

# GOSSNER EVANGELICAL – LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM

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COLLECTION

AUTONOMOUS  
CHURCH

1921 - 1928

# Autonomous Church

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## A B Report

A  
Report prepared by Mr. J. Latra  
for the Advisory Board

to be incorporated in their history of the  
Gossner Church.

1923.

## The G. E. L. Church.

The nineteenth century saw a wonderful growth of missionary spirit in Europe and it seems that in this century the whole world was most ripe to receive the word of God. Chotanagpur and its people, though little known in history or anywhere else, were prominent in the sight of God the Father and He adequately prepared them before sending his word to them. The oppression and persecution of the zamindars of Chotanagpur rose to a great height even as early as 1832 and the discontent of the people was expressed in a rising in that year which was at once quelled by the Government. The Oraons as well as the Mundas began to feel that their old religion could not satisfy them and they naturally felt the necessity of a new religion. In those days the missionaries of Kabinism (a kind of liberal Hinduism) were very active in different parts of Chotanagpur and they received into their religion all sorts of people without any distinction of caste, creed, or colour. Among the preachers of Kabinism there was one Ichekha, a Teli by caste, whom people used to call Ichekha Guru, who converted many Oraons and Mundas into his faith.

Thus when the people of Chotanagpur



were prepared to realise the necessity of the search after new truth and when the zamindars of Chotanagpur were at the height of their power, Pastor Johannes Gossner sent out four missionaries to Calcutta in 1844 whose names were Thatsch, Brandt, Yanke and Batsch. These four missionaries were directed by Pastor Gossner either to go to the Karens of Burma or towards the Himalayas to preach the gospel. However, man proposes, but God disposes. In Calcutta the four missionaries put up with Mr. Haberlin, the then Secretary of the Bible Society, and while in Calcutta they came to know that a Baptist Missionary Society was working among the Karens of Burma, and that a war had just begun between the English and the Sikhs. They therefore were restrained from going either to Burma or towards the Himalayas. Just at this juncture of time, the Deputy Commissioner of Ranchi in consultation with the Commissioner of Chotanagpur, wrote to <sup>Rv. Dr.</sup> Mr. Haberlin, requesting him to send the four German missionaries (for he had heard of their arrival at Calcutta) to Ranchi in order to preach the gospel of the Lord Jesus Christ to the Mundas and Oraons of Chotanagpur. The missionaries considered this call as from God Himself and came to Ranchi on the 2<sup>nd</sup> of November, 1845 with the consent of Pastor Gossner.

The four missionaries of the Lord began <sup>their</sup> work in right earnestness. With untiring zeal and indefatigable energy they preached the gospel to the Mundas and Oraons and to other peoples of Chotanagpur for nearly five years.

with no tangible result. This fruitless labour of the missionaries, as it seemed to them, utterly disappointed them and they wrote to Pastor Gossner requesting him to allow them to go to some other country where the people might be more prepared to receive the Gospel. But Gossner wrote back to say that they must stick to Chotanagpur and preach the Gospel to the people of Chotanagpur either for their eternal life or for their eternal damnation. Obedient to the order of Pastor Gossner the missionaries remained in Chotanagpur and continued in their work with the same zeal and courage with which they began.

1850 is a memorable year in the history of the G. E. L. Church in Chotanagpur. In this year four Oraons who were among the disciples of Seheba Guru came to the missionaries and requested them to show Jesus to them in which case they expressed their desire to receive the Holy Baptism. When the missionaries did not show Jesus to them, they went away disappointed thinking that the missionaries showed Jesus to the Englishmen only and hid him from the people of Chotanagpur. Next they presented themselves at an English service and found that even the Englishmen ~~did not~~ could not see Jesus and then only they were satisfied and expressed to the missionaries their desire to be baptised. One could hardly imagine the overflow of joy of those reverend missionaries when they found that



the field in which they spent their labours for five years, was at last ready for harvest. The ever memorable date, June 9, 1850, saw the baptism of the four Oraons, - Nabin, Ghanan, Kesho, and Bandhu, and of their families. This was the birthday of Christian Church in Chotanagpur.

The good news was communicated to Pastor Gossner who thanked God for the wonderful answer to his prayers which he offered to the Almighty for the past five years. Gossner at once ordered the missionaries to build a big Church at Ranchi and the foundation stone of a <sup>this</sup> very big church was laid on the 18<sup>th</sup> of November, 1851, though there were but a handful of Christians and about a hundred enquirers. The Christians were increasing in number every year and in 1855, on Christmas Day when the Church was dedicated, the Christians present at the service, could not be accommodated in the Church. A school also was started at Ranchi, and in 1855 there were eighty boys and girls in the school learning scripture, music, and the three R's. It was known as a "model school."

Though the missionaries preached the gospel to the people irrespective of class or caste, the Oraons and the Mundas, who were the children of the soil and who generally formed the ryot class, became also the select people of God to receive His gospel. The zamindars whom the Oraons and the Mundas still considered as usurpers, rejected the Lord Jesus and because the missionaries educated the new Christians and made them literate,

the missionaries became an eyesore to them. Consequently there began a silent but determined persecution of the infant Church including the fatherlike missionaries. What hardships, what difficulties, and what persecutions the missionary fathers had to suffer in those days, are indescribable in <sup>this short narrative</sup> these few lines. The Christians were cruelly pressed and harassed by the zamindars. The Rev. <sup>Hortzog</sup> ~~Hertzog~~ was almost beaten to death in 1855. In 1856, the zamindars reaped and took away the fraddy of the Christians of twenty villages. In the same year the zamindars of thirty villages assembled in a meeting and resolved to drive out all Christians and the missionaries from Chotanagpur. The more the power of the zamindars grew, the more the trouble of the Christians increased.

The power of the zamindars and the persecution of the Christian Church reached their zenith in the years 1857 and 1858 which were the period of the Indian Mutiny.

In Chotanagpur, the mutineers first appeared at Hagaribagh and repeated their evil deeds there. Their next victim happened to be Ranchi where they were joined by three leading zamindars — Jamadar Madu Singh, Thakur Bisnath Sahi, and Pande Ganpat Rai, and carried on their usual ravages. This was the first critical time of the Church which was barely seven years old. The numerical strength of the Church was 900 baptized, and 2,000 enquirers scattered over in 56 villages in the neighbourhood of Ranchi. Now the missionaries, who were like fathers to the Christians, anticipated the coming of the mutineers from Hagaribagh and



called the Christians together at Ranchi on the 31<sup>st</sup> of July 1857 and explained to them the <sup>fatal</sup> ~~people~~ <sup>whole</sup> situation in which they themselves and the ~~whole~~ <sup>put,</sup> Church were, and after closing the school with prayer, the fatherlike missionaries took a sorrowful leave and on the 1<sup>st</sup> of August started for Calcutta, and reached their destination on the 17<sup>th</sup> August after overcoming a great many hardships and difficulties.

Being bereft of her only friends and support, the Christian Church was helplessly and pitilessly victimised by the mutineers who after ransacking the treasury of the district destroyed all the bungalows and entering the Mission Compound, threw four bombs at the newly built Church which did not fall down, upon which they rushed inside and destroyed all the furniture of the Church including a big beautiful organ. The Christians were severely persecuted in the villages. A small band of Christians left their homes and hid themselves in an island in the river Karo. The family of Nabin Doman, was particularly persecuted for the mutineers thought that the missionaries left the mission money with him and they demanded it. His mother, wife, and children were sorely beaten. A Christian was brought, with his hands and feet bound, to be sacrificed before the god of a Hindu zamindar, but he wonderfully managed to secure his escape. Thekur Bisinath Tahi sent out a circular notifying that all Christians must be massacred. He also declared that anyone capturing certain Christians,



including the Rev. Shatsch, and an English magistrate alive would be rewarded Rs 2,000. Thus the faith of the infant Church was severely tried and it was found that its foundation was laid not on the sand to be blown down by the first gust of the wind, but on the Immoveable Rock, Jesus, to stand a glorious jewel into all the ages of Eternity.

In September 13, 1857, the English army took possession of Delhi and thus the power of the mutineers was broken. In Chotanagpur, Thakur Bisnath Sahi, and Pande Ganpat Rai, were captured and hanged, the former on the 16<sup>th</sup> April 1858, on a tree in front of the Church, and the latter five days afterwards on the 21<sup>st</sup> April, near the old Post Office. The missionaries in Calcutta were anxiously waiting for the day when they would return to their dear ones and once more be their spiritual fathers. As soon as the mutiny subsided a little, they at once left Calcutta and came back to Ranchi in October 1857. The return of the missionaries was like the appearing of the sun after a long period of continual dark and cloudy days. All the Christian brethren and sisters who escaped the trial eagerly came to greet the missionary fathers, and related to them the whole history of their sufferings and trials. Hearing it the missionaries wept with grief and also for joy, and thanked God who preserved them and gave them strength to stand the terrible ordeal. They heard with great delight

how a Christian brother was threatened with the penalty of death if he did not give up Christianity, but far from being frightened in the least, he valiantly uttered, "As long as I have my breath, I will not forsake my Lord Jesus." The mother of Nabin Domam showed the scars of the wounds inflicted on her back by the beating of sticks of ~~the~~ the enemies, on which the Rev. Shatsch asked her whether she was not sorry to suffer such pains. The old lady replied, "Dear Sahib, the Lord Jesus suffered tortures and pains to save me, nay ~~He~~ He died on the cross and shed His blood. ~~How can~~ Should not I suffer a little for the sake of Lord Jesus?" The joy of the missionaries knew no bounds when they found that not a single brother or sister went back to heathenism. The glad tidings was communicated to Pastor Gossner who received the news and thanked God and gave glory to Him and on March 30<sup>th</sup>, 1858, he slept in the Lord in perfect peace.

As long as Pastor Gossner lived, he ran the whole mission work alone, but when the time of his departure from this earth was approaching, he made arrangements for the running of the missions he had started. He sent <sup>Rev. Schatz</sup> men to London and proposed to the C.M.S. to take over the mission work of Chotanagpur, but the C. M. S. refused to accept the proposal. The C.M.S., instead, proposed that the mission of Chotanagpur be supported



and carried on by the German Christians themselves. Pastor Gorsner had a very close friend in the person of Rev. Doctor <sup>Büchsel</sup> Bixal, and it was he whom Pastor Gorsner requested to form a Board of Mission, which Doctor <sup>Büchsel</sup> Bixal did, and thus the Berlin Board was started which supported and supervised the whole mission work in Chotanagpur. Things went on pretty well till 1868. Christians also grew in number by leaps and bounds after the mutiny. But there were no rules to conduct the missionaries. Therefore, in 1868, rules were framed by the Home Board and were approved, and Mr. Onsoorge, the then Secretary of the Board was sent out to Chotanagpur to expound and apply those rules among the missionaries, here. There were altogether fourteen missionaries, at that time. A meeting was called and the rules were explained. Rev. Frederick Batsch, who was the oldest of the missionaries, claimed superiority over the others by reason of his age, ~~and it was he~~ But his leadership had already been keenly resented by most of his fellow missionaries because of the unreasonable tyrannies with which it ~~was~~ was so often accompanied. Mr. Onsoorge exhorted them all to be reconciled to one another. But Rev. Batsch remained irreconcilable and led in a determined opposition to the rules framed by the Board. He lost his temper and came

out of the meeting with five others. The eight who continued in the meeting all gave consent to the rules and signed their names. The six disaffected and disobedient missionaries went towards the East of the compound to the place where now the I. P. G. mission compound is situated. They persuaded many hundreds of Chotanagpur Christians to come over to their side. The result was a division in the mission field.

The six missionaries continued to run the mission carved out by them for some months. They soon found out that it was impossible for them to run this mission with none to help them. Therefore they proposed to the C. M. S. to take charge of the Christians brought over from the mother mission. But the C. M. S. with wonderful magnanimity and sagacity, refused, in this case also, to start work where a sister mission had been already working. Next the disaffected missionaries approached the Bishop of Calcutta to <sup>take</sup> charge of these Christians. Bishop Millman readily accepted the proposed and received the Christians on the 16<sup>th</sup> of April 1869, and that was the beginning of the I. P. G. in Chotanagpur.



By the end of 1870, there were in the Lutheran Mission 15,144 baptized Christians, 11 missionaries, 1 native pastor, 50 catechists, 25 teachers, and 106 elders, and the blessing of God abounded in the Lutheran Mission. The S. P. G. also spread their work here and there <sup>in the eastern parts of the</sup> throughout Ranchi District.

The year 1880 saw the advent of a new and the third mission in Chotanagpur. It was the Roman Catholic Mission which began its work in full swing and left no stone unturned either to convert the non-Christians or to reconvert the Christians. The people of Chotanagpur, as they were poor, were simply won over by the Roman Catholic missionaries who distributed money to the people wherever they went all over the <sup>country</sup> Ranchi District. The first convert to the Catholic Church was a Munda Lutheran elder.

The G. E. L. missionaries continued the work with indefatigable energy and unconquerable zeal. Every year new converts were added to the Church. They opened schools throughout the district and planted stations throughout Chotanagpur except in the Palamanu district. The work of evangelisation spread amazingly and pushed its way even into the forbidden states of Jashpur, Gangpur, Bonai, and



Ramra. Altogether 22 stations with considerably big compounds were established and in each station a school for boys was started, and in some stations schools for girls also were opened. A High School was opened at Ranchi, and five M.E. schools at ~~near~~ Lohardaga, Govindpur, Burju, Takarma, and ~~at~~ Koronjo were simultaneously opened. In <sup>almost</sup> every station the missionaries were very careful to open kindergarten schools for children. The whole work was run by a committee of three, called the "Vorstand" (Chhoti Sabha), consisting of the Superintendent who was also the chairman, the Secretary and the Treasurer. This committee had direct communication with the Home Board. Dr. Nettrott was its Superintendent for a long time until on account of his old age he had to leave the country, in 1912, for good and was succeeded by Rev. J. Stösch, <sup>Rev. Stösch, a very man of learning & great personality.</sup> one of the most learned missionaries of Chotanagpur.

In that world memorable year 1914, sadly the Germans stood opposed to the British in dreadful battle array and all the great powers of the world sided with the one or the other. The German missionaries of Chotanagpur were interned first at Dinapur and then at Ahmednagar and in 1915 they all were repatriated to their own

motherland. Thus the missionaries had to leave  
 their ~~own~~ mission work which they loved from  
 the bottom of their heart and another crisis of the  
 C. E. L. Church began. While leaving Chotanagpur  
 the <sup>German</sup> missionaries gave the charge of the whole mission  
 work to the Anglican Bishop of Chotanagpur,  
 who, undaunted by the difficulties involved, and  
 the double responsibility, with great magnanimity  
 took over the charge of the whole mission in  
 spite of the fact that <sup>the</sup> Lutherans continued  
 to remain Lutherans. The Bishop conducted  
 the church with all its work for full ~~three~~ <sup>four</sup>  
 years with great ability and success. At  
 last in <sup>1918</sup> ~~1917~~, a breach between the two  
 missions began when the Bishop with the  
 permission of the Government wanted to  
 build a blind school and its compound in  
 one part of the Lutheran Compound <sup>east</sup> south  
 of the Lutheran Cemetery. A well sunk by  
 order of the Bishop within the proposed  
 site <sup>piece of land</sup> still ~~forms~~ <sup>the site</sup> the marks. In ~~October~~ <sup>July</sup>  
<sup>1919</sup> ~~1918~~ <sup>the oversight of the Bishop ended & the</sup> there was a complete separation of the  
 C. E. L. Church <sup>declared autonomy</sup> from the S. P. G. Church.  
 The Lutherans loved their mother ~~faith~~ Church  
 so much that they resolved to stick to their  
 own faith though they be left like sheep  
 without shepherd. Cares and anxieties prevailed  
 in the whole Church. The catechists and the  
 pastors had to live on no pay. Thanks to the  
 benign Government which made an especial  
 arrangement for the preservation of schools



and therefore the teachers were not so much in difficulty as regards pay. Just about this time a scheme for uniting the Lutherans and the Anglicans was proposed. But the Lutherans soon found out that it was not that union after which the whole Christendom is striving, but that it meant the total absorption of the Lutherans into the Anglican Church in the end. Consequently the Lutherans refused to have any such union. In the Allahabad (Calcutta?) N. M. C. <sup>Executive</sup> meeting it was reported that 90 thousand Lutheran Christians were ready to embrace Anglicanism and only 10 thousand might continue as Lutherans. A Commission of enquiry was sent to Ranchi to investigate into the matter with full power of investigation wherever there were Lutheran Christians. Dr. S. K. Datta was the chairman of the commission, and Prof. Mukerji, Rev. J. L. Hodge, and Dr. Felt were the other members. Their investigation was thorough, completely impartial, and altogether disinterested. ~~But, that~~ Their report ~~has been~~ <sup>was</sup> published in due time.

Now came a new phase of the G. E. L. Church. She could not be satisfied with the amalgamation into the S. P. G. She could not sacrifice the Lutheran faith for the sake of any outward or temporal gain. There was a unanimous cry throughout the Church for autonomy and independence. This instinctive cry of the Church for autonomy

and independence was communicated to the M.M.C. The Commission and the M.M.C. through another Commission which came to Ranchi on the 10<sup>th</sup> of July 1919, accepted the Autonomy declared by the Church. This was the birth of the G. E. L. Autonomous Church, which thenceforth is captained by an assembly of thirteen called the "Council of the Lutheran Church."

Further this second Commission proposed to the M.M.C. that an Advisory Board to this young Autonomous Church should be formed simultaneously which the M.M.C. readily accepted and Dr. J. K. Datta, Prof. Mukerji, Rev. J. L. Hodge, Rev. E. H. Whitley, and Rev. G. A. Ripley of the Guntur Mission became the first members of the said Board. This Board has no concern whatever with congregational matters which is entirely left to the care of the Church. Only the educational and medical works have been entrusted to the Advisory Board though some of the Primary Schools also are directly under the control of the Church.

The G. E. L. Church has drawn up a constitution and by-laws to conduct her affairs which has been duly registered. The following is the Preamble of the constitution:-

In the name of the Father, and of the Son, and of the Holy Spirit, Amen.

Whereas in the Providence of the Almighty it was found necessary



that the missionaries of Gossner's Evangelical Lutheran Mission in Berlin should retire from the field of Chotanagpur and Assam where they lovingly, faithfully and unceasingly laboured for just 70 years, 1845-1915, and leave the entire work unto the care of the Anglican Missionary Society, which so kindly and out of Christian charity undertook to conserve the noble work of that Mission, and whereas the different Lutheran congregations, after being able to come through the critical years of trial and ordeal due to the great world-war of 1914-1918, did not think it wise to ~~lose~~ lose their precious Lutheran faith received and accepted by them and their forefathers, in order to effect an organic union, they realised that they have a great responsibility for the maintenance of that faith and now accordingly with unshaken unity and one accord stand to build themselves up into a Lutheran Church of which they acknowledge the Lord and Saviour Jesus Christ to be the Supreme head, in whose Providence this new infant Church had long been conceived, is now being nurtured, and shall be strengthened to the end of this dispensation, to the glorification of His Holy Name.

Now, therefore, all the different congregations connected with this newly created autonomous church, hereafter to be



known as the Gossner Evangelical Lutheran Church in Chotanagpur and Assam, to conserve the unity of the true faith and to express the outward and spiritual unity amongst themselves, do hereby prescribe for the Government and discipline the following regulations which they adopt to be held by themselves and their successors henceforth as their own.

J. Lakra. B.A.  
Member Church Council.

ANNUAL REPORT OF THE ADVISORY BOARD OF THE G. E. L. CHURCH.

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This report is for the whole of 1927 and January 1928. During this time the work of the Board has been carried on in the usual way and there is very little to report out of the ordinary.

In January 1927 the Rev. O. V. Werner and family left and returned to their old field of work in the Guntur-Rajahmundry Mission. For the rest of the time since then Mr. and Mrs. Cannaday have been the only Americans on this field. In May 1927 the Rev. W. Diller, a former G. E. L. missionary, arrived with his family from Java and went into residence at his old station of Rajgangpur. The Lutheran Church Council then appointed Mr. Diller to be superintendent of the work in the Native States of Gangpur, Bamra and Bonai. In December 1927 the Rev. M. Prehn and wife and daughter and Miss Heintze arrived from Germany and settled down in Ranchi. Mr. Prehn has been appointed to have charge of the newly created Department of the Finance of the G. E. L. Church and Miss Heintze has been appointed to take over <sup>the work</sup> of Mrs. Cannaday. In April 1927 Mr. J. Lakra returned from a three and a half years' stay in America and was ordained and elected Secretary of the Church. Just recently he has been appointed Principal of the Gossner High School in succession to Mr. S. K. Roy who resigned that post after filling it so ably for over seven years - the longest time that any Principal ever served.

During the year under review the Board held four meetings and transacted a large amount of routine work. There were two changes in the personnel of the Board, namely, the Rev. A. John and the Rev. M. A. Pederson <sup>were</sup> chosen to take the places of the Rev. O. V. Werner and the Rev. J. Z. Hodge respectively.

Concerning finances it may be stated that since our last report the amount of help received from the National Lutheran Council of America was Rs. 70443 and that the Berlin Board sent a contribution of Rs. 3236. The nett expenses of the work under



the Board amounted to Rs. 76534. The year was closed with a considerable debit balance. Just for information it may be noted that the nett amount received from abroad in 1927 was less by Rs. 31801 than what was received in 1926 and that the nett expenses of 1927 were less by Rs. 28327 than those of 1926. It is the policy of the National Lutheran Council to withdraw its financial support entirely just as soon as possible. Meantime, the Berlin Board is making every effort to take up the support of the work adequately, but financial conditions in Germany are such, it is reported, that the gathering of funds for foreign mission work is a most difficult task. Meanwhile it is only fair to state that the Gossner Church is also making heroic efforts to increase self-support and bring nearer the day of financial as well as ecclesiastical autonomy.

Apart from the receiving and the disbursing of all foreign funds the chief work of the Board is the administration of the schools. These consist of a boys' high school, an elementary training school, 6 boys' and one girls' M. E. School, 6 out-station girls' U. P. and L. P. schools and about 150 boys' primary schools in the Ranchi, Singhbhum and Manbhum Districts and in neighbouring Native States. The Lutheran Section of the National Missionary Society continues to be responsible for the schools and all other work in the Jharsaguda field.

Concerning property only a word: The Board of Trustees are still functioning and are likely to do so for a few months to come, but there is positive ground for believing that it will not be very long until the Government of India take steps to abolish the local Board of Trustees and others elsewhere and replace them with a more workable arrangement for the administration of former German mission properties.

To come now to a conclusion. For sometime it has been the intention of the Board to ask this Council for permission to dissolve. Believing that, under the changed and changing circumstances, it is no longer necessary for the carrying out of those functions for which it was created, the Board now seeks its own

dissolution by the permission of this Council. After a careful and exhaustive consideration of the whole matter in all its phases by the Church Council and the Board in joint session, it was--

"Resolved, That we recommend to the Behar and Orissa Christian Council, that the Advisory Board be dissolved in this coming session of the said Council.

"Resolved, That it be communicated to the Council for information that the following arrangements have been made for the Advisory Board's work:-

"(a) Recommended to the local Government that Mr. N. Soy be appointed Head Supervisor of Schools on the resignation of Rev. I. Cannaday.

"(b) That Rev. M. Prehn be appointed Finance Secretary and Treasurer of the G. E. L. Church in Chotanagpur and Assam.

"(c) That all the remaining functions of the Advisory Board be made over to the Church Council direct.

"(d) That the question of the property is to be settled by conference with the Board of Trustees as provided for in the Agreement."

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REPORT OF THE ADVISORY BOARD OF THE G. E. L.  
CHURCH FOR 1926.

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Since this Board is largely the creature of the Council it is fitting that at least <sup>a</sup> brief account of its doings should be reported to the Council. This report is for the calendar year 1926. *It is a report of the Advisory Board entrusted to the G. E. L. Church.*

The personnel of the Board remained the same during the year under the able chairmanship of the Rev. J. Z. Hodge. And here it is in order to pay tribute to Mr Hodge's labours in behalf of the Board and the Church which it serves, seeing that he is soon to sever his connection with the Board and proceed on furlough. During a period of six or seven years, with the exception of a furlough ~~period~~, Mr Hodge has served the Board and the Church most faithfully and in many ways he has been the life and soul of the Board's plan and endeavours. Without his constant care and efforts the Church would probably not have attained its present position. During the last meeting of the Board at which he will be present, namely in November 1926, the other members of the Board and several members of the Church Council took opportunity to express in a fitting way their high appreciation of all his labours in their behalf.

A ~~XXX~~ further word needs to be said on a matter that was brought to this Council's attention at the ~~XXXX~~ meeting in Ranchi a year ago, namely, the agreement that had been entered into between the G. E. L. Church and the deputation that had been sent out by the Berlin Board. That agreement, <sup>after being approved by the Advisory Board and the</sup> we can now report, was later ratified by the ~~by the~~ Church in ~~XXXXXX~~ special session, Berlin Board in February 1926, and later, at the ~~special~~ request of the Government of India, it was ratified by the National Lutheran Council at a special session in Chicago in March 1926. Thus the agreement has been approved by all parties concerned and will come into full force when additional missionaries are sent out <sup>by the Berlin Board</sup> ~~from Germany or else-~~

~~where.~~ In this connection it should be stated that through the good offices of the International Missionary Council and the Conference of

Much inquiry has been made concerning the further missionaries <sup>of British Missionary Societies the German Society, Berlin, was placed</sup> to be sent out. It can now be reported with much pleasure that the Government of India and the Local Government were pleased to sanction in 1926

the coming to Chotanagpur of five or six additional missionaries together with their families. Unfortunately the ~~xxx~~ sending out these missionaries has been greatly delayed for different reasons. One apparent reason is the lack of finance. It is earnestly hoped that this difficulty and any other difficulties that may exist will be speedily overcome and that the ~~xxx~~ missionaries now under appointment will be sent out with-



out delay. The Church is eagerly awaiting their arrival. It may (PD be added, as most of us know, that the Rev. A. John who came out to India in 1925 as a member of the deputation from the Berlin Board, was later permitted by Government to remain permanently in Chotanagpur. Mr. John is now living in his old station of Kinkal and is due season. Suffice it to say here that, in the opinion of some, superintending, under the Church Council the work in four lakhs. the time has not yet come for dissolving the Board, although all parties in the Church are practically agreed that the Board should be discontinued as soon as possible. One practical difficulty in the way of winding up the Board now is the uncertainty concerning the arrival of additional German missionaries. Until they actually arrive and are installed in their work and positions it will be difficult to dispense with the Board. Another obstacle which ~~XXX~~ carries weight in some quarters is the unofficial opinion of certain members of the Local Government that the Board should not be dissolved for several years to come. It is now for this Council to consider this matter in the light of the facts and necessities.

Before entirely dismissing the subject of the Board and its personnel a word should be added about the American missionaries who are now or have been serving in the Gossner Church. It had been intended that Mr and Mrs Cannaday should go on furlough in 1927 and their Home Board had sanctioned their furlough, but when efforts were made to find other missionaries from South India to take their places these efforts were entirely unsuccessful. Not only so, but even Rev. O. V. Werner, who had been serving for three years as Head Supervisor of Schools, and Mrs Werner were recalled to join their former Mission from January 1st, 1927. <sup>Mr Cannaday has been appointed Head Supervisor in Mr Werner's stead.</sup> This means that from that date there have been only two American missionaries in Chotanagpur with no prospect of any others' being sent. To some ~~XXXXXX~~ this is a disappointment, but to others, especially to the Americans, it seems only the logical working out of events. As to whether the American connection shall continue in some shape or form or whether it shall be entirely broken, it is not for them to say first of all, but for others, especially the Church and the Berlin Board.

The question of property is a live one, namely, what <sup>new</sup> arrangement, if any, should be made for the property of the former G. E. L. Mission, valued roughly at ten lakhs. As all know, this property is now in the legal ownership, <sup>and control</sup> by Government Act, of the Board of Trustees of the Mission Trust of Northern India, of which there are five

out delay. The Church is eagerly awaiting their arrival. It may be noted that the Rev. A. J. A. who was one of the members of the Board, has also been made a member of the Advisory Board. Much inquiry has also been made concerning the Advisory Board. It is noted that the Board was formed in 1925 as a member of the Board, and it is to be dissolved, and it is so, when a resolution was passed at the time.

Board was later permitted by Government to remain permanently in Chota-Nagpur. Mr. John A. was living in his old station of Kinkal and is now in the office. It is to be said here that, in the opinion of some, the time has not yet come for dissolving the Board, although all parties are practically agreed that the Board should be discontinued as soon as possible. One practical difficulty in the way of winding up the Board now is the uncertainty concerning the arrival of additional German missionaries. Until they actually arrive and are installed in their work and positions it will be difficult to dispense with the Board. Another obstacle which KKK carries weight in some quarters is the unofficial opinion of certain members of the local Government that the Board should not be dissolved for several years to come. It is now for this Council to consider this matter in the light of the facts and necessities.

Before entirely dismissing the subject of the Board and its personnel a word should be added about the American missionaries who are now or have been serving in the Gosaner Church. It had been intended that Mr and Mrs Gannaday should go on furlough in 1927 and their home Board had sanctioned their furlough, but when efforts were made to find other missionaries from South India to take their places these efforts were entirely unsuccessful. Not only so, but even Rev. O. V. Werner, who had been serving for three years as Head Supervisor of Schools, and Mrs Werner were recalled to join their former Mission from January 1st, 1927. This means that from that date there have been only two American missionaries in Chotanagpur with no prospect of any others being sent. To some extent this is a disappointment, but to others, especially to the Americans, it seems only the logical working out of events. As to whether the American connection shall continue in some shape or form or whether it shall be entirely broken, it is not for them to say first of all, but for others, especially the Church and the Berlin Board.

The question of property is a live one, namely, what strange-

ment, if any, should be made for the property of the former G. E. I. Mission, valued roughly at ten lakhs. As all know, this property is now in the legal ownership of the Government Act, of the Board of Trustees of the Mission Trust of Northern India, of which there are five and control

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members, three being missionaries ~~members~~ appointed by the National Christian Council and two officials appointed by Government. This arrangement at the time it was made seemed ~~XXXXXXXXXXXXXXXXXXXX~~ <sup>to be the right and necessary</sup> ~~XXXXXXXXXXXX~~ thing to do, but experience has shown that, while the Trustees have faithfully discharged their duties to the best of their ability, the plan is becoming more and more unworkable. It is the firm opinion now of the National Christian Council and of many others that the time has come for the Government of India to abolish the Mission Trusts and make other and more workable arrangements for the upkeep and management of the various ex-enemy Mission properties. To this end Mr Paton of the N. C. C. has recently given considerable time and thought. He has had interviews with the Government members concerned at Delhi, Patna and other capitals and is now in correspondence with the Government of India concerning the whole matter. An assurance has been given that no final arrangement will be made without due reference to the National Christian Council.

We come now to finances. This may be stated briefly by saying that the National Lutheran Council in America not only gave the 35,000 dollars promised for the Board's budget, but later <sup>when a big debt was staring the Board in the face,</sup> sent an additional two thousand dollars. In Indian money this amounted to Rs. 101,083-11-11. In addition <sup>a timely gift of</sup> to this the Berlin Board sent ~~XXXXX~~ Rs. 7257-14-9. Two private gifts from America amounted to Rs. 909. This contribution from the Berlin Board is the first, we believe, that has been made from that source since the beginning of the great World War! Because of the generous support it received from abroad the Board was able to close its annual accounts with a credit balance of Rs. 2861-6-7. The problem of finance is one of the greatest that confronts the future of this work. It will not be easy for the Berlin Board to assume the whole financial responsibility now carried by the National Lutheran Council whose contributions must necessarily cease in the near future. However, no doubt in God's good providence some adequate arrangement can be and will be made in due season.

There are many other matters that might <sup>be</sup> discussed, even briefly, in this report, but the Council will ~~not~~ not be further ~~wearied~~ wearied by a treatment of them. The schools and dispensaries, the ordinary work of the Church and various other items--concerning all these suffice it to say that they have all been carried on in the usual way, with all the ups and downs incident to mission and church work. It is not always possible to say whether the tide is going out or coming



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in. We believe it is coming in, however badly mistaken we may be. The greatest need of the Church now is, as it has been from the beginning, <sup>oversight</sup> competent and guidance in all its affairs, whether secular or spiritual.

Once again we express our gratitude to God for His goodness towards us, to all friends and supporters, both outside and inside, and to this Council in whose wisdom and help we rejoice.

In the closing paragraph a slight tribute may be paid to the Rev. and Mrs O. V. Werner who, after three years of labour in our midst, have so recently left us. As Head Supervisor of Lutheran Schools and as a Christian brother Mr ~~WVW~~ Werner won the hearts of all as did Mrs Werner in her more limited sphere. They have taken back with them to the Telugu Country the love and gratitude of the Lutheran brethren of Chotanagpur. ~~Mr Werner's work is now being carried by Mr. Cannaday.~~

REPORT OF THE ADVISORY BOARD OF THE G. E. L. CHURCH  
FOR 1925.

The personnel of the Board has remained the same. Most members have been faithful in attendance upon the meetings. Special thanks are due to the Chairman, the Rev. J. Z. Hodge, whose deep interest in the Autenomeus Church never flags. During last year the Board held five meetings and a considerable amount of routine and special work was transacted.

One of the first things to be noted is that of finance. The Advisory Board in common with many missions and churches suffered from the great loss in exchange. The National Lutheran Council in America continued its generous support of the work by granting \$ 30,000 as a contribution to the regular budget of the Board and later made a special grant of \$ 3,000 in order to save the Board from a disastrous debt. This total contribution of \$ 33,000 would have netted, at the old rate of exchange, Rs. 99,000, but in fact only Rs. 90,477-9-8 was realized. As a result the Board was compelled to introduce further retrenchments.

Concerning the general work of the Board only a little need be said, in order that there may be room for dealing with one or two other matters of much importance. The High School and all M. E. and Primary Schools have been kept going at the usual strength. However, it is to be regretted that, when there is an increased and increasing desire on the part of the Lutheran community for more education and a higher education especially in English, we are not able to provide the necessary facilities for the fulfillment of this desire. There should be many <sup>more</sup>/schools and the schools should be much better equipped and staffed. This is especially true of the High School and the Girls' M. E. School in Ranchi, but our funds do not permit of any advance. Only the Girls' School, because of a special gift, has been able to take a forward step. Last year a fine wall was erected round part of the School compound, and a nearby house known as Pilger House, now enclosed by this wall, was formally given to the School for its <sup>own</sup> use. Plans and estimates were also prepared for a new block of class-rooms and submitted to Government, but sanction was not obtained. It is confidently believed that the grant asked for will be sanctioned this year.

Another matter to be regretted is the closing of the theological

seminary at the end of September last. This was due not only to the lack of funds, but also to the lack of suitable young men to be trained for church work. These days the trend of young men seems to be away from distinctly church and mission service. It may not be wholly bad.

The Mission Press is still continuing to work successfully. The patronage of the S. P. G. Mission and other Missions and of the District Board, as well as that of various institutions, commercial firms and individuals, is most gratefully acknowledged. Once again the Press is being enlarged by an additional building and it is hoped that additional equipment will be secured in 1926.

We are happy to record that satisfactory agreements have been entered into between the Autonomous Church and the English Baptist Mission and Church in Sambalpur and <sup>in the</sup> adjoining Native States; also with the Evangelical Synod's Mission at Raipur, C. P., and with the Lutheran Section of the National Missionary Society which has the responsibility of the work in the Jharsuguda station and surrounding territory.

The general condition of the Church remained about the same. There have been the usual contributions, the usual increases and declensions. The spiritual life of the Church undoubtedly is better in some respects than it was formerly and in other respects undoubtedly it has declined. All parties agree that what the Church needs is not only continued financial assistance from the outside, but also supervision by competent missionaries, whether foreign or Indian.

Once again the Board is grateful for the help of those outside the Lutheran community. Last February the Rev. A. G. Atkins, Secretary of the India Sunday School Union, and Mrs. Atkins and the Rev. V. P. Mamman conducted a Sunday School institute in Ranchi for Anglican and Lutheran teachers. The Lutheran community was distinctly benefitted by this institute. In March the Rev. A. W. Young, Secretary of the Calcutta Bible Society, visited Ranchi and addressed the annual convention of the Autonomous Church on the work of the Society and also gave a lantern lecture to a large audience in the Lutheran compound. As a result of Mr. Young's visit, the Rev. J. C. Tirkey was employed by the Bible Society for a month as a special agent of the Society in work among the Lutheran community in a part of the Ranchi district. Mr. Tirkey's work bore considerable fruit. Later on the



Society engaged one of the Lutheran seminary boys as a special colporteur for three months. His work cannot be reported on now. In the month of September the Rev. Herbert Anderson, Secretary of the Calcutta Temperance Federation, visited Ranchi and held special meetings for the benefit of the Lutheran boys and girls. He also held a public temperance meeting at the Union Club.

We come now in closing to the chief event of last year--the visit of the Deputation from Germany. On October 3rd the Revs. J. Stosch and A. Jehn, former missionaries in Chotanagpur, arrived in Ranchi and were most heartily welcomed. The coming of this Deputation was the result of three years' efforts on the part of the Advisory Board, Mr. J. H. Oldham in England, Mr. Paton and the Metropolitan in India and of others. We cannot be too grateful to the Government of India for its sanction of the coming of the Deputation.

The Deputation was limited to four months in India, but as Mr. Stosch had to be back in Berlin to resume his work as pastor of a large parish in Berlin by February 1st of 1926, it was necessary for him to leave Ranchi at the end of December. This necessitated the finishing of the Deputation's work, as far as possible, within three months. As soon as arrangements could be made after preliminary conferences with the Board and the Church Council the Deputation began its visitation of all the Lutheran stations in Chotanagpur including a few village congregations. The scenes witnessed were really remarkable! Everywhere there was the greatest enthusiasm. The Lutherans quite ~~outdid~~ outdid themselves in giving a welcome to the Deputation and in showing their affection and loyalty. In some stations apparently no expense was spared in providing for decorations. In several places "welcome arches" were erected over the public roads. Food and presents were also most willingly given. Later on in the month of December most of the stations in the former Ganges Mission were hastily visited, and arrangements were made for Mr. Jehn to visit the stations in Assam in January, 1926.

Only one conclusion can be drawn from the visitation of the Lutheran stations and congregations by the Deputation. Discounting the natural enthusiasm of the people in seeing again their

beloved shepherds from whom they had been separated for ten years it is quite clear that the Lutherans want their former missionaries--some of them at least--back in their midst.

Perhaps the most important thing connected with the visit of the Berlin brethren is the drafting of certain proposals concerning the future of the Autenomeus Church. These proposals were first prepared by a small committee, then revised and approved by the Advisory Board and the Church Council in joint session and later approved without change by a special session of the General Conference of the Autenomeus Church. It only remains now for the Berlin Home Board to give its consent to them for them to become effective. These proposals are given in full in this paper and may be read at this place if the Council so wishes.

#### The Proposals.

What now of the future? It would be unwise to predict it with any show of certainty, but it is reasonable to believe that within this year a few former missionaries or new missionaries will be resident here in Chetanagpur and working in the Autenomeus Church. In fact there is no doubt that permission will be given to Rev. Mr. Jehn to prolong his stay in India indefinitely. As we all know, the "spirit of Lecarne" is in the air. We see that in many respects the whole international situation has changed. Especially noticeable is the change in the relations of England and Germany. The gracious words of a Ranchi official at the High School prize-giving last December will long be remembered. The question for the Autenomeus Church is now longer whether there shall be foreign missionaries working in its midst, but only how many missionaries there shall be and where and how they shall work.

What of the future of the Advisory Board? This is a matter almost entirely for this Council to decide. The matter is now put in the Council's hands for decision.

## BIHAR & ORISSA CHRISTIAN COUNCIL

*Annual Meetings Feb. 23-26, 1926*

### AGENDA.

- 1 Prayer.
- 2 Roll Call and Apologies for absence.
- 3 Visitors.
- 4 President's Address.
- 5 Annual Report.
- 6 Appointment of Nomination Committee.
- 7 Report on work of National Christian Council.  
Miss E. A. Gordon  
Rev. I. Cannaday
- 8 Reports from Committees and Discussion.
  - (1) Evangelism. Dr. Stanley Jones's Mission.
  - (2) Advisory Board of the C. E. L. C.
  - (3) Rural Education
  - (4) Christian Conventions
  - (5) Industrial Problems.
  - (6) Itki Sanatorium.
  - (7) Christian Literature.
- 9 Temperance.
- 10 Financial Statement.
- 11 Report of Sub-Committee on Finance.
- 12 Need of Christian Girls' Boarding Schools in Bihar.
- 13 B. & O. Christian Union.
  - (1) Prayer Circle.
  - (2) Revival of District Conferences.
- 14 Report of Committee on Nominations.
- 15 Time and place of next meeting.
- 16 Any other Business.

### Hours of Meeting.

Tuesday : 4 p. m. Council meets at Silver Oaks  
6-30 p. m. Service in Lutheran Church.

Wednesday : "Quiet Day" meetings for Meditation,  
8-30, 10-30, 3 p. m at Silver Oaks  
6-30 p. m. Thanks giving service in Lutheran Church.

Thursday : 8-30 a. m. Devotional service at Silver Oaks  
9—11-15 a. m. Council } Silver Oaks  
2-4 p. m. Council }  
6-30 p. m. Service in Lutheran Church

Friday : 8-30 a. m. Devotional Service } Silver Oaks  
9—11-30 a. m. Council }



## ANNUAL REPORT OF THE ADVISORY BOARD OF THE G. E. L. CHURCH.

This report is for the calendar year 1924. During this time the personnel of the Board has changed only slightly. Mr. S. C. Mukerji, who had been a member of the Board from the beginning and had done faithful and efficient work for the Autonomous Church, resigned his membership during the first quarter of the year and the Rev. O. V. Werner was elected in his stead. Also a change in the missionary force has taken place. The Rev. Henry R. Spangler, who had been serving as Head Supervisor of Lutheran Schools for a little over two years, was compelled to resign from his post and return to America. He and Mrs. Spangler left India in February, 1924. They were succeeded in the work by the Rev. O. V. Werner, who was appointed by Government as Head Supervisor of Schools, and Mrs. Werner, who arrived in Ranchi at the end of January last year. Also it gives us much pleasure to report that the Rev. W. Paton, Secretary of the National Christian Council, is now now a member of the Board of Trustees, he having succeeded Mr. S. C. Mukerji, resigned.

During the past year only three meetings of the Board were held, but much business was transacted both at the time of the meetings and during the interim between meetings. The relation between the Board and the Church Council is growing closer. In April last year, at the annual meeting of the Autonomous Church, new officers were elected and a new Church Council in part. The Council is facing the problems of the Church manfully. In order to get more help from the Board it invited the Board to send two official visitors to its sessions. This the Board gladly did, and the move has resulted in a far better understanding of the difficulties both of the Council and of the Board.

In this connection a statement put forth by the Church Council may be referred to. It was to the effect that, since there was considerable misunderstanding concerning the position of the Autonomous Church, it would be well to inform the public on this matter. The Council's statement may be summarized as follows:-

1. The Church chose autonomy in sincerity and does not wish to repudiate it.
2. The Church chose autonomy, not because that was its chief desire, but because it was the only way out of a difficult situation.
3. The Church chose autonomy with a clear knowledge of its weakness

and its absolute need of financial and other assistance for a long time to come. It looks on autonomy as a goal to be attained gradually.

The Advisory Board takes a most sympathetic view of the Autonomous Church and is willing to help it in every way possible consistent with its own principles. It does not regard autonomy, which means merely 'self-rule,' as equivalent to self-support. It holds with the Church that self-government can in some cases come very legitimately before self-support. To this end the Board has declared its willingness hereafter to grant to the Church a lump sum to be known as an administrative grant, this amount to be as large as possible in accordance with the budget prepared by the Church and in accordance with the Board's own resources.

The above item raises the whole question of finance. As is well known by many friends of the Board, it is dependent entirely for all non-Indian receipts on the National Lutheran Council of America, a committee representing several of the large Lutheran bodies there, which has undertaken to finance the former German missions in addition to relief work in Europe among suffering and destitute Lutherans, of whom there have been thousands, especially in Russia. The Gossner Church is only one out of many objects for which the Council in America has made itself responsible. The Council has been most generous towards the work here in Chota Nagpur, but there is a limit to its funds. The amount which it can grant annually is really not sufficient for carrying on all the work efficiently. The result is that the whole work is suffering. The Autonomous Church itself should have a much larger amount for its work, but it is not forthcoming. Then, again, we have been hit, and hit hard, as have many others, by the decline in the rate of exchange. To lose out of one's small budget seven or eight hundred rupees a month is not pleasant to contemplate or endure! The nett cost of the work during the past year, that is to say, the total expense with all Indian receipts deducted, was Rs. 96,843. This includes missionaries' salaries and expenses. Of this amount the National Lutheran Council gave Rs. 96,811.

Concerning the schools under the Board a few words. The High School is full to overflowing, the attendance at the end of the year being about 400. Of these 196 were Lutherans in the School Hostel.

This increase in the number of boys both in the School and hostel not only testifies to the efficient way in which Principal Roy and his staff are running the institution, but it also shows the great, and as yet unmet, need of more class-rooms, more hostel space, more teachers' houses, more equipment, etc.

In two of the five out-station M. E. Schools for boys the enrollment at the end of the year was over 200. In the other Schools the average enrollment was 133. Also in the Kinkel U. P. School a 6th class was sanctioned as from January, 1925, this being made possible by the voluntary <sup>contributions</sup> constructions of the Lutherans themselves.

There are seven girls' schools, 4 U. P. and 2 L. P. in out-stations and one M. E. in Ranchi--all in charge of Mrs. Cannaday. The total enrollment in the Ranchi school was about 325 in all departments, of whom about 120 were boarders. As in the case of several of the M. E. Schools for boys, so also in the case of the one M. E. Girls' School, a problem is how to get more room to accommodate the increasing attendance. Girl Guides have been organized in the Ranchi School and Boy Scouts in the High and M. E. Schools and a new spirit is coming into the Schools as a result. Last year through the generosity of Mr. Archibald of the Children's Special Service Mission nearly 400 complete Hindi Bibles were sold to school girls at half-price. They have also joined the Scripture Union. The good work of Messrs. Archibald and Yunas among the boys and girls of the High and M. E. Schools must be mentioned. We are most ~~great~~ grateful to them.

The Guru Training School at Gevindapur under the headmastership of Mr. Immanuel Toppe trained 21 more teachers and sent them out. It must be admitted that a Guru Training School, or at least this one in particular, is not perfect, but it is the best that can be done in the circumstances.

During the year an experiment in the Moga Method of teaching has been carried on in a Primary School in the village of Ranikhatanga near Itki by Mr. Raphael Kerketta who went to Moga and took the intensive course of training given by Mr. McKee in 1923-24. It is too soon to say whether this new kind of school is a success or not, but so far some good results are in evidence.

Concerning Primary Schools what can be said? They are few and far ~~between~~



Between and yet they are the foundation of all the other schools. They are not perfect, but they ~~are~~ certainly do some good work. The generous grants of the District Board are gratefully acknowledged. A matter that we have been thinking about is this: Why should the District Board not take over all Primary Schools? Perhaps the Missions and Churches would not agree, but we know of several former Advisory Board Schools that are now under the District Board. Religious teaching is being kept up in ~~one~~ and the people say that they are quite satisfied with the present arrangements.

The ~~same~~ small theological seminary in Ranchi is going on in a humble way, but it must be confessed that there seems to be no strong desire for theological training these days.

The medical work consisting of a small hospital in Ranchi and a travelling dispensary with headquarters at Khutitoli was carried on as usual. The weak, inefficient leper asylum at Lohardaga was closed from January 1st, 1924. One young man, William Lakra, who after passing in the Gossner High School is taking one year in Ravenshaw College, Cuttack, is to be sent to the Miraj Medical School from next July.

The usual number of scholarships for boys reading in institutions of higher learning outside of Ranchi was given by the Board on the recommendation of the Church Council. It remains to be seen whether this policy is wise or not. Perhaps after this year ~~with~~ I. A. classes started in Ranchi, these scholarships will not be so necessary.

The Mission Press is now under the Advisory Board it is really a credit to the Manager, Mr. Elias Furti, and his corp of employees. Three years ago a new new building was completed which doubled the size of the plant. But the equipment was very meagre and is still so. Then there were only three hand presses and one cylinder newspaper press. Since then two foot-power Chandler presses have been bought at a cost of over Rs. 4000 and other ~~eq~~ equipment has been or will be added.

The Board, under the agreement with the Trustees, is responsible for the upkeep of almost all the buildings used by the Board and the Church, only country school houses and chapels being kept up by the latter. This is a heavy burden for the Board and it cannot be said that all necessary repairs have been executed--in fact only the absolutely necessary ~~ones~~ ones have been made. During the year the Board

made a special grant of Rs. 400/- to help the local Lutherans reconstruct and enlarge their hostel at Takarma and a smaller grant was made to Umbulbaha. At both these places the people themselves have contributed liberally to wards their hostels, as in the Jarakudar Ilaka they have acquired lands and built entirely at their own expenses several chapels, school houses, etc.

Several paragraphs could be written about the help given to the Church Council towards the publication of the Gharbandhu, the holding of the annual Pastors' Monsoon Meeting, etc., and concerning other matters directly related to the Church, but these will be dealt with better in a separate paper by a member of the Church Council itself.

In closing this report let us consider for a moment what has been and still is the most important matter before the Autonomous Church--the probable return of the former missionaries. It is common knowledge that the five-year ban on their return is fast running out; it will be put up at the end of August, 1926, after which, it must be supposed, the former missionaries will be allowed to return without let or hindrance, and it is a reasonable surmise that, unless another policy is laid down, they will return in considerable numbers. This is only a surmise and there are many difficulties in the way. It is with this possibility in mind that the Advisory Board, acting through the good offices of the National Christian Council and feeling assured that it represents the best sentiment of the Autonomous Church, has asked the Local Government to allow a deputation of two former senior missionaries to come to Chota Nagpur and make a first-hand investigation of things as they are and report to its Board in Berlin. Although this ~~request~~ request was made, first, in July, 1922, and again twice during the latter half of 1924, the Bihar and Orissa Government have not seen fit to grant it. While we have no criticism whatever to make on the action of the Local Government, yet we feel as the National Christian Council felt at Waltair, that the coming of this deputation is an absolute necessity for the right settlement of the problem of the return of former missionaries and we are glad that the Secretariat of the National Council is now taking the matter up directly with the Government of India. Mr. Oldham in London is also moving at that end.

our thanks are also due to the National Lutheran Council of America for financing our schools and other philanthropic works and to the United Lutheran <sup>Church</sup> Council for lending us the services of two of their missionaries from whom we are getting every day so much help and advice in carrying on the Autonomous Church.



REPORT OF THE G. E. L. AUTONOMOUS CHURCH, 1924.

The Lutheran Christians of Chotanagpur boldly took Autonom<sup>y</sup>~~ous~~ upon themselves not because they were fit for taking up this burden, but because it was necessary for them to do so. They are very thankful to the N. M. C. (now National Christian Council) and the B. & O. Christian Council that they assured them, by giving them an Advisory Board, that they would stand behind them and never let them fall down, and likewise we are very thankful to the Advisory Board that they are helping us in in every possible way by advice, men and money. We are very thankful to Revds. I. Cannaday, and O. V. Werner, two resident members of the Board, for their kindly consenting to be visitors at the meetings of our Church Council by which we get great help in solving out difficult problems relating to our Church. They are sometimes deputed on commissions to places where disputes or troubles of a similar kind arise among our Christians. They are keenly interested in the furtherance and well-being of our Autonomous Church.

Census and Numerical Strength. In one of the Government reports of 1923 it was published that about 40,000 Lutheran Christians had served<sup>vered</sup> their connection with our Autonomous Church and had either joined one of the two other Missions of Chotanagpur or reverted, to heathenism. But it is gratifying to report that, on having a census made of the members of our Church, it was found that there were towards the end of 1923, <sup>100,388</sup> 100,188 Christians 94,009 baptised, and 41,150 communicants. This proves that there was no such loss as was intimated in the Government report. According to the census of 1924 we have                      Christians out of whom                      are baptised and                      are communicants. We freely admit that <sup>for the</sup> some of the members leave our Church now and then and join other churches, but what kind of people do so? Only those who are shallow-grounded in their faith, who look more to secular advantages or try to avoid discipline. Our people are told to contribute more their Church and to obey the admonitions of their spiritual leaders and to lead a religious life. Those who like to have their own way are very easily tempted to go away to other Missions.

It was also reported that our Christians of Jashpur also had served<sup>re</sup> their connection with the Autonomous Church and that all of them had

became Roman Christians. It is not true. On the other hand, our Christians of that place also are faithful to the Autonomous Church. It is true that our Pastors, owing to the recent political trouble, could not go to them to administer the Sacrament to them and to perform marriage ceremonies. But since the trouble is over the Pastors go to them and minister to them. They have found out and reported to our Church Council that all the members in Jashpur are faithful to the Lutheran faith and that their number is 3,271 baptised and 809 communicants, making a total of 4,080.

Conference Meeting. As usual we had our Annual Conference in April last. Among many other things done in the Conference was the formation of our new Church Council. The ~~renignation~~ resignation of some members of the former Council from memberships necessitated the election of other members and new officers for the Council Rev. Johan Topono. One of the senior Pastors, was elected President of the Council. He is an influential and able man and much younger in age than the former one. He goes about from Ilaka to Ilaka and with his energetic and wise advice and admonitions encourages the people to take greater interest in their congregations. It is hoped that under his leadership the Autonomous Church will make rapid progress towards her final Autonomy.

Pastors' Monsoon Meeting. Nearly all the Pastors and Candidates of our Church were gathered together in September last for their monsoon meeting. This gathering was a real gain for them, because during that time lasting for a fortnight they had the opportunity of hearing addresses of the wise and eloquent speakers who were invited from outside for that occasion by the Advisory Board, to whose kindness and generosity our people are very much indebted. The speakers invited from outside were Revds H. Perfect of Bhagalpur, and G. S. Wilkins of Cuttack, while Revds E. H. Whitley, I. Cannaday and O. V. Werner, resident members of the Advisory Board in Ranchi, also took a very active part in the meeting and gave to the Pastors their lectures on certain special subjects from the Old and New Testaments. Besides addresses and lectures the Pastors were given time for discussions on various subjects related to the best ways and means of conducting their congregations and schools.

Loyalty to Former Missionaries. From a certain report our people

came to know that Germany was in such an awful condition that thousands of people were to face the then approaching winter with extremen difficulty because they had not sufficient food and clothing. This report moved our Christians to have compassion on their former beloved missionaries and therefore they at once raised subscriptions among themselves and collected Rs. 757-14 and made it over to the Secretary of the Advisory Board to send it to Dr. Kausch, Director of the former Gossner Mission in Berlin, to distribute among the missionaries. The missionaries accepted this humble gift and in acknowledgement of its receipt many of them wrote letters thanking our people for their kind and loyal remembrance.

Lutheran Christians in Assam. It was reported last year that many of our people migrate every year towards various parts of India but chiefly to Assam, Bhutan, various railway centres. In Assam there are hundreds of our Lutheran Christians who have gone there from Chotanagpur and settled down. To look after <sup>their</sup> spiritual welfare we have four Pastors in Assam located at Tinsukia, Baithabhang, Dikiajuli and Chhatrabasti. But to look after so many Christians who are scattered all over the valleys of the Brahmaputra is a very difficult task for those four Pastors, as they have to travel long distances and spend a great deal of money to come to their flocks. We hope to give them two more Pastors soon. One is to be ordained during our next annual Conference which will be held from the middle of March and another is under training in our Theological Seminary in Ranchi. Besides our people from Chotanagpur, there are Lutheran Christians from the Vizagapatam District, Madras Presidency, also. Their missionaries of the Jeypore field have requested our Church Council to ask our Pastors in Assam to look after them also and they have promised us to help us financially. The Council has agreed to do so and has already requested the Pastor at Tinsukia to visit and shepherd them.

Our Assam congregations are almost self-supporting because they pay the salaries of their Pracharaks and Pastors, build their chapels themselves and repair them. The only help they get from Chotanagpur is an allowance of Rs. 10/- per month which is given to the Baithabhang boarding school from the Advisory Board.

The Gharbandhu. The Gharbandhu used to be a fortnightly paper in the time of the German missionaries. For lack of funds the publication of



the paper was suspended for sometime, but since last September, through generous aid from the American Tract Society, the Indian Literature Fund and the Advisory Board, it has been regularly published. However, it has been made a monthly paper instead of a fortnightly one. The rate of its subscription was raised from twelve annas to one rupee per month, year, and it was made compulsory for the workers of the Autonomous Church to subscribe to it. In this paper are published all the minutes of the Advisory Board and the Church ~~Executive~~ Councils' meetings and every matter necessary for the information to the people in general. To our Lutheran Christians of Chotanagpur and Assam, besides being a religious journal, it is a kind of gazette.

Return of the Former Missionaries. It is the general wish of our Christian, that the former German missionaries should return to Chotanagpur, for who would like to see the permanent <sup>separation</sup> of a good and beloved shepherd from his flock? They wish their return not to do away with their autonomy, but to strengthen it and to put to it rapid speed in order to get to the final goal of real Autonomy sooner, because the missionaries were the ones who laid the foundation of autonomy among them. Of course they do not wish that all should come; they feel that it is necessary that only a selection <sup>ed</sup> few should come back, to live among them in certain centres and rouse them by word and example to care more for their congregations and thus to hasten the process of getting to the final goal. We are thankful to the National Christian Council and the B. & O. Council that they are making efforts with the Government of India to allow a deputation of two former missionaries from Germany to come to Chotanagpur to canvas the entire situation.

Autonomy. It has been already said that we were not prepared to take up autonomy and if by autonomy is meant a "self-supporting, self-governing and self-evangelizing" Church, then I think self-government ought to come first. Our Pastors are all of the same grade and of the same qualifications and therefore we are sometimes put to difficulty in matters of self-government and are badly in need of some leaders who could be located in various centres to supervise the work in our congregations. To get leaders in the near ~~future~~ future the Advisory Board is generously giving us finance by the help of which we have been able to give to 24 young men scholarships to prosecute their studies in colleges that

they may, after finishing their college course take up service under our Church and become better leaders.

To become entirely self-supporting will require a longer time and therefore outside help to finance our work is very necessary for some time to come. Since the German missionaries went away the Pastors and Pracharaks (with the exception of these in a few Ilakas) have been working in the Church on much reduced wages, getting only half or sometimes even less than half of their actual salaries. They have been doing so only to safeguard their Lutheran faith. But being in this condition for ten or twelve years they are becoming tired of undergoing such a hard trial and are therefore spending part of their time in looking for auxiliary and secular sources to compensate the loss of their maintenance. The Advisory Board gives us no grant for the salaries of our Pastors, but for the Catechists who are about 400 in number in all the Ilakas the Church Council gets Rs. 600/- per month. The Church Council has therefore strongly appealed to the Advisory Board to get a larger sum as an administrative grant in order that about Rs. 1000 monthly, may be given to Catechists so that the larger share of the income of the Church may be given to the Pastors.

Financial Condition. The total income of the Church for the year 1924 was, together with the Catechists' grant of Rs. 6380, Rs. 42,906-15-11 and the expenditure was Rs. 41,715-12-1. If the Catechists' grant be taken out, the actual income of the Church would be Rs. 36,526-15-11. The income for the boys' hostels managed by the Church together with the Advisory Boards' grant, which is Rs. 1800, was Rs. 34,239-15-3 and the expenditure was Rs. 29,657-6-3. Leaving out the Advisory Board grant, the hostel income of the Church only was Rs. 32,439-15-3 and therefore the total income of the Church alone for both the congregational work and hostel expenditure for 1924 was Rs. 68,966-15-2. The Church contributed also for the National Missionary Society and the Bible Society. The National Missionary Society contribution amounted to Rs. 120-12-3 and that for the Bible Society, <sup>to</sup> Rs. 107-15-3.

Our people are contributing much more than they were when the German missionaries were here. They are still gradually raising the amount of their contributions, but in spite of all these efforts we find that outside help is very necessary for some time.

Spiritual Conditions. Since the Great War broke out our people (both workers and non-workers) have been undergoing hard trial. The workers are under trial because they have been always under-paid and the congregations because they have to give more as contributions. But it is gratifying to report that not a single Pastor has yet resigned his pastorate because he is under-paid. The people also are contributing much more for their congregations than what they were doing when the missionaries were with them. It is only a few individual members who, as I already have said, are shallow-grounded in their faith are now and then tempted to leave their ~~own~~ Church because they are <sup>required</sup> to give more. The Pastors and Pracharaks persuade their people to take interest in their congregations, to build their chapels themselves and repair them. In some congregations people have built nice chapel themselves as in Jarakudar in Gangpur State and Jonhatoli in Takarma Ilaka. The Christians of the latter place have gotten from Germany a large bell for which they contributed over Rs. 400. The bell was dedicated for <sup>the</sup> use of the congregation in November last when the two Lutheran members of the Advisory Board were present. The spiritual condition of the people is testified to by the amount of contributions they make for their congregations and the success of deriving more income from the congregations largely depends on the amount of influence the workers have on their people. The deeper the workers (Pastors and Pracharaks) carry the sense of responsibility into the hearts of the people the more successful they are in deepening the spiritual knowledge in them. Most of the Pastors, and the Pracharaks under the Pastors, have always been doing their duty faithfully. They admonish them to lead a religious life and tell them to keep themselves aloof from the customs and habits of the sansar log (non-Christians). Those in whom religion is not well grounded desire sometimes to sever their connection from their Church. But these instances are rare. Our Christians are all loyal to their Lutheran faith.

While the above statement are true, it must be admitted that there are defects in the spiritual life of our people. It cannot be denied for instance that drunkenness is prevalent among our people. This is an old enemy which we are always fighting.

In conclusion I thank the National Christian Council and the B. & O. Council for taking so much care for us by giving us an Advisory Board, and



*fourth*  
ANNUAL REPORT OF THE ADVISORY BOARD OF THE  
G. E. L. CHURCH, RANCHI.

The last report to this Council was in October, 1922. The present report covers the period from that time to the end of 1923. It is not necessary to give many details and emphasis will be placed only on the more important matters.

In general it may be stated that the work of the Board has gone on in a regular way during the period under review. Its personnel has changed somewhat. D. M. Panna, Esquire, B. A., a member of the Lutheran Community of Chota Nagpur, was chosen to succeed the Rev. A. G. Atkins, resigned, and the Rev. E. H. Whitley, one of the original members of the Board, who had resigned because of approaching furlough, was chosen to succeed the Rev. T. H. Cashmore as a representative of the Anglican communion.

During the second half of the year 1923 the Rev. H. R. Spangler, Head Supervisor of Lutheran Schools, was compelled to offer his resignation because of the necessity of his returning to America for domestic reasons. However, he very generously delayed his departure from the work until after the close of the year. We cannot speak too highly of the services rendered by Mr. Spangler and Mrs. Spangler. In their place the Rev. O. V. Werner and Mrs. Werner, of Jeypore, Vizagapatam District, have been selected, and Government's approval has been secured. Mr. and Mrs. Werner are second term missionaries of the Telugu Mission of the United Lutheran Church in America.

The most important item to report--and one greatly to be regretted -- is that the income of the Board was greatly reduced during the second half of 1923. This was due to the inability of the National Lutheran Council in America to continue its subsidy to the Board at the rate tentatively fixed at the beginning of the year. It may be necessary here to explain that from the beginning the Board has been financed by the National Lutheran Council, an organization composed of representatives of most of the leading Lutheran bodies in America. The Council was organized during the late world war as an emergency measure in order to look after the interests of the Lutheran Church during the war and to keep the former German Lutheran Missions in funds as far as was necessary, until more permanent arrangements could be made. Since the war the Council has been compelled to continue its activities, especially by giving relief to distressed Lutherans in several countries in Europe,

and to keep several of the former German Missions, both in India and other countries, in funds, since, with one or two exceptions, other organizations have not yet been able to assume this burden.

It should be noted that the National Lutheran Council is entirely dependent for its funds on the free will offerings of the Lutheran churches in America. Because of financial stringency in that country and because of the large demands made on the funds of the Council by the distress in European countries, the Council was not able to finance all its enterprises according to the tentative budget fixed at the beginning of the year. As a consequence the budget of the Advisory Board was cut down by several thousand rupees. The Board had no alternative to reducing its expenditure accordingly, and so drastic retrenchments were put into effect from July to December, 1923. These retrenchments largely took the form of reducing salaries and allowances and closing schools. The nett expenditure of the Board during 1923 was Rs. 81,322, not including missionaries' salaries and expenses amounting to Rs. 18,097.

All the regular activities of the Board have been continued as far as possible, namely, the carrying on of the High School, Girls' M. E. School and Theological Seminary in Ranchi; five M. E. Schools for boys, eight U. P. Schools for girls and a Guru Training School in outstations; about two hundred Primary Schools in villages, one small hospital in Ranchi, a dispensary in Lohardaga, a travelling dispensary with headquarters at Khutitoli, a small leper asylum and incurables' home at Lohardaga, etc. Some of these schools have <sup>now</sup> been closed because of the lack of funds. In addition to the above work, the Board has given scholarships to about twenty young men (recommended by the Lutheran Church Council) for reading in institutions of higher learning away from Ranchi, has kept up the repairs as far as possible to all stations' school houses and churches and to some chapels in the villages and to several of the bungalows used by the Board.

The leper asylum at Lohardaga is to be closed. This action has become necessary because of the cutting off <sup>of</sup> its grant to the asylum by the Mission to Lepers, London, on the ground that they are not justified in supporting such a small institution in which the new treatment can not be given. The average number of inmates

there in the last few years has been only nine or ten. All efforts to induce the inmates to go to Purulia or any other asylum have failed so far.

It may be reported that the Board assisted in getting Mr. Joel Lakra, B. A., off to America to take a three years' course in the Lutheran Theological Seminary at Chicago. Mr. Lakra arrived in America in time to begin this course at the opening of the Seminary year in October, 1923. Another young man is being trained in the Seminary of the Guntur-Rajahmundry Mission in the Telugu country.

In this connection it may be mentioned that about fifteen young men have been sent out during the last year from the Seminary in Ranchi after having completed their three years' course there. They are now engaged in church or school work. Mr. Joel Lakra's place in the Seminary has been filled by the appointment of Mr. Benjamin Minj, L. Th. of Serampore.

Unfortunately no industrial school of any kind is being conducted by the Board for Lutheran youths. Such a school is badly needed. However, it is gratifying to be able to report that nearly thirty Lutheran boys are being trained in the excellent Government Industrial School at Ranchi. Also several Lutheran girls and women are in the S. P. G. Lace School, Ranchi, of whom 12 are in the High School department.

A. During 1923 a new block for dormitory purposes was constructed for the Girls' M. E. School, Ranchi. The School is still in need of much more room in order to provide for the ever increasing attendance. In this School several patrols of Girl Guides have been organized by Mrs. Cannaday and Mrs. Simlai. This has given new life and higher ideals to the School. It is estimated that nearly thirty Lutheran girls from this School and elsewhere are reading in St. Margaret's High School, Ranchi.

B. During 1923 the schools in one of the Lutheran stations, namely, Jharstuguda, <sup>were</sup> formally made over to the Lutheran Section of the National Missionary Society of Madras. The Trustees likewise gave over the bulk of the property in that station to the Society on a five years' lease.

C. Concerning the Gossner High School it need only be said that under the efficient management of Mr. S. K. Roy, Head Master, the



School is rapidly increasing in attendance and is making a good record for itself in passes and in athletics. The School badly needs several (PTO) /The visit of the Y.M.C.A. Physical Director, Mr. Weber, of Patna, to this and other schools was of great help.

~~D.a~~ A matter of considerable importance to the Board was the signing of an agreement between the Advisory Board and the Board of Trustees concerning the use of the property. Under this agreement the Trustees undertake to allow the Advisory Board the use, rent free, of all the property the latter needs for its work, namely, school houses, lines, for workers, bungalows, etc., and the Advisory Board obligates itself to keep these buildings in reasonably good repair. A similar agreement has been entered into by the Church Council, under which it gets from the Trustees the use, free of rent, of all churches, chapels, workers' quarters, lands, gardens, wells, etc., needed for church purposes. The Church Council obligates itself to pay an annual rental of Rs. 10/- and the land rents to the superior landlords. In this connection it should be stated that the Advisory Board has obligated itself to keep in repair all the large station churches and several of the large chapels in the villages.

~~D.b~~ In April last year a joint convention of Lutheran and Anglican Christians was held in Ranchi under the auspices of this Council. The attendance was small, but it is believed that much good was accomplished. The chief speaker at this convention was the Rev. J. N. Singh, of Cuttack.

~~E.~~ Only slight reference may be made to the visit of Mr. McKee to Ranchi last July. About twenty Lutheran teachers, both men and women, attended his Institute and learnt all they could concerning the Project Method. Since then the Moga methods have been introduced in a quiet way in a few Lutheran schools. Also it may be noted that Mr. Raphale Kerketta, of the Lohardaga M. E. School, who attended Mr. McKee's Institute, was later sent to Moga to take the special four months' course that had been arranged by the National Christian Council. It is hoped that Mr. Kerketta will introduce the Project Method on a large scale in the Govindpur M. E. School after his return in 1924.

~~F.~~ During this last year we had the privilege of having in Ranchi Mr. R. T. Archibald and his assistant, Mr. Yunas, of the Children's Special Service Mission, who did splendid work among the school boys

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and girls. It is their intention to pay another visit to Chota Nagpur in 1924. The Church Council has heartily approved of their work. Also, it may be mentioned that Dr. Stanley Jones held a mission in Ranchi in November under the auspices of this Christian Council. He gave ~~us~~ a number of lectures to the Englishspeaking non-Christians in the Union Club, Ranchi, and also addressed several joint meetings of Christians of the Anglican and Lutheran communities. Unusual interest was stirred up by these meetings and it was felt by all that the claims of Christianity were never before more forcibly presented to the educated people of the community than by Dr. Jones.

G. During last year the troubles in Jashpur State continued in a way, but a new order of things was established there by the Political Agent with the authority of Government. Many of the Lutheran Christians have suffered severely and suffering still exists, several being in jail. It is not our province here to express any opinion on the justice or injustice of the punishment meted out. The Advisory Board has done all it could to help the Lutherans in different ways. The Political Agent assures the Board that no obstacle will be put in the way of regular Christian work, but he forbids any new work, such as opening a station, to be undertaken for the present.

H. In closing the question of the return of the former missionaries may be touched on. This question has largely been left in the hands of Mr. Oldham in London who is carrying on quiet negotiations. Until he is able to get some kind of a pronouncement or decision out of the Government there, it is not likely that anything can be accomplished here in India. Mr. Oldham has written that it was officially announced in London that the five year period of exclusion of former missionaries would end in August, 1926.



THIRD ANNUAL REPORT OF THE ADVISORY BOARD OF THE G. E. L. CHURCH  
TO THE BIHAR AND ORISSA REPRESENTATIVE COUNCIL OF MISSIONS.  
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The Advisory Board presents to the Council its third annual report. The Board is now constituted as follows: Prof. S. C. Mukerji, the Rev. T. H. Cashmore (elected in the place of Rev. E. H. Whitley, resigned), and the Rev. I. Cannaday, Secretary. Both Dr. S. K. Datta and the Rev. A. G. Atkins having resigned their membership at the last meeting of the Board, Mr. D. M. Panna and the Rev. J. Z. Hodge having<sup>e</sup> been nominated to fill their places. The Lutheran Church Council having approved these nominations, this Council is now requested to confirm them. It should be noted that the Church itself is represented on the Board by two official visitors, the present incumbents being Messrs. N. Tiru and Y. Lakra.

At this point opportunity should be taken to express the appreciation of the Board and of the Lutheran Church Council of the services which have been rendered by Messrs. Whitley, Datta and Atkins who so generously gave of their time and their talent for the furtherance of the work which the Board has been set to do.

The work of the two Lutheran Missionaries and their wives has been carried on along the lines indicated in the last annual report. Mrs. Cannaday has charge of all girls' schools and women's work and teachers in the Girls' M. E. School, Ranchi, of which she is Head Mistress. Mrs. Spangler also teaches in the same School. Mr. Spangler is Head Supervisor of Lutheran Schools and does ~~not~~ his work in conjunction with the two Assistant Supervisors and forty-two Pastor-Supervisors. Mr. Cannaday is Secretary to the two Boards (Advisory and Trustees) and also teaches in the Theological Seminary, Ranchi. All four Missionaries are studying Hindi. They also visit the various out-stations as often as possible.

Since the last meeting of the Council three meetings of the Advisory Board have been held--one in April, one in June (an incomplete meeting), and one in September. The minutes of these meetings have been printed and circulated among all those who are interested. Beginning with the last meeting of the Board the minutes are to be translated into Hindi also and thus circulated among the Pastors and others of the Lutheran Church.

Once again let the object of the Advisory Board be ~~xxx~~ stated. It is to maintain and strengthen the autonomous Lutheran Church. The Lutherans themselves chose to be an autonomous Church. In order ~~v~~ to carry out their purpose it was necessary to constitute this ~~new~~ Board, and this Council was pleased to create it. The Advisory Board is, then, the creation of this Council and the adviser of the autonomous Church. With this in view the Board strives to fulfill its functions and to work harmoniously with the Lutheran Church Council, the Board of Trustees and all other bodies with whom it deals.

Briefly some of the more important actions of the Board and ~~the~~ other matters of moment connected with the Gossner Lutheran Church may be noted:

1. The Pastor-Supervisor Scheme. As reported last year a scheme whereby the various Pastors of the Lutheran Church in Chota Nagpur would be-come supervisors of primary schools in their respective ilakas was approved by Government and inaugurated as from October, 1921. After ~~more~~ than a year of its working it can now be reported that the plan, on the whole, is successful. It is not meant to imply that there are no defects, for there are many; but in the circumstances it seems to be the best thing to have. In the absence of regular Missionaries living in out-stations it was necessary to place responsible persons over the primary schools. It has been found that in most cases the Pastors take a lively interest in the schools and their reports are generally accurate and prompt.

2. Increments. In accordance with a reasonable salary scale, adopted last year, increments have been given to a large number of teachers, especially to those who were below the minimum, and thereby a good deal of hardship and discontent have been removed.

3. Primary Schools. These schools, about two hundred and twenty-five in number, are still very defective in some particulars, but are undoubtedly improving on the whole. The average attendance is ~~xxxx~~ increasing. The Head Supervisor has just been instructed by the Board to abolish inefficient schools, whereby <sup>ver</sup> thought wise, and amalgamate weak schools with the stronger ones and in some cases take over schools which have hitherto been managed privately by the Church Council. Efforts are now being made to secure grant-in-aid for

primary schools located in several of the Feudatory States. In at least one of these States the Ruling Chief has manifested a willingness to subsidize the Lutheran schools. In several districts of Chota Nagpur efforts are also being made to secure additional grants-in-aid. Recently nine schools were recognized and are now drawing grant. At the request of a number of local Church Councils the Head Supervisor is now in corresponding<sup>ence</sup> with District Inspectors to secure recognition and grant-in-aid for schools under the management of the Church. It may be stated here that the special grant of Rs. 1700 monthly, made by Government a few years ago, is now being gradually diminished and will cease entirely from March, 1924. Because of the great lack of trained teachers it is planned to open a Guru Training School in Govindpur from January next, to train primary teachers.

4. Girls' Schools. There are now eight girls' schools located in strategic stations outside Ranchi. These schools are looked after locally by the Pastors, Head Mistresses (or Head Masters) and Matrons. As quickly as possible these schools will be staffed entirely by women teachers and Head Mistresses. The Ranchi Girls' School, which has now been recognized as a Middle English School, is full to overflowing. The crying need is more room. Plans are already drawn, and the Board's share of the money is ready, for the erection of the first block of a large new building, but all depends on Government's willingness to give the needed grant. The thanks of the School are hereby extended to the Rev. T. H. Cashmore for kindly drawing up the plans and estimates for this new building and for other timely help given. This School now has an attendance of 264 pupils, with a staff of 14 teachers, and is drawing Rs. 100 monthly grant.

5. The five Middle English Schools for boys, located in five outstations, have all been recognized by Government and have improved considerably in the last few years. It is earnestly hoped that Government will be pleased to give us grant for these Schools in the near future, as the burden of carrying them on is great, the net expense being something over Rs. 12,000 annually. A provident fund for M. E. teachers will be started from January next.

6. The High School is in charge of Mr. S. K. Roy, M. A. His administration seems to be quite successful, as is evidenced by the fact *that*



the School has a larger attendance than ever before. The great need here, as in other places, is more room—new class-rooms and more hostel space. It is proposed to open up an agricultural department of the High School from June of 1923, if sanction can be obtained from the Educational Department and others concerned.

7. Theological Seminary. The work of the Theological Seminary goes on as usual. There are over fifteen young men taking the three-years course, with a preparatory class coming on. Before another year lapses several young men will be sent out for work in the Church.

8. Medical Work. Medical work is carried on in Ranchi, Lohardaga and Khutitoli by two doctors and their assistants. As far as possible the boys and girls in all the hostels are looked after. Only a few deaths and a small number of serious cases of illness have occurred. A small leper asylum and also an incurables' home are maintained at Lohardaga. It is proposed to take over the S. P. G. Mission Dispensary at Bandgaon and work it for the benefit of the Tokad girls' school and local community.

9. Scholarships. The system of giving scholarships to worthy young men to read in institutions of higher learning away from Ranchi has been continued. At the present twenty-one young men are thus receiving help.

10. Co-operative Societies. Financial aid has been given another year to the Co-operative Societies, whose membership is largely Lutheran. It is proposed to open up a large Co-operative Store in Ranchi on the Lutheran compound.

11. A word concerning the property. The Trustees are doing all possible to preserve the property and allow the Church and the Board to use as much of it as is needed for school and other purposes. The Church is just on the point of entering into a legal agreement with the Trustees concerning the use of property for church purposes.

12. Report of the Gossner Church. The following is a brief report of the Church's work as supplied by a member of the Church Council. The G. E. L. Autonomous Church of Chota Nagpur and Assam is progressing satisfactorily with 49 Pastors and more than 330 Catechists working in it. More educated leaders are keenly desired by every well-wisher of the Church. The Advisory Board is co-operating with the Church

Council in meeting this demand by granting scholarships to deserving students and by educating young men in the Seminary. It is interesting to report that the General Conference of the Church this year unanimously voted for the return of some of the former German Missionaries to work within the Autonomous Church under its own Constitution. The Monsoon meetings of the Pastors were held during September, when Revds. I. Cannaday and H. R. Spangler as well as others took <sup>ve</sup>action part in addressing the meetings on different subjects. The life of the ~~the~~ Church is exhibited by the growing number of the new converts, especially in the Political States of Banai and Bamra. The Begari ~~question~~ question in Jaspur State has affected the Church there to some extent but the Christians have remained intact. The occasional unhappy occurrences between the Lutheran Church and the S. P. G. workers sometimes disturb the peace of the two Christians bodies. However, the immediate consummation of the proposed Joint Standing Arbitration Committee will remove all such unfortunate events. It is earnestly hoped that this Council will give immediate attention to the formation of this ~~the~~ Committee.

13. Lastly, let it be reported that, in accordance with the wish of the Lutheran Church, the Board has made an effort to get Government's permission for a deputation of two former German Missionaries to come to India and visit Chota Nagpur with a view to reporting to their Home Board concerning the situation here and the possibility of the return of a few at least of the former Missionaries. The whole matter was handed over to Mr. Oldham to deal with as he sees best. A copy of the proceedings and resolutions of a special committee, held in Ranchi in June last, to consider this whole question and report to the Advisory Board, was sent to the Local Government and various bodies for information. The Local Government have acknowledged receipt of the report and have intimated that they "will feel bound to oppose" the sending of such a deputation to India. Nothing definite from Mr. Oldham has yet arrived.

In conclusion attention is directed to the financial statements of the Board and the Church which are appended. It will be noted that the net cost to the National Lutheran Council in America of financing the work of the Advisory Board was Rs. 81934. This does not include,

of course, the Missionaries' salaries and personal expenses. The statement of the Church shows a closing credit balance of Rs. 1648-4-11



# ADVISORY BOARD.

Statement of Receipts and Expenditure, October, 1921 -  
September, 1922.

	Credit			Debit		
	Rs.	As.	P.	Rs.	As.	P.
1. Grants to Church Council:-						
(a) Catechists	0--0-0			11400--0-0		
(b) Scholarships	0--0-0			4835--0-0		
(c) Boys' Hostels	0--0-0			2880--0-0		
2. Grants to the High School:-						
(a) Principal's Salary	0--0-0			3100--0-0		
(b) Teaching Grant	0--0-0			3186--0-0		
(c) Furniture "	0--0-0			1650--0-0		
(d) Hostel "	0--0-0			1525--0-0		
3. Middle English Schools	2018--8-3			14777--8-9		
4. Primary Schools(Boys)	23954--8-0			30766--5-6		
5. Theological Seminary	0--0-0			5998-12-3		
6. Girls' Schools & Bi.Women	2457-10-0			18456--2-3		
7. Medical Work	1324--5-0			4973-11-3		
8. Co-operative Society	0--0-0			1060--0-0		
9. Grain Comp. Allowance	0--0-0			4918--0-0		
10. Miscellaneous & Unforeseen	0--0-0			2162-13-9		
11. National Luth. Council	81934--6-6			0--0-0		
Total Rs.....	111689--5-9			111689--5-9		

Summary of the financial statement of the  
Gossner Lutheran Council, 1921.

	Receipts	Expenditures.
Opening balance from 1920	1817-12-10	
1. Church receipts	27760--1--6	
2. Pastors salaries		9023-10--4
3. Catechists salaries		10757--5--3
4. Other items		8148--9-10
<b>Total Rs</b>	<b>29577-14--4</b>	<b>27929--9--5</b>
Credit Balance		1648--4-11
<b>Total Rs.</b>	<b>29577-14--4</b>	<b>29577-14--4</b>

Opening Credit balance	1817-12-10
Closing Credit "	1648--4-11
<b>Nett Deficit</b>	<b>169--7-11</b>

Money received from the Advisory Board and expended during the year not shown in the above statement.

	Receipts	Expenditures.
1. Catechists Grant	10500-0-0	10500-0-0
2. Grain Comp. Allowance	1820-0-0	1820-0-0
3. Boys' Hostel	4250-0-0	4250-0-0
<b>Total Rs.</b>	<b>16570-0-0</b>	<b>16570-0-0</b>

Sd/- Yuel Lakra,  
Treasurer, G. E. L. Church.