith in God-in-Christ. The properties of the Holy Bible are "its divine authority, its perspicuity, its efficacy, and its sufficiency."

E. N.

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The Inspiration of the Bible.

Paper sent by Dr. J. C. Sandegren.

(The Pastoral Conference of the Tamil Ev. Lutheran Church which was held recently at Mayavaram considered some very important subjects, among which was "The Inspiration of the Bible," and "What shall be our position towards Higher Criticism and Modernism." Among other resolutions the following was unanimously adopted:—

"This Conference, affirming the teaching of the Lutheran Church about "Inspiration" as set forth for instance in the Dogmatics of Dr. Zehme, passed the following resolution unanimously:—

With regard to the present discussions on Modernism and Inspiration, we as the Pastoral Conference of the T. E. L. C. consisting of Swedish Missionaries and Indian pastors reaffirm our unflinching faith in all the books of the Old and New Testatments as the inspired and infallible Word of God, as explained and testified to in the Lutheran Symbols, and our unchanging determination with mutual confidence to work together for the preservation and development of our previous heritage."

Particular mention was made of the Dogmatics by Bauer-Deinzer, Mission Secretaries at Neuendettelsau, Bavaria, and taught in the institutions there. This work is well known throughout the Lutheran world and particularly in the Tamil Ev. Lutheran Church through the pious deaconesses working here before the War. As it may interest the readers to get some idea of the spirit of this book and the spirit of the above quoted resolution of the Pastoral Conference an extract in translation is given below of the chapter on the Infallibility of the Holy Scripture).

When "infallible" is applied to the question of the inspiration of the Holy Scriptures does it refer only to matters necessary for our salvation, or does it apply to even insignificant historical facts? That is the question which we now raise. If Hollazius and Quenstedt are right when they say that the inspiration is not only one of words but even of punctuation marks, and that the holy writers are only the writing pens of the Holy Spirit, then we must accept an absolute infallibility of the Holy Scriptures even in unessentials, not admitting any errors in the Scriptures whatever. To hold such a view means that we must, to be logical, even rule out the Copernician System as false. Certainly the Scriptures are not text-books of science. We are surely not to unconditionally regard the views of the holy writers on matters pertaining to the things of nature as inspired.

Furthermore some of the old dogmaticians held that the language of the New Testament was Greek of the purest type.

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That is quite contrary to fact. The language of the writers of the New Testament is not that of the classics, but rather that of the everyday common people.

Assuming for the moment that the "dictation theory of Biblical Inspiration" is true how can we explain the differences in the stories of the various evangelists. If the Holy Spirit dictated them word for word we would certainly expect that the disposition and order of events would be the same (see Matt. 4:1 and Luke 4:1 in the temptation of Jesus). The strict inspiration theory cannot account for such differences. On the other hand those who feel that the inspiration is one of "Spirit filled" men may well account for differences in detail by allowing the holy writers a degree of scope. In the case of "dictation" we cannot understand why, in the Acts of the Apostles, Paul's conversion should be recorded three times (Chaps. 9, 22, and 26). On the other hand the difference in unessentials, coupled with complete agreement in essentials, is a distinct proof of the reliability of the testimony in the Scriptures. We may thereby rest assured that one author did not copy from the other, but each wrote independently. The conformity in their witness has there gained strength and demonstrative power.

Let us examine the story of the cleansing of the Temple (Matt. 21: 12 sq.). According to the first gospel this incident occurred on the day of Christ's entrance into Jerusalem, and before the cursing of the fig tree. But according to Mark 11: 11 the incident is recorded as taking place on the day following the curse. The old school (e. g., Calvin) explained this difference by saying that the Lord was forced to repeat the cleansing on the following day, as it was not effective the first time. Why must men resort to such explanations? Why not simply state that while the writers were inspired by the Holy Spirit such differences were allowed as they have no bearing on the real purpose of the testimony. They really add to the value of the statement as testimony. All witnesses differ in the manner in which they see things. These are not diverse statements but are caused by the different methods pursued by the different authors. For example it is Matthew's habit to contract his statements and while speaking of Christ's entering into the Temple he at the same time mentions the other

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incident. Similarly he contracts several of Christ's speeches, including some of those against the Pharisees, into the Sermon on the Mount. Therefore our discussion is not about mistakes, but rather about human limitations. The pragmatic historian always tells a thing differently from the chronist.

In defining "Inspiration" the dogmaticians of the above mentioned school reason in the following manner:—"The Holy Scriptures are the Word of God, a product of the Holy Spirit, the Spirit of truth, the third person of the Trinity. God cannot err. He is infallible. Accordingly as the Holy Spirit is the author of the Scriptures therefore they must be infallible." Through such a syllogism they arrive at the theory of absolute infallibility. But this does not tally with the facts of the Holy Scripture in the form in which we have them now.

In defining "inspiration" we must start from the Holy Scriptures themselves and draw our conclusion from there. The question before us is whether the inspiration refers to unessentials as well as essentials. This question cannot be easily answered. The answer must be the result of a consideration of the Scriptures themselves. There is but one conclusion, and that is that inspiration does not go so far. We must admit that there are errors in details. In *I Cor.* 1:4 the Apostle admits the possibility of error, and corrects himself. Thus the Scripture also corrects itself. Similarly, we must also leave the question open for the sake of truth (though we of course rejoice when we find that so-called mistakes are found not to be mistakes). God does not want us to lie for the sake of His honour as did the friends of Job. It might be possible that seeming errors, particularly with regard to figures, are caused by copyists. If our salvation rested on small details God would not have permitted copyists' errors.

The most serious error is found in *Matt.* 23: 35 "Zachariah, the son of Barachiah." The serious thing here is that it is the Lord Himself Who speaks,—He who cannot err (cf. 2 *Chron.* 24: 20 and 21). But now *Luke* 11: 51 contains the right statement. Therefore we must conclude that the statement in Matthew's Gospel is either a slip in memory or an error of a copyist. Another difficulty is in Acts 7: 16 (cf. *Joshua* 24: 32, *Gen.* 49: 30 and 33: 19). Here the purchase of the cavern Machpelah through

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Abraham has been confounded with the dwelling place which Jacob bought from Hamor. Here we find a contraction : from one sentence beginning " Abraham bought....." the subject has been taken; from the other sentence beginning "Jacob bought....." the object has been taken. However, it is not the inspired Apostle that speaks here but Luke simply quotes the speech of Stephen.

Again compare 1 Cor. 10: 8 with Num. 25: 9; 21: 6. Whereas Paul says 23,000 died Numbers has 24,000. How is this to be explained ? I can say it is the error of a copyist, or the apostle may be mistaken, or that St. Paul may have rounded off the figure downwards and Moses upwards. Moreover the apostle adds to Moses' account, for he says they died in one day, a statement which is not recorded in Numbers. Another difficult passage is Matt. 27: 9 where it is said that Jeremiah had prophesied the treason and end of Judas. This however is to be found in Zechariah 11: 12. Of course that part of the book may previously have been counted as Jeremiah.

Consequently we find that the question of the infallibility of the Bible with regard to historic and chronological statements is one that needs careful consideration, and is not a subject for hasty judgement. But we can take comfort in the fact that any errors that may exist are in respect only of unessentials, and that the Holy writers remain trustworthy and reliable men. It has been pointed out, and quite properly, that the differences in the story of the resurrection are the very thing that make this one of the best proved facts of world history. More than once a seeming error in the Scriptures has later been found to be a correct statement. Even if we cannot explain all such errors we are satisfied that the future will explain them too.

Let us now place the teaching of the neologists (rationalists, coiners of new doctrines) over against the theory of the old dogmaticians. The latter were mistaken in their conception of the method of inspiration. They deified the Bible. On account of the divine element in the origin of the Holy Scriptures they forgot the human element. The former err in substance as they make the Bible a work of the human mind or unsteadily swing between both of these stand-points. The latter error is more dangerous for our souls. The old theory of inspiration has the same weakness

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as the old construction of the teaching about the person of Christ. In both cases the divine element absorbs the human element.

In discarding the old theory of inspiration we discard not "inspiration" but only a theory about inspiration. What we have to learn from the old school is reverence for the Holy Scriptures, submission to its divine authority, and admission that the Holy Scriptures as a whole are inspired. However thereby we must observe that the Holy Scriptures in different parts possess inspiration in different ways, in different measures, and in different gradations. In spite of the human element in its origin the inspiration and divine authority of the Holy Scripture must remain for us as unshaken as a rock in the sea.

The Autonomous Gossner Lutheran Church.

Rev. I. CANNADY.

In 1845 German missionaries arrived in Chota Nagpur and began to preach the gospel among the aboriginal tribes living there, that is to say, the Mundas, Uraons, Karias, etc. At first the missionaries had little success and it was not till after a decade or two that numerous accessions were made to the newly founded mission, known as the Gossner (later called German) Evangelical Lutheran Mission. The moving spirit behind the enterprise was the Rev. Mr. Gossner, a pious, active, evangelical German Pastor, who largely by his own efforts gathered the funds necessary to send out missionaries and support them in the work.

After a small but substantial beginning had been made, the confidence of the aboriginal peoples having been won, there were large and rapid accessions to the Mission, chiefly from the Mundas and Uraons. This steady and rapid growth kept up until the out-break of the Great War, when there was a Lutheran community of nearly one lakh, mostly in Chota Nagpur, but also in Assam and the various industrial centres just outside Chota Nagpur.

By this time a large number of missionaries were busily engaged in the work, carrying on a High School, M. E. and Primary Schools, a theological seminary, hospitals, leper

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asylums, a lace school, etc. At the time of the outbreak of war twenty-one stations had been built and manned and an immense territory occupied in Chota Nagpur, and in several Native States south and west of Chota Nagpur. Over forty Indian Pastors, regularly trained and ordained, were actively engaged in parish work. So far as can be judged now the work of the Mission in almost every respect was carried on in the usual German way, that is to say, with efficiency and zeal. If too little training had been given the Pastors and other Mission agents along the lines of self-government, it was probably because no such calamity as the World War was ever dreamed of.

Then, suddenly, came the great conflict that set all Europe aflame. In due course of time all the missionaries were removed from their work and sent back to Germany, and with the approval of the authorities the whole Mission was made over to the Bishop of Chota Nagpur who most generously undertook this new burden in spite of the large and demanding work which he was already responsible for. The Bishop not only gave freely of his own funds (supplemented by money from other sources) for the orphaned Mission, but also deputed several of the S. P. G. Missionaries to look after Lutheran stations in addition to their own work. In this way, all during the trying days of the Great War, the work of the Gossner Mission was conserved and there was very little loss, except, perhaps, in the case of property; for the burden of keeping up the large number of buildings of twenty-one stations was too much for any one body to undertake during such a crisis. Nevertheless, repairs were made as far as possible.

After the close of the War and after unsuccessful efforts had been made to bring about a union of the Anglican and Lutheran Missions, it became necessary for the Bishop of Chota Nagpur to relinquish this great work and make it over to others. The Bishop, having discharged his task with untiring energy and having faithfully kept his promises made to the German Missionaries, now felt that the burden was too great to bear and gave notice that he could not carry on the work further.

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The Bihar and Orissa Missionary Council and the National Missionary Council took up the matter and appointed a Commission to make a first-hand investigation of the situation and to draft proposals for the conduct of the Mission in the future. This Commission, consisting of Prof. S. C. Mukerji, Dr. Felt, Dr. S. K. Datta and the Rev. J. Z. Hodge, did its work in the month of May, 1919, by visiting practically all the stations of the Gossner Mission and then drawing up an exhaustive report on the situation, together with practical proposals for carrying on the work thereafter. The Lutherans of themselves decided that in the circumstances it would be best for them to become an Autonomous Church, with whatever limitations it would be necessary to put upon this beginning of self-government. In order to support the Autonomous Church morally and to carry on the educational and other institutional work of the Mission, the formation of an Advisory Board was recommended. Also it should be stated, Government at about that time set up the Board of Trustees and made over to it all the property of the former G. E. L. Mission.

In due course of time the new arrangements were sanctioned by Government and approved by the Bihar and Orissa Missionary Council, as well as by the National Missionary Council. The Board of Trustees, composed of two Government officials and three missionaries, had already begun to function and has since done all it could to conserve the property. The Advisory Board, composed of five members, mostly missionaries, (Indian and Foreign) has been carrying on the educational, medical and other institutional work of the Mission since late in 1919. The Autonomous Church organized itself by means of a general convention of clerical and lay delegates in the autumn of 1920, at which a regular constitution was drawn up and doctrinal standards, after approved Lutheran models, were formulated. Both the constitution and the doctrinal standards were duly ratified by a general convention of Church delegates held in Ranchi in November, 1920. Several months later the constitution was registered under the Act and the Church became a legal and corporate body. The Execu-

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tive of the Autonomous Church is called the Church Council which meets as often as there is need and it reports all its proceedings to the annual meeting of the Church.

No further details of the organization of the Autonomous Church can be given here, but in order that the readers of this article may have a better comprehension of the relationship of the Church to the two other bodies concerned, namely, the Advisory Board and the Board of Trustees, it will be well to print in full Article 15 of the constitution, in which this relationship is set forth in detail. It is as follows :—

ARTICLE 15. TRANSITIONAL RELATIONSHIPS.

"Sec. 1. Inasmuch as the Autonomy of the Gossner Evangelical Lutheran Church in Chota Nagpur and Assam is conditioned upon the acceptance of the good offices of an Advisory Board, duly constituted by the Bihar and Orissa Representative Council of Missions: The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam on its part recognizes the said Board, and agrees to co-operate loyally with them until such time as by mutual consent, and with the concurrence of the Bihar and Orissa Representative Council of Missions, the functions of said Board, as defined below, shall be transferred in part or in whole to the Gossner Evangelical Lutheran Church in Chota Nagpur and Assam. Each clause of the Constitution and By-Laws carries with it the understanding that it shall be made effective in accordance with this Agreement, in so far as the Agreement concerns that clause.

THE ADVISORY BOARD.

(*a*) To be an administrative body in matters Educational, responsible to Government for the maintenance of an adequate supervising staff.

(*b*) To be a Board of Reference to the Board of Trustees in all matters relating to the disposal of the property as scheduled in the Trust Deed.

(*c*) To be a medium of communication (i) with the Christian public and Missionary Councils in all appeals for financial help; and (ii) between the Autonomous

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Church and other Missions or Churches in all matters affecting their mutual relations.

(d) To be a Committee of Counsel in all Congregational matters, acting in conjunction with the Central Committee (Church Council) of the Lutheran Church.

Sec. 2. In the interim, The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam understands that the Advisory Board will endeavour to supply such funds as are necessary over the above local contributions, to conserve as far possible all the educational and philanthropic work formerly carried on by the Mission, and to develop the former work at such time and in such manner as shall be reasonably consistent with the local conditions of the Church. On its part, The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam pledges itself to do its utmost to carry out such conservation and development.

THE BOARD OF TRUSTEES.

Sec. 3. Inasmuch as the guardianship of the property of the former Gossner's Evangelical Lutheran Mission in Chota Nagpur and Assam has been transferred by the Government of India to a duly constituted Board of Trustees in Bihar and Orissa: The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam recongnizes the said Board, and agrees to carry out the decisions of the said Board of Trustees in the administration of the property, in the interests of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam, and agrees further to administer faithfully such portions of the Trust as may from time to time be committed to The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam by the Board of Trustees, whether temporarily or permanently."

What of the Autonomous Church since its formal establishment? Has it succeeded? Is it growing? Is it evangelistic? These and many other questions readily suggest themselves; but it is not easy to give categorical answers to any of them. It is too early as yet to say that the Autonomous Church is an unqualified success. But what of that? There

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are very few things in the world which can be called unqualified successes. So far as can be judged by a close and sympathetic observer, the Autonomous Church is making real progress, it is 'getting on its feet,' so to speak and coming more and more to a consciousness of its obligations and privileges.

The usual church activities are carried on. The Pastors, nearly 50 in number, who were mostly trained under the old *regime*, are doing their parish work faithfully and efficiently for the most part. The Catechists and voluntary church workers are assisting in the work of teaching the people for baptism, calling on Christians during times of illness and in various ways helping along with church work. Church services are maintained with considerable regularity and church attendance generally good. The sacraments are faithfully administered.

About forty young men are being trained in the Theological Seminary for service in the church, several having already completed their studies and gone into service. New Pastors are being ordained from time to time as the need arises. The people are learning to give more liberally for the support of the Pastors and others. (It has been a fundamental principle with the Advisory Board that it will not give any direct help to the Pastors, so that they must find their support from the people.) Most of the Christians own lands and are cultivators. The Board of Trustees generously allow the Church to have the use free of rent, of all necessary houses and churches and of hundreds of plots of ground which are being profitably used for cultivation. Several fine gardens also are being used by the Church. The Church Council meets regularly and has learned to conduct its business in a business-like way.

Lest the above be misunderstood and be taken as indicating a more prosperous condition than really exists, it should be said, on the other side, that there are real hindrances and obstacles in the way of the Church's growth. The organization is not yet fully established, and the authority of the Church Council is not yet fully recognized and obeyed by all Pastors and other workers. Discipline is not being maintained in all congregations as it should be. Irregularities exist in some

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places which should have been corrected ere this. Undoubtedly the spiritual tone of the membership of the Church has suffered a decline because of the removal of the former shepherds, and internal dissensions sometimes occur which probably would have been avoided, had the former missionaries been allowed to remain at their posts. Some governmental authorities feel that there is no proper central authority with whom they can deal as they do in the case of a regular Mission. There is still a tendency to lean too heavily upon the Advisory Board in financial matters and the Board is urged too much to get more and more money from the American Lutherans whose generosity has kept the Board's work going at full speed for several years. Other items could be added to this list of short comings, but enough has been said.

As for autonomy itself, the writer feels that it is no longer a debatable question. Autonomy is inevitable, sooner or later, for all Missions and Churches. It may be hindered and modified and in some cases prevented, but come it must in most cases. However, it ought to come somewhat gradually as a rule and not be thrust on any Church or Mission. The Gossner Lutherans were compelled, as they say, to choose autonomy by force of circumstances. They chose it because they found no other way out. And now, having deliberately chosen it rather than be absorbed (as they felt) in another body, they have no mind to abandon it. They should be allowed to give it a fair trial, and nothing short of ten or fifteen years will be sufficient for such a trial. They should not be hastily condemned for mistakes and short comings which, in the circumstances, are almost inevitable. And, besides, are the big, well-manned Missions all free from mistakes and short comings?

In closing, one word only. The problems of the Autonomous Church here in Chota Nagpur cannot be settled until the question of the return of the former missionaries is settled, and this is not likely to be settled, as we learn from London, till the autumn of 1926, when the five-year period of exclusion will be up. Of course it is possible for a few missionaries to be gotten back before that time and it is just possible that Government might adopt a new policy. But that is an eventuality

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which no one can foresee and all indications are that the present policy of exclusion will obtain, though this is not said in any dogmatic spirit. However, from the standpoint of the Autonomous Church it appears to be unfortunate. If the question of the return of German missionaries could be settled soon, whether the one way or the other, it would enable the Autonomous Church and the Boards working with it to adopt definite policies and lines of action which they cannot adopt now. And it is the lack of definite policies and plans that is holding back the work, at least to a considerable extent. The Autonomous Church is holding its own, but it needs the impetus of an open road, an unobstructed field of action for the future, in order to get its full stride and employ its full strength.—*Bharat Sevak.*

The Countless Stars.

The fact of the vast host of Stars is a fact of modern discovery. Hipparchus, about a century and a half before Christ, gave the number of Stars as 1,022, and Ptolemy, in the beginning of the second century of the Christian era, could find but 1,026. We may on a clear night, with the unaided eye, see only 1,160, or, if we could survey the whole celestial sphere, about 3,000. But when the telescope began to be pointed to the heavens, less than three centuries ago, by Golileo, then for the first time men began to know that Jeremiah was right when he made the Stars as countless as the sand on the sea-shore. When Lord Rosse's instrument turned its great mirror to the sky, lo, the number of visible Stars increased to nearly 400,000,000! and Herschel compares the multitude of them to glittering dust scattered on the black background of the heavens. When John Herschel, at the foot of the dark continent, resolves the nebulae into Suns, and Lord Rosse, as with the eye of a Titan, finds in the cloudy scarf about Orion "a gorgeous bed of Stars" and the very Milky Way itself proves to be simply a grand procession of Stars absolutely without number —how true is the exclamation of Jeremiah, 600 years before Christ, 2,200 years before Galileo: "The host of heaven cannot be numbered!" Who taught Jeremiah astronomy?

My Infallible Proofs:—Dr. Pierson.

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The Problem of Modern Education in India.

Mr. R. B. MANIKKAM, B. A. (Hons.) Noble College, Masulipatam.

(Note. Mr. Manikkam was formerly a member of the Tamil Evangelical Lutheran Church. Since graduating in the University of Madras he has been a member of the staff of the United College in Masulipatam. For sometime he has been desirous of doing some post-graduate work in one of the American universities. The Board of Foreign Missions of the United Lutheran Church has recently agreed to assist him. Should no further complications arise it is hoped he will leave for America about next August.)

"Education to be effective for life, must be like the conduct of life itself, both alert and patient, beginning where people are, and creating character rather than comfort, goodness rather than goods. It must be won rather than given, and based on faith in labour as a moral force ; it must inspire the will to serve rather than the will to get ; it must be a struggle not for life but for the lives of others." *Francis Greenwood Peabody.*

It is hardly possible to find an apter quotation to suit the thought of the writer than this one. Coming as he does from a family which has been for the past three generations engaged in education, and being himself a teacher, the problem of education has always demanded his attention. If at all any originality is to be claimed for the views expressed in this article, it must be only in the sense in which some one defined it as consisting in a new arrangement of old material.

The feeling that the chief obstacle to India's progress towards a complete nationhood is to be found in the illiteracy of her masses, first found expression in Mr. Gokhale's Primary Education Bill of 1911. It is distressing to note the condition of Education in India. Mr. Ritchey, the Educational Commissioner with the Government of India, in the 8th Quinquennial Review says that the period between 1911-1921 does not record any general advance either in primary education or in the battle with illiteracy. As ascertained at the Census of 1921, the number of literates in India was 22,623,651—roughly speaking 23 millions out of 319. The literates in English are only 2,289,188 males and 238,162 females. It is interesting to compare Indian universities with those of the colonies. In Canada, with a population of about nine millions, there are 23 universities with about 35,000 students. In Australia which has

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a population of five and half millions, there are half a dozen universities with 9000 students. In India with a population of 319 millions, there are fourteen universities with 67,000 students!! Coming to our own presidency, we find that the state of education is far from satisfactory. The increase in the number of educational institutions during the last year is 4·4% and the rise in their strength is 5·8%. The percentage of those under instruction to the whole population is 4·5%, being 7·3 in the case of boys and 1·9 in the case of girls! These figures speak for themselves. They bring out much better than words can describe, the appalling condition of Indian Education. They convince us that our educational aims need restatement. If the function of education is the adaptation of the future citizen to his environment, then the content of education must change in harmony with the changes in that environment. The political and economic conditions of India have been undergoing changes and the national school movement can at least claim that it lent strength to the advocates of educational reform.

To be truly useful education must be founded on a knowledge of the past of the country as well as its present. It must be designed in accordance with the ancient traditions and national habits and adapted to modern necessities to meet at every point the growing needs of an ever increasing nation. Before we attempt to reform the present day methods of education, we must necessarily possess an adequate knowledge of educational methods in ancient India. Enough and authentic information on this head has been brought to light by the writings of Radha Kumudi Mookerji and N. N. Mazumdar.

The early Indians considered education as a life process and different duties were assigned to each state in such a way that their due performance in any stage might prepare the individual for the next higher. Slokas 26 and 29 (Gita 111) as well as the different Upanishads show that instruction in the early Indian system was far from being dogmatic. It is well known that it afforded sufficient scope for the development of individuality. Hence with the early Indian philosophers as with Froebel "the purpose of education was to expand the life of the individual until it should comprehend this existence through participation in the all pervading spiritual activity."

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In the ancient days there were also different types of education. Primary schools, in the modern sense, probably did not exist in the earliest times. But we find from *Laita Vistara* that schools for elementary education did exist at the time of Buddha. These furnished the rudiments of the three Rs together with moral precepts. These schools in general used to be held under the trees in the open air or during bad weather in covered sheds. In later times, in the elementary schools, the older students taught the younger pupils and it has been claimed that from India, the cheap system of managing a school known as the Monitorial System, was introduced into England by Andrew Bell. There were three types of schools in ancient India –the Vedic schools, the special schools of Science and the special law Schools.

The most important seats of learning were, however, the Parishads or Brahminic Colleges, answering to the Presidential Universities of the modern days. These were suited in places far away from the din and bustle of the town. The students were not only given free tuition but free board and lodging as well, the expenses being borne by philanthropic princes.

In the sixth century B. C., the chief seat of learning was Takshasila. Its curriculum throws some light on the nature of the subjects studied in those days. There were as many as 16 branches of learning, taught in different schools of the University. Medicine was especially cultivated, and in the University there were schools of astronomy, veterinary science, painting, sculpture, image making and handicrafts. Later the seat of learning was transferred to the various *viharas*. Wherever the Buddhist monks clustered together in monasteries a university grew up and each of these *viharas* was presided over by a Kulapati, corresponding to the Principal of a modern College. Thus arose the famous Universities of Sridhanya, Katak, Nalanda, Vikramasila, Amaravati (on the banks of the Krishna), Ordantapuri, and Sakya Liw Nalanda ; Vikramasila was a University with six Colleges. During the days of revival principal seats of learning were at Kanouj, Benares, and Vijranagar. Benares and Navadip are still renowned as principal seats of Sanskrit learning organized after the ancient manner.

A few very salient characteristics of ancient education may be enumerated :—(1) The study of Sanskrit and instruction as

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far as possible in the Vernacular. (2) The recognition of the modern pedagogic principles of the grasp of the child's potentialities and its environment. (3) The principle underlying the educational system that was inaugurated about 3,000 years ago is the same as that which the modern educators urge by way of a Residential University. (4) Social efficiency has from time immemorial been set up as the aim of education. The life outside was reproduced in miniature in the school, a fact so strongly emphasized by Prof. Dewey of Chicago in the recent days. (5) The moral purpose completely dominated the school life of the Indian student. (6) The ancient Indian Educational System was as far as practicable free and compulsory. And, (7) Like Froebel, the ancient educators urged that religion, industry and temperance should mark their system of education.

A study of these, however, much as it may demand our admiration and respect, must not nevertheless blind us to the fact that the condition of things has since changed so considerably that to pursue the system at present will be neither possible nor desirable. But, however, by embracing its spirit we shall be able to exalt the nature of our education. It is a good sign that in certain quarters, *e. g.*, at Gurukal in Hardwar, and Satyabadi in Orissa, and Shantiniketan in Bengal, some attempts are being made to combine the traditions of the ancient Rishis with the modern scientific methods. These have been successful as far as the Elementary and Middle School level. To carry it further must be an interesting experiment to the educational reformer.

The Indian Educational policy as outlined in 1913 shows clearly that the retention and furtherance rather than the suppression of the ancient and indigenous systems of instruction, mark the present policy of the British Government. Hence educationists would do well to think out the whole problem and devise an educational machinery that would best suit the interests of India.

At the outset it must be said that the time has come when the medium of instruction can no longer be the foreign tongue. (*a*) The Senate of the Patna University has passed a resolution to the effect that the medium of examination *may be* the Vernaculars after 1923 and *shall be* the Vernaculars after 1928. (*b*) The Senate of the Calcutta University also proposes that for Matricu-

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lation, instruction and examination in all subjects except English shall be conducted in the Vernacular. (c) The Senate of the Punjab University has decided to give option to the candidates in the Matriculation and School Leaving Certificate Examination of answering the questions in History and Geography either in English or Hindi, or Urdu or Gurmurki. (*d*) The Osmania University imparts its teaching through the medium of Urdu and a Bureau has been formed in connection with it to prepare suitable text-books.

However, it has been contended on the other side that the introduction of the proposed changes is complicated by the multiplicity of the Vernaculars in use in every province and the impossibility of conducting examinations on a uniform standard. In reply, it may be said that a division according to a "linguistic basis will meet the first difficulty and as for the second, the instituting of a chief examiner will result in the maintenance of a uniform standard. Nevertheless we must not minimise the value of studying English, the *lingua franca* of not only the whole of India but of the whole world. Hence the writer would suggest some such system as is prevalent in Japan whereby English is made a secondary compulsory language.

The next suggestion would be that primary education should be made free and compulsory as it was once in the ancient days. Steps have been taken in this direction. As many as eight provinces have passed the Primary Education Acts authorizing the introduction of compulsory education by local option. Though this has not been inopportune, it has been productune, it has been productive of little progress. What causes can be assigned for the acts remaining so ineffectual ? Poverty of the local bodies ? Yes, but still there are other more immediate practical difficulties. It has not been easy to take a census of the boys of compulsory age, because the age is a matter of uncertainty. Again in other countries the first step towards compulsion has usually been the provision of accommodation for all children of school-going age—*e. g.*, the law of 1870 in England. In India this preliminary stage has been strangely omitted. Again there is the reluctance of local bodies to introduce coercion. It is earnestly hoped that these bodies will do their bit also to popularize education.

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The future of University Education has been profoundly affected by the publication of the Report of the Calcutta University Commission. The unitary teaching University is now an established fact. Already the Madras University is in the transitional stage of becoming a Residential University. The modern Residential University will be but the old *Jurukulavasam* dressed up in new garments to suit modern needs. Neither in the ancient Universities nor in the foreign ones does examination figure so prominently as it does in the Indian Universities. Examination is a necessary evil, it is admitted, but it is hoped it can be kept in proper check as is done in the West. Unfortunately education in India has been subordinated to the wants of the examination room; for more time is given to guessing what the examiner is likely to give in the way of questions and trying to "cram" the boy with "notes" that will give him success in his examinations than to his training in a way that will make him an intelligent citizen.

One other important point needs special emphasis. Education devoid of religion is bound to be a failure. The government, as it stands pledged to non-interference in religion cannot make religious instruction compulsory. But just here it needs to be supplemented by private and missionary institutions. Religion is the basis of morality, art and literature and what kind of a nation can we have without morality, without art and without literature, in one word, without religion. There is such a thing as renaissance in the history of nations and a renaissance is actually in existence today in India. And probably the greatest factor in the production of that renaissance and the gradual christianizing of the life and thought of modern Indian has been the mission school. There is hardly an aspect of modern Indian life that has not been touched by missionary education. Talk to an educated Hindu today about social reform and in nine cases out of ten you will find that he is thinking in terms of a Christian and not a Hindu social code. Discuss with him his own religion and you find that it is permeated with Christian thought and Christian ideals. Converse with him on any general topic and you will find in his talk the Christian perspective of life. This is among the most striking facts in missionary history. So then to attempt to Christianize the masses without Christianizing their education which in the end affects them more vitally than any other factor in Indian life, would be a

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blunder of the first magnitude. The writer would appeal to Christian educationists to respond to the call of India and to think of their work positively in terms of an educational crusade and act accordingly.

It is needless to mention that the essential thing in mission schools is a Christian atmosphere. A few factors upon which the efficiency of missionary education depend are (1) the life and personal influence of the teaching staff, which must be predominantly Christian. (2) The life and personal influence of the pupils — the larger the numer of Christian Indians, the greater the influence. (3) The nature of the religious teaching imparted. (4) Organized religious life of the institutions—e. g., school chapels and hall talks. (5) The domestic life of the institution—the Residential System, of course devoid of the disadvantages of the boarding schools,—these factors the present missionary is bound to be efficient and useful.

To resume, it may now be pointed out that like ancient education, the modern education also must aim at social efficiency. If this is to be achieved then certain vital points in our school and college curriculum need to be altered in order to make education a blessing and not an education simply transplanted into India—but an education embracing everything of the best that the Western nations can give. To begin with, early specialization which starts even as early as the fifth form must be abandoned for one at a later stage. Again subjects dealing directly with India, her history, her literature, her economics, etc., must be made compulsory. Looking at this a little more in detail we have to consider in education, first the *literary education,* that is education for the training, teaching and administrative classes, the learned professions, etc. Then the *technical education,* what is needed for the carrying on effectively of the trade, commerce and manufacture of the country. Then *the education of woman*, so much neglected by Indians themselves, and yet so vitally necessary for Indian progress, of course it being understood that the lines on which women's education is imparted are to be different from men's, in order to suit their needs, tastes and talents. Lastly, *mass education*, so that the masses may intelligently co-operate in all matters that concern national welfare and that there may not be the gulf that there is today between the English-educated classes and those

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vast inarticulate classes of the population on whom, in the long run, the life and prosperity of the nation must necessarily depend. To supply the details of those four types of education is the privilege and duty of the educationists.

It will be earnestly noticed that these suggestions are after all only a registration of the principles at work in ancient India, only with the difference that they have been altered a little to meet modern needs and conditions. No more important question can occupy the attention of a nation than that of the education of the youth of both sexes, for as the immediate future lies in the hands of those who are now children, the direction of the national development depends on the training given to these embryo men and women. The question of Indian education is one that is of the most vital moment to every thinker and every lover of his country, for on education depends the future of the land and no one who has the interest of his country at heart can afford to ignore this vital question. Ours is the privilege to think out this important problem and to do what we can to run the educational machinery on lines that are conducive to the best interests of India. The problems bristle with difficulties, it must be admitted. In the last few years, changes have been made so radical that some may doubt whether the whole Educational System of the past is to be given up or whether it admits of any reform at all. But let us not despair or disheartened. What is needed is clearness of vision that we may discern the signs of the times, patient study of the country's past and present and prophetic insight and courage that we may be enabled to build well and build truly for the future.

The Fire.

We thank Thee, Lord, to-day
For this Thy Will
To save and heal Thy world.

We thank Thee that, unwavering,
Strong, resolute, upsoaring, radiant,
The flame of this Thy will burns on,
Enkindling far and wide throughout Thy world
A fire responsive in Thy faithful souls.

O burn in us this day,
Burn mightily in us this day. *Kashmir in the Guardian.*

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A Sermon—The Glory of Christ.

By Dr. Ross H. Stover Messiah Lutheran Church, Philadelphia, Pa. U. S. A.

Text: John 1: 14—"*And we beheld his glory, the glory as of the only begotten of the Father.*"

If we can but catch a glimpse of the glory of Christ, it will put a newness into our lives which will reflect upon our fellow-men and will sound the note of praise from our lips:

"All glory, laud and honor
To Thee, Redeemer, King."

1. THE GLORY OF HIS SONSHIP.

Our text designates Jesus as "*the only begotten of the Father.*" Jesus was not born of the Father as children of the earth are born. He was *always* "The Son"—equal with The Father and The Holy Spirit. Our Lord Jesus, of the same nature with The Father, is the express image of His Person by an eternal generation. He was declared to be the Eternal Son.

To see the real glory of His Sonship one must read John 1: 1: "*In the beginning was the Word.*" (Now look on down to the 14th verse and you will read, "*The Word was made flesh.*" That, of course, tells us that "The Word" is Jesus.) Now let me repeat again: "*In the beginning was the Word (Jesus), and the Word (Jesus) was with God, and the Word (Jesus) was God.*" This verse shows us clearly the mystery of His person and of His glory.

Read again: "*In the beginning.*" Did you ever realize that there never was "A Beginning"? Yes, we had a beginning; the World, the Universe—all things temporal had a beginning; *but God always existed.* If God has a beginning, then someone would have had to have begun God. It is far beyond even our imagination to think of "no beginning," for we are living among temporal things. As you think of *His Eternity* you will get a glimpse of *His Glory.*

"O for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and King,
The triumphs of His grace."

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2. WE SEE HIS GLORY IN CREATION.

The Bible says that the world was created by Jesus, the Son of God. Read carefully this verse: "*All things were made by Him, and without Him was not anything made that was made.*" (St. John 1: 3.)

As we behold the works of His hand, we can sing that beautiful song:—

"Glory, O God, who from the heaven above
Rulest supreme the world."

We cannot look at that wide expanse of ocean without thinking of His glory. If we could go and see the Himalayas with their snowcapped peaks, the deserts, the valleys, the fertile fields, the ponderous waterfalls, the lakes, the rivers, and as we go north and south and behold changes of climate—flowers blooming in one place, while ice and snow reign in another, surely we must add our voices to the triumphant chorus which sings of our Lord's glory.

We look by night into the heavens to see the myriads of stars and by day to see that center of the universe, the sun. We are told that the diameter of the solar system is 5,600,000,000 miles; that the distance to the planet Neptune is 2,700,000,000 miles; that it is 25,500,000,000 to the nearest fixed star. Why, we must mediate for hours to understand just what these figures mean! *Surely, God is Glorious.* Angels and men, heaven and earth, join in that Hallelujah Chorus:

"*Unto Him that sitteth upon the throne*
And unto the Lamb be blessing and honour and glory!"

Especially notice the above verse: "*All things were made by Him—Jesus Christ.*"

3. HIS OLD TESTAMENT GLORY.

Have you ever thought of the special work of God's Son during Old Testament times—before His coming in the flesh to be our Saviour? I pick out this one verse for you to think about: "*They all drank of the spiritual rock that followed them; that rock was Christ.*" (I Cor. 10: 4.) Study carefully this verse. It refers to the time when the children of Israel were coming through the wilderness. So Christ must have been with them.

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Do you suppose that every time in the Old Testament when God appeared in some form to be seen of men that it was Christ, the Son who took upon Himself the form? Was He "The Cloud" which led them by day and "The Pillar of Fire" that led them by night?

4. HIS GLORY IN THE FLESH.

"The Word *became Flesh.*" Jesus said: "*I am the bread which came down from heaven.*" The Bible says that He humbled Himself to be born of a woman. We speak of it as the "Kenosis"—when He emptied Himself of heaven's glory, Men beheld Him as a man. To those who believed He revealed Himself as the Son of God.

In the time of His trials, sorrows and death, when men mocked Him, spit upon Him, buffeted and finally crucified Him, He called forth to His aid not the glory and power which He possessed. He could have called legions of angels from heaven. But, no! He came to save us; He walked alone to the bitter end, so that we might be partakers of His glory.

Men saw a portion of His glory when He restored the blind, healed the sick, fed the hungry and raised the dead. He said: "Lazarus! Come forth!" From the grave came this one who had been dead four days. When men saw it they glorified God.

His glory was seen by His words. Those who heard Him said: "Never man spake as this man." When Jesus asked the disciples if they, too, would turn from Him, Peter answered: "Lord, to whom can we go? Thou hast the words of eternal life." Study His predictions which *have* come true, *do now* come true, and *will* come true, and you will bow your head before His glory.

Men saw God's glory in His Person. He appeared before them full of grace and truth. On the Mount of Transfiguration, when Moses and Elijah talked with Him, His divinity shone out so that His face and clothing glistened. When a voice from the sky said: "*This is My beloved Son in whom I am well pleased,*" they saw His glory. Jesus said: "*He that hath seen Me hath seen the Father;*" "*I and the Father are one.*"

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His glory which was seen by men was only outflashings, for *The Glory* which is His with the Father was veiled while He was on earth. But even veiled, it was so different from the human that men, strong and weak, women of high and low rank, and all children were drawn to Him for help and salvation.

5. HIS GLORY ON THE CROSS

The Cross was the worst of all deaths—shame of all shames. But since He bore our sins there, it has shone out before our eyes as a jewel. His was not the death of a martyr, nor of a patriot. It was the dying of Jesus—God's Son—that He might atone for our sins. It was the dying of a grain of wheat that a harvest might be yielded. In His "shame" we behold His glory.

6. HIS RESURRECTION GLORY.

They laid His body in the grave as men would lay to rest anybody. But how different the end! That was the body which Christ took upon Himself when He came to earth. The fact that He arose in His body in three days has brought the hope of glory into millions of lives. He was "the first fruits of them, that slept." He appeared unto all of His disciples, confirming their faith—making heroes out of men who three days before were cowards. He says to us: "*I was dead and behold I live.*

When Thomas would not believe, Jesus appeared to him and said: "*Place your finger in the nail prints in My hand and thrust your hand into my side.*" Thomas said: "*My Lord and my God.*"

"The three sad days are quickly sped,
He rises glorious from the dead,
All glory to our riseu Head."

7. HIS PRESENT GLORY.

He is now the Glorious King Invisible, and sits at the right hand of the Father. He said before His death: "What if you shall see the Son of Man ascending into heaven?" Forty days after His resurrection He stood on the Mount of Olives with His disciples and as He blessed them He was parted from them, and they beheld him ascend into the heavens.

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It seems that in my imagination I can hear the heavenly choirs singing to welcome Him: "*Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in.*" Then one choir sings: "*Who is this King of Glory?*" Another answers: "*The Lord of Hosts! He is the King of Glory.*"

Since His ascent we have had evidence of His invisible Kingship. He appeared to Paul, converting Him, and to Stephen when he was dying, and to John on the Isle of Patmos.

8. HIS GLORY TO COME.

When He ascended on high, two angles appeared to the disciples and said: "*Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.*" (Acts 1: 11.)

What a glorious time that will be when we shall see Him come in glory with all His angels! It says in the Bible: "*Every eye shall see Him and those who pierced Him.*" In that day He will reward His faithful. He will say: "*Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundations of the world.*" He will say to those who have not believed: "*Depart ye accursed into everlasting punishment, prepared for the devil and his angels.*"

Sad it is to repeat that in that day "*Men shall go into the caves of the rocks and into the holes of the earth, from the terror of Jehovah and from the glory of His majesty, when He ariseth to shake mightily the earth.*"

I read in the papers yesterday of a man who had embezzled; then he left the impression that he had committed suicide. Detectives surprised him at midnight, capturing him in a house in the country. It brought to my mind the verse: "Be sure your sin will find you out." We cannot escape Him.

The glory of Christ is and will be a great comfort to believers; but also it will be a terrible horror to unbelievers.

My friends! Listen to His words: "He that believeth on the Son hath eternal life." Now He pleads: "Come unto ME."

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When you even get a glimpse of *His Glory* do you not almost say with Peter: "Depart from me, Lord, for I am *a sinful man.*"

The power of His glory is transforming us. The Bible says: "*We all, with unveiled face, beholding as in mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.*" (II Cor. 3: 18.)

Now we sing: "In the cross of Christ I glory." By those words we are stirred, cheered and inspired. *Then we shall see Him face to face in all His glory.* Think of this, "*We shall be like Him.*"

Friends, do not love the glory of man! By it you are handicapped and lost! *Love God's Glory!*

"Beautiful Saviour! King of Creation
Son of God and Son of Man,
Truly I'd love Thee,
Truly I'd serve Thee,
Light of my soul, my joy, my Crown."

THE PRAYER CIRCLE.

World's Sunday School Day.

READERS of *The Gospel Witness* are already acquainted with the fact that the World's Ninth Sunday School Convention is to be held in Glasgow, Scotland, from June 18th to 26th of this year. June 22nd is to be recognised as Convention Sunday, and it is planned to initiate with this date a World's Sunday to be observed in the Sunday Schools throughout the world. The aim is to bring before the schools and those having a place in them, a vision of the world-wide scope and significance of the Sunday School Movement. Possibly this vision may be altogether beyond those in the school who are of tenderest years; but with other scholars it might certainly broaden and deepen interest to realise that the Sunday School is a world-wide institution, found in all lands, working for the children of every land to win them to Christ and His Service. It might intensify the interest if the scholar realised that on that very day throughout the Sunday Schools of the world, scholars of all races and colours, but of the one great Faith, were with him thinking of and praying for each other. In this way, too,

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support from the stronger schools and fields might be realised to help forward the work in the backward and more needy fields, where the Sunday School Movement is comparatively weak and hindered by poverty and lack of means.

All this is behind the thought of a World's Sunday School Day. An invitation has been sent out to every country from the Head-quarters of the World's Sunday School Association in New York, in conjunction with the British Committee of the Association in London, and the Convention Committee in Glasgow. This invitation asks that the Sunday Schools in every land set apart a section of the programme on Sunday, June 22nd, in order to unite with others in thinking of this aspect of Sunday School work. Just now this observance can best be made an annual one, and made effective as a stimulus to the movement, has to be worked out in the Glasgow Covention. We hope to be able to give news of this later on, and indeed, to give our readers full reports from some of our own delegates to the Convention.

In keeping with this call and proposal, we invite the Sunday Schools in this country to use at least the Worship Period on June 22nd for the observance of the First World's Sunday School Day. Some schools may desire to give up the whole programme to this purpose, including a special lesson suitable to the occasion ; others may prefer not to break the sequence and progress of their work by devoting the Lesson Period to a different theme from that presented in their course. The arrangement of this must rest with those in charge. But we do ask that this Sunday be not allowed to pass without something being definitely included in the programme which will link up the school with this world-wide observance. We have before us an Order of Service sent out to the Sunday Schools of Britain and America for guidance in this matter. It is given here in outline to help any who may desire suggestions in arranging a programme for this year's World's Sunday.

The Order of Service is " for use in Sunday Schools throughout the world, as an opening service preceding the study of the regular lesson on WORLD'S SUNDAY SCHOOL DAY, June 22nd, 1924, while the World's Ninth Sunday School Convention is in session at Glasgow, Scotland." The outline is as follows :—

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Theme of Covention Programme :—*Jesus Christ for the Healing of the Nations.*

Scriptural Motto of the Convention :—" That the world may know that Thou hast sent me." *John* 17: 23.

Hymn, (four verses) "How firm a foundation, ye saints of the Lord."

Responsive Reading. Psalm 24.

Hymn, " I think when I read that sweet story of old,"

Prayer. (We would suggest special prayer for the delegates from India, and other lands, meeting in the Convention; for the Sunday Schools of this land, and of other lands.)

Responsive Reading,—

Leader: What is the World's Sunday School Association?

School: The World's Sunday School Association is a union of Sunday School Associations of all countries, composed of Christian men and women who wish to help all Christians to realise the importance of the Sunday School as a means of bringing people of every nation to Christ.

Leader: What is a World's Sunday School Convention?

School: The World's Sunday Schcol Convention is a gathering held every few years in which prominent Sunday School workers in all countries meet together.

Leader: Why is such a Convention held?

School: It is held in order that these Sunday School workers may learn from one another the wonderful things God has done through the progress of Sunday Schools, and the needs of these Schools throughout the world; to make plans to increase the good that the Sunday Schools are doing everywhere; and to bring back to the Sunday Schools in their own country the news and help they have received.

Leader: How many World's Sunday School Conventions have thus far been held?

School: Eight—

First	...	London, England,	1889
Second	...	St. Louis, U. S. A.,	1893
Third	...	London, England,	1898
Fourth	...	Jerusalem, Palestine,	1904
Fifth	...	Rome, Italy,	1907
Sixth	...	Washington, U. S. A.,	1910
Seventh	...	Zurich, Switzerland,	1913
Eighth	...	Tokyo, Japan,	1920

Leader: Where is the World's Ninth Sunday School Convention now meeting?

School: Glasgow, Scotland.

Leader: How many Sunday Schools are there in the entire world?

School: Something over three hundred thousand (3 lakhs).

Leader: How many people are enrolled in these Sunday Schools?

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School: More than thirty millions (3 crores), including officers, teachers, and scholars.

Leader: Why do Christian people believe that it is their duty to spread the teaching of the Word of God wherever they can throughout the world?

School: Because in His last Great Command Jesus said, "Ge ve, therefore, and TEACH all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; TEACHING them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Address. (See foot-note*).

Hymn, (three verses)— 1. All hail the power of Jesus' name.
2. Let every kindred, every tribe.
3. Oh, that with yonder sacred throng.

BENEDICTION.

A Special Word to Ministers. On the morning or evening of World's Sunday Schooi Day, June 22nd, 1924, Ministers of the Gospel in all lands are earnestly requested to preach a sermon emphasizing the importance of Bible Study for the young as a factor in the development of Christian Character. They are also asked to include in their prayers a petition for the blessing of Almighty God upon Sunday Schools everywhere, and especially upon the World's Sunday School Convention, which at that time will be in session in the city of Glasgow.

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* By omitting the address, this service can easily be presented at the opening of the Sunday School, or of a Preaching Service, without necessarily interfering with the Teaching Period or the Sermon. By putting in the Address, however, it makes an admirable Service for a full session. It is suggested that the "Scriptural Motto" or "Convention Theme" would be suitable subjects for this address.

It is suggested that a SPECIAL OFFERING be taken and sent to The General Secretary, India Sunday School Union, Jubbulpore, to help in the extension of the work in this land. Funds are urgently needed for Vernacular Literature, Teacher Training, Auxiliary Conferences, etc.

It is hoped that use will be made of this suggested Order of Service in Vernaculars as well as in English.

A. G. ATKINS,
General Secretary, I. S. S. U.

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EDITORIAL.

Inter-religionism.

Can men of entirely different religious convictions, such as Mohammedans, Hindus, and Christians, join together in a common religious service using only terms of expression which are common to all ? If a Christian is willing to compromise by omitting the name of Christ from public prayer (vide Mr. Hoyland's Book of Prayers) would that same Christian be content to sit patiently giving silent assent, while a Hindu or a Mohammedan led the meeting ?

These are questions which are stirring the Christian Church in India to-day. Every denomination is facing them, and even the Roman Catholics have taken the matter in hand and forbidden any of their people to enter into any such compromising positions. Rev. R. L. Pelly, of the Bishop's College, Calcutta, fresh from defeat in a discussion of the subject of " Everlasting Punishment " in the *Modern Review* in which he tried to shade off the horror of " Everlasting " to something not quite so long, has now written a paper setting forth the subject of " Inter-religionism " for the *National Christian Council Review*.

Mr. Pelly's paper is interesting from the point of view of setting forth the problem, and in information. There already exists " International Fellowships " which are decidedly religious in character. " Already groups have been formed under this name in Madras, Bombay, Agra, and Vellore. Among the moving spirits in Madras, we notice on the Executive Committee the names of Deaconess Creighton, Mr. Herman of the Y. M. C. A., Mr. Chakkarai of the Christian Patriot, Mr. A. A. Paul of the Student Christian Association. Among those in Bombay are Mr. Joshi of the Servants of India Society, Prof. Wadia and Mr. Hamley of Wilson College, and Miss Kitsching of the Missionary Settlement for University Women. In Agra the President is Canon Davies and among the Committee is a Vice President of the Bahai Convention... ... ...the most important aspect of the retreat was its contribution to inter-religionism. The whole meeting was conducted in an essentially religious spirit. A recent account of the International Fellowship states, that " The international fellowship is founded on the faith that the difficulties of internationalism

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can only be overcome when men meet on a religious basis with a common faith in the guidance and help of God. It is the religious link which holds the members most closely together." Beside provision for periods of private devotion, there was half an hour of united worship, led apparently (the report is not clear on this point) by a Hindu, a Moslem and a Christian conjointly. Every meeting was begun and concluded with prayers taken from Mr. Hoyland's book."

Mr. Pelly, while admitting that the New Testament contains many passages which "suggest that spiritual fellowship with non-Christians is out of the question" brings forth a few rather feeble arguments to show that "the Bible evidence is not quite conclusive either way." We regret that in the discussion of this question Mr. Pelly has not devoted more of his time to actually finding out what the Bible does teach with regard to this point. In devoting only a half page of his article to the teaching of the New Testament on his point Mr. Pelly follows a tendency so manifest among many of this day—of disregarding the source of authority upon which the Protestant Church is built. If we believe that the Bible is the source to which a Christian must go to settle questions in accordance with the mind of Christ then "what the Bible teaches" is the most important information which a Christian should desire.

At the Central Conference of the Methodist Episcopal Church in Southern Asia, held in Calcutta last December, Bishop H. Leicester Smith in his episcopal address, set forth a position which we believe ought to be the standpoint of every Christian in India at this time.

"We have also a country's obligation to proclaim the Gospel of the crucified and risen Christ to the Christ-less millions of India. There is a lukewarmness in preaching for an immediate verdict and for an unconditional surrender in many quarters. There is a demand from without, which is met with traitorous acquiescence from within the fold of the Christian ministry in India, that we abandon our effect to proselyte from Hinduism and Islam and be content to merely proclaim the good news of the Gospel. They ask us to preach Christ, but to forego confession, excuse from baptism, sanction the preservation of caste relations, permit the Christians to remain in communion with Hinduism and to actually agree as a matter of fact to have Christianity adopted into that curious congeries of various faiths which we have in Hinduism as simply one more caste among the many. It is pathetic how eager leading Hindus are to

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find common ground with Christianity and to have the leaders of the Christian faith agree that there was no antagonism between the two faiths but that fundamentally were one. Again and again, in meetings for educated non-Christians has the Chairman endeavoured to so interpret our words as to justify this statement. It is pathetic also to see some of our Christian leaders without a sure conviction upon this matter. They are flattered by this friendliness. They are convinced by this argument that they have in substance won their case. They are willing, with victory in sight, to stop short of complete triumph. Now is no time for compromise. Now is no time to moderate our demand. Now is no time to permit Krishna or Mahomed to be seated beside Jesus Christ. Now is the time to proclaim Jesus Christ as the only Saviour with a passionate devotion and with a holy zeal that will set India now smouldering into a flame of love and devotion to Christ."

Is not that the language of St. Paul? Is there any doubt of where the New Testament stands with regard to inter-religionism? We confess we are totally at a loss to understand the goal of the Anglican Church, and in that we include the South India United Church which has been preparing for some years to enter the Anglican Church. Whither are they going? Here is an huge section of Anglicans sending greetings to the Pope of the Roman Catholic Church, incorporating into their Prayer Book "Prayers for the dead," and doing everything in their power to make a swing into the Roman Catholic fold as easy and early as possible. Here is another section going to the opposite extreme and willing to compromise with both Hinduism and Mohammedanism, willing to sell themselves to some sort of eclectic composition which can never have any more life than can an arm of this man, a leg of another man, a head of another and a body of another, pieced together.

Are these the people who talk of union among various Christian denominations? Are these those who speak of "one church" and insist that all who hesitate upon entering "union" movements are not worthy of the name of Christian? We crave to see some basis of guarantee given that this new church is not going to be a ethereal composition which will be blown about by every wind of fancy. There must be assurance that Christianity is going to stand firmly on the teachings of Jesus Christ as taught in the New Testament. And we cannot merely state that the New Testament be the ground, for the ways of interpreting are legion. There must be a statement of interpretation.

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CURRENT OPINIONS AND NEWS.

A Hindu Doctrinal Council.

Because of the upheaval that is going on within the pale of Hinduism a large number of orthodox pundits have called an assembly to decide some united course of action with regard to their doctrinal position and relation to other religions. Pandit Ananth Krishna Shastri and pundit Rajeswara Shastri Dravid of Sanatana Dharmojjiwini Sabha, Ramaghat, Banares, write as follows : 'Since there is a good deal of unsettlement in the matter of the Hindu *Dharma,* His Holiness Santoji Maharaj of Kukurmanda, West Khandesh, and his Holiness Kesava Datta Maharaj of Sonagiri have organized a committee of nearly 50 renowned pundits of Bengal, Bihar, Orissa, U. P., the Punjab, Bombay, and Madras to consider the whole question and draw up a report setting forth their conclusions. Almost all the distinguished Pundits from all parts are expected to co-operate with this committee in its great work. In the mid-summer of 1924, the Committee will hold its sessions for a period of three months. In this connection a questionaire has been issued by the committee and is sent round to all the papers for their opinions, sympathy, and support. It is earnestly desired that all thoughtful men who have reflected on the problem of Hindu social reform, will be good enough to send their answers to the Assistant Secretary....., and thus help the great cause of Hinduism.'

Dyanodaya, (Bombay) in presenting this questionairre commends it especially "to any missionaries still lingering among us who lull their souls to sleep with the fiction that they are 'well up in Hinduism' because they have read a few musty text-books on the subject or have attended lectures on Hinduism by some professor who has never visited India's shores." The questionairre:

1 What makes a Hindu ?
2 What are the sources of the authority of *Dharma* ? Reason, Scripture, or both ?
3 What is the principle of the interpretation of scriptural texts ? How far are the historical interpretations of Western writers in conformity with the traditional *Mimcmsa* rules ?
4 Do acts of *Dharma* have only unseen results or not ?

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5 Are these rules relative to classes of individuals? Is there such a thing as *Adhikarabheda* ?

6 May we alter rules of *Dharma* to suit new situations ? Will they then lose their character of *Dharma*, i. e., will they be able to produce their unforeseen results ?

7 '*Dharmagua samayah pramanam* ! 'The verdict of the knower of *Dharma* is the authority. Who is the *Dharmagna*? Does he abide by the Sastras or improve on them by reinterpreting them, or does he throw them overboard ?

8 Are there cases where these Dharmagnas have altered rules to meet new conditions of life ? If so, mention instances of such alterations together with the reasons that led them to change the rules.

9 What are *Apaddharmas ?* Where are they available for adoption ? What exactly is the significance of *Apad ?* Is there a list of *Apaddharmas* mentioned in the *Sastras*?

10 What is the significance of *Suddhi* ? Do those purified by the ceremony come back to their original status in the caste or are they to be kept separate ? What is the opinion of the Sastras on this question ?

11 How far is it true to say that the present state of Hinduism is the result of caste divisions? Or are there other causes?

12 What is the principle of the caste system—birth or character ? And what ideals did the founders have regarding it ? What was the effect of caste on the previous history of Hinduism ? Did it at any time make for the unity of Hinduism ? If so, why is it not able to do so now ? How do you account for the present state of the Hindu community ?

13 Regarding the questions of untouchibility, reform of marriage, foreign travel, *Suddhi,* Vedic study for all, inter-dining, regulation of diet, etc., are we to accept the scriptural views or to modify them to suit the new conditions ?

14 Were the Jain and the Buddhist communities incorporated into Hindusim at any time ? If so, under what conditions ?

15 What was the nature of the reforms introduced by Ramanuja and Chaitanya ? Were those converted by them into Vaishnavism merged in the original Vaishnava fold or not ?

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16 In view of the presence of such proselytising religions as Islam and Christianity and the new system of education and political aspirations, what plans would you suggest to preserve the unity and strength of Hinduism ?

We await the findings of this Council with interest.

Mr. Macnair's Book on Village Preaching.

Rev. J. I. Macnair, of the United Telugu Seminary of the London Mission, Gooty, before going on furlough early in April, wrote us a letter with regard to his little book on "Village Preaching," the manuscripts of which we read over during last Hot Season. The little book, which was just published in February of this year, has already been translated into eight of the languages of India, and is under consideration of translation into a ninth language. It is now available in English, Telugu, Tamil, Urdu, Hindi, Singalese, Gujerathi, Kanarese, and will perhaps soon be translated into Bengali. Mr. Macnair now has another book into the Press. It is a Commentary Handbook on the Old Testament on moderate Higher Critical lines.

Progress in the Diocesanization Scheme.

"Indian Christians of the C. M. S. congregations at Tinnevelly and Ramnad have advanced objections to the Diocesanization Scheme in the Indian Church, on the ground that it involves an enforced alliance between adherents of the C. M. S. and S. P. G. In a printed Memoriam, the dissentient group points out that the congregations of these two Missions "have been trained on different lines of thought, modes of worship and service, and have reached different grades of development." Complaint is also made that the Diocesanization Scheme is in the hands of persons who do not fairly represent the views and convictions of the Native Church ; and criticism is brought to bear upon matters of administration, involving changes which press harshly upon congregations, pastors, and evangelists."—*The Christian (England)*

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Missions and the British Empire Exhibition.

Fourteen Missionary Societies are participating in the work of representing at the forthcoming Exhibition at Wembley, the methods of presenting the Gospel to the non-Christian peoples of the British Empire. Models of Mission Schools, Mission Hospitals, and a Mission Station will be found in the various sections, in charge of especially trained stewards; while a bungalow, fitted up as a book-room, will afford a useful centre for the display of attractive literature. Intending visitors are invited to make inquiries for the missionary section, and to inspect the wonderful collections that have been gathered together. Further progress can be reported in the arrangements for the British Empire Exhibition United Evangelistic Campaign, arranged by the World's Evangelical Alliance. The Mildmay Mission to the Jews has joined the campaign; and arrangements are being made to interest and help the Exhibition staffs, which will be very large, as far as possible in their native tongues. In addition to the facilities for meetings of various kinds afforded by the bungalow, it is hoped to arrange popular evangelistic meetings to be held in the spacious conference halls which are being erected in the Exhibition grounds. It is proposed formally to open the campaign on Tuesday, April 29, but the actual date must depend upon the official opening of the Exhibition itself, which, however, it is expected, will be April 23.—*The Christian.*

Bombay Y. M. C. A.

The Bombay Y. M. C. A. has on its rolls 974 members of whom 181 are Indian Christians, 433 Europeans and Anglo-Indians, 140 Hindus, 61 Mohammedans, 101 Parsis, 8 Goans, 42 Jews, 4 Jains, and 4 Shintoists and Buddhists.

Mr. J. D. Asirvadam.

Mr. J. D. Asirvadam, after leaving India last July attending the World Convention of Lutherans at Eisenach, then after visiting friends in Germany, paid a visit to the Lutherans of Sweden. From there he went to the United States and spent sometime in visiting American Lutheran Churches and Colleges. He is expected to return to India about May the fifth.

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Sadhu Sunder Singh in Santal.

During the first week of March the Santal Churches in Assam held a Convention for awakening and deepening of spiritual life. The meetings were held at the Grahampur Mission in the Santal Colony, Goalpara District. The principal speaker was Sadhu Sunder Singh. Between one and two thousand people were in attendance daily and the meetings were very helpful.

India Sunday School Union.

The Rev. and Mrs. A. G. Atkins have now returned from furlough to take up the work of their new appointment. During the summer they are to tour in South India in the interests of the Sunday School cause. Their address until October will be Keswick Cottage, Coonoor, Nilgiris. All correspondence relating to India Sunday School Union matters, Literature and Supplies, Examinations, Courses, Teacher Training, Journal, etc., should be sent to the General Secretary at the above address in Coonoor. All possible efforts will be made to answer promptly and to prevent inconvenience.

Opening of the New Reading Room, Rajahmundry.

The New Reading Room and Hostel was formally opened in Rajahmundry on March 29th. The main speeches on the occasion were made by Rev. F. Fiedler, Principal of the Mission High School in Peddapur, and Dr. M. Sighamoni of Bhimavaram. A reading room of this size and equipment is a new departure for the Mission of the United Lutheran Church. It represents an investment of Rs. 50,000 for the building and grounds alone. In addition to roomy accommodations for reading purposes, there will also be a large section given over to housing students who come to Rajahmundry to study in the Government College and Training Institutions. A section of the building is also to be used in carrying on a Dispensary for Women and Children.

Rev. P. E. Froberg, Secretary of E. N. M. S., Chhindwara.

Rev. and Mrs. P. E. Froberg, of Chhindwara, C. P., have sustained a very sad loss. Their only son Gunnar, aged seven, passed

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away on March 20th after a sickness of only two days. It is thought the cause of his death was malignant malaria. This sudden and unexpected loss of their strong and healthy boy came when they had only a fortnight to stay in India. They have left India on furlough, sailing April 3rd. Little Gunnar Froberg has spent his life in Chhindwara, endearing himself to young and old. The sorrow shown by all who knew him, especially Indian Christians, was deep and sincere.

The Letter Box.

A. B. MISSION, MADIRA, DECCAN, MARCH 1, 1924.

To the Editor of *The Gospel Witness*, Rajahmundry.

Dear Sir,

A copy of the January number of your Magazine came to my hands and I have read it with a good deal of interest. The Article on Mohammedanism in the Guntur District was very interesting indeed. I am more acquainted with the Kistna District, and I should judge that conditions are much the same, tho. they number much less. Kondapally and Nandigam are the two strong centers of Mohammedans with which I am familiar. I should judge that they are less Hinduized than most of those in the Guntur District. They are rather strict about discipline for drink and adultery as the Mohammedans of the Deccan are not. The Kondapally and Nandigam Mohammedans look down upon those of the Deccan as being rather unorthodox. Probably because so many of the official class drink and keep concubines. In the Deccan villages of my field there are still fewer Mohammedans than in the British territory and on a tour this year through villages east of Hanumakonda I passed through many villages without a single Mohammedan resident.

Your criticism of the Christian Patriot was well deserved, as the Editor does seem to be ill-balanced at times.

Your remark regarding Baptists' insistence that immersion and adult baptism are the only means of entrance into the Kingdom of Heaven was news to me. I wonder whether this is your belief or whether it was a slip of the pen. We believe that belief in the Lord Jesus Christ is the only entrance into the Kingdom of

Gossner Mission

Heaven and I never heard of any other. The dying thief was saved but without immersion or adult or infant baptism. The Bishop of Dornakal immerses all his adult candidates and many others do also. Strained relations will not be adjusted by statements of this kind. Our relations with the Guntur Lutherans of late years have been more and more fraternal but I think they understand better the Baptist position than your statement would imply.

With best wishes for the success of your Magazine and Mission

I am,
Yours sincerely,
F. KURTZ.

MAHESPUR P. O., SANTAL PARGANAS. 4th APRIL, 1924.

To the Editor of the Gospel Witness:

The desire among Christians to join hands with fellow-believers is no doubt the most promising feature of the present time. Not only does this result in a ture Christian atmosphere in which any one wishing to serve the Lord may do (that in itself is promising) but it is so thoroughly Christian in spirit that it should in itself serve to promote the cause of the One Lord and Saviour among the fallen race of Adam.

Recently I read a couple of notes, one in "*Conference*" referring to a paper read at the Maharo Santal Convention on the possibility of closer co-operation among the missions at work in Santalia, and the other in the "*Gospel Witness*" on Lutheran unity in India, and these notes cause me to write this.

The desire of every one serving the Lord here in India as well as everywhere is so to live and work that souls may be led into contact with the living force of Christianity (Jesus Christ Himself), and to believe in Him and be saved. And not only this, but we wish the believers not to keep this precious treasure to themselves, but to become present and future promoters of the life-giving faith.

From the time of the Apostles to the present believers in Christ have found it to be of vital importance to come together for worship. Thus congregations arose, and later congregations were

Gossner Mission

banded together into a common Church. But, as in all human organizations, sin entered the life of this one Church and her organizations. Then by the Holy Spirit new forces were poured out upon believers and, from time to time, reformations and revivals purified the Christian organizations. But in all this development, which is familiar to everyone, there is one point to which, I think, insufficient attention is paid, namely, the racial factor. Thus it is that believers in same Saviour, guided by the same Holy Spirit, have been led into such general divisions as: The Latin races are predominately Roman Catholic; the Teutonic races became predominately Protestant; while the Eastern churches retained an Asiatic bent.

Certainly one, believing in Christ the Lord, Ruler of Heaven and Earth, will not say that this is due to political forces and the power of Satan. Rather it is due to racial characteristics, expressions of different spiritual gifts finding expression to men's souls.

Granting this, we turn to the situation in India. Congregations have been and are being formed throughout this country with the many races, and the time has come to join hands. How is the first step to be taken? Is it to form denominational unity bodies throughout the whole of India, or is it to form interdenominational racial Churches? My opinion, which I realize is of little value, but which I nevertheless desire to express, is that if we yield ourselves entirely to the Lord as His Servants we will join hands in racial churches, and having helped them develop to some maturity will leave them with the Prayer of St. Paul in Acts 20: 32. However as there is so much that is human even in our spiritual work, it may be prudent to select the other line and to try to make for denominational unity throughout India. What, dear reader and fellow servant, do you think?

Yours sincerely,
J. P. GAUSDAL.

(We hardly think anyone will dispute than an Indian National Church must be worked out during the coming years. The only question is the *kind* of a church it is to be. At present the Anglican, Presbyterian, and Baptist Churches in the U. S. A., are being "torn to pieces" because they have found in their pulpits hundreds of ministers who openly deny the Deity of Jesus Christ,

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Is the coming Indian Christian Church to allow such ministers in her pulpits ? Can Lutherans have a real voice in moulding the Indian National Church unless they be united themselves ? We doubt it. United we can be an influence and guard against such cleavage as is at present going on, and with which the Lutheran Church is not troubled, but divided we will have no voice.—

Editor's Note.)

Minutes of the Andhra Christian Council.

The Minutes of the First Meeting of the Andhra Christian Council as separate from the Madras Representative Council, and as an official part of the National Christian Council, are in hand. In the organization one of the most interesting sections is that regarding Membership:

(a) The representation of Church organizations shall be as follows:- to 1000 communicants, one representative: from 1,000 to 10,000 communicants, two representatives; and one additional representative for every additional 10,000 communicants or fraction of that number; provided that no organization may have more than nine representatives.

(b) The representation of Mission bodies shall be as follows:- Each Mission shall be entitled to two representatives for every thirty missionaries or fraction of that number in active service in the Andhra area, and one additional representative for every additional fifteen missionaries; provided that no Mission shall have more than four representatives and that when there are not more than two missionaries on the field, it shall be entitled to only one representative

For the purpose of calculating repersentation the word Missionaries shall mean those Missionaries, men and women, including the wives of Missionaries supported by funds raised outside the area.

SCHEDULE OF REPRESENTATION.

I ORGANIZATION OF XHURCHS

1	Arcot Council of South India United Church	1
2	Telugu Baptist Convention	9
3	United Lutheran Church	6
4	Mennonite Telugu Convention	2
5	Northern Circars Baptist Convention	3
6	Church Missionary Society, Telugu Church Council	4
7	Godavary Delta Mission Indian Churches	2
8	Telugu Council of South India United Church	2
9	Methodist Episcopal South Indian Conference	4
10	Singareni Mission with Dummagudem	1
11	Central Church Council, Nandyal	2
12	Wesleyan Methodist Church	2
13	Khammamett District Church Council	2

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III. MISSION BODIES.

1	Indian Mission, Dornakal	1
2	Arcot Assembly	1
3	American Baptist Telugu Mission	4
4	American Evangelical Lutheran Mission	4
5	American Mennonite Mission	2
6	Canadian Baptist Mission	4
7	Church of England Zenana Missionary Society	2
8	Church Missionary Society (Kistna District)	2
9	Ceylon and India General Mission	2
10	Godavary Delta Mission	2
11	London Missionary Society (Telugu)	2
12	Methodist Episcopal Mission	2
13	Ohio Evangelical Lutheran Mission	2
14	S. P. G. (Bishop's Telugu Mission Committee)	2
15	Wesleyan Missionary Society, Hyderabad	3
16	Khammamet, C. M. S.	1

III. INTERDENOMINATIONAL MISSION BODIES AND SOCIETIES.

1	British and Foreign Bible Society	1
2	Christian Literature Society	1
3	Noble College & Masulipatam	1
4	Union Mission Tuberculosis Sanitorium, Arogyavaram	1
5	Young Men's Christian Association	1

IV. BODIES ENTITLED TO HONORARY REPRESENTATION.

1	Missionary Educational Council	1
2	Madras Representative Christian Council	2

The following Officers were elected :

President—The Rev. The Bishop of Dornakal.
Vice President—Rev. C. W. Posnett.
Secretary—Rev. V. McCauley, D. D.
Treasurer—Rev. J. A. Curtis, D. D.

Executive Committee :

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Mrs. P. B. Emmet,
Rev. E. Neudoerffer,
Mr. A. T. Palmer,
Rev. P. Abraham, (Kandukur)
Rev. H. W. Whyte

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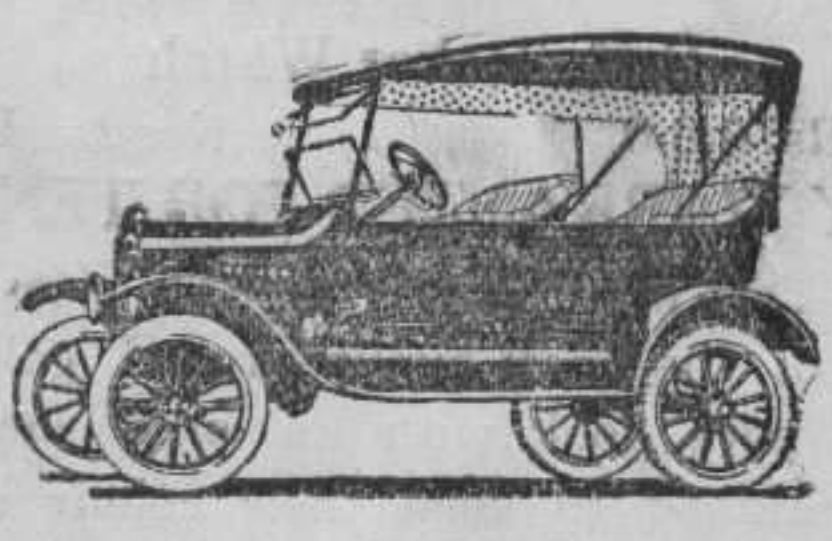
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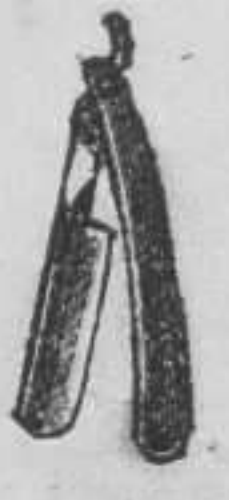
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New Testament History	0	5	6
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„ „ pt. II	0	5	0
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Hymnal (complete, with prayers)	1	1	0
Pedagogics by Rev. H. Harms pts. I & II ...	0	6	0
„ „ „ pts. III, IV & VI	0	5	0
Annotations on Ephesians, Trans. by Rohwer ...	0	3	0
Lutheran Doctrine about Sunday and Means of Grace	0	3	0
Lessons on Luther's Catechism, Harms, pt. I ...	0	6	0
„ „ „ „ pt. II ...	0	7	0
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Lutheran Seminary
Maywood. Illinois
U. S. America.
19-1-24

7/2 Rec'd and Ans Stoesch
4/4 24

My dear Dr. Hausch,

What an ecstasy of joy your letters give me!! They are full of paternal, religious fervour and remind one so vividly of my spiritual fathers in time past. I thank you indeed very much for your note of the 18th Nov. 1923.

I thank God our Father and His Saviour Lord Jesus Christ including the Holy Ghost for His Fatherly goodness and preservation. In a letter which I addressed to Rev. Stoesch I described how I reached my destination safe. Now, through the grace of God I am doing very well here. My Professors tell me that my work also is quite satisfactory thus far.

Concerning my environments, I am glad to state that my fellow students are very kind to me and always try to keep me happy and satisfied. The families of Professors live within the Seminary compound and they also treat me so kindly and in such a friendly manner, that I have not yet had the any chance of feeling homesick. Above and above

To the beloved Missionaries of Germany:- 7/24 394

I was born on the thirteenth of September 1894 in a small village called Murto in Chotanagpur, India where my father worked as an evangelist in the Lutheran Church. My grandfather when an old man, and my father just reaching his yooth, were convertedto Christianity in 1863 by Lutheran missionaries and were numbered among the early Christians of thxat part of the country. My father, tho grown up, according to the advice of the missionaries had to join the Lutheran School at Ranchi, the headquarters of the missionary activity. Ever since he left school he has been engaged as an evangelist in the Lutheran Church for nearly the last forty-five years in different parts of the province.

At the age of about six I began life as a shepherd boy tending goats in the field and I still remember how greatly I enjoyed my work and the most pleasant country life. About the same time a small school was started in the same village by the missionaries and my father nominated a very good Luther man to teach in the school. Luther's Small Catechism, the Biblical Stories and the three R's were the chief subjects of study. Now my father wanted me to go to that school. But the goats also must not st starve. So I tended goats in the morning and attended the school in the afternoon for about three hours which left two or three hours again before sunset to feed the goats. This went on for about three years irregularly for the teacher had to suspend the classes when sewing or harvesting season came. However, I learned the Ten Commandments, the Lord's Prayer, something of the Apostles' Creed, some stories from the Bible, and a little reading an and writing.

Later my father sent me to a Lutheran Boarding School where I lived for two years and passed the Lower Primary examination held by the Missionary department. Next I was sent to a Town Middle English School which was also fortunately a Lutheran sschool and conducted by the Lutheran missionaries, the government aiding with nearly half of the budget. In this school the whole staff was Lutheran and except few all boys were Lutheran Christians. The missionaries and the teachers here were of txemplary character.. There was strict discipline in the dormitory and religion was the ideal of the school. Every day one hour in the school was given to religious subjects. I came in close contact with the headmaster who was a missionary of deep spiritual life. His wife was of ideal missionary spirit. I stayed four years in this school at the end of which I passed the Middle English examination.

Next I joined the Lutheran High School at Ranchi the headquarters of the Mission as well as of the Government. Ranchi is a big town and contains a large number of Christians both Protestants and Roman Catholics, and forms one of the largest Christian centers in India.

The principal of the High School was always one of the best qualified men among the missionaries. Connected with the High School there was also a Lutheran Seminary and the principal of the High School was also the principal of the Seminary. The connection of these two institutions had a direct effect on the lives of the boys of the High School.

Lutheran faith was the ideal of the school. Even non-Christians and Christians from other denominations attending the school had to learn from Lutheran religious books and attend the daily Lutheran morning service. I came in close contact with the principal, Rev. Lic. J. Stosch, now in Berlin. Over and obove one hour's religious instruction in the school he gave me private lessons on religious subjects which I value most. I spent four years and a half at this school under the loving personal guidance of Rev.

Gossner Mission

Stosch,at the end of which period I passed the Matriculation Examination of the University of Calcutta in 1914. My spiritual friend Rev.J.Stosch advised me not to join college that year for I was very weak after an illness of about a month. He employed me at school as a teacher and gave me light work so that I might be refreshed and prepared for college work the following year.

Dark days began. The World War broke out. Missionaries had to live in confinement. Rev.Lic. J. Stosch was also the superintendent of the Mission and hence more worried. 1914 passed away quietly; nothing serious happened. Missionaries remained in their own places under guard. My time for joining college approached and I got myself ready to start for Calcutta, the largest city in India. My friend Rev.J.Stosch called me into his house and bade me farewell with prayer and few words of instruction. That was the last meeting with my spiritual guide,for,shortly after that the German missionaries had to leave the shores of India.

I was the only Lutheran student in St.Paul's College,Calcutta,which I joined. The great majority of the students were non-Christians - Hindus and Mohammedans. But fortunately the college is a Christian college under the control of the C.M.S. (Anglican Mission). I consider it God's providence that I joined a Christian college,for that gave me an opportunity to come into contact with different activities and movements among the Christian public and Christian students of the city. I had the privilege of taking part in Bible and Social Study Circles. I conducted Sunday Schools and led the open air Preaching Band of the college and I numbered myself among the Nursing Brothers. I also took active part in the social service work of the city and was secretary of a night school started for the boys and girls of a low caste in the city. I owe many more things to the college which I cannot write for the want of space. I completed my college course in 1920 and got the degree of B.A. from the University of Calcutta.

Meanwhile I heard the cry of the Church which needed my immediate service and I came back to Ranchi and at once joined the teaching staff of the Lutheran High School where I was once a student. I also taught in the Lutheran Seminary at Ranchi. While a teacher the general conference of the Lutheran Church in the province elected me to act on the executive council of the Church in 1921 and in the following year entrusted me with the treasury of the Autonomous Lutheran Church of Chotanagpur and Assam.

In the meantime I corresponded with Dr.J.Aberly regarding my theological training in America and finally in January 1923 when Dr.Aberly on the eve of his departure from India,visited Ranchi we decided that I should come over to America to join the Lutheran Theological Seminary at Maywood,Ill. which opened its 1923-24 session in September. My heartfelt gratefullness to Dr.J.Aberly,Mr.Kingsbury,the Brotherhood of Washington,Ill.,and to all who were and are still actively interested in my coming to America. My sincere thanks to the brothers and sisters of America who are making my stay here possible in various ways. Thanks be to God.

Jael Lakra

Gossner Mission

Chicago Lutheran Seminary
Maywood, Ill. U.S.A.
395 22/7/24.

Dr. Disc. 22/7 24 20/7 24

My dear Dr. Ransch,

I have not heard from you for a long time nor have I written to you since I enclosed a short account of my life, which has been published in 'The Lutheran' the official organ of the United Lutheran Church of America. I always long to receive letters from you because then I feel that I suck direct from my mothers breast. Many things have happened since we corresponded last, which it will take pages together to recount. However, I shall mention few of them.

The Seminary is closed for the Summer vacation, which lasts till the middle of September. I had been with Dr. Aberly from the close of the last term of the Seminary but now. his family has gone to their home town for few days, and I have to dine with few students who are still left-

Gossner Mission

at the dormitory. I too have to leave frequently for different places outside the city to give missionary addresses, and the audience returns its obligation by taking a collection and handing it over to me, which goes to my seminary expenses. Thus, dear our God is still helping me wonderfully. We don't have any scholarship from the Seminary nor does any private individual help me in my expenses, and yet I have lacked in nothing. Will you not thank God our Heavenly Father for such a miracle? I preach among the German, Danish, Swedish, Norwegian, English + Russian Lutheran congregations and they are all very much interested. Please pray that the Gossner Church might much find friends and sympathisers in Germany, America and elsewhere.

I received news from Chotanagpur. My heart always beats there with the Church. The peace of my mind is often disturbed by the cares of the Church in Chotanagpur. Since the last General conference at Ranchi there have happened many changes. The Cabinet (if I can use the political term) of the Church Government changed. The old

Gossner Mission

President Hamukoto Lakra, my uncle, retires. The great fighter and hero Mr. Hunad is out of office. The old veterans of the council resigned with the fall of the Cabinet: New ministers was formed. I cannot foretell the working of this ministry. But I sincerely sympathise with Mr. Hunad, for as far as I know, he has no position in the church and as the secretary, he used to get an honorarium from the church, which supports him and his family. But now, he is out of office, I don't know how he and his family live. That is my great article. I don't know whether I should justify the action on Mr. Hunad but I know I can sympathise. The present ministry is a liberal ministry. I can see the coincidence with the Spirit of the Age. The Imperial England gives way for Labour, and so also the old regimes of ~~France~~ Germany, Italy, Spain, France, Japan and other countries changed, yielding place to new & I see such change even in the church Government of the G. E. L. Church and I only wish that God our Almighty Father may help and strengthen the new officers. Rev. Johan Lapono & Mr. Nimal Soy are the important figures in

in the new cabinet. They are more passive than aggressive.

Rev. Cannaday from Ranchi tells me that the troublesome question of Purulia cemetery has been settled. I am glad of it. But my joy was not fulfilled for the settlement was contrary to my intention. When I was at Ranchi, I strongly objected to Government's acquiring a portion of Purulia cemetery. But that very thing has happened and the new Council gave its consent. However, perhaps that was good for the Church in the eye of God the all-knowing Father. Below I give you a quotation from Rev. Cannaday's letter dated May 22, 1922.

"The meeting of the Behar & Orissa Christian Council in Ranchi was a very good one, probably the best yet - largely because Rev. Paton himself was present and took an active part in everything. He also attended the meeting of the Trustees and one informal session of the Advisory Board, in order to discuss the question of the return of the German missionaries. The prospect seems to be very good for the return of at least some of them within a year or two. I made it very plain that we American Lutherans would step out at once whenever it became necessary. We have no assurance that the Lutherans prefer us to the Germans (in fact we have been made to feel that we are not wanted) and it would not be right for us to try to stay on if the German brethren want to come back. Rev. Hodge is still strongly opposed to their return -- solely on the ground that Autonomy is safer in the hands of the American Lutherans than in German hands."

This was a private letter addressed to me. I should like to know your opinion in the matter. I think prayer is needed now as ever before and as the G.E.L. Church has been founded on prayer, we must pray earnestly. Please pray for me as you are always doing. My Vishwasahay to you and to all the beloved missionaries.

With kindest regards, ever in the Lord.

Yrs very sincerely

Jael Lakra.

Gossner Mission

Abschrift. 396

E.E.L.M. B. L. 22. July 1924.

B. 150.

My dear Brother Yoel Lakra,

With much pleasure I recived some time before your kind letter enclosed your little self biography. Please excuse my not having answered till now because of my health and other circumstances. I have been on forlough the last 6½ weeks and since I was at home again I had to strengthen my physical powers after my cure at Wiesbaden and to observe my very different duties of the daily life. And now I was favoured by your new letter of 4/7 24 with your picture. Take my best thanks. I am perusing your development, your studies, your addresses in different place, your opinions about the modern ideas and facts of the present time in America, England and India with most interest. Everywhere the world is full of trouble temptation seduction, falshood and deceit more

than ever, and behind all these
is the Satan and his agents as
have foretold us St. Paul 2 Theos.
2, 7-20, St. John 1 John 2, 21-25,
4, 1-3 and the Lord Himself Matth.
24, 23-26. Nevertheless we
have the Word of Truth and
in it Him who is the Truth and
The Way and The Life. Therefore
struggle of faith is necessary.
But we shall be overcomers
now and in eternity if we are
faithful unto death.

I pray and hope earnestly
that you will — by the Grace of God —
become a pillar in the temple of our God
even already in the temporal
temple i.e. in the Church of your
fatherland Arata Nagpar.

The news appears these are
not quite clear to us. We regret
very much that such well
merited members in the Church
Council as Hanakh Lakra
Pater Hansd, Christoph
Tirky have resigned. Never
we shall forget what they
have done for the sake of

Gossner Mission

our Lord and his Lutheran Church
in the former critical times.
But now we must take the
new Church Council as a matter
of fact and we expect its doings.
The solution of the most important
question of the return of some of
our missionaries to their Kaffrarian
posts is in the hands of our Almighty
Father. His wisdom and love
will decide above all Councils
and Boards of the world. What
can we do! But one thing is
sure: Years before our Canad-
ian has assured in the most
solemn manner, that we don't
intend in any way to disturb
or dissolve the Autonomy
of the Church. We can not
understand the fears of men
like Mr. Kodge. Who dares to
doubt our faithful promises
in that matter?!

It is a pity that our enemies
before, during and after the war
have wrathed, mainly by an

unscrupulous and lying pro-
ses such false views, that the Synods
were slavish minded much more
than other people and that
liberty goes away where they
govern. I think you have
become acquainted with
the German fathers better
and you know that they
will nothing else than
the real autonomy of the
Church in the Holy Spirit
of brotherly love and self-
edification on the ground
of the Holy Scripture. Our
missionaries will not govern
at all but serve in the sense
of 1. Peter 5, 2-4.

My prayers for the whole
congregation of Ambo Negus
and for yourself are without
an end. Ever united in
the Lord Jesus
lovingly
Yours
H. A. Krapf
Miss. of the E. E. L.
Mission

Gossner Mission

6/8 24 397

Ranchi, Bihar, India,
14th July, 1924.-----

Revd D. H. Kausch,
Handjerystrasse 19/20,
Berlin-Friedenau,
Germany.

Dear Dr. Kausch,

Enclosed please find a draft(second of exchange)of the National Bank of India, Bombay, on London, in your favour for the sum of 39 pounds, 10 shillings, 1 pence sterling. This is the equivalent -of Rs. 556/12-which was contributed by members of the Lutheran churches in Chota Nagpur, through the Church Council, for the relief of needy Lutheran brethren in Germany. It was chiefly Mr. J. D. Asirvadam, I think, who requested our Lutheran Christians here to do this. The instructions I have had from the Church Council are that I should remit the money to you and request you to administer the money <u>according to your discretion</u>, preference being given to our former Missionary brethren. I am sure that the Council will appreciate a word from you as to your administration of this money. Personally, I am very glad that our people here have done this: it is their duty and their privilege, and it goes without saying that they have done it <u>gladly</u>! Sometime ago all the Lutheran Missionaries in India raised funds among themselves for their suffering brethren in Germany. Since remitting my cheque to Bombay for this draft in sterling, the Church Council Treasurer has paid me Rs. 78/-further for this purpose. I shall hold it awhile, in case any more money should be given for this purpose, and then remit that also to you. Kindly acknowledge receipt and oblige.

About Mr. Stosch's four boxes: They have been sent to Messrs. Lionel Edwards Ltd, Calcutta, as instructed by Mr. Stosch and as I

(Please turn over)

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wrote to him recently. However, I do not find that Mr. Stosch gave me any instructions as to where his boxes should be sent. I assumed that he had given such instructions to Messrs. Lionel Edwards, but today I had a letter from them asking for instructions. I could only give them Mr. Stosch's address and your name and address. Will you be good enough to inform Mr. Stosch of this and oblige.

With kind regards, I remain,

Yours sincerely,

H Cannaday

D. theol. H. Kalisch
Berlin-Friedenau
Handjerystraße 19/20.

Abschrift.

9. Aug. 24.

Dear Mr. Cannaday,

I thank you very much for the draft of £ 39-10-1 in favour of our mission-account, about the distribution among them I shall write you afterwards.

Please tell the Amstk Council that we have got the sum named above. We are obliged very much to all givers for their brotherly love.

About the boxes of Mr. Stosch I have communicated to him your lines. You will hear from him.

My best greetings to you and the brethren. Your truly

H. Kalisch

Gossner Mission

Joel Lakra to W. Stosz
under d. 19/7/24 [illegible]
mit: 398

Mr. Canaday [illegible] Rev. [illegible]
Bro, Pres, [illegible] Rev
Mr. Bro, [illegible] Rev [illegible]
Rev Bro [illegible] Rev Johan Topno & Baba
Nirmal Soy, [illegible] & Rev. Babu
Benjamin Ming & [illegible] & Rev
Sb holds the very responsible position
and he can be a very good reasoning in
Babus Nirmal and Johan. Benjamin is
Lic Theol & Rev & [illegible] pres
& Sb, [illegible] & [illegible]
Mrs & [illegible] & [illegible]
Sb. [illegible] & Rev & [illegible]
Mr. [illegible] & Church Council
Sb: Panna, Christ Kalyan Kongsi (Sb
Rev, & sub deputy Magistrate) Samuel
Purti, Rev & Sb, [illegible] [Govern-
ment workers] [illegible]
Rev [illegible]
I. [illegible] Rev [illegible]
II. [illegible]

III. [illegible]

[illegible] 1923.

To Affirmative.

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D. theol. H. Kausch
Berlin-Friedenau
Handjerystraße 19/20.

399
22/9 24

MINUTES

OF THE

ADVISORY BOARD

OF THE

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN

CHOTA NAGPUR AND ASSAM

MEETING OF JULY 25,26,28,29, 1924.

Additional copies may be had from the Secretary, Ranchi. Any persons interested will receive the Minutes regularly, if they ask that their names be placed on the mailing list.

PRINTED BY ELIAS PURTI, AT THE G. E. L. MISSION PRESS, RANCHI.

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CONSTITUTION OF THE ADVISORY BOARD OF THE G. E. L. CHURCH, RANCHI.

[Adopted by the Bihar and Orissa Representative Council of Missions at its fifth meeting at Hazaribagh, October 21, 22, 1919. (See Resolution IV, (3)—(7) (c), pages 17—19 of the BULLETIN for April, 1920), and ratified by the National Missionary Council at its meeting in Lahore, 13—18 November, 1919].

1. "That, having regard to the dangers incidental to the early life of the autonomous Church, arising mainly from the lack of trained and experienced leadership, we record our emphatic opinion that an Advisory Board of five members, as recommended by the Report of the Sub-Committee appointed to co-operate with the Commission of Inquiry of the N. M. C., is necessary.
2. "That the Board should include one Lutheran and one Anglican member.
3. "That three members of the Board should be or become resident in Chota Nagpur.
4. "That, while recognizing the undesirability of defining its sphere too rigidly, we are of opinion that the Board should exercise the following functions :—
   "(a) To be an Administrative Body in matters Educational, responsible to Government for the maintenance of an adequate Supervising Staff.
   "(b) To be a Board of Reference to the Board of Trustees in all matters relating to the disposal of the property as scheduled in the Trust Deed.
   "(c) To be a medium of communication (i) with the Christian public and Missionary Councils in all appeals for financial help, and (ii) between the autonomous Church and other Missions or Churches in all matters affecting their mutual relations.
   "(d) To be a Committee of Counsel in all congregational matters, acting in conjunction with the Central Committee [now the Church Council] of the Lutheran Church."
5. "That vacancies occuring in the Advisory Board should be filled up by co-option in consultation with the Lutheran Central Committee [now the Church Council], subject to the approval of the Executive Committee of the B. & O. Council, * and in the event of a Mission agent being nominated for co-option the authorities of the body concerned shall be consulted before the name is sent up for approval to the Executive Committee of the Council."

**This last clause was added by way of amendment at the meeting of the Council in Ranchi on October 10—13, 1922.*

EXECUTIVE COMMITTEE.

6. "That the Ranchi resident members be considered to be the Executive of the Board, and that their decisions be accepted or vetoed at the next full meeting of the Board after any such executive action be taken" — *from the minutes of the meeting of the Board, 24-4-20.*

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THE ADVISORY BOARD.

THE REV. J. Z HODGE, *Chairman.*
THE REV. E. H. WHITLEY.
D. M. PANNA, ESQ.
THE REV. O. V. WERNER.
THE REV. I CANNADAY, *Secretary.*

MINUTES OF THE MEETING OF THE ADVISORY BOARD HELD IN RANCHI ON JULY 25,26,28,29,1924.

MEMBERS PRESENT WERE : Revds J. Z. Hodge, E. H. Whitley, O. V. Werner and I. Cannaday and Mr. D. M. Panna.

VISITORS PRESENT WERE : Prof. S.K. Roy, Principal of the Gossner High School ; Messrs. N. Soy and B. Minj, official visitors from the Lutheran Church Council. and the Rev. W. Paton, Secretary of the National Christian Council.

1. The Rev. J. Z. Hodge presided.

2. THE MEETING was opened with prayer offered by the Rev. O. V. Werner.

3. THE MINUTES of the last meeting having been printed and circulated were taken as read and approved.

4. NEW MEMBER. Intimation having been received from the Secretary of the Bihar and Orissa Christian Council that the nomination of the Rev. O. V. Werner had been approved by the Council's Executive, Mr. Werner was welcomed by the Chairman to membership on the Board.

5. FINANCIAL STATEMENT. A statement of the receipts and expenditures of the work under the Board for the months of April, May and June was laid before the meeting and was approved (See page 14).

In this connection the Secretary stated that the National Lutheran Council had given assurance that not less than $ 30,000 would be given for the year 1924 and something additional if possible. Also that the Council of the Guntur-Rajahmundry Mission, in session in April last, had again passed a strongly worded resolution urging the Foreign Board of the U. L. Church to grant additional financial assistance to the Gossner work. The thanks of the Board are to be conveyed to the Council. In view of the limited income available it was felt that the retrenchments must continue in force throughout the year.

6. MATTERS WITH THE TRUSTEES. The following items were transacted :—

(1) *Jonha Bungalow.* Recommended that the materials of the old bungalow at Jonha be sold at auction and the proceeds given to the Church Council for the erection of a chapel at a more suitable location.

(2) *Widows' Fund.* Recommended that the interest which has accrued to date on the funds of the old Pastors' Widows' Fund (amounting to Rs. 4100 and now invested in war bonds) be paid to the Church Council for distribution to those for whom it was intended.

(3) Reported that through the kind personal efforts of the Commissioner, Mr. Dixon, the difficulties connected with the Purulia cemetery as between the Lutherans and others had been amicably settled, the Lutherans heartily acquiescing in the decision of Government to acquire one bigha of the cemetery for Christians of all denominations. The thanks of the Board are due to the Commissioner for his sympathetic help. It was also reported that appeal had been made by the Agent of the Trustees against the small

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amount proposed by the court to be given as compensation and that the court had more than doubled the rate. An effort will be made to give the Lutherans financial assistance in erecting a wall around the part of their cemetery now unprotected.

(4) *Furniture with Rev. M. Hurad.* Sent to the Trustees for whatever action thought best.

(5) *Takarma Hostel.* Formal sanction for the enlarging of the M. E. School hostel at Takarma is requested.

(6) Recommended that, since the chapels at Umbulbaha and Jarakudar are built with mud walls and are therefore not of *pakka* construction and since the chapel at Tujur had already fallen down before the Agreement with the Church Council was signed, these three buildings be removed from the list of chapels for the upkeep of which the Board has made itself responsible. The Church Council likewise is requested to accept this revision of the list.

7. MATTERS WITH THE CHURCH COUNCIL. The following items were attended to :—

(1) *Minutes of Meeting of April 10-14,1924.*

(a) *Scholarships.* The Council had made its recommendations and, as authorized at the last meeting, the Board's Executive had approved of them, namely, that a total of Rs. 3360/- (Rs. 280 per month) had been agreed to for the year 1924-25, to be distributed among 24 young men reading in institutions away from Ranchi. This does not include the scholarship of Rs. 25/- per month given to J. J. Tiga of Serampore College at the April meeting of the Board. The list of scholarship holders approved of is as follows :—

1.	Patras Dungdung	...Rs.	20.
2.	Prabhudan Bara	... „	15.
3.	Paulus Kandulna	... „	15.
4.	Julius Tiga	... „	5.
5.	Suleman Purti	... „	10.
6.	Naeman Tirkey	... „	5
7.	Masihdas Hemrom	... „	10.
8.	Saban Herenz	... „	10.
9.	Mansidh Ekka	... „	5.
10.	O. B. Tirkey	... „	15.
11.	Simon Soy	... „	15.
12.	Junas Horo	... „	10.
13.	Johanes Minz	... „	15.
14.	William Lakra	... „	25.
15.	Johan Aind	... „	10.
16.	Theodore Hurad	... „	15.
17.	Haniel Horo	... „	15.
18.	Sebeyan Topono	... „	15.
19.	Nistar Tiga	... „	10.
20.	David Bhengra	... „	10.
21.	Jakariyah Purti	... „	5.
22.	Mansidh Hemrom	... „	5.
23.	Nimans Ekka	... „	5.
24.	Prabhusahay Bhengra	... „	15.
		Total Rs.	280.

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N. B. All scholarships are only tentative and are not guaranteed for the full year. Payment of scholarships shall be made strictly month by month. Scholarships may be drawn only after duly signing the Agreement Forms.

Also reported that, as requested, the Church Council had submitted a list of all scholarship holders from the beginning, showing their passes and subsequent employment or the institutions in which they are still reading. It was thought that it is yet too early to judge correctly of the results, whether or not the giving of scholarships is materially aiding the Autonomous Church.

(b) *Visitors to the Church Council.* The Secretary reported that, as requested by the Church Council and accepted by the Board, he had attended its last meeting in the capacity of an official visitor from the Board and that he greatly appreciated the privilege and felt that it was most profitable. The Rev. E. H. Whitley regretted his inability to attend the Council meeting.

(c) *Seminary Faculty.* The Board accepts with pleasure the appointment of the Rev. Rufus Lakra to membership on the Seminary Faculty.

(d) *Rev. Luther Jojowar.* The Secretary reported that, as instructed by the Board, he had laid before the N. M. Society, Madras, the request of the Church Council that the Rev. Luther Jojowar be given permission to attend the sessions of the Church Council, of which he is now a member, and that, while the final answer had not yet been received, a tentative promise had been made to grant Mr. Jojowar leave.

(e) *Nottrott Day.* The Board learns with pleasure that the Council fixed April 25th as "Nottrott Day" in which the life and labours of the late Dr. A. Nottrott (who died in Germany the 20th of January, 1924) were suitably commemorated, and that steps are being taken to create for him some appropriate memorial.

(2) *Minutes of Meeting of July 2--4, 1924.*

(a) *Muzaffarpur Church.* With reference to complaints from Muzaffarpur concerning the alleged neglect of the old Lutheran church there, the Board advises the Council to take up the matter with neutral parties on the spot.

(b) *Lutheran Conference Committee.* The Board agrees to the Council's request that the Board bear half the expenses of sending a Lutheran representative to the next meeting in Madras of the Managing Committee of the All-India Lutheran Conference.

(c) *Lohardaga Ilaka.* The Board learns with pleasure that the Council has made an investigation of the troubles in the Lohardaga Ilaka and promises to consider sympathetically its request for financial aid in that field, after hearing the fuller report which it is understood the Council intends to make.

(d) *Office for the Council.* With reference to the Council's request that the Board expedite the handing over of Pilgerhaus to the Council for an office, etc., the Board considered the difficulties in the way of doing so and resolved that, while reaffirming its previous action of giving the house to the Church Council, the present occupants of Pilgerhaus be allowed to live there tempo-

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rarily until the rains cease with a view to their making other arrangements for their residence in the meantime. The Council is requested to continue its office temporarily in the Secretary's house. Furniture for the Council's office will be given if possible when a list of necessary articles is submitted.

(e) *Christians in Bamra State.* The Council intimated that a considerable number of new converts were being made in the Bamra State, not through aggressive evangelism, but because of the natural growth of the community, and requested that, owing to its inability to look after these new converts, the Board give a special grant for this purpose. After discussion and inquiry it was—

RESOLVED, That an additional Rs 100/- per month be added to the Catechists' Grant from July 1st.

(f) *Harmonium for Christ's Church.* With reference to the Council's request that the Board either have the present pipe organ repaired or obtain a new large harmonium in its stead, after considerable discussion it was decided to request the Secretary to try to obtain the gift of a harmonium from some one in America.

(g) *Candidate Daud Sureng.* On request of the Council this new worker was appointed, with the consent of the Head Supervisor of Schools, to a place in the Chaibassa U. P. School.

(h) *New Appointments.* The Board notes with pleasure that the Council has appointed Messrs. N. Soy and B. Minj its representatives on the High School Managing Committee and has also approved of the appointment of the Rev. J. C. Tirkey as Bible teacher in the G. B. S., Ranchi.

(i) *Pastors' Widows' Fund.* Action on this is recorded under item 5 (2) above.

8. HIGH SCHOOL MATTERS. Items acted on are as under:—

(1) *Increased Grant.* Reported by the Principal that the teaching grant of the School had been increased from Rs. 340/ to Rs. 400/- per month with effect from June 1st and that increments had been given to the staff and others out of this grant and the increased hostel fees now received.

(2) *Provident Fund Deficit.* Reported that there is now a dificit of Rs. 547-12/ on the School Provident Fund, due to financial stringency during the late war. The Managing Committee requests the Board to liquidate this debt gradually.

RESOLUTION, That the debt on the Provident Fund be paid by the Board in three equal yearly instalments.

(3) *Pastor Sub-Warden.* Reported that the Rev. I. Ekka, as ordered by the Church Council, had taken up his duties as Pastor Sub-Warden on a salary of Rs. 40/- from June 1st. As the School's budget is very limited, it was requested that the Board increase its hostel allowance from Rs. 50/- to Rs. 55/- per month from June 1st, in order to enable the School to pay Mr. Ekka's full salary on that head. This request was sanctioned.

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(4) *Mr. B. Minz's Work.* Reported that the special committee appointed at the last meeting to adjust the work of Mr. Minz as between the High School and Seminary had made a satisfactory, though necessarily temporary, arrangement. The unusually heavy duties of Mr. Minz as a teacher in both the High School and Seminary and as Church Council Secretary were carefully considered.

RESOLUTION, That we request the Principal of the School to arrange for the release of Mr. Minz from the School from January, 1925.

(5) *Increment of Principal.* Inasmuch as the Principal has served another two years without increment and inasmuch as other members of the staff have now been given increments, it was resolved to approve of the request of the Managing Committee to give the Principal an increment of Rs. 25/- per month from June 1st, this amount to be taken from the additional teaching grant now being received.

(6) *Transfer Expenses.* The matter of transfer expenses of the Rev. I. Ekka, raised by the Principal, was referred back to him and the Panch of the Ilaka from which Mr. Ekka was transferred.

9. SEMINARY MATTERS. Action was taken on items below:—

(1) *Course Completed.* Reported that Mr. T. P. Khalkho had completed his two years course in the theological seminary of the Guntur--Rajahmundry Mission and had returned to Chota Nagpur, his travelling expenses being met by the Board. It was decided to refer his application for work to the Church Council.

(2) *Organ Teaching.* Request from the Faculty that an allowance be given to the Rev. Rufus Lakra for teaching organ playing to the Seminary students. The necessity and usefulness of this were questioned and discussed, after which it was decided not to give the allowance on the ground that organ music is of doubtful value to the students; also to suggest to the Church Council the advisability of discontinuing the teaching of organ playing and transferring the harmonium to the Ranchi Church. The Board is ready to have necessary repairs executed.

10. MEDICAL MATTERS. The following items were transacted:—

(1) *Lohardaga Asylum.* Reported that the sale deed, whereby the Mission to Lepers, London, transfers to the Board of Trustees all its rights in the buildings of the Leper Asylum, was duly registered at Lohardaga the 16th of July. The question of the best disposition of the buildings will come up later when expert opinion has been obtained

(2) *Leper in Ranchi.* Reported that an old man of the Lutheran community living in the Ranchi compound had lately been discovered to be a leper and had been removed to the Asylum at Purulia.

(3) *Old Folks' Home.* A report was made on the old folks' home at Lohardaga under the care of the Board. There are now eight inmates there and the monthly expenses average something over Rs. 50/. Inquiries will be made as to the possibility of getting a Government grant for the home.

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(4) *Increments.* The matter of increments for the staff of the Ranchi hospital was again discussed, but it was decided to hold the matter in abeyance until more accurate information is available.

11. PRINTING PRESS. The question of increasing the capacity of the Press by the erection of another building and the purchase of additional equipment was again considered. It was decided to hold the matter over till the next meeting in order to get expert opinion on the subject.

12. HEAD SUPERVISOR'S REPORT. The Head Supervisor laid before the meeting copies of his report on the school work from the time of his joining the post until the present. The report was received with thanks. The following items were accepted for inclusion in the minutes :—

(1) That a grant of Rs. 10/- a month from July 1, 1924, be made to the Assam Church schools through the Church Council, Ranchi.

(2) That the following salary scale for Headmasters of M. E. schools be tentatively adopted till the next meeting :—

I. I. A., L. T., Rs. 60/- $\frac{\text{Rs. 6/-}}{\text{2 yrs.}}$ Rs. 120./-

II. I. A., untrained, Rs. 50/- $\frac{\text{Rs. 2/-}}{\text{2 yrs.}}$ Rs. 60/- $\frac{\text{Rs. 5/-}}{\text{2 yrs.}}$ 70/-

(3) That in the stations of Govindpur, Koronjo, Lohardaga and Takarma, where there are M. E. schools for boys and U. P. schools for girls, there shall be only one school chowkidar in each station who shall serve the girls' school and have only general oversight over the buildings of the boys' schools and carry the mail for the station.

(4) That a monthly grant of Rs. 10/- be given to the Purulia Girls' L. P. Schools, as from April 1st, 1924.

(5) That the following increments be granted :—

Babu Nirmal Soy, Assistant Supervisor, from Rs. 80/- to Rs. 90/- from June 1, 1924.

Babu Hanukh Kujur, 2nd Teacher, Lohardaga M. E. School, from Rs. 33/- to Rs. 38/- from July 1, 1924.

(6) That Mr. Panna and the Head Supervisor be appointed to pay a special joint visit to the M. E. School at Lohardaga and report on the School to the Board at its next meeting.

(7) That Babu Mansidh Kujur, sent from the M. E. School at Govindpur to undergo training in the Government Training School, Ranchi, be given a stipend of Rs. 10/- a month while taking this course.

(8) That the Head Supervisor's action in reporting the managing committees of the Boys' M. E. Schools to Government as consisting of the Advisory Board with the local Headmasters added as *ex officio* representatives of the teaching staff, be approved.

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(9) That, with reference to the petition of the teachers of the Guru Training School, Govindpur, dated the 23rd April, 1924, the request for a bonus of Rs. 5/- to be paid each member of the staff for every candidate passing the final examination cannot be granted.

(10) That, with reference to their petition dated the 23rd April, 1924, the teachers of the Govindpur Boys' M. E. School be informed that the Board regrets the continuance of financial conditions which make it impossible to pay the amount by which the salaries of teachers were reduced under the retrenchments in force in 1923 or to put into effect the new scale of salaries which was sanctioned by the Board in September, 1923.

(11) That the Head Supervisor be permitted to employ Babu Birendranath Sarobar as temporary part-time writer on an honorarium of Rs. 12/- a month.

(12) That on behalf of the larger station schools the Head Supervisor be authorized to subscribe to 20 copies of the Hindi edition of the Moga *Village Teachers' Journal*.

(13) That the consideration of a touring conveyance for the Head Supervisor be referred to the Executive Committee with power to act.

(14) That the Head Supervisor, together with Messrs. S. K. Roy and N. Soy, be requested to reconsider the salary scale for church and school workers from the matriculation grade downward, as presented to the Board at this meeting, and to report on the expenditure involved in the application of the proposed scale.

13. REPORT OF GIRLS' SCHOOLS. Mrs. Cannaday reported as follows :—

(1) That Miss Sokey had begun work as Headmistress of the Girls' M. E. School, Ranchi, on June 17, 1924, and that she had agreed to the following terms :—

(a) That her initial salary shall be Rs. 85/-.

(b) That after she passes her I. A. examination she shall receive a yearly increment of Rs. 5/-, her salary rising to Rs. 120/-.

(c) That she shall receive an allowance of Rs. 5/- per month for looking after the boarding department, this allowance being the same as that which is given to headmasters of outstation schools.

(2) That the roof of the Ranchi M. E. School between the Guide Hall and new kitchens had been completed and that there was an over expenditure of about Rs. 125/-, due to unforeseen contingencies.

(3) That Mrs. Simlai had sent her thanks to the Advisory Board for their generosity to her.

(4) That before the garden in Lohardaga can be given to the Church Council, as the latter requests, it would be necessary to look over the grounds and decide upon an equitable compensation to the girls' school for the same.

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(5) That, as requested by the Headmaster, it would be impossible to take over the management of the Purulia Girls' School before 1925.

(6) That the Gangpur State is asking for women teachers for Lutheran and other schools. This matter was referred back to the Head Supervisor of Schools for further inquiry as to requirements, etc.

(7) That the Girls' School at Govindpur is now housed in the bungalow formerly occupied by Mr. Hurad and very necessary repairs will be executed as soon as possible.

(8) That the Assistant Inspectress of Schools had reported unfavourly upon the conditions found at Koronjo, where dormitories are being used for class work.

14 REPAIRS. The Secretary made a general statement of work done or being done. Several bungalows and a large number of chapels and school houses have been repaired as far as was necessary or possible with the funds available. One bungalow (Tamar) had been thoroughly repaired at an expense of Rs. 200/-. The special mistry employed during the hot season had prepared a number of useful estimates and plans. It is estimated that the repairs for 1924 will cost something over Rs. 2500/-

The matter of the Tujur chapel, which has fallen down, was discussed and ordered to be referred to the Church Council, with the statement that, if the Lutherans at Tujur are willing to bear a fair share of the cost of rebuilding the chapel, the Board will endeavour to bear the rest of it.

15 MISCELLANEOUS MATTERS. The following items (some of which were carried over from the previous meeting) were attended to:—

(1) *Rev. J. Topono's Employment.* The question of the continued employment by the Board of the Rev. John Topono as one of the Assistant School Supervisors while at the same time he is serving as President of the Church Council was again considered in the light of additional data.

RESOLUTION, That, in view of the great necessity of the Rev. Mr. Topono's giving his whole time to the administrative work and spiritual oversight of the Church, he be released from August 1st from the duties of Assistant School Supervisor (the approval of the Inspector of Schools having already been obtained) and that, in order to enable the Church Council to maintain him in his new position, the Board give to the Council from that date an administrative grant of Rs. 50/- per month.

(2) *Former Missionaries.* The Rev. W. Paton, Secretary of the National Christian Council, appeared before the meeting and raised the question of the return of some of the former German missionaries. After a full and frank discussion of the whole subject the following action was taken—

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RESOLUTION, That the Secretary be instructed to forward to the Local Government, through the National Christian Council, a copy of the resolution of this Board on this same subject, passed at a special meeting in Ranchi on the 20th June, 1922, and confirmed by the Board at its meeting in Ranchi on the 19th September, 1922, and in connection therewith to say to Government that we respectfully urge that, in view of the fact that the five-year period of exclusion is rapidly running out, when new arrangements may have to be made for the Autonomous G. E. L. Church, the request made in that resolution should now receive early and sympathetic consideration.

The resolution referred to above reads as follows, irrelative parts having been omitted :

RESOLVED, That the approval of Government be sought for a deputation of two senior German missionaries to visit Chota Nagpur to study the situation in the light of the changed conditions and discuss with the other bodies concerned the administrative and financial implications involved before any final decision regarding the return of German missionaries is reached.

(3) *Rev. H. Lakra's Allowance.* In view of the fact that the special allowance of Rs. 8/ per month given to the Rev. H. Lakra was conditioned on his being President of the Church Council, it was decided that, as he is not now in that position, the allowance should be discontinued as from May 1st, 1924.

(4) *Carpenter Apprentices.* The Secretary reported that in view of the heavy work of repairing now devolving on the Board it was necessary to have several carpenters available at times and that the best way to obtain them was by taking apprentices into the Mission carpenter shop. Two such apprentices had already been engaged on a written agreement as to their compensation and employment up to five years. This arrangement was approved by the Board.

(5) *Day of Prayer.* Reported that copies of the call for a day of prayer and of a prayer circle, sent out by the B. & O. Christian Council and Missionary Union, had been received and distributed.

(6) *Pastors in Native States.* The Secretary reported that, as instructed at the last meeting, he had carried out the request of the Church Council and had applied to the proper authorities for marriage licenses of certain designated Lutheran Pastors working in Native States. The Political Agent for Jashpur had granted permission (subject only to good behaviour) to the following to solemnize marriages in that State :

Rev. Dhankumar Toppo, Rev. Jaymasih Minj,
Rev. Maghan Lakra, Rev. Masihdas Ekka,
Rev. Luther Jojowar.

(7) *Contributions for German Lutherans.* Reported that the Lutherans of Chota Nagpur, in response to appeals, had taken

Gossner Mission

up subscriptions for their suffering brethren in Germany, amounting up to date to Rs. 634-12/, most of which had already been remitted to Dr. Kausch, through the Secretary of the Board.

(8) *General Conference Minutes.* The Secretary of the Church Council had reported that he had had the minutes of the recent General Conference of the Church printed and requested that the cost of the same be borne by the Board. This was agreed to.

(9) *Pastors' Monsoon Meeting.* The Secretary reported that arrangements were being made for holding the meeting in Ranchi during the second half of September, as decided by the Church Council. The Rev. H. Perfect had intimated his willingness to attend during one week and give a series of lectures. It is proposed also to have study classes and general discussions. It was decided that the Board could obligate itself only to pay the travelling expenses of Pastors and speakers who attend.

(10) *The Gharbandhu.* The Secretary reported that Rs. 532-13-5 had been received from the American Tract Society (through the Foreign Board of the U. L. Church) for the Gossner Church. As previously agreed, this money is to be used for the *Gharbandhu.* The whole question of this paper was then thoroughly discussed. It was felt that, while the paper is a great necessity for the Church, the Church Council is not able to bear the burden of financing and managing it.

RESOLUTION, That the Board undertake the financial responsibility of the *Gharbandhu* on the understanding that the conditions laid down at its meeting of December 19-21, 1923, [See page 4, 11 (5) of the minutes] be fulfilled and that all subscriptions be collected in advance and that hereafter the minutes of the Church Council and General Conference and the Hindi translation of the Advisory Board's minutes be published in that paper.

(11) *Asansol.* The Secretary reported that Rs. 200/- had been given by the Guntur-Rajahmundry Mission to help the Lutherans in Asansol to acquire a site for a church. Ordered that the money be paid to the Church Council.

(12) *Sunday School Institute.* Reported that as agreed to by both the Board and the Church Council, it was proposed to hold a Sunday School Institute in Ranchi sometime this year or later. The Rev. A. G. Atkins, General Secretary of the India Sunday School Union, had written under date of 19-5-24, saying that he and Mrs. Atkins will "come this winter if a time convenient to both sides can possibly be arranged. I am eager for the chance, the Lutheran Church in Chota Nagpur being one of the fields my thoughts and desires have centered around most in connection with this work, as I feel it holds great promise for the whole spiritual welfare of the Church."

(13) *Church Statistics.* As requested before, the Church Council furnished the Board with the following abstract of its

Gossner Mission

annual statistical table. The Board is happy to give publicity to these figures.

ABSTRACT OF THE G. E. L. AUTONOMOUS CHURCH'S STATISTICS.

MEMBERSHIP.

Baptized membership at end of 1923,	94009.
Inquirers at end of 1923,	6579.
Total Christian community,	100588.
Communicants at end of 1923,	41150.

N. B. The above figures are for Chota Nagpur and Assam; some of the figures are still slightly incomplete and some are for 1922.

FINANCES.

INCOME OF CHURCH, JANUARY TO JUNE, 1924—

(1) Opening Balance, Rs.	937-6-11.	
(2) Benevolence,	18053-6--2.	18990-13-1.

EXPENSES OF CHURCH, JANY TO JUNE, 1924—

(1) Salaries of Pastors, Catechists, etc., Rs.	11399-0-3.	
(2) Other Expenses,	6839-5-6.	18238-5-9.
Balance in hand,		752-7-4.

HOSTEL FEES, JANUARY TO JUNE, 1924— 15973-13-3.

N. B. The above figures are for boys' district hostels only, under the management of the Church Council.

(14) *Mr. Hurad's Appeal.* The report of the Church Council on the appeal of Mr. Hurad to the Board, which was referred at the last meeting to the Council for its considered opinion, was read and discussed at great length. The Council's finding is that Mr. Hurad cannot be reckoned a permanent worker of the Church since his resignation as Secretary of the Council in April last. However, the Church would gladly give him work, if any suitable post were available; in fact an effort is being made to find him work in one of the Ilakas. Other matters in the appeal, on which the Council had given its opinion, were considered irrelevant to the main issue.

RESOLUTION, That the Board offer to pay Mr. Hurad's salary at Rs. 60/- per month for six months from September 1st, 1924, and to place his services (he being agreeable) at the disposal of the Church Council to be utilized in whatever way and on whatever conditions the Council shall decide, and further that the Board offer to pay Mr. Hurad an honorarium of Rs. 60/- to prepare and submit a brief history of the Autonomous Church since the departure of the former missionaries, the honorarium to be paid when the manuscript is approved by the Church Council and the Board. It is understood that the manuscript is to be the sole property of this Board.

Gossner Mission

(15) *Singhani Station.* The Secretary reported that the Dublin University Mission had recently vacated the Singhani bungalow and that the Station ought to be utilized in the best way. Three parties had already asked for it. Of these one was the Bishop in Chota Nagpur who had made certain written prosposal for taking the Station on a 5-year lease with a view to opening up there a joint mission industrial school for women. The proposals were read. After discussion it was decided that the matter be referred to the Church Council for full and sympathetic consideration and also to the Board of Trustees, before any action be taken.

16. SPECIAL COMMITTEES. Ths following reports were made :—

(1) *On Help to High School Students.* The committee recommends—

(a) That the Board give Rs. 102/ to the Principal of the High School to assist poor deserving boys during 1924.

(b) That, beginning with 1925, it be made known that help will be given to High School students only on the following conditions :—

(i) Those who are recommended by Ilaka Panches.

(ii) Those to whom the Ilaka Panches are willing to give help. The Board will give to these help equal in amounts to what the Panches give.

The committee's recommendations were accepted.

(2) *On the Ranchi Compound.* The committee submitted the full minutes of its meeting held on 18-7-24, in which a large number of recommendations were made concerning the disposition of the various parts of the Ranchi Compound with a view to the possible extension or removal of some of the present buildings and a reallocation of the Compound to meet the needs of the future. After some discussion it was decided to take no action on the matter at present, but to refer the full report to the Church Council for its opinion. The Board thanks the committee for its careful labours..

(3) *On Agreement for Scholarship Holders.* The committee submitted its report and some discussion took place, but as there was not complete agreement on one important provision in the report, it was decided to refer it back to the committee until the next meeting.

17. CORRESPONDENCE. Letters were read as follows :—

(1) From Mr. Joel Lakra of Chicago, dated 20-3-24, asking that certain help be given to his brothers reading in the High School. No action was taken, as it was found that this help is not now necessary.

(2) From Mr. M. N. Gupta, Agent of the Trustees, dated 24-7-24, requesting compensation for his aid to the Board in the matter of repairs, etc. Held in abeyance.

(3) From several Candidates. No action.

(4) From Mr. Theo Tiga, Govindpur, dated 24-7-24, requesting that his bonus for the past year be paid according to the

Gossner Mission

understanding on which he was appointed to work in the Govindpur M. E. School.

RESOLUTION, That, in addition to Mr. Tiga's salary of Rs 40/- per month, he be paid the same amount of bonus as was given to Mr. Boas Purti in Ranchi, namely, Rs. 33-6/, and that the Head Supervisor be requested to make him a regular teacher in the School on full pay, if possible.

(5) From the Deputy Commissioner of Ranchi, dated 5-5-24, concerning the claims of the Rev. R. Karsten and the Rev. A. John against the Kinkel Christian Co-operative Society. The Secretary stated that this matter had been laid before the Church Council and that no satisfactory action could be taken on it until the Council's reply is received. The Council is urged to settle the matter as soon as possible.

(6) From the Political Agent and Commissioner, Sambalpur, dated 18-5-24, making inquiries concerning the establishment of Lutheran work in Gangpur and Rairakhol Native States and intimating his opinion that these States were outside the Lutheran sphere. The Secretary stated that a reply had been sent, submitting facts and figures to show that the Lutherans had been at work there for many years and that a Lutheran community of about 8000 in those and near-by States had been reported by the German missionaries in 1914.

(7) From Dr. Kennedy, Secretary of the S. P. G. Mission, dated 3-5-24, in reply to the Secretary's letter conveying to him certain resolutions of the Board and Church Council from the Board's last meeting. In this connection Dr. Kennedy's letter of 27-7-23 also was read. Dr. Kennedy's view that the Board in exercising its function as "a medium of communication" between the Autonomous Church and outside bodies should give expression to its own opinion on the matters under discussion instead of maintaining its present policy of neutrality was considered.

RESOLUTION, That the Secretary be instructed to forward Dr. Kennedy's letters to the Church Council for information and its opinion on the criticism made by him and to inquire whether the Council wishes that the Advisory Board should pass its opinion on the Council's resolutions or not.

(8) From Mr. P. Hurad, dated 28-7-24, offering certain views on and criticisms of the policy pursued by the Advisory Board. The Secretary was instructed to present the letter at the next meeting together with the views of other representative parties.

18. NEXT MEETING. The time of the next meeting was fixed for the 29th and 30th of October, 1924.

The meeting adjourned with prayer.

(Sd) J. Z. Hodge, *Chairman.*
(Sd) I. Cannaday, *Secretary.*

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FINANCIAL STATEMENT OF ADVISORY BOARD FOR APRIL, MAY & JUNE, 1924.

		Credit.	*Debit.*
	Opening Balance	3013-12- 8	
1.	Grants to Church Council :—		
	(a) Catechists		1500- 0- 0
	(b) Scholarships		560- 0- 0
	(c) Boys Hostel		90- 0- 0
2.	Grants to the High School :—		
	(a) Principal's Salary		825- 0- 0
	(b) Teaching Grant		1275- 0- 0
	(c) Hostel „		150- 0- 0
	(d) Taxes		233- 2- 6
	(e) Repairs		318- 0- 0
	(f) Ranchi L. P. School Grant ...		389-12- 0
3.	Middle English Schools	807- 1- 0	4164-11- 6
4.	Primary Schools (Boys)	576- 9- 0	6192- 3- 3
5.	Guru Training School	200- 0- 0	599- 2- 6
6.	Theological Seminary ...	...	613-13- 0
7.	Grants to Girls' Schools ...	...	2438- 4- 0
8.	Medical Work	119-12- 6	1806- 8- 3
9.	Miscellaneous & Unforeseen	40- 0- 0	584-12- 9
10.	Repairs & Construction ...	...	1076- 9- 3
11.	Provident Fund	208- 9- 0	417- 2- 0
12.	Special—New G.B.S. Block ...	...	600- 0- 0
		4965-12- 2	23834- 1- 0
	N. L. C. Receipts	19864- 6- 8	
		24830- 2-10	23834- 1- 0
	Credit Balance carr. forward		996- 1-10
		24830- 2-10	24830- 2-10

MISSIONARIES' EXPENSES ACCOUNT.

Opening Credit Balance Rs. 525- 0- 3
Receipts from N. L. Council 5314- 8- 9

Total Rs. 5839- 9- 0

Salaries & Expenses 5165-10- 3

Closing Credit Balance Rs. 673-14- 9

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DISBURSEMENT OF CATE. GRANT FOR THE MONTHS OF MAY, JUNE & JULY 1924.

Ilaka	May	June	July	Total
1. Ranchi	76	76	76	228
2. Lohardaga	29	79	29	137
3. Gumla	20	20	20	60
4. Kondra	24	49	24	97
5. Chainpur	34	34	34	102
6. Kinkel	88	88	88	264
7. Khutitoli	45	45	45	135
8. Rajgangpur	32	72	32	146
9. Jarakudar	21	21	21	63
10. Karimati	31	31	31	93
11. Chaibassa	9	9	9	27
12. Purulia	13	13	13	39
13. Singhani	13	13	13	39
14. Burju	34	34	34	102
15. Govindpur	31	31	31	93
16. Takarma	—	—	—	—
17. Koronjo	—	—	—	—
Total	500	625	500	1625

HOSTEL GRANT, MAY TO JULY.

	May	June	July		Total
1. Gumla	10	10	10	=	30
2. Chainpur	10	10	10	=	30
3. Singhani	10	10	10	=	30
Total	30	30	30	=	90

280 Sdn.

Gossner Mission

SCHOLARSHIPS, JUNE TO AUGUST, 1924.

Names		June & July	August	Total
1. Patras Dungdung,	Cuttack	Rs. 40	Rs. 20	Rs. 60
2. Julius Tiga	,,	10	5	15
3. Suleman Purti	,,	20	10	30
4. Naeman Tirki	,,	10	5	15
5. Masihdas Hemrom	,,	20	10	30
6. Saban Henrenz	,,	20	10	30
7. Mansidh Ekka	,,	10	5	15
8. Simon Soy	,,	30	15	45
9. Junas Horo	,,	20	10	30
10. William Lakra	,,	50	25	75
11. Johan Aind	,,	20	10	30
12. David Bhengra	,,	20	10	30
13. Jakria Purti	,,	10	5	15
14. Nimans Ekka	,,	10	5	15
15. Prabhusahay Bhengra		30	15	45
16. Nistar Tiga	,,	20	10	30
17. Paulus Kandulna,	Calcutta	30	15	45
18. Prabhudan Bara	,,	30	15	45
19. Theodore Hurad	,,	30	15	45
20. Otto B. Tirki	,,	30	15	45
21. Mansidh Hemrom	,,	10	5	15
22. Haniel Horo,	Serampore	30	15	45
23. Sebeyan Topno	,,	30	15	45
24. Jaymasih Jilo	,, Theo. Sem.	50	25	75
25. Johannes Minz,	Patna	30	15	45
	Total	Rs. 610	305	915

Gossner Mission

400.

Ranchi, Bihar, India,
5th August, 1924.

Rev. D. Theol. H. Kausch,
Handjerystrasse 19/20,
Berlin-Friedenau,
Germany.

Dear Dr. Kausch,

Many thanks for your letter of the 7th July, enclosing two other letters--one for the General Conference and the other for the Church Council. I handed these letters over at once, so that there was no delay at all. I take it that the Church Council will send you an answer soon.

A copy of the minutes of the last meeting of the Advisory Board was sent to you in May. I trust that you received it. If you wish more than one copy, I will gladly send you several copies. Also, if you would like to have back copies, I can send them. I had been assuming that the Church Council was regularly sending you copies of these minutes, but perhaps I was mistaken. Also, if you wish I shall request the Church Council to send you copies of their minutes. There is no objection at all to this--it is the only fair and right thing to do and is far better than your getting merely private reports, which are generally one-sided and therefore not to be trusted!! You cannot understand the real situation here until you learn it through the Church Council and Advisory Board. Private parties have no right to speak. We know very well who the parties are that are writing to you privately, and all we can say is that their communications are unauthorized and unofficial and do not represent the views of the

Gossner Mission

whole Church. Several members of the Church Council have spoken to me about this.

You refer to a statement by some one that there is fear here that you will "paralyse the autonomy of the Church." I wonder who made that statement. Certainly I did not! I shall be glad to know from whom the statement came.

You also say that your "attitude towards the newly elected Church Council is a quite neutral one, without any prejudice." I am very glad to know that, but at the same time I cannot help wondering why you thought it necessary to write it! Some members of the Council also wonder why. It looks as if some one had tried to prejudice you against the new Council! So far as I can judge the new Council is composed of earnest, God-fearing men who will do their very best to carry on the work of the Council and guard and govern the Autonomous Church in the very best way.

You will be very much interested in a resolution passed at the last meeting of the Advisory Board(a week ago)on the subject of the return of the former missionaries. As the minutes have not yet been approved I cannot now give the resolution, but you will see it in print pretty soon, I think.

With kindest regards and Christian greetings, I remain,

Yours sincerely,

V. Hamaday

P. S. Out of funds contributed by our brethren here I have paid one year's subscription to the Natl Christian Council REVIEW to be sent Mr. Stosch. The publishers refused to send it free of charge.

Gossner Mission

D. theol. H. Kausch
Berlin-Friedenau
Handjerystraße 19/20.

D. 207

Eingetroffen 4/10 24

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Rev. J. Cannaday

3. October.

Ranchi, Bihar, India

Dear Brother in the Lord,

according to my letter dated 9. Aug. 24 now I am sending to you hereby 8 (eight) Cheques of the Rev.'s Schütz, Mahl, Gemoky, Beckmann, Aug. John, Gohlke, and Mrs Dr Nothroff and Miss Libele Hahn, among whom the sum of £ 39-10-1 has been distributed by me with equal shares i.e. in German money: Marks 93,23 each, in case one 93,29. Please, give these letters to the Church Council with thanksgiving my personal greetings.

In answer to my letters of the 7. July for the General Conference and for the Church Council I have not yet got till now.

We would be very thankful for (sending to us) a sequel of all minutes of the Church Council and the Advisory Board in 1923, 1924 and so on, as you have offered to us.

Kindly.

Gossner Mission

[~~We shall be very~~ glad, if we can obtain in an official manner any important news about the Church. In every case we are able to distinguish between such communications and any private ones.

That we have written; our attitude towards the newly elected Church Council is a quite neutral one, q. d. does not mean that everyone has influenced us, it was a form of confidence and expectation, and what you [illegible] have said about the new Council was a great joy for us to hear. (in your letter of 5th August)

The minutes of the Advisory Board of its meeting of July 25, 26, 28, 29, 1924 we have got with many thanks and much interest. We trust in the guidance of our Lord in all matters. May He bless you and your important service and all our workers in the Church.

Yours very truly
H. O. Kausch.

Dr. theol. H. Kausch
Berlin-Friedenau
Handjerystraße 19/20.

q without any prejudice against the new men

Gospel Mission

24. 10. 24.

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59/24.

Lieber Bruder!

Unsere Hoffnungen auf Wiederaufnahme unserer Arbeit in Indien haben sich, dank der neuerlichen Verhandlungen zwischen dem Deutschen Missionsausschuß und den betreffenden Instanzen in England, dahin verdichtet, daß wir ernstlich daran denken können, im Laufe dieses jetzigen Halbjahres zwei Brüder auf das Gebiet unserer Kols-Mission hinauszusenden. Diese unsere Abgesandten sollen zunächst nur die Lage draußen studieren und vor allen Dingen alles daraus sich Ergebende mit den maßgebenden Vertretungen der eingeborenen Kirche, der verwaltenden amerikanischen Mission, sowie auch mit den betreffenden Regierungsinstanzen ~~xx~~ verhandeln. Es ist dabei aber wahrscheinlich, daß das Ergebnis dieser Verhandlungen ein dauerndes Verweilen unserer Brüder auf dem Missionsfelde nach sich ziehe. Jedenfalls aber hangt die Zukunft unserer Arbeit von Verhandlungen an Ort und Stelle ab.

Es fragt sich nun, welche zwei Brüder für diese „visitation"*) für die die nötige Erlaubnis der englischen Regierung durch Vermittlung des Deutschen Missionsausschusses nach den uns zuteil gewordenen Eröffnungen wohl sicher zu erreichen wäre, zunächst in Betracht kämen.

Wir richten daher an Sie die Frage, ob Sie nach Ihren persönlichen, familiären und sonstigen Verhältnissen zu solcher Aussendung etwa im Zeitraum bis zum 1. April 1925 bereit wären, oder welche Schwierigkeiten, Bedenken und Hindernisse etwa in Betracht kämen. Dabei betonen wir, daß die betreffenden zwei Missionare, um die es sich wie gesagt vorläufig nur handelt, zunächst allein, d. h. ohne Anhang ausgesandt werden könnten. Wir bitten Sie, lieber Bruder, sich möglichst bald offenherzig über alles hier in Betracht kommende zu äußern, auch wenn Sie gewisse innere Schwierigkeiten, die sich aus der ganzen Situation für Sie ergeben

*) von den Engländern gebrauchter Ausdruck

Gossner Mission

ergeben möchten, zu überwinden hätten. Die Forderung aber der englischen Regierung an uns, daß unsere Missionare der gesetzmässigen bestehenden Regierung den schuldigen Gehorsam und Respekt beweisen und sich von politischer Betätigung fern halten wollten, dürfte, wie wir sicher glauben, für Sie ohne weiteres als selbstverständlich angesehen werden und Ihnen somit erfüllbar sein.

Der HErr lenke Ihre Gedanken und Entschlüsse, sowie auch die bei uns liegende schließliche Entscheidung, nach Seiner Weisheit zum Besten Seiner heiligen Sache.

Mit herzlichem Gruße

Ihr

Kuratorium:

Vorstehendes Schreiben ging an:
Missionar Beckmann, Nowawes J. 4. Octob. 1924
" John, Lauban J. 24. Octob. 1924
" Diller, Soekaboemi J. 24. Oct 1924
P. Lic. Stosch, Wannsee J. 26. 10. 1924

*) vom Text Englischen gedruckte Anrede

403 377 B

Deutscher Evangelischer Missionsbund

Missionsdirektion der Brüdergemeine	Herrnhut
Evangelische Missionsgesellschaft	Basel
Berliner Missionsgesellschaft	Berlin
Rheinische Missionsgesellschaft	Barmen
Norddeutsche Missionsgesellschaft	Bremen
Goßnersche Missionsgesellschaft	Berlin-Friedenau
Evangelisch-lutherische Mission	Leipzig
Frauenverein für christliche Bildung im Morgenland	Berlin-Lichterfelde
Hermannsburger Mission	Hermannsburg
Berliner Frauen-Missionsverein für China	Berlin
Jerusalemsverein	Berlin
Schleswig-Holsteinische Mission	Breklum
Neukirchener Mission	Neukirchen
Bethel-Mission	Bethel b. Bielefeld
Neuendettelsauer Mission	Neuendettelsau
Allianz-China-Mission	Barmen
Hildesheimer Blindenmission	Hildesheim
Missionsgesellschaft der deutschen Baptisten	Neuruppin
Mission der Hannov. Evang.-luth. Freikirche	Bleckmar
Liebenzeller Mission	Liebenzell
Sudan-Pionier-Mission	Wiesbaden
Deutscher Hilfsbund für christl. Liebeswerk	Frankfurt a. M.
Deutsches Institut für Ärztliche Mission	Tübingen
Deutsche Evangelische Missionshilfe	Berlin
Verbandsausschuß der Deutschen Evangelischen Missionskonferenzen	Halle a. d. S.

Schriftführer:
Missions-Direktor D. M. Schlunk

Hamburg 23, 17. 10. 24
Blumenau 144
Fernsprecher: Alster 863
Postscheckkonto: Hamburg 6614

pr. 21/10 24

Liebe Brüder Jensen!

Ihre Abschrift beiliegender Abschrift zufolge ist am 19 Juni mit folgendem Brief von Oldham. Der Artikel, über den Sie mir Ihre Ansichten bekannt wünschen, ist leider nicht beigefügt. Ich bitte deshalb um Zusendung, damit ich Ihnen meine Ansicht darüber mitteilen kann.

Mit freundlichen Grüßen bin ich Ihr ergebener

H. Schlunk

London 17. June 24

I enclose a copy of a letter I have written to the Gossner Mission. Mr Paton is, in the whole of British missionary circles, one of the men most eager for the opening of doors to German missionaries and most capable of taking energetic measures with that in view. There are, however, difficulties in the situation in which Nagpur of which I am certain that the Gossner Mission cannot be fully aware until, after this long absence, they see things on the spot. I have been there personally and am sure of what I say. If you have any opportunity of conferring with them I hope you will urge them to agree to the plan of a deputation and to trust Paton fully. It will be much the surest road to success. I think that if the men they send out are the right men it is nearly certain that they will be allowed to stay. What I feel is that it would be very difficult, not only for Government but also for the autonomous native church, to give an unqualified assent to the return of German missionaries until after conference has taken place

I am yours very sincerely
(Sd) J. H. Oldham

Copie vidimata H. Schlunk. 9/10/24

Gossner Mission

Schriftführer:
Missions-Direktor D. M. Schlunk

Hamburg 23,
Blumenau 144
Fernsprecher: Alster 863
Postscheckkonto: Hamburg 6614

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Zu 404
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mit 1 380 ℂ

N.B.

17. th June 1924

pr. 21/10 24

Abschrift.

Herrn Missions Direktor Kausch
Berlin Friedenau
Handjerystr. 19/20
Germany.

Dear Missionsdirektor Kausch,

I promised to communicate with you as soon as I obtained any information from India in regard to the situation in Chota Nagpur. I heard a letter from the Rev. W. Paton, the secretary of the National Christian Council, who recently visited Ranchi and met with the advisory board. There is little change in the situation since I was in India. The older men in the Indian Church would like to see some of the former missionaries come back as individuals to work under the autonomous church and devote themselves to the spiritual guidance and edification of the church and pastors. Others are so anxious that the experiment of autonomy should not be imperilled in any way that they have a certain fear lest the return of the former missionaries might result in a change in existing conditions. Mr. Paton intends to take the earliest opportunity of seeing the government officials in order that he may find out what their attitude is likely to be in regard to any application.

It will be almost impossible to arrive at any really satisfactory arrangement without personal conference between those concerned i.e. the autonomous church council, representatives of the Gossner society and the American Lutheran missionaries. It would have been very difficult to carry through the arrangements for the return of the Basel missionaries to Chalatar if it had not been for the personal visit of Mr. Lenwood of the London Missionary Society and a visit by Mr. Philippi to Basel.

Gossner Mission

Schriftführer:
Missions-Direktor D. M. Schlunk

Hamburg 23,
Blumenau 144
Fernsprecher: Alster 863
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Mr Paton is of opinion that the best plan would be for your Society to send out a deputation to discuss matters on the spot with the autonomous church council and the advisory board. A proposal of this kind would also be more acceptable to Government and have a better chance of being approved. I remember that when this suggestion was made before, you did not view it with favour on the ground that the society could not afford the expense of a deputation. I think, however, that it is quite possible, if you were to send as members of the deputation those who would eventually remain in the country, that they would be allowed to remain in the event of a satisfactory understanding being reached. It is very difficult for the church council and for the advisory board to pledge themselves in advance to the return of your missionaries until they have had the opportunity of conferring with representatives of your society and agreeing with them regarding the terms on which the missionaries should return. It seems to me, therefore, that personal conference must precede a definite decision regarding the return of your missionaries. That at any rate, if I understand his letter rightly, is the view taken by Mr Paton after consultation at Ranchi.

I think that within a very few weeks I shall have another letter from Mr. Paton after he has seen the Government. It may come at any time. I shall at once communicate with you when I receive it. I think that it would be well for you to await this further communication before reaching any decision. I send this letter merely to let you know how matters are proceeding.

I should strongly advise that you should unreservedly trust Mr. Paton. He is a man of exceptional wisdom and sympathetic understanding. He is very sensible of the ill effects of the continued exclusion of German missions from India and he will not fail to use every means to secure their return. You could not easily have a stronger or more effective advocate than Mr. Paton and my advice is that you should be guided by his council.

Gossner Mission

Schriftführer:
Missions-Direktor D. M. Schlunk

Hamburg 23,
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Fernsprecher: Alster 863
Postscheckkonto: Hamburg 6614

as I myself saw when I was at Ranchi the situation there is one of such great complexity and there are so many cross currents that it is quite impossible for anyone at a distance to form a real judgement regarding it, and I am convinced that the first step towards a solution is that representatives of your Society should have an opportunity of studying the situation on the spot and of consulting personally with all the parties concerned. Government is not likely to give its consent to the permanent return of your missionaries until it is satisfied that the return will not give rise to friction. The assurance which Government will probably want that an arrangement has been come to that is regarded as satisfactory to all the parties concerned can only be given after personal conference has taken place.

I should be glad if you would tell me frankly how you view this suggestion. I hope that by the time I receive your reply I may also have had the further letter from Mr Paton.

I pray that God may guide you in this matter and soon open the door for the return of some of your missionaries

I am
Yours very sincerely
Sd J. H. Oldham.

Copies circulated

M. Boshamer 16/10/24.

Gossner Mission

404 24. 10. 24.

40433

An den
Deutschen Evangelischen Missions-Bund
Herrn Missionsdirektor D. M. Schlunk,
H a m b u r g 23.

54/24.

****

Sehr verehrter, lieber Herr und Bruder !

Zunachst sprechen wir Ihnen unsere warmherzigen Segens-wunsche aus zu Ihrer Wahl an D. Hennigs Stelle. Mit vollem, freudigen Vertrauen sehen wir Ihrer Wirksamkeit entgegen und erbitten Ihnen vom HErrn alle, zur Ausrichtung Ihres hochwichtigen Dienstes erforderliche Liebe, Weisheit, Gerechtigkeit und Starke.

Gleichzeitig haben wir schon jetzt Gelegenheit, Ihre gutige Vermittlung in einem der allerwichtigsten Stucke der Gegenwart und Zukunft unserer Missionsarbeit in Anspruch zu nehmen. Wir bitten Sie nämlich bei den betreffenden englischen Missions-instanzen im Namen des Ausschusses befurworten zu wollen, daß zwei unserer Missionare, evtl. deren Stellvertreter, auf unser altes Missionsgebiet unter den Kols in Vorder-Indien ausgesandt werden. Es handelt sich um die Brüder :

1) Pfarrer lic. Johannes Stosch, geb. 16.11.78 in Rosenthal bei Königstein Kgr. Sachsen, zuletzt Missionsprases in Ranchi, z.Zt. Pfarrer in Wannsee bei Potsdam.
2) Missionar August John, geb. 4.8.69. in Rohnstock (Schlesien), zuletzt Missionar in Kinkel, z.Zt. in Lauban (Schlesien).

Als Stellvertreter kämen in Betracht: Missionar Gustav Beckmann, geb. 6.8.68. in Tutz (Westpreussen), zuletzt Missionar in Lohardaga, z.Zt. in Nowawes bei Potsdam; Missionar Wilhelm Diller, geb. 10.2.68. in Wasungen Krs. Meiningen, zuletzt Missionar in Rajgangpur, z.Zt. in Soekaboemi, Java (Ned.India).

Dabei geben wir die ausdrückliche Erklärung ab, daß die genannten Missionare der gesetzmässig bestehenden Regierung den schuldigen Gehorsam und Respekt beweisen werden und sich von politischer Betatigung fern halten wollen.

So

Gossner Mission

So harren auch wir nach all den Leidensjahren einer besseren Zukunft entgegen. Möge der HErr selbst all unsere Schritte leiten und begleiten.

Unter herzlichem Brudergruße

Ihr

K u r a t o r i u m

der

Goßnerschen Missionsgesellschaft.

Deutscher Evangelischer Missionsbund

Missionsdirektion der Brüdergemeine . .	Herrnhut	Hermannsburger Mission	Hermannsburg	Missionsgesellschaft der deutschen Baptisten	Neuruppin
Evangelische Missionsgesellschaft	Basel	Berliner Frauen-Missionsverein für China .	Berlin	Mission der Hannov. Evang.-luth. Freikirche	Bleckmar
Berliner Missionsgesellschaft	Berlin	Jerusalemsverein	Berlin	Liebenzeller Mission	Liebenzell
Rheinische Missionsgesellschaft	Barmen	Schleswig-Holsteinische Mission	Breklum	Sudan-Pionier-Mission	Wiesbaden
Norddeutsche Missionsgesellschaft	Bremen	Neukirchener Mission	Neukirchen	Deutscher Hilfsbund für christl. Liebeswerk	Frankfurt a. M.
Goßnersche Missionsgesellschaft	Berlin-Friedenau	Bethel-Mission	Bethel b. Bielefeld	Deutsches Institut für Ärztliche Mission. .	Tübingen
Evangelisch-lutherische Mission	Leipzig	Neuendettelsauer Mission	Neuendettelsau	Deutsche Evangelische Missionshilfe . . .	Berlin
Frauenverein für christliche Bildung im Morgenland	Berlin-Lichterfelde	Allianz-China-Mission	Barmen	Verbandsausschuß der Deutschen Evangelischen Missionskonferenzen	Halle a. d. S.
		Hildesheimer Blindenmission	Hildesheim		

Schriftführer:
Missions-Direktor D. M. Schlunk

Hamburg 23,
Blumenau 144
Fernsprecher: Alster 863
Postscheckkonto: Hamburg 6614

den 25. Oktober 1924.

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Herrn Missions-Direktor Kausch,

Berlin - Friedenau,
Handjerystr. 19/20.

Sehr verehrter lieber Herr Bruder!

Für die gütigen Wünsche, die Sie mir durch Ihr Schreiben vom 24. Oktober namens des Kuratoriums der Gossnerschen Missions Gesellschaft zu meiner Wahl zum Vorsitzenden des Ausschusses ausgesprochen haben und für den Ausdruck Ihres Vertrauens danke ich Ihnen von ganzem Herzen. Es ist mein herzlicher Wunsch, so viel an mir liegt auch der Gossnerschen Mission zu helfen und so das Vertrauen zu erwerben, dessen Sie mich so freundlich versichern.

Das Schreiben, das Sie namens des Kuratoriums mir gesandt haben, erweckt in mir die Frage, ob es eine Antwort darstellt auf das Anerbieten, das Ihnen durch Herrn Oldham am 17. Juni gemacht worden ist, oder ob es darüber hinaus die Bitte enthalten soll, als selbständig aussendende Gesellschaft anerkannt zu werden. Ich vermute das Erste, denn ich habe noch keine Nachricht, dass die Aufhebung des Bannes über die deutschen Missionsgesellschaften auch auf Indien ausgedehnt sei. Wenn dem so ist, würde es auch noch keinen formellen Beschluss des Ausschusses bedürfen, wie Ihr Antrag ja auch werder ein formeller Antrag an das Standing Committee ist, noch die vorgeschriebene Loyalitätserklärung, deren Wortlaut ich Ihnen am 1. Oktober übersandte, als Beilage enthält. Wenn Sie die Güte hätten, mir auf meine Frage umgehend zu antworten, könnte ich Ihr Gesuch schon am nächsten Sonnabend persönlich mit Herrn Oldham besprechen, der am Morgen um 6 Uhr in Hamburg eintrifft und um 8 Uhr nach Schweden weiterreist. Handelt es sich darum, die Brüder Stosch und John nominell zu einer Besprechung auszusenden, so wird Herr Oldham sehr dankbar sein, dass Sie auf sein Anerbieten eingegangen sind, und ich hoffe, dass dan eine schnelle Erledigung der Dinge sich herbei führen lässt, mit dem Leigedanken, dass die Ausgesandten draussen bleiben und die Arbeit und die Arbeit der Gossnerschen Mission ganz in der Stille wieder in die Hand bekommen. Das würde nicht nur mit, sondern vielen Freunden dieser schönen Arbeit eine herzliche Freude und Glaubensstärkung sein.

In herzlicher Gemeinschaft

Ihr

D. Schlunk.

Gossner Mission

28. 10. 24.

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55/24.

Herrn
Missionsdirektor D. M. Schlunk,
H a m b u r g 23.
****
Blumenau 144.

Sehr verehrter, teurer Herr Bruder !

Unser Schreiben vom 24. ds. Mts. sollte in der Tat, wie Sie richtig vermuteten, eine Antwort auf das Anerbieten des Herrn Oldham vom 17. Juni ds. Js. darstellen.

Die Nachricht Ihres demnächstigen Zusammentreffens mit Mr. Oldham hat uns erfreut. Sie kennen ja genugsam unsere Wunsche und Hoffnungen, um sie vor Mr. Oldham in unserem Sinne recht zu vertreten. Wir hegen das volle Vertrauen, daß Sie in den entsprechenden Verhandlungen mit ihm alles tun werden, was der Förderung unseres Werkes zweckdienlich ist. Wir sind also, um es nochmals darzulegen, bereit auf Mr. Oldhams Anerbieten einzugehen.

Mit bester Begrüßung und allen guten Wünschen

Ihr

D. J. Kuhr

Gossner Mission

4. 11. 24.

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Lieber Bruder Schlunk !

In unserer heutigen Hauskonferenz zur Vorbereitung auf die Kuratorialsitzung am Donnerstag war eine Meinungsverschiedenheit darüber, an welche Instanz wir unseren Antrag, zwei unserer Missionare zu der angeregten „Visitation" nach Indien senden zu dürfen, richten sollen, ob - natürlich durch den Ausschuß - an das Standing Komitee oder an die Regierung von Bihar und Orissa in deren Bezirk Chota Nagpur liegt oder etwa an eine Stelle, die dieser Regierung noch übergeordnet wäre. Herr Direktor D. Kausch ist der Meinung, daß wir uns jedenfalls mit der indischen Regierung von Bihar und Orissa in Indien selbst in Verbindung setzen müßten - vielleicht auf dem Wege durch das Standing Komitee. Ich hielt es für das einfachste, bei Ihnen, als wohl dem Sachverständigsten hierfür, anzufragen, welchen Weg wir zu gehen und ob wir ihn jetzt zu gehen haben, oder ob wir noch irgend etwas vorher ~~noch~~ abwarten sollen. Ich wäre für eine baldigste Antwort sehr dankbar.

Mit brüderlichem Gruß

Ihr

Gossner Mission

Deutscher Evangelischer Missionsbund

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Missionsdirektion der Brüdergemeine	Herrnhut	Hermannsburger Mission	Hermannsburg	Missionsgesellschaft der deutschen Baptisten	Neuruppin
Evangelische Missionsgesellschaft	Basel	Berliner Frauen-Missionsverein für China	Berlin	Mission der Hannov. Evang.-luth. Freikirche	Bleckmar
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Schriftführer:
Missions-Direktor D. M. Schlunk

Hamburg 23,
Blumenau 144
Fernsprecher: Alster 863
Postscheckkonto: Hamburg 6614

den 5. November 1924.

6/11 24

Herrn Missions-Direktor D. Kausch,

Herrn Missions-Inspektor Zernick,

Berlin - Friedenau,
Handjerystr. 19/20.

Sehr verehrte liebe Herren und Brüder!

Ihre Briefe vom 28. Oktober und 4. November darf ich wohl gleich zusammen beantworten. Ich habe Gelegenheit genommen, Herrn Oldham bei seiner Durchreise nach Schweden wegen der Aussendung Ihrer Missionare zu befragen. Da teilte mir Herr Oldham sichtlich selbst sehr enttäuscht mit, dass der Versuch von Herrn Paton, Ihren Herren eine Visitationsreise zu ermöglichen, in Indien noch wieder auf Widerstand gestossem sei. Die Regierung habe erklärt, ein Bedürfnis für eine solche Reise und für die Rückkehr deutscher Missionare noch nicht anerkennen zu können. Ich habe sofort geltend gemacht, wie verhängnisvoll eine solche Enttäuschung für die Gossner'sche Mission sein könnte, habe aber, um Ihnen ganz zuverlässig berichten zu können, doch Ihre Anfrage zunächst an das Edinburgh House in London weiter gegeben. Die Antwort von dort, die auf Grund genauer Einsicht in die Akten gegeben werden wird, ist noch nicht da. Jedenfalls würde ich raten, in der Sitzung des Kuratoriums nur Vollmacht zum Handeln zu erbitten, gleichviel in welcher Form nachher vorgegangen werden muss. Ich hoffe, am Sonnabend Herrn Oldham noch einmal zu sehen und werde dann zu erkunden versuchen erstens, wo der Widerstand gelegen hat, und zweitens, welche Wege wir nun einschlagen müssen, um trotz der Ablehnung zum Ziel zu kommen. Ich werde Ihnen über meine Besprechung mit Herrn Oldham dann gleich Bericht geben und glaube nicht, dass irgend ein formeller Beschluss dazu von Nöten ist. Indien ist ja ausdrücklich noch ausgenommen worden, als die Aufhebung des Bannes gegen die deutschen Missionen verkündet wurde, infolgedessen ist es am einfachsten, wenn Ihr Wunsch entweder direkt oder durch mich an Herrn Oldham geleitet wird. Sollten Sie, wie ich durchaus verstehe, vielleicht empfehlen würde, den Wunsch haben, Ihre Not unmittelbar Herrn Oldham auseinander zu setzen, so würde ich nur herzlich bitten, mir von Ihren Briefen an Herrn Oldham abschriftlich Kenntnis zu geben. Diese Art des Verkehrs mit Herrn Oldham ist jetzt von den meisten grösseren Missionsgesellschaften gewählt worden, und es hat sich

Gossner Mission

als sehr nützlich erwiesen, dass auf diese Weise einmal ein unmittelbarer Kontakt zwischen der einzelnen Gesellschaft und Herrn Oldham hergestellt wird, und andererseits der Ausschuss, beziehungsweise dessen Geschäftsführer, über alle wichtigen Verhandlungen unterrichtet ist um seinen Einspruch jeweils geltend zu machen. Ich würde also raten, sich mit der ersten Ablehnung nicht zufrieden zu geben, sondern mit einem die Gründe stark heraus stellenden Schreiben an Herrn Oldham heran zu gehen um die Aussendung Ihrer Herren doch noch so bald wie möglich durchzusetzen.

Mit brüderlichem Gruss

Ihr

Ev. Bookgulsp-K
Encl 3. Rpt. 27/10/24 408

Pibgerhaus,
Ranchi
8th October 1924.

My dear Doctor,

I believe by this time my last letter must have reached your hands. In August our beloved father, the Revd. Hanukh. D. Lakra fell seriously ill in his own home at Jaratoli and for a time we had lost all hopes for his recovery. But the Gracious Lord has restored him to his health. Now he has come to Ranchi for the Ranchi Diocese monthly meetings.

The Ministerium also met here from 17th to 27th September for the Monsoon meetings. A baptist, a C.M.S. + also one S.P.G. missionary spoke on religious topics. Messrs. Pannaday and Werner too were holding classes for the pastors. I could not attend these meetings as you must have known from the Minutes of the Board that the present Council does not consider me a church-worker since my resignation as Secretary in April last, - after serving the Church faithfully for the last 6 years!

I also learnt that in these meetings the question of the return of the missionaries was considered. I think it was not necessary as the General Conference has already expressed itself on the question. The Ministerium was informed that the Local Govt. ~~are~~ is not in favour of the return before the expiry of the time limit. I have great suspicion that there are people (missionaries) who have by their influence persuaded the Govt. to adopt such a view. I am also sorry to say that there are also persons in our Council who do not feel the necessity of missionaries return. But I myself + my colleagues can not endorse such a view. The relationship of fatherhood + sonship that has been established

Gossner Mission

between the Germans ourselves can not be cut asunder by any human organisation or institution. So I say to all frankly, that if any one does not wish to live under the fatherly care of the Gossner Mission, let him go elsewhere & found another church apart from the property which belongs to the mission. There is also a report afloat in Gunjam that America does not wish to continue its financial help indefinitely nor thinks it wise to send its missionaries. If it be true, this is a sure indication that the desirability of the return of the missionaries should be effected before long. It is a pity that owing to Govt's attitude the absence of the missionaries will have to be endured for another 2 years! Our Father who rules the destinies of nations will open the way in the right time.

In the meantime may I be permitted to enquire who will be those who are intended to be included in the first batch coming out to India? Is Rev: Mr. Stosch willing to come back? Will it also be possible to persuade Rev: H Roterberg to consent to come here?

I hope you have come to know that I have undertaken to write a history of our mission from the time the missionaries left. Mr. Cannaday came to know this and he moved the Board to grant me an honorarium of Rs 60/-. I had a talk & also a discussion with Mr. Cannaday on this subject & I formally wrote him a letter, a copy of which I enclose herein for your information and kind perusal. While discussing, Mr. Cannaday told me that he doubted that some fact would not get by the Board in which there are people from different denominations & would object to some of these matters

Gossner Mission

being published. The matter would have been quite easy if it were to be published by a Mission &c. Since writing my letter to Mr. Cannaday I have also changed my views further. I think the best thing would be to sell my MSS. to the German & American people & to have it published in ~~the~~ any one of those countries. It is done in English. I may say that the history contains facts in great detail and Mr. Cannaday himself who read a portion of the same (about 40 pages of my typed matter) wrote to me: "I have read it all over with great interest. It is most interesting! However, it contains a number of things which, I think, could never get by the A.B. and F.C., however true they may be. You had better go on on your own lines, using all the materials you have in hand, and then submit the results with whatever explanations you wish to make. Certainly some kind of a history of the period immediately following the war is very necessary". I am only sorry that owing to unsettled mind consequent on the many difficulties & anxieties which I am encircled with, am not able to finish it. It will run to some 300 pages or more. Now I seek your advice in this matter. I wish to send the MSS to you when completed & instead of letting it go to the Board, I wish that the same be offered to the German public and either our mission will be benefitted by this or my poorself as you or our Curatorium will decide. This much I can say it will be a valuable contribution to the history of missions in India & Germany!

In the Gossner Mission I have also to accept the lot of the revered founder. As he was driven from place to place and for a long time

Gossner Mission

had no congregation which he could call his own, so I am now friendless and helpless. As Gossner during the closing days of his life could settle down & work peacefully, so I am longing for the days when I could live in peace and serve the Lord. I am prepared to face all the persecutions with a calmness which is the lot of all who come to Him, and this is the Cross, which is my glory and my portion. To bear the cross is a joy to me, though the path I have to tread on is strewn with thorns. The thorns shall prick only my feet but which is nothing compared to that, that the Saviour's head was crowned with thorns!

I hope you have me in your confidence and write to me as often as you find an opportunity to do so.

In closing kindly give my hearty Yishusahay to Mrs. Kausch, Rev: C. Mehl and to Rev: & Mrs. Roterberg and also accept the same for yourself from me and my wife and children who are now all with me here in these days.

With kindest regards,

Yours very sincerely

S. Hanna

Usha Andrews
ngl. 445

Gossner Mission

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Ranchi,
4th. Sept. 1924.

The Rev. I. Cannaday, M.A.
Secretary, Advisory Board.
Ranchi.

Reference :
Board's Resolution 14 of the July 1924 Minutes

Dear Sir,

First of all I must thank the Board for the kind offer to pay my salary @ Rs 60 per month for six months from September next, and furthur for the further favor of an honorarium for preparing a brief history of the Autonomous Church.

Since this honorarium is to be paid to me on the approval of my matter by the Church Council and the Advisory Board, I beg to say a few words in this connection.

I just wish to point out that I had already undertaken this work before receiving the Board's Minutes the other day and thus without knowing the conditions laid down by the Board. In this work I was actuated by the feeling that it was my duty to record all the events of the past few years and link them up chronologically, which, I hope, I can do well as I had not only closely associated myself with but had taken a most prominent part and lead in the shaping of these exx events and thus had very good opportunities for examining the materials that have been in my possession. I know the work has been one of a most delicate nature and the events related are of a time when the world was placed in an exceptionally difficult situation. Besides, the history of this particular mission, yea, facts connected with it, if given, will perhaps evoke strong and varied criticisms from many, specially because of its peculiar position and origin and connection with non-British missionary societies. But at the same time, I feel that I should not and can not suppress facts that can not be rebutted, but act as an honest and fearless man, and as such, write every bit of it from my own personal point of view and experience.

I do not know how far I shall be able to mould my thoughts into actions in writing out this short history so as to win the approval of the Council and the Board, because he who wants to please every one will please none.

If I should not be considered as trespassing into the Board's deliberations, I would venture to make this suggestion that if thought advisable a Foreword may be affixed to this history by the Board stating clearly that as I was connected with the events and developments of the Church from its very inception, the facts given in it are but such which are related from my point of view and as such I am responsible for the accuracy of the statements made or given therein. The subject matter shall thus be allowed to stand as they will be presented. I do not, however, wish to throw away any suggestion if kindly made, rather I would most gladly welcome such, which will be of a nature as will improve the work and make it not unpleasant and ridiculous.

I wish, however, to endevour my best to present facts in the way in which my poor intelligence and ability will lead me to discharge the duty which I have undertaken for the furtherance and strengthening of the Kingdom of Christ in this country.

I have no objection to my MSS or matters being the sole property of the Board, if approved by them, if not, the same should be returned to me for future reference.

Whether I shall deserve the honorarium so kindly offered to me is more than I can say, but for which I can not but again thank the Board and close,

With kindest regards,

Yours sincerely,

Gossner Mission

S. p. v. 410. 1.

Kuratorium
der
Westdeutschen Missionsgesellschaft

I. No. D 224/24

als eingeschrieben
gesandt D. 13/11 1924

Berlin-Friedenau, 6. Nov. 1924

Abdruck sandte
der Miss. Dir. D. Schlunk.

mit D 226.
gesandt
D. 13/11 24.

Mr. J. H. Oldham, M.A
Secretary of The International Missionary Council
Edinburgh House
2 Eaton Gate,
London, S.W. 1

Teurer Herr Oldham!

Von Herrn Missionsdirektor D. Schlunk hörten wir unter d. 5. November d.J., daß Sie, für Ihren eigenen Ausdruck, ihren, und Dr. Ihr mit Ihnen mitteilen wollten, daß die britisch-indische Regierung gegenüber Mr. Paton - Calcutta erklärt habe, sie könne ein Ladenrecht für einen Missionar wie Herrn Missionar Daniel nur für die Dauer seiner Mission und Lehrtätigkeit anerkennen.

Auch wir sind Ihnen für diese vorläufige Feststellung sehr dankbar und

Missionsgesellschaft möchte hierüber
baldmöglichst Frage bitten und möchte
und Können wir dabei nicht vergessen,
(herzlich und dringend)
bitten Sie vielmehr, bei dem nachgehen
der Hellen in unserm Namen folgende
Angelegenheit mit Nachdruck gütigst
geltend machen zu wollen:

Wir bitten zunächst um eine
die Stellung zur Frage nach dem
von jetzt ältesten treuen Missionar,
seine Loyalität über allen Zweifel
erhaben ist, und den Wunsch um
Land und Leute, um Schule und Er-
ziehung, um Wohlfahrtspflege und Ge-
sittung, um Gesetzgebung und Recht gegen-
über der gottlosesten britischen Obrig-
keit wie bestritten wurde und auf
nicht bestritten werden kann. Diese Männer
sollen die verwickelten Verhältnisse stu-
dieren und prüfen, in welcher Weise die
Arbeit der Gesellschaft Missionar fortgesetzt

Gossner Mission

, wie bisher hier,

wachsen könnte. Diese Arbeit voll befriedigt
geschehen im Interesse der begründeten Hin-
gebung = Treue und Opferwilligkeit
bewährten Heidenchristen Hinwendung,
und damit für allgemeine Förderung der
Landes- und seiner Landesgenossen, soweit gläubig
auch der christlichen Landeskirche nicht
bloß zugehört sind, sondern auch
wen diese selbst schon oft genug anerkannt worden, daß sie
und seinerlich anerkannt werden, daß sie
Reinen gründlichen Unterricht haben, als
die Lehrer der evangelisch-lutherischen Gemeinden
sein Missionsfeld.

Den stell vorhandenen Dienst, den selbst der Fach-
forderung der heidnischen Missionen für evangelische
Missionare gleichsteht haben, erkennen wir dank-
bar an, und haben es auch stets getan. Allein
sie sind nicht imstande, die weit über 100000
Glieder zählende Kirche genügend geistlich und
erzieherisch zu versorgen, da sie nicht so weit über
Schulen, die Geistliche, den besonderen Verhältnissen
und Eigenarten der Gebiete und seiner Landesgenossen
entnommen sein können, wie unsere deutschen Missionare,

4. Die langjährigen Freunde, Führer und Retter des Volkes.
Dabei beabsichtigen wir nicht etwa, die amerikanischen
Truppen zu verdrängen, sondern wünschen mit ihnen
friedlich nebeneinander zu leben bis der
bestmöglichen Sicherung des Friedens.

Die eingeborene Christenheit wünscht
selbst, wohl wie von manchen Kreisen ab-
gesehen, die Rückkehr der deutschen Missionare,
wünscht, daß diese ihre erlangte Autonomie
nicht verlieren oder stören würden. Denn aber
ist ganz und gar nicht zu denken, wie wichtig
genug und wesentlich verbunden haben.

Die englische Regierung hat bereits
einen deutschen Missionar der Londoner Mission
die Rückkehr auf deutsches Gebiet. Wir sagen
der Regierung, daß sie nicht
mit gutem Recht Maßnahmen treffen wird, daß
die alte und nicht wegzudenkende Kraft,
die anderen Stelle schon geschaffen hat.

Endlich sind wir der Überzeugung, daß
es für einzelnen Christen der Regierung nicht
pflegen würde, wollte die deutsche Christen-
heit schaffen. Die Hochachtung vor ihrer geistigen
und geistigen Regierung bleibt der Eingeborenen

wenn sie einen großen Zweck erstreben,
wenn sie sogenannt die edelsten Interessen
verteidigen, während im anderen Falle
Mißstimmung, Groll, Gehässigkeit der
Unterdrückung und Vergewaltigung
der Gewissen die Folgen sein würden.
Römischen.
Ring stoßen sie geflissentlich stoßen mit den
Fragen des Römischen Kaiserreiches,
Das war einmal wieder ein Regierungs
denken Prinzip gewesen, das für sich
selbst gesorgt hat, das für
seine Freiheit der Evangelischen
und der selbstgewählten und geistgewirkten
Entwicklung der Kirche Christi Hindernisse
in den Weg legte. Hindernisse, ("unhindered")
hindrance" (A.V.: no man forbidding him) ist das letzte Wort der Apostel-
geschichte. Es ist noch heute das Lebensgesetz
und die Lebensbedingung für das Werk
und das Wirken Gottes. Dafür ist Gottes
Wille auch für unsere Gegenwart und Zukunft.
für Sie, verehrter und lieber Mr. Ohlinger,
sind das alles Selbstverständlichkeiten, und,

Gossner Mission

6.

bitten, denken Sie nicht, daß wir Sie belehren wollten. Aber wir bitten Sie noch einmal, in Ihrem Verantwortungsgefühl vor unserem ewigen Retter und Richter, unsere hier angeführten Gesichtspunkte von dem rechtlichen Autoritätsverhältnis mit Ernst und Liebe gelten zu lassen, wie Sie denn bisher schon Ihr Bestes für uns getan haben, wofür wir Ihnen innig dankbar sind. Der Herr vergelte Ihnen alle Ihre Opfer an Zeit und Mühen, die Sie für uns gebracht haben!

Mit warmen Grüßen verbleibe ich

Ihr

Kuratorium
der
[illegible]

D. Kaftan

S. p. r.

411

Z 225.

Lr. Friedenau, 9/11 24

Mein lieber Lieber Hoff!

Vorstehend noch der Entwurf zu dem beiliegenden Schreiben an Mr. Oldham. Bitte, nehmen Sie dasselbe Manuskript und verbessern Sie es nach Form und Inhalt.

Gott der Herr lasse uns Seinen und Sein Wirken hier, sein Herz gefällig sein!

Wegen der Reisebücher-Käufe sah ich gestern bei Knak u. Kollecker vorgesprochen; aber Sie waren Dienstag abwesend. Ich bitte Sie sehr. Der vorsendung fort.

Herzlich grüßend,

immer Ihr Kaufl.

Missionsdirektor Kausch
Handjerystr

Gossner Mission

V. J. No. 412

VORSTAND G. E. L. (Gossner's) MISSION,
CHOTA NAGPUR and ASSAM.

Chota Nagpur, the 191 .

W. 11/XI/24

Pr. 12/11 24

Der verehrten Herr Direktor,

Ich sende Ihnen den Fragebogen zurück,
der mir gestern mit der Post zuging; ich
meine, er ist vollständig u. Sagt alles,
was gesagt werden muß. Wenn sie seine
Reichhaltigkeit wundert wünschte, so wäre es
auf Seite 5 oben, wo die verschiedenen
Folgen der Verfügung i ihm mir während
im andern Falle' aufgezeichnet Fälle ge-
sichert werden. Unsere Christen straften
hier so riginorös, daß diese Folgen
kaum vorkommen werden. Ich will wünsch
ich die betreffenden 4 Zeilen streichen.

Bitte versichern Sie, daß mir beim
Nachschreiben des Berichtes der Mutter zu
sind geschommen ist, daß mir die Schmitt

Gossner Mission

An den Herrn H.

Ihr Schreiben mit Ihrer Rückfrage
wegen Ihrer Beförderung habe ich erhalten. Ich rate Ihnen
D. Gründler zu, wofür die Berliner Direktion
in dem Antrag gestanden haben, wie Sie
die Antwort für Recht, ob Sie über Formular
stehen, der wird wie früher werden.

Mit freundlichen Grüßen

Ihr Landsberg

H. Bürg.

413

1.

Abschrift.

S. P. V.

6. Nov. 1924.

Hrl. J. H. O l d h a m, M. A.

D. 224/24.

Secretary of the International Missionary Council

Einschreiben!

Edinburgh House

2 Eaton Gate,

L o n d o n, S. W. 1

Teurer Herr Oldham!

Von Herrn Missionsdirektor D. Schlunk hörten wir unter dem 5. November d. J., daß Sie, zu Ihren eigenen Schmerze, ihm, und durch ihn auch uns, mitteilen mußten, daß die britisch-indische Regierung gegenüber Hrl. Paton - Calcutta erklärt habe, sie könne ein Bedürfnis für eine Visitationsreise Goßnerscher Missionare und damit auch für die Rückkehr deutscher Missionare nach Chota Nagpur noch nicht anerkennen.

Auch wir sind durch diese vorläufige Entscheidung in einer uns als aussendende Missionsgesellschaft aufs tiefste berührenden Frage bitter enttäuscht und können uns dabei nicht beruhigen, bitten Sie vielmehr herzlich und dringend, bei den maßgebenden Stellen in unseren Namen folgende Gegengründe mit Nachdruck gütigst geltend machen zu wollen:

Wir bitten zunächst nur um die Erlaubnis zur Einreise nach Indien von zwei älteren früheren Missionaren, deren Loyalität über allen Zweifel erhaben ist, und deren Verdienste um Land und

Leute,

Gossner Mission

Leute, um Schule und Erziehung, um Wohlfahrtspflege und Gesittung, um Gehorsam und Treue gegenüber der gottgesetzten britischen Obrigkeit nie bestritten wurde und auch nicht bestritten werden kann. Diese Männer sollen die veränderten Verhältnisse studieren und prüfen, in welcher Weise die Arbeit der Goßnerschen Mission fortgeführt werden könnte. Diese Arbeit soll, wie bisher schon, lediglich geschehen im Interesse der begründeten Eingeborenen-Kirche und ihrer schon vielfältig bewährten segensreichen Einrichtungen, und damit zur allgemeinen Förderung des Landes und seiner Bewohner, womit zugleich auch der britischen Landesherrschaft aufs beste gedient sein würde. Es ist ja auch von dieser selbst früher oft genug ausdrücklich und feierlich anerkannt worden, daß sie keine zuverlässigeren Untertanen habe, als die Christen der evangelisch-lutherischen Goßnerschen Missionskirche.

Den stellvertretenden Dienst, den seit der Entfernung der deutschen Missionare die amerikanischen Missionare geleistet haben, erkennen wir dankbarst an, und haben es auch stets getan. Allein sie sind nicht imstande, die weit über 100 000 Glieder zählende Kirche genügend geistlich und erzieherisch zu versorgen, da sie nicht so mit den Sprachen, der Geschichte, den besonderen Verhältnissen und Eigenarten des Gebietes und seiner Bewohner vertraut sein können, wie unsere deutschen Missionare, die langjährigen Freunde, Führer und Vater des Volkes. Dabei beabsichtigen wir nicht etwa, die amerikanischen Brüder zu verdrängen, sondern uns mit ihnen friedlich auseinander zu

setzen

Gossner Mission

6. Nov. 1924.

D. 224/24.

setzen behufs der bestmöglichen Förderung des Werkes.

Die eingeborene Christenheit wünscht selbst, wohl nur von wenigen Kreisen abgesehen, die Rückkehr der deutschen Missionare, vorausgesetzt, daß diese ihre erlangte Autonomie nicht aufheben oder stören würden. Daran aber ist ganz und gar nicht zu denken, wie wir oft genug und ernstlichst versichert haben.

Die angloindische Regierung hat bereits einem deutschen Missionar der Basler Mission die Rückkehr nach Indien erlaubt. Wir hegen das Vertrauen zur Regierung, daß sie nicht mit zweierlei Maßen messen wird, daß sie also uns nicht verweigern kann, was sie an anderer Stelle schon gewährt hat.

Endlich sind wir der Ueberzeugung, daß es zum eigenen Besten der Regierung ausschlagen würde, wollte sie unsere Bitte gewähren. Die Hochachtung vor ihrer gerechten und gütigen Regierung seitens der Eingeborenen würde einen großen Zuwachs erfahren, wenn sie hochherzig die erbetene Erlaubnis erteilte, während im anderen Falle Mißstimmung, Groll, Gefühl der Unterdrückung und Vergewaltigung der Gewissen die Folgen sein könnten. Auch steht es geschichtlich fest seit den Tagen des Römischen Kaiserreiches, daß noch niemals eine Regierung davon Vorteil gehabt hat, daß sie den freien Laufe des Evangeliums und der gottgewollten

gewollten und geistgemäßen Ausbreitung der Kirche Christi Hindernisse in den Weg legte. Ἀκωλύτως „unhindered" „without hindrance" (A. V. „no man forbidding him") ist das letzte Wort der Apostelgeschichte. Es ist noch heute das Lebensgesetz und die Lebensbedingung für das Wort und das Werk des Herrn. Dahin zielt Gottes Wille auch für unsere Gegenwart und Zukunft.

Für Sie, verehrter und lieber Mr. Oldham, sind das Alles Selbstverständlichkeiten, und, bitte, denken Sie nicht, daß wir Sie belehren wollten. Aber wir bitten Sie noch einmal, im Bewußtsein unsrer eigenen Verantwortung vor unserem ewigen Retter und Richter, unsere hier angeführten Gesichtspunkte vor den irdischen Autoritäten mit Kraft und Liebe geltend zu machen, wie Sie deren bisher schon Ihr Bestes für uns getan haben, wofür wir Ihnen innig dankbar sind. Der Herr vergelte Ihnen alle Ihre Opfer an Zeit und Mühen, die Sie für die große Sache gebracht haben!

Mit warmen Grüßen verehrungsvoll

Ihr

Kuratorium

der

Gossnerschen Missionsgesellschaft.

D. Kunze

i. V. Dr. Schlunk

Berlin, den 5. Nov. 37.

z. Zt. hier.

J. O.

Gossner Mission

Uebersetzung aus dem Gharbandhu v.Sept.24. 2 pr. 8/11 24 g. d. Tsch. 4 14

Protokoll der Kirchenratssitzung vom 2.- 4.Juli 1924. Dschn

Pastor Isahak Ekka eröffnet die Sitzung mit Gebet. Anwesend sind die Pastoren: Johann Topono, präsident, Luther Jojowar, Isahak Ekka; die Laien: Nirmal Soy, Yusaf Bhengra, Dhanmasih Panna, Esq.(vom 2.Tag an), Samuel Purti (vom 3.Tag an), Benjamin Minj, Sekretär. Ausserdem: Missionar J.Cannaday, Sekretär des Beirats.

Entschuldigungsschreiben wegen Abwesenheit sind eingegangen von Khristkalyan Kongadi, Pastor Markus Topono und Pastor Obed Tiru.

Zumersten Mal ist den Vertretern des Beirats Gelegenheit gegeben worden, an einer Sitzung des Kirchenrats teilzunehmen. Der K.Rat hatte beim Beirat 2 Besucher beantragt. Bei dieser Sitzung konnte nur der Sekretär anwesend sein. Der Präsident hiess ihn im Namen des Kirchenrats willkommen.

Das Protokoll der Kirchenratssitzung vom 10-13 April 1924, das gedruckt vorlag, wurde genehmigt. Das Protokoll des Arbeitsausschusses wurde gleichfalls genehmigt und diesem Protokoll einverleibt.

1. Kirchenratsangelegenheiten.

Abgesehen von den Beamten des Kirchenrats sollen die Mitglieder desselben ihr Amt nach einem bestimmten Turnus bekleiden. Das ist bis jetzt nicht geschehen. Deshalb soll der Turnus von 1924 an laufen. In den örtlichen Räten ist diese Weise bereits im Gang

Der gegenwärtige Sekretär, Herr Murad, ist vom K.Rat gefragt worden, ob sch irgendwelche Möbel des Kirchenrats bei ihm befinden. Er hat geantwortet, bei ihm befinden sich keine Möbel des Kirchenrats. Darauf stellte der Kirchenrat den Antrag, 1) dass der Beirat die Bitte des Kirchenrats, die derselbe lt. Antrag Nr.10 des April Protokolls des Beirats unterbreitet hat, gütigst erfüllen möge; 2) dass der Beirat für das Büro des Kirchenrats gütigst Möbel geben möge.

Der Kirchenrat bestimmt mit Freuden, dass Herr Panna während seines 4 monatl. Urlaubs die Kirche bereise und in den Gemeinden Beistand leiste und Rat erteile.

Der Kirchenrat hat überlegt und beschlossen, dass innerhalb 20 Rupies, was an nützlichen Zeitungen zu bekommen sei, für den Kirchenrat bestellt werden soll.

Der Kirchenrat hat Babu Yesajah Kerketa seit Mai mit einem Monatsgehalt von 20 Rupies als seinen Schreiber angestellt.

2. Pastoren betreffend.

Der Kirchenrat hat die Briefe des Pastors Mansidh Purti gelesen und nimmt an seine Nöten Anteil. Er kann jedoch seinen Wunsch nicht erfüllen, verspricht ihm aber, ihm einen Monatsgehalt von 30 Mark zu geben und plaziert ihn in Singbani.

Der K.Rat hatte dem pastor P.S.Kachhap versprochen, ihn anzustellen. Er kann ihm jetzt leider keine Arbeit geben, deshalb solle er bleiben, wo er angestellt sei.

Zu den Briefen des Pastors Dharmdas verfügte der K.Rat 1) dass die Khutitoligemeinde ihm ein Monatsgehalt von 30 Rupies bezahle; 2) dass der Kandidat Boas Manki das Gemeindehaus von Jokabahar für den Kandidaten Eleazar Ekka frei mache.

Pastor Nathanael Sandil soll, weil es sich gerade schickt, in Burda bleiben.

3. Kandidaten betreffend.

Wegen der Schwierigkeiten von Daud Sureng soll ein Bericht von der Gemeinde eingefordert werden.

Auf den Brief des Eleazar Ekka ist wegen der Hindernisse, die ihm Boas Manki bereitet, bereits verfügt worden. Der K.Rat hat entschieden, dass die Khutitoligemeinde gefragt werden soll, ob sie dem Boas Manki Arbeit geben kann oder nicht.

Babu Immanuel Kujur hat geschrieben, dass er von Jamshedpur nach Kinkel versetzt werden möge. Solange der K.Rat seine Versetzung nicht anordnet, soll er in Jamshedpur bleiben.

Die Khutitoligemeinde solle sich bemühen, dem Babu Eleazar Ekka monatlich 20 Rup. zu geben.

Boas Manki hat seine ungebührlichen Bemerkungen zurückgenommen, deshalb kann er weiter beschäftigt werden.

Babu Johann Bhengra hat bis Juni nur 21 Rup. als Gehalt bekommen. Die Govindpur

Gossner Mission

CIRCULAR LETTER TO FORMER MISSIONARIES CONCERNING THEIR PRIVATE PROPERTY.

For the benefit of all former missionaries who left goods and money in Chota Nagpur I wish to make known a few facts and circumstances. I take this method of doing so, as it is practically impossible for me to deal with them individually; also I do not know the addresses of several of them. As far as possible I shall deal only with Dr. Kausch, Berlin.

1. My predecessor, Rev. G. A. Rupley, secured from Dr. Kausch a list of all missionaries who wish to have their goods sold or otherwise disposed of. Dr. Kausch forwarded the list, together with personal letters from former missionaries, giving directions concerning their goods. As far as possible and practicable these directions have been or will be carried out, but there are many obstacles in the way of carrying out the individual wishes of the missionaries, and it will not be possible to fulfill all the wishes of every missionary.

2. Great delay took place at the beginning because we did not have Government's permission to sell off former missionaries' goods and remit the proceeds to them. After this permission came, the work was taken in hand. Up to the present the goods of several missionaries have been disposed of and the goods of still others will be disposed of shortly. However, I think that it will take another year or more to finish the work. The difficulties of transportation are great. Also we do not have sufficient help here to do the work quickly.

3. The following action was passed by the Board of Trustees at their meeting on the 20th September, 1922 :—

"The Secretary reported that during the last seven years during which the goods of former missionaries had been held in custody by the Board there had been considerable deterioration in their value. He also stated that severe losses had occurred in many instances through thefts or otherwise. As there had been so many changes in the personnel of those who have been in charge of this property, the Trustees decided that it was not now possible to attempt to fix definite responsibility."

It is a sad story te tell, but it is the truth that, in some cases, there has been considerable loss and in every case some loss. I suppose this loss is one of the many things that must be attributed to the War. Unscrupulous persons, white ants, bad weather, usage—these are some of the chief causes of the "severe losses" which have occurred.

4. It is difficult, now, to identify many of the boxes and other things, because the numbers that were placed on them at first have disappeared. To understand the contents the boxes must be opened.

5. If goods are sold in the far-away stations in the interior they will not bring good prices as there are no eager buyers. On the other hand, if all the goods are brought to Ranchi, where better prices are paid at auction sales, a good part of the profits will be taken to pay the cart hire. In either case there must be considerable loss.

6. I have been paying part of the expenses connecting with selling and forwarding goods out of some private money which was given to me in America for this purpose. Already several hundred rupees have been spent, and I hope to get some more; but when this money is all gone I cannot help further in this way.

7. The enclosed list shows what goods are still at Dinapore. Perhaps further directions should be sent concerning them. As regards the things left at Ahmednagar I think the parties themselves had better write to Ahmednagar and attend to it. I am not in touch with that place.

8. All furniture has been entered in the Government's Schedule of Property as *Mission Property*. This means that, as the Trustees are bound by the Schedule, it must be treated as Mission property, and if it is sold the money must be credited to the Trustees' account. Even though some furniture be private property, it must be treated, now, as Mission property and the proceeds of the sales must be credited to the Trustees' account. Perhaps the owners of private furniture can appeal against this procedure. Perhaps Government would correct whatever errors have been made; I do not know. It is the policy of the Trustees, now, to sell off all furniture as far as possible, as it is deteriorating in value rapidly.

9. Concerning sums of money left here: The Trustees have nothing to do with this. So far as I understand the situation, each missionary must take up the matter with the Government officials here. I think that some missionaries have already gotten back their money.

10. I am sorry to report that one or two parties, after asking us to dispose of their goods, also wrote to the Government officials asking them to do the same. This has caused confusion. I trust that this will not be repeated. Either the Trustees, or Government officials, must do the work--not both parties.

11. My advice to all former missionaries is: Unless you feel sure that you are going to come back to India soon, send directions to have all your goods sold as far as possible. A few of the more valuable things may be sent to you in small boxes. If much further delay takes place, then your goods will, in many cases, be worthless.

Ranchi, Bihar, India,
February 15th, 1923.

(Sd) I. CANNADAY,
Secretary to the Trustees

20. 11. 24.

///////Rheingau 75.

Herrn

Oberpfarrer Hofprediger Richter

Hochwurden

Charlottenburg

****

Carmerstr. 1.

415

Hochverehrter, lieber Herr Bruder !

Anliegend sende ich zur gefl. Unterzeichnung das Formular mit der Verpflichtungserklarung, daß unsere Missionare sich der englischen Regierung gegenuber im Falle einer Wiederzulassung loyal verhalten werden. (Original und Kopie). Gleichzeitig lege ich bei ein Schreiben von Bruder Stosch, der schließlich auch zustimmt, wenn er das Formular auch nicht „so harmlos" findet, was sich aus seinen persönlichen Erfahrungen ja auch erklart. Aber Bruder Zernick und ich stimmen hierin mit D. Grundler uberein, daß wir unbedenklich unterzeichnen können, und daß die Formel unter den gegenwartigen Umstanden wohl nicht anders lauten kann. Die praktische Ausfuhrung druben in Indien könnte milde, allerdings unter Umstanden auch weniger milde gehandhabt werden. Das wird aber ganz von den Persönlichkeiten der dortigen Regierung abhängen. Hoffen wir das Beste, wenn sich erst die Tur wird wieder aufgetan haben. Uebrigens schreibt mir heute Mr. Oldham, daß auch die englischen Missionskreise druben sehr enttäuscht seien über die in unserer letzten Sitzung besprochenen vorlaufige Entscheidung der englischen Regierung, und daß sie dagegen tun wollen was Sie vermögen.

Unsere Reisebruderkonferenz findet nun nach den getroffenen Vorarbeiten von Dienstag, den 25. November vormittags 9 bis 1, nachmittags von 3 bis 6, sowie Mittwoch zu denselben Stunden und Donnerstag vormittags 10 Uhr mit Besuch im Völkermuseum statt. Schluß an demselben Tage. Wir freuen uns, daß Missionssuperintendent D. Kollecker uns Dienstag 3 Uhr, Mittwoch 10½ Uhr und Donnerstag 10 Uhr dienen will. Könnten auch Sie uns wahrend dieser Tage wenn auch nur für kürzere Zeit Ihre freundliche Gegenwart schenken, so wurden wir natürlich sehr dankbar sein, können es aber bei Ihrer stark besetzten Zeit natürlich nicht erwarten.

Mit

Gossner Mission

Mit der Bitte um #freundlichst baldige Rück-
sendung der Einlagen nach Unterzeichnung und vielen Grüßen,
in treuer und dankbarer Ergebenheit

Ihr

E. Kantzsch

Gossner Mission

V. J. No. 5. p. r. 416

VORSTAND G.E.L. (Gossner's) MISSION,
CHOTANAGPUR and ASSAM.

Ranchi 14. Nov 1924
Chota Nagpur, the 191 .

15/11 24

Ihre verehrten Herr Direktor,

[illegible] ich von D. Gründler die
verbesserte Formulare, die Sie selbst erklärt.
Es ist also ein etwas breiteres Buchführung
Methode, was Mr. Pedham auch Ihre verlangt
hat. D. Gründler sagte mir am Calcutta,
als ich über dem Durchsicht die Abrechnungen
hat, ob sei eine Ihr gehen Karola. Ich

2.92

Dann ab nächste Jahr hier; so Dann
für Kind werden und so Fortwährend
für die einzige Hoffnung. Wer nimmt unter
seine Hand gekommen ist, weiß was ein
Herz, und in 'Deutscher Form' bedrückt.
Wer unsere Mission irrt, wenn sie wissen
was Indien will, wissen nun die Hingebungsvolle
Frauenkommen

Mit herzlichem Gruß

Ihr ergeben

Groß.

Gossner Mission

417

To the Conference of Missionary Societies

in Great Britain and Ireland.

British East India
Chota Nagpur, Bihar

On behalf of our mission work in ~~*Tanganyika Territory*~~ *we recognise thal all due obedience and respekt should be given to the lawfully constituted government and that, whil& carefully abstaining from political affairs, it is our desire and purpose that our influence in so far as it may be properly exerted in such matters, should be so exerted in loyal cooperation with the government of the country concerned, and that we will only employ agents who will work in this spirit.*

(*Das Komitee*

der Berliner Missionsgesellschaft)

K. d. G. M. G.

Vorsitzender Leiter Stock!

Abschrift Formular haben wir, an unseren Präsidenten weitergesandt, an den Vertreter der Berl. Missionsgesellschaft / D. Hahlweg gesandt mit der Bitte, es weiterzureichen. Es ist möglich, daß die Berl. Gesellschaft dazu Stellung nimmt.

Mit freundlichem Gruß

Ihr

Gr.

13. 11. 24

418

Charlottenburg, 21. 11. 24.

Hochwohlgeboren Herrn Direktor

pr. 22/11 24.
Urkunde an Div. Schlunk
g. 23/11 24 abgel.
K.

Anbei mit Dank Ihre Zeilen zurück

Urkunden zurück. Zu den Kollekten. Die Kollektenzeiten werde ich gegen meinen
ursprünglichen Plan kaum abkommen können. Ich müsste erst einen Tag
für die Reise. Heute Sonntag ist Einladung zur Abschiedung der Rest. Missionen
für 11. Sonntag den 5 in der Alten Garnisonkirche festsetzen.

Mit herzlichen Grüßen

Ihr aufrichtig ergebener

Gossner Mission

G. M. G.

Berlin-Friedenau, 23. Nov. 1924.

J.-Nr. d. 234.

An

den Deutschen Evangelischen Missionsausschuß

Herrn

Miss.-Dir. D. Westermann, Hamburg.

Beiliegende Urkunden bitten wir ergebenst, mit Ihrer Befürwortung an die Regierung des deutschen Mandatsgebiets Kamerun weiterbefördern zu wollen.

Mit freundlichem Gruße

K. d. G. M.

D. Knudt.

Gossner Mission

20. 11. 24.

419

64/24.

To the Conference of Missionary Societies
in Great Britain and Ireland.

On behalf of our mission work in British East India Chota Nagpur, Bihar & Orissa we recognise that all due obedience and respekt should be given to the lawfully constituted government and that, while carefully abstaining from political affairs, it is our desire and purpose that our influence in so far as it may be properly exerted in such matters, should be so exerted in loyal cooperation with the government of the country concerned, and that we will only employ agents who will work in this spirit.

KURATORIUM DER GOSSNERSCHEN MISSION
Berlin-SW. 19, 15-18
FRIEDENAU b. Berlin

Kuratorium
der
Goßnerschen Missionsgesellschaft.

Vorsitzender.
President

Missionsdirektor.
Secretary

Gossner Mission

Deutscher Evangelischer Missionsbund

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Missionsdirektion der Brüdergemeine . .	Herrnhut	Hermannsburger Mission	Hermannsburg	Missionsgesellschaft der deutschen Baptisten	Neuruppin
Evangelische Missionsgesellschaft	Basel	Berliner Frauen-Missionsverein für China .	Berlin	Mission der Hannov. Evang.-luth. Freikirche	Bleckmar
Berliner Missionsgesellschaft	Berlin	Jerusalemsverein	Berlin	Liebenzeller Mission	Liebenzell
Rheinische Missionsgesellschaft	Barmen	Schleswig-Holsteinische Mission	Breklum	Sudan-Pionier-Mission	Wiesbaden
Norddeutsche Missionsgesellschaft	Bremen	Neukirchener Mission	Neukirchen	Deutscher Hilfsbund für christl. Liebeswerk	Frankfurt a. M.
Goßnersche Missionsgesellschaft	Berlin-Friedenau	Bethel-Mission	Bethel b. Bielefeld	Deutsches Institut für Ärztliche Mission. .	Tübingen
Evangelisch-lutherische Mission	Leipzig	Neuendettelsauer Mission	Neuendettelsau	Deutsche Evangelische Missionshilfe . . .	Berlin
Frauenverein für christliche Bildung im Morgenland	Berlin-Lichterfelde	Allianz-China-Mission	Barmen	Verbandsausschuß der Deutschen Evangelischen Missionskonferenzen	Halle a. d. S.
		Hildesheimer Blindenmission	Hildesheim		

Schriftführer:
Missions-Direktor D. M. Schlunk

Hamburg 23,
Blumenau 144
Fernsprecher: Alster 863
Postscheckkonto: Hamburg 6614

den 29. November 1924.

1924
/12
9 40 d

An die Gossner'sche Missionsgesellschaft.

Berlin - Friedenau,
Handjerystr. 19/20.

Sehr verehrte Herren!

Die von Ihnen unterschriebene Loyalitätserklärung habe ich sofort an die zuständige Stelle nach London weiter gegeben und Ihrem Wunsche entsprechend befürwortet. So bald es sich darum handelt, dass Ihre Gesellschaft als solche anerkannt werden soll, müsste ein förmlicher Beschluss des Ausschusses gefasst werden; darüber ist mir von London bis her nicht mitgeteilt worden, so nehme ich an, dass die Sache in Ordnung ist.

Mit freundlichem Gruss

Ihr

M. Schlunk

Gossner Mission

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The Advisory Board
of
The Gossner Evangelical Lutheran Church
of Chota Nagpur and Assam

Members.
The Rev. J. Z. Hodge, Chairman.
The Rev. E. H. Whitley.
D. M. Panna, Esq.
The Rev. O. V. Werner.
The Rev. I. Cannaday, Secretary.

Ranchi Oct. 27, 1924.

Rev. H. Kausch, D. D.,
Handjerystrasse 19/20,
Berlin-Friedenau,
Germany.

Antw. D. 240 4. Dec. 24. Pr. 17/11 Wbk 29 4 40

Dear Dr. Kausch,

Enclosed please find a draft for 14 pounds, 15 shillings and 7 pence. The first of exchange has already been forwarded to you direct by the Rev. James Smith, Bombay, who kindly obtains the drafts in sterling for me free of charge.

The above amount in sterling represents the sum of Rs.196/14, the balance of the amount collected by our Gossner Lutheran brethren for the help of their brethren in need in Germany. As intimated in a previous letter I have deducted Rs. 4/4 only which I paid to the National Christian Council REVIEW to be sent to Mr. Stosch. I trust he is receiving it all right.

Kindly see my letter of July 14th in which I enclosed a draft in sterling for the equivalent of Rs. 556/12, the first installment of ~~of~~ the collections made by the Chota Nagpur Lutherans. As stated in that letter the Church Council wishes you to dispose of this money in whatever way you think best. Will you kindly acknowledge receipt of the enclosed draft and greatly oblige.

With kind regards, I remain,

Yours sincerely,
I. Cannaday

P. S. I suppose you have heard from Mr. Oldham long ago that the B&O Govt rejected our request re the deputation.

Gossner Mission

Members.
The Rev. J. Z. Hodge, Chairman.
The Rev. E. H. Whitley.
D. M. Panna, Esq.
The Rev. O. V. Werner.
The Rev. I. Cannaday, Secretary.

The Advisory Board
of
The Gossner Evangelical Lutheran Church
of Chota Nagpur and Assam

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Ranchi 28th October, '24.

Rev. H. Kausch, D. D.,
Handjerystrasse 19/20,
Berlin-Friedenau,
Germany.

Dear Dr. Kausch,

Many thanks for your letter of the 3rd October, enclosing eight letters from different parties to whom you had distributed the money sent by our Chota Nagpur Lutherans. I shall send these letters at once to the Secretary of the Church Council, and also your letter so that he may see what you say about Church Council minutes, answer to your previous letter, etc. Bd Under separate registered cover I am sending a bound book of Adv. Minutes from the time Mr. Rupley first came till the end of 1922 and separately in the same parcel copies of the minutes since. This book is the only remaining extra copy I have, but I am glad to send it to you. No printed minutes of the A. B. Meetings before Mr. Rupley came.

I note what you say about the new Council. Everything is going on fairly well here. Of course there are troubles in some places, but I hope they will be gotten over successfully. In my opinion X one chief difficulty is the lack of funds from America, but the N. L. Council seems unable to give us any more.

With kind regards,

Yours sincerely,

I. Cannaday

Gossner Mission

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E. M. S.
L 240
24.

B. Z. 4. Dez. 1924

According to the Letters
d. Oct. 27. and Oct 28. 1924

Dear Mr. Cammaday!

With my best thanks I am sending you hereby the receipt of £ 14_ 15 - 7 cheque London equal to 283,20 Marks which are distributed in equal parts among following persons:

Rev. C. Pape 70,80 Marks
" Adolf John 70,80 "
" Gustav Beckmann 70,80 "
" Max Schmitz -- 70,80 "

283,20 Marks

Above the answer of the B. & O Sort re the request of a deputation of our former Chota Nagpur missionaries we have not heard before the middle of

November by Mr. Oldham. We cannot put up with it, because in other parts of the British Empire German Missionaries are allowed to return.

I thank you also that you have sent me the minutes of the Advisory Board I had asked for.

I wonder that I have not got yet an answer to my communications from the Church Council (our letter d.d. July 1924).

With my best wishes for Christmas to you and yours whole community

I remain
your brother in the Lord
D. H. Kamphausen

Gossner Mission

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National Bank
of India Limited
Bombay
Br. E. East India.

K. I. G. M.
D241 4. Dec. 1924.
24.

D. theol. H. Kausch
Berlin-Friedenau
Handjerystraße 19/20.

Dear Sirs,

With thanks I acknowledge that we have got for the benefit of our missionaries a draft on London above £ 14-15-7, according to your letter d. 17th Oct. 1924.

Yours sincerely
D. H. Kausch

D. theol. H. Kausch
Berlin-Friedenau
Handjerystraße 19/20.

D242
24. Igl. wie vorstehend
an Rev. James Smith
Bombay
Br. E. East India

Gossner Mission

TELEGRAMS:—"INMISCO, SLOANE, LONDON"
CABLEGRAMS:—"INMISCO, LONDON"

CODES:—
MISSIONS
CHINA INLAND MISSION

TELEPHONE:—VICTORIA 1425

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INTERNATIONAL MISSIONARY COUNCIL

Composed of Representatives appointed by

UNITED MISSIONARY COUNCIL OF AUSTRALIA
SOCIÉTÉ BELGE DE MISSIONS PROTESTANTES AU CONGO
NATIONAL CHRISTIAN COUNCIL OF CHINA
DANSK MISSIONSRAAD
DEUTSCHER EVANGELISCHER MISSIONSBUND
SOCIÉTÉ DES MISSIONS EVANGÉLIQUES DE PARIS
CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND
NATIONAL CHRISTIAN COUNCIL OF INDIA, BURMA AND CEYLON
NATIONAL CHRISTIAN COUNCIL OF JAPAN
COMMISSIE VAN ADVIES (THE NETHERLANDS)
MISSIONARY SOCIETIES OF NEW ZEALAND
NORSK MISSIONSRAAD
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA (UNITED STATES AND CANADA)
MISSIONARY SOCIETIES OF SOUTH AFRICA
SUOMEN LÄHETYSNEUVOSTO
SVENSKA MISSIONSRADET
ASSOCIATION OF MISSIONARY SOCIETIES IN SWITZERLAND

Chairman
JOHN R. MOTT

Secretaries
J. H. OLDHAM
A. L. WARNSHUIS

EDINBURGH HOUSE
2 EATON GATE, LONDON, S.W.1

17th November 1924.

Herrn Missionsdirektor Kausch,
Gossnersche Missionsgesellschaft,
Handjerystr. 19/20,
BERLIN-FRIEDENAU,
Germany.

20/11/24

Dear Missionsdirektor Kausch,

Thank you for your letter of November 6th. The refusal of permission by the Government has been a great disappointment to us and also to the National Christian Council in India. I do not think that the matter can be allowed to rest where it is. I have already written to Mr Paton on the subject. This, I understand, is also his own view. He was going to bring up the matter at the meeting of the National Christian Council which was to take place this month. I shall no doubt hear from him in a week or two on the subject and it will then be possible to decide what action can best be taken. Meantime I am communicating to him the contents of your letter.

Please accept my sincere sympathy in your disappointment and be assured that we shall do what we can to set matters right.

I am,

Yours very sincerely,

J. H. Oldham

Gossner Mission

Deutscher Evangelischer Missionsbund

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Missionsdirektion der Brüdergemeine . .	Herrnhut	Hermannsburger Mission	Hermannsburg	Missionsgesellschaft der deutschen Baptisten	Neuruppin
Evangelische Missionsgesellschaft	Basel	Berliner Frauen-Missionsverein für China .	Berlin	Mission der Hannov. Evang.-luth. Freikirche	Bleckmar
Berliner Missionsgesellschaft	Berlin	Jerusalemsverein	Berlin	Liebenzeller Mission	Liebenzell
Rheinische Missionsgesellschaft	Barmen	Schleswig-Holsteinische Mission	Breklum	Sudan-Pionier-Mission	Wiesbaden
Norddeutsche Missionsgesellschaft	Bremen	Neukirchener Mission	Neukirchen	Deutscher Hilfsbund für christl. Liebeswerk	Frankfurt a. M.
Goßnersche Missionsgesellschaft	Berlin-Friedenau	Bethel-Mission	Bethel b. Bielefeld	Deutsches Institut für Ärztliche Mission. .	Tübingen
Evangelisch-lutherische Mission	Leipzig	Neuendettelsauer Mission	Neuendettelsau	Deutsche Evangelische Missionshilfe . . .	Berlin
Frauenverein für christliche Bildung im Morgenland	Berlin-Lichterfelde	Allianz-China-Mission	Barmen	Verbandsausschuß der Deutschen Evangelischen Missionskonferenzen	Halle a. d. S.
		Hildesheimer Blindenmission	Hildesheim		

Schriftführer:
Missions-Direktor D. M. Schlunk

Hamburg 23,
Blumenau 144
Fernsprecher: Alster 863
Postscheckkonto: Hamburg 6614

den 2. Dezember 1924.

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12

An die Gossner'sche Missions Gesellschaft.

Berlin - Friedenau ,
Handjerystr. 19/20.

Sehr verehrte Herren!

Ein Brief aus London bestätigt mir, dass für Indien die Verleihung der Rechte einer anerkannten Missions Gesellschaft immer noch nicht in Frage kommt. Man hat aber im Edinburgh House sofort an Herrn Paton geschrieben und hofft, von im bald eine Antwort zu haben. Ich gebe die Antwort, die ich erhalte, so fort an Sie weiter.

Mit freundlichem Gruss

Ihr

D. M. Schlunk.

Gossner Mission

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Members.
The Rev. J. Z. Hodge, Chairman.
The Rev. E. H. Whitley.
D. M. Panna, Esq.
The Rev. O. V. Werner.
The Rev. I. Cannaday, Secretary.

The Advisory Board
of
The Gossner Evangelical Lutheran Church
of Chota Nagpur and Assam

Ranchi Nov. 18, 1924.

8/12 24

Rev. D. Theol. H. Kausch,
Handjerystrasse 19/20,
Berlin-Friedenau,
Germany.

Dear Dr. Kaush,

Just now Mr. Benjamin Minz, Secy of the Church Council, brought me the enclosed letter and also a small bundle of CC Minutes. Later(after I had wrapped up the minutes he brought) he brought me two more copies which I enclose. Mr. Minz says that these are the only extra copies available, but that if necessary a typist could be paid to copy all the minutes from the beginning from the official file. What is your wish? Hereafter the CC and AB minutes in Hindi will appear regularly in the GHARBANDHU, so that you will get them without fail.

I have just returned from the biennial meeting of the Natl Christian Council(of which I am Treasurer)at Waltair, Nov. 5-11. There was a strong and practically unanimous sentiment there in favour of the retrun of the former German missionaries and three resolutions were passed on this subject. The Secy of the NCC will try again to get permission for the Gossner deputation to come to Chota Nagpur. Leipsic is asking the same thing for that Mission.

With kind regards and best wishes, I remain,

Yours sincerely,
I Hamadar

Gossner Mission