

**GOSSNER EVANGELICAL – LUTHERAN CHURCH
IN CHOTANAGPUR AND ASSAM**

GELC ARCHIVE

Signature: **GELC-A_001_0655**

Classification:

Original File No:

Title

Regional Conference N.C.C., P.C.C

Volume:

Running from year: 1950

till year: 1960

Content:

- Regional Conference N.C.C, P.C.C.
- The Epiphany Editor getting Letters
- Letters on other Evangelical Matters

IDEAL

FLAT FILE

No. 2



File No. 55

Name President G. E. L. Church

Subject EVANGELISM

Serial No. _____ to _____

From _____ to _____

Year 1955 - 1960



Rajauli.
9-5-60

sir,

Showing that I want to be a Christian, you will be glad. It is my heartiest desire that I would be a Christian. When you promise to send at least 80.-90 rupees per month for my necessity according to your mention. I will be proud of you taking the admission in St Xanier's College Ranchi. Please write me soon so that I should be success. I will sure meet you after getting your reply if you in that letter say we to go to you and to your church. I have sent more letter than three. Please write soon.

Yours
Brahma Swarosh
P.O. Rajauli
Rajauli (Mahasai)
Distt - Gaya.

(B)

No. — 1327/57.

letter to New River

to send Rs 25/-

for K. K. T.

Brachaudh

travel to Kofiau

~~1916~~

for
Kofiau

Bank

Bank of India

* note for Bhowali Ram for gratuity

Letter sent to Bhowali Ram for gratuity

55
Col. & Dr.
K. K. T.
Bank of India
Bhowali Ram
for gratuity

20th	Kashir.
21st	Chainpur.
22nd	Lenkela.
25th	Govindpur.
26th	Takarma.
27th	
28th	

Please arrange for food and place to stay for about 5 persons.

With Yishusany and all good wishes.

Yours sincerely,

Wibga

President,
A. S. L. Church, Ranchi.

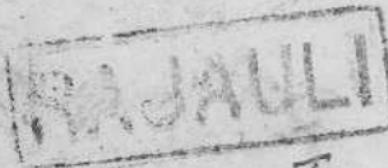
Sarhapani, Ichkela, Udaipur, Ambikapur have been cancelled
for this time.

Copy to Sri Masihprakash Bele,

Shuga
President,
G. E. L. Church, Ranchi.

g. e. l. church, Ranchi. 667741
20/11/2011 20.09/5/57
Ranu Dharan Singh 10000/-

Rs No 16



To

Brahma Swaroch

o. Rajput

Maharaj

21st Gay. 9.

the Paday of Ranchi

Church

Ranchi

Dist Ranchi



5/11
1960

John

55

E.W.

Evangelische Zone

Nathaniel Minz
Nundih. Parish, P.O. Khampani, H. Sundarpurh.
Orissa

76 The President,
E.G.L. church, Chola Nagpur & Assam. Ranchi.
4-5-58.

শ্রীমান মেহেন্দি, আনন্দ পুর-এ কলাপুর পুরুষ-কে মাঝে বলিব কি
আই-স- শীঘ্ৰ সময়।

হৃষিকেশ- আই- কে পাখ- দেশী- বৰানী- কলাপুর- কি
কাট- পেশা- কলাপুর- শীঘ্ৰ আজীব কৰে হৈ- কৈ কৈ আপো বিবাহ
আই- স- গুড়ো- কৈ- দেশী- কৈ সদাচৰা- অপৰাধ কৰে গৈ।

বিবৰণ- : ১১৫৮ বৰি- কুলি- বৰ্দ্ধা- পানী- খোঁ- দুই- কলাপুর কুল
কো হৈ- ১২ দেশী- কে দুলো মৈ- দুলো- কম- কুলি- কৈ- কলাপুর
বৃক্ষ- কাম- কুলি- । স্বৈর্যা- ম- দো- কাম- আনা পদে পানী- কুলী-
শীঘ্ৰ- কলাপুর- কুলী- । আবাল- মুকুলি- কৈ- আচা- দেশী- কৈ- রূপোন্তৰ
বা- কলাপুর- পানী- বৃক্ষ- কু- মুকুলি- কৈ- কলাপুর- । পরিবার- বা- পালন- পোকো
কুলী- কুলি- কৈ- কলাপুর- ।

২. দু সাল ১১৫৮- কে কামবাল- বা- কলাপুর মে- বিবৰণ কুলী- কৈ-
বাল- দু কুলী- কুলী- কুলী- কৈ- কৈ- । কৈ- কলাপুর আ-
বাল- দু কুলী- কুলী- কুলী- কুলী- কুলী- । কলাপুর দু কৈ- আবাল আবাল
বাল- পোকো- বা- কুলী- কুলী- কুলী- । কলাপুর দু কৈ- সানু নেজা গীৰে-
বা- কুলী- কুলী- । কলাপুর কু- কুলী- কুলী- । সানু নেজা গীৰে-
নাম- কৈ- ।

বিবৰণ- : কুলী- কুলী- কুলী- কুলী- কুলী- কুলী- কুলী- কুলী- কুলী-
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আই- কুলী- কুলী- । কুলী- কুলী- । আনন্দ কলাপুর- কুলী- কুলী-
কুলী- কুলী- কুলী- কুলী- ।

১ নবীন রাখাল

২ কাজল তিকো

৩ শ্রী ক্ষেত্র ন তামী

৪ পাকু কু কু কু

৫ সামুহুল তিকো

৬ পুরু পুরু তিকো

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৯

মানুষ কু কু

মানুষ কু কু

P.T.O.

गवर्नर रिपोर्ट, जनरल प्रेसेसर ऑफ विलियम विलियम्स

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फिलिप खल्का

विलियम विलियम्स

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विलियम विलियम्स

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चरमहीन तिज

विलियम विलियम्स

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केल्टन ट्रिप्पी

विलियम विलियम्स

९०

उत्तराखण्ड राज्य

विलियम विलियम्स

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उत्तराखण्ड राज्य

विलियम विलियम्स

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उत्तराखण्ड राज्य

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विलियम विलियम्स

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उत्तराखण्ड राज्य

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उत्तराखण्ड राज्य

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उत्तराखण्ड राज्य

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उत्तराखण्ड राज्य

विलियम विलियम्स

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विलियम विलियम्स

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उत्तराखण्ड राज्य

विलियम विलियम्स

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उत्तराखण्ड राज्य

विलियम विलियम्स

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उत्तराखण्ड राज्य

विलियम विलियम्स

१०७

उत्तराखण्ड राज्य

विलियम विलियम्स

Rev. S. Tissey,

G. E. L. Cheval, Mimbres.

P.O. Khampur.

st. sundargarh, orissa.

Dated 23-5-59.

શ્રી માન. ચેચે કોસિલ - ખરેખ. સેકેટરી - .

C. C. Secretary, Ranchi -

Dated 23-5-59.

શ્રી માન. ચેચે કોંસિલ-પારિષે. સેક્રેટરી— આન. નં. ૧૫૬-૨૦.૪૨૬/૫૭, ૫/૧૦
તારીખ-૧૫. ૬. ૫૨. કે ખૂટી કાલી, અંગ્રેઝીની પ્રેરણી અને આંત્રેની પ્રેરણીની હીની
વિષય "નિયંત્રણ-નિયંત્રણી" માન. સારોવર બાબુ C.C. નાની પારિસ્થિતિકની
ખૂટી. નિયંત્રણ-નિયંત્રણી ખૂટી અને ત્યાં કોઈ ખૂટી દાતા નાણી નાણી નાણી નાણી
અંગ્રેઝીની હીની ખૂટી ચુંબક ચુંબક ચુંબક ચુંબક ચુંબક ચુંબક ચુંબક ચુંબક ચુંબક
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3. विवाही - विवाह-प्रिया-के बूझ अनुभव - जो अवासनावेद समावेश
है। अज्ञान द्वारा विवाह - वा. इन वाले ! बूझ विवाह, विवाह, विवाह-
विवाह के लिए विवाह विवाह विवाह विवाह विवाह विवाह विवाह विवाह !

4. या ने यो याद खाक लाले हैं जो भी जिन दिन-दिन रात, के यहाँ
एक दिन-दिन-तो यह याद खाक-होने का अपेक्षा बहुत ज्यादा है।" जिन यादों
से यहाँ आया है"- योटी नीम-नीमी-की सब लाले लाले तो उसी सरलता की
याद-याद-याद-याद-याद है। यह यो याद खाक रखती है। यह यो
याद-यादी-यो-हो तो यह यो याद खाक अन्याय है। यह यो याद-याद यादी
की बहुत ही यो याद खाक है,

੨. ਗੈਤ ਮਦਾ ਦਸਾ।- ਦੇ ਪ੍ਰਾਪਤ ਜਿਨ੍ਹੀਂ ਪੇ ਵਿਚ।- ਕੇ ਦੇ ਦੀ।- ਹੁਣੀ ਪ੍ਰਵਾਨਗ
ਗੁਰੂ ਰਾਮ-ਨਾਨਕ-ਦੇਵ ਦੇ ਜਨਮ ਵਿਚੀ ੨੧।- ਅ. ਸਾਹਿਤਕਾਰਾ ਕੀ।- ਹੁਣੀ ਹੋ ਜਾਣਗੇ।- ਅਤੇ
ਗੋਲੋਕ ਜਨਮ ਵਿਚੀ ੨੧।- ਕੇ ਸਾਡੇ ਹੋ ਜਾਣਗਾ।- ਬਨ ਗਈ ਹੈ " ਗੋਲੋਕ-ਖੋਜ-ਸੀ.ਏ."
ਦੇ ਮਾਗ ਹੋ ਜਾਣਗੇ। ਗੋਲੋਕ-ਖੋਜ-ਬਨ ਦੇ ਰਹੇ ਹਨ। (Subsidy) ਸਥਲੀਕੀ-ਗੁਰ ਮਾਨਸੀ
ਦੇ-ਜੋਗੇ ਦੇ ਸ਼ਕਾ-ਕਿਨਾ-ਏ (ਜਨਮ ਵਿਚੀ) ਦੇ ਹੁਣੀ ਹੋ ਜਾਣਗੇ। ਸਥਲੀਕੀ ਜੱਤੇ ਹਨ।
ਦੇ ਮਾਗ ਹੋ ਜਾਣਗੇ। ਸਾਡੀ ਖਾਣਗੀ, (ਜਨਮ ਵਿਚੀ) ਦੇ-ਗੋਲੋਕ-ਖੋਜ-ਸੀ.ਏ।

દી. નિયમદીન પેરિયા-ને જાણું "usual function" અનુભાવમાં એ નોંધ - જો એ C.C. ને જાણો જો કોઈ મેં અની નિયમ નિરૂપણ સે રૂપે પાડી એ નીચુંની ચુંદેન રૂપી હૈ, તેણે નીચે જાણો દ્વારાને ક્રૂદુલ બેતા ને વાંદીદેશી અનુભૂતિ રૂપી હૈ। સમાવદ્વારા વેરા-લદાય-એ કેવાં C.C. ની નાની અની સે મુખે નાની એ 36 જાણા જાએ. અને નીચુંની લદાય-એ હૈ ।

Mineralogist.

Sticker

Prinzipi. 23.5.59

To

Rev. S. Tikley, G. E. L. church, Nimbidi.
P.O. Khampur.

At: Sundargarh, Orissa.
24- 5- 59.

Rev. J. P. Tiga, M.A., B.D., S.T.M.

President

G. E. L. church, Chitgira Nagpur, Assam, Raneri.

Dear Sir,

With reference to your circulated
"INDENTURE" made this the --- day of ---
one hundred thousand nine hundred and fifty eight,
hereby informed to you that the "indenture" written
to the Partner & Messrs. Rallan Lal Suraj Mull, is
approved "LESSORS To LESSEE" and witnesses.
1 to 4.

yours sincerely,

Tikley

C. C. Member

Orissa synod

Nimbidi Parish.

24. 5. 59.

G.E.L. CHURCH,
Chotanagpur & Assam
Ranchi

The 25th June, 1959.

From: Rev. S. Surin,
Director Evangelistic Work,

To,
The Rev. P.W. Lakra,
Synod President,
Madhya Pradesh Synod.

Dear Sir,

In accordance with the C.C's resolution you are hereby requested to submit a detail and comprehensive report of the Evangelistic work of the fields in Udaipur, since you have not received the E/W grant. The report should be submitted immediately to the Treasurer and to me under the following headings. After receipt of this report the Treasurer will make out the payments as suggested by the Advisory Board.

1 Name of the fields	2 Name of the workers	3 Period of working	4 Scale of the workers	5 Expense met by the Synod
6 E/W grant from the CC	7 Total Claim of the grant.		8 General remarks of the work	

1 Copy to the Treasurer

Yours sincerely,

G.E.L. Church
for information

S. Surin 25/6.

2 Copy to the President

G.E.L. Church
for information

(S. Surin)
Director, G.E.L. Church, Ranchi.

3 Copy to the Secretary for
information

To The President G. E. L. Church Council & staff
Ranchi

55/ The Ranchi Joint Evangelistic Committee requests the pleasure of your presence at religious discourses to be given by Revd. Abdul Haque on the following dates :-

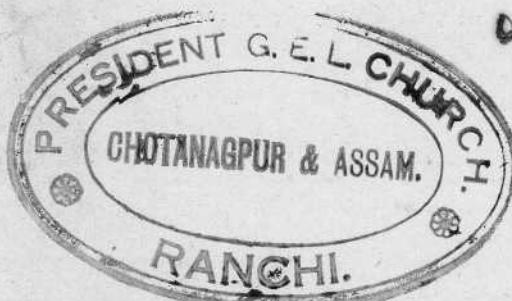
18th . 19th. March 1953 : Place: G.E.L.Church Compound.

20th., 21st. & 23rd March '53 " S.P.G.Mission Girja Maidan.

The meetings will be held at 4-30 P.M. daily.

S. P. P. Bakhla
Secretary,
R. J. E. C.

N.B.: - Revised Edition of "Sakshi Gitawali and Special Badge meant for use by all members attending the meetings are offered for sale.
The Committee seeks for your valuable co-operation in the matter.



of 55

Ref. 725/59

Ranchi,

The 18th. June, 1959

The Revd. Santosh Surin,
Director, Evangelistic Work,
G. E. L. Church,
Ranchi.

Dear Rev. Surin,

Dr. Sovik, in his letter dated the 6th. June, 1959 writes "In addition, an amount of £ 1,461. 39 were authorised tentatively for evangelistic work in the G. E. L. C., but contingent upon the receipt of satisfactory reports from the GELC. This sum will therefore also be available as soon as the condition laid down by the Commission on World Mission is fulfilled." In rupees this sum will be about Rs. 6,940. This is for 1959. The condition laid down by the Commission is about the accounts of the Property Board.

May I request you to kindly prepare a report of the Evangelistic work done by the GELC as soon as possible and kindly let me have a copy of the same so that I may send it to Dr. Sovik as desired by the Department of World Mission/ L.W.F.

Yours sincerely,

John J. P. Tiga
(Rev. J. J. P. Tiga)
President

and

Convener, Evangelistic Board
G. E. L. Church.

No. 726-727/59 dt. 18.6.1959

Copy to :
1. Secretary, G. E. L. Church
2. Treasurer, G. E. L. Church
3. Treasurer, F. E. L. C.



Ref. 722/59

Ranchi,
The 18th. June, 1959

The Secretary-Manager,
Property Board, G.E.L. Church.

Dear Mr. Kandulina,

May I kindly draw your attention to F.E.L.C. Treasurer Mr. Ananthan's letter to me dated the 8th. June, 1959 ? In the last paragraph he has made some forceful request to me. No doubt it is in the interest of the Gossner Church itself that he has called our attention to make the a/c/s. of the Property Board complete with entries of all the accounts (shown by Secretary Mr. N. R. Horo in the statement he has submitted to you) regarding the money he received from the Military Department. The Property Board has passed certain resolutions which are to be communicated to Secretary Horo for compliance. Would you kindly send those resolutions to him without any further delay and request him to attend to them urgently ? Thanks.

Yours sincerely,

723 - 724 / 59

The 18th. June, 1959

(Rev. J.J.P. Tiga)

Copy to : (1) The Secretary, G. E. L. C. President,
(2) The Treasurer, G. E. L. C. G. E. L. Church.
(3) The Treasurer, F. E. L. C.

~~Neglect~~ (1) ^{55/} Order for

The Lutheran World

for Rev. S. Lusin

& also for the new candidate

(2) letter to Mr. Steinhoff

(3) " " Sundagach

COMMITTEE ON RELIEF & GIFT SUPPLIES
NATIONAL CHRISTIAN COUNCIL
17-B GANGARAM HOSPITAL MARG
NEW DELHI.



Rev. J.B.P. Tiga
Secy-Regional Christian Council
Lutheran Theological Seminary
Ranchi. Bihar.



55

Miss, E. Kaland
Mission House , Dandkhora,
Distr. Purnea, Bihar, 9/8-58.

Rev. J.J.P. Tiga,
G.B.L. Church,
Ranchi, Bihar.

Dear Rev, Tiga.

I am writing to en-quire regarding permission to extend our Mission work, a short distance ahead of Purnea Distr.

As you may probably know. our Mission, The Norwegian Free Evangelical Mission, has been working in this Distr. since 1943. I was first in Katihar for ten years, and from -53, I have been working at our Mission station here at Dandkhora.. God has been blessing the work, and souls have got saved.

Now some of these our christians have moved out from this Distr. to Rajganj side, where they have got land, and settled down there. There too, some have become christians. But, as Rajganj happens to be in Bengal (it is five miles only from Purnea Distr.'s boarder)-- I am not sure if I have any right to go there and visit them, as this would mean , work amongst them.

They are begging me to come, as there is no Church or Mission working there. And as far as I know, there has never been any kind of christian work done in Rajganj city, nor in the villages round about.

Would you very kindly let me know if I could get the permission to have an Evangelist working there, among these people.

As I have my work here, I would be able to visit them only now and then, to supervise the work .

I would be very thankful, if the permission would be granted, as I sincerely wish to be a help for them , in their spiritual need.

Thanking you for an favourable reply.

Yours in His service,

E. Kaland
(missionary)



C.3



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148

INDIAN POSTS AND TELEGRAPHS DEPARTMENT

No.

Received here at H M:

== 0 QB GOPALGANJ SAGAR 17:16 RPPD PRESIDENT TIGA GOSSNER COMPOUND RANCHI ==

AWAITING FAVOURABLE REPLY TO MINE OF EIGHTH = RAMAN =

REPLY. Reverend Santosh Surin September tenth to Seventeenth.

Tiga

Tiga
18/8/59

18.8.59

The sequence of entries at the beginning of this telegram is—class of telegram, time handed in, serial number (in the case of foreign telegrams o.t.l.), office of origin, date, service instructions (if any) and number of words.

This form must accompany any enquiry respecting this telegram.

MGIPPAb.—1271—28-1-59—1,13,3 60 Lks.

Evangelical Lutheran Church in Madhya Pradesh

FROM THE PRESIDENT

SAGAR, M.P. 8th Aug., 59.

The Rev. J. J. P. Tiga
President, G.E.L. Church
Gossner Compound
RANCHI, Bihar

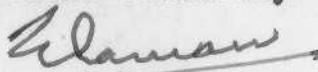
Dear Brother Tiga,

We are to have our Pastors Retreat in the month of September in the Betul district. We are in all 17 Pastors and desire very much to invite an experienced Lutheran Pastor to speak to us. We will expect the speaker to take two to three meetings a day for a week.

I shall be very grateful if you can recommend a Pastor from your Church and let me know when in the month of September he can be available. Kindly consult him and let me know his address, so that I can contact him direct.

Awaiting your immediate reply and thanking you very very much in advance,

Yours sincerely



E. Raman

President, E.L. Church in M.P.

x Bible study proposed

Thank you very very much for the parcel and money.

55 EV. Bd *cc exec* (18)

AN EXTRACT FROM THE STATESMAN DATED CALCUTTA, TUESDAY.

THE OCTOBER 16, 1956.

" WE CHRISTIANS ARE INDIANS."

ALLAHABAD, Oct. 14 - MR. B. R. JAMES a Judge of the ALLAHABAD High Court last night strongly criticised the Niyogi report on Christian Missionaries in India.

Mr. James who was welcoming the delegates to the 13th triennial meeting of the National Christian Council of India, said that the assumption on the part of some was that because the Committee was presided over by a retired judge of the Nagpur High Court it must be a judicial report. The assumption was not justified by the facts nor could the report be deemed a judicia document.

"We Christians of this country are Indians and we take pride in our unshakable loyalty to the State and the Constitution. We claim the privilege of being among the most law-abiding citizens. Our contribution to the cause of national freedom has by no means been insignificant.

"We want nothing more than to exercise to use the phraseology of the Constitution; the right to profess, practise, and propagate our religion and manage our own affairs in the matter of religion, rights guaranteed by the Constitution." - P.T.I.

(4) *Excc*

Niyogi Commission

National Christian Council of India

To

The Members of the NCC Executive Committee
The Secretaries of Regional Christian Councils,
The Heads of Churches and Missions.

Christian Council
Lodge, Nagpur-1.

Aug. 10, 1956.

Dear Friends,

All of you must have heard about the publication of the Report of the committee appointed by the Madhya Pradesh Govt. in April 1954 under the chairmanship of Dr. B. S. Niyogi, to enquire into the activities of Christian missionaries. Summaries of the Report appeared in various newspapers. The first part of the Report which gives the conclusions and recommendations of the Committee is the one now published. A second part which will give the "evidence" recorded by the committee will be published later. The first part runs into 182 pages. Some of you have already seen and read the report. Others would have seen the newspaper summaries.

You will perhaps wish to know the line of action the NCC would follow in this matter. We consider that this Report in spite of its obvious bias is one that deserves careful study on the part of us Christians. We are also of the opinion that any pronouncement made by or on behalf of the Churches or the NCC should be a carefully prepared statement based on a detailed study of the whole Report and the result of the widest possible consultation of responsible leaders.

The NCC Secretaries are calling together a group consisting of the Council's Public Questions Committee and others and it is hoped this meeting which will be held towards the end of this month will advise the Council on the action to be taken. The Report and the situation created by it will also be studied with great care by the whole Council when it meets in October at Allahabad.

The main responsibility for the meeting this month will be carried by Mr. R. M. Chetsingh the new NCC Secretary who will soon be taking over from me the portfolio of "Government matters". Any suggestions, comments or advice that you may have about the way in which this report is to be dealt with should however be sent to me. We would also welcome accurate and reliable information on any matters which are incorrectly stated in the Report.

Officers of the Council and other leaders have all agreed that we should avoid spectacular demonstrations, public statements and newspaper controversies on the subject because these only tend to keep the subject before the public and draw undue attention to it. On the other hand complete silence on our part may be interpreted as admission of all the wild sweeping charges made in the Report itself.

We are sure that throughout the country there is a large measure of goodwill towards the Christian committee and confidence in the activities of missionaries. Hence this report should not be regarded as representing the attitude either of the governments or the country on a majority of its citizens.

Copies of the Report can be ordered from the Western book Depot, Residency Road, Nagpur on prepayment at Rs. 2/8/- per copy plus as. 7 for postage on unregistered book post and packing. Registration will cost another 8as.

Yours sincerely,

K. Jacob.
Secretary.

Rev. J. J. P. Tiga M.A., B.D., S.T.M.

PRESIDENT, LUTHERAN CHURCH
RANCHI.

- 1) Owner of the Dehovt bought
- 2) N. C. C. reply
- 3) C. C. to arrange
for wider publicity -
Seculars in
Various centres -
also other matters may
be taken up.

EVANGELISTIC OPPORTUNITIES AMONG INDIA MUSLIMS
By the Rev. E. D. W. Anand.

One of the questions often asked by people interested in presenting the Gospel to non-Christians in India is whether evangelism among Muslims is necessary in the country to-day, since a separate state exists for Muslims, and most of them, if not all of them, should be there rather than in India.

Strangely enough this is not the case, for it is estimated that there are about forty million Muslims within the borders of the India Republic at present, who have no intentions of going to Pakistan. In fact large numbers of those who went over to Pakistan are returning to India to resettle. The Hindustan Times of May 18th, 1955 reported that thousands of Muslims who had migrated to Pakistan were now returning to India. Under the Nehru-Liaquat Pact of 1950, over 25,000 Muslims have already returned to Uttar Pradesh from West Pakistan, and their property and possessions have been restored. India agreed to take back a further batch of 4,000 muslims who had left Uttar Pradesh.

Out of about seven lakhs of Muslims who migrated to East Pakistan, about five lakhs have returned and have been resettled in India. In addition, India has given financial aid to returning migrants in the form of grants and loans to the extent of Rs 80 lakhs.

Mr. Mehr Chand Mahna, India's Rehabilitation Minister, who made this statement at a press conference, also said, that India has promised the Pakistan Government her co-operation in the matter of checking unauthorised migration of Muslims from India to Pakistan.

To these Muslims, as to other minority communities, the Indian Government has given the assurance of complete freedom and this guarantee of protection and are making every effort to adjust themselves to the new circumstances and changing conditions. The process of readjustment has brought many changes in the life of the Muslim in India, but in this paper we will concern ourselves mainly with the change that is taking place in their religious outlook. Many factors have contributed to this change; we will consider some of the important factors which are creating unprecedented opportunities for effective evangelism among the Muslims in India.

First of all there is the element of fear. The Muslims in India find themselves living as a minority community under a majority Hindu Government. In spite of the fact that the Government of India may safely rely on their loyalty, as that of any good citizen of the country, The Muslims have apprehensions of losing that confidence by circumstances that may arise either from within or without the country. Within the borders of India, the Muslims have to take the utmost care in conducting some of their religious practices, such as conducting processions during Muharram, lest there be a clash with the Hindus. The cow sacrifice at Baqr Id is almost abandoned to avoid the danger of over-stepping the stipulated regulations for cow slaughter. The Muslim league which was the strongest communal organisation of the Muslims prior to the division of India, is now more or less abandoned, for it was this body with which the Congress had the greatest difficulty in arriving at an agreement after Britain had promised independence. Efforts to revive this institution by communal-minded Muslims can arouse suspicion which may be calamitous to the entire Muslim community in India.

Recently Mr. Nehru had to sound a note of warning to Muslims who were attempting to revive the Muslim League for communalistic purpose.

Outside India there is always the danger of complications and misunderstanding arising from the unsettled disputes between Pakistan and India. The Muslims of India have not forgotten the

situation that arose in August 1950 when relations between India and Pakistan had become so critical that both countries were almost at the point of going to war. It was a most anxious time for the Muslims. To protect the Indian Muslims from suspicions of being regarded as fifth columnists, several prominent Muslims expressed the loyalty of their community in the columns of newspapers. An example of this is the memorandum sent by Dr. Zekir Husain, Vice-Chancellor of the Aligarh Muslim University, and several other leading Indian Muslims to Dr. Frank Graham. The memorandum in a moving and spirited declaration assured the people of India of the complete loyalty of the Indian Muslims to the country and affirms their determination to stand by the country they acknowledged as their home and none other. Circumstances both internal and external can arise and lead to the disruption of the peace and confidence of Indian Muslims. It is therefore not surprising that they are afraid and uncertain of the future.

Another factor which is influencing the religious outlook of the Muslims in India is the impact of other religions particularly of Hinduism and Christianity. The necessity of living peaceably with the non-Muslim neighbour has broken that pride that give him the conviction that he is the sole possessor of the true faith, the true doctrine and the true wisdom. In villages many Muslims join their Hindu brethren in celebrating Hindu festivals. At the Ramlila performances the Muslims sit with Hindus and witness the enacting of the story of Ram and Sita. The Bohras of Surat and Khandesh districts are tending to excel the Hindus in their illuminations at the festival of Devali. Not very long ago on a Raksha Bandhan day in Jodhpur, hundreds of Muslim girls ties "rakhi" round the wrists of their Hindu brethren, in proof of the minority community's faith in its declaration acknowledging India as its home.

At the same time the more wholesome influence of Christianity is being felt increasingly by the Muslims in India. Before partition, the attitude of Muslims towards a Christian was patronising and condescending. To them the Christian doctrines were a direct insult to the purity of their faith; contacts with Christians defiled their bodies, and tortured their souls. But in recent years contact with Christians has made many Muslims see Christianity in a different light. The changes that have taken place since Independence have made them lean more towards the Christians for sympathy and help. This is giving an opportunity to many Muslims to note the Christian standard of Morality and appreciate it. Not long after partition those Muslims that came to the Refugee Camps in Delhi and other places in the North, saw the unselfish love and service of Christian groups and individuals which could only be inspired by the teaching and example of Jesus. In that unparalleled demonstration of Christian love and sacrifice, at a time when everything appeared dark and hopeless, the Muslims in India saw Christians putting into action those high principles of their religion that are not found elsewhere. Ever since those days of rioting, killing and torture when Christian love and sympathy was the only salve for their wounded souls and bodies, the prejudice and hatred of the Indian Muslims towards Christianity has been gradually wearing away. To day the Muslims in India are not only

learning to appreciate Christianity for its teachings, they are also beginning to feel dissatisfied with their own religion, for they realise that character is formed not by imposing law externally, but by inducing an inner change of life. We often hear from different quarters, of Muslims trying to break away from the narrow legalistic bondage of their religion and expressing a desire to enter the wider and more free fellowship of the Church.

Another factor influencing the religious thought of the Muslim in India is the force of education. The type of education the Muslim needs in India today is such that would be in keeping with the times, and enable him to earn a livelihood. The education that orthodox Islam advocates belongs to Muhammad's time, and is out of date and unsuitable for the present conditions and needs of life. The Muslims in India are beginning to see the value of modern education, and are outgrowing the attitude of regarding non-Islamic knowledge as ungodly.

Nationalism is another acid that is eating away the ancient bigotry. A good number of Muslims that have stayed behind in India are nationalistic in their political views. Among these Maulana Abul Kalam Azad is perhaps the most outstanding. He and his associates have rendered great service to their community in India by impressing upon them the necessity of sharing the national life of the country, and thus make their position secure in the country. The idea of a Theocratic State regarded by Islam as the only and the best form of government is no longer convincing to the nationalist Muslim.

Communism, with its rising influence the world over, has not spared the Muslims. It is true that Islam and atheistic communism cannot come to terms, as they are at opposite poles; to the one God is all in all, to the other God is of no consequence. "Both offer their challenge to the world. Islam with its religion which is politics: and communism with its politics, which is religion. Of the two communism has a better appreciation of human values." Seeing that a Theocratic State in the way a Muslim understands it, is impracticable in India, the Muslim is disillusioned, and in frustration is abandoning his religion, for how can a religion hold the loyalty of its adherents, if its principles are out of date and are unsuitable to existing circumstances. Thus many Muslims have become communists. In accepting communism the Muslim finds a system which is in pace with the times, and makes him feel true to himself. He would rather have a party creed than follow a religion that obviously cannot satisfy the inner urge.

Thus we see that an unprecedented psychological change is taking place in the mind of the Indian Muslim. He has to adapt himself to conditions not experienced by him before, which many Muslims believe to be blessing in disguise. The necessity of sharing the national life of the country is drawing the Muslims out of their narrow communalism so characteristic of Islam: it is broadening their outlook and enabling them to think more freely than has been their custom hitherto. What is more heartening is that they are learning to appreciate the good points in other religions. This is a situation for which the Church should be most thankful. Such a change of attitude that could not be affected by decades of preaching has been brought about in God's own way and in His own good time by a political revolution. It is now the responsibility and privilege of the Church to make the best use of the situation and make every effort not to let the opportunity go by.

SUPPLEMENTARY STATEMENT BY THE REV: JOHN W. SADIQ.

To this excellent analysis of the mental and spiritual climate in which our Muslim brethren live, I would like to add a few remarks about the Message and the Method.

- (a) The Christian message is the proclamation of news and not the discussion of a problem. The Fact of Christ is to be announced and not disputed. Therefore there is no place for controversy. We cannot win a person by showing that he is inferior to us. Humility is the key note of Christian evangelism because the good news is not about ourselves but about God and His dealings with men.
- (b) The message of Christianity is the Love of God manifested in Jesus Christ our Lord. Therefore it can be proclaimed only in love. Any hatred, and contempt, any superiority towards the person to be evangelised contradicts and cancels the message we preach. We have seen that by the very force of circumstances and because of the need for sufficient spiritual dynamic, the Muslims are coming nearer to the Christians. The great dilemma on the one hand the points of contact with Islam because of the common historical source in the Hebraic faith in one God, and on the other hand, the distance because of the Muslim belief in its superiority over Christianity by virtue of its being the completion of revealed religion is slowly being resolved as Muslim, are coming to understand the Christian faith better by their closer contact with Christians, and by virtue of their being common defenders with Christians of the missionary nature of religious truth.
All this opens a way to friendship with Muslims, and friendship is always the best path to sharing one's religious experience.
- (c) The recent events in Pakistan are beginning to show to Muslims that the foundations of a sound democracy can be laid on spiritual and moral principles alone and these are lacking in the Muslim Law which is the basis of the Pakistan Constitution. Hence it is our opportunity to show to our Muslim brethren by our word and life that the Christian message is concerned with the redemption of human character. The great dictum of Emerson "What we are speaks so loudly that people cannot hear what we say" should, however, always be kept in mind.
- (d) Much prejudice among Muslims exists because of the way Muslim converts are treated by the Church. To begin with it is to be remembered that a Muslim sacrifices a great brotherhood in order to enter the Church, and when he finds a lack of unity among Christians he is often shocked and disillusioned. This is a challenge to our unhappy divisions. He also finds that he is looked with suspicion by a good many Christians. The same is often true about a Muslim seeker. More charity, more self-denial, more likeness to Christ must characterise Christians and more fellowship and unity among the churches if Muslims are to be drawn to Christ our Lord.

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Memo No. 1797/58.

From

Rev. S. Surin,
Director,
Evangelistic Work,
G. E. L. Church, Ranchi.

G. E. L. Church Compound,
Ranchi.

To

Mr. E. W. Oliver,
Convener,
Mission House, Metihari,
Champaran District, Bihar.

The 26th September, 1958.

Dear Sir,

I am sending you herewith a copy of my Report on
Evangelism of the Gossner Church. The report is rather long.

I could not prepare along the lines suggested by you
for want of time. I hope this will serve the purpose this time.

Yours faithfully,

S. Surin

Director,
Evangelistic Work,
G. E. L. Church, Ranchi.

Copy to Resident
from Ranchi

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EN

No. 72

From

Wrote to
Mr. Babbal

The Secretary Jain Evangelistic
Board, Ranchi.

To

The Secretary B. C. C. Ranchi.

Subject - As Rev A. Haqq is not available
for evangelism in Chota Nagpur any
other person be sent to Chota Nagpur by the
N.C.C.

Rev. Dear Sir,

I humbly beg to submit
you the extract copy of the minute D/813/55
Kindly acknowledge the receipt of the same.

Item No 2. If Rev A. Haqq is not coming we will
consider ^{another} ~~another~~ ^{task} ~~task~~ in
another person. But this should be taken care of
what this is convenient to both the Churches.

This task of ~~comes~~ ^{comes} for the preaching
is given to Rev. J. J. P. Tiga, B.C.C.
Secretary



Yours
S. P. P. Babbal
Secretary
8.3.1955.

55 ~~HB 922~~
श्री गुरु नानक देव जी की जन्म तिथि

१९५६

EV 132



श्री गुरु सिंघ सभा

मेन रोड, राँची

कार्य-क्रम

शुक्रवार १६ नवम्बर

- (१) प्रातः 'श्री सुखमणि साहब' का पाठ एवं 'आशा-दी-वार' प्रातः ४ से ८-३० तक
- (२) श्री संत गरीब सिंह जी के द्वारा कथा प्रातः ८-३० से ६-३० तक
- (३) कविता, शब्द, एवं अरदास प्रातः ६-३० से १०-२० तक

संध्या

शब्द, कीर्तन, कविता एवं माषण ६ बजे से १२-३० रात तक
आरम्भ श्री अखण्ड पाठ—१-३० रात्रि में

रविवार १८ नवम्बर

प्रातः—'आशा-दी-वार' ५-३० से ६ तक रागी-संघ (माई साहब सिंह)
कथा—श्री संत गरीब सिंह जी—६ से ६-४५
६-४५ से १०-३० तक—गुरु नानक जी से संबंधित श्री अवतार सिंह
आजाद द्वारा भाषण
१०-३० से ११ तक शब्द एवं कविता
११ से १२-३०—माषण—श्री बानी तीर्थ सिंह
११-३० से १२—कविता एवं शब्द
१२ से १२-३०—शब्द कीर्तन—माई साहब सिंह के द्वारा
गुरु का लंगर—१ से २-३० तक
जुलूस और नगर कीर्तन ३ से ७ संध्या तक

संध्या

कीर्तन, भाषण—७-३० से १० तक
कवि सम्मेलन १० से १२ तक
संगीत एवं माषण ११ से १२ तक
कथा- १२ से १ तक
समाप्ति—श्री अखण्ड पाठ साहब—१-३०
बैंड एवं आतशबाजी ।

ੴ ਸਤਿਗੁਰ ਸੀ ਕੀ ਫਤੈਹ ॥



ਸ਼੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ

ਮੇਨ ਰੋਡ, ਰਾੜੀ

ਦਿਨਾ�ਕ ੧੦ ਨਵੰਬਰ '੫੬

ਪ੍ਰਿਯ ਮਹੌਦਿਆ,

ਮਾਨਵਤਾ ਕੇ ਰਕਕ ਸ਼੍ਰੀ ਗੁਰੂ ਨਾਨਕ ਦੇਵ ਜੀ ਮਹਾਰਾਜ ਕੀ ਪਾਵਨ ਜਨਮ
ਤਿਥਿ ਰਵਿਵਾਰ ੧੮ ਨਵੰਬਰ ੧੯੫੬ ਕੋ ਰਾੜੀ ਕੀ ਸਿਖ ਜਨਤਾ ਮਨਾਨੇ
ਜਾ ਰਹੀ ਹੈ। ਅਤ: ਸ਼੍ਰੀ ਗੁਰੂ ਸਿੰਘ ਸਭਾ ਕੇ ਸਭਾਪਤਿ ਤਥਾ ਸਦਸ਼ ਆਪਿ
ਨਿਵੇਦਨ ਕਰਤੇ ਹਨ ਕਿ ਆਪ ਅਪਨੇ ਬੰਧੁ-ਬੰਧਵਾਂ ਏਵਾਂ ਇਥ ਸਿਤ੍ਰਾਂ ਕੇ ਸਾਥ ਉਤਸ਼ਾਹ
ਕੇ ਕਾਰ੍ਯ-ਕ੍ਰਮਾਂ ਮੌਜੂਦ ਸਮਾਂ ਵਿੱਚ ਸ਼ਾਮਲ ਹੋ, ਹਮੇਂ ਕੁਤਾਰ੍ਥ ਕਰੋ।

ਮਹਾਂਦੀਪ

ਕੇ. ਎ਸ. ਗੁਜਰਾਲ

ਜੇਨੇਰਲ ਸੈਕੋਟਰੀ

ਸਿੰਘ ਸਭਾ, ਰਾੜੀ।

सुदर्शन प्रेस—राँची ।

55
EVANGELISTIC REVIVAL

1. Can the plan be realized?
2. Can the C^o. arrange a work programme for it?
3. How high would be the estimate for an extensive evangelization campaign?

✓

To.

55

Jadi 10 Mar 1958

Date: 10-1-58.

Rev. J. J. P. Tiga G. E. L. church Ranchi,

महाकार्य

साविनय पुण्यना रेसो है कि मैं -

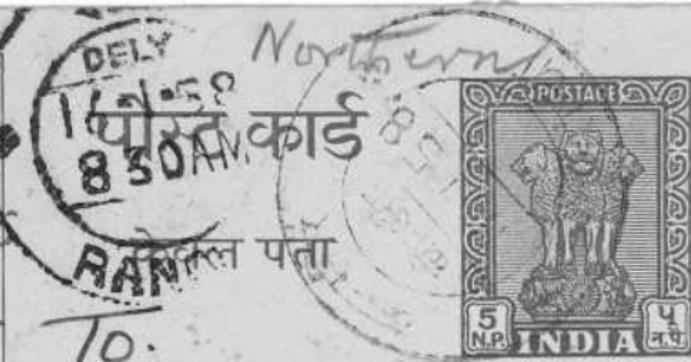
जिस मिथन द्वात्र भें सुपर-इन-टेन-
ड्रेण्ट हैं उस मिथन द्वात्र में प्रचारकों को काम करना
चाहता हूँ। मैं चैनपुर मिथन स्कूल में पढ़ा हूँ और
कुछ दिन उत्तरी सिनेंट्र से काम करके गोविन्दपुर पुचा-
रुकों द्वानिंग स्कूल में १०८४५ जून से १०८७ औपल में
पुरा कार्स आ द्वारा किया हूँ। द्वानिंग के बाद मैं चार माह-
बामार पड़ गया, जोमा इन्डिवर को दया से आद्धा हो गया।

बांगारी के चारसू दोनेंग के
वाले कहीं काम नहीं किया है।
इसालेरु प्रेरा निवेदन है किया
जागे हैं हाँगों तो मुझे का पुचारक
का काम डस मिशन दोनों में जहां
निकोलास बोके बुद्धोंकों का म
करते हैं दिया जाया।

आगे मुझे पूछो क्या है
कि इसी जनवरी माह के अंदर
कुछ भी खबर जरूर मिलेगी।

लिंग काप का पुचारक

मिर्खारूल वरखला
जादों मड़ोंकोंप
पो. जो. काशीव
जिला रानी।



Rev. J. J. P. Tiga

President G.E.L. Church
Ranchi.

P.O. Ranchi.

Dist. Ranchi.

The Rev.J.D.A sirvadam, M.A. Arulagam, Tambaram,
15th April 1959.

53

Dear President Tiga,

Looking through the Murwahi file, I came across your post card No. 1327/57 dated 19.6.1957. In this post card you suggested that travel should be paid to Beck and his wife from the village to Ranchi and from Ranchi to Kotma. At the same time you spoke of another trained pracharak, Khrist Kumar Topo as available for immediate appointment and you said that he would be married in Dec. 1957. We really are in desperate need of one or two Uraon evangelists. You had kindly promised the Council to send one for Chitwahi Tola area and another for Kotma. Besides these two we would soon need two persons to work in the Vindhya region of Shah dol district. So I write this earnestly to request you to send on to Rev. Raymond Martin as quickly as possible two workers both married, at least one to Chitwahi Tol must be a trained Uraon pracharak. I wonder how matter

stand in respect of our Assam
Border work. No reply has come
from the two persons in Assam to
whom I wrote on your advice.
With cordial greetings,
Yours sincerely,
J.D. Asirvadam.

Yours



The Rev. J. L. P. Tiga,
President, Gossner Church,
Ranchi, Bihar.

Dear Friends,

55

23

For our newly opened Gramm. book in the
Marwari Jat, we need a second Mission worker - Rev.
Nicholas Beck having been recommended by Pres. T. G.
having proved efficient & appointed to this area. He has
suggested that the post person be asked for former Pres.
Rev. J. M. Vaidya Kundo, & Co.

Rev. J. M. Vaidya Kundo, & Co.

Kodar, P. o. Champawat (Ranchi)

May we request you to contact him & recommend him for
our work. Kindly let us know if he is available. If he is,
I shall telegraph you to send Rev. R. Marcus at Ranchi
verbally and am sure you, & he will send the necessary doc-
ments for a traced adavance.

If he is not available, can you recommend a
man and his wife to be able to start in the work among
work - and we would be pleased with the best possible.

(8 words only)

Rev. Aswaram
Tambaram (Brahmin)

2. and

2. and
2. and

From My home was writing

पोस्ट कार्ड

6 - 1959

11:30 AM

RANCHI

केवल पता



President Rev. Dr. B. R. Ambedkar

and Secy Mr. N. E. Horo,

Gossner Church Council

Ranchi (Bihar)

701-730/58

Meeting of the Evangelistic
Sabbath-day

Board and the
S. S. C. of N. M. S. committee

Members are hereby informed that a joint meeting of the ~~Swingers~~ and the ~~Swingers~~ S. C. C. will meet

at 9 am on Friday, the 11th April

Florida 1956 in the office of the President
American etc all registered as; and introduced
presented two bills the first one to
All of the requested to kindly
sign them. I am enclosed, as of particular need and

in the Commission to receive and consider the same.

For the first time in history, we are able to measure the impact of climate change on the environment.

one year before the Director may
be compelled to do so.

"J. M. B. on Evangelical
work done in J.M.B.

field. — Rev. H. Bent

Report on Evangelistic work
in Sunguja — President
M. S. — President
consideration of report +
action to be taken

190

To

1 Rev. P. John,
President,
Bihar Christian Council,
P A T N A.

2 Mr. A. K. Mukherjee,
Vice-President,
Bihar Christian Council
3 The Rt. Rev The Bishop of Bhagalpur.

Dated Ranchi, the _____ th February, 1958.

Dear Sirs,

We Office bearers and members of the Executive Committee

of Bihar Christian Council residing in Chotanagpur are deeply concerned that it has not been possible to hold a meeting of the Executive since November 1956, nor has a meeting of the Council been held since November 1956 (at Hazaribagh). We are desirous of holding a Council meeting outside Chotanagpur and our Secretary has been endeavouring to do so, because the last several meetings of the Committee or Council have been held in Chotanagpur, but so far he has met with no response. We urge you most earnestly to arrange for a Council meeting in Patna or Bhagalpur, or any one else in Bihar proper; failing which we shall be quite prepared to hold the Council meeting as usual, along with the Executives in Ranchi between March 24 and 29.

If no reply is received from you our Secretary to whom your reply should be sent, he will take it that you agree.

Yours Sincerely,

See Recd
S. M. Bodra

T
Rev. P. J. Jap
Prairie Queen
Bible Class
P. A. U. P.
Sister H. A. M.
Sister C. M. S.
Sister C. M. S.
Top H. H. H.
E

President

Members of the ~~Local~~ Church

President Rev J. H. Tyn Convener Ev. B. & L. M. M.

Rev. C. M. H. ~~Ho~~ No No
Rev. C. B. And ~~Ho~~ No No
Rev. H. F. & R. M. ~~Ho~~ B

Rev. H. F. & R. M. ~~Ho~~ B
Rev. G. D. ~~Ho~~ B
Rev. G. D. ~~Ho~~ B

Rev. P. J. ~~Ho~~ Vice Rev. H. S. ~~Ho~~ B
Rev. P. J. ~~Ho~~ Vice Rev. H. S. ~~Ho~~ B

Rev. M. M. ~~Ho~~ Vice Rev. H. S. ~~Ho~~ B
Rev. M. M. ~~Ho~~ Vice Rev. H. S. ~~Ho~~ B

Rev. P. W. ~~Ho~~ Vice Rev. H. S. ~~Ho~~ B
Rev. P. W. ~~Ho~~ Vice Rev. H. S. ~~Ho~~ B

Rev. J. H. ~~Ho~~ Vice Rev. H. S. ~~Ho~~ B

Rev. L. ~~Ho~~ Vice Rev. H. S. ~~Ho~~ B

Rev. D. ~~Ho~~ Vice Rev. H. S. ~~Ho~~ B

Rev. J. ~~Ho~~ Vice Rev. H. S. ~~Ho~~ B

To

1. Rev. P. John,
President,
Bihar Christian Council,
P A T N A.

2. Mr. A. K. Mukherjee,
Vice-President,
Bihar Christian Council
3. The Rt. Rev The Bishop of Bhagalpur.

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Yours Sincerely,

Secy.
W.

W.
S. H. Bodra.

W.

W.

Rev. S. Bage Ev. B

Rev. Mr. Topney, Esq. B

Rev. H. T. Spence - L. M. M.

No. 736/58

3938. Rev. S. Kyle
Cobalt, Ontario.

L. D. W. e

add 10 minutes a load of sixteen good Jon cat at each temperature

11. The following is a list of the names of the members of the council.

732
34 *Scutellaria* *oreocanis* (L.) *Wight* *var.* *oreocanis* (L.) *Wight* *subsp.* *oreocanis* (L.) *Wight* *var.* *oreocanis* (L.) *Wight*

ginko biloba

signs seen between and across, as in universities and pub-

as suggested at the end and I have to continue on to

ed. Vlaamsche dichters van de 18e eeuw en van de 19e eeuw.

one who to "imperialize" the country at "unconscionable" a "toll" against

bringering etter en liste av de nye politiske føderasjoner, med tilhørende

ni en zijn een enkele gelegenheid om gezamenlijk tegen de vijand te vechten.

It is also important to note that the perspective

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To

1 Rev. P. John,
President,
Bihar Christian Council,
P A T N A.

2 Mr. A. K. Mukherjee,
Vice-President,
Bihar Christian Council
3 The Rt. Rev The Bishop of Bhagalpur.

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If no reply is received from you our Secretary to whom your reply should be sent, he will take it that you agree.

Yours Sincerely,

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam.

Rey. J. J. P. Tiga, M. A. , B. D. , S. T. M.
President.

G.E.L. Church Compound,
Ranchi (Bihar) India

Ref. No. 711-730/58.

The 17th March, 1958.

Meeting of the Evangelistic Board and the G.E.L.C. L.N.M.S.
Committee.

Members are hereby informed that a joint meeting of the Evangelistic Board and the L.N.M.S. Committee will meet at 7 p.m. on Friday, the 11th April 1958 in the office of the President.

All are requested to kindly attend.

Agenda.

Report of the Director Evangelistic work.....Rev.S.Surin.
Report of the J.M.B. on Evangelistic work done in
J.M.B. field.....Rev.H.Borutta
Report on Evangelistic work in Surguja.....President.
L.N.M.S.President.
Consideration of reports and actions to be taken.

President,
G.E.L.Church, Ranchi.

Members of the Board.

President Rev. J. J. P. Tiga	Convener Evangelistic Bd.	and L. N. M. S.
Sri C. M. Horo.	Do.	Do
Rev. C. B. Aind.	Do.	
Rev. Itmon Guria.	Do.	
Rev. H. F. E. Borutta	Do.	
Rev. S. Surin, Director Ev. Work, Secretary	Do.	Do.
Prof. P. C. Horo.	Do.	
Rev. P. D. Soreng, Vice Rev. M. Sanga,	Do.	
Rev. M. Khalkho, Vice Rev. P. D. S. Bage,	Do.	
Rev. P. W. Lakra. *	Do.	
Rev. D. Hemrom. *	Do.	
Rev. L. Kongari,	Do.	
Rev. D. Lakra, *	Do.	
Rev. J. Kiro,	Do.	
Rev. S. Bage, *	Do.	
Rev. M. Topono,	Do.	
Rev. H. Topono, *	L. N. M. S.	
Rev. S. Kula,	L. N. M. S.,	

Memo No. 731/58.

Copy to the Secretary, G.E.L. Church
for information. *W*

President,
G. E. L. Church, Ranchi.

DC.

*
mable
T. A. Int if
arrange next
Please send you
J. S. Singh
President U. E. L. Church
Ranchi, Bihar, India.

Yours
S. S. Sherga
President G. E. C. Church.
Ranuchi, Bihar, India.

To, The ⁵⁵ President G. & L. Church.

For Programme of Rev. S. Morris
for the Month of Feb 58.

4th Arrival to Chembassa

5th - 15th work in Chembassa Parish
and the Joint Missions Field

15th Arrival to Chakradurg.

16th - 22nd work in Chakradurg Parish

22nd Feb. Arrival to Jamshedpur

23rd - 28th work in Jamshedpur Parish

1st Arrival to Chembassa -

1 - 6th Joint Missions Field

~~8th~~ or 9th Arrival to Ranchi

R. Gray
Director Rev. Work.

4.2.58

Rs 30/- Taken over from the Tiffs, which
may kindly be received from the Treasurer
when money is available.

R. Gray
4.2.58

55

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam

Mission Estd. 1845 — Autonomous 1919.

REV. J.J.P. TIGA, M.A., B.D., S.T.M.
President

Ref. No.



G.E.L. CHURCH COMPOUND
RANCHI, BIHAR (INDIA)

Dated the 7th Dec 1957

Dear Rev. Suma

On behalf of Rev. Mahendra Shakkha
I request you to kindly go to Meora to
conduct Service there tomorrow.
Please contact Sri Dharudas Tiga,
the Hony. Preacher & do kindly
attend to all the needs of the
members.

Yours sincerely

J. Tiga



Rev. J. Suma
Director
Evangelistic Work
G.E.L. Church

Sri Dharudas Tiga
Rudia Mesra
P.O. Birla College
Ranchi

0/c

~~After 55~~ giving no cut and
magot + alder girdles
around my

635/58

20th Feb 8

The Bentley,
Joint Mission Board

Dear Boss; Bonita,

Thanks for your notice for the
first meeting at Ronseela. Please
consider whether it will not be useful
to invite Rev. C. B. King for this meeting
or at least to hear from him about
the recent developments. I think he
should not be excluded at the

time we are considering our matters
regarding Ronseela + Aragon.

Yours sincerely
John G. President

THE GOSSNER EV. LUTHERAN CHURCH

MISSION-1845 : AUTONOMOUS-1919

PRESIDENT : REV. J.J.P. TIGA
SECRETARY : MR. N.E. HORO
TREASURER : MR. C.M. HORO

155
G. E. L. C. COMPOUND,
RANCHI, BIHAR, (INDIA)

The 22nd June, 1957.

REF: NO/1647-49/57-CC-11.

The undermentioned document is forwarded to (1) Rev. Santos Surin, Govindpur, (2) the President, G.E.L. Church and (3) the Treasurer, G.E.L. Church for information and necessary action.

h
S. 22/6
Secretary,
G.E.L. Church, Ranchi.

Extract from the minutes of the meeting of the C.C.
Executive held from May 14th-16th, 1957.

X X X X X X
PASTOR IN-CHARGE OF EVANGELISTIC WORK.

RESOLVED to appoint a ~~Rekkewell~~ qualified Pastor for two years with effect from 1st July 1957 as Director of Evangelistic Work on a special pay of Rs. 150/- plus Rs. 50/- travelling allowance.

RESOLVED to appoint Rev. Santos Surin as Director of Evangelistic Work with effect from 1st July, 1957, with his headquarters at Ranchi.

X X X X X X

55

No. 891/56.

21st July, 6.

To

Dr. N.A. Buxton, M.R.C.S., L.R.O.P.,
Bariatu Road,
Ranchi (Bihar)

Dear Dr. Buxton,

Thanks for your letter dated 20.7.56. I shall be leaving for Allahabad on the 23rd evening and then I shall go to Guntur from there. I am hoping to return either on the 1st or 2nd of August.

We can plan to meet together on or about the 4th August. I have seen some friends who are members of the M.R.A. and I have admired their thoughts and activities. I am yet only an observer and I would certainly be very happy to know more about it.

With kindest Christian greetings,

Yours sincerely,

D. D. Dugga
President,
G.E.L. Church, Ranchi.

Bh. Lakra, 21/7/56.

SEVENTH-DAY ADVENTIST HOSPITAL

BARIATU ROAD,

POST BOX 4, RANCHI, BIHAR, E. RLY.

N. A. BUXTON, M.R.C.S. L.R.C.P.,
(MRS.) E. RICHLI-BUXTON, M.D., D.N.B.

TELEGRAPH "ADVENTIST", RANCHI,
Phone 389

20/7/56

Dear Mr. Tiga,

It was a pleasure to meet you again on the station platform a week ago. Ever since then I have been greatly looking forward to trying to meet you again. But we have had pressure of work, and I have not been able to visit you. I hope to visit you in the near future. M.R.A. is of great interest to me. May we talk about it together?

With kindest Christian regards,

Yours sincerely,

N.A.Buxton

The Epiphany

VOLUME LXXII

Saturday, April 3, 1954

NUMBER 14

Published weekly, One Rupee per annum



God And Goodness

One can hardly open the newspaper these days, *I said*, without coming across a speech by some V.I.P. urging his hearers to set high ideals before themselves, to live up to the noble traditions of their profession (or whatever it may be), to practise self-discipline and all sorts of other virtues, and so on and so on. It's almost monotonous.

It seems to me very necessary, replied the Lecturer, who had, as usual, dropped into my room after his class was over. *You can't imagine the lack of discipline which exists among my students at present, or the low moral standards which so many people I know seem to have.*

Well, I have often heard it said that this is always the case after some such great upheaval as a world war—not to mention independence and partition in this country.

That may be true, but it does not make things any better. There is plenty of good advice being given, as you said, but people will not take it. Everywhere you hear of goondaisim, corruption, dacoities and so on. And look at the number of those 'massage clinics' which have sprung up in Calcutta.

Perhaps it is that people don't understand why they should lead good lives.

What do you mean? Is there not everywhere some sort of standard of decent behaviour? Does not everybody mean the same thing by goodness and morality?

Yes—to some extent. But the fact that a man knows what a good and moral life is, does not at all mean that he wants to live such a life. It all depends on the reason which is given for being good. If it is only that a moral life is a sort of mutual insurance—I must not steal, because if I do someone might steal from me, I must not kill because otherwise someone might murder me—or if it is just that people are kept from misbehaving because the State recognises the need for

holding a balance between all its members, then it is perhaps hardly to be wondered at that there should be outbreaks of crime and wickedness from time to time.

Do you mean to say that you accept the point of view that there is no absolute standard of morality to which all ought to conform, but that it is a matter of convenience, a sort of moral version of Rousseau's Social Contract? I did not think I should hear that from one who believes in religion!

Ah, but I did not say that I accepted the point of view which I expressed. I do firmly believe that there is an absolute standard of right and wrong to which all ought to conform. If you beat your wife, or steal a loaf of bread (whatever your need), or frequent bad houses, I do think it is very definitely a sin. But I do not think that the State's convenience, or any principle like the greatest good of the greatest number (that is, that the individual has to be restrained from wrong-doing because of the rights of other people) is sufficient to account for the fact that we all agree that it is a sin.

Then what is sufficient? One of the things we mean when we say that all religions are equal and alike, is that each preaches much the same moral standard. Isn't that so?

Well, it is you who have introduced the subject of religion this time—but whether you knew it or not, you are quite right. A good life is something to do with religion. There may have been some naturally high-minded philosophers like Socrates who sought to live the good life for its own sake, perhaps because of their temperament, but for the majority of people and in the long run, their idea of good and bad is governed by the character of the God whom they worship.

You mean that if the centre of their religion is a person who does not care for good and bad, or who fails to make a distinction between them in his own actions, then the people who accept him as their ideal will follow in his steps?

Exactly. If you think that God really cares about your living a decent moral life, if you believe that He has inspired such laws as among the Jews and Christians are known as the Ten Commandments, and if you want to please Him, then you will want to aim at a good life. It is because God is holy, and because He wishes for holiness among those whom He has created, that we ought to try to live a good life. If you do not believe in that sort of God, I do not see why you should lead that sort of life!

Then according to you, there is some sort of connexion between the present state of affairs which worries me so, and the decline in the practice of religion?

Broadly, yes. But it is not religion as such which teaches us to be good, to avoid sin; it is belief in a personal holy God as the object of religion, Who hates sin because it is contrary to His own nature, and Who upholds good because it is what He Himself is, and what He made men for.

Would that not mean that men ought to be good because God will punish them if they are not, so that they would try to lead moral lives out of fear of Him?

Not if they remember that He is their Father above everything else—He is not a master whose main aim is the keeping of discipline! To know Him as Father would mean a relationship with Him of love, not of fear, being good because we long to please Him, not because we are afraid He may punish us. And I think that this teaching (which is that of Jesus Christ) would be a good deal more effective than a lot of the high-sounding speeches which are made in encouraging men to try to live up to the ideals which undoubtedly exist in this world.

CORRESPONDENCE

Different Religions

Dear Sir,

A question always arises in my mind, Why did God make different religions in the world? Why did He group His children in different groups? Was it not possible to make only one religion in the world, and by this to bring them under only one manner of religious rules and regulations?

It is sure that if He did so, all of His children could easily know themselves, a great peace and an unspeakable unity would be formed among them, and blasphemies would disappear.

But why did He not do so?

Yours faithfully,
TOLLYGUNGE
N. C. BHOWMICK

Every race of men has no doubt tried to discover what it could about God—but because He is God, and therefore so much greater than men, the only way of really knowing about Him is through His own revelation of Himself. This revelation was made through the Jewish race, culminating in His own birth from a woman of that race, in the person of Jesus Christ.

Even if there were only one set of religious rules in the world, we doubt very much whether it would necessarily lead to peace.—Ed. E.

Misconception

Dear Sir,

A Christian may revert to any other religion if he or she likes. There is no hard and fast rule to this. Who can fight with an apostate? An emphasis was laid on "India's rich and varied cultural heritage and spirit of tolerance towards all religions" by the President and the Prime Minister at St Thomas's Centenary in Delhi in 1952. Then let there be preaching; let there be discussion and agreement and let there be no "undue pressure" like picketing, boycotting, non-co-operating and placing all sorts of barricades, put on the way to peaceful solution, i.e., reconversion of the Christians into Hinduism. Perhaps we are losing the ground by playing a foul game. Perhaps we are going back to the days of Noah before the flood.

If any Christian thinks that he or she has been bribed for conversion into Christianity then let him or her choose the right path as Joshua enjoined upon the Israelites before his death; but he or she will be bereft of spiritual grace, and ultimately fall into a slough of despond. A Christian woman married to a Hindu is now seen wholly besmeared with blood and vermillion during the *Dashara* festival and observing it with peculiar pomp and pride. At whatever station we may be, we cannot have any clear sight or knowledge of God without Christ.

The Aborigines of Chota Nagpur know of no monetary temptation and forced conversion into Christianity. Missionaries had no overflowing money in their purse. There are more non-Christian Aborigines than the Aborigines converted into Christianity. Before conversion after 1845, there were many many-acred Aborigines. Preaching of the Gospel to the Aborigines was not an easy task as people suppose. Preachers were sometimes hooted on, sometimes stoned, sometimes mauled, sometimes driven out of villages by lathi charges and sometimes dragged out; so much so that preaching failed and they decided upon returning to their native land quite exhausted and dejected; but they were prevented by the Mutiny of 1857-58. There were very few orphan and destitute converts before the Mutiny. But after the suppression of the Mutiny converts began to pour in from all sides like torrents of rain without threatening

Thousands of Hindu and Muhammadan students have passed through Mission schools and colleges (many of them were granted free studentships in schools also), but nobody was ever asked or forced to become a Christian. Naturally missionaries wanted conversion, but they disliked forced conversion. The words "whosoever" and "he that" have been used by the Master for conversion into Christianity. The Gospel stories were taught in Mission schools and colleges, that is all, and no word of conversion ever came out of the mouths of the Bible teachers. Christian and non-Christian Aborigines live and work side by side, but no non-Christian Aborigine was or is ever asked or tempted to become a Christian. Missionaries also never advised the Christians to do so. Matthew 5. 16 is followed.

RANCHI

Yours faithfully,
J. SHITAL

QUESTIONS AND ANSWERS

N. K. Saikia

1. *Can a man be pure hearted and so see God (Matthew 5.8) without knowing Christ?*

Answer. No. But just as the vision of God cannot be fully granted in this life, so it is possible for those have lived up to their highest ideals to attain to the vision of Him through accepting the work of Christ after death—even though they did not know Him in this life.

2. *If Christ Himself is God, why does He say often that He comes from God, and why does He pray to God?*

Answer. Jesus Christ is God in human flesh, the Second Person of the One Holy Trinity. As that Second Person, God's eternal Son, He was sent by His Father to earth—as a human being like ourselves, He had need to pray to His Father, especially as prayer means nothing less than holding communion with God.

A. J. Nath

John the Baptist was the first except His parents to know Jesus as the Son of God, but who was the second, Andrew or Peter? (John 1. 40, Luke 9.20).

Answer. St Peter was the first to acknowledge publicly his belief in Jesus as the Son of God: whether he was the first into whose mind the conviction came, we cannot say.

S. L. Dube

1. *You have increased the subscription, but you have not paid any heed to printing photos of religious men. Why?*

Answer. The space at our disposal is too little, and the cost proportionately too great. The subscription which you pay just covers the postage.

2. *What are whims? Are they different sorts of feelings of mind, or diseases?*

Answer. The dictionary says that they are sudden fancies or caprices—no doubt these may or may not be the products of a diseased mind.

D. P. Lall

Did Jesus Himself baptise?—compare John 3. 22f and John 4.1f.

Answer. The first passage must be read in the light of the second—i. e. Jesus authorised baptism, but it was actually carried out by His disciples.

C. K. Thomas

1. Who were the brethren of Jesus Christ referred to in John 7. 5 and Mark 3. 31. Were they sons of Joseph by a former marriage (in which case, how was Jesus regarded as heir to David's throne?), or his cousins?

Answer. It has never been possible to give a definite answer to this question—both solutions are possible, but neither is free from difficulty.

2. It is generally believed that the same woman is referred to in Luke 7. 37 and Luke 8. 2; is there any credible evidence for this?

Answer. No—it is not certain.

3. Why did Jesus allow the devils to enter into the swine (Luke 8. 32)?

Answer. The explanation may be that without a visible demonstration of our Lord's power, the demoniac would not have believed that the devil which had possessed him had really left him. The loss of the swine would probably not worry a Jewish disciple like him who first told the story, for to Jews the pig was an unclean animal. We wrote at length of this matter in *Epiphany* for March 1, 1952.

M. F. H. Berkeley

1. What is the difference between the disciples' experience of the Spirit while Christ was with them, and after Pentecost?

Answer. This question was answered in *Epiphany* for 14 November 1953.

2. Why is it that unbelief is always ultimately illogical?

Answer. Unbelievers would reply that it may seem so to you—but that you are the really illogical one!

3. Did the apostles divide Christians into (a) those born again, but not baptized with the Spirit, and (b) those baptized with the Spirit?

Answer. No.

4. Does the parable of the tares teach that the true Kingdom is not necessarily co-extensive with the Church?

Answer. This inference may be drawn, though we do not think it was what our Lord had primarily in mind when He told the story.

5. Why are those who think the Bible contains the objective revelation of God called 'beati possidentes'.

Answer. We did not know that they were, nor do we understand the meaning of the phrase.

6. Is there a reference in any Epistle, where a Christian is urged to pray for a baptism of the Holy Spirit?

Answer. No—for the very fact that he is a Christian means that he has already received the Spirit.

7. To what extent are Christians the slaves of tradition?

Answer. They are in no sense slaves, though they gladly and freely accept the truths which the Holy Spirit has taught to the Church in past ages.

8. How can God reveal Himself to a man through the Bible, since it consists of fallible human words?

Answer. Since God can be apprehended by fallible human minds, we do not see why He cannot use fallible human words to bring about that apprehension. The actual words of the Bible may be spoken of as fallible, but the Spirit Who inspired them is His own.

Letters received from : J. Marr, Batala ;

M. Masih, Raipur ; K. J. John, Kurichi ; F. C. Mullick, Calcutta.

Remittances received with thanks from :

I. Kujur, Nawagarh ; S. K. Biswas, Narayan-ganj ; S. K. Tapnah, Moran ; P. Devadanam, Mandadam ; Miss D. E. King, Nainital ; N. C. Thomas, Gandhinagar ; M. J. Varkky, Tiruvalla ; Dr S. Sadiq, Poona ; D. S. Roy, Shillong ; J. Lazarus, Berhampur ; Dr C. E. Hands, Murhu.

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The Great Desire Of Nations .

Thomas, reach hither thy finger,
And behold my hands;
And reach hither thy hand,
And thrust it into my side :-
And be not faithless, but believing .

Naya Toli,
Ranchi, Bihar.

J. Shital .

God is working His purpose out as year succeeds to year,
God is working His purpose out, and the time is drawing
near;
Nearer and nearer draws the time, the time that shall
surely be,
When the earth shall be fill'd with the glory of God
as the waters cover the sea.
Hab. 2:14 . C.H. 273.

EV

Birth of Christ in the Koran.

Dear Sir ,

Reference Birth of Christ in your issue of December 18, 1954. As soon as a girl attains the age of puberty and passes on to the age of adolescence, in vulgar language , she may be called a woman, but for courtesy's sake we call her 'girl or maiden ' instead of ' woman ' for some years more if she remains unmarried ; but after that she is reckoned as a woman. If a woman remains unmarried , she is called ' spinster '. Virgin really means a woman who has had no carnal knowledge of man, or a person of either sex who has had no sexual intercourse. There are several places in the Bible denoting the word ' virgin' to mean the same thing. In divers laws and ordinances and sundry moral laws in Deuteronomy , the question of ' nikah ' was of no avail. The holy Paigambar, Abraham, Isac, Jacob, Joseph the right hand of Pharaoh, Moses, Samson, David etc., were not under the bondage of ' nikah '. They acted under the guidance of their conscience.

Mary

God chose Adam, and Noah, and the family of Abraham, above all human beings. The wife of Imran said , O my Lord, I vow to Thee what is in my womb, for thy special service. Accept it from me . When she had given birth to it , she said, O my Lord, verily I have brought ^{forth} a female, and I have named her Mary. With goodly acceptance and with goodly growth did Mary grow up, and Zacharias the father of John the Baptist, reared her at the sanctuary, most probably in the Temple at Jerusalem. So oft as Zacharias went in to Mary at the sanctuary, he found her supplied with food. Zacharias said to Mary, Whence hast thou this ? She said , It is from God.

Annunciation

The Angel said, O Mary, verily God hath chosen thee and purified thee, and chosen thee above the women of the

worlds! God announceth to thee the Word from Him. His name shall be , Messiah Jesus the son of Mary , illustrious in this world, and in the next, and one of those who have near access to God. He shall speak to men alike when in the cradle and when grown up , he shall be one of the just. The Lord God will teach him the Book, and the Wisdom and the Law, and the Evangel, and he shall be an apostle to the children of Israel. He will say to the children of Israel , Now have I come to you with a sign from your Lord : out of clay will I make for you the figure of a bird : and I will breathe into it, and it shall become , by God's leave, a bird : and I will heal the blind , and the leper, and by God's leave will I quicken the dead

Conception.

When Mary went apart from her family, eastward, taking a veil to shroud herself from them, the Spirit of the Lord appeared before her in the form of a perfect man. Mary said , I fly for refuge from thee to the God of Mercy ! If thou fearest Him, be gone from me. The Spirit said, I am only a messenger of thy Lord, that I may bestow on thee a holy son. Mary said, how shall I have a son, when man hath never touched me ? and I am not unchaste. The Spirit said, So shall it be. The Lord hath said, Easy is this with Me ; and we will make him a sign to mankind , and a mercy from us : for it is a thing decreed . Mary conceived a child, and she retired with it to a far-off place .

Conclusion.

There is no mention of Joseph the carpenter and husband of Mary in all the Koran. According to the Koran Mary remained unmarried ever since the birth of the child Jesus. The aforesaid , Man hath never touched me , shows that Mary was unaware of her future husband Joseph , and Joseph was minded to put her away privately, in Matthew , shows that the

child Jesus was not of Joseph's. From the Gospels it appears that Mary was the second wife of Joseph and that he had no ~~other~~ issue from Mary ; the child Jesus had only cousins . When Jesus was found in the Temple at Jerusalem , there was none other that accompanied Joseph and Mary. Joseph was a just and God-fearing man ; so, he is honoured every where on the face of the globe even today. An experienced, hardy, sensible, vigilant and pious guardian and master of any rational art useful at every place, was necessary for the upbringing of the young child ; and God found him out.

Ranchi.

Yours faithfully ,

J. Shital
J. Shital . 7.1.1955

To

The Editor of the Epiphany ,

Calcutta 6.

Christ the son of Joseph.

Dear Sir ,

Reference the third question in your issue of Jan. 1, 1955. It is quite easy to understand anything of art and science - logic, philosophy, politics, ethics, metaphysics, biology, geology, mathematics, chemistry, physics, hydrology etc., but anything of Christ the Corner Stone and Hidden Treasure, remains unknown and unknowable for all the time. Let us satisfy our curiosity by reading the following:-

This is how Buddha was born. His mother dreamed a strange dream . She dreamed that a star from heaven shot through the void and shiningly entered the womb upon the right. This cannot be refuted. It is demonstratively certain.

Annunciations at, before, and after the birth of Christ, and the manner in which they were fulfilled after the lapse of thirty years are the special marks to identify the promised Messiah in whom all the nations of the earth were to be blessed as was promised to Abraham . The song of thanksgiving of the Blessed Virgin Mary before the birth of Christ also testifies to all this.

Of Christ the Bible says , By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive.

Ranchi.

Yours faithfully,

J. Shitai. (4-1-1955.)
(J. Shitai .)

To

The Editor of the Epiphany,

Oxford Mission House ,

42, Cornwallis Street , Calcutta 6 .

The Second Coming Of Christ.

Dear Sir ,

In Epiphany of 13. 2. 1954 , we find, I do not dispute His coming again, which has been done only in spirit, i.e., a man has appeared 1400 years after Muhammad , as foretold by Muhammad , to fulfil the work which was not finished. M.A. Samad , Marufganj. In Epiphany of 15.1.1955, we find, Considering the achievements of the Promised Messiah (who has appeared in India and is now dead), one has to believe that it is no use waiting further for him . M.A. Samad, Gaya . Now Moulivi Sahab will favour us with telling the name of the man who appeared 1400 years after Muhammad , as foretold by him to fulfil the work which was not finished, or the Promised Messiah (who appeared in India and is now dead) . We are anxiously waiting for the name of the Promised Messiah, or the man who appeared 1400 years after Muhammad as foretold by him. How could the holy Paigambar fail to complete the work which was entrusted to him ? Which is the verse in the holy Koran ? From all visible signs it appears that Christ is our good Samaritan .

Ranchi .

Yours faithfully ,

J. Shital (a. 1. 1955)
(J. Shital .)

To

The Editor of the Epiphany ,

Oxford Mission House ,

42, Cornwallis Street , Calcutta 6.

Resurrection and Ascension of Jesus and His second coming in the holy Koran .

Dear Sir ,

Reference Epiphany of January 15, 1955, on Christ's reappearance . In the holy Koran God said to Jesus, O Jesus ! verily I will cause thee to die, and will take thee up to myself and deliver thee from those who believe not ; and I will place those who follow thee above those who believe not, until the day of resurrection resurrection. As to those who believe not, I will chastise them with a terrible chastisement in this world and in the next ; and none shall they have to help them. But as to those who believe , and do the things that are right , I will pay them their recompense .

The Bible says that when Jesus was talking with His disciples after the resurrection on an appointed day , suddenly He was taken up ; and a cloud received Him out of their sight . While they looked stedfastly toward heaven as He went up, two men stood by them in white apparel who said, 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.

Before Christ's second coming many false prophets shall arise , and shall shew great signs and wonders ; insomuch that, if it were possible, they shall deceive the very elect. People shall hear of wars and rumours of wars. Nation shall rise against nation , and kingdom against kingdom . There shall be famines , and pestilences, and earthquakes, in divers places. The gospel of the kingdom shall be preached in all the world for a witness unto all nations. There shall be great tribulation, such as was not since the beginning of the world. After the tribulation the sun shall be darkened, and the moon shall not give her light, and the powers of the heavens shall be shaken etc. After these things people shall see the Son of man coming in the clouds of heaven with power and great glory with His angels with a great

sound of a trumpet. But of that day and hour knoweth no man, no, not the angels of heaven, but God the Father of all, only.

Before the Flood, people were eating and drinking, marrying and giving in marriage, and scorning at Noah's handiwork, until the day that Noah entered into the ark; and the Flood came and took them all away.

There is some meaning behind the Crucifixion. God once sent His Son not to condemn the world, but to save it; now He must send His Son to condemn the world and to punish those who have not followed Him. Idolatry and sacrifice is the root of all evil; for this cause nation after nation were destroyed in days of yore. There must be some special mark to start a proceeding, and Christ has had that. Christ once came down from heaven veiled in flesh: from all things visible, it appears that Christ is the second person of the Blessed Trinity, and God must send Him again veiled in the same flesh to judge the world. Let us not be found even to fight against God.

It appears that Mou'mi Sahib is bent upon cracking jokes with God's decree that is embodied in the holy Koran concerning Jesus the Messiah. Let us cleanse ourselves from all impurities before His second coming.

Ranchi.

Yours faithfully,

J. Shitai 10.2.1952
(J. Shitai .)

To

The Editor of the Epiphany,

Oxford Mission House,

42, Cornwallis Street, Calcutta 6.

The Authorised Version of the Bible in English.

Dear Sir ,

Reference Birth of Christ in Epiphany of December 18, 1954, regarding the American English Bible , and the question no. 2 on the Authorised and Revised Versions of the Bible in Epiphany of January 8, 1955. History reveals that in the conference held at Hampton Court in 1603, before King James the First, between the Episcopalians and Puritans , Dr. Reynolds, the speaker of the Puritans , requested his Majesty that a new translation of the Bible might be made , alleging that those which had been allowed in former reigns were incorrect. Accordingly , his Majesty formed the resolution of causing a new and more faithful translation to be made , and commissioned for that purpose fifty-four of the most learned men in the Universities and other places. Before the work was begun, seven of the persons nominated for it either were dead or declined to engage in the task. The remaining forty-seven were ranged under six divisions , and several parcels of the Bible were assigned to them, according to the several places where they were to meet, confer, and consult together. Every one of the company was to translate the whole parcel ; then they were each to compare their translations together, and when any company had finished their part , they were to communicate it to the other companies, so that nothing might pass without general consent .

The first company met at Westminster under Dr. Lance-
lot Andrews. The second company met at Cambridge under Mr. Lively. The third company met at Oxford under Dr. John Harding. The fourth company met at Cambridge under Dr. Duport. The fifth company met at Oxford under Dr. Thomas Ravis. The sixth company met at West-
minster under Dr. William Barlow.

The work was begun in the spring of 1607 , and prosecuted with all due care and deliberation . After long expect-
ation and great desire of the nation , the Authorised Version of the Bible in English came forth , in the year 1611.

It has been observed that although the Patriarchs of the Church may have been deceived and mistaken, as men, in some matters of no importance to salvation, yet have faithfully delivered the whole substance of the heavenly doctrine contained in the Holy Scriptures in the Hebrew and Greek languages, without any heretical translations, and wilful corruptions!

This is a comment on the Authorised Version of the Bible in English :- A most wonderful and incomparable work, equally remarkable for the general fidelity of its construction, and the magnificent simplicity of its language.

Hence it is not meet for us to use any other English translations of the Bible in churches and in making references, beside the Authorised Version. The Revised Version has been translated into uncouth and distorted Hindi (may be other oriental languages have also shared the same fate), and the same is read in the Hindi divine services completely superseding the older translations in Hindi from the Authorised Version. The Revised Version has been translated from the manuscripts found in the Museum of St. Petersburg. There have been additions, alterations and omissions in the Revised Version.

Ranchi. Yours faithfully,

J. Shital (17.2.1955)

(J. Shital)

To

The Editor of the Epiphany,
Oxford Mission-House,
42, Cornwallis Street, Calcutta 6.

Dear Sir ,

Reference Mr. Mohanty's quotations from Notovitch in Epiphany of 22. 1. 1955. History reveals that for many centuries the Tibetans prided themselves on keeping foreigners - foreign devils - out of their country; even peaceful traders and missionaries could have no access to it : but they themselves often crossed their southern boundary into India ,not peacefully, but in armed bands, beating and insulting harmless travellers. So in 1904 , an expeditionary force was sent under Colonel Younghusband from India into Tibet , to enter into a treaty of peace and goodwill. From Darjeeling to Lhasa is nearly 400 miles of difficult country where the road climbs from tropical valleys into snowy passes and drops again to steep rocky ravines. As the soldiers passed through the narrow ravines their way was barred by roughly built walls, while from the above the Tibetans rolled stones down on the helpless soldiers below. But the mountaineers of the force climbed the high steep rocks and beat back the enemy. To carry stores for so large an expedition, pack-animals were necessary .But the animals of the plains died on the mountains, so yaks were employed instead. At last the force reached Lhasa , and camped outside the city. The Dalai Lama ran away. The chief Tibetans agreed to sign the treaty. The officers and others of the force saw in a monastery huge images of Buddha, set from head to foot with jewels, at the templs of gold and solid gold bowls set on the altars. They entered the temples where devils were worshipped lined with dark and dingy vaults the doorways of which were guarded by images of demons, while here and there, inside , a lamp revealed in the darkness the painting of a ghastly head or a fiendish face . A bell with the inscription ' Te Deum Laudamus ' was also found there. O Buddha ! where is your simplicity ? Now come out and teach us your Dhammapada. While you were at Bodh-Gaya, you never cared for us. At last the men of Christ brought us your news .

In the North West Frontier Province (sorry to disclose any secrets for better understanding), I found all the villages and towns, to which my legs could carry in 1919 - 1921 , had mud walls around and the gates were guarded day and night by men on duty and tax collectors. At Puri I saw no white priests. The temple of Jagannath was built by Chola Gangadeva in the twelfth century to commemorate his conquest of Orissa. The Gathamide mountains do not appear in the Dhammapada. Buddha left his home at the age of thirty. He first went to Rajagriha and learnt philosophy from a Brahman ascetic. This did not satisfy him. He next repaired to the vicinity of Gaya, and practised severe penances and mortifications for six years. After six years he sought out the Nirvana - the Buddhist salvation. The quotations shew that Issa was a disciple of Buddha. But his name does not appear in the Dhammapada. There is only one instance of a miracle like that of the barrel of meal and cruse of oil of the widow of Zarephath, in the Dhammapada. Buddha died at the age of eighty at Kusinagar. Working of miracles such as Christ's was unknown to Buddha and his disciples. Only God or the hand of God can work such miracles. Buddha could not reach God and at last declared , The grapes are sour . No runaway of tender age, deserted, forlorn, tossed to and fro and penniless from Palestine, can reach Sind and travel all over northern India, Kashmir, Nepal and Tibet, one day here and after some days there. Kashmir and Nepal were also forbidden countries ' in days gone by. Noto-vitch and the learned Swamiji might try to follow the tracks of Issa. Buddha was all along in India. Col. Younghusband and his officers were not told of any Issa at Lhasa. Gabet and Huc, the two Papal French missionaries from Pekin to Lhasa in 1844 were also not told of any Issa. They were forced to leave the country after sometime. Prince Sven Hedin of Sweden, with all the help from the King of Sweden and the Czar of Russia, was asked to halt on his way to Lhasa in 1901. From all this , it appears

that Notovitch and the learned Swamiji never reached Lhasa at all. It requires the escort of a mighty caravan to reach Lhasa or Sind, and back. No ordinary or extraordinary man can see the face of the Lama or the Dalai Lama ' the Unchangeable Holder of the Thunderbolt '.

Ranchi.

Yours faithfully,

J. Shital
(J. Shital) 17-2-1950

To

The Editor of the Epiphany,
Oxford Mission House,
42, Cornwallis Street, Calcutta 6.

Islam and the Bible .

Dear Sir ,

Reference Epiphany dated 5. 2. 1955 . Palestine is a place which God had chosen to begin and end His work of salvation there. If any body wants to become a Christian he must act according to the rules and regulations of the Church. If any Christian wants to get to the rank of a bishop he must first make himself perfect in knowledge and live and act according to the Canons of the Church. Judas Iscariot cannot be called an apostle of Christ, because he became an apostate. Balaam the son of Bosor acted adversely. The Gospels, the Acts and the Epistles were extant before 67 A.D. Christianity had spread far and wide in Europe, Africa, Syria, Arabia and Asia Minor before 600 A.D. The works of Jesus Christ are such as to make it impossible to draw a line in between God and Jesus Christ - a heavenly Being veiled in flesh in between the Supreme Being God and the Holy Spirit . During the conversion of St. Paul, a voice was heard from heaven saying , I am Jesus whom thou persecutest. That same Paul afterwards became a chosen vessel of Jesus Christ , and suffered martyrdom. Christ's visible ascension into heaven is not the first (Judges 13, II Kings 2) , but the third of its kind in the Bible. So we should not be surprised at it . ' Son of God or man ' means ' one , of the same substance and attributes with God the Father , but veiled in flesh ' for the salvation of man. Christ said with simplicity, propriety, perspicuity and without fear, I and My Father are one. I am come down from heaven to do the will of My Father . From seven clear and visible signs He has shewn that He is none other than the second person of the Blessed Trinity .

Comforter means ' one who comforts, assists, relieves etc.' , and not ' one who opposes '. The holy Paigambar(I am afraid to say) is opposed to Christ and Christianity. When the holy Paigambar knew that he was the comforter of which Christ had spoken, he should then have worked and spent his life for Christ, and have

also shifted his centre of activity from Arabia to Palestine,
because the comforter was to do his work beginning from Jerusalēm.
If the holy Paigambar is thought of to have well earned the title
of 'Ahmad', then the whole Koran should be changed on the lines
indicated in the first clause of the paragraph. When I was in Suez
in 1917,
, not far from Mecca and Medina, /and in the North West Frontier
Province in 1919-1921 (war service, sorry to disclose my secrets
for better understanding), I heard no body saying that the holy
Paigambar was the comforter of which Christ had spoken. The coin^{age}
appears to be of the nineteenth century when new light and know-
ledge began to spread and the Christian preachers started the
work of preaching with full vigour here .

Let us read the following and try to understand who the
Comforter was, whether man or the Spirit of God :- John 14: 15,16,
17,21,24,26 . John 15:26,27 . John 16 : 7,13 . Acts 1: 4,8 . Acts
2: 1,2,3,4.

Brethren means , 'members of the same society ' . It is
needless to draw the Christians on to Islam by saying, 'Muhammad
is the comforter of which Christ had spoken. From the New Testa-
ment and Koran itself it appears that Christ is the last prophet
. The holy Paigambar is of opinion that the old wine is better
than the new wine , and tries to prove the existence of God by the
natural phenomena ; but it is not sufficient to quench the thirst
of agnostics,atheists. They want something more
in proof of the existence of God ; and by the grace of God, only
Christ has had that. Christ had foretold of the the existence of
the opposers of Christ and Christianity ; and His apostles never
thought nor were told of the existence of a second comforter after
the lapse of six hundred years : in them the work of the Comforter
was manifested. Unmindful of all the blare and hubbub of other
religions and touching upon their profiles only on the way , as ,
It was said by them of old time , Christ looks straight on to God
and does His work. No doubt the holy Paigambar has changed the

mind of many from the midst of horrible idolatry and sacrifice and social abuses, but it is not a thing which entitles him to be called a comforter of which Christ had spoken. He is an extraordinary and meritorious reformer of unflinching devotion, of the old law, and as such he should be honoured wherever it is necessary. Lord William Bentinck also well deserves the title of 'Ahmad'.

Ranchi.

Yours faithfully,

J. Shital, 23-2-1955
(J. Shital.)

To

The Editor of the Epiphany,

Oxford Mission House, 42, Cornwallis Street,

Calcutta 6.

Peaceful Co-existence.

Dear Sir ,

Reference Epiphany dated 19.2.1955. It is not an easy thing to become a Christian. Chastity of body and purity of soul are required by Christianity. It matters little whether all are Christians or not. Christ said , Strait is the gate, and narrow is the way, which leadeth unto life. Ye cannot serve God and mammon. He that is not against us is on our part. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Many said, This is an hard saying ; who can hear it ?

The duty of a Christian lies in the following , as is embodied in the Church Catechism:-

I should renounce Satan and all his works, the pomps and vanity of this world, and all the sinful lusts of the flesh : I should believe all the Articles of the Christian Faith, and should keep God's holy will and commandments, and walk in the same all the days of my life .

My duty towards God, is to believe in Him,to fear Him, and to love Him with all my heart,with all my mind, with all my soul, and with all my strength ; to worship Him , to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy name and His Word, and to serve Him truly all the days of my life .

My duty towards my neighbour, is to love him as myself, and to do to all men , as I would they should do unto me: to love, honour, and succour my father and mother : to honour and obey the King (India, Rashtrapati), and all that are put in authority under him : to submit myself to all my governors,teachers, spiritual pastors and masters : to order myself lowly and reverently to all my betters : to hurt no body by word nor deed : to be true and just in all my dealing : to bear no malice nor hatred in my heart : to keep my hands from picking and stealing , and my tongue from evil-speaking, lying, and slandering : to keep

my body in temperance, soberness, and chastity : not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me .

The Christians do not follow Gandhiji, because most of his teachings are based upon Christ's teaching and example; chief among them is, Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. True worship is done always; only outward show, which might excite ill feeling and resentment or cause disturbance, was not permitted. It is our duty to learn Hindi, but it should not be made bombast and tinsel by the infusion of the Sanskrit words, which is not understood by common people, the people of the non-Hindi provinces, and by foreigners also. History reveals that during the time of Buddha Sanskrit was not understood by many. By the bye, we should learn diligently the chief commercial language of the world with all its technicalities in order to know all the ins and outs of the world (a vision of Raja Ram Mohan Roy) and the kingdom of heaven. It appears to be a gift of God. Mass conversion is a new thought. Whosoever or he that (जी बीज) has been used by the Master for conversion into Christianity. Each convert to Christianity must first be a catechumen. The Christians cannot mix with the non-Christians in their worship. It was announced in the Epiphany last year that the Christians live and work side by side with the non-Christians as brethren . It was also announced that the Christians of India first of all read the Bible and then proceeded on to reading the Ramayana , the Mahabharata, the Gita, the Dhammapada, the Koran etc. Missionaries during the course of training do read all the religious books of the world translated into their languages. The Gita teaches that every form of worship if sincerely offered is acceptable to God; whereas the New Testament teaches that God is a Spirit : and they that worship Him must worship Him in spirit and in truth. No new rules for the Christ-

ians can be framed now. Rules have already been framed.

Ranchi.

Yours faithfully,

J. Shital
(J. Shital)

To

The Editor of the Epiphany,

Oxford Mission House,

42, Cornwallis Street,

Calcutta 6.

The way to India from Palestine.

Dear Sir ,

Reference the editorial note of Epiphany dated March 5, 1955, on Notovitch and others. History reveals that Alexander the Great followed the northern and southern routes. The land routes from Palestine to India were not as smooth and comfortable in the first century A.D., as the Grand Trunk Road. This is the description of the northern route by an eyewitness, 1897 :-- The actual descent in snow was three or four miles. Then began another labour, which, if not as cold, was even more difficult. The path became an almost sheer drop down the face of a great spur leading into as majestic a valley as can be found in the length and breadth of the Himalayas. The valley was densely wooded with magnificent forests of deodar, Indian oak and fir. Here headway was difficult and often perilous, as the drainage from the melt-snow above, and the passage of the leading units, had, in places, churned the virgin soil of the forest into a knee-deep slough, more difficult to the animals than double its depth in snow. Thus the animals struggled down, but many slipped, and with their loads, rolled headlong into the valley below. Yet this was the road by which, men say, Alexander of Macedon invaded India.

Alexander returned to Persia by the southern land route through the countries bordering on the ocean, enduring terrible sufferings from the heat of the sun and the scarcity of water, and at last died of fever at Babylon. Could an always penniless, and runaway Issa (Jesus) reach India and back twice on foot from Palestine? There are tribes as ferocious as the lurking lions, tigers, leopards etc., on the way. Bairam Khan, the Emperor Akbar's regent was eaten up by a tiger on his way to Mecca. Md. Ghori, Governor of Chazni, breathed his last at the hand of the Gakkars. Were not Tarshis (Spain), Rome, Athens, Alexandria etc., nearer to Palestine, and of more genial climate than Srinagar, an out of the way far off mountainous place with

shivering cold climate, for the runaway Issa in a gardner's clothing ?

It is not understood why the clear case of Buddha be twisted and applied to Jesus 'having never learned'. Let us examine the blunder - (Buddha) clandestinely left (history, state out) came to India in search of knowledge ; went to Rajgriha, Gaya; took 6 years to attain knowledge ; went to Magadha, Kosala and Benares ; returned home; again left home for India(thus twice visited India); died from natural causes at Kusinagar (twisted into Srinagar); at the age of 80 (twisted into 60 or 70 years after); Yus Asaf (twisted) into Issa etc. God is everywhere. Knowledge can be attained everywhere; only it requires special faculty to grasp it. Jesus knew the scriptures at the age of 12; so it was not necessary for Him to come to India in search of knowledge. History reveals that the fourth and last great council of the Buddhist orders was held in the reign of Kanishka, after 78 A.D., in Kashmir, to make a fresh revision of the Buddhist scriptures. (Mark 'the first century A.D.', in Notovitch Again, in Epiphany of Jan. 22, 55). From all this it appears that the teachings of Buddha were incomplete by that time, and that most of the teachings and terms have been borrowed from the New Testament which was extant before 67 A.D. or Christianity, maiming at the same time its Founder also.

Perhaps the Crusaders (1095-1189) were not mistaken in finding out the exact tomb of Jesus. From centuries before men were going on pilgrimages to Jerusalem and Bethlehem. Men of the seven Churches of Asia mentioned in the Revelation, and St. John who lived longer, were not aware of the second tomb of Jesus at Srinagar. Was it necessary that the Master whom 'the common people gladly heard and received', and Pilate and Herod would have Him released, had He defended His case, should flee to Kashmir without leaving a spoor behind, and letting His 'unlearned and ignorant' disciples grope and struggle hard

unarmed and without a Head against jeering faces and flash
of swords and staves for nothing ?

God's decree cannot be changed by man. Let us read
verse 48 of Sura III.- the Family of Imran. Christ said,
" This is my blood of the new testament which is shed as
ransom for many. How then shall the scriptures be fulfilled?
To this end was I born. I go to the Father and I shall send
the Comforter." If the Comforter did descend on the fiftieth
day after the Resurrection, then Christ is a Godhead.

Ranchi.

Yours faithfully,

J. Shital, 17.3.1955.
(J. Shital)

To

The Editor of the Epiphany,
Oxford Mission House,
42, Cornwallis Street, Calcutta 6.

Dear Sir ,

The Bible comprehends, in the grandest and most magnificent order, the various dispensations of God to mankind from the forming of this earth to the consumation of all things. It begins with the groundwork of natural religion, the creation of the universe by one holy and good and wise Being; relating distinctly how all those parts of it, to which the heathens paid divine worship, were in truth the work of God's hands. It proceeds to the origin of the Patriarchal, Jewish, and Christian religion, the introduction of sin by the fall of our first parents, of which we experience the wretched effects. It goes on to that amazing punishment of sin, the universal deluge. It then recites the second peopling of the world, the relapse of mankind into wickedness, the choice of one family and people to preserve the knowledge of God, and to be as a light shining in a dark place, for the benefit of all about them, that would turn their eyes and feet to the way of peace. It lays before us the laws given to this people; it recounts their history chiefly with regard to their moral and religious behaviour, and dwells on the character and actions of their most remarkable persons. It supplies us with admirable patterns of genuine piety in the Psalms, most virtuous instructions for the prudent conduct of life in the book of Proverbs, for bearing afflictions in that of Job, for thinking justly of wealth, honour, pleasure and science in Ecclesiastes. Then, in the Prophetical books, it gives us, together with the sublimest and worthiest ideas of God, and our duties towards Him, the most affecting denunciations of that private and public misery and ruin which will ever attend sin, whether cloaked by superstition or displayed in profaneness. And, along with all these things, it unfolds a series of predictions, reaching from the beginning of the Old Testament to the end; and growing, from obscure and general, continually clearer and more determinate, concerning the appear-

ance of a Divine Person on earth, for the recovery of fallen man, and for the revival and propagation of true religion throughout the world. The books of the New Testament open to us the execution of this great design. The Gospels record His supernatural birth, His unspotted and exemplary life, His astonishing and gracious miracles, His pure and benevolent doctrine, His dying for our offences, and rising again for our justification; His mission of fit persons endued with the gifts of the Holy Spirit to teach all nations, His own ascension into heaven, and sitting at the right hand of God, till He shall come to judge the quick and the dead. The Acts of the Apostles represent ~~xxxx~~ the wonderful success of their preachings, and the original foundation of the Catholic Church. The Epistles contain their admirable directions to clergy and laity; and the Revelation concludes with foretelling the state of Christianity, primitive, degenerate, and reformed, to the last ages. (From an old Bible Record, S.P.C.K.)

By the bye, it should be noted that the disciples of Christ 'were unlearned and ignorant men', but the people 'took knowledge of them, that they had been with Jesus'. So there can be no question of fabrication of the Gospels. Two of the Gospel-writers were not partisans. From the Gospel of St. John it appears that He purposefully chose after severe trial unwise men without silver and gold, so as to strengthen His work and mission.

Ranchi.

Yours faithfully,

J. Shital, 'J.B.'
(J. Shital,)

To

The Editor of the Epiphany,
Oxford Mission House,
42, Cornwallis Street,
Calcutta 6.

~~EN~~ Reptd

Janashudhak Coy. of
J. Witnesses

Dear Friends, H 11/53 Qo 393, Bhalabasa Area

Janashudhak
21.1.53

One of our Calcutta brothers has
asked us to contact you, whom you
gave your name & address, some time
back....

We would be very glad to know
more about you & of your purpose to
contact us at your earliest convenience
by return post.

Yours truly
J. Witnesses

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22 NOV 52



Mr. J. V. P. Tiga
Theological College
RANCHI

Duthian Mission Compound
RANCHI

Introductory Note .

EV

At first the adherents of Gandhiji compared him with Christ, but now they have actually placed him before the Budhists, the Jains and the Christians in text books. Considering all the incidents of the past we find that Gandhiji's teachings are of non-violence, non-co-operation, boycott, picketing, non-payment of tax, sati-charge, quit India and lastly on the eve of failure to resort to sword. He has acquired a very large estate in South Africa. He and his lieutenants were completely routed at the battle of Quit India, imprisoned and ultimately released by the British

Government after the World War II for placing India on a better footing as promised and pledged by them - the British Government and the British people desire without reservation to consummate the promises and pledges that have been made.

After he was shot at and wounded, he was alive for 35 minutes, but no word of forgiveness to his assailants ever came out of his mouth.

When the pamphlet first appeared in 1931, some of my friends had complained of it as being a matter worth reading in fifteen minutes. But fancy a little that to take 50 copies out of the Press it cost me about fifteen rupees. No doubt it is a tiny little book, but it contains some short studies on great subjects in a nutshell and is like

Loud roars the dreadful thunder,
The rains like deluge shower .

The rules compelled me to refer the matter to the

higher authority , a copy of which is given below:-

No. 1032 A. Government of Bihar and Orissa: Appointment Department. From M.G. Hallet, Esq., C.I.E., I.C.S. Chief Secretary to Government. To the Judicial Commissioner of Chota-Nagpur, Ranchi. Sir, I am directed to refer to your letter No. 141, dated the 7th January 1932, forwarding a copy of a pamphlet entitled "At the name of Jesus" filed by Babu Johanan Shital, Second Clerk of your office. You ask for orders under rule 20, sub-rule 2 of the Government Servants' Conduct Rules. In reply, I am to say that though it is doubtful

whether the pamphlet comes under rule 20 of the Government-Servants' Conduct Rules, it appears undesirable to publish it under present conditions in its present form. I am to suggest that the author should be told to consult some missionary of the Church to which he belongs before publishing the pamphlet and should

follow his advice as to the method in which it should be revised or altered. I have etc., Sd. M.G. Hallet, Chief Secretary to Government.

Memo. 586/XIX.2/32 ; Ranchi the 30th January 1932.
Copy forwarded to Babu Johanan Shital, 2nd Clerk for information and guidance. Sd. G.J. Monahan, Judicial Commissioner.

The last step I took was that I turned to some newspaper to publish the pamphlet as an article. Ultimately it was done, but it was rejected, a copy of which is also given below:-

The Statesman LTD. 6, Chowringhee, Calcutta 4th Feb: 1932. Mr. Johanan Shital, 46, Kasai Nahalla Road, Naya Tol, Ranchi, B.O. Dear Sir, It is quite impossible for me to publish in the STATEMAN the pamphlet which you send. It is altogether unsuitable for a general newspaper. I am, therefore, sending the pamphlet back to you, and I am, sincerely yours, Alfred W. Watson. Editor.

Finally the idea of publishing the pamphlet was altogether abandoned. Although it is not finally published as required by the Press Rules, yet it can be used privately and sometimes expressed in a polished language when occasion arises. In India, anything for publication should not be in a filthy, defamatory and revolutionary tone. When a new incarnation as foreshadowed in 1931 has been placed before the Christians, I think it is desirable that it be published with such alterations as are necessary anywhere, by some institution or society for private use by the Christians only.

The opinion expressed by Rev. E.H. Whitley, a S.P.G. Missionary, Murhu, Ranchi, Chota Nagpur, Bihar, was as follows :-

" Vehemently written and exposes a sound testimony to the superiority of our Lord."

Naya Tol,
Ranchi,

16.11.53.

Johanan Shital

(Johanan Shital .)

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*8:15 a.m. to 8:45 a.m. (Indian Standard Time)	19 41 88 229	15.12 7.2 3.3

India/Pakistan/Ceylon

Evening Broadcast

<i>Time</i>	<i>Metre</i>	<i>Mcs.</i>
9:30 p.m. to 10:00 p.m. (Indian Standard Time)	25 41 88 229	11.975 7.2 3.3

African Continent Broadcast

<i>Time</i>	<i>Metre</i>	<i>Mcs.</i>
11:45 a.m. to 12:15 p.m. (Indian Standard Time)	16	

South-East Asia Broadcast (Burma and Malaya)

<i>Time</i>	<i>Metre</i>	<i>Kcs.</i>
*4:00 p.m. to 4:30 p.m. (Indian Standard Time)	16.84	17820

RADIO GOA

EVERY SUNDAY

<i>Time</i>	<i>Metre</i>	<i>Mcs.</i>
12:30 p.m. to 1:00 p.m.	31	9.61
	49	6.12
	85	3.53

*Rangoon time is ONE HOUR later than Indian Standard time. Therefore the two broadcasts marked * which can be heard in Rangoon are heard every Sunday at 9:15 in the morning and 5:00 in the afternoon (Rangoon Time).

EV.

"THE REGIONAL CONFERENCE"

The Conference is being called in accordance with the following Resolutions passed by the Executive Committee of the National Christian Council at its meeting held on April 23, 1935:-

"That the Secretaries be further instructed to call, in consultation with Provincial Councils, small regional conferences, representative of responsible Mission and Church interests in the area, to consider the situation in the light of the issues raised and make recommendations to the National and Provincial Councils.

"That since the Rev. W. Paton, Secretary of the International Missionary Council, will be visiting India at the beginning of 1936, the regional conferences should be held then in order that his presence and counsel might be available."

The purpose is twofold:- (1) to review the situation as it affects the whole Christian enterprise in the Province having special regard to the present evangelistic opportunity, and consider how the resources now available can be best employed in the furtherance of the common objective; and (2) to consider and advise what steps, if any, might be taken to strengthen the National and Provincial Christian Councils in view of the increasing and responsible duties they are being called upon to undertake.

I. The Present Opportunity.

The Christian forces are entering a new era in co-operation. It is well therefore that we should take counsel together and make sure where we are going, what our resources are, and what is required of us. There can be no going back; we must go forward to fuller co-operation. To quote Dr. Oldham:- "The limitation of funds and personnel, in face of needs and opportunities which no words can adequately describe, makes the question inescapable whether the time has come when the boards must pass beyond the stage of supplementing their existing activities by jointly conducted undertakings by surveys and by providing machinery for carrying out common purposes, and begin to look together at the total needs of a given area and to make all their work contributory to a common objective approved by all".

It is impressive that in these days when most churches and missions are straitened in material resources the opportunities for Christian service, and particularly in the province of evangelistic effort, should be expanding and extending. Never did the church face so many open doors. In facing the situation it might be well to keep in mind these considerations:-

1. We are in the presence of an unprecedented evangelistic opportunity in India. This is borne out by the response coming in from many parts to the Call issued by the N.C.C. to a Forward Movement in Evangelism, by the Mass Movement Study conducted by Dr. Pickett and now by the historic declaration of Dr. Ambedkar.

2. The permanent factor in evangelization is the indigenous church. The Mission of Fellowship was a striking evidence of the spiritual vitality of the church in India. It also indicated that the right relationship between church and mission would be found in fellowship. In this respect much happy progress has been made; and there is general agreement that every effort must be made to strengthen the church in India for her supreme duty of evangelization.

If we accept these guiding principles two questions naturally arise:- (1) Is it possible to lay down some sort of criterion as to what are the main and urgent things that need to be done by the Christian forces in the Province? In line with the Herrnhut Meeting of the Committee of the International Missionary Council we might agree that those activities which bear immediately and directly on the life and development of the indigenous church should take precedence. For example, Herrnhut emphasised the primary importance of Theological Education. In any case, there is a clear call to the fullest possible co-operation between church and mission in promoting the cause of Evangelism. (2) Might we not then enquire how far these necessary and urgent things are being done with the present disposition of resources in the province, whether any readjustment is called for and if so how it can be secured? There are many who think that a greater measure of mobility among the Christian forces is both desirable and possible.

These are difficult questions which neither the N.C.C. nor the P.C.C. can adequately answer; but it is felt that if a group of representative people can come together for three days and consider them in an atmosphere of prayer real progress will be made. It is a happy circumstance that Mr. Paton will be with us. Not only will he be able to give counsel from his own wide experience; he will be in a position to reflect the mind of the Mission Boards in the West.

While progress varies in different provinces, India as a whole, has a good record in Christian co-operation. In all branches of education, in training for the Christian Ministry, in the production, publication and distribution of Christian Literature, in the provision of medical relief and training for medical service, in teacher training, in rural reconstruction, in temperance work, in the promotion of Church Union, in fostering a closer fellowship between mission and church, in furthering the evangelistic purpose in all provinces of the Christian enterprise and in other important matters much progress has been made; but what has been achieved reveals the much more that needs to be done and enters a powerful plea for a more resolute acceptance of the co-operative principle and practice in the common task. It will be the duty of each Provincial Council to review the situation as a whole in its area and see what further progress can be made. But co-operation to be effective must be whole hearted. The obligations must be well weighed and the cost carefully counted. Under the stress of financial and other stringencies co-operative institutions have sometimes been seriously weakened by the withdrawal of support, in whole or in part, by a co-operating body.

While it is important that wherever possible the Christian enterprise in particular provinces of activity should acquire a co-operative basis and direction, of still greater importance is the cultivation of the co-operative spirit which would inspire churches and missions on the basis of a careful survey of the situation as a whole, to plan their work in the light of a common objective and under the constraint of a common fellowship. This would make an interchange of resources among the various Christian bodies an agreeable practical proposition. We must pass from negative comity to positive co-operation in spirit and in action, bearing in mind that co-operation is not an end in itself.

II. The Functions of the N.C.C. and P.C.C.

The conditions that call for a reconsideration of Christian policies and methods call also for a re-examination of the functions of the National and Provincial Christian Councils. As instruments of co-operation these bodies have an increasingly responsible part to play in the future of the Christian enterprise. Under their present constitutions their functions are consultative and advisory, and in no sense legislative or mandatory; but new conditions are tending to lay upon them functions of a more authoritative and responsible character. Missions and churches are looking to

the N.C.C. for informed and authoritative guidance on matters of general policy. The Lindsay Commission by its call to concentration and the prosecution of a new objective in Christian Higher Education has laid upon the Council the responsibility of appraisal and direction. The crisis in German Missions created by the World War necessitated executive action by the Council, and there is always the likelihood of similar emergencies arising in the future. In response to influential representations the Council has carried through some important projects affecting the well-being of the Christian enterprize as a whole in such provinces as education in all its branches, rural development, the mass movement, Christian literature, industrial problems, the relation between mission and church, medical work (in co-operation with the Christian Medical Association of India) and in all these matters it can offer informed advice and suggest policies; but the question arises - is the Council, as at present constituted, so representative of important mission and church interests as to invest its recommendations with the necessary authority?

There is the further consideration that when questions arise and situations emerge that call for an expression of the Christian attitude the N.C.C. is expected to give a lead. While the quality of its work must be its best vindication, that quality would be enhanced if the representative character of the Council were beyond question. It is urged that a way should be found whereby important church and mission bodies might be officially represented on the Council. Thus strengthened, it would be better able to carry through to fruition projects that affect the Christian enterprize, both in its general and particular bearings, and give that authoritative guidance on questions of policy that is so often called for. The Council should be so constituted as to command confidence, and particularly of the bodies that are mainly responsible for its support. As now constituted the Council represents an influential body of Christian opinion; but its members are not empowered to speak on behalf of their missions and churches. The 40 delegates sent up by the 10 Provincial Councils may or may not fairly represent the Christian forces as a whole. While the Council has the right to co-opt 20 additional members it has been found in practice that this is not sufficient to ensure that all interests will be adequately represented on the Council.

There is a growing feeling that the Council has not entered as fully into the life of the Indian Church as it was hoped it would do. Initiative and direction, it is pointed out, still lie largely with the missionary body. The fact that the Council depends to a very great extent for its financial support on the Mission Boards may largely account for this. Towards an annual budget of Rs.30,000 less than Rs.3000 comes from Indian sources. The use of the English

language may be another factor. In any case it seems clear that the Churches as such should have effective representation on the Council. An increase in membership might help to ensure this.

In the case of the N.C.C. the following suggestions are offered for consideration:-

1. The membership might be increased to 75 or 100. It is 60 at present, of whom 40 are sent up by the Provinces and 20 are co-opted by the Council.

2. Important church and mission interests might be officially represented, either by co-option on the part of the Council, or by empowering the bodies themselves to nominate representatives direct to the Council.

3. The Indian representation might be increased from 50 to 75 per cent. of the total membership. It is laid down in the constitution that at least one half of the membership shall be Indian.

4. The Council might meet triennially instead of biennially. This would enable the Executive to meet more frequently.

5. The membership of the Executive Committee should be increased to secure wider representation. It consists of 15 members now: it might be raised to 24.

6. As far as possible church and mission interests should be represented on the Executive Committee.

7. The Council should take steps to convene a General Missionary Conference open to all missions and churches. It is thought that this would bring in the smaller bodies who meanwhile stand aloof from the Council and at the same time provide a better forum for the airing of the larger questions of Christian policy than the Council Meeting affords.

8. As an alternative to these suggestions it is felt by some that the better way would be to reduce the membership of the Council and make it more of an executive body responsible for carrying out special commissions, entrusted to it by missions and churches, and duties laid upon it by occasional general conferences.

All these considerations make the regional conference timely and whatever counsel the delegates may give will be of very great help to the National Christian Council. It is the servant of all the Christian forces and it is well that it should know their mind.

The P.C.C.

Concerning the Provincial Councils these questions have been raised:-

1. How can a more adequate church representation be secured?
2. Is official representation of important interests desirable and practicable? It has been suggested that missions and churches sending delegates should send as a first choice their chairman or secretary.
3. Should not more use be made of the vernacular in discussion?
4. Is a part or full time secretary desirable and feasible?
5. Should the Council meet biennially and the Executive Committee be strengthened? The Andhra Council meets biennially.

N.B. It is understood that all this is tentative. The widest discretion must be given to the delegates whose findings will be considered later by the N.C.C. and the P.C.C.

J. Z. Hodge

December, 1935.

८.४.१९५०

EV

नोटिस

आगामी मोहंबदरता: १२.४.५५ समय ५.३० प.० को

रांची जोड़न्ट एवं ज़िलिस्टिक कमिटी की प्रार्थना
समाज/मिटिंग बैठकी ११.४.५५ को होगी अतएव
आप कृपया उपस्थित आइये ।

आप का

S. P. P. Ranchi.
सेक्रेटरी जो० एवं० का०

ता: ८.५.१९५५

