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Seitenblicke auf Gossner.

Von G.A. Rupley.

(Übersetzt aus dem „American Lutheran Survey".)

In der Christuskirche zu Ranchi versammelten sich 200 Gemeindevertreter zu einer fünftägigen Konferenz, einschließlich Ausschußsitzungen. Eine Übersetzung des Programms folgt hiemit:

Den 20. März Sonnabend 6 Uhr abends Gebetsversammlung in der Kirche

Leiter: Pastor Isahak Ekka.

Gegenstand: 1) Für den Schutz der Kirche. Pastor Mansidh Hemrom.

2) Für die geistliche und leibliche Förderung der Jugend.

Pastor Patras Kandulna.

3) Für die Wohlfahrt des Landes. Pastor Dhankuwar, Chainpur.

Den 21. März, Vormittags: Gottesdienst, Liturgie Pastor Nathanael Sandil.

Predigt „ Nottrott Tiru.

Nachmittags: Heil. Abendmahl „ Martin Murad.

Assistent: „ Mansidh Putti.

Den 23. März, Montag, 8-10 Allgemeine Versammlung. „ David Kujur.

Gemeindebericht, vom Vorsitzenden „ H.D. Lakra.

3-5: Was lehrt uns Apg.Gesch. 4, 32-35

über die Einheit der Gemeinde? Kandidat Johan Tirki.

Vorsitzender Pastor Markus Toppno.

Abends 6 Uhr Vortrag (erbaulich) Kandidat Paulus Tirki.

Den 23. März, Dienstag 8-10 Sitzung der Gemeindevertreter.

Vorsitzender Pastor Rufus Lakra.

Was können wir für die Erhaltung und Förderung der Schulen tun?

Kandidat Paulus Manki, Barju.

3-5 ~~Sitzung~~ der Gemeindevertreter. Pastor Parmprasad Minj.

Bericht über Gemeindeeinnahmen und Ausgaben. Babu Nirmal Roy.

Abends 6 Uhr Vortrag (wissenschaftlich) Babu Christkalyan Kongadi.

Den 24. März, 8 Uhr vormittags, Sonderversammlung der Pastoren und Kandidaten.

(Nur solche haben Zutritt) Vorsitzender Pastor H.D. Lakra.

Am Sonntag Morgen wurden zwei Kandidaten ordiniert. Es waren Männer, die im Seminar ausgebildet worden waren, welches während des Kriegs geschlossen werden musste; beide haben seither treulich in der Gemeinde gearbeitet. Damit hat die Kirche 37 Pastoren. Es ist leicht zu verstehen, dass unter 90 000 Christen so-

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fort 3 mal 37 Pastoren angestellt werden könnten. Aber ihre Heranbildung wird viele Jahre in Anspruch nehmen. 1981

Die Konferenz suchte offenbar tastend ihren Weg. Die neue Kirche hat sich erst vor so kurzer Zeit organisiert, dass ~~eine~~ förmliche Verfassung noch nicht ausgearbeitet ist. Aber aus dem Programm ist zu ersehen, dass die Gedanken der Führer sich auf den notwendigen Grundlinien bewegen. Sie sind besonders um die Schulen und das Seminar besorgt, denn sie sehen so klar wie wir, dass die Zukunft unmittelbar von dem abhingt, was jetzt geschieht.

Die Verhandlungen wurden ordnungsmäßig geführt und die Redner pflegten zu warten, bis sie das Wort erhielten und sprachen der Reihe nach. Der Präsident beschränkte die vertraulichen Zuflüsterungen, deren sich Vorsitzende so gerne bedienen, auf das geringsta Mass. Die Zuhörer folgten den Reden mit gespannter Aufmerksamkeit. Ausser den Gemeindevertretern pflegten ~~mindestens 200~~ Gäste anwesend zu sein. Beiläufig sei erwähnt, dass die Vertreter sich ~~selbst~~ ihre Essen. kauften Reis und Zutaten aus ihrer Tasche und kochten sich selbst. Ich kam stark in die Versuchung sie einzuladen, Gäste der Heimatgemeinde zu sein, wagte es aber doch nicht. Vielleicht kann das nächstes Jahr eingerichtet werden. Manche dieser Leute marschierten 80 Meilen und mehr, um hieher zu kommen. Beinahe die Hälfte der Pastoren fühlte sich ausser Stande zu kommen. Auch dem kann später abgeholfen werden.

Katechist Prabhusahay Dhengra.

Ich möchte von diesem Manne erzählen, weil er wahrscheinlich ein Beispiel des äussersten Maßes ist, was diese Pastoren und Katechisten für das Reich Gottes leisten. (Er besuchte mich, um mich zu begrüssen, mit einem dolmetschenden Freunde und durch viele Fragen holte ich das Folgende aus ihm heraus.) Er ist jenseits der Grenze des britischen Gebiets in einem kleinen Eingebornen-Staate, dessen Fürst keine Pastoren zulässt, aber doch, anscheinend als verhältnismäßig harmlos, Laien. Derselbe schiebt also die Ordination hinaus. Prabhusahay beaufsichtigt 23 Dorfschulen und reist viele 100 Meilen zu Fuss. Er predigt und unterrichtet wo er Gelegenheit findet. Er bekommt keine Tagegelder und hat kein Nutzungsrecht an Land, bezieht aber von der Gemeinde einen Gehalt von 10 Rupies monatlich, was weniger als 5 Dollar ausmacht. Damit bestreitet er alle seine Ausgaben und unterhält seine Familie. Das ist etwas weniger als ein Koch in Ranchi bekommt und ein ganz kleinwenig mehr, als der Lohn eines ungelernten Arbeiters beträgt. Er

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Er erwähnte zufällig, dass er seit einigen Monaten überhaupt keine Bezüge erhalten habe, da der Gemeinde die Mittel mangeln. Er sah dürr und abgearbeitet aus, aber das Feuer seines Strebens brannte stark in ihm und er wollte am folgenden Morgen aufbrechen und in seinen Bezirk zurückwandern.

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Ein Besuch in Tokad.

Tokad war die Station eines unverheirateten Missionars oder vielmehr von zwei aufeinanderfolgenden Junggesellen. Es liegt 40 Meilen von Ranchi entfernt an einer guten Strafe. Es ist auf einem Hügel erbaut, der sich 300-400 Fuss über die Felder ringsumher erhebt. Hier ist man in der Nähe richtigen Waldes und Dschungels, und aus kleinen Dörfern, die darin verborgen liegen, steigen die Christen den Hügel hinauf zu der Kapelle, welche auf der höchsten Stelle liegt.

Die Kabelle ist vor vielen Jahren erbaut worden und bedarf ausführlicher Reparaturen. Die andern Gebäude wurden innerhalb der letzten 10-15 Jahre errichtet und sind abgesehen von der erforderlichen periodischen Erneuerung der Grasdächer in gutem Zustande.

Diese Gebäude bestehen in einem guten kleinen Wohnhaus mit Ziegeldach und Mauerstein-Wänden, einem Schulhaus von Mauersteinen mit 7 Räumen, das für 150 Schüler Raum bietet, in einem Internatsgebäude genau wie das vorhergenannte, einem Haus für den Ortspastor und andern Häusern für Lehrer. Es ist eine fertige Station für eine blühende Arbeit unter den vielen animistischen und christlichen Dörfern, die um sie herumliegen. Die nächste lutherische Station ist Purja, 20 Meilen entfernt. Das Grundstück ist 15 Acker gross.

Was die Arbeit dort betrifft, so bildet sie noch immer den Mittelpunkt für den Pastor, und er tut, was er kann, der Aermste! Er hat eine grosse Familie, ein Haus, ein kleinwenig Land zu einem Garten und 15 Rupies monatlich, von denen er 3 Rupies für seinen Sohn in der Höheren Schule in Ranchi bezahlt. Dann muss er sich ordentlich kleiden und fühlt sich verpflichtet, an Besuchern die Pflicht der Gastfreundschaft zu üben. Wie er es fertigbringt, auszukommen, weiss ich nicht, aber sicher mindern seine schwierigen Verhältnisse seine Kraft für seine pfarramtliche Tätigkeit. Nur bei einem geistlichen Riesen könnte es anders der Fall sein, und dieser Pastor ist gerade ein weicher, gewissenhafter Mensch.

Was die Schulen betrifft, so war früher eine Mädchenkostschule vorhanden. Eines der Gebäude mit 7 Räumen war für sie bestimmt. Aber wegen des zweifachen Mangels, an Mitteln und an Aufsichtspersonal, besteht sie nicht mehr. Dieser zugängliche Platz

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könnte wohl einer aus der Kette von Midchenkostschulen sein, welche, wie zu hoffen steht, innerhalb Jahresfrist eingerichtet werden dürften. Wie ein indischer Führer, einer der gebildetsten Minner in Indien, neulich bemerkte: „Was nützt es, den Knaben eine Erziehung zu geben und ihre zukünftigen Frauen ohne Erziehung zu lassen?"

Die Knabenkostschule wird unter grossen Opfern im kleinen Mafstabe weitergeführt. Wo reichlich Platz für 75-100 Knaben vorhanden ist, sind 26 da. Es ist einzig unbedingt und gänzlich eine Sache des Beschaffung von mehr Nahrungsmitteln. Der Rest der Kosten entfällt auf die Gebäude und Lehrer. Diese 26 Knaben sind aus einem Umkreis von 18-20 Meilen nach Süden, Osten und Westen zu gekommen. Es sind auch einige Tagesschüler vorhanden, etwa 15 an der Zahl, deren Dörfer nahe genug liegen, um es ihnen zu ermöglichen, zu Hause zu wohnen.

Der Unterhalt eines Knaben in dieser Schule kostet 5 Rupies monatlich.

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PROPOSED

28. Juli 1922

CONSTITUTION AND BYLAWS

OF THE Orissa

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN

Chota Nagpur and Assam.

1920.

RANCHI.

Printed at the G. E. L. Mission Press.

1920.

Zu den Akten
B I 3/7. No. 2.

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Note :—This draft was carefully considered by a gathering of the Pastors and others held from the middle of August to the middle of September, 1920, and it is recommended by them to the Conference of the Church, called to ratify it, on November 23, 1920.

This Constitution and these By-Laws were registered in 1921 Under "The Societies Registration Act."

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See page 11 -

CONSTITUTION

OF

THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTA NAGPUR AND ASSAM.

CURATORIUM DER GOSSNERSCHEN MISSION FRIEDENAU BERLIN

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 Chota Nagpur and Assam, where they lovingly, faithfully and unceasingly laboured for just 70 years, 1845-1915, and leave their entire work unto the care of the Anglican missionary Societies, 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 1914-18, did not think it wise to lose their precious Lutheran faith received and accepted by them and their forefathers, in order to effect an organic union, they realise 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 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 CHOTA NAGPUR AND ASSAM, to conserve the unity of the true faith and to express the outward and spiritual unity amongst themselves, do hereby prescribe for its government and discipline the following regulations which they adopt, to be held by themselves and their successors henceforth as their own :—

~~CONSTITUTION~~

~~Artjcle 1.~~

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CONSTITUTION.

ARTICLE 1. NAME.

The name and title of the body organized under this Constitution shall be The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam.

ARTICLE 2. DOCTRINAL BASIS.

SECTION 1. The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam receives and holds the canonical Scriptures of of the Old and New Testaments as the inspired Word of God, and as the only infallible rule and standard of faith and practice, according to which all doctrines and teachers are to be judged.

SEC. 2. The Gossner Evangelical Lutheran Church of Chota Nagpur and Assam accepts the three ecumenical creeds: namely, the Apostles', the Nicene, and the Athanasian, as important testimonials drawn from the Holy Scriptures, and rejects all errors which they condemn.

SEC. 3. The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of the Evangelical Lutheran Church, founded upon the Word of God; and acknowledges all churches that sincerely hold and faithfully confess the doctrines of the Unaltered Augsburg Confession to be entitled to the name of Evangelical Lutheran.

SEC. 4. The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Large and Small Catechisms of Luther, and the Formula of Concord, as in the harmony of one and the same pure Scriptural faith.

ARTICLE 3. PRINCIPLES OF ORGANIZATION.

In accordance with the foregoing Doctrinal Basis, The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam sets forth and declares the following principles as fundamental to its organization :—

SECTION 1. All power in the Church belongs primarily and exclusively to our Lord and Saviour Jesus Christ, the Head of the

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Church. This power is not delegated to any man or body of men.

SEC. 2. All just power exercised by the Church has been committed to her for the furtherance of the Gospel through the Word and Sacraments, and is conditioned by this end, and pertains to her as the servant of Jesus Christ. The Church, therefore, has no power to bind the conscience of anyone except as she teaches what her Lord teaches and faithfully commands what He has charged her to command.

SEC. 3. Pracharakpans (Congregations) are the primary bodies through which power committed by Christ to the Church is normally exercised.

A Pracharakpan is an organization composed of members of the Church, of which a Pracharak (Catechist) has charge, and to whose members a pastor gives the Sacraments.

SEC. 4. In addition to the pastors, who are ex-officio representatives of their people, the people have the right to choose representatives from their own number to act for them under the constitutional limitations of the Church.

SEC. 5. The pastoral representatives of the Pracharakpans called the Ministerium convened in Conference and acting in accordance with their Constitution are, for the ends defined in it representatively the Pracharakpans (Congregations) themselves, and have the right to call and ordain pastors for the common work of all the Pracharakpans whose representatives they thereby become, and as such also members of the Conference.

SEC. 6. Pracharakpans (Congregations) representatively constituting the various Pastorates and through them the Ilakas, may elect delegates through those Ilakas to represent them in a general body, all decisions of which, when made in accordance with the Constitution, bind those Pracharakpans (Congregations), Pastorates and Ilakas, which are thus represented in the general body or Conference. The method of election of delegates to the Conference shall be that

(*a*) Each Pracharakpan elect for its Panch one member of their own number to each fifty or major fraction of fifty confirmed Christians in the Pracharakpan, with the further provision that each village in the Pracharakpan be entitled to at least one member in the Panch, and that the Pracharak be ex-officio chairman of his own Panch.

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(*b*) Each Pastorate Panch be made up of the pastor, ex-officio member and Chairman, the Pracharaks ex-officio, of that Pastorate, and elected members on the basis of one to every one hundred confirmed members represented in the Pracharakpan Panch and that each Pracharakpan Panch elect from its own membership such representatives in the Pastorate Panch as they are entitled to, with the provision that every Pracharakpan Panch have at least one elected representative on the Pastorate Panch.

(*c*) The Ilaka Panch be made up of the pastors of the Ilaka ex-officio, and elected members on the basis of one to every three hundred confirmed members represented in the combined Pastorate Panches of the Ilaka, and that each Pastorate Panch elect from its own membership such representatives in the Ilaka Panch as they are entitled to, with the provision that every Pastorate Panch have at least one elected representative on the Ilaka Panch. The President of the Ilaka Panch shall be the Pastor residing in the central station of the Ilaka.

(*d*) The Conference be made up of the pastors ex-officio, and one elected member for each 1000 confirmed members, or major fraction thereof, represented in the Ilaka Panch, and that each Ilaka Panch elect from its own membership such representatives in the Conference as they are entitled to, with the provision that every Ilaka Panch shall have at least one elected representative in the Conference.

SEC. 7. All meetings of the Conference shall be open to the public, but only the delegates described in the preceding section shall have a voice and vote.

ARTICLE 4. MEMBERSHIP.

SECTION 1. The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam at its organization shall consist of the confirmed members who have been in connection with Gossner's Evangelical Lutheran Mission of Chota Nagpur and Assam.

SEC. 2. Any Evangelical Lutheran Ilaka which has accepted this Constitution with its Doctrinal Basis as set forth in Article 2, may be received into membership on the basis with the existing Ilakas by a majority vote at any regular Conference.

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ARTICLE 5. OBJECTS.

THE OBJECTS OF THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTA NAGPUR AND ASSAM ARE

SECTION 1. To preserve and extend the pure teaching of the Gospel and the right administration of the sacraments. (Eph. 4 : 5, 6 ; The Augsburg Confession, Art. 7.)

SEC. 2. To conserve the unity of the true faith (Eph. 4 : 3-16 ; 1 Cor. 1 : 10), to guard against any departure therefrom (Rom. 16 : 17), and to strengthen the Church in faith and confession.

SEC. 3. To preserve and develop its Autonomy.

SEC. 4. To express outwardly the spiritual unity of the Lutheran congregations and Ilakas, to cultivate co-operation among all Luthe rans in the promotion of the general interests of the Church, to seek the unification of all Lutherans in one orthodox faith, and thus to develop and unfold the specific Lutheran principle and practice and make their strength effective.

SEC. 5. To awaken, co-ordinate and effectively direct the energies of the Church in such operations as the following :

a)—The training of pastors and teachers to be witnesses of the Word.

b)—The extension of the Kingdom of God by work among the Christians and non-Christians of India and Burma.

c)—The proper regulation of the human externals of worship, that the same, in character and administration, may be in keeping with the New Testament and the liberty of the Church, and may build up the Body of Christ.

d)—The appointment of editorial committees or editors of Church papers and Sunday School literature.

e)—The preparation and publication of such literature as shall promote the dissemination of knowledge as to the doctrines, practice, progress, and needs of the Lutheran Church.

f)—The creation, organization and development of committees to carry on all departments of work.

SEC. 6. To decide upon and to collect subscriptions, and to expend the funds necessary for the purposes defined in this Constitution.

SEC. 7. To foster and develop the work of the Ilakas, to exercise a general supervision of the Church, and on appeal from any Ilaka

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Panch to give counsel and to adjudicate questions of doctrine, worship and discipline.

SEC. 8. To enter into relations with other bodies in the unity of the faith and to exchange official delegates with them.

ARTICLE 6. CONFERENCES.

SECTION. 1. A Conference of the duly elected delegates of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall be held at least once every year, at such time and place as may be determined by the preceding Conference of the body or by the Church Council.

SEC. 2. Special Conferences shall be called by the officers at the request of two-thirds of the members of the Church Council, or at the request of the presidents of a majority of the Ilaka Panches. The delegates shall be those who were accredited at the previous regular Conference, provided they have not been disqualified by removal or by the election of new delegates.

SEC. 3. A majority of the delegates representing a majority of the Ilakas shall constitute a quorum.

ARTICLE 7. POWERS.

SECTION. 1. *As to external relations* ; The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall have power to form and dissolve relations with other general bodies, organizations and movements, so long as they do not affect the Autonomy of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam in any way. To secure uniform and consistent practice, no Ilaka Panch or any organization below an Ilaka Panch, no Committee or representative shall have power of independent affiliation with organizations and movements outside of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam.

SEC. 2. *As to internal relations* ; The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall have power to deal with internal matters that affect all its constituent Ilakas or the activities of the Church as a whole, except that when the operation of such power takes place within the demain of any of the Ilaka Panches their consent and co-operation must be first secured.

SEC. 3. *As to inter-Ilaka Panch dealings* ; The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam

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SEC. 3. *As to inter-Ilaka Panch dealings ;* The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam

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shall have power to address and counsel its constituent Ilaka Panches for the promotion of inter-Ilaka Panch harmony. Any question of interpretation of law, rights or principle, that comes within its jurisdiction, or any proper cases referred to it on appeal of an Ilaka Panch shall be determined by a Committee of Adjudication hereinafter provided for.

SEC. 4. *As to any Individual Ilaka Panch and Specific Cases ;* If any Ilaka Panch have had due and legal opportunity to be represented in the Conference of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam it is bound by all resolutions that have been passed in accordance with this Constitution. But each Ilaka Panch retains every power, right and jurisdiction in its own internal affairs not expressly delegated to The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam.

SEC. 5. *As to Doctrine and Conscience* ; All matters of doctrine and conscience shall be decided according to the Word of God alone. If, on grounds of doctrine or conscience, the question be raised as to the binding character of any action, the said question shall be referred to the Committee of Adjudication. Under no circumstances shall the right of a minority be disregarded or the right to record an individual protest on the ground of conscience be refused.

SEC. 6. *As to the Maintenance of Principle and Practice* ; The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall protect and enforce its Doctrinal Basis, secure pure preaching of the Word of God and the right administration of the sacraments in all its Ilakas and Congregations. It shall also have the right, where it deems that loyalty to the Word of God requires it, to advise and admonish concerning association and affiliation with non-ecclesiastical and other organizations whose principles or practices appear to be inconsistent with full loyalty to the Christian Church, but the Ilaka Panch alone shall have the power of discipline.

SEC. 7. *As to the Books of Devotion, Instruction, etc.* ; The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall provide books of devotion and instruction, such as Liturgies, Hymn Books and Catechisms, and no Ilaka Panch without its sanction shall publish or recommend books of this kind other than those provided by the general body.

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SEC. 8. *As to Work and Administration* ; The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall have the power to engage in the work described under "Objects" (See Art. 5), to create and regulate committees, to determine budgets and to decide upon and collect subscriptions.

SEC. 9. *As to Property* ; The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall have the power to aquire, hold and dispose of property of whatsoever description, within the limits of its Constitution.

SEC. 10. The executive power of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall be vested in the officers of the general body, in a Church Council, and in various other committees for special purposes, subject to the Constitution and Conferences of the general body.

ARTICLE 8. OFFICERS.

SECTION 1. The officers of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall be a President, a Secretary and a Treasurer, who shall be elected by ballot at a regular Convention and shall serve for a minimum period of three years and for such longer time as may be necessary until their successors are elected. The President, who shall be an ordained pastor, the Secretary and the Treasurer shall be chosen from the delegates present and shall be paid workers of the Church. No officer of the Conference shall receive a salary for his work as officer.

SEC. 2. The President shall preside at all business sessions of the Conference and at every ordination service, shall have the appointment of committees except where The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam otherwise directs ; shall see that the Constitution and By-Laws be observed, and resolutions of the Conference and Church Council carried out; shall sign all official papers, and shall discharge such other duties as are delegated to him by the Conference.

SEC. 3. The Secretary shall keep a record of the proceedings, attest all documents of the Conference, and publish the time and place of the next meeting at least two months in advance. In case of a special meeting he shall give a written notice thereof to the President of each of the Ilaka Panches immediately upon the issue of the call, and shall publish the same at least 30 days in advance of the meeting.

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SEC. 4. The Treasurer shall receive and disburse all moneys, keep an account of all his transactions and submit a report of the same at each regular Conference and also at each regular meeting of the Church Council. He shall make disbursements only upon the order of the Church Council signed by the President and Secretary, which order shall appear in the minutes. He shall be required to give security in such amount and in such form as shall be determined by the Church Council.

SEC. 5. In the event of the death, resignation or incapacity of any officer in the interim between Conference, the Church Council shall fill the vacancy until the next Conference, when an election shall be held to fill the unexpired portion of the term.

ARTICLE 9. REGISTRATION.

The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall be registered under the

ARTICLE 10. THE CHURCH COUNCIL.

SECTION 1. The Church Council of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam, which shall also be its Committee of Trustees, shall consist of the President, the Secretary and the Treasurer of the general body, who shall also hold these offices in the Church Council, together with six pastoral and four lay members who shall be elected by the general body for a term of five years.

SEC. 2. The Church Council shall meet at stated times. It shall be the duty of the Church Council to represent The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam and to carry out its resolutions and attend to its business during the interim between Conferences; it shall co-ordinate the work of the Standing and Special Committees, receive reports as to the work and needs of the several Committees, present a Budget to the Conference with apportionments, fill vacancies not otherwise provided for, and perform such other work as may be delegated to it by the general body, to which it shall make full report of its acts.

ARTICLE 11. COMMITTEE OF ADJUDICATION.

SECTION 1. A Committee of Adjudication shall be established to which shall be referred, for interpretation and decision, all disputed

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questions of doctrine and practice, and this Committee shall constitute a court for the decision of all questions of principle or action arising within The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam and which have been properly referred to it by a resolution of the Conference or by appeal of any of the Ilaka Panches.

SEC. 2. This Committee of Adjudication shall consist of five members, learned in the doctrine, the law and the practice of the Church.

SEC. 3. The Committee shall elect its own officers, and shall meet at least semi-annually for the transaction of business. When it holds meetings, or renders decisions, due notice of the time and place of meeting shall be given by its Secretary to all persons interested, and standing notice of the time and place of its regular meeting shall be published.

SEC. 4. The consent of at least three members shall always be necessary for a decision.

SEC. 5. The Committee shall render a written report of all its actions and decisions to the next regular Conference, but the right of appeal to the Conference from its decisions shall always be recognized.

ARTICLE 12. STANDING COMMITTEES.

SECTION 1. The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall determine the number of members in the several Standing Committees which it shall create, and these Standing Committees shall always be amenable to it.

SEC. 2. All members of Standing Committees shall be selected by The Gossner Evengelical Lutheran Church in Chota Nagpur and Assam. Vacancies occurring ad interim shall be filled according to the provisions of the By-Laws. No person shall be a member of more than four Standing Committees at one and the same time. No member of the Church Council shall be a member of the Committee of Adjudication ; but the President of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall at all times have a seat and a voice in all Standing Committees, in addition to the stipulated membership.

SEC. 3. Each Standing Committee shall draw up a set of Rules for its work, which shall go into effect upon approval by the Church Council.

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SEC. 4. The Standing Committees, unless otherwise provided, shall have power to choose their own officers and employees, and to carry on their work in accordance with the design of their appointment. No member of a Standing Committee shall be a paid employee thereof.

SEC. 5. The Standing Committees may require security from their respective Treasurers. At each regular Conference of The Gossner Evengelical Lutheran Church in Chota Nagpur and Assam these Committees shall render full and accurate reports of their work since their last reports were made. They shall also report to the Church Council as frequently as the Church Council may require.

ARTICLE 13. ILAKAS.

SECTION 1. No Ilaka shall alter its geographical bounderies without the permission of the general body.

SEC. 2. Ilaka Panches shall give advice to their pastors and organizations concerning doctrine, life and administration, and shall exercise such disciplinary measures as may be necessary; except that any disciplinary measures in the case of a pastor shall be exercised only by the Ministerium, or ad interim by the pastoral members of the Church Council. But if the case be considered sufficiently serious, the whole Ministerium may be summoned by the President to an immediate special meeting, on a call signed by any six pastors in the Ministerium.

SEC. 3. Each Ilaka Panch shall draw up Rules for its own guidance, which shall come into effect when approved by the Church Council. The President of each Ilaka Panch shall exercise an oversight of the pastors and organizations within the jurisdiction of the Ilaka Panch to which he belongs, and he shall be charged with the duty of carrying out the Rules adopted by the Ilaka Panch, and by the Conference as a whole. When requested by the Church Council, he shall appear before it to represent his Ilaka. He may also make suggestions to the Church Council, or seek its advice, with respect to the conditions and work in his Ilaka.

ARTICLE 14. COMMITTEES, BY-LAWS AND AMENDMENTS.

SECTION 1. The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam may elect, or direct the Prsident or others

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to appoint Standing and Special Committees. It may adopt By-Laws for the transaction of its business, provided that they do not conflict with this Constitution. These By-Laws may be be amended or suspended at any Conference by a two-thirds vote, provided that due notice of the amendment proposed shall have been given on the preceding day.

SEC. 2. Amendments to this Constitution must be presented in writing at a regular Conference of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam, which shall decide by a two-thirds vote whether and in what form they shall be submitted to the Ilaka Panches. An exact copy of proposed amendments shall be transmitted by the secretary to the presidents of the Ilaka Panches for submission to their respective bodies. If at a subsequent Conference two-thirds of the Ilaka Panches shall report their approval of the Amendments proposed, they shall be declared adopted.

ARTICLE 15. TRANSITIONAL RELATIONSHIPS.

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

THE ADVISORY BOARD.

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

(b) To be a Board of Reference to the Board of Trustees

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in all matters relating to the disposal of the property as scheduled in the Trust Deed.

(c) To be a medium of communication (a) with the Christian public and Missionary Councils in all appeals for financial help; and (b) between the autonomous Church and other Missions or Churches in all matters affecting their mutual relations.

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

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

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

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BY-LAWS

OF

THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTA NAGPUR AND ASSAM.

SECTION I. MEETINGS.

ITEM 1. Arrangements for the Conferences of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall be made by the officers, acting in conjunction with the local Pastor, or a local committee appointed for that purpose.

ITEM 2. Every Conference shall begin with The Service. The sermon shall be preached by the President or some one appointed by him. The first business session shall be opened by the use of the prescribed order.

ITEM 3. A tentative order of business shall be prepared by the Church Council. All appointments for religious services and public meetings in the interest of specific causes shall be made by the President.

SECTION II. DELEGATES.

ITEM 1. A roll of the delegates of the Conference of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam, consisting of the Pastors ex-officio and the delegates elected by the various Ilaka Panches, shall be prepared by the Secretary prior to each meeting. To facilitate his work, each President of an Ilaka Panch shall forward a list of the delegates elected by his Ilaka Panch, to the Secretary of the general body, at least sixty days before the Conference, and each list shall be signed by the President and Secretary of the Ilaka Panch concerned.

ITEM 2. No change shall be made in the roll of delegates unless such change is duly authorized by the Ilaka Panch concerned.

ITEM 3. A majority of delegates, provided they represent a majority of the Ilaka Panches, shall constitute a quorum for the transaction of business, but in the absence of a quorum the delegates present may adjourn from time to time and postpone the sessions of the Conference until a quorum shall appear.

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ITEM 4. Delegates, commissions and representatives from other Lutheran bodies, not part of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam, may be given a voice and a seat, but no vote, in the Conference by a majority vote of the delegates at any meeting.

ITEM 5 Travelling allowance and batta, not exceeding actual out of pocket expense, of all delegates shall be paid from the treasury of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam, and the apportionment for the treasury shall be made sufficient to cover this expense.

ITEM 6. Delegates shall not absent themselves from any of the sessions of the Conference without valid excuse, which shall be presented to the Committee on Leave of Absence. This Committee shall make a final report at the closing session of the Conference, which shall give details of any absences. Delegates absenting themselves without being excused shall forfeit their traveling allowance and batta.

SECTION III. RECEPTION OF ILAKAS.

The application of an Ilaka desiring to be received into The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam shall be presented in writing and shall be read before the Conference. The application, together with the proposed Rules of the Ilaka applying, shall then be referred to the Church Council, upon whose recommendation the Ilaka may be received in accordance with the Constitution, Article 4, Sec. 2. The delegates of the Panch of such Ilaka shall at once be seated in the Conference, and their names entered upon the roll.

SECTION IV. ELECTIONS.

ITEM 1. At the beginning of every annual Conference the President shall appoint tellers to conduct the election of officers and of members of Standing Committees, in accordance with rules and regulations adopted by the general body. The result of each ballot or show of hands shall be announced by the tellers to the Conference.

ITEM 2. The election of President, Secretary and Treasurer of the general body shall be by ballot. All other elections shall be by show of hands.

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ITEM 3. In all voting, a majority of the votes cast shall be necessary for an election. In case there is no election on the first voting, the names of all the nominees except those two who received the largest number of votes shall be dropped. In case of a tie, the President shall cast the deciding vote.

SECTION V. STANDING COMMITEES.

A. *List of Standing Committees*

There shall be :

1—The Church Conncil.
(a) The Executive.
2—The Committee of Adjudication.
3—The Committee on Ordination and Location of Pastors.
4— „ „ „ Catechists and Primary Education.
5— „ „ „ Higher Education.
6— „ „ „ Training Schools.
7— „ „ „ Theological Education.
8— „ „ „ Hostels.
9— „ „ „ Work Among Women and Girls.
10— „ „ „ Sunday Schools.
11—The Committee on Provident and Pension Funds and Co-operative Societies.
12— „ „ „ Medical Work.
13— „ „ „ Property.
14— „ „ „ Auditing.

B. *Election of Standing Committees.*

ITEM 1. Each Committee shall consist of five members, of whom three shall be laymen, except where otherwise specifled, and shall appoint its own Chairman from its membership. The member whose name leads each Committee alphabetically shall issue the call for the first meeting of that Committee, which shall be held on the day on which Conference adjourns, or on the following day. The first business of the first meeting of each Committee shall be the election of the Chairman. This election shall be at once reported to the Secretary of the Conference, who will include the names of the members of the Committees and of the elected Chairman in the Minutes of the Conference. A quorum in any Standing Committee shall consist of two members including the Chairman, provided

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the Chairman issues the call for the meeting at least one month before it is held. For meetings held on shorter notice, three including the Chairman shall be a quorum.

Exception: The Church Council shall have double the number of elected members, namely ten, of whom four shall be laymen, and its quorum shall be double the stated number above, namely four and six respectively, out of the thirteen menbers. In addition to the ten elected members, the President, Secretary and Treasurer of the Conference shall be full members ex-officio, and they shall hold the same offices in the Church Council, and in the Executive.

ITEM 2. The term of office shall be for five years, except as provided in Item 3. No member of any Committee shall be eligible for more than two full successive terms; and no person shall be a member of more than four Standing Committees at one and the same time.

Exception: No person may be a member of the Church Council and of the Committee of Adjudication at the same time.

ITEM 3. At the first election five members, of whom three shall be laymen, except where otherwise specified, shall be chosen for each Standing Committee, except that ten shall be chosen for the Church Council. At the first meeting of each Committee after the first election, lots shall be drawn to determime the length of term for each member. One each shall serve for five, four, three, two and one years, except that on the Church Council there shall be two for each number of years.

ITEM 4. Members of Standing Committees shall be elected by the Annual Conference. The President of the Conference shall appoint a Nominating Committee of five, at least one month before the Conference meets, and it shall be their duty to prepare a list of nominees, consisting of one name for each vacancy. On the first business day of the Conference, these nominations shall be read in the first session, and also posted where all can see them. At the same session, and only in that session, any other nominations may be made from the floor of the Conference. These shall be added to the list prepared by the Nominating Committee, and a consolidated list shall be posted by the Secretary that evening. The first item in the order of business the next morning shall be the election of members of Standing Committees from these nominations. The election shall be by show of hands, and shall be decided in each case by the largest number of votes, following the procedure in the By-Laws, Section IV, Item 3.

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ITEM 5. In case one person is elected to more than four Standing Committees, or to both the Church Council and the Committee of Adjudication, he shall on the day of his election notify the President of his resignation from the additional Committee or Committees, and the person himself shall choose on which Committees he shall remain. Before the Conference finally adjourns, the President shall fill any such vacancies by appointment, to hold for the same period as the original person was to retain membership.

ITEM 6. In case of a vacancy occurring in a Standing Committee from any other cause than that described in the preceding paragraph, it shall be filled within one month by a majority vote of the remaining members of that Committee, to hold for the unexpired term of the vacating member. If the vacancy is not filled within one month, the President shall appoint a person to fill it, for the unexpired term.

ITEM 7. Any person whom the Conference considers to be fitted to serve on a Standing Committee may be elected by the Conference. But when a vacancy is filled by the President, or by the members of a Committee, the person chosen shall be a communicant member of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam. Nothing in this provision shall be construed as making any distinction between men and women.

C. *Power and Duties in General.*

ITEM 1. Inasmuch as the Committees are representatives of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam, and of its work, the general policies of all Committees shall be decided by the Church, and it shall be the duty of Committees to refer all questions affecting the principles, practice and policy of the Church as a whole, to The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam for decision. It shall be the duty of the Committees to carry out and administer these principles and policies thus decided; and when changes seem advisable they may suggest any changes to the Church for its approval, after receiving which only they shall become operative.

ITEM 2. No official relationship with any other ecclesiastical bodies or their agencies shall be entered into by any Committee of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam without the approval of the Church, obtained in advance. See Constitution, Article 7, Section 1.

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ITEM 3. The Chairmen of all Standing Committees within one week after each meeting shall furnish the Church Council with a copy of their Proceedings, that the Church Council may be thoroughly informed and qualified to co-ordinate the work of the entire body. Committees which seek appropriations shall present their request for the amount desired, together with a statement of financial operations for the previous twelve months ending December 31st, on January 15th of each year, to enable the Church Council to prepare its budget.

ITEM 4. No Committee or member thereof shall have the right to inaugurate a propaganda for the raising of funds, outside of its regular budget, without the consent of the Church Council.

ITEM 5. The financial reports of the Standing Committees shall be submitted for audit to the Committee on Auditing, during the month of January. They shall be returned before the fifteenth of February, with the report thereon of the Committee on Auditing. This report in full shall be included with the annual report of each Committee to the Conference. The financial year of all Standing Committees shall close on December 31st.

ITEM 6. All reports of Standing Committees, with their recommendations, shall be sent to the Secretary of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam at least one month before each regular annual Conference. These reports shall be read in the Conference, and action shall be taken upon them before the final adjournment of Conference.

ITEM 7. All reports of Committees shall be signed by a majority of the members thereof. If any member or members of a Committee do not desire to sign a report, they shall have the privilege of making a separate minority report, provided it follows the procedure described in the preceding item. In the Conference, the majority report shall be read first, and the minority report immediately thereafter.

D. *Distinctive Duties of Each Standing Committee.*

ITEM 1. *The Church Council* (see By-Laws Section V-B Item 1) shall carry out the duties assigned to it by the Constitution, Article 10. Within the limits set by the Constitution, it shall act for, and with the full authority of, the Conference whenever the Conference is not in session, except that it may not propose amendments to the Constitution, suspend or amend the By-Laws, or

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change the Budget passed by the Conference, either as to receipts or expenditures. It shall meet on Wednesday of the first week of each quarter, at such place and hour as may be agreed upon at its preceding meeting. Additional meetings may be called at the request of any three members, the time and place to be decided by the Executive. The officers of the Conference shall be the officers of the Church Council and of its Executive. The Secretary shall circulate the full official Minutes of each regular and special meeting of the Church Council within one week after each meeting. Copies shall be sent to each member of the Church Council, to the President of each Ilaka Panch, and to the Chairman of each Standing Committee. The Secretary shall also make a full report to to the annual Conference, covering these various Minutes.

(a) The executive of the Church Council shall consist of the President, Secretary and Treasurer of Conference, and of two others appointed by the Church Council. Their duties shall be such as are assigned to them from time to time by the Church Council, provided that their actions are not valid until they are ratified by the Church Council, and are made a part of the Minutes of the Church Couucil.

ITEM 2. *The Committee of Adjudication.* Its duties are defined in the Constitution Article 11. Its purpose in general is to act as peace-maker, and to relieve the other Committees of various matters which are assigned to it.

ITEM 3. (a) The Standing Committees named after the Committee of Adjudication shall consider the business noted under each in Item 4, working out solutions of the problems arising from time to time, and their recommendations shall be reported to the Conference; but if no session of Conference is to occur within two months from the date of the meeting of any Committee, the report shall be made to the Church Council, who will act upon it at their next regular or special meeting. Each Standing Committee named after the Committee of Adjudication shall meet at least once a quarter, at the call of its Chairman, or of any two members, under such Rules as it may pass and are ratified, provided there is business for it to consider.

(b). When a matter which concerns any Standing Committee is brought direct to the Church Council, at the next meeting of the Church Council, or of the Executive it shall be referred to the pro-

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per Standing Committee, and a note to that effect shall appear in the Minutes of the Church Council. But if a Standing Committee takes no action within three months upon any matter thus referred to it, then the Church Council or the Executive shall dispose of the matter, without having before it a recommendation from the Standing Committee concerned.

Exception: This Item 3 does not apply to the Committee of Adjudication.

ITEM 4. It shall be the duty of :—

1. *The Church Council* :—(defined elsewhere)
2. *The Committee of Adjudication* :—(defined elsewhere)
3. *The Committee on Ordination and Location of Pastors* :—

To select the candidates for ordination and consult the Pastors of the Ilaka where the candidate resides. The Chairman of this Committee shall circulate the notice of his selection to the members of the Ministerium. The members of this Committee shall be three pastoral members of the Church Council, and two other Pastors. This Committee shall examine the candidates before ordination.

This Committee shall recommend to the Church Council any changes required in filling vacancies in pastorates.

4. *The Committee on Catechists and Primary Education.* To recommend promotions in salary and to arrange a graded scale for Catechists and Primary Teachers, so that the practice as to salaries and duties throughout the Church shall be uniform.

To study constantly to improve the Primary Schools and the work of the Catechists, and to recommend various means to this end.

5. *The Committee on Higher Education.* To consider all business connected with M. E. and M. V. Schools, High Schools and Colleges, including Scholarships, and to report the same with suitable recommendations.

6. *The Committee on Training Schools.* To see that they are properly maintained and managed, and to examine all applications for admission into the training classes.

7. *The Committee on Theological Education.* To consider all matters connected therewith, including recommendations for the appointment of candidates for the ministry.

8. *The Committee on Hostels.* To consider all matters connected therewith, in co-operation with the Presidents of the Ilaka Panches in which they are located. But they shall be in

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charge of the Ilaka Panch in which they are located, except that the Hostel of the Boys' High School in Ranchi shall remain in charge of the Principal.

9. *The Committee on Work among Women and Girls.* To assist in every way in their power the plans of the lady missionaries for the expansion of this work, and to make recommendations regarding these plans.

10. *The Committee on Sunday Schools.* To make plans for extension of the work, to print helps for the teachers, and material for the pupils, and to keep in touch with work done in other Sunday School organizations ; to supervise generally any other organizations among boys and young men.

11. *The Committee on Provident and Pension Funds and Co-operative Societies.* To work for the extension of these organizations, to supervise the management of such as the Church or Conference is responsible for, to provide rules for them, and to keep in friendly touch with any under independent management.

12. *The Committee on Medical Work.* To consider all business relating to Medical work, and to make recommendations thereon.

13. *The Committee on Property.*

(a) To arrange for the renting of any lands, buildings and furniture in the charge or ownership of the Church, which the Church desires to rent, and to collect the rents.

(b) To pay over to Pastors, to Hostels, or others, the whole or part of the income from any lands or buildings, as may be ordered ; to arrange for the management of local property by the local Ilaka Panch at the discretion of the Committee, but to remain responsible to the Conference for its proper management.

(c) To prepare and revise or recommend all estimates for the construction or repair of all buildings or furniture in the charge or ownership of the Church.

(d) To supervise all expenditure ordered by the Conference or the Church Council, and to employ and pay necessary workmen and caretakers as they may be authorized.

(e) To account in full detail to the Conference for this trust, and to render reports to the Church Council from time to time, as they may be called for, on the trust as a whole, or relating to any specified part.

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14. *The Committee on Auditing.* To inspect the accounts once a year or oftener at their discretion, of each person or organization that receives or pays out money, or other medium of exchange, such as rice, belonging to the Church.

To appoint as their deputies members of organizations below the rank of an Ilaka Panch who shall certify to the correctness of the accounts of these lesser organizations; but the Committee on Auditing shall be responsible to the Conference for their correctness.

To have audited by members of the Committee, the accounts of the Ilaka Panches, of other Committees of the Conference, and of the Church Treasurer.

N. B It is understood, that in addition, the Conference or the Church Council, through selected representatives, shall have access at any time to any account of Church funds or property, which is kept by a Church member, or by any employee of the Church or of any agency of the Church.

SECTION VI. CONCERNING THE PRESIDENT.

ITEM 1. The President shall conduct all business according to the Constitution, By-Laws and Formula of Government of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam, and shall insist upon the observance of the same on the part of every member. He shall appoint all Committees not otherwise provided for.

ITEM 2. He shall arrange all papers and documents presented to The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam and distribute them through the Church Council to the necessary Committees to take charge of and report upon them. He shall file in a safe and orderly way all permanent records and documents belonging to the Church and its organizations, except that papers concerning one Ilaka alone shall be filed by the President of that Ilaka Panch.

ITEM 3. He shall prepare an Annual Report which shall briefly summarize the general situation of the Church and his own work during the year, and it shall be read and assigned to Committees prior to the time when the Conference shall enter upon the election of President, if such election is to be held at that Conference, and in any case it shall be so disposed of before the Conference finally adjourns.

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ITEM 4. It shall be his privilege to speak on points of order before that privilege is accorded to others, and he shall decide all questions of order; an appeal from his decision, if seconded, may be made to the Conference, and in that case, all remarks, except for explanation, shall cease until the vote is taken on the question: "Shall the decision of the Chair stand as the judgment of the delegates?"

ITEM 5. He may take part in any discussion before the body, but in doing so, he shall leave the Chair, and appoint some one else to occupy it for the time.

ITEM 6. When a matter before the body is clearly understood, and no one desires to speak further upon it, or the body has decided to close debate, he shall take the vote upon it by show of hands. In case of doubt as to the vote, he shall call upon those for it and and those against it, to stand up until counted. He shall not vote except in case of a tie, in which case he shall cast the deciding vote.

SECTION VII. SPECIAL COMMITTEES.

The following Special Committees shall be appointed by the President at the first business session of each Conference of The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam.

1—Committee to conduct the opening and closing services of each session.

2—Committee on Leave of Absence.

3—Committee on Traveling Allowance and Batta.

4—Committee on Nominations, to nominate members of Standing Committees.

Exception: This Committee shall be appointed at least one month before the Conference meets.

SECTION VIII. AMENDMENTS.

These By-Laws may be amended or suspended by a two-thirds vote of the members present and voting; provided that due notice of the amendment proposed shall have been given on the preceding day.

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Ranchi, Bihar, India, November 9, 1920.

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To -

The Rev. D. Theol. H. Kausch:

9.22.20 Nov. Dept. K.

Dear Sir:

I am in receipt of your letter of September 23th, with regard to the collection of sermons in Hindi. The two parcels have also arrived, and they were turned over, unopened, to the Secretary of the Church Council, Mr. Peter Hurad.

I am informed that at the coming Conference on November 23rd the matter of their publication will be taken up. As the Press is now in charge of the Board of Trustees, so large an order would come before them. However, their next meeting comes December 10th, so no appreciable delay in getting the matter before them will be involved.

Yours faithfully,

G. A. Ruppley

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छोटानागपुर और आसाम

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गोस्सनर एवंजेलिकल लूथेरान कलीसा

की

प्रस्तावित

नियमावली तथा उप-नियम।

[चर्च कौंसिल तथा मिनिस्टिरियम द्वारा प्रस्तुत]

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RANCHI:
G. E. L. Mission Press:
1920.

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छोटा नागपुर और आसामकी गोस्सनर एवंजेलिकल लूथेरान कलीसाकी नियमावली।

परिभाषा

परमेश्वर पिता और पुत्र और पवित्रात्माके नामसे, आमीन।

सर्व्वशक्तिमान ईश्वर की दूरदृष्टिमें यह उचित बूझ पड़ा कि बर्लीनको गोस्सनर एवंजेलिकल लूथेरान मिशनके मिशनरी लोग छोटा नागपुर और आसामसे अलग होवें, जहां वे बड़े प्रेमसे, विश्वस्तासे और अविरत भाव से ७० बरस लों अर्थात १८४५—१९१५ लों परिश्रम करते रहे। अलग होते समय उन्हें अपना समूचा कार्य्यभार और इसकी चिन्ता अङ्गुल-खंड की कलीसियाकी सभाओं के हाथ सर्म्पण करना पड़ा, और इन्होंने भी बड़ी कृपा तथा खृष्टीय प्रेमसे उक्त मिशनके उत्तम कामोंके परिचालनका भार ग्रहण किया। फिर भिन्न भिन्न मण्डलियोंने सन १९१४—१९१८ के जगतके महा युद्धके संकटपूर्ण दुःखों और परिक्षाओंसे पार होकर यह बुद्धिमानीकी बात समझी कि बाहरी दृश्य एकतामें संगठित होनेके लिये अपने बहुमूल्य लूथेरान विश्वासको जिसे उन्होंने आप ही और उनके पूर्व्व पुरुषों ने ग्रहण और स्वीकार किया था न त्यागें। सो इन मण्डलियोंने उक्त विश्वासको सम्भालनेका भार अपना निज भार समझ अचल एकता सहित एक चित्त होकर अपनोंको एकही कलीसामें संगठित करनेके लिये खड़ी होतीं और जगत्राता प्रभु यीशु खृष्ट ही को इस कलीसाका सर्व्वोच्च सिर स्वीकार करतीं हैं क्योंकि उसी की दूरदर्शितामें बहुकालसे इस कलीसाकी उत्पत्ति गढ़ी गई थी और अब वह पाली पोषी जाती है अरु आगे इस युगके अन्त लों उसके पवित्र नामकी महिमाके लिये बलवन्त भी किई जायगी।

अतएव, भिन्न भिन्न मण्डलियां जो इस नई आत्मशासित कलीसामें जुट कर अब से **छोटा नागपुर और आसाम की गोस्सनर एवंजेलिकल लूथेरान कलीसा** नामसे सम्बोधित होंगी सो अपने मध्य सच्चे विश्वास की ऐक्य तथा बाहरी और आत्मिक एकता बनाये रखने के लिये निम्न व्यवस्थाओं को कलीसाके शासन और दण्डके लिये

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ठहराती हैं और उन्हें अपने और अपने उत्तराधिकारियोंके लिये अपनी निम्न नियमावली कह कर ग्रहण करती हैं।

नियमावली।

पहिला निर्णय।

उपाधि।

इस नियमावली द्वारा संगठित इस समाजका नाम है "छोटा नागपुर और आसामकी गोस्सनर एवंजेलिकल लूथेरान कलीसा"।

दूसरा निर्णय।

धर्म्म शिक्षाकी नेव।

१ गोस्सनर एवंजेलिकल लूथेरान कलीसा यह मानती और स्वीकार करती है कि पुरातन और नूतन धर्म्म नियम नामक शास्त्रकी कानोनी पुस्तकें ईश्वरकी आत्माकी प्रेरणासे रची हुई हैं तथा वे ही विश्वास और आचरणके अभ्रान्त नियम और परिमाण हैं जिनके अनुसार सब धर्म्म शिक्षा तथा शिक्षक परखे जावें।

२ गोस्सनर एवंजेलिकल लूथेरान कलीसा निम्न सामान्य विश्वास वाक्याओंको अर्थात—प्रेरितोंकी, निकायाकी और अथनासियुसकी विश्वास वाक्याओंको धर्म्म शास्त्रसे लिया हुआ मुख्य प्रमाण कह कर स्वीकार करती और उन सब भूल भ्रमोंको जिनको वे दोषी ठहराते हैं त्याग देती है।

३ गोस्सनर एवंजेलिकल लूथेरान कलीसा यह स्वीकार करती और मानती है कि अपरिवर्त्तित कोनफेस्सिओ औगुस्ताना ईश्वरके वचन पर निर्माण की हुई एवंजेलिकल लूथेरान कलीसाके विश्वास और धर्म्म शिक्षा का शुद्ध प्रकाशन है, वरन वह उन सब कलीसाओंको जो अपरिवर्त्तित कोनफेस्सिओ औगुस्तानाकी शिक्षाको सचाईसे मानतीं और विश्वाससे अंगीकार करती हैं उनको भी एवंजेलिकल लूथेरान नामसे ग्रहण करती है।

४ गोस्सनर एवंजेलिकल लूथेरान कलीसा यह अंगीकार करती है कि कोनफेस्सिओ औगुस्तानाका समर्थन लेख [एपोलोजी], स्मालकाल्डके निर्णय, लूथरके बड़े और छोटे प्रश्नोत्तर [कटेखिस्स] और [मेल-सूत्र] फोर्मूला कोन्कोरडिया ये सब धर्म्मशास्त्रके सब एकही निराले विश्वाससे सम्बन्ध रखते हैं।

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तीसरा निर्णय।

प्रबन्धके नियम।

उपरोक्त धर्म्म शिक्षाकी नेव अनुसार गोस्सनर एवंजेलिकल सूथेरान कलीसा निम्न नियमोंको प्रकाश करती तथा उन्हें कलीसाके प्रबन्धोंके लिये अत्यावश्यक समझती हैं :—

१ कलीसामें का समस्त अधिकार प्रथमतः हां सम्पूर्णतः हमारे प्रभु और त्राणकर्त्ता यीशु खृष्टका है, जो मण्डलीका सिर है। यह अधिकार न किसी मनुष्यको न किसी समाजको उससे दिया गया है।

२ समस्त यथार्थ अधिकार जो कलीसाको सौंपे गये हैं सो इस शर्त पर दिये गये हैं कि वह यीशु खृष्टका सेवक होके वचन और साक्रमेण्टोंके द्वारा सुसमाचार फैलावे। इस लिये कलीसाको अधिकार नहीं है कि वह किसी के विवेकको बांधे सिवाए इसके जब वह वे बातें सिखलाती है जिन्हें प्रभु सिखलाता है और विश्वस्तसे वही आज्ञा देती है जिसको पालन करने को आज्ञा प्रभु देता है।

३ प्रचारकपनही कलीसाके प्रबन्धका सबसे छोटा समूह है जिसको द्वारा वह अधिकार जो प्रभुसे कलीसाको सौंपा गया विधिवत व्यवहार किया जाता है। [प्रचारकपन कलीसाके अंगोंका वह समूह है जो प्रचारक के जीम्मे में है और जिसके अंगोंको पाद्री साक्रमेण्टोंको देता है]।

४ पाद्रियोंके उपरान्त जो अपने पदको हेतु लोगोंके प्रतिनिधि हैं, मण्डलीके साधारण जनोंको यह अधिकार है कि कलीसाके नियमित सीमाके भीतर ही कार्य्य करने को अपने मध्यमेंसे अपना प्रतिनिधि चुन लेवें।

५ पाद्रीगण [जो सेवक वर्ग कहलाते हैं] प्रचारकपनके प्रतिनिधि होकर मण्डली की नियमावलीके अनुसार उसके अभिप्रायोंके साधन निमित्त पंच में एकट्ठे होने से आपही प्रचारकपन हो जाते हैं और यों पाद्रियोंको कलीसाके लिये बुलाने और ठहरानेका अधिकार रखते हैं और इस रीतिसे नये पदाभिषिक्त जन प्रचारकपनोंके प्रतिनिधि और पंच के अंग बन जाते हैं।

६ प्रचारकपनोंसे पाद्रीपन और पाद्रीपनोंसे इलाका बनता है और इस रीतिसे प्रचारकपन भी किसी एक इलाकेमें होके अपने लिय महासभा में बैठनेको प्रतिनिधि चुन सकते हैं। महासभाको सब मीमांसा जो कि नियमावलीके अनुसार सब उपस्थित अंगोंके पारस्परिक परामर्शसे ठहराये

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जाते हैं उन्हें सब प्रचारकपन, पाद्रीपन और इलाकायें मानने को लिये बाध्य हैं। सभामें प्रतिनिधियोंको भेजनेके नियम ऐसे हैं :—

[क] प्रचारकपनके पंचमें बैठनेके लिये प्रत्येक गांव अपने दृढ़ीकृत जनोंकी संख्यानुसार प्रत्येक ५० वा ५० से कमके लिये एक प्रतिनिधि चुन सकता है। पर हर एक गांवके लिये कमसे कम एक प्रतिनिधिका होना आवश्यक है। प्रचारक अपने पदके हेतू अपने प्रचारकपनका सभापति है।

[ख] पाद्रीपन पंचमें प्रचारकपन पंचके सब प्रचारक और अन्य चुने हुए प्रतिनिधिगण बैठेंगे इस नियमसे कि प्रत्येक प्रचारकपनके दृढ़ीकृत जनोंकी संख्यानुसार प्रत्येक १०० वा १०० से कमके लिये एक प्रतिनिधि होवे। यह स्पष्ट रहे कि प्रत्येक प्रचारकपनके लिये कमसे कम एक प्रतिनिधि आवश्यक है। पाद्री अपने पदके हेतू पाद्रीपन पंचका सभापति है।

[ग] इलाके पंचमें सब पाद्रीपनके पाद्रीगण और अन्य चुने हुए प्रतिनिधिगण बैठेंगे इस नियमसे कि प्रत्येक पाद्रीपनके दृढ़ीकृत जनोंकी संख्यानुसार प्रत्येक ५०० वा ५०० से कमके लिये एक प्रतिनिधि होवे। यह भी स्पष्ट रहे कि प्रत्येक पाद्रीपनके लिये एक प्रतिनिधिका होना आवश्यक है। स्टेशनमें रहनेहारा पाद्री ही इलाके पंचका सभापति रहेगा।

[घ] महासभा सब पाद्रियों और इलाके पंचोंके उन प्रतिनिधियोंसे बनी है जो कि प्रत्येक इलाकेके प्रत्येक १००० वा उससे कम दृढ़ीकृत जनों की संख्यानुसार है। यह भी स्पष्ट रहे कि प्रत्येक इलाकेसे लिये कमसे कम एक ले-मेम्बर रहे।

० महासभा सभोंके लिये खुली है किन्तु बोलने अथवा राय प्रगट करनेका अधिकार केवल उपरोक्त नियमानुसार चुने हुए प्रतिनिधियोंका है।

चौथा निर्णय।

कलीसाके अंग।

१ छोटा नागपुर और आसामके गोस्सनर एवंजेलिकल लूथेरान कलीसाके अंग वे दृढ़ीकृत लोग होंगे जो पहिले छोटा नागपुर और आसामके गोस्सनर एवंजेलिकल लूथेरान मिशनके थे।

२ हर एक लूथेरान इलाका जो इस नियमावलीको दूसरे निर्णयमें उल्लेखित धर्म्म शिक्षाकी लेख सहित ग्रहण करे सो किसी नियमित सभामें बहुतोंकी राय होने पर अन्य इलाकोंके समान अंग समझा जायगा।

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पांचवा निर्णय।

अभिप्राय।

गोस्सनर एवंजेलिकल लथेरान कलीसाके अभिप्राय ये हैं :—

१ सुसमाचारकी निराली शिक्षाकी रक्षा करना और उसे फैलाना तथा साक्रामेण्टोंका यथोचित व्यवहार बनाये रखना। [इफि: ४, ५+६] कोनफेस्सिओ औगुस्तना निर्णय ७।

२ सच्चे विश्वासकी एकताकी रक्षा करना [इफि: ४, ३-१६ ; १ कोरि: १, १०] उससे भटक जानेसे बचाना [रोमी १६, १७] तथा कलीसाको उसके विश्वास और स्वीकारमें दृढ़ाना।

३ आत्म-शासन [Autonomy] की रक्षा करना तथा उसे बढ़ाना।

४ प्रचारकपनों और इलाके पंचोंकी आत्मिक एकताको बाहरी रीतिसे प्रकट करना, सब लूथेरानोंके मध्य कलीसाकी सर्व्वसाधारण वृद्धि निमित्त पारस्परिक सहायताके कामोंको उत्तकृष्ट करना, सब लूथेरानोंकी एकता खोजना और इस रीतिसे लूथेरानोंकी विशेष शिक्षा और उनके आचरण सम्बन्धी विषयोंको बढ़ाना, प्रकाश करना और अपनी शक्तिको फलवन्त करना।

५ निम्न लिखित कार्य्योंके लिये कलीसाकी शक्तिको जगाना, समपदस्थ करना और सफलता पूर्व्वक चलाना :—

[क] पाद्रियों और शिक्षकोंको वचनकी साक्षी होनेकी शिक्षा देना।

[ख] हिन्दुस्थानमें खृष्टीय और अखृष्टीय लोगोंके मध्य काम करनेके द्वारा ईश्वरके राज्यकी वृद्धि करना।

[ग] मनुष्य बाहरी उपासना विधियोंको ठहराना ऐसा कि उनके लक्षण और व्यवहार नये नियमकी शिक्षा और कलीसाकी निर्बन्धताके अनुसार होवें जिस्तें उनसे खृष्टकी देह निर्माण की जाय।

[घ] कलीसाके समाचार पत्रों और सण्डे स्कूल सम्बन्धी साहित्याओंके लिये सम्पादक समितियों अथवा सम्पादकोंको ठहराना।

[ङ] ऐसी साहित्याओंका रचना और प्रकाश करना जिनसे लूथेरान कलीसाकी शिक्षा, आचरण, उन्नति और प्रयोजन सम्बन्धी ज्ञानके फैलाव की वृद्धि हो।

[च] सब विभागके कामोंको चलानेके लिये कमीटियोंको बनाना उनका प्रबन्ध करना और उनकी उन्नति करना।

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६ चन्दा निरूपण करना, जमा करना और एकत्रित खजानेको इस नियमावलीमें कहे अभिप्रायोंके लिये व्यय करना।

७ इलाके पंचोंके कामोंको पालना तथा उनकी उन्नति करना, अलोभा का देख भाल करना और इलाके पंचोंके निवेदन पर धर्म्म शिक्षा, अराधना, और शासन विषयक बातोंका निर्णय करना।

८ अन्य मण्डलियोंसे विश्वासकी एकतामें सम्बन्ध रखना तथा उनको पास अधिकार विशिष्ट प्रतिनिधियोंको भेजना और उनके प्रतिनिधियोंको भी ग्रहण करना।

छटवां निर्णय।

महा सभा।

१ गोस्सनर एवंजेलिकल लूथेरान कलीसाके यथोचित चुने हुए प्रतिनिधियोंकी महा सभा बरसमें कम से कम एक बार ऐसे समय और स्थानमें बैठेगी जैसा अगली सभा ठा चर्च कौंसिल ठहरावे।

२ चर्च कौंसिलको दो तिहाई अंगों अथवा अधिकांश इलाके पंचोंके प्रेसिडेण्टोंके निवेदन पर विशेष सभायें चर्च कौंसिलकी कार्य्यकारिणी सभा द्वारा बुलाई जायेंगी। ऐसी विशेष सभामें अगले महा सभाके अधिकार विशिष्ट प्रतिनिधिगण ही बैठा करेंगे इस शर्तपर कि कोई प्रतिनिधि किसी रीतिसे अयोग्य न हुआ हो अथवा उसके बदले कोई अन्य जन चुना न गया हो।

३ अधिकांश इलाकाओंके अधिकांश प्रतिनिधियोंके उपस्थित होने पर कोरम समझा जायगा।

सातवां निर्णय।

अधिकार।

१ बाहरी सम्बन्ध के विषय :— गोस्सनर एवंजेलिकल लूथेरान कलीसाको अधिकार है कि वह कलीसाकी सभाओं, समितियों और सम्प्रदायों के संग जब तक वे उसके आत्मा शासन के विपरीत न हों सम्बन्ध खोले वा तोड़ देवे। एकही प्रकार का और स्थिर व्यवहार बना रहे इसलिये न किसी इलाके पंच को न इलाके पंच से नीचे के किसी अन्य समाज वा कमिटी न किसी प्रतिनिधि को अधिकार है कि वह गोस्सनर एवंजेलिकल कलीसा के बाहर के किसी दूसरे धर्म्म वा समाज से स्वाधीनता पूर्व्वक मिल जाए।

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२ भीतरी सम्बन्ध के बिषय :— गोस्सनर एवंजेलिकल लूथेरान कलीसाको अधिकार है कि वह उन सब भीतरी बिषयों को चलावे जिनका सम्बन्ध पृथक पृथक इलाका पंचों से अथवा समूची कलीसा से है। परन्तु यदि किसी इलाके पंच को इलाके के भीतर ऐसे अधिकार का व्यवहार करना आवश्यक हो तो पहिले उस इलाके पंच की सम्मति और सहायता ली जावे।

३ इलाका पचों के पारस्परिक सम्बन्ध के बिषय :— गोस्सनर एवंजेलिकल लूथेरान कलीसा को अधिकार है कि इलाका पंचों का पारस्परिक मेल बढ़ानेके लिये भिन्न इलाका पंचों को उपदेश और परामर्श देवे। आईन, अधिकार और आचरण सम्बन्धी प्रश्न जो कलीसा के इलाके के भीतर हों अथवा कोई अन्य उचित बात जिसे इलाका पंच पुनर्विचार करने का निवेदन करे तो ऐसी बातें निर्णयकारी-कमिटी के द्वारा निपटाई जावें। निर्णयकारी कमिटी के बिषय का उल्लेख पीछे दिया गया है।

४ प्रत्येक इलाका पंच और बिशेष बिषयों के सम्बन्ध में :— यदि किसी इलाके पंच को गोस्सनर एवंजेलिकल लूथेरान कलीसा की महासभा में उचित तथा नियमानुसार प्रतिनिधि भेजनेका अवसर मिला हो तो वह उन सब मीमांसाओं से जो इस नियमावली के अनुसार ठहराये जाते हैं बांधा हुआ है। परन्तु हरेक इलाकापंच अपने इलाके के भीतर उन सब कामों के करने का अधिकार रखता है जिनके बिषय बिशेष रुप से गोस्सनर एवंजेलिकल लूथेरान कलीसा को बिचार करने का अधिकार न सौंपा गया हो।

५ शिक्षा तथा बिवेकीय बिषयों पर :— शिक्षा और बिवेक सम्बन्धी सब बातें केवल ईश्वर के बचन के अनुसार बिचारे जायेंगे। यदि किसी काम में शिक्षा और बिवेक के हेतु बांधे जाने का कोई प्रश्न उठे तो यह निर्णयकारी कमिटी को सौंपा जाए। ऐसे बिषयों में अल्प संख्यक जनों का हक्क किसी प्रकार तुच्छ न किया जायगा न तो किसी एक जन का बिवेक बिषयक उजुर नामंजूर होगा।

६ धर्म्मसिद्धान्तों और आचरणों के पालन करने के बिषय :— गोस्सनर एवंजेलिकल लूथेरन कलीसा अपने अधीनस्थ प्रचारक पनों और इलाके पंचोंमें अपनी शिक्षा सम्बन्धी मूल सिद्धान्तोंकी रक्षा करेगी और उन्हें चलावेगी, ईश्वर के बचन का प्रचार और सक्रामेन्टों का यथार्थ व्यवहार भी करवावेगी। यदि मंडलीसे भिन्न अन्य कोई समाज हो जिसके

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नियम और आचरण खृस्तान मंडली की पूरी भक्ति से विपरीत हो तो कलीसा को अधिकार है कि यदि वह ईश्वर के वचन के अनुसार उचित समझे तो ऐसे समाजों की संगति और मेल रखने के विषय परामर्श देवे और चितावे। परन्तु ताड़ना देने का अधिकार इलाके पंच को केवल है।

७ भक्तिपूर्ण और शिक्षाप्रद पुस्तकों के विषय :— गोस्सनर एवंगेलिकल लूथेरान कलीसा भक्तिपूर्ण और शिक्षाप्रद पुस्तकों का आयोजन करे जैसे लितुर्गी, गीत, कटेखिस्म। सभा से नियुक्त अन्य कोई ऐसी पुस्तकों को सभा की बिना मंजूरी कोई इलाका पंच न छपवावे न उन की सिफारिश करे।

८ कार्य्य और कार्य्य सम्पादनके विषय :— गोस्सनर एवंजेलिकल लूथेरान कलीसा को अधिकार है कि वह "अभिप्राय" शीर्षक विषय (५वें निर्णय) के कामों में लगा रहे, कमीटियों को ठहरावे और उनके नियमों को प्रस्तुत करे, आगामी वर्षका आयव्यय हिसाब (बजेट) बनावे, चन्दाओं को निरूपण करे और उन्हें एकत्र करे।

९ सम्पत्ति के विषय :— गोस्सनर एवंजेलिकल लूथेरान कलीसा को अधिकार है कि हरेक प्रकार की सम्पत्ति जो अपनी नियमावली के भीतर हो अपने अधिकार में लावे, रखे और उनका यथोचित व्यवहार करे।

१० गोस्सनर एवंजेलिकल लूथेरान कलीसा का कार्य्यनिर्व्वाहक अधिकार महासभा के कार्य्यकारक सभासदों अर्थात चर्च कौंसिल और विशेष अभिप्राय से नियुक्त अन्य कमीटियों को भी होवे इस शर्त पर कि यह अधिकार इस नियमावली के और महासभा के विपरीत न होवे।

आठवां निर्णय।

कार्य्यकारक कर्म्मचारीगण।

१ गोस्सनर एवंजेलिकल लूथेरान कलीसा के कार्य्यकारक कर्म्मचारी प्रेसिडेण्ट, सेक्रेटेरी और खजांची होंगे जो किसी नियमित सभामें राय (ballot) देने के द्वारा ठहराये जायेंगे और वे कम से कम तीन बरसों तक अथवा उतने समय तक कार्य्यसम्पादन करते रहेंगे जब तक कि उनके बदले में उत्तराधिकारी न चुने गये हों। प्रेसिडेण्ट अभिषिक्त जन होवे और सेक्रेटेरी और खजांची उपस्थित चुने हुए प्रतिनिधियों के मध्य से

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चुने जावें और वे मंडली के कर्म्मचारियों में से होवें। सभा का कोई कार्य्यकारक कर्म्मचारी इसलिये बेतन न पावे कि वह कार्य्यकारक कर्म्मचारी है।

२ प्रेसिडेन्ट सभा के सब कामों की बैठकियों में और हरेक पदाभिषेक कार्य्य में सभापति रहे। वह कमीटियों को ठहरावे जब तक कि गोस्सनर एवंजेलिकल लूथेरान कलीसा अन्यथा आज्ञा न दे। वह देखे कि नियम और उपनियम ठीक से पालन किये जा रहे हैं, सभा और चर्च कौंसिल की निर्णय किई गई बातें मानी जाती हैं अथवा नहीं। वह समस्त कार्य्य सम्बन्धी पत्रों पर हस्ताक्षर करें और ऐसे दूसरे दूसरे कार्य्यों का सम्पादन करें जो सभा से उसे सौंपे जायेंगे।

३ सेक्रेटेरी सभा के सब कार्य्यों का विवरण लिखें, सभा के सब कागजों पर सही करे और दो महीनों के पहिलेही आनेहारे पञ्चायत के वास्ते जगह और समय का (इश्तिहार) सम्वाद प्रकाश करे। यदि कोई विशेष पञ्चायत हो तो उस में उपस्थित होने के लिये इलाका-पंचों को प्रत्येक प्रेसिडेन्ट को पञ्चायत बैठने के पूर्व्व कम से कम ३० दिनों के पहिले नोटिस देवे।

४ खजांची सब रोकड़ों को जमा करे और व्यय करे और अपने सब कारबार का हिसाब रखे और हरेक नियमित सभा के समय और चर्च कौंसिल के ठहराये हुए पंचायतों के समय उसका रिर्पोट देवे। वह मिनिट बुक में लिखे हुए चर्च कौंसिल की आज्ञानुसार प्रेसिडेन्ट और सेक्रेटेरी के दस्तखत किये हुए आज्ञापत्र को पाने पर व्यय करेगा। वह जैसा चर्च कौंसिल ठहरावे वैसा उसके अनुसार उतना जमानत भी देवे।

५ किसी कार्य्यकारक कर्म्मचारी को मृत्यु होने पर अथवा उसके पद त्यागने पर वा काम को अयोग्य पाये जाने पर आनेवाली सभा के न बैठने तक चर्च कौंसिल खाली जगह को भर देवे और महासभा के बैठने पर मियाद के न खतम होने तक के लिये कोई दूसरा चुन लिया जावे।

नवां निर्णय।

सभा की रजिस्ट्री

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दसवां निर्णय।

चर्च कौंसिल।

१ गोस्सनर एवंजेलिकल लूथेरान कलीसा का चर्च कौंसिल जो उसका अमानत-पंच (भंडारीपंच) भी है उसके अंग महासभा के प्रेसीडेन्ट, सेक्रेटेरी और खजांची होंगे। ये लोग छः पदाभिषिक्त पुरोहितों और चार साधारण (lay members) अंगों के साथ जो पांच बरसों के लिये सभा से चुने जायेंगे चर्च कौंसिल के पदधारी होंगे।

२ चर्च कौंसिल नियत समयों में बैठा करेगी। उसके कर्त्तव्य ये होंगे कि वह गोस्सनर एवंजेलिकल लूथेरान कलीसा का प्रतिनिधि होके उसके विचारों को चलावे और महा सभाओं के बैठने के मध्यवर्त्ती समय के सब कार्य्यों को करे; वह नियत किई हुई स्थायी कमीटियों के साथ समपदस्थ होकर काम करे। पृथक पृथक कमीटियों के काम और प्रयोजनीय बातों का रिपोर्ट देवे। महासभा को आगामी वर्ष के आयव्यय (budget) का हिसाब अलग अलग दिखावे। कर्म्मचारियोंकी खाली जगह को जिस के लिये बन्दोबस्त न किया गया हो उस में कर्म्मचारियों को भरती करे और ऐसे ऐसे दूसरे कामों को करे जिनको करने का अधिकार महासभा से उसे सौंपा जाय और इन सब कामों के लिये वह अपना पूरा रिपोर्ट भी देवे।

ग्यारहवां निर्णय।

निर्णयकारी कमिटी।

१ एक निर्णयकारी कमिटी स्थापित की जावे जिस के आगे शिक्षा और आचरण सम्बन्धी विवादनीय प्रश्न समझाने और विचार करने के लिये लाये जावें। यह कमिटी गोस्सनर एवंजेलिकल लूथेरान कलीसा के सिद्धान्तों और कार्य्यों के सब तर्कों को निपटाने के लिये एक विचारालय (अदालत) के समान होगी जिस के पास ये तर्क महासभा के संकल्प (resolution) के द्वारा अथवा किसी इलाके पंच के पुनर्विचार निमित्त निवेदन पर यथोचित रीति से पेश किये जायेंगे।

२ इस निर्णयकारी कमिटी में पांच सभासद होंगे जो कलीसा की शिक्षा नीति और आचरण विषयक बातों में निपुण हों।

३ यह कमिटी आपही अपने पदधारियों को चुन लेवे और अपने कार्य्यनिर्वाह के लिये कम से कम छः छः महीनों में बैठा करे। जब वह

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पंचैट के लिये बैठे और अपना विचार सुनावे तो उस का सेक्रेटेरी पंचैट की जगह और समय के विषय उन सब लोगों को जिनका सम्बन्ध इस कमिटी से है योग्य नोटिस देवे और उसको नियमित पंचैट की जगह और समय का स्थायी नोटिस भी प्रकाश करे।

४ निर्णय करने के लिये कम से कम तीन सभासदों की मंजूरी होनी चाहिये।

५ यह कमिटी अपने कामों और विचारों का लिखित रिपोर्ट आगामी नियमित महासभा के पास देवे परन्तु महासभा के पास अपील करने का हक्क भी रखा जावे।

बारहवां निर्णय।

स्थायी कमिटियां।

१ गोस्सनर एवंजेलिकल लूथेरान कलीसा जितनी ही भिन्न कमिटियों को बनावे और उन सभों के अंगों की संख्या को भी ठहरावे। ये सब कमिटियां महासभा के सामने जवाबदिही होंवें।

२ स्थायी कमिटियों के सब अंग गोस्सनर एवंजेलिकल लूथेरान कलीसा से चुने जावें। यदि बैठकों के मध्यवर्त्ती समय में कोई स्थान खाली होवे तो उप-नियमों में कहे हुए निबन्धों के अनुसार वे स्थान भर दिये जावें। कोई जन एकही समय में चार से अधिक स्थायी कमिटियों का अंग न बन सकेगा। चर्च कौंसिल का कोई एक अंग इस निर्णयकारी कमिटी का अंग न होगा, परन्तु गोस्सनर एवंजेलिकल लूथेरान कलीसा के प्रेसिडेन्ट को अन्य नियुक्त अंगों के साथ सबही स्थायी कमिटियों में बैठने तथा बोलने का हक्क होगा।

३ हरेक स्थायी कमिटी अपने कार्य्य निर्व्वाह के लिये जितने ही नियमों को बनावे और वे चर्च कौंसिल की मंजूरी पर काम में लाये जावें।

४ स्थायी कमिटियां यदि दूसरा आदेश न हो तो अपने निज कार्य्यकारकों और अन्य काम करनेहारों को चुन लेने का अधिकार पावे और उन को ठहराये जाने के अभिप्राय अनुसार अपना कार्य्य सम्पादन किया करें। स्थायी कमिटियों के कोई अंग कमिटी ही के काम के लिये वेतन भोगी न होंगे।

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५ स्थायी कमिटियां अपने अपने निज खजांचियों से जमानत मांग सकेंगी। अपना पिछला रिपोर्ट देने के पीछे गोस्सनर एवंजेलिकल लूथेरान कलीसा की हरेक नियमित सभा में ये कमिटियां अपने कामों का पूरा और ठीक २ रिपोर्ट देवें। फिर वे अपना रिपोर्ट जब जब चर्च कौंसिल मांगे तब तब उसे देवें।

तेरहवां निर्णय।

इलाका।

१ महासभा की अनुमति बिना कोइ इलाका अपना भौगोलिक सीमा न बदले।

२ इलाका पंच अपने पाद्रियों और पंचों को शिक्षा, धर्म्माचरण और शासन विषयक बातों में परामर्श देवे और जैसा आवश्यक हो दण्ड-व्यवस्था को काम में लावे, यदि दण्डव्यवस्था किसी पाद्री पर लाने की आवश्यकता हो तो उसका विचार केवल (ministerium) पाद्रियों की सभा से होवे अथवा उनकी बैठकी के पहिले विचार की आवश्यकता हो तो उसका विचार चर्च कौंसिल के अभिषिक्त जनों से किया जावे। यदि दोष ऐसा भारी मालूम हो कि उसका विचार समूची (Ministerium) पाद्रियों की सभा से होना चाहिये तो चर्च कौंसिल का प्रेसिडेन्ट मिनिस्टिरियम के कोई छः जनों की मंजूरी होने से समूचे मिनिस्टिरियम को शीघ्र बुलावे।

३ प्रत्येक इलाका-पंच अपने लिये नियम बनावे और ये चर्च कौंसिल की मंजूरी पर जारी होवें। इलाका-पंच का प्रेसिडेन्ट अपने इलाके के पाद्रियों, पंचों और कर्म्मचारियों के कामों को देख भाल करे और उसका यह भी कर्त्तव्य है कि वह इलाका-पंच और महासभा से मंजूर किये हुए नियमों को चलावे। जब कभी चर्च कौंसिल के द्वारा बुलाया जाए तो वह उसके पास अपने इलाके का प्रतिनिधि होकर आवे। वह चर्च कौंसिल के पास अपने इलाके की दशा और काम के विषय अपनी सम्मति प्रगट कर सकता अथवा उससे परामर्श ले सकता है।

चौदहवां निर्णय।

कमिटी, उप-नियम और नियम सुधार।

१ गोस्सनर एवंजेलिकल लूथेरान कलीसा चाहे प्रेसिडेन्ट को चाहे दूसरों को चुन ले कर आदेश दे सकती है कि वह स्थायी वा विशेष

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कमिटियों को ठहरावे। कार्य्य निर्वाह के लिये उप-नियमों को ग्रहण करे इस शर्त पर कि ये उप-नियम इस नियमावली के विपरीत न होवें। ये उप-नियम भी सभामें दोतिहाई के भोट लिये जाने पर सुधारे तथा छोड़ दिये जा सकते हैं, इस दशा पर कि उस सुधारे जानेवाले विषय की बात एक दिन पहिले ही सभा को जनाई गई हो।

२ इस नियमावली में सुधारे जानेवाली बातें गोस्सनर एवंजेलिकल लूथेरान कलीसा के किसी नियमित सभा में लिख कर पेश किई जावे और तब दो-तिहाई जनों की राय लेकर सभा विचारेगी कि वे इलाका-पंचों के साम्हने किस रूप में रखी जावें वा नहीं। सुधारों का ठीक नकल सेक्रेटेरी के द्वारा भिन्न भिन्न इलाके के पंचों के प्रेसिडेन्टों के पास भेजे जावें कि वे अपने निज पंचों के साम्हने उन्हें रखें। यदि किसी आगामी सभा में दो-तिहाई इलाका पंच उन सुधारों के मंजूरी की इच्छा प्रकाश करें तो वे सुधार ग्रहण किये जावें।

पन्द्रहवां निर्णय।

परिवर्त्तनकालिक सम्बन्ध।

१ गोस्सनर एवंजेलिकल लूथेरान कलीसा की ओटोनोमी बिहार और उड़ीसा के रिप्रेजेनटेटिभ कौंसिल आभ मिशन्स से नियुक्त एडभैसरी बोर्ड के उत्तम पद को ग्रहण करने के शर्त पर है। सो कलीसा अपनी ओर से उक्त बोर्ड को अंगीकार करती और उसके संग मिलकर विश्वासता से कार्य्य करने चाहती है उस समय तक जब तक कि एक दूसरे की राय से और बिहार और उड़ीसा रिप्रेजेनटेटिभ कौंसिल आभ मिशन्स की सम्मति से उक्त बोर्ड के कुछ अथवा पूर्ण अधिकार जो नीचे वर्णित हैं गोस्सनर एवंजेलिकल लूथेरान कमिटी को सौंपे न जाएं। इस नियमावली और उप-नियम के हरेक पद से यह समझना चाहिये कि प्रत्येक पद इस इकरारनामे के अनुसार वहां तक जारी रहे जहां तक कि उसका सम्बन्ध इस इकरारनामे के संग है।

एडभैसरी बोर्ड।

(क) शिक्षा सम्बन्धी बातों में यह शासन करनेहारी सभा होवे और यों यथोचित देख भाल करनेहारे शिक्षा-विभाग के कर्म्मचारियों के सम्भालने के लिये सरकार में जवाबदिही होवे।

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(ख) ट्रस्टडीड (trust-deed) में फिहरिश्त किये हुए अनुसार सारी सम्पत्ति को काम में लाने (disposal) के लिये ट्रस्टी लोगों और कलीसा के बीच में मध्यस्थ होवे।

(ग) निम्न लिखित लोगों के साथ बर्त्ताव करने में भी हमारा मध्यस्थ होवे अर्थात :—

१ आर्थिक सहायता खोजने के लिये मिशनरी कौंसिल और सर्व-साधारण खिस्तान लोगों के संग लिखा पढ़ी करने में।

२ आत्मशासित मंडली और अन्य मंडलियों और मिशनरियों के मध्य जब हमारी पारस्परिक सम्बन्ध की बातों का लगाव हो।

(घ) १ कि वह सब मंडली सम्बन्धी बातों में चर्च कौंसिलको साथ मिलकर परामर्श देनेवाली सभा होवे।

२ इस बीच में गोस्सनर एवंजेलिकल लूथेरान कमिटी समझती है कि एडभेसरी बोर्ड कलीसा की शिक्षा और परोपकारी विषयक बातों को सम्भालने के लिये स्थानीय आमदनियों को छोड़ जो आर्थिक सहायता की आवश्यकता होगी सो खोज कर देगी और उन कामों पर यथा समय और यथा रीति से स्थानीय मंडली की दशानुसार यथोचित उन्नति करेगी।

बोर्ड आफ ट्रस्टीज।

३ अगले गोस्सनर एवंजेलिकल लूथेरान मिश्न की छोटानागपुर की सारी सम्पत्ति हिन्द सरकार से बिहार और उड़ीसा में बोर्ड आफ ट्रस्टीज की रखवारी में दिई गई है, इसलिये गोस्सनर एवंजेलिकल लूथेरान कलीसा अपनी ओर से यह इच्छा प्रगट करती है कि उक्त बोर्ड आफ ट्रस्टीज के संग उक्त सम्पत्ति के चलाने और उसकी रक्षा करने के लिये मेल से काम करेगी और यह भी चाहती है कि वह उन सम्पत्तियों की चिन्ता विश्वस्तता से करेगी जिन सम्पत्तियों को वह बोर्ड समय समय में चाहे हमेशे के लिये चाहे अल्पकाल के लिये गोस्सनर एवंजेलिकल लूथेरान कलीसा के जिम्मे में देवे।

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By Laws.

उप-नियम।

पहिला अध्याय।

१ गोस्सनर एवंजेलिकल लूथेरान कलीसा की महा सभाका प्रबन्ध चर्च कौंसिलके कर्म्मचारीगण स्थानीय पाद्री अथवा उसी अभिप्रायसे ठहराई हुई कमिटीके संग मिलके करेंगे।

२ हरेक सभा विन्ती प्रार्थना और वेदीके साक्रामेण्टके संग आरंभ किई जायगी। उपदेश प्रेसिडेण्टके द्वारा वा उससे ठहराये हुए किसी दूसरे जनसे दिया जायगा। पहिली बैठकीका काम ठहराये हुए नियमके अनुसार आरंभ होगा।

३ काम पत्र चर्च कौंसिलके द्वारा तैयार किया जायगा। प्रार्थना, चाहे साधारण बैठकियोंके लिये अथवा विशेष विशेष कामोंके लिये हो प्रेसिडेण्टही लोगोंको नियुक्त कर इसका सब प्रबन्ध करेंगे।

दूसरा अध्याय।

प्रतिनिधिगण।

१ गोस्सनर एवंजेलिकल लूथेरान कलीसाकी महा सभाके प्रतिनिधिगणोंकी एक नामावली होगी जिसमें सब पाद्री लोग अपने पदके हेतू तथा अन्य प्रतिनिधि लोग जो भिन्न २ इलाका पंचोंसे चुने जावेंगे सो रहेंगे और यह नामावली हरेक बैठकीके पहिले ही सेक्रेटेरीके द्वारा तैयार किई जायगी। उसके कामके सुभीतेके लिये हरेक इलाका पंचका प्रेसिडेण्ट प्रायः दो महीनोंके आगे ही सभाके सेक्रेटेरीके पास प्रतिनिधियोंकी नामावली भेजे और यह नामावली इलाका पंचके प्रेसिडेण्ट और सेक्रेटेरीके द्वारा दस्तखत होकर आवे।

२ बिन इलाके पंचके अधिकारके प्रतिनिधियोंकी नामावलीमें किसी प्रकारकी बदलाहट न किई जायगी।

३ कार्य्य निर्वाहके लिये अधिकांश प्रतिनिधियोंकी संख्या अर्थात इलाके पंचों की अधिकांश संख्याकी आवश्यकता है अर्थात यही कोरम समझी जायगी, कोरम न होने से उपस्थित सभासद लोग समय २ पर जब तक कोरम न हो तब तक सभाको मुलतवी कर सकेंगे।

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४ अन्य लूथेरान मण्डलियोंसे जो प्रतिनिधिगण, कमीशन वा प्रदर्शक लोग आवेंगे अर्थात जो इस गोस्सनर कलीसाके नहीं हैं, उन्हें बैठने और बोलने की अनुमति मिल सकेगी पर वे राय नहीं दे सकेंगे। उनको यह अनुमति बैठकी में के अधिकांश लोगोंकी रायसे दिई जायगी।

५ फालतू खर्चको छोड़ आने जानेका खर्च और भत्ता प्रतिनिधियों को गोस्सनर एवंजेलिकल लूथेरान कलीसाके खजाने से दिया जायेगा और इस कामके लिये यथेष्ट खर्च खजानेसे अलग कर दिया जायगा।

६ प्रतिनिधि लोगोंको उचित कारणोंके बिना सभासे अनुपस्थित होना उचित नहीं है। अनुपस्थितीके कारण छुट्टी देनेहारी कमिटीके पास पेश किये जावें। यह कमिटी सभाकी अन्तिम बैठकीके समय अपना पिछला रिपोर्ट देगी जिस में अनुपस्थितियोंके विशेष विवरण दिखाये जायेंगे। प्रतिनिधि जो बिना कारण दिखलाये अनुपस्थित होंगे वे अपने आने जानेका खर्च और भत्ता नहीं पावेंगे।

तीसरा अध्याय।

इलाकोंका ग्रहण।

१ गोस्सनर एवंजेलिकल लूथेरान कलीसामें यदि कोई इलाका ग्रहण होना चाहे तो अपना निवेदन पत्र लेखमें भेजे और वह महासभाके आगे पढ़ा जाये। वह निवेदन पत्र निवेदन करनेहारे इलाके के नियमों के साथ चर्च कौंसिलके पास भेजा जावे और चर्च कौंसिल हो की सिफारिश से नियमावली के चौथे निर्णय के दूसरे प्रकरण के अनुसार ग्रहण किया जावे। ऐसे इलाकेके पंचके प्रतिनिधि लोग सभामें एक दम बैठाये जावें और उनके नाम नामावलीमें लिखे जावें।

चौथा अध्याय।

निर्व्वाचन।

१ हर एक वार्षिक सभाके आरंभमें सभाके नियमानुसार कर्म्मचारियों और स्थायी कमीटियोंके अंगोंके चुनावके लिये प्रेसिडेण्ट गणकोंको ठहरावे। हरेक रायका फल अथवा हाथ उठाना गणकोंके द्वारा सभाको सुनाया जाय।

२ सभाके प्रेसिडेण्ट, सेक्रेटेरी और खजांचीका चुनाव राय [ballot] से होवे, दूसरे चुनाव हाथ उठाने से भी हो सकेंगे।

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३ हरेक भोट करनेमें अधिकांश भोटोंकी संख्या चुनावके लिये आवश्यक समझी जायगी। यदि पहिले भोटमें चुनाव हो तो सब चुने जानेहारोंके नामोंमें से अधिक संख्या पाये हुए दो जनोंको छोड़ दूसरे लोग छोड़ दिये जायेंगे। यदि दूसरी बेरके भोटमें सम-संख्या निकले तो प्रेसिडेण्ट अपने प्रेसिडेण्शीय भोटसे निर्णय कर देंगे।

पांचवां अध्याय।

[क] स्थायी कमिटियोंकी तालिका :

१ चर्च कौंसिल।

(क) कार्य्यकारिणी कमिटी।

२ निर्णयकारी कमिटी।

३ पदाभिषेक और पास्टरोंके जगह नियत करनेवाली कमिटी।

४ प्रचारक और प्राथमिक शिक्षा सम्बन्धी कमिटी।

५ उच्च शिक्षा विषयक कमिटी।

६ ट्रेनिंग स्कूल कमिटी।

७ थेओलोजिकल शिक्षा सम्बन्धी कमिटी।

८ होस्टेल और बोर्डिंग सम्बन्धी कमिटी।

९ लड़कियों तथा जनानाओंमें काम विषयक कमिटी।

१० सण्डे स्कूल कमिटी।

११ प्रोभिडेण्ट फंड, पेन्सन और कोओपरेटिभ सम्बन्धी कमिटी।

१२ चिकित्सा विषयक कमिटी।

१३ सम्पत्ति विषयक कमिटी।

१४ हिसाब जांच की कमिटी।

[ख] स्थायी कमिटियोंका निर्व्वाचन।

१। प्रत्येक कमिटीमें ५ अंग होवें जिनमें यदि दूसरा नियम न ठहराया जावे तो ३ जन लेमैन होवें, और वे अपनेही मध्यमें से एकको कमिटीका चेयरमेन बनावें। कमिटीके अंगोंमें से जिसका नाम वर्णमालाके क्रमानुसार पहिले होवे वहीं अंग कमिटीकी पहिली बैठकी को बुलावे अर्थात बैठकी महा सभाके अन्त होनेके दूसरे दिन वा उसके तीसरे दिनमें बुलावे। हरेक कमिटीकी पहिली बैठकी का पहिला काम सभापतिका चुनना होवे। यह चुनाव शीघ्र ही सभाके सेक्रेटेरीको जनाया जावे। जिस्तें वह सभाके मन्तव्यमें कमिटीके अंगोंके तथा उसके चेयरमेनका नाम मिला लेवे। इन कमिटियोंमें सभापति सहित दो जनोंके उपस्थित होनेसे भी कोरम

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हो जायगा इस दशा पर कि चेयरमेन बैठकोंका खबर एक महीना पहिले देवे। थोड़े समयके खबर देने पर की बैठकियोंमें तीन जनसे कोरम बनेगा।

निपातन—चर्च कौंसिलमें अंगोंकी संख्या उपरोक्त संख्याकी दूनी होगी, अर्थात १०, जिनमें चार लेमैन (laymen) होंगे और इसका कोरम भी उपरोक्त कमिटियोंकी कोरम संख्याकी दूनी होगी। उपरोक्त दस चुने हुए अंगोंके उपरान्त सभाके प्रेसिडेण्ट, सेक्रेटेरी और खजांची अपने पदके हेतू पूर्ण अंग समझे जायेंगे और वे यों उन्हीं पदोंके अनुसार चर्च कौंसिलके कर्म्मचारी भी होंगे।

२। कर्म्मचारियोंका मियाद पांच वर्षीय होगा। किसी कमिटीका कोई अंग दो अनुक्रामिक मियादोंसे अधिकके लिये ग्राह्य न होगा और कोई अंग एक समयमें चार कमिटियोंसे अधिकका अंग एकबारमें नहीं हो सकेगा।

निपातन—कोई जन एक समयमें चर्च कौंसिलका और निर्णयकारी कमिटी दोनोंका अंग न हो सकेगा।

३। प्रथम चुनावमें प्रत्येक स्थायी कमिटीके लिये पांच अंग जिनमें से यदि दूसरा प्रबन्ध न हो तो तीन लेमैन होंगे पर चर्च कौंसिलमें दस अंग होंगे। पहिले चुनावके पीछे की पहिली बैठकीमें प्रत्येक अंगके कामका मियाद ठीक करनेके लिये चिट्ठी डाली जायेगी। हरेक जन ५, ४, ३, २ वा १ बरसके लिये काम करेगा परन्तु चर्च कौंसिलमें दो पुराने मेम्बर प्रत्येक मियादके लिये बराबर रहेंगे।

४। स्थायी कमिटियोंके अंग वार्षिक सभाके द्वारा चुने जायेंगे: सभाकी बैठकेके कम से कम एक महिना पहिले सभाका प्रेसिडेण्ट ५ जनों की एक नाम देनेहारी कमिटी ठहरावेगा और इस कमिटीका यह काम होगा कि प्रत्येक खाली जगहके लिये एक २ नाम जो चुना हुआ है उसका लिस्ट तैयार करे। सभाकी बैठकीके पहिले दिनमें सब से पहिले ये ये नाम पढ़े जावें और वे ऐसे जगहमें लटका दिये जावें जहां सब कोई उन्हें देख सकें। उसी बैठकीमें और केवल उसी समय दूसरे नाम भी पंचैटकी जगहसे बोले जा सकते हैं. नाम देनेहारी कमिटीके द्वारा तैयार किये हुए लिष्टमें ये नाम जोड़े जावें और एक पूरा लिष्ट सेक्रेटेरीके द्वारा उस दिनके संध्याको लटका दिया जायेगा। दूसरे बिहानका पहिला काम इन नामोंमें से स्थायी कमिटीके मेम्बरोंका चुनाव होगा। चुनाव हाथ उठानेके द्वारा होगा और इस उप-नियमके चौथे अध्यायके ३रे प्रकरणके

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अनुसार प्रत्येक चुनाव राय (ballot) की अधिक संख्या द्वारा ठहराया जायेगा ।

५ । यदि कोई जन चारसे अधिक स्थायी कमिटियोंके लिये अथवा चर्च कौंसिल और निर्णयकारी कमिटी दोनोंके लिये चुना गया हो तो वह अपने चुनावके दिनमें ऊपरी कमिटी वा कमिटियोंमें मेम्बर होने को छोड़ देनेके विषय प्रेसिडेण्टको जनावे और आप ही ठहरा लेवे कि वह किन किन कमिटियोंमें रहेगा । सभा समाप्त होने के पहिले प्रेसिडेण्ट खाली जगहमें दूसरेको काममें ठहरानेके द्वारा भर देवे कि वह उतने ही समयके लिये कमिटीका मेम्बर होवे जितनेके लिये पहिला जन होता ।

६ । उपरोक्त प्रकरणमें कहे हुए कारणोंको छोड़ किसी दूसरे कारणसे यदि किसी स्थायी कमिटीमें जगह खाली होवे तो उस कमिटीके दूसरे मेम्बर लोग एक महीनेके भीतर राय अर्थात भोटके द्वारा एक दूसरेको मियादके बाकी समयमें काम करनेके लिये चुन लेने के द्वारा उस जगहको भर देवें । यदि खाली जगह एक महीनेके भीतर न भर दिया जा सके तो प्रेसिडेण्ट मियादके बाकी समयके लिये एक दूसरेको ठहरानेके द्वारा उस जगहको भर देवे ।

७ । यदि कोई जन सभाके द्वारा किसी स्थायी कमिटीमें रहने योग्य समझा जाए तो वह सभासे चुन लिया जा सकता है । परन्तु जब कोई खाली जगह प्रेसिडेण्ट वा कमिटीके मेम्बरोंके द्वारा भर दिया जाता है तो वह चुना हुआ जन आवश्य ही दृढ़ीकृत जन होवे । इस प्रबन्धके द्वारा पुरुष और स्त्रीके बीच कुछ प्रभेद न समझा जाए ।

(ग) अधिकार और साधारण कर्त्तव्य ।

१ । कमिटियां गोस्सनर एवंजेलिकल लूथेरान कलीसा और उसके कामोंके प्रतिनिधि हैं इस कारण कमिटियोंके साधारण मतलब मण्डलीके द्वारासे मीमांसित होवें और इस लिये कमिटियोंका यह कर्त्तव्य होगा कि सारी मण्डली सम्बन्धी नियम, आचरण और विचार विषयक बातें गोस्सनर एवंजेलिकल लूथेरान कलीसाको निपटानेके लिये बतावें । कमिटियोंका यह भी कर्त्तव्य होगा कि निपटाये हुए नियमों और मीमांसाओं को पालन करें और उनके अनुसार काम चलावें और यदि उनमें किसी प्रकारकी बदलाहट करने की आवश्यकता दिख पड़े तो मण्डलीको सूचना देकर करावें और तब जारी करें ।

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२। गोस्सनर एवंजेलिकल लूथेरान कलीसाकी कोई कमिटी कलीसा की मंजूरी बिना अन्य मंडलियों तथा सभाओंके संग किसी प्रकारका सम्बन्ध अधिकारिक रीतिसे नहीं रख सकेगी। (देखो नियमावली निर्णय ७ प्रकरण १)

३। सब कमिटियोंके चेयरमेन अपनी प्रत्येक बैठकीके एक सप्ताह पीछे अपने मन्तव्योंका नकल चर्च कौंसिलको भेजें जिस्से चर्च कौंसिल सब बातोंसे परिचित रह कर समूची मंडलीके कामोंको समान रूपसे कर सकें। कमिटियां जिन २ प्रयोजनीय वस्तुओंकी आवश्यकता हो सो बतावें और बीते १२ महीनों अर्थात ३१ दिसम्बर तक का जो खर्च हुआ उसका ब्योरा लिखके प्रत्येक १५वीं जनवरी तक भेजें जिस्से चर्च कौंसिल अपना बजेट वा आयव्ययका हिसाब ठीक कर सके।

४। चर्च कौंसिलकी मंजूरी बिना कोई कमिटी अथवा कमिटीका कोई अंग नियमित बजेटके ऊपर नया धन खोजनेका उपाय न करे।

५। जनवरी महीनेमें सब स्थायी कमिटियां अपना अपना खजाना विषयक रिपोर्ट हिसाब-जांच कमिटीके पास जांचके लिये भेजें। उनके हिसाब १५वीं फरवरीके पहिले जांच कमिटीसे उनकी टिप्पनी सहित फिराये जायेंगे। हरेक कमिटीका यह रिपोर्ट सभाके हरेक कमिटीके वार्षिक रिपोर्टमें मिलाया जायगा। सब कमिटियोंके खजाना वर्षका अन्त दिसम्बर ३१ को होगा।

६। स्थायी कमिटियोंके रिपोर्ट उनके सिफारिशोंके संग नियमित वार्षिक सभाके एक महीना पहिले गोस्सनर एवंजेलिकल लूथेरान कलीसा के सेक्रेटेरीके पास भेजे जावें, ये रिपोर्ट सभामें पढ़े जावें और सभाकी आखिरी मुलतवी होने के पहिले ये सब कवाई किये जायेंगे।

७। कमिटियोंके सब रिपोर्ट अधिकांश मेम्बरोंके द्वारा सही किये जावें, यदि कोई मेम्बर वा मेम्बरगण उस रिपोर्टमें सही करना न चाहें तो उनका यह हक्क होगा कि वे अल्प संख्यक मेम्बर अपना रिपोर्ट देवें, इस शर्त पर कि उपरोक्त प्रकरणमें कहे हुए नियमके अनुसार उनकी बातें होवें। सभामें अधिकांश लोगोंका रिपोर्ट पहिले पढ़ा जाए और उसके तुरन्त पीछे अल्प संख्यक लोगोंका रिपोर्ट भी पढ़ा जाय।

(घ) प्रत्येक स्थायी कमिटीके पृथक पृथक काम।

१। चर्च कौंसिल (देखो उप-नियम निर्णय ५ प्रकरण ९) इस नियमावलीके १०वें निर्णयके द्वारा ठहरायें हुए सब कामोंको करेगी। महासभाके पंचैट न बैठनेके समयमें यह महासभाके लिये और उसका

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पूरा अधिकार रखते हुए काम करेगी सिवाए इसके कि वह न नियमावली के सुधारका विचार कर सकती न उपनियमोंको रोक सकती न उनको सुधार सकती न महासभा द्वारा ग्रहित बजेट (आयव्यय का हिसाब) को न प्राप्ति न व्ययके लिये बदल कर सकती है। उनकी बैठकी प्रत्येक क्वाटर में पहिले हफ्तेके बुधवारको ऐसी जगह और समयमें होगी जैसा अगली बैठकोंमें ठहराई जायगी। तीन मेम्बरोंके निवेदन पर और भी बैठकियां हो सकती हैं। उनकी जगह और समय कार्य्यकारिणी सभाके द्वारा ठहराये जायेंगे। महासभाके कर्म्मचारी लोग चर्च कौंसिलके और उसके कार्य्यकारिणी सभाके कर्म्मचारी भी होंगे। सेक्रेटेरी चर्च कौंसिलकी हरेक नियमित और विशेष बैठकीका पूरा मन्तव्य बैठकीके पीछे एक हफ्तेके भीतर वितरण करे। उसका नकल चर्च कौंसिलके हरेक मेम्बरके पास, हरेक इलाका पंचके प्रेसिडेण्टके पास और स्थायी कमिटियोंके चेयरमेनों के पास भेजा जावे। सेक्रेटेरी इन भिन्न २ मन्तव्योंको लेकर वार्षिक सभा के लिये एक पूरा रिर्पोट बनावेगा।

(क) चर्च कौंसिल की कार्य्यकारिणी सभा में महासभा का प्रेसिडेन्ट सेक्रेटेरी और खजांची और चर्च कौंसिलके द्वारा ठहराये हुए और दो मेम्बर रहेंगे। उनका काम यही होगा जैसा चर्च कौंसिल समय समय पर उन के लिये ठहरावेगी, पर उनका काम यदि चर्च कौंसिल के द्वारा दृढ़ाये न जावें और ये काम कौंसिल के मन्तव्य में न मिलाये जायें तो वे यथार्थ नहीं समझे जायेंगे।

२। निर्णयकारी कमिटी— इस के काम नियमावली के ११ वें निर्णय में बताये जा चुके हैं। साधारणतः इस कमिटी का मतलब मेल कराना और भिन्न २ बातों के लिये ठहराई हुई दूसरी कमिटियों के काम को हल्का करना है।

३। (क) निर्णयकारी कमिटीके पीछे जिन २ स्थायी कमिटियोंका नाम लिखा है वे (इसी अध्यायके) ४थे प्रकरण में लिखे हुए उन कामों का विचार करेंगे जो उन स्थायी कमिटियों के नाम के साथ में लिखे हैं। और जो कठिन बातें समय समय पर देख पड़ेंगे उन्हें करेंगे और अपनी सिफारिशों का रिपोर्ट महासभा में भेजेंगे। यदि किसी कमिटी की बैठकी के दो महीनों के पीछे महासभा की बैठकी न हो तो रिपोर्ट चर्च कौंसिल को दिया जाए जो अपने तुरन्त होनेवाली नियमित वा विशेष बैठकी में उसका करवाई करेगी। निर्णयकारी कमिटी के पीछे नाम किई हुई

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कमिटियां, चेयरमेन के अथवा कोई दो मेम्बरों के बुलाने पर जैसा नियम ठहराया जाय तैसा काम करने को हो तो प्रति त्रिमास में कम से कम एक बार बैठें।

(ख) कोई बात जिस का सम्बन्ध किसी स्थायी कमिटी से है सो यदि चर्च कौंसिल के पास वा उसके कर्म्मचारियों के सामने सीधे लाई जाती है तो यह बात पहिले उसी बिषयक स्थायी कमिटी के पास चर्च कौंसिल से भेजी जाए और उस बात को टिप्पणी चर्च कौंसिल के मन्तव्य में प्रकाशित किई जाए। परन्तु यदि कोई स्थायी कमिटी तीन महीनों के भीतर उपरोक्त बात का निपटारा न करे तो चर्च कौंसिल अथवा उसकी कार्य्यकारिणी सभा उपरोक्त कमिटी की सिफारिश बिना उस बात का निर्णय करेगी।

निपातन— यह तीसरा प्रकरण निर्णयकारी कमिटी में नहीं लगता है।

४ निम्न काम निम्न कमिटियों के हैं :—

१ चर्च कौंसिल (काम के बिषय वर्णन हो चुका है)।

२ निर्णयकारी कमिटी (काम के बिषय वर्णन हो चुका है)।

३ पदाभिषेक और पास्टरोंकी जगह नियत करनेवाली कमिटी— यह कमिटी आपही कण्डिदातों को चुने और जिस इलाके में वह कंडिदात रहता है उस इलाके के पादियों से उसके काम और चालचलन के बिषय रिपोर्ट मांगे; यह रिपोर्ट हरेक इलाके के प्रेसिडेन्ट के पास भेजा जावे। प्रेसिडेन्ट अपने पादियों के साथ अपना मन्तव्य इसी कमिटी के पास भेज देवे। कमिटी इसी मन्तव्य के मोताबिक पादियों की दो तिहाई की राय लेके मंजूरी करे।

टिपप्णी— इस कमिटी में कौंसिल के तीन पदाभिषिक्त मेम्बर और दूसरे पादियों में से और दो जन रहेंगे। यह कमिटी कंडिदातों की परीक्षा लेकर पदाभिषेक करे। परीक्षा के समय केवल वही कमिटी उपस्थित रहे। यह कमिटी पादरीपनों में जो खाली जगह होवें उन जगहों में अदली बदली करने के लिये कौंसिल को परमर्श देवे।

४ प्रचारक और प्राथमिक शिक्षा बिषयक कमिटी—यह कमिटी प्रचारकों और प्राथमिक स्कूलों के शिक्षकों के तलब वृद्धि का बिचार करेगी और उन की क्रामिक तालिका (Scale) ठहरावेगी, जिस्तें सारी कलीसा में उनके तलब और उनके काम सम्बन्धी बातें एकही प्रकार के

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रहें। प्रेमरी स्कूलों और प्रचारकों के काम की वृद्धि करने के लिये विचार करेगी और इस हेतु भिन्न २ उपायों को रचेगी।

५ उच्च शिक्षाकी कमिटी— यह कमिटी मिडल इङ्गलिश, मिडल भरनाक्यूलर, हाई स्कूल और कालेज तथा स्कोलरशिप विषयक बातोंका विचार करेगी और उनको विषय उचित परामर्श देगी।

६ ट्रेनिङ्ग स्कूल कमिटी— यह कमिटी देखेगी कि ये स्कूल यथोचित रीति से चलाये जाते हैं वा नहीं और ट्रेनिङ्ग क्लास में भरती होनेवालों के सब दर्खास्तों का जांच करेगी।

७ थेओलोजी (परमार्थिक ज्ञान) शिक्षाकी कमिटी—यह थेओलोजी विषयक सब बातों का विचार करेगी और कंडिदात बनाने के लिये भी परामर्श देगी।

८ होस्टेलकी कमिटी— जहां जहां बोर्डिङ्ग हैं वहां वहां के इलाके पंचों के प्रेसिडेन्टों की राय से यह कमिटी सब बातों का विचार करेगी बरन स्कूल के बोर्डिङ्ग के मेनेजर वा चलानेहारे की सम्मति भी लेवे। परन्तु सब बोर्डिङ्ग इलाके-पंचों के जीम्मे ही में रहेंगे केवल रांची हाई स्कूल के बोर्डिङ्ग को छोड़ जो प्रिनसिपेल के जिम्मे में रहेगा।

९ लड़कियों तथा जनानाओंके मध्य काम विषयक कमिटी— यह कमिटी यथाशक्ति जनाना लेडी मिशनरियोंके कामके उपायों को सिद्ध करने में सहायता देगी कि उन के काम अधिक फैलें और उन के विषय में सिफारिश करेगी।

१० सण्डे स्कूल कमिटी— यह कमिटी सण्डे स्कूलके सम्बन्धके कामों के उपायों की उन्नति करने, शिक्षकों के लिये उपयुक्त सहायता की पुस्तकें छपवाने, और छात्रों के लिये प्रयोजनीय वस्तुओं को खोजने में लगेगी और अन्यान्य स्थानों के सण्डे स्कूल के कामों के विषय जानकार रहने का परिश्रम करेगी तथा यूथकों और लड़के लड़कियों के बीच जो समाजादि होंगे उनका साधरण रीति से देख भाल करेगी।

११ प्रोभिडेण्ट फंड पेनशन और कोओपरेटिभ बैंक सम्बन्धी कमिटी—यह कमिटी उपरोक्त फंडों अथवा बैंकों के कामों की उन्नति की चिन्ता करेगी और उन फंडों और बैंकों के कामों को चलावेगी और उन के लिये नियमों को ठहरावेगी जो मंडली तथा सभा के अधिकार में हैं और स्वाधीन फंडों और बैंकों से मैत्रीय सम्बन्ध भी रखेगी।

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१२ चिकित्सा विषयक कमिटी—चिकित्साको कामोंके सम्बन्ध में जितने प्रकार के काम हों उन के विषय विचार करेगी।

१३ जायदाद विषयक कमिटी—

(क) मंडली के अधिकार में जो जो जायदाद हैं जैसे खेत, घर, असबाब इन को यदि भाड़े में लगाने की आवश्यकता हो तो उन को यह कमिटी भाड़े में देगी और भाड़ा वसूल करेगी।

(ख) खेतों और घरों की आमदनी से सब अथवा कुछ अंश जैसी आज्ञा होगी वैसा पादरियों को, बोर्डङ्ग वा होस्टेलों को वा दूसरों को भी देगी और कमिटी की इच्छा होने पर स्थानीय इलाका-पंच स्थानीय जायदाद के चलाने का बन्दोबस्त करेगा परन्तु इस बन्दोबस्त के लिये कमिटी महासभा के आगे उत्तरदायी ठहरेगी।

(ग) मंडली के अधिकार में जो घर और असबाब आदि हैं उनके बनाने और मरम्मत करने के लिये हिसाब यह कमिटी बनावेगी और उस हिसाब को शोधेगी और उचित बूझ पड़े तो उस के विषय सिफारिश करेगी।

(घ) चर्च कौंसिल अथवा महासभा से ठहराई हुई हिसाबों की जांच करेगी और काम करनेहारों और काम देखनेहारों को जैसा ठहराया जायगा काम में लगावेगी और उनकी मंजूरी देगी।

(ङ) अपनी जिम्मेवारी का पूरा हिसाब महासभा को देगी और समय समय पर चर्च कौंसिल को भी पूरा रिपोर्ट देगी, जैसा ठहराया जायगा चाहे समूचे के लिये चाहे किसी विशेष काम के अंश के लिये।

१४ हिसाब जांचकी कमिटी— यह कमिटी रुपैया रखने और उसको खर्च करनेहारों वा पंचों के हिसाबों को अथवा कलीसाकी और और चीजों के हिसाबों को जैसे धान इत्यादि हैं बरस में कमसे कम एक बेर अथवा बराबर जैसा वह चाहे जांच करेगी।

(क) यह कमिटी इलाका पंचों से छोटे पंचों के अंगों को प्रतिनिधि ठहरावेगी जो हिसाबों की शुद्धता के विषय प्रमाण देंगे। परन्तु हिसाब-जांच कमिटी उन हिसाबों के विषय महासभा के आगे जवाबदिही ठहरेगी।

(ख) यह कमिटी इलाका-पंचों के हिसाबों को, महासभा की दूसरी २ कमिटियों के हिसाबों को और चर्च कौंसिल के हिसाबोंको जांच करेगी।

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टिप्पणी— इस के उपरान्त यह भी समझना चाहिये कि महासभा अथवा चर्च कौंसिल अपने चुने हुए प्रतिनिधियों के द्वारा भी मंडली के किसी खजाने अथवा हिसाब का जो किसी कर्म्मचारी वा भंडारी अथवा एजेण्ट के साथ में हो जांच कर सकती हैं।

छठवां अध्याय।

प्रेसिडेण्टके विषय।

१। प्रेसिडेण्ट गोस्सनर एवंजेलिकल लूथेरान कलीसाको नियमावली, उप-नियम और सिद्धान्तके अनुसार सब कामोंको चलावेंगे और हरेक अंग को उनके माननेको बाध्य करेंगे। वह उन सब कमिटियोंको जिनकी चर्चा नहीं की गई है आवश्यक होने पर ठहरावेंगे।

२। गोस्सनर एवंजेलिकल लूथेरान कलीसाके सब कागजातों और दस्तावेजोंको ठीक रीतिसे रखेंगे और जिन जिन कमिटियोंको उन कागजातोंकी आवश्यकता है उन्हें चर्च कौंसिलके मारफत सौंप देंगे और रिपोर्ट करनेकी आज्ञा देंगे। वे कलीसा अथवा उसके पंचोंके सब स्थायी कागजों और और दास्तावेजोंको एक अच्छे संदूकमें ठिकानेसे रखेंगे, उन कागजातोंको छोड़ जो किसी एक विशेष इलाके के सम्बन्धमें हो और जो उसी इलाके पंचके प्रेसिडेण्टसे रखे जायेंगे।

३। वे कलीसाकी साधारण दशा और अपने बरस भरके कामका संक्षेप वार्षिक रिपोर्ट तैयार करेंगे। सो यदि प्रेसिडेण्टका चुनाव महासभा की बैठकोंके समयमें होवे तो उसके पहिले ही वह रिपोर्ट पढ़ा जावे कमिटियोंको सौंप दिया जाए। और यदि चुनाव दूसरे समयमें हो तो वह महासभाके अन्त होनेके पहिले पढ़ा जावे।

४। सभाओं अथवा बैठकियोंमें नियमित और शांत भावसे कार्य्य-निर्व्वाह करानेके लिये औरोंको यदि इस विषय पर अधिकार मिले तो उनसे पहिले प्रेसिडेण्टको बोलनेका हक्क होवे। वह नियमित रूपसे काम चलानेकी बातोंका निर्णय करेंगे। उसके फैसला पर अगर अपील करनेका अनुमोदन किया जाए तो वह अपील महासभाके पास किया जाए और ऐसा होने से उस प्रश्नके विषय भोट लेने तक समझानेकी बात के सिवाए सब दूसरी चर्चा बन्द किई जाएं। भोट इस प्रश्नपर होवे :— "कि क्या सभापतिका निर्णय प्रतिनिधियोंका विचार कह कर माना जायेगा ?"

Gossner Mission

५। वह वादानुवादोंमें भागी हो सकता है परन्तु ऐसा करनेमें वह अपना आसन छोड़ दूसरे को उस समयके लिये सभापतित्व करने देवे।

६। जब कोई विषय सभाके द्वारा स्पष्ट रीतिसे समझा गया और उस विषय पर कोई आगे बोलना नहीं चाहता अथवा जब सभाने वादानुवाद का अन्त करना स्थिर किई है तो प्रेसिडेण्ट हाथोंके उठवानेके द्वारा भोट ले लेवे। यदि भोटके विषय सन्देह मालूम होवे तो वह उनको जो उस विषयके पक्षमें हैं और जो उसके विरुद्ध हैं जब तक न गिने जावें खड़े रहने को कहें। भोट देनेहारोंकी समसंख्या न होने से वह अपना भोट न देवे। समसंख्या होनेसे वह अपना निर्णयकारक भोट देवे।

सतवां अध्याय।

विशेष कमिटियां।

गोस्सनर एवं जेलिकल लूथेरान कलीसाकी महासभाकी प्रत्येक बैठकी के पहिले निम्न लिखित कमिटियां प्रेसिडेण्टके द्वारा ठहराई जायेंगी:

१। प्रत्येक बैठकीके आरंभ और समाप्तिके समय ईश्वराराधना चलाने-हारी कमिटी।

२। छुट्टी तथा अनुपस्थितिका हिसाब लेनेहारी कमिटी।

३। सफर खर्च और भत्ता विषयक कमिटी।

४। नाम देनेहारी कमिटी। यह कमिटी स्थायी कमिटियोंके मेम्बरों का नाम देगी।

निपातन—यह कमिटी महासभाके बैठनेके कम से कम एक महीना पहिले ठहराई जायेगी।

आठवां अध्याय।

सुधार।

ये उपनियम उपस्थित भोट देनेहारे मेम्बरोंकी दो तिहाई संख्याकी राय पर सुधारे वा छोड़े जा सकते हैं हैं यदि उनके सुधराबके विषय एक दिन पहिले उचित नोटिस दिया गया हो।

समाप्ति॥

Gossner Mission

THE DIAMOND JUBILEE PROGRAMME
OF
THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTA NAGPUR AND ASSSAM.

to be held in Ranchi, 20-22 November 1920.

202

FRIDAY. THE DAY OF PREPARATION.

19th November.

6 p. m. Prayer-meeting.

Hymn 160.
Confession. Psalms 51.
Prayer for all works connected with the celebrations. ... ... Rev. M. Hurad.
Hymn 92.
Prayer for the Lutheran Churches all over the world ... ... Rev. Ch. G. Tirkey.
Hymn 100.
Prayer for the Christian Church all over the world, for the King-Emperor, for the Empire, and for all on authority ... ... Rev. Rufus Lakra.
Hymn 101.
Prayer for the conversion of the world ... ... Rev. Mansukh Tutti.

SATURDAY. PROCESSION.

20th November.

7 a. m. Hymn 7.

A Bible-text and short prayer ... ... Rev. Issak Ekka.

Order of Procession:

1. Pastors.
2. Band.
3. Choir.
4. School-boys.
5. School-girls.
6. Men.
7. Women.

Hymns in Procession. 129, 6, 135. 92 near the Church. 98 and 147.

The Procession will start from the Memorial Cross and proceed towards the N. gate and through the hospital compound to the High-school hostel and thence to the Church and then back to the Memorial Cross.

Short prayer and benediction ... Rev. H. D. Lakra.

9-30 a. m PUBLIC-MEETING.

In the chair ... ... King-Emperor's representative.
Speech ... ... Chairman, Reception-Commitee.
Report of the Church ... Secretary, Church Council.
Speech ... ... Dr. J. Aberly of Guntur.
Speech .. .. The Metropolitan or his representative.

(It is hoped that the Metropolitan will be able to attend.)

Speech ... ... King-Emperor's representative.
Thanks to the Chair. ... The Church Council.

GOD SAVE THE KING!

6 p. m. EVENING SERVICE.

Service in the Church ... ... Rev. Samuel Pitu.
Sermon ... ... Rev. E. Neudoerffer.

Gossner Mission

SUNDAY.
21st November.

SERVICE IN CEMETERY.

5 a. m. All to meet near the Memorial Cross and thence proceed to Cemetery.
Hymn 121. 1-3.
35. 1-5. in Cemetery.
Short address and prayer.
Hymn 35. 6.
Benediction ... ... Rev. H. D. Lakra.

MORNING SERVICE.

10 a. m.
Preliminary service ... ... Rev. Purn P. Minz.
Sermon ... ... Rev. P. E. Froeberg.
ORDINATION.

HOLY-COMMUNION.

2-30 p. m.
Communion Service ... ... Rev. Markas Topono.
assisted by
Rev. Masihdas Ecka.

MONDAY.
22 November.

MEETING WITH DELEGATES OF VARIOUS BODIES.

8 a. m.
Opening Hymn 129. 1-5.
A text and short prayer ... Rev. Ch. G. Tirkey.
Greetings of various societies.
Concluding hymn 686 1-3.
Benediction ... ... Do.

2—5 p. m. SPORTS. Sports Mang. Committee.
6—7 p. m. INDIAN MUSIC ... Rev. John Topono, Chairman.

1. Uraon.
2. Mundari.
3. Bengali.
4. Santhali.
5. Kharia.
6. Urdu.
7. Hindi.
8. South-India.

Hymn 92. A MIGHTY STRONGHOLD IS OUR GOD.
Concluding prayer and benediction ... Rev. H. D. Lakra.

GOD SAVE THE KING!

NOTICE.

TUESDAY.
23rd November.
8 a. m.

A special Conference of the representatives of the various Lutheran Congregations in Chota Nagpur and Assam will be held in the church to ratify and adopt the draft constitution drawn up by the Church Council and the Ministerium.

By order of the Council,
P. Hurad.
Secretary to the Council.

Gossner Mission

[THE UNITED LUTHERAN CHURCH IN AMERICA IS SUPPLYING MISSIONARIES TO ASSIST THE WORK OF THE GOSSNER CHURCH.]

THE UNITED LUTHERAN CHURCH
IN AMERICA
OFFICE OF THE PRESIDENT
437 Fifth Avenue
NEW YORK

Oct. 4, 1920.

THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTA NAGPUR AND ASSAM

Dear Brethren:—

Word has come to me that you are about to celebrate the 75th Anniversary of the founding of the Church. On this occasion I wish to send a word of sincere Christian greeting. The situation in which you are placed at the time of this Anniversary is a most unusual one, since it marks the mighty effort you have made in Christian faith to establish your work independently. This example of Christian faith on your part is a real help to us in our own faith. It leads us to realize how genuine is your own devotion to the faith of our Church. It stimulates us to an equal devotion. While we are far removed from you yet we are very close together in the bonds of the same faith. In those bonds we speak our word of Christian love to you and urge you to stand fast in the freedom wherewith Christ has made us free. May He bless you in all your plans, giving you constant assurance of His unending strength!

With earnest prayer for you, I am

Faithfully,

F. H. KNUBEL.
President.

[अमेरिका की युनैटेड लूथेरान कलीसा छोटा नागपुरके गोस्सनर कलीसा की सहायता करनेके लिये मिशनरियोंको भेजती है।]

न्यूयोर्क
अक्टोबर ४, १९२० ।

छोटा नागपुर और आसाम की एवंजेलिकल लूथेरान कलीसा को—

प्रिये भाइयो :—

मुझे समाचार मिला है कि मंडलीके स्थापित होनेके स्मरणार्थ ७५वें बरसका महोत्सव आप लोग मानने पर हैं। इस अवसर पर मैं आप सभोंको खृष्टीय नमस्कार का वचन भेजा चाहता हूं। इस महोत्सवके समयमें आप लोगों की अति असाधारण दशा है क्योंकि इससे खृष्टीय विश्वासमें अपने कार्य्यों को स्वाधीनरूप से स्थापित करने की जो महत चेष्टा आप लोगोंने किई है सो प्रगट होती है। आप लोगोंके खृष्टीय विश्वास का यह उदाहरण हमारे निज विश्वासके लिये भी एक सत्य सहारा है। हां इससे हमारी कलीसाके विश्वास पर आप लोगोंकी कैसी सच्ची भक्ति है उसे हम बूझ रहे हैं। हां वैसेही भक्तिमान बनने को हम उसकाये जा रहे हैं। यद्यपि हम लोग आप लोगोंसे अत्यन्त दूर में हैं तथापि हम एकही विश्वासके बंधनोंमें परस्पर गठे हुए हैं। उन्हीं बंधनोंमें होके हम आप लोगों को खृष्टीय प्रेमका वचन कहते तथा उसी स्वाधीनता में दृढ़ रहने को आप सभों को उत्साहित करते हैं जिस स्वाधीनताके लिये खृष्ट ने हमें निर्बन्ध भी किया है।

परमेश्वर अपने अनन्त पराक्रम की अटल निश्चयता देते हुए आप सभोंके सब उपायों पर आशीष देवे!

आप सभोंके लिये उत्साहपूर्व्वक प्रार्थना करते हुए
मैं आप सभोंका विश्वस्त
एफ० एइच० नूवेल।
प्रेसिडेण्ट यूनैटेड लूथेरान चर्च
अमेरिका।

G. E. L. MISSION PRESS, RANCHI.

[THE Rev. C. V. SHEATSLEY WAS COMMISSIONED BY THE NATIONAL LUTHERAN COUNCIL TO VISIT THE GOSSNER CHURCH, AS HE WAS ALREADY IN INDIA AS A VISITOR TO OTHER LUTHERAN FIELDS.]

RANCHI
November 10, 1900.

THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTA NAGPUR AND ASSAM.

Dear Brethren,

This the 75th Anniversary of Lutheran Mission work in your midst is of special interest and importance. Glancing back over the years you will readily note how signally the Lord has blessed the preaching of the Gospel among you. Considering the present, you will realize that great changes are taking place in the work and added responsibilities are assumed by you, the autonomous Church. Looking into the future you are assured of success if you continue faithfully in the Gospel of Christ Jesus.

As I continue to visit your Stations, interest in your work deepens. I can begin to appreciate the importance as well as the difficulties of the task before you. But press faithfully on, you must succeed.

I should like to remain with you during the coming festivities, but duties call me away. In departing, however, let me assure you that I carry back with me to America not only pleasant recollections of the days spent here but also the petition that your brethren across the seas remember you in their prayers as well as in their gifts.

FRATERNALLY YOURS,
C. V. SHEATSLEY,
Commissioner,
National Lutheran Council.

[मान्यवर पाद्री सी० भी० शिट्सली नेशनल लूथेरान कौंसिल से गोस्सनर कलीसा को देखने के लिये भेजे गये थे। वे अन्यान्य लूथेरान मिशनों के कामों को भी पाछुनरूप से देख गये हैं]

रांची नोवेम्बर १०, १९२० ।

छोटानागपुर और आसाम की गोस्सनर एवंजेलिकल लूथेरान कलीसा को—

प्रिये भाइयो :—

आप लोगों के मध्य लूथेरान मिशन के काम का ७५ वर्षीय उत्सव विशेष रीति से अर्थ जनक तथा गुरुत्वजनक है। बीते हुए बरसों पर पीछे फिर के देखने से आप लोग आनन्द से जान लेंगे कि प्रभुने कैसे विशेषरूप से आप लोगों के मध्य मंगल समाचार प्रचारने के काम पर आशीष दिया है। वर्त्तमान समय पर दृष्टि करने से आप लोग बूझ लेंगे कि काम में बड़े बड़े परिवर्त्तन घट रहे हैं और अधिक से अधिक काम का भार आप आत्म-शासित मंडली के लोग उठा रहे हैं। भविष्यत समय पर दृष्टि करने से यह दिखता है कि यदि तुम विश्वस्तता से सुसमाचार में लगे रहोगे तो तुम्हें सफलता की निश्चयता है।

मैं जैसे २ आप लोगों के स्टेशनों को देखता जाता हूं वैसे वैसे आप लोगों के काम में मेरा अनुराग बढ़ता जाता है। आप लोगों के साम्हने काम की जो कठिनाई और बोझ है उसे मैं पहिचानता हूं परन्तु आप लोग विश्वस्तता सहित बढ़ते जाइये तो आप सफलता का भी प्राप्त होंगे।

आनेवाले आनन्दोत्सव में मैं चाहता तो हूं कि आप लोगों के संग रहूं, परन्तु कर्त्तव्य काम मुझे आप लोगों से अलग करता है। जो हो, अलग होते हुए मैं यह निश्चयता देता हूं कि न केवल मैं उन दिनों के आनन्दयुक्त स्मरणों को जिन्हें मेरे यहां रहते मैं ने पाया अपने संग अमेरिका लेते जाऊंगा पर आप लोगों के निवेदन को भी लिये जाऊंगा कि आप लोगों के समुद्र पार के भाई लोग आप लोगों को अपनी प्रार्थनाओं में और दानों के देने में भी स्मरण करें।

भ्रातृीय प्रेम से मैं आप लोगों का
सी० भी० शीट्सली।
कमीश्नर, नेशनल लूथेरान कौंसिल,
अमेरिका।

[THE NATIONAL LUTHERAN COUNCIL IS SUPPLYING FUNDS TO ASSIST THE WORK OF THE GOSSNER CHURCH.]

NEW YORK, N. Y.
October 5th, 1920.

To THE GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTA NAGPUR AND ASSAM.
From THE NATIONAL LUTHERAN COUNCIL OF AMERICA.

Greetings in the Name of the Father and of the Son and of the Holy Ghost!

DEAR BRETHREN,—

On this great occasion, the Seventy-fifth Anniversary of the founding of the Kingdom of God in your midst, permit us to offer our most hearty congratulations and extend to you our sincerest wishes that God may continue to bless you in your glorious work to His honor.

God has been good to you. He loves you and has shown this love by bringing to you through servants of His choosing, the precious Gospel of Jesus Christ. He is the same yesterday, today, and forever. He has called you into His Kingdom to receive His gifts, the forgiveness of sins, life and salvation, and also to assume the responsibility of carrying further this message to others whom He would save. You have brethren in America who are serving the same Lord Jesus Christ, who are hoping and praying that His Kingdom may come ever more and more, who rejoice with you in every progress made in this direction, and who feel that with you they are fighting the good fight of faith.

Accept our assurance that our prayers—the prayers of your brethren in America—will rise to the throne of grace with yours in thanksgiving and praise on the great occasion on this your Seventy-fifth Anniversary. With you they too are fightiug the good fight of faith. With you they too hope to receive the reward from the hand of the Master when their work is done.

God's Word and Luther's doctrine pure now and forever shall endure. As we experience the truth of this saying, let us work together while it is day, lest the night cometh and we can work no more.

Conscious of the intimate bonds, which unite us in one Lord, one faith, and one baptism, I remain,

Yours, in Jesus' Name,
O. C. MEES,
Acting Secretary.

[अमेरिका का नेशनल कौंसिल गोस्सनर कलीसा के लिये आर्थिक सहायता भेजता है।]

न्यूयोर्क
अक्टोबर ५, १९२० ।

अमेरिकाके नेशनल लूथेरान कौंसिल से
छोटा नागपुर और आसाम में की गोस्सनर एवंजेलिकल लूथेरान कलीसा को परमेश्वर पिता और पुत्र और पवित्रात्मा के नाममें नमस्कार!

प्रिये भाइयो—

आप लोगों के मध्य ईश्वर के राज्य के स्थापित होने के स्मरणार्थ ७५वें वर्षके महोत्सवके अवसरमें आप सभों पर हार्दिक सहानुभूति प्रगट करनेकी अनुमति हमें दीजिये तथा हमारी निष्कपट इच्छा आप लोगों पर प्रगट करने दीजिये कि परमेश्वर आप लोगोंके उन सब प्रतापी कामों पर आशीष देता रहे जिन्हें आप लोग उसके आदरके लिये किया करते हैं।

परमेश्वर आप लोगों पर कृपावान है। वह आप लोगों पर प्रेम रखता है और उसने उस प्रेमको यीशु खृष्टके बहुमूल्य मंगल समाचार को अपने चुने हुए सेवकों से आप लोगोंके पास पहुंचानेके द्वारा प्रगट किया है। बड़ा कल और आज और सदा एकसां है। उसने आप लोगों को अपने राज्यमें बुलाया है जिस्से आप सभोंको उसके दान, पापोंकी क्षमा, जीवन और त्राण मिले और जिस्से आप लोग औरोंके पास भी जिन्हें वह बचाने चाहता है सुसमाचार प्रचारने का भार ग्रहण करें। आप लोगोंके भाई लोग भी अमेरिका में हैं जो उसी प्रभु यीशु खृष्ट की सेवा करते हैं, वे आशा रखते हैं और प्रार्थना करते हैं कि उसका राज्य अधिकसे अधिक आवे और वे उसके राज्य की बढ़ती पर आप लोगोंके संग आनन्द मनाते और यह समझते हैं कि वे भी आप लोगोंके संग विश्वासकी अच्छी लड़ाई लड़ रहे हैं।

हमारी इस निश्चयता को ग्रहण कर जानिये कि हमारी प्रार्थनायें अर्थात आप लोगोंके अमेरिकाके भाइयों की प्रार्थनायें इस ७५ वर्षीय महोत्सवके उपलक्षमें आप लोगोंके धन्यवाद और स्तुतिके संग अनुग्रहके सिंहासन लों चढ़ जायेंगी। वे भी आप लोगोंके संग विश्वासकी अच्छी लड़ाई लड़ते हैं। वे भी आप लोगोंके संग प्रभुके हाथसे काम के पूरे हो जाने पर प्रतिफल पाने की आशा लगाये हुए हैं।

ईश्वर का वचन और लूथर की निर्मल शिक्षा अब और सदाके लिये ठहरेगी। यदि हम इस बातकी सत्यता को अनुभव करते हैं तो चलिये हम एक संग मिलकर जबलों दिन है काम करते रहें, न हो कि रात आ पड़े और तब हम और काम न कर सकेंगे।

उस घनिष्ट सम्बन्ध को जानकर जिसमें हम सब एक प्रभु, एक विश्वास और एक बपतिस्मा में मिलाये गये हैं.

यीशु खृष्टके नाममें आप लोगोंका
ओ० सी० मीस।
एक्टिंग सेक्रेटेरी।

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THE ADVENTISTS

OR

SABBATHISTS

AND

THEIR TEACHING.

अडवेण्टिष्ट वा सवस्थित पन्थियों का उपदेश।

First Edition

RANCHI
G. E. L. Mission Press.
1920.

500. Price One Anna. दाम एक आना।

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अडवेण्टिष्ट वा सबथिस्त नामक पन्थियों का उपदेश।

वे अपने को अडवेण्टिष्ट कहते हैं क्योंकि वे समझते हैं कि प्रभु यीशु का अडवेण्ट, अर्थात उसके फिर आने का दिन बहुत नजदीक है और वे लहरी वा तरङ्गी होके उसकी बाट जोहते हैं।

मिल्लर नामक एक अमेरिकन गृहस्थ उस पन्थ का स्थापित करनेहारा है। उसने दानिएल ८, १४ पढ़के बिचार किया कि जो २३०० सांझ बिहान के बिषय उस में लिखा है सो प्रभु के फिर आने के लिये लिखा है; और वे २३०० सांझबिहान २३०० बरस हैं। और वह दिन, जिस में पवित्र स्थान जो उनके बीत जाने पर निर्दोष ठहराया जायगा सो प्रभु के फिर आने का दिन होगा। गिन्ती करके उसने सन १८४३ वा ४४ ईस्वी पाया और उसने दृढ़ता से कहा कि उस साल के २१ वीं मार्च में प्रभु सच करके फिरेगा।

बहुत लोगोंने उस बात की प्रतीति करके अपना धन संपत दूसरों को दिया और सफेद कपड़ा पहिन के प्रभु के आने की बाट जोहते रहे।

प्रभु नहीं आया और लोग बहुत नाराज हुए। तब मिल्लर ने कहा कि हमने चूक किया, हमने एक बात छोड़ दी है जो मत्ती २५, ५ में लिखी है अर्थात कि "दुल्हाने आधी रातलों बिलम्ब किया"। वह आधी रात आधा बरस है, उसके पीछे अर्थात २३ वीं अक्तोबर में (सन १८४४) फिरेगा।

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फिर कितने जन उस बात को प्रतीति करते थे और प्रभु के उस दिन में भी न फिर आने से अति नाराज हुए और बहुतोंने उस पन्थ को छोड़ दिया।

अग्रिस्त मण्डलीने भी मिल्लुर को निकाल दिया। तिस पर उस की मण्डली छिन्न भिन्न हुई।

उन के एक भाग सातवे दिन के अडवेण्टिष्ट लोग हैं जो सबथिस्त पन्थी भी कहलाते हैं क्योंकि वे एतवार के बदले में शनीचर को अपना सबथ मानते हैं और कहते हैं कि जो उस को नहीं मानेगा वह स्वर्ग लोक में प्रवेश नहीं करेगा।

भला, हम अभी देखेंगे कि उनका उपदेश धर्म्मपुस्तक के अनुसार है कि नहीं। पहिले हम प्रभुके फिर आने की बात सोचेंगे।

हम एवंजेलिकल लुथेरान क्रिस्तान लोग भी प्रभु यीशु के फिर आने के लिये अभिलाषी और मूर्छित्त हैं, लेकिन हम उसके दिन वा अबल समय गिन्ती करके ठहराने की चेष्टा नहीं करते हैं। ऐसा करना धर्म्मपुस्तक के अनुसार नहीं है।

जब शिष्य लोग प्रभु से पूछते थे कि आप इसी समय में इस्राएली लोगों को राज्य फिर देंगे? तो उसने उनसे कहा कि "जिन कालों अथवा समयों को पिताने अपने ही बस में रखा है, उन्हें जानने का अधिकार तुम्हें नहीं है"। यह प्रभु की पिछली बात रही, उसको कहके वह ऊपर उठाया गया।

प्रभु की इच्छा थी कि प्रेरित लोग और उनके समान हम सब भी जागते रहें और उसको ग्रहण करने को दिन दिन तैयार और प्रस्तुत रहें, लेकिन अडवेण्टिष्ट लोग गिन्ती

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करके उस दिन पहिले मालूम करने चाहते हैं। हमने ऊपर देखा है कि वे दानिएल ८, १४ पद पढ़के कहते हैं कि उसमें प्रभुके फिर आने की बात लिखी है।

उसमें यह लिखा है कि "फिर उसने मुझे कहा कि "२३०० सांझ बिहानलों तब पवित्र स्थान निर्दोष ठहराया जायगा"।

वे कहते हैं कि वे २३०० सांझ बिहान २३०० भविष्यद दर्शक दिन हैं और हरएक दिन एक बरस के समान है। और पवित्र स्थान के निर्दोष हो जाने का आरम्भ किसी बिशेष काल से लेके २३०० बरस के पीछे होगा।

अब पूछना चाहिये कि उस कालका आरम्भ कब होगा ?

दानिएल ९, २४ में लिखा है कि "तेरे लोगों पर और तेरे पवित्र नगर पर अपराध रोकने को और पापों पर छाप करने को और कुकर्म्म के लिये प्रायश्चित करने को और दर्शन और भविष्यद्वक्ता पर छाप करने को और अत्यन्त धर्म्ममय को अभिषिक्त करने को सत्तर सप्ताह ठहराये गये हैं।

और दानिएल ५, २५ में लिखा है कि "इस लिये जान ले और समझ, कि आज्ञा के निकलने के आरम्भ से यरूशलम के फिर बनाने को मसीह राजालों सात सप्ताह बासठ सप्ताह हैं और सड़क और दरार सकेती के दिनों में फिर से बनाये जायेंगे"।

इससे देखा जाता है कि वह काल यरूशलम फिर बनाने की आज्ञा से लेके गिना जावे। वह आज्ञा सन ४५७ खीस्त से पहिले दी गई है।

अडवेण्टिष्ट लोग उस साल से लेके २३०० बरस गिन्ती करते हैं लेकिन ऐसा करने का प्रमाण उनको धर्म्मपुस्तक में

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नहीं मिलता है । उन्होंने अपने मतलब से ऐसा किया और गिन्ती करके सन १८४३ वा १८४४ ठहराया है ।

स्वर्गीय पवित्र स्थान के निर्दोष ठहराने की बात न दानिएल ८, १४ में न धर्म्मपुस्तक के किसी दूसरे स्थल में लिखी है ।

आगे वे लोग कहते हैं कि २३०० सांझ बिहान, २३०० बरस हैं, लेकिन ऐसा तो नहीं है । एक सांझ-बिहान एकही दिन है और २३०० सांझ बिहान ११५० रोज हैं । इतने दिनलों यरूशलम का पवित्र स्थान अर्थात मन्दिर निर्दोष भी किया जायगा ।

मन्दिर की दुर्दशा होने का आरम्भ इससे हुआ था कि अन्तियोखुस महाराजा के अपोलोनियुस नामक पलटन अध्यक्ष ने यरूशलम में बलिदान चढ़ाने का निषेध किया था और सन १६५ के अक्तोबर महीना में जुदास मकाबी के द्वारा से मन्दिर फिर से संस्कार किया गया है अर्थात ११५० के पीछे ।

जो जो दानिएल ७, ८ और ८, २५ और ८, ९-१२ और २३-२५ पदों में लिखा है, सो सब से सब अन्तियोखुस महाराज के निमित्त लिखा है, वह सन १७५ से लेके सन १६४ तक (प्रभु से पहिले) राज्य करता था उसके विषय १ मकाबियों की पुस्तक में १, ४६-५१ में यह लिखा है कि "और अन्तियोखुस ने यरूशलम और यहूदा के सब नगरों में परवाना भेज दिया कि उसके सब निवासी लोग संसार पंथ में चलें और होम के बलिदान और भोजन की भेंट और होम और पाप निमित्त बलि और सबथ दिन आगे न मानें और अपने सब पर्व्वों को छोड़ देवें । उसने यह हुकुम

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भी दिया कि मन्दिर की दुर्दशा भी किई जावे और समस्त इस्राएली लोग अपवित्र हो जावें। इस हेतु से उसने मूर्त्ती की वेदियों को और मठोंको बनवाके उन में सूअरों को बलिदान चढ़ाया। आगे उसने खतना करने का निषेध भी किया और उन सभों को वध करने की दृढ़ आज्ञा दिई जो परमेश्वर की व्यवस्था आगे मानते थे।

अडवेन्टिष्टु लोग आगे कहते हैं कि अवश्य है कि स्वर्गीय पवित्र स्थान सुधारा और संस्कार किया जावे। यह बड़े आश्चर्य्य की बात है और हम पूछते हैं कि यह कहे को अवश्य है ?

वे कहते हैं कि पोपने काल और व्यवस्था को बदल दिया है। पर उसके विषय दानियल ७, २५ इत्यादि में कुछ नहीं लिखा है। क्या किसी लौकिक ठहरावट से स्वर्गीय पवित्र स्थान अशुद्ध किया जा सकेगा ? यह तो अनहोनी बात है।

आगे वे कहते हैं कि सन ३२१ ईस्वी में पोपने सबथ को बदले में एतवार दिन ठहराया और इससे काल वा समय और व्यवस्था को बदल दिया है। यह भी बड़ी भूल की बात है।

हम मण्डली वृत्तान्त से जानते हैं कि दूसरे सैकड़े के आरम्भ में खिस्तान मण्डलियों में शनिचर के बदले एतवार पवित्र माना जाता था। यह बात बरनाबास नामक एक प्रसिद्ध खिस्तानने अपनी पत्री में लिखी (वह सन ७०-१४० ईस्वी में जीता था) और यह कितने बहुत पितराध्यक्षों से दृढ़ाई गई है। जो सन ३२१ से पहिले जीते थे। मालूम करो कि एतवार दिन और सबथ दोनों के विषय में नये नियम में कुछ विशेष आज्ञा नहीं लिखी है।

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रोमियों को १४, ५ में लिखा है कि "एक जन एक दिन को दूसरे दिन से बड़ा जानता है, दूसरा जन हरएक दिन को एकसां जानता है, हरएक जन अपने ही मन में निश्चय कर लेवे" और कलस्सीयोंको २, १६ में लिखा है कि "इस लिये खाने में वा पीने में अथवा पर्व्व वा नये चान्द के दिन वा विश्राम के दिनों के विषय में कोई तुम्हारा विचार न करे"।

उन स्थलों से स्पष्ट देख पड़ता है कि सबथ के बदले में एतवार दिन पवित्र मानने का और पर्व्वों को ठहराने का अखतियार खिस्तान मण्डली का रहा और कि उस में पौलुस कुछ पाप नहीं देखता था।

उसी हमारे प्रमाण का स्थल लोप करने को अडवेण्टिष्ट लोग कहते हैं कि दो प्रकार के सबथ हैं अर्थात परमेश्वर का और यहूदियों का सबथ। वे यहूदियों के सबथ ये कहते हैं जो लैव्यव्यवस्था २३, २४, ३२ और ३९ पदमें लिखे हैं अर्थात कि "इस्राएलके सन्तानसे कह कि सातवें मांसकी पहिली तिथि तुम्हारे लिये एक विश्रामका दिन और नरसिंगोंके शब्दसे स्मरण पवित्र बुलावा है। वह तुम्हारे लिये एक विश्रामका दिन होगा और अपने प्राणको शोकित करियो, तुम उस मास की नवीं तिथि को सांझ से सांझलों अपने विश्राम को लिये पालियो"। सातवें मास की पन्द्रहवीं तिथि जब खेतोंका अनाज एकट्ठे कर लो तब तुम सात दिनलों परमेश्वरके लिये पर्व्व मानियो, पहिला दिन विश्राम का होगा और आठवां दिन विश्राम का होगा"। उन दिनों के विषय में केवल कलस्सियों को २, १६ में लिखा गया है वे कहते हैं। लेकिन परमेश्वर का सबथ सनातनलों ठहराया गया और उसी को पौलुसने भी माना वे बोलते हैं।

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यह सब अडवेण्टिष्टु लोगोंसे बनाई हुई बात है। सबथ (एक वचन) और सबथों बहुवचन के बीच में कुछ भेद नहीं है, और जो बात पौलुस प्रेरितने कलस्सीयोंके पास लिख भेजी है अर्थात २, १६ वह सातवें दिन अर्थात परमेश्वर के सबथ के निमित भी लिखी है कि "उसके विषयमें कोई तुम्हारा विचार न करे"।

जैसा पौलुस तैसा पहिले हमारा प्रभु यीशु खृष्ट सबथ अर्थात विश्राम के दिन के विषय में उपदेश देता था। उसने मार्क २, २७ में कहा कि "विश्रामवार मनुष्यके लिये हुआ पर मनुष्य विश्रामवारके लिये नहीं"।

इस लिये हम सबथ के मानने के विषय में अपने को व्याकुल न करें और उसके बदले में विश्राम दिन अर्थात एतवार को मानें यह स्मरण करने को कि हमारा त्राणकर्त्ता यीशु खृष्ट उस दिन में मृतकों में से जी उठा है।

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यह जगत और मण्डली वृत्तान्त से बहुधा दृढ़ाया जाता है।

बिथूनिया के प्लीनिउस नामक रोमन गवर्नर ने सन ११० ईस्वी में केसर त्रायन के पास लिखा है कि "खिस्तान लोग किसी विशेष दिन में प्रार्थना और ईश्वर की सेवा करने को एकट्ठ होते हैं। इससे मालूम होता है कि वह "विशेष दिन" सबथ न रहा पर एतवार दिन, जब सबथ रहता तो वह विशेष दिन नहीं लिखता क्योंकि यह बात प्रायः चलित रही कि यहूदी लोग तो सबथ को मानते थे"।

जुस्तीन मर्त्तिर (स्वधर्म्मार्थ प्राण त्यागी) सन १०३ ईस्वी में जन्मा; उसने लिखा कि "एतवार दिन नगरों और गावों के सब खिस्तान जमा होते हैं और प्रेरितों की पुस्तकों

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को, सुसमाचार और भविष्यद्वक्तों की पुस्तक (पुराना नियम) पढ़ते हैं। हम एतवार दिन को बड़ा दिन मानते हैं कारण कि वह सृष्टि का पहिला दिन है और उस में हमारे प्रभु यीशु खृष्ट मृतकों में से जी उठा है"।

आगे औगुस्तीन पितराध्यक्ष ने अपने एक उपदेश में कहा कि "प्रभु का दिन यहूदियों को नहीं पर खिस्तानोंको प्रकाश किया गया है अर्थात प्रभु के मृतकों में से जी उठने से और इससे उस दिन का महातम हुआ है। सबथको माननेसे केवल विश्राम होता था, एतवार को मानने से हम खृष्ट का जी उठना भी मान लेते हैं, वह विश्राम लोप नहीं करता पर उसको बढ़ाता है।

सबथ के बदले में एतवार प्रेरितोंके समय में पवित्र दिन ठहराया गया है कि नहीं (अर्थात किसी विशेष आज्ञा से) यह तो स्पष्टता से कहा नहीं जा सकेगा पर कितने स्थलों से मालूम होता है कि वह उसी समय में भी माना जाता था अर्थात प्रेरित २०, ७ में लिखा है कि "अठवारे के पहिले दिन सब शिष्य लोग रोटी तोड़ने को एकट्ठे हुए तब पावल इत्यादि।

१ कोरिन्थ १६, २ "हर अठवारे के पहिले दिन तुम में से हरएक मनुष्य जो कुछ उसकी सम्पत्ति में बढ़ती दी जाय, सोई अपने पास एकट्ठा कर रखे"।

प्रकाशित १, १० "मैं प्रभु के दिन आत्मा में था"।

इन स्थलों को सोच करके अडवेण्टिष्ट लोग कैसे कह सकेंगे कि शनिचर के बदले एतवार मानने से पाप है? उनसे तो स्पष्टता से देखा जाता है कि प्रेरितों के समय में ऐसा होता था और प्रेरित लोग तो जानते थे कि प्रभु की इच्छा इस विषय में क्या रही।

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ऊपर कहा गया है कि अडवेण्टिष्टु लोग यह भी कहते हैं कि खिस्तानी कलीसा में पोप की आज्ञा से सबथ के बदले में एतवार माना जाता है। यह बड़ी भूल और अज्ञानता की बात है। उसके विषय में दो एक बात और कहना चाहिये।

पोप का पद सन ५३३ वा ५३८ ईस्वी में स्थापित किया गया है, उससे पहिले नहीं, पर मण्डली वृत्तान्त से स्पष्ट मालूम होता है कि दूसरे सैकड़े से पहिले एतवार सब खिस्तान मण्डलियों में विश्राम दिन माना जाता था।

सन ३२५ ईस्वी में निकाया की महासभा हुई जो पोप से नहीं, पर कैसर कोन्सतन्तीन से बुलाई गई थी। पोप का अखतियार उस समय में तो नहीं रहा।

उस महासभा में कैसर कोन्सतन्तीन की आज्ञा दृढ़ाई गई है जो उसने ३२१ ईस्वी में अपने राज्य की सब खिस्तान मण्डलियों को दिई थी अर्थात कि सबथ के बदले एतवार पवित्र दिन माना जावे और निकाया की महा सभाने इस को मंजूर किया यह कहके कि यह पहिले खिस्तानों का दस्तूर था और ऐसा करने से हम प्रभु के जी उठने का स्मरण करते रहेंगे और हम प्रभु के घातकों अर्थात यहूदियों के साथ एकही दिन पवित्र नहीं मानेंगे।

उसी समय में पोप वा कलीसिया का कोई सरदार पादरी न रहा। एक सौ बरस के पीछे हम का पादरी था बिशप अर्चबिशप और उसके पीछे पोप नाम रखा था।

ऐसा बिशप कोन्सटन्टिनोपल नगरमें भी रहा और दोनोंके बीच में लड़ाई हुई क्योंकि हरएक ने कहा कि मैं बड़ा हूं। तिसपर मण्डली के दो भाग हुए अर्थात ग्रीक कथोलिक और रोमन कथोलिक कलीसिया। ग्रीक कथोलिक लोग

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रूम के बिशप वा पोप के अधीन कभी नहीं रहे, लेकिन वे लोग भी एतवार दिन को पवित्र मानते थे। और ऐसाही ग्रीक कलौसिया के सम्बन्ध में रहनेहारे अरमेनिया और सुरिया के खिस्तान और नेस्टोरियन खिस्तान करते थे, जिससे स्पष्टता से देख पड़ता है कि पोप ने सबथ को छोड़ देने और एतवार मानने की आज्ञा नहीं दिई है।

इससे देखा जाता है कि अडवेण्टिष्टों की बात बड़ी भूल की बात है। जोभी वे बड़ी भूल में फंसे हुए हैं तोभी वे अहंकार करके कहते हैं कि जो सबथ को (शनिचर को) नहीं मानते हैं वे खिस्तान अविश्वासियों के समान स्वर्ग राज्य में प्रवेश नहीं करेंगे।

सबथ विषयक अपना भूलयुक्त उपदेश सच दिखाने को वे आगे कहते हैं कि दो प्रकार की आज्ञाएं हैं, परमेश्वर की और मूसा की आज्ञाएं। क्या, यह धर्म्मपुस्तक के अनुसार है ? नहीं, धर्म्मपुस्तक में लिखा है कि व्यवस्था एकही है। ऐसा तो नहीं है कि कितनी आज्ञाएं केवल यहूदियों के लिये दिई गई हैं और कितनी दूसरे जातिगणों के लिये।

प्रभु मत्ती ५, १७ में कहता है कि "मत समझो कि मैं व्यवस्था अथवा भविष्यद्वक्तों की पुस्तकोंको लोप करने को आया हूं, मैं लोप करने को नहीं, परन्तु पूरा करने को आया हूं"। क्योंकि मैं तुम से सच कहता हूं कि जबलों आकाश और पृथिवी टल न जांय तबलों व्यवस्था से एक मात्रा अथवा एक बिन्दु बिना पूरा हुए नहीं टलेगा"। किस रीति से वे पूरी किई जायेंगी प्रभु ने पहाड़ी उपदेश में दिखाया है अर्थात वे सब प्रेमके द्वारा से पूरी किई जायेंगी।

मार्क १०, ३० + ३१ वें पद में प्रभु कहता है कि और तू परमेश्वर अपने ईश्वर को अपने सारे मन से और अपने

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सारे प्राण से और अपनी सारी बुद्धि से और अपनी सारी शक्ति से प्रेम कर, यही सब से बड़ी आज्ञा है; और दूसरी उस के समान है, सो यह है कि तू अपने पड़ोसी को अपने समान प्रेम कर; उन से और कोई आज्ञा बड़ी नहीं है"।

इस कारण से प्रभु सच कहके कह सका (योहन १३, ३४) "मैं तुम्हें एक नई आज्ञा देता हूं"। और पौलुस भी कह सका (रोमी १३, ८-१०) "व्यवस्था प्रेम से पूरी की जाती है"।

इससे देख पड़ता है कि जो २ जन परमेश्वर को सब वस्तुओं से अधिक और अपने पड़ोसियों को अपने समान प्रेम करते हैं वे व्यवस्था को यहूदियोंसे अधिक करके पूरी करेंगे।

और सबत के विषय में हम जानते हैं कि हम को अपने जीवन के सब दिनों में ईश्वर की सेवा करना अवश्य है और अपने सब दिनों को उसके लिये पवित्र रखना चाहिये। इस कारण हम हर दिन ईश्वर का बचन पढ़ते वा सुनते और सोचते और बिन्ती प्रार्थना करते हैं। और ऐसा करके इस अडवेण्टिष्ट लोगों से अधिक करके व्यवस्था को पूरी करने के लिये परिश्रम करते हैं।

अडवेण्टिष्ट लोग ईश्वर का बचन नहीं बूझते हैं। वे धर्मपुस्तक का मात्रा मानते हैं पर उसका भेद और आत्मा को नहीं जानते हैं। वे अंधे हैं और अंधा अंधे को मार्ग बता नहीं सकता है।

ऐसा करने से वे फरीसी और अध्यापकों के समान होंगे जिनके विषय में प्रभु ने मत्ती २३, १३ में कहा कि "हाय तुम कपटी अध्यापको और फरीसियो, तुम मनुष्यों पर स्वर्ग के

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राज्य का द्वार मून्दते हो न आपही उसमें प्रवेश करते हो और न प्रवेश करनेहारों को प्रवेश करने देते हो"।

आगे अडवेण्टिष्ट लोग कहते हैं कि जो असल खिस्तान होने चाहता है वह व्यवस्था में लिखी हुई अपनी कमाई का दसवां भाग भी देवे। जब वे किसी को अपने पन्थ में ग्रहण करते हैं तो वे उस से पूछते हैं कि तुम उस को पूर्णता से देओगे कि नहीं। उनके एक खबर कागज (सैहुन पहरुवा ७ नोवेम्बर १९०४) में हमने पढ़ा कि "जो लोभी जन अपनी कमाई का दसवां भाग वा भीख नहीं देता है अथवा उससे कम देता है वह देवनिन्दक होके हम से और प्रभु से अलग होता है और ईश्वर का स्राप उस पर होगा।

ऐसा करने से वे व्यवस्था को जोर से पूरा कराने का मतलब करते हैं।

निश्चय हम को भी मण्डली का काम चलाने के लिये मण्डली और गिर्जा पैसा देना पड़ेगा, पर वह जोर से नहीं पर प्रेम से दिया जावे।

पावल प्रेरित इस के विषय कहता है कि "हरएक जन जैसा मन में ठाने तैसा दान करे, कुड़कुड़ाके अथवा दबाव से न देवे क्योंकि ईश्वर हर्ष से देनेहारे को प्यार करता है" (२ करिन्थ ९, ७)।

किसी अडवेण्टिष्ट पाद्रीने हम से कहा कि हम आप को समान उपदेश देते हैं कि हम प्रभु के अनुग्रह से धर्म्मी ठहराये जाके अनन्त जीवन की आशा के अनुसार अधिकारी बन जावें कर्म्मों के हेतु से नहीं परन्तु बुलानेहारे की ओर से हम सबथ को और कईएक दूसरे २ दृश्य दस्तूर मानते हैं सो केवल परमेश्वर और व्यवस्था के प्रेम से करते हैं।

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भला, यह सच होवे, तो हम उनको अपने एवंजेलिकल भाई मानेंगे, पर वे आगे न कहें कि सबध को न मानने से तुम को मुक्ति न मिलेगी और फलाने २ हमारे दस्तूर के बिरुद्ध करने से तुम पर स्राप होगा, और अहंकारी होके अपने को हम से विश्वस्त खिस्तान न कहें। ऐसा तो वे करते हैं और ऐसा करने से वे अनुग्रह को क्रोड़ को कर्म्मों से अपना धर्म्म कमाने चाहते हैं।

गलातियों को ३, १० में लिखा है "क्योंकि जितने लोग व्यवस्था के अवलम्बी हैं वे सब स्रापवश हैं इत्यादि। और ५, ४ में लिखा है कि "तुम में से जो व्यवस्था को अनुसार धर्म्मी ठहराये जाते हो सो खृष्ट से अष्ट हुए हो"। आगे रोमियोंको ३, २० और १०, ४ देख लो जिससे जान पड़ता है कि "जो धर्म्मी ठहराये जाने चाहते हैं, वे केवल खृष्ट को पकड़ें और उस पर विश्वास करके कहें कि "हे प्रभु मुझ पापी पर दया कर" यह विश्वास उस के लिये धर्म्म गिना जायगा (रोमी ४, ५) और इफिसी २, ८+९ भी देखो।

जो २ किसी धर्म्मकर्म्म के लिये दूसरों से अपनी बड़ाई करने चाहते हैं वे प्रभु के शिष्य नहीं हैं।

हम जो एवंजेलिकल लूथेरान खिस्तान हैं, हम सुसमाचार पर खड़े होके केवल उसी को मानेंगे और किसी दूसरी बात को हेतु से अपनी बड़ाई नहीं करेंगे, केवल प्रभु यीशु खृष्ट के क्रूश के विषयों में (गलाती ६, १४)।

D. Dr. A. Nottrott.

Gossner Mission

The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam.

Head-quarters :—Ranchi

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Secretary :—
P. Hurad, Esq.

GOVNIDPUR,
P. O. JARIAGARH,
Dist. Ranchi.

17/2/21

Dated 18TH January 1921.

The Rev. H. Kausch, D. Theol.
Gossner Mission,
Friedenau.
BERLIN.

Dear Doctor,

Your kind communication dated 6-XLI.'20. reached me all right, for which many thanks.

Very glad to hear that you in Germany and we in India--all at a time raised our united praises and thanksgiving to Him, who was our help in ages past. Certainly our Jubilee was incomplete without our missionaries. But it was a great thing that we were present there before Him in spirit and in truth.

The pastoral epistle sent to us from Berlin was translated by me in English for the Advisory Board. Some little objection was made re one or two points, which they said might be misunderstood and effect the spirit of Autonomy. I told the Board that I would undertake explaining it to the audience, which I did, and with their permission the letter was read out to the whole assembly in Christ Church. On finishing reading I explained that the letter was in no way intended to kill or mar the spirit of autonomy in us, it rather aimed at strengthening it. In concluding I told the assembly in a loud voice, (Rev. A.G. Atkins and other Britishers were there as well as Americans) that even if the Church had declared autonomy, the tie or relationship of the father to the son can not be untied. Even when a son attains majority, he can not and does not deny the parental connection of his father or mother. Similarly so long as Lutheranism exists in Chota Nagpur the relationship of fatherhood and sonship will exist amongst the German Lutherans and the Chota Nagpur Lutherans respectively.

I am much anxious about the situation in the Ganges Valley. I have not relaxed my endevours regarding it. The situation is no doubt very serious, more serious than it was at one time in Chota Nagpur. Much depends on the people themselves--on their plebiscite. I am sorry our Church Council is not wide awake to the situation in the Ganges. I am afraid, again I shall have to incur the displeasure of my missionary friends of Bihar. But I shall not leave the matter out till it is well shifted and justice done to us. All that I can tell you in this connection is that I shall do all that I can. I shall exert my utmost to get the matter redressed.

Our troubles will not end till our missionaries are back in our midst. Now there are so many masters. The Trustees, the Advisory Board

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and the Church Council. Too many masters over the same is a great danger. As for the Americans, it is difficult for them to understand us so soon. It will take them time to study the people, their habits, their ways and their nature &c. From the Constitution also you can learn that the Board is responsible specially for the Educational and philanthropic side of the work while for evangelistic works the Church itself is directly responsible. So from financial point of view the Church in its evangelistic work or for meeting the needs of the workers is very poor. We have yet much to suffer. He only will sustain us in our troubles.

I am sending you some copies of the GOSPEL WITNESS, in which you will find my Report which I read in the Public-Meeting during the celebrations under the presidency of the Hon'ble Mr. B. Foley, the Commissioner of the Chota Nagpur Division. Hope it will interest its readers. Will it find room in our Mission papers in Berlin? The full proceedings of the Jubilee will be printed separately in book-form. I have been asked by Mr. Rupley to edit it. America will take some 300 to 400 copies and I think I will need about that number for Europe and India. I hope to put the matter in print by the end of April next, if possible.

I feel weary of the onerous duties laid on me, specially from the health point of view. I look forward to the day when I shall be relieved of my responsibilities by our kind missionaries at least temporarily, if not for an indefinite period. God grant that the day should come to-morrow .

Now I am in Govindpur. The Trustees could not give me a house to live in at Ranchi. My shifting to any other place was not at all desirable, but we could not help it. The Trustees demanded of me Rs 20/- rent for the hospital bungalow in which I so long lived. Their bill from June last was sent to me. But I have kept quite. I told the Agent that I shall not pay a single pie. They can proceed against me in a civil court and I know what I shall have to say then. For sometime they are now silent. They have now made me the care-taker of the bungalow at Govindpur, where I am living rent-free.

My heartiest thanks for your unceasing prayers for me and which I hope will grow in renewed strngth to uphold me in my work and us all in our steadfastness.

My and my wife's heartiest YISHUSAHAY to you and Mrs. Kausch and to all who love us and remember us in Jesus' name.

Yours ever in the
Lord's service,

D Khurd

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Ranchi 1/12/20.

The Revd. H. Rotenberg.
G.E.L. Mission House, Berlin.

Reverend & dear Sir,

Your very kind letter to me as well as to our Council including the pastoral epistle and the "Collection of sermons" have reached us all right. Thanks very much for all that.

By the grace of God the Celebrations which were on a grand scale were of unparalelled success. A large number of missionaries attended & some said they had never seen such a jubila anywhere in India. I shall write you in detail soon. I am very busy in packing up my things as I am shifting to Govindpur where I shall be in charge of that diocese and do my Secretarial work from that centre. The present house, which was our hospital, I am vacating & Miss Erickson is reopening our dispensary & hospital.

The Ganges Mission has seriously engaged my attention before I received your letter. The situation is very grave & I know that again I shall have to incur the displeasure of my missionary friends in the Bihar Missionary Council but I hope they will come round & understand me.

I am going to the All-India Lutheran Conference to be held in Ganteur January 4-7 & there I shall put this Ganges affair before them. I had an informal talk with Rev: E. Neendorffer at Ranchi on the subject.

I shall reply to you & to the Curatorium officially when I have reached my destination. Yishusahay to you & to all

Yours in Jesus' name

A Hurad

I am sending by Book Post some celebrations papers, please send copies to Dr. Nottrott & greet him from me.

D. Spurr

(Abschrift.)

Balw. Friedeman 17-1-21.

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To Patras Hurad Esq. Secretary etc.

My dear Babu!

Many thanks for the Celebration-papers and your kind letter of 1-12-20! It will be a great pleasure for our missionaries to read the reports of the Jubilee and the Constitution of the new Church. Dr. Nottrott I have met at Steinhagen, he is of good health, has read your letter and send his greetings to you.

The celebration seems to have been a great success indeed. Only one thought is painful - you were without your old missionaries. Have they been mentioned in the public speeches in due thankfulness for all their labours and sufferings? Or has there been a certain timidity to pronounce the good feelings in your hearts? I am eager to read your special report in detail you so kindly announced. Over all God's name be praised that he by his almighty power has built up His Church among your people.

I congratulate you that you are in charge of the diocese of Govindpur now and have become also a member of the Bihar Missionary Council. The latter position will be a great help to you

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in all your endeavours for the benefit of our Ganges Mission. It is our hearty wish that that Mission for ever be a lutheran congregation attached to your Church. God bless all your trouble you take for your brethren to that end! Please let us know what has become of our Ganges-congregations. Is it true that they have been given to other missions of non-lutheran confessions? This would be against the Treaty of Versailles and ought to be opposed with all vigour!

God with you!

With brotherly Fishmasahay
Yours in the Lords service

H. Rosenberg.

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Okta. 208

VOL. XVI. DECEMBER, 1920 No. 4.

pr. 17. Febr 1921.

THE Gospel Witness

Organ of the

Lutheran Missions in India

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GUNTUR

A. E. L. MISSION PRESS

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CONTRIBUTIONS:-All contributions should be properly signed and sent to the Editor, Guntur or, if intended for the Indian Church Section, to Mr. J. D. Asirvadam, 44 Kelley St., Vepery, Madras, by the 20th of each month. The Editors invite contributions, but do not hold themself responsible for opinions expressed.

SUBSCRIPTION:—The regular price of the GOSPEL WITNESS is one rupee eight annas a year, and to *bona fide* Indian Workers whose salary is below Rs 40, annas twelve a year, postage free. Send money to Business Manager, GOSPEL WITNESS, Guntur. Foreign subscriptions are three shillings or 75 cents a year.

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THE

Gospel Witness

Registered No. M.521

VOL. XVI. DECEMBER, 1920. NO. 4

'Whatsoever things are true .....think on these.'' St. Paul.

EDITORIAL NOTES

THIS Council met in Calcutta Nov. 11–16. The sessions were strenuous ones. The committee work connected with the Council is becoming increasingly heavy. It is not too much to say that the committee on Literature has made most progress in formulating and in carrying out a constructive programme.

The National Missionary Council.

The draft for a new Christian Marriage Law has not made much progress during the last year but we are promised that it is to be pushed during the coming year. The preparation of the legal handbook for Christians is about ready. This has been prepared in cooperation with the South Indian Missionary Association. Of very great practical value to missions was the acceptance by the Council of the responsibility to stand sponsor for certain missionaries. The number affected is not likely to be large but the service rendered to missions and missionaries is of very great importance. The resolutions of the Conference in Crans, Switzerland, came before the Council. They were, in general, approved, though the opinion was also expressed that no real good would be served by pressing for a reduction of the time limit fixed by the Government up to which enemy aliens shall not be admitted to India. The Council was in sympathy, however, with the Crans Resolutions in hoping for the time when pre-war relations among missionaries of all nationalities might be resumed.

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THE Council spent not a little time and thought on the following appeal which has been favourably commented on by a number of papers:—

"We the members of the National Missionary Council of India, Burma and Ceylon, meeting at a time when men's minds in India are deeply moved, and passions are excited to a dangerous degree, and believing that some at least may look to us for guidance, place on record our conviction, that any Christian view of the present situation in the world at large and in India in particular must take account of the following principles:

An Appeal

1. Our Master has said "One is your Father," and "All ye are brethren." These are the fundamental principles of human society as God designed it to be.

2. Every man and woman is of infinite value in God's sight, which He showed preeminently by sending His Son to die for all. Because God so loves them, we must treat every man and woman with respect. It is wrong to treat any with arrogance or contempt, or to use any as a chattel or as a machine.

3. Every association or community of men is intended by God to be a brotherhood, in which each tries to do all the service he can for all the others.

4. This conception of brotherhood should determine all industrial relations, putting an end to injustice and dishonesty, inconsiderateness and carelessness of employers and employed.

5. This conception of brotherhood, again, should, determine all relations within the State, between those who govern and those who are governed, causing all government to rest upon the foundation of willing consent, securing the glad and hearty co-operation of all for the good of the country, and excluding oppression, violence, intimidation, suspicion and misrepresentation.

6. Once again, the conception of brotherhood should determine the relation between nations, turning the world into a family of nations, respecting and helping one another, instead of injuring one another by selfish competition and from time to time breaking out into open war.

7. Under this conception of brotherhood, a group of nations, such as the British Empire, should live together like a family, in which there would be no thought of the exploitation of weaker races, or of discrimination against any peoples on purely racial grounds,still less of victimising any of them by traffic in injurious products, such as alcohol or narcotics. The single aim of the stronger and more advanced members of such a family should be to assist the progress of the others in prosperity, good government, freedom and every other good thing.

8. Again Christ said that He came that men might have abundant life. We recognise, therefore, that it is His will that all men should have ever greater and better opportunities of developing the fulness of human life, social, political and spiritual.

As Christians, we must confess that we have and failed that in a lamentable degree, both in individual and in national life, to accept and follow fully these principles of Christ. But it is very clear to us that the salvation of society depends on the acceptance and the application of them.

Upon these principles then we base the following appeal :—

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We appeal for just and sane judgments both of men and things. It is not just to judge a century by some of the months in it, a whole nation by certain of its members, or its whole history by a few of its pages. The history of every Imperial Power contains pages stained and disfigured; we do not pretend that the history of the British Empire is an exception to this rule. But the fact is beyond controversy that now for a long time it has been characterised by an ever growing tendency to grant to its component parts increasing measures of self-government. The Empire is becoming a Commonwealth of nations and these nations are learning to regard themselves as a family. The attention of the British people is now turned to India, and we believe that there is a general and sincere desire among them that India should have full self-government as soon as possible. We urge all the inhabitants of this country, both foreigners and Indians, to accept with good will the recent changes in the system of Government, and to do all in their power to make the new conditions a successful stage in the progress toward that goal. Given mutual good-will on the part of both races and confidence in each other's intentions, the future will be bright with promise.

We call upon all men in the name of God to lay aside all race hatred and class hatred, upon which it is impossible to build any solid structure, social or political.

We utter a solemn warning against the desperate and false contention that the inequalities of the existing order can only be removed by violence and blood. The truth is that Society cannot be reconstructed by breaking the elementary laws of God and man.

We utter an equally solemn warning against the inclination, which is one of the evil legacies of war, to trust to force as the means of procuring obedience and maintaining authority. The truth is that society cannot be saved by force apart from that reasonableness and equity in government and administration which win the hearts of the people.

We beg all our fellow citizens to turn to God, who created them to be brethren, and to seek from Him, who alone can give it, the power to love as brethren and in love to serve one another. By that power we can find the way out of our anxieties. In His light we shall see light."

The Gossner Mission

NOVEMBER 20-22 we were permitted to join in the celebrations of the Gossner Evangelical Lutheran Church Jubilee. A history of the past 75 years' work in this mission and the Church that now has been established as autonomous is published in this issue. It was a great occasion. It is hard to say which was the climax. There

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were a number of occasions that might be so regarded. There was the procession: the public meeting presided over by Commissioner Foley: the ordination service at which seven were ordained to the Gospel ministry; and the solemn communion service—all most deeply impressive. The services impressed one with the great work done in the past. It also impressed one with the feeling of responsibility shown by the leaders of the Church in their becoming autonomous. May the future of this Church realize all our fondest hopes and glorify the Great Head of the Church!

All-India Conference

BY a series of providences, it seems necessary at the time of writing this to postpone the meeting of the All-India Lutheran Conference. We regret this exceedingly. But it may make possible a more careful preliminary consideration of the questions to be discussed. Let us hope that some good may result from the postponement

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CONTRIBUTIONS

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THE PUSHKARAM FESTIVAL

BY

REV. T. A. HOLMER, RAJAHMUNDRY.

This festival occurs annually in India; but the place of celebration is restricted to twelve so-called sacred rivers and takes place successively at one of these during a cycle of twelve years, the season for each river being about one year. Thus while the festival is general for India, it must be celebrated by making a pilgrimage to the river sacred to the Pushkaram for that year. The season of the Pushkaram festival is governed by the passage of the planet Jupiter in the Zodiac. Jupiter, as we know, making this passage in twelve years. The different constellations of the Zodiac are considered as mansions of Jupiter and the transit from one to the other marks the beginning and the end of the season. The first twelve days and the last twelve days constitute the festival season proper, but, as it appears, little attention is paid to any but the first twelve days. There are twelve mansions of Jupiter and correspondingly, twelve sacred rivers, each river having a particular mansion or constellation governing its festival season and when Jupiter enters that particular constellation, and all the time that he stays in it, the corresponding river is sacred to the festival If we use our own nomenclature for the constellations of the Zodiac, the constellations and rivers paired up will be as follows: Aries and the river Ganges, i. e., when Jupiter is in Aries the river Ganges will be sacred to the season and it must be celebrated there;

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Taurus and the river Narbada or Narmada, as it is also written; Gemini and the river Sarasvati; Cancer and the river Jumna; Leo and the river Godavari; Virgo and the river Krishna; Libra and the river Kauveri; Scorpia and the river Bheema; Saggitarius and the river Radhya; Capricornus and the river Tungabhadra ; Aquarius and the river Indus; Pisces and the river Pranhita. Every true Hindu is supposed at least once in his life to have bathed in each and all of these sacred rivers and thus to have made a pilgrimage through the entire land from the Himalayas in the north down the east coast of the Peninsula to cape Cormorin in the south, and up the west coast again to the north, thus including the whole land in his circuit. But this is done only by the religious zealots, the pilgrims, of which there are some that spend their entire life in visiting sacred places; as for the others, they come when the season is convenient geographically.

The festival gets its name from the celestial fountain Pushkara, the sacred bathing place of the gods. The lord of this fountain is the so-called Pushkara Raja, and at the festival season he descends to earth and brings water from the heavenly fountain and from all the rivers of the earth, supposed to number 3½ crores or 35 millon, to the river sacred to the season, and presides at the festival. Therefore to share in the festival and to bathe in the waters of the sacred river during twenty-four days of the festival season confers the same merit upon the devotee that a pilgrimage to the celestial fountain would confer. The river Godavari is reputed to enjoy a special privilege in that the whole year is supposed to be equally efficacious in conferring merit upon the pilgrims. To begin with, it seems that this was the rule with all the rivers, but that the gods complained that, if the Pushkara Rajah should absent himself from the celestial fountain all the time, they would derive no blessings from it. Therefore he decided to preside only the first twelve and the last twelve days of each festival, but granting Godavari the original privilege.

The duties of the festival are fourfold : 1. Bathing in the sacred river for the remission of all personal sins. This is done with the help of a priest according to definite ritualistic formulas. The priest reads the formulas and gives the water to the devotee, who will drink some of it and sprinkle his head with some of it. 2. Giving of alms to all irrespective of caste but especially to the Brahmins. When the people hava taken their bath, they proceed to give alms and there are beggars in long rows. Our Collector stated that 3500 came to the Godavari during the Pushkaram here last July to receive alms. The alms consist partly of money but mostly of rice, which the people drop to the beggars in dribbling grains as they pass. This is done in a most perfunctory way unmindful whether the beggar gets it or not, the wind often scattering the grains far and wide. 3. Worship at the shrines and "Obsequies or shraddhas for the dead" of ones kindred. These shraddhas are of three kinds : 1. The anna shraddha or rice ceremony, which is performed with cooked rice together with vegetables, dhal (a species of gram), and cakes of black gram. As a rule there are two priests attending, who by their incantations become the temporary possession of the spirits. One of the spirits of the departed relatives and the other of their protecting deities, the so-called Vishva-devas or universal deities. The food is supposed to be eaten by the priests as the embodiment of deities, who are worshipped first by the devotee. This is done by placing a few gingelly

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seeds, a straw of grass, some sandal-wood paste, and water on the head of the Brahmin, representing the departed spirits; and by placing unbroken rice, sandal-wood paste and a straw on the head of the other Brahmin, representing the universal deities. The sacred thread must be shifted from one shoulder to the other continually during the whole ceremony; from the left shoulder to the right, when the ancestor's name is mentioned and back again to the left every time that the name of the deities is spoken. 2. Anna shraddha or flour ceremony. This is performed by using uncooked flour of any grain which is made into balls made with water and offered either in fire or water. The priest does not partake of this, but pronounces the incantation over each lump. The materials are flour, gingelly seed and straws, one for each lump. There are as many lumps as there are spirits that the worshipper wishes to honour and the lumps are either burned or thrown into the water as a votive offering to the universal deities, that they may be gracious to the departed souls. 3. The Hiranya-shraddha or gold ceremony. This is performed by taking a coin for each departed soul together with gingelly seed, sandal-wood paste, and the straws, and offering them to the deities, the Brahmin, who officiates, keeping the money. At the end of the shraddhas the devotee together with his family and departed relatives will be blessed by the representative of the deities.

A SHORT ACCOUNT OF THE WORK OF THE GOSSNER SOCIETY IN CHOTA NAGPUR.*

BY

Mr. P. HURAD, RANCHI.

Seventy-five years have elapsed until this day of grace and account when the eternal and living word of God was for the first time preached in this land of Chota Nagpur. The year 1845 saw the beginning of a new era in the history of this small province. The history of Chota Nagpur though written already by some historians in hundreds of pages, it was until recently—"The little known Province of the Empire", as a historian of note named it some years ago. It is Christianity and Christianity alone that has given a new impetus to the intellectual, social and moral uplift of this land. There is no denying of the fact that before 1845 the history of Chota Nagur was exceedingly imperfect. No doubt much reliable material for a history can be had from the beginning of the British Rule but Christianity has given a new life and added a brighter lustre to its absorbingly interesting history.

Here in this short and brief account I do not wish to say much regarding the dim days of yore, before the advent of Christianity, but the history of how Christianity was planted and spread throughout the length and breadth of this—"The little known Province of the Empire". To begin with, however, I cannot but carry you all to the very old days when the people of this land were utterly neglected by its respective rulers. History goes to show that Jharkhanda, as Chota Nagpur was then called, had for centuries been under the Hindu Rule but the people remained unmolested in their isolated mountain fastnesses. These Hindu rulers never cared to give any civilisation in any form to the inhabi-

* Paper read at the Diamond Jubilee of the Gossner Evangelical Lutheran Church, Ranchi, Nov. 20, 1920.

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tants of this land. In the sixteenth century, when Europe was trying to shake off the yoke of Popedom, Chota Nagpur came under the rule of the Mohammedans. From the Mohammedan chronicles it is learnt that these Mohammedan governors did not practically rule over Chota Nagpur, as the roads were fortified and the jungles impenetrable. They left their subjects at the mercy of the Hindu chiefs. But with the advent of the Britishrule in India, the Pergannah Khukhra, as Chota Nagpur was subsequently called, was transferred to The East India Company in 1765, the year which also saw the grant of the Diwani of Bengal, Bihar and Orissa to the Hon'ble East India Company.

The Hon'ble East India Company was no doubt a purely commercial and afterwards, I would say,a political enterprise and was as such not at all concerned with any religious propaganda. Not only the East India Company but the Government of India, since its transference to the Crown, has maintained strict neutrality in matters of religion. But from Charles Grant, the Christian Director of the East India Company, to the present day of enlightenment, the British nation has produced rulers and governors who have to a large extent been instrumental to the spread of Christianity in India. As Director Charles Grant took a very deep interest in the works of the missionaries, Schwartz and Kiernander, and his name thus remains associated with the immortal names of those eminent Lutheran missionaries and with the establishment of the Church Missionary Society in England in 1749, so the names of Major J. R. Ouseley and Capt. J. Hannyngton, who were the Agents to the Governor-General or the Commissioners of the Division from 1839 to 1849, will remain associated with the establishment of the Lutheran Church or the history of Christianity in Chota Nagpur. These Christian rulers were the Good Samaritan to the Mundas and Uraons of this Province. I would say they felt compassion on these people and brought them to the inn and gave them to the host, i. e. entrusted them to the care of the Church and its ministers. The past history of the Gossner Mission says that in 1844, when Father Gossner sent out the 4 pioneer missionaries he did not know anything of Chota Nagpur and of the Mundas and Uraons living here. On December 31,1844 the 4 missionaries Schatz, Batsch, Brandt and Janke arrived in Calcutta with the intention of going to Burma to work amongst the Karens there. Unhappily, or I would say happily for us, the English were not on friendly terms with Burma then. Besides, the Calcutta friends of Pastor Gossner, notably Dr. Haeberlin, who was then the Secretary of the British and Foreign Bible Society in Calcutta, did not wish that these missionaries should go to Burma, where the American Baptists had already begun work. So for sometime the missionaries were in a fix as to where to go and what to do. But God knew where to send them. It is said that the then Commissioner of Chota Nagpur had heard that some continental missionaries were looking for a field unoccupied by any missionary society. So he wrote to them through Dr. Haeberlin inviting them to come to Ranchi and preach the gospel to the people of the Chota Nagpur plateau. The 4 missionaries accepted the invitation, seeing in it a hint given to them by our Lord Jesus Christ.

An old veteran missionary (Dr. A. Nottrott), still living, wrote to me quite recently on the subject. Says he: "The pioneer missionaries did the right thing in accepting this invitation. It was our Lord himself who had called the m. As he had hindered St. Paul and Timothy

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to go into Bithynia, He hindered those 4 pioneer missionaries to go to Burma. And as He let appear to St. Paul the man of Macedonia in the night in a vision, saying:— "Come over into Macedonia and help us", He too inspired the Commissioner of Chota Nagpur to write that letter saying: Come over into Chota Nagpur, and help our poor Chota Nagpuris, who are devil-worshippers and never heard as yet God's message given for them too."

Thus indeed the Lutheran Church in Chota Nagpur has been founded by our Gracious Lord himself and that through God-fearing British Rulers who have from time to time, unto this day, been called upon to serve the living God and establish missions in India.

The 4 pioneer missionaries, of whom we have heard so much, at last left Calcutta on the 25th of February 1845 and via Burdwan reached Bankura with great difficulty on bullock-carts. Dr. Haeberlin accompanied them all through this tedious and dangerous trip. In Bankura too they were for sometime the guests of an English medical man, who was a God-fearing Christian, and he placed a bungalow of his at the disposal of these missionaries. In the meantime Dr. Haeberlin himself came to Ranchi and made all necessary arrangements with the local officials for the work. It should be noted that this Dr. Haeberlin was the father of the missionary Haeberlin who for some years laboured in this Chota Nagpur mission. The missionaries then left Bankura and reached Ranchi in the beginning of this month of November in 1845. They pitched their tent about the place where the Government House is now situated. After some days they then shifted to this place where we all today meet and sit together. From the history of our Church we learn that on receipt of instructions from Government the pioneer missionaries laid the foundation of this the first Christian compound in Chota Nagpur and they christened it Bethesda or "The house of Mercy." The name given has been true to the very letter. From this place of the House of Mercy, the whole of Chota Nagpur has been blessed abundantly. This compound and the church built here have been the light-house wherefrom the heathen were turned to God as our blessed Saviour said to St. Paul:— "To open their eyes and to turn them from darkness to light and from the power of Satan unto God, that they might receive forgiveness of sins and an inheritance among them which are sanctified by faith that is in me".

Now when they had made this compound, they also laid out these long and beautiful avenues which all unite here on this spot where we all meet now. If we shall care to examine the plan of these avenues we shall find that these are made into a Tau Cross or the Cross of St. Anthony as it is called, at the base of which we have the church or the place of worship and at the top or in the very heart or centre of the compound the residence of the pastor in charge of the parish, now the residence of the Lutheran member of the Advisory Board. These avenues and the chief buildings in the compound are a living monument to the splendid work done by the illustrious Gossner missionaries.

From 1845-50, i. e. in the course of the first 5 years, Pastor Gossner sent as many as 17 missionaries to India. As early as 1846, the pioneer missionaries were further strengthened by three new workers. They were the missionaries Ansorge, Heinrich Batsch and Buchwaldt. On the arrival of these new missionaries they started building a new station at Domba some miles south-west

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of Bharno, on the Ranchi-Gumla road. In 1847 another band of 3 missionaries i. e. Sieck, Boerner and Beherens with a bride for H. Batsch arrived. In 1848 another missionary, a medical man named Conrad, was sent out. Now a 3rd station was started at Lohardugga, 48 miles west of Ranchi. Captain Hannyngton made over his own property, a compound and a bungalow, as a gift to the missionaries. It should be borne in mind that the present compound and the buildings at Lohardugga were built after the Mutiny. The former compound and the buildings, which are said to be on the site of the present municipal buildings there, were abandoned after the Mutiny.

In 1849, 4 more missionaries arrived. They were 2 brothers Gerndt, Mathias and Mueller and with them also came Mrs. Gerndt, Miss Marrie Bussenius and Miss Anna Holzhausen and, after three months, two others, Oscar Lohr and Adolph Bussenius followed them. So by 1850 they also founded a 4th station, Govindpur, just 30 miles south of Ranchi instead of Domba which was abandoned owing to its very bad climate.

So in the course of the first 5 years there were sent to Chota Nagpur 17 male and 2 lady missionaries. Of these six died and some gave up their work and almost all had to suffer more or less from fever and kindred diseases. Of the 4 pioneer missionaries, one, the Revd. Th. Janke, lived for a short period of only 10 months and rests here in our cemetery close by. In this place the prophetic words of Father Gossner which he pronounced on those pioneer missionaries when leaving Berlin in 1844, are worth remembering. He said with the Hebrew Psalmist of old: "He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him". The missionaries suffered a good deal in various ways but the Lord prepared a good harvest through them.

For 4 long years the missionaries went on preaching, teaching and attending to the needy and the sick but no one came forth openly to confess Jesus as the Saviour. Their unceasing and unselfish labour seemed to be a thankless task and the missionaries became hopeless and depressed. They wrote to Father Gossner saying: "We have torn up the ground and sown but no fruit will appear, the people are not converted, we wish to look for another field." But Father Gossner the man of prayer was neither disappointed nor downhearted. He replied—"Whether the people will be converted or not, that be not your concern. If they will not accept the word for salvation, they must hear it for judgment. But you continue in praying and working and we also shall pray more earnestly. This united prayer of Gossner's and his missionaries was not in vain. Before long, 4 Uraons who were Nabin Pore of Hetha Koto, Ghuran of Karand and Kesho and Bandhu of Chitakuni came to Ranchi and desired to see Jesus. They were asked to attend service in the Church. But here they could not see Jesus and were for a time disappointed. Then they wanted to attend the English service held for European residents of Ranchi, thinking that the missionaries would show Jesus before their own people. They were allowed to be present in that service too. When they did not find or could not see Jesus in the English service they realised what the missionaries preached then. The 4 Uranos then made up their minds to worship the Lord God who is a spirit in spirit and in truth. They were converted and at last baptised on the 9th of June 1850. The Mundas followed the Uraons. On the 26th of

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October 1851, two Mundas i. e. Sadho Munda of Bandheya and Mangta of Balalong, accepted Christianity and were baptised with the new names of Ishwardatta and Christanand. The 9th of June 1850 and 26 of October 1851 are therefore important days with the Church and had better be recorded in our Church-Almanacs and Calendars.

Seventeen months after the baptism of the first new converts, i. e. on the 18th November 1851, the missionaries laid the foundation stone of the church which was completed and consecrated on Christmas day 1855 with the name of *Christ Church*. Thus Christ Church is the *Khutkatti* church, or the mother church, of the Chota Nagpuris. After the conversion of the first inquirers, the growth of the Church was remarkble and in April 1857, the number of the baptised members rose to 900 and that of the inquirers to 2,000.

The Mutiny

So when Christianity was making such great strides, there was in 1857 a great military revolt and general unrest all over India which is usually known as the Sepoy Mutiny. Chota Nagpur was not an exception to this. During the Mutiny not only the missionaries but the civil and military officers in the district had to flee for their lives to Calcutta. On July 31st the missionaries called all their adherents together prayed with them committing them to the care of the Heavenly Father and bade them farewell. The missionaries managed to reach Calcutta by the 7th of August, but the Christians in Chota Nagpur had the worst. They were persecuted and treated shamefully. Their houses and villages were plundered by the mutineers. They had to flee to the jungles and mountain caves where they lived without food on roots and leaves for weeks together. One of the persecuted who had been very severely beaten was afterwards asked whether the scars on her back did not make her repent to have become a Christian, whereupon she answered- "Should I not be willing to suffer a little for my beloved Lord Jesus who has suffered so much for me ?" The beautiful Gothic church with all its furnture, candlesticks and a valuable organ was ransacked and all other buildings of the mission were similarly treated.

When the Mutiny was quelled the missionaries returnedto their work. When the missionaries and their converts saw and met each other they all wept. They wept, I think, not because of their past sorrows but because of their new joys into which they now entered. Naturally as a man recovering from serious illness regains better apetite and consequently better health, so the Church, with its first converts put to the severest test, having recovered from the shocking annihilation, found all the past troubles, conducive to its future success. The missionaries after their return wrote to Father Gossner— That the Lord be praised as the Christians remained steadfast and not a single soul was lost. This was the last letter sent to Father Gossner from India. So also Sir William Hunter, the great historian afterwards wrote:— "During the Mutiny the native Christian Community was broken up but their dispersion over the district seems to have given a great impulse to Christianity, as the number of converts largely increased after the restoration of order."

Gossner's Death

After the Mutiny the missionary Schatz returned to Germany. Father Gossner was now an old man of 84. He knew his days were numbered. Like every human being he was anxious as to what should be done after his demise to

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conserve the precious work in Chota Nagpur of which he was the main pillar. He thought that as Chota Nagpur was within the British possessions he had better make over the field to some English Missionary Society. He accordingly deputed missionary Schatz to England to make necessary arrangements with the Church Missionary Society there. But God willed otherwise. The C. M. S., after consulting their missionaries out here in India, replied that they did not wish to take over the Gossner field from the Lutherans. They would, if needed, gladly help the Gossner Mission with finance, but in no case would they like to interfere with the Lutheran work in Chota Nagpur. So it was resolved to let the promising field of Chota Nagpur remain the Protestant Lutheran property of Germany. Father Gossner died on March 30, 1858. But he left his immortal work behind him.

After Father Gossner's death the work of the mission grew on all sides. Dr. Buchsel became the General-Superintendent of the mission and Dr. Prochnow, who for sometime worked in connection with the C. M. S. in India, was recalled and was appointed the first Inspector or Home Secretary of the Gossner Mission in Berlin. During Dr. Prochnow's regime from 1859 to 1868, some of the most eminent missionaries who figured prominently in later years, were sent out to Chota Nagpur. One noteable event was the visit of the Lord Bishop of Calcutta to Ranchi in 1864. In His Lordship's presence 143 souls were baptised, about 600 communicants received Holy Communion and there were in all some 1200 Christians male and female present in the Church then. Witnessing this His Lordship wrote to the General-Superintendent Dr. Buchsel that the Lord had blessed the work of the Lutheran Mission in Chota Nagpur and that it was a pearl among the missions in India. May the prophetic words of the Bishop come out true and God grant that this Church in Chota Nagpur be a real pearl among the Christian Societies in India! So during the decade ending 1868, there were in all 10,000 Christians, 300 school-children in the villages, 80 boys in the Ranchi School and 19 young men in the Theological Seminary undergoing training for the ministry.

The Split in the Mission

After Father Gossner's death the missionary Schatz, who had gone home, promised to return to India via England and accordingly went to London. But to our great regret no trace of him could be found, and has not been heard since. He was like a father to the missionaries and his disappearance resulted in the deplorable split in the mission— the missionaries quarrelling amongst themselves and also there grew in them a spirit not favourable for real mission work. I should like to pass over this incident as this is not the time nor place to discuss the rights and wrongs of that period. Besides, we are far away from the spirit of the time. The split gave birth to the S. P. G. in Chota Nagpur and these two sister Protestant churches have been successfully working in the country since then. We Lutherans regret that partition, but let us now accept that it was the will of God that it should have been so. God has done great things through our sister Church, the S. P. G., and in the hard days of the War they came forward very kindly to our rescue financially and otherwise. In this very place I also take the liberty of telling this assembly that Central India has been the field where the Gossner missionaries have shown their greatest activities. Notably amongst these mis-

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sionaries are the names of the Reverends Skrefsrud and Boerresen who were sent out to India in 1863 and 64 respectively and they founded the present "The Santhals Mission of the Northern Churches"—a Lutheran mission by far the largest of the Santhals' missions working in the Santhal area. So also the Revd. Oscar Lohr who came to India in 1850, fled during the Mutiny of 1857 with other missionaries to Calcutta and then went to America. Though he severed his connection with Chota Nagpur, he cherished India and her people greatly in his mind. So he came back to India in the year 1868 and founded the present Evangelical mission of Chhattisgarh. This mission is also a great success and has large work in the Central Provinces. So a part of Northern India and also Central India i. e. from the valley of the Ganges in the North to Chhattisgarh in the South some of the most successful missions working therein have been founded on the labours of Father Gossner and his missionaries

During the split out of 10,000 Christians the Lutheran mission lost some 600 to 700 people who went over to the Anglican fold. Four years after, i. e. in 1872, the Lutherans numbered 17,000 and the Anglicans 5000 according to their own report. Better organisations were also introduced. We have already heard that before and after the Mutiny the missionaries had established 3 or 4 stations besides Ranchi and some of these stations were abandoned later on for some reason or other. So long the work of the whole field was carried on from the centre Ranchi, but now, though Ranchi remained the main centre, yet more centres were started in the interior and in out-of-the way places, to be in close touch with the Christians and the non-Christian aborigines, which enabled the missionaries to learn the various languages and dialects prevalent in the districts. Thus the old stations with the exception of Domba were restarted. In 1895 when the Lutheran mission celebrated its 50th anniversary there were 19 stations in all. The Jubilee of that year, the first of the kind ever held in this country, was celebrated with great eclat. The Memorial Cross of granite, with the names of Gossner and his missionaries inscribed on it, remains erected here, and reminds us all of the auspicious day when, being requested by Prof. Plath the representative of the Home Board, it was unveiled by Mr. Grimley the then Commissioner of Chota Nagpur in the presence of a vast assembly-European and Indian. The Middle School of the mission was also raised to the standard of a High School. I may mention that the Lutheran society had been the first in standing a school, first in making it a Middle and also first to make it a High School. May I also express here the hope that to keep up the tradition the Chota Nagpur Church look forward to the day when they, backed by the Lutherans of Europe and up-to-date America, shall endeavour to establish institutions for higher education for the uplift of our people, for our only salvation lies in our sound and solid education.

Later History

In the years before the Great War, the Gossner Society was making steady progress in all branches of its work. Not only that, but the Gospel was successfully preached in and carried to the Tributary States of Gangpur Bonai, Bamra, Keonjhar, Mourbhanj and Jashpur and also some work was begun in the States of Sirgooja and Udaipur. In Gangpur we have 3 stations with pretty large work. In 1911 there were 2156 Hindus, 47 Mohammedans, 46,275 Mundas, 174 Hos, 471 Santhals, 7,278 Kharias,

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7 Gonds and 35996 Uraons or in all 92,408 Christians of all races. In 1914, when the War broke out, there were according to the Mission Census Reports 98,883 Christians with 442 churches and chapels, 37 Indian pastors, 377 catechists and 12 candidates for the ministry and the contributions of the Church amounted to Rs. 49,083.

In the year 1914, as we all know, the Great War of the great nations, the greatest and the most fearful struggle in the history of mankind, broke out with all fury to recast the map of the world. Great Britain's entry into the war drove all the continental Lutheran Missions in India into great straits. Chota Nagpur, not being an exception, had to undergo great hardships. But Jacob's God has been our God too. He has said— "I will not fail thee nor forsake thee". In 1915, when it was found necessary to remove all the missionaries from the hostile countries, the Chota Nagpur missionaries were put to a great plight as to how to carry on their great and valuable work after their departure. Our good Government came forward to help us in time. The Government approached the Bishop of Chota Nagpur, now the Metropolitan of India, to take charge of such work as was aided by them. So the Bishop kindly undertook the educational and philanthropic work of the mission and also expressed his desire to assist the Church by an oversight and by raising such funds as might be required. When the missionaries left, the management of the pastoral and evangelistic work remained with the Church. Sorry to tell you that His Lordship the Metropolitan who has just returned from England expressed his regret at his inability to be present here on this memorable day but I am glad to say that we Lutherans acknowledge frankly with a grateful heart our indebtedness to His Lordship who did his utmost to assist the Church to maintain all work in full vigour till the end of the War.

But these long years of the War were years of strife and anxiety to the Lutheran Christians. I may kindly be excused for stating here that much was said and written as to our political loyalty and it was thought that the members of our community behaved in a way which caused our loyalty to be called in question. But I am glad to say that no one could prove our disloyalty, not an iota of evidence was found against the Lutherans though the English missionaries were living amongst us. It was quite impossible that it should have been so. Our people were thought to be dutiful to the Government and they have proved themselves loyal and peace-loving subjects.

Thanks to the justice of Government, and I hope I am voicing the sentiments of all of my brethren present here, when I say that we cannot adequately thank Government for their very kind attitude in all their dealings with us. Thanks are also due to His Honor Sir E. A. Gait in whose regime the Lutherans lived undisturbed in peace and prosperity. During the war-time the Government did not lend their ears to false and baseless rumours, but handled all problems in a manner worthy of British tradition of justice and wisdom. When the war ended the question as to the disposal of Mission-property engaged seriously the attention of Government. The Lutheran Church also was faced with serious problems but by God's grace it overcame these.

The Lutheran Christians, finding that their leaders were inexperienced in missionary works on such a large scale, and were therefore not in a systematic and throughly business-like manner, decided to invite the America Lutheran missions

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to take over the definite responsibility of the Gossner's mission work. But this plan of theirs was also frustrated by Government on political grounds. The Government made it clear that the properties could not be made over to societies which contained a large non-British element or which is financed by any body containing such an element. The Church and the property are quite inseparable from each other and the making over of the property to a British Society meant-forcing the Church to union with a non-Lutheran British Missionary Society. But the Lutherans resolved to face the situation with unparalleled moral strength and thank God they did so quite admirably. On that memorable day, the 20th of July 1919, the Church and its representatives decided to abide by their own faith. On that day they presented to the Commission of Inquiry, appointed by the National Missionary Council of India, that important document which goes by the name of "The Decision of the Representatives of the Lutheran Church in Chota Nagpur and Assam". In writing out this declaration they began with the phraseology. "By the Grace of God" and in the centre of it they said— "We declare that we are prepared to take upon ourselves the very heavy responsibility of Autonomy in the administration of our church affairs".

As to property the Church suggested— "That the Trustees to be appointed hereafter shall keep all the property in the sole interest of the Lutheran community in Chota Nagpur and Assam."

Thus ended the great struggle of the Church for its existence. The Gossner mission now became the Gossner Church from that day. In this connection I should like to say a few words more and I beg you all to pardon me for holding you long. I want to explain how the Church came to declare Autonomy. Did the Church do so because it had considerable finance or large funds at its disposal? No. No. It was the faith, the great faith, which led the leaders to hold their own ground and save the Church and its property.

Gentlemen, last but not least, allow me to express here how greatly we Chota Nagpur Lutherans are indebted to our brethren in the United States of America. I shall not be doing my duty if I were not to acknowledge here publicly our indebtedness to those generous and kind hearted brethren of ours across the seas. They, from the very beginning of the War, helped us materially through the National Missionary Council and in these days they have been helping us so nobly by men and money. When the Bihar and Orissa Missionary Council was looking for a Lutheran missionary to be resident in Ranchi, as a member of the Advisory Board, and when they could not find one, they had to turn to the American Lutherans who most willingly and gladly came forward to take the definite respensibilities The reconstruction of the Lutheran Church is itself a fact which at present cannot be solved without American material help. The Church looks to America for the means of reconstruction and re-adjustment. In short, the Chota Nagpur Lutheran Church will be an isolated and utterly neglected factor without America. I do, therefore, on behalf of my bretheren of Chota Nagpur, publicly express our heart-felt thanks to the Lutherans in America for their gifts, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

Gentlemen, I am sorry I am holding you long but please allow me to say something more before I finish my account. The

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Church is only a year old and today we have come to hear not only the achievements which the Church has won but to praise and glorify the Almighty Father for His mighty works wrought in our midst during the last 75 years. According to the Government Census of 1911 the Christians of all denominations in the Ranchi district alone numbered 1,77,000. More than one-eighth of the inhabi tants are Christians. We hope to see better figures in the coming Census. The Christian Church of Chota Nagpur has before it very large respensibilities. The two Protestant Churches of Chota Nagpur, founded by the missionaries of Father Gossner, should work harmoniously. Let us not look to a corporate Union as the only means to spread the religion of the Cross but let us work closely as two ships sailing side by side. We are sailing in the same sea and are proceeding to the same port, our only destination. Let the steering men of these two ships ply their respective machines in close harmony and co-operation, in sympathy and Christian fellowship, avoiding any clash which is sure to harm the interest of the Christian Church more than anything else.

Europe and America have had a great fire of baptism and the Great War has placed upon all of us greater responsibilties. The war ended an old age and has given birth to a new age, the age of reconstruction. This reconstruction is now in our hands. Let this our 75th anniversary of 1920 be the beginning of the work of reconstruction in Chota Nagpur as it has been to-day in the other parts of the world. Our reconstruction should not consist in building dreadnaughts and armoured cars, in aeroplanes and howitzers, but in establishing an Empire of Rightousness and Peace. Let us look to the future—to the future with hopes, higher hopes, to win the world to Him and to Him alone.

THE INDIAN CHURCH SECTION

RELATIONS BETWEEN THE INDIAN CHRISTIANS AND MISSIONARIES*

BY

MR. V. CH. JOHN, B. A., L. T.

General relations:—

I do not know how I can propose any change or improvement, whatever in the relation of the missionary to the members of the Church. I should say that, on the whole, so far as I know, the relations are good. The missionaries have been taking a paternal or maternal interest in the sorrows and joys of the people in their charges. They visit them when they are sick, pray for them at their bed-side, give them substantial help by way of good medical treatment,

* This is a continuation of the discussion in the *Gospel Witness* for April. pp. 133-141.

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clothing or even money, express their joy and satisfaction at their recovery, weep with them when they weep. I believe that the missionaries are honestly trying to do what they can to help the people and improve their condition. Here, as in several other good things that we do, there may be room for improvement but no cause for complaint.

Social relations:—

Here also I do not know how to propose any improvement or change. I am disposed to say that the social relations, so far as they go, are satisfactory. I fear there cannot be much improvement along this line so long as the tastes, customs and manners of the two people differ so widely, and so long as there is the consciousness of racial superiority on the one hand and national dependence on the other. Also, the difference in the economic condition of the people resulting, as it does, in a big difference in housing and other conveniences is another factor which works against closer social relations.

Business relations:—

There is yet another factor which explains the diffidence on the part of the Indian Christians to move on equal terms with the European missionary, viz., the fact that the relation between the European missionary and the Indian Christian is that of a master and servant—an employer and employee. This is bound to prevent that freedom that obtains among those not thus related. This feeling, that the Indians are mere servants, is reduced to a minimum in the Gospel and lower educational work of the Mission with which the writer is connected. This has been brought about in the following way: The District missionary is now assisted by a Field Council consisting of the representatives of the Mission workers. The Missionary-in-charge is the ex-officio chairman, who may yet exercise his veto, and above these Field Councils there is the Synod now consisting of about fifty-two members, more than three fourths of whom are either Indian pastors or their delegates. This is as it should be since most of the work is done by the Indians and for the Indians and we are thankful to the Mission for having thus democratised the work, so that the Indians may feel that it is their work, and gradually take upon themselves the responsibility of carrying on the same. In all these Councils, Indian opinion is freely expressed and their view point well considered. Even in the Central Theological Seminary, consisting of less than fifty students and less than half a dozen teachers altogether, there is a Faculty Committee consisting of all the staff. Here they discuss all about their work.

But the Higher Educational Institutions do not come under any or all of these Councils. They come directly under the Conference through the College Council and Higher Education Committee, in any of which there is absolutely no Indian representation.One wonders why it should be like this. One fails to see why there should not be a Council — a kind of under cabinet — even subordinate to the College Council, where the Indians are represented and their opinions taken. Not that individuals are not consulted once in a while, but that such consultations are spasmodic and take place only when the manager wants to do so and the persons consulted do not feel that they have any constitutionl position to offer their advice. Even the manager or principal may feel it awkward to thus consult the people not constitutionally recognisnd by the Conference. Why not make such consultations regular, systematic and constitutional, thus making such consultations nearly obligatory? In this way,

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if anything goes wrong in the institution, the blame is shared by all, and if there is anything special upon which the Institution may be congratulated the whole staff may share in the satisfaction and take a proper pride in the same. While this may require changes, they will not be any greater than the changes now effected in the political world.

To attract highly educated Indian Christians to our Colleges and High Schools and to make it possible for them to take a vital interest in the Christian education of our schools one would think it necessary on the part of the Missions to take the Indian Christians into more confidence and enable them to feel that the work is at least as much theirs as that of the Mission's. In this connection I cannot do better than quote the following extract from a paper read by Rev. Harman of the London Mission, Gooty, before the Telugu Districts Christian Teachers' Conference held at Guntur last year:

"The relation between Manager or Principal and staff, between missionaries and their Christian teachers must be changed, I believe, if we are to attract Christian students to take up teaching and enter educational institutions under Christian management. As to the relations between the Manager or Principal and the Christian teachers the one great difference between the relationship of the Christian teacher and the non-Christian to the Manager or Principal is that the former is or should be a comrade and fellow worker with the Manager or Principal in the one aim of promoting Christian education and in preaching by word and deed Christ and His principles.

"There must be less of the employer and employee and more of the friend, each doing a necessary piece of work supplementing each other. The Christian teachers must feel their responsibility and feel that the Manager and Principal is really a servant as much as themselves in the one great work with no question of superiority in the eyes of God. This one may be in charge of ten cities and another of five cities. This problem of the relation and attitude of employer and employee is being faced to day in the Industrial department throughout the world, and it must be faced by the Christian Church and decided on Christian principles if there is to be peace or progress in every department. This is not a question of European and Indian, of white and black, but it is a question affecting all. Every one is either an employer or employee. I believe it is here that the great leakage lies, that as soon as the relations between manager or principal with teachers are put on sound and right Christian principles, there will be an increase of Christian teachers and a much quicker and greater progress in the Christianising and educating of Indian youth. Briefly, I feel that what is most needed is:

i. A great spirit of true co-operation and brotherhood so that each teacher feels that he is needed and that he is a necessary part of the whole school and unless he does his best he is preventing the others from doing theirs and success cannot be obtained. The Manager or Principal must be less of the autocrat. He may at present have to retain the power of veto, but as a general rule the school or college should be worked by the staff as a whole meeting occasionally. Only those members of the staff who are permanent and have taken up teaching as their life's work should vote. In such a case the majority rules. This may be allowed as it does not compromise Christian principles. In all cases affecting Christian principles the Manager or Principal with the Christian teachers as an under cabinet should decide and not the Manager or

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Principal alone. When the Principal feels the rest of his Christian teachers are wrong in principle, the matter should be referred to a committee formed of equal number of representatives from the Mission district committee or synod or the Church Council and Conference. I believe in this way men will be attracted to the teaching profession, as they will see that they will be given scope and opportunity to share in promoting an education best suited to this country. In this way there is a chance of an indigenous education being evolved. At present there are so many teachers who regard their work as a means of livelihood.

ii. The Manager or Principal is largely an autocrat who seldom consults the teachers or asks for their advice except as regards the syllabus or subjects to be taught. So they feel little responsibility and little interest. How often a Manager or Principal is put in charge shortly after his landing in India with little or no knowledge of the manners, life and needs of India! He is full of Western ideas which may or may not be suitable. He is full of energy and push, often leading to riding roughshod over the opinions of Indian teachers who know twice as much as himself, and yet are too meek or too frightened to warn a nd advise, because they have been so used to working under an autocrat. I am practically a case in point. What right that I should have been given autocratic powers at once after only three years in the country, even in internal matters of educational policy, of Indian youth. I believe this is one of the reasons why we have no indigenous system of education in India."

The question of a living wage for all workers.

1 suppose there are two principles which guide the fixing up of salaries:

i. One based on "need"

This, I hear, is the primary consideration in fixing up the salaries of the missionaries. For instance a married man gets more than one not married. A man who has more children gets more money.

ii. The other is based on qualifications:

A primary trained man gets more than one not trained, a School Final man gets more than a non-School Final man, an M. A., gets more than a B. A; a B. D. gets more than a non-B. D. and so forth.

This chiefly applies to Indians.

A better way would be to combine both these principles to a workable degree and fix up the salaries: The Y. M. C. A. for sometime past has been working at this question. A strong committee was appointed to gather information and propose a comprehensive scheme of salaries for all its workers—Indian and European, taking into consideration the two above-mentioned points—need and qualifications. Their findings and the final scheme of salaries adopted will soon be available. Here we are concerned, I take it, with the salaries of the Indian workers only. The question is too big a one for one man to satisfactorily evolve a scheme of salaries within such a short time as this. I therefore propose that a committee of 5 (Three European and two Indian) be appointed to correspond with as many mission bodies as possible and to avail themselves of all the possible information on the subject and then to propose a satisfactory scheme as soon as possible to be discussed and approved in the next April Synod and Conference. But here I would like to throw in a few suggestions regarding the minimum salary.

I. If we do not like to pay a couple (husband and wife) a minimum salary of Rs. 12— either because they do not

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deserve it or because we do not have money enough to pay them that much. let us not employ such people at all. It is very hard for people who have to think very frequently as to where their next meal would come from, to do satisfactory work

ii. The minimum for a husband and wife thought fit to enter the mission service being Rs. 12 it may not be unreasonable to pay them at the rate of Re. 1 for every child that they have till the number reaches 4 or 5.

iii. The wages of the menial servants of the Government and that of the uneducated constable compare very favourably with the salaries of our educated mission workers—men and women.

14. Shall we have fewer workers, better educated, better trained, and better paid? My answer to this question in the first instance is 'Yes' and in the second instance a qualified 'No'.

My reasons for saying 'Yes'.

Our primary consideration should be to improve the quality of our work. Numbers do not very often count. Considering things quantitatively may not be the best thing after all. Alfred the Great feared the ignorance among his people more than he feared his enemies. So he established schools. He even feared more the ignorance among the clergymen, so he employed only the educated men as clergymen. Otherwise he feared that his people might be led into superstition, bigotry and so forth by the ignorant clergy. A man who does not know his own faith properly and who cannot represent the same intelligently to the other people may not be a good acquisition as a worker, nay, may even spoil the work.

Reasons for a qualified 'No'.

Our work has increased enormously. It may not be possible to reduce the workers without some detriment to the work. It may not be possible at all to reduce our work. Again it may not be possible for a few years to get well educated and well trained people in sufficient numbers. We must also remember that a bad, educated man is worse than a badly educated good man in this work. Again among the not-highly educated people there may be some really earnest, spirit-filled people who turn out excellent religious work. The absolute minimum required in a worker is a saving knowledge of the power of Christ. Such people may have to be kept at any cost.

I would therefore say that wherever the work requires it and whenever we can find educated Christians of good report, it shall be the determined policy of the mission to employ them in preference to the poorly educated people who have nothing else to recommend them. In other words, except in the case of moral laxity, other conditions being the same, a highly educated man must be preferred to the poorly educated one (even to the limit of our financial possibilities) in making new appointments or filling up vacancies created by deaths, dismissals or resignations.

The problem of Evangelisation by unpaid workers.

Nearly every body knows the need for and the supreme value of such work. Who does not value and appreciate the self-sacrificing work, even to the point of martyrdom, of countless men and women who renounced every thing for the sake of the kingdom of God, whose only remuneration is their food and clothes and accommodation, with no thought of saving and with no thought of making any future provision whatever, whose only life assurance is in heaven? There is some apostolicity about it all. If only we can secure men and women of this sort the cost of spread-

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ing the Gospel will be reduced to a minimum. The service will be very effective and the life argument unanswerable, the love, sacrifice and example overwhelming and compelling and the mouths of those people who rightly or wrongly attribute mercenary motives to the Gopel workers will be shut.

In India especially such a life will appeal most to the people. The most prominent figure before the Christian public during the last two or three years is Sadhu Sunder Singh. It is not given to all to undertake a step like this. Mrs. Whitehead once pictured to the Senior B. A. students in the Noble College, the life of a Christian saint in North India, whose bodily requirements were most modest. He lived in a very small house, had just a few books and clothes, a pot of water and a plate to take his food in and a mat to sleep on and nothing else. He was one of the most contented men she ever saw. There seemed to beam forth through his face some Divine joy and satisfaction which passeth all understanding. In the end she said. 'I wish that God would give us grace enough to live in like manner'. Everybody can admire and appreciate a life of so much grace, love, simplicity and effectiveness, but only a few people can copy it. I have a few suggestions on this point:

(i) There may be some well-to-do people iu our Mission who are very keen on voluntary service; such people, if there are any, may be made honorary catechists or pastors according to their fitness. They may do good work.

(ii) There may be several other people engaged in different walks of life who may be approached to do some definite work. For instance they may be organised into a preaching band to preach once or twice a week or every day, some time after they finish their evening work or they may be given one or two palems to develop the work therein, or if some of them cannot spare time they may be requested to contribute or collect money or organise a fund in support of an evangelist or a Bible teacher. In this way they may be persuaded to take direct interest in a particular form of activity.

(iii) Celibacy consecrated to Divine service may be encouraged among girls. Such girls if there are any, may be trained for a particular kind of work either in the Girls' Boarding School or the Mission Hospital or Mangalamandiram where they can be well protected.

(iv) Celibacy consecrated to Divine service may be encouraged among our young men. A bachelor home may be set apart for them, if there are any, where they will be well looked after. They may be well trained and their services for the present may be chiefly utilised in our Boarding Schools as managers, assistant managers, tutors or, in our schools, as teachers, and some may be employed as preachers.

(v) In appointing catechists and village teachers, the synod and the mission conference choose men, whenever they can be found, who possess independent means of livelihood and who in consequence may work without any remuneration or only with part remuneration.

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AMONG THE MISSIONS

NOTICE.

Guntur,
16–12–1920

I very much regret to be compelled to write that the All-India conference to be held in Guntur Jan. 4-7 will have to be postponed. I regret it, the more because it is for personal reasons. In a recent visit north I contracted a severe attack of malaria and my physician does not think I shall be in a position at all to do my part in the Conference if held at the time proposed. I therefore write, with the approval of the Guntur Mission, to let you know that the Conferenee is postponed. When it can be held will have to be determined in the future. In the meantime it would help the conference, when it can meet, if all our Conferences and Synods could give preliminary consideration to the subjects to be considered as already published in the November Gospel witness.

With sincere regrets but with the hope that even out of this providence Good may come.

I am,

faithfully yours.

(Sd) J. Aberly.

The Guntur Mission had the rare privilage of having four American visitors with them during the week of December 6—12. They were Mr. and Mrs. Willard Larkin of Cobleskill, New York, and Mr. and Mrs. Jay M.Cogan of Canton. Ohio. Mrs. Larkin was for a number of years President of the General Convention of the Women's Missionary Societies of the former General Synod, and has done a great deal by her sincere interest, her burning zeal, her winning personality and her consecrated wealth to further the cause of foreign missions. She has for a long time been a close personal friend of Dr Kugler, and when she came to Guntur and saw the large Medical plant with its many buildings, and smoothly working organisation where twenty five years ago there was only a vacant field, she wondered more than ever that the Lord had used one woman, without any large gifts whatever, to build up such an institution. It was a joy to see the two friends, who had been so drawn together by the bond of a common zeal for Christ's kingdom, rejoicing together over the evidences of His blessing.

At a social reception on the day of their arrival Mrs. Larkin brought greetings from the women missionary workers of our Church in America. Also, besides making a number of other addresses at the various institutions and stations that they visited, she gave us a very helpful farewell message at the English Service on Sunday evening before they left on the night train for Rajahmundry. While here they visited all but two of our Mission Stations and gave one forenoon to a village where the Munsiff and a number of the leadilng famiiies have become Christians and where a beautiful church is being erected by funds donated at the Gettysburg Summer Assembly.

Mr. Cogan is a business man, a member of another denomination, who a number of years ago surrendered himself to Christ as his complete Master. He is especially interested in Sunday School work, and it was their acquaintance with Mr.and Mrs. Larkin while attending the World's Sunday School Convention at Tokio and their travelling companionship that brought them to Guntur. It is a strong evidence of the interest in missions of the whole party that during their brief stay in India they disregarded the sights of natural and historical interest and devoted their whole time to mission work. Mr. Cogan gave two very inspiring addresses, one to the College and High School students, and one to the Guntur Town Sunday School. His own Sunday School in Canton has an enrollment of 3000. though he stated not nearly so large an average attendance. It was naturally then not only a matter of interest to our Sunday School pupils to see and hear him, but also for him to see and address an actual attendance of 952 here in non-Christian India.

It is our hope that the pleasant memories and the inspiration to reinigorated faith which they have left with us may also go with them as their own portion, and that their week's sojourn may be a mutual blessing—to them and to us—to America and to India.

NEWS AND NOTES

EVANGELISTC FORWARD MOVEMENT NEWS NOTES

The Evangelistic Forward Movement is not at present publishing any Bulletin as was done previously, but it is hoped to issue from time to time News Notes concerning the work done or being carred on.

I. *MADURA*.

Madura Evangelistic committee met in October. Miss Swift reported the organisation of a Christian Women's Association whose object includes:—

a. To enlist every Christian woman as a personal witness and worker for Christ.

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b. To make known the unsearchable riches of Christ to the women and children of India, and to try to win them to faith and obedience.

c. To seek, by any means in its power, the social and spiritual splift of Christian and Hindu alike; and to render service to all in the spirit of Christ.

Three hundred and sixty women have signed the Active Membership cards.

In regard to general work the Madura Committee decided to make an endeavour during the coming three years to inlist 3,000 personal workers under the leadership of 300 leaders, for regular voluntary personal service throughout the District. It was also decided to ask for one man to be appointed to give his whole time to the stimulation and organisation of this Movement.

II. *MADRAS.*

During the month of October the Rev. E. S. Jones conducted a series of meetings both for Christians and non-Christians in the city of Madras. The Christian meetings were helpful in stimulating the Christian churches and in enlisting new volunteers for Christian service, both in evangelistic efforts and in social service.

The meetings among Hindu and Mohammedan students which were held at Triplicane in the Kellett Institute, and in the Anderson Hall, Esplanade, were very well attended, and resulted in a number of young men giving their names to Mr. Jones for further study of the claims of of Christ.

III. *Madras Presidency Evangelistic Committee.*

This Committee has got the following plans for the coming year :—

a. *Lyrical Schools:*— It is hoped to arrange for two Summer Schools of Lyrical Evangelism— one for Telugu people to be held in Ongole, and one for Tamil and Malayalam to be held in Madura. The arrangments for these are well under way.

b. *Conference* :— A series of conferences throughout S. India on evangelistic work and methods is being planned.

It is hoped to have these during February, March and April. Arrangements are being made for one at Martandam and one at Alleppy. Other centres have not yet been decided.

C. *Week of Evangelism.* Arrangements for the work of Evangelism 1921 are going forward. The S. I. U. C. has decided upon Passion Week, and the C. M. S. and the S. P. G. in the Telugu country upon Easter Week. N. Travancore usually takes the Onan holidays in August.

It is hoped to pubish a small pamphlet in Tamil, Telugu and Malayalam containing suggestions for topics and special lyrics.

D. *Palghat.* We hear from Palghat that as a result of the evangelistic work of the Church there a number of Ezhava families have decided to become Christians. This means the opening up of the whole Ezhava community in Malabar to the work of the Gospel. Churches are going forward vigorously to take advantage of the situation.

V. *Women's Camp Madras.* A special camp for women evangelistic workers has been arranged by the Madras Committee to take place at Ennore from January 13-16.

IVX. *Calcutta.* During the month of October Calcutta had a remarkble series of evangelistic meetings for the Christian churches under the leadership of the Rev D. Nag.

These were very successful indeed in calling forth the evangelistic spirit of the Christians. and it is hoped that constructive work will be taken up.

V. *Literature.* The following literature is being arranged for or has been published:—

A. *The Soul Winner*, by J. R. Harcourt C. L. S. Madras (English.)

This is being translated into Tamil and Malayalam. It has already been translated into Hindi.

B. *Bible Study for Every day Life* by Mrs. G. S. Eddy, is being translated into Telugu, Tamil and Malayalam, C. L. S.

C. *Personal Work Our Greatest Method.* by E. S. Jones. Methodist Publishing House, Lucknow. English. A very useful little book. Should be obtained by all evangelistic committees It is being translated into Tamil and Malayalam.

D. *Christianity and the World's Religions*, by the W. Paton, Student Movement, London, English. This is being translated into Malayalam.

E. *How to find God*, by G. S. Eddy Association Press, Calcutta, English. It is being translated into Tamil and Malayalam.

F. *Christ the Social Servant.* A new Bible Study book showing the meaning and value of community service. It is being prepared by the Bishop of Dornakal.

We hope to issue these News Notes from time to time. But we cannot make them ful unless friends from all parts of India will send us news regularly.

We hope that next News Notes will be very much fuller.

H. A. Popley.

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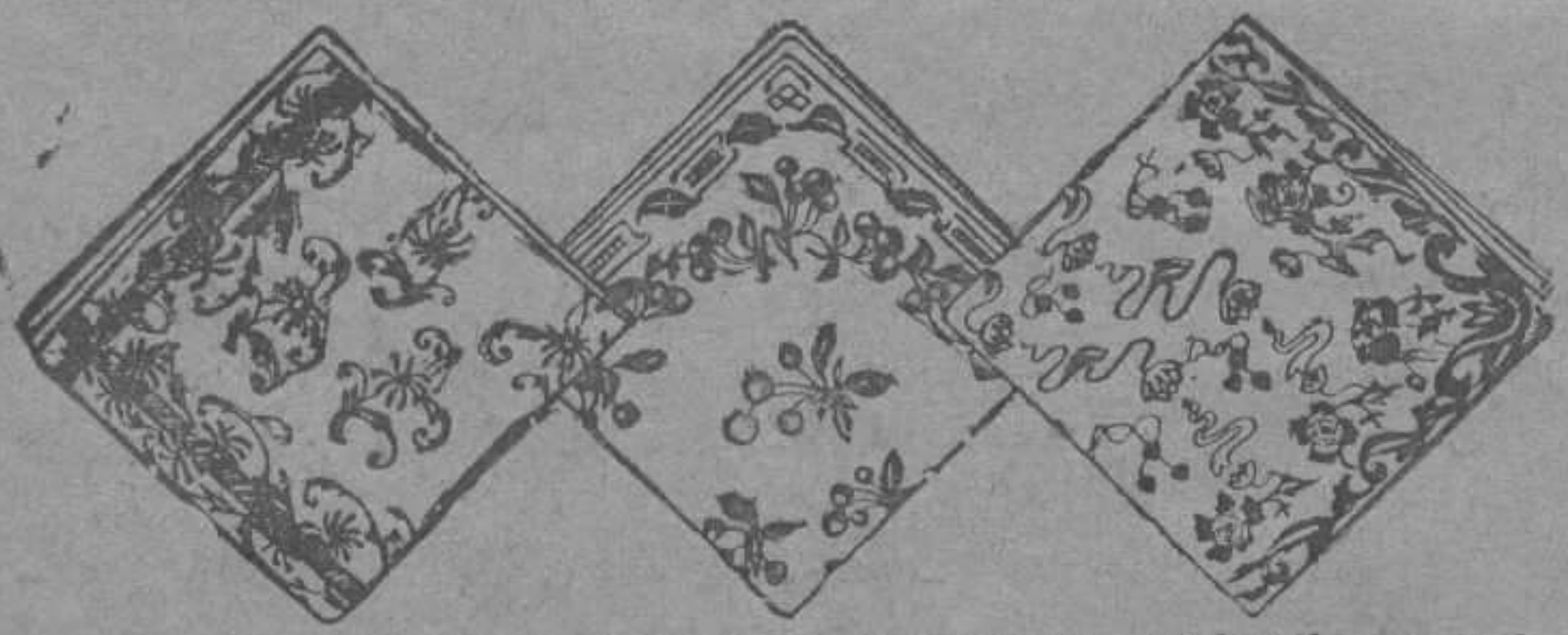

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List of Telugu Books to be had in the Mission Book Depot, Nayudupeta.

(Those marked with an are publications of the T. L. P. C).*

	Rs.	A.	P.
Augustana with Explanation	0	1	0
History of Sufferings of our Lord (Passion History)	0	2	0
Dr. Martin Luther's Exegesis of Galatians 1:7	0	0	3
Yedugmayamulu	0	0	3
Scripture Verses (100 selected verses) for Schools	0	0	6
John Gerhard's Meditations	0	8	0
Sermons by Rev. A. Mylius, part I	0	12	0
Sermons, part II, by several authors	0	12	0
Sermons, parts I & II bound together	1	6	0
Smaller Catechism*	0	1	0
Smaller Catechism* (Abridged Edition)	0	0	6
Old Testament History*	0	3	6
New Testament History*	0	4	6
World History, part I*	0	3	0
World History, part II*	0	5	0
World History parts I & II, bound, &c.	0	7	0
Dispositions on Epistles by Rev. W. Kothe	0	3	0
Isagogic by Rev. C. F. Kuder	0	5	0
Hymn Book, New edition with notes	0	5	0
Hymn Book, Abridged edition (without notes)	0	3	0
Hymn Book (with Church Prayers, etc., complete book)	0	12	0
Pedagogics by Rev. H. Harms parts* 1 & 2	0	5	0
" " parts* 3, 5, 6	0	4	0
Annotation on Acts* Do. Do.	0	14	0
Annotation on Ephesians, by Dietrich, translated by Rev. T. Rohwer*	0	2	0
A Collection of Meditations, translated from Tamil by Mr. R. Joseph*	0	6	0
The means of Grace & the Lutheran Doctrine about Sunday*	0	2	0
Lessons on Dr. Martin Luther's Smaller Catechism, part I, by Rev. H. Harms	0	5	0
The Evangelical Pericopes, by J. T. Sommer, translated by Rev. C. Scriba*	1	0	0
A Collection of Christian Stories, part I*	0	4	0
" " " II*	0	4	0
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Berlin-Friedenau, den 18. Febr. 1921
Handjerystr. 19-20

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J.-Nr. D. 36.

My Dear Brother Patras Hurad!

Yesterday evening I received your kind letter dated 18. I. 21. My best thanks for it. Till now we had nothing heard, what had become with the pastoral letter of our Curatorium and we had been anxious in some way about its ~~reception~~ management under the present circumstances. But now your communication has filled our hearts with great joy. Your interpretation of it has been quite right. We never thought to annihilate or to redress the autonomy of your church. On the contrary we are very glad in the Lord that by the faith of our Christian people this goal has been reached, and we regard

L not the old and everlasting foundation
in the sense of St. Paul 1. Kor. 3, 10. 11, which never
shall be altered, but :- the external sense i.e. on
the soil of autonomy
if as a Godgiven winning out
of the terrible results of the
war. But what we wish from
the bottom of our heart is that
a body of our missionaries may
be allowed to return to the
mission field to help you on
the new laid ground to edificate
the church spiritually and
as far as possible to help also
materially, because we cannot
forget you, as you never can
forget us, for the gracious God
himself has bound us together
for ever and ever. That you also
in the festival service have de-
clared that „in a loud voice"
have we understood to our not
slight enjoyment. We hope that
the above mentioned congratula-
tory letter of the Curatorium
will be communicated to all

Gossner Mission

congregations in some practical way, especially by the „Sherbandhu." We have not yet seen that it was reprinted in that paper.

Your fine article in „the Gospel Witness" I have read with much approval. In our home-paper „Die Biene auf dem Missionsfelde" I had written a similar article.

Now I have some requests to you: 1) Please give me a list of all our Pastors now in charge, especially also the names of the new ordained Pastors, and where they all are stationing. 2) If possible send me some photos from the jubilee, or some illustrations designed by natives for the celebration of the festival, as I have heard that Brother Nottrott Tim has made certain symbolical „Mottos". 3) I would be much pleased, if I could get clear and perspicuous portraits of you and

the other members of the Church Council and other prominent Christians, if possible not in a whole groups, where the faces are not distinct enough, but as single persons, so, that I may see something of the glory of the Lord shining in the images of our beloved brethren! Therefore is the most important for my purpose to have the heads and the faces — not the whole figure — in that pictures

All things concerning your and your family's welfare are for me and my wife of much interest. God give you all good health. I know well how many burdens lie upon your shoulders. I beg our Lord daily to strengthen yourself and your colleagues in the holy service and work and to relieve your sorrows, in the earthly matters too according to his promise Matth. 6, 32. 33.

Myself and my wife answer to yours and your wife's Visits always in the heartiest way.

Yours truly
H. Rausch.

Gossner Mission

~~Entwurf~~

B-Fr. den 17/2/1921

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Exp. 19/21.
2 K.

To

The Rev. W. H.P. Anderson,
General Secretary of the Mission to Lepers
5, Henrietta Str.
Covent Garden
London W.C.

Dear Sir,

We duly has come to hand. We are glad Your letter of the 26th Okt.1920 to hear from you that the Mission to Lepers has expressed its appreciation of the co-operation of Gossner's Mission and other societies and the splendid and devoted work of their missionaries not only previous to the war, but also since. The information to which our letter referred, we had from the Church Missionary Review, December 1916 p.631, where under the head „Chota Nagpur" it is said, that „The Mission to Lepers.....has made it clear that under no circumstances will they hand back their asylum to any foreign society...." You will understand that our christian feeling was ~~we felt~~ deeply hurt by this slighting treatment unwarrantable even if making very compromising of former co-workers and their devoted, unselfish labours, ~~due perhaps~~ to the national feeling prevailing at that time. If we were misinformed, it is indeed a matter of much regret, but we do not see how this misinformation could be ~~was~~ spread by the C.M. Review, ~~without being noticed by the Mission to Lepers.~~ in reference to the Lepers Mission.

We thank you for the news you sent us about Purulia and Lohardaga. Could you perhaps let us know whether the lutheran native Pastor of Purulia has access to the asylum to look after the spiritual welfare of the lutheran lepers and to hold occasional communion services with them ?

You wrote about a „ love feast" which you attended at your last visit to Purulia and which, you say, was annually celebrated since Mr. Uffmann's time. We asked some of our missionaries about this feast, but could not get any information about it, except that an entertainment was given to the lepers when Mr. Bailey or some other visitor bestowed some money for that purpose. If a description of that feast appeared in your paper, we should be obliged by your sending us a copy of that issue.

Thanking you in anticipation

Yours sincerely

Gossner's Mission

D. Hoch. H. Kaufh

Gossner Mission

The Faith.

The Hope.

The Charity.

A

B

Matt. 8. 25. O, L o r d save us we perish.

The Lutheran church in Chota Nagpur and Assam.

101772 Passengers.

Ranchi 8549

Burjo 6805

Purulia 2008

Tamar 2134

Chakradharpur 1997

Jamshedpur 1100

Kharimatti 4569

Rajgangpur 8011

Singhani 309

Jalda 196

Kharagda 1412

Jashpur 893

Govindpur 12078

Takarma 7095

Khuntitoli 6038

Koranjo 8911

Kinkel 9556

Kundra 2514

Gumla 2576

Lohardaga 5088

Chaibasa 4829

Chakradharpur 3762

Tirin 889

Baitalchaung 899

O.T.

N.T.

Gossner's 75 year's boat.

I Samuel, 7. 12. EBENEZR.

Nothott Tirw pat

Gossner Mission

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Ranchi, Bihar, India, Dec. 27, 1920.

19.1.21. Rg

20/1.21

Dear Pastor Roterburg:

Your letter of September 23rd duly arrived. The Gossner Lutheran Church is getting well organized and their Constitution and Bylaws were formally adopted on November 23rd. It will naturally take them some time to work out the full details of organization, but they are going at the task with a good will. A few more Pastors were ordained, bringing the total number now to 43. Classes in the Theological Seminary are going and by the middle of January they will contain 25 or more students. But of course it will be a number of years before any of these young men are properly prepared for ordination. You will be glad to know that the Ministerium is conservative and that they are only ordaining men whose Christian character and previous training are of a high standard. If there was any tendency to let down the bars, in their great increase of liberty, it has been sturdily and successfully resisted.

The objection to Rev. Winkler is raised by Government and we cannot go behind that.

In regard to the Ganges stations, the facts as well as I can ascertain them are, that the Lutheran people in these stations agreed to the transfer of their property and of their own membership to the various non-Lutheran Missions working near by. I have seen, for instance, the document signed by Lutherans in Muzafferpur to this effect. The Board of Trustees in accordance with the expressed wish of the Lutherans concerned recommended to Government that these proposed transfers be made. This was all done before I came to Chota Nagpur, so that I have had no occasion to communicate directly with these people on the same basis on which I work with the Gossner Lutherans in Chota Nagpur. These Lutherans themselves have closed the way.

Yours sincerely,

B I. 21. G. Rutley

Gossner Mission

(Abschrift!)

Fr 29. 1. 41. 213

Revd Nathanael Sandil Purulia.

Dear Babu!

Your last letter to Revd P. Bartsch, dated Purulia 10.11.40. contains a report of a tour you have made to our Lutheran congregations in the Ganges-area. We are very thankful to you that you have taken that burden upon you on behalf of our lonely brethren here! Naturally we are deeply interested in all the particulars of the life of our congregations. Please be therefore kind enough to answer us a few questions in connection with your tour in October last—

(1) Have you made that tour entirely from your own free will or have you been in charge of some body, for instance of the Lutheran Church Council in Ranchi. In the latter case it would be clear that the Church Council is ready to help the Lutheran congregations in our Ganges-mission.

(2) Was your visit merely an act of friendship or was it necessary to go thereas a pastor, because there is no one to administer the sacraments?

(3) Is there still time for the self-decision or autonomy of our Ganges-Christians or have they already gone over to other missions?

(4) Is there nobody among our former Catechists and members to strengthen the resistance of the congregations against the attempts of other missions to get them over?

BI 37 2

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(5). What has been done by the Church Council in accordance with your report ? —

My dear Babu, you will understand that we are in great sorrow about the fate of our Gangesmission. Not only the mission-property is in danger to be lost — so many missionaries and Catechists have given their life for Christ's sake there, so many prayers, so many tears have been offered for those congregations — and now ? Please let us know whatever you will hear about our Christians at Darbhanga, Munghyr, Chapra, Buxar and Ghazipur.

It is a pity that we cannot compensate you for your postage — expenditure. But please answer as soon as possible.

God help you in your endeavours to guide and save your dear congregation at Purulia. I know Purulia well. Many Pisuvakay to you and all the beloved Christians! Daily our thoughts and prayers are with you. With best greetings also from our Curatorium

Your brother in Christ

H. Roterberg.

Gossner Mission

THE GOSSNER EVANGELICAL LUTHERAN CHURCH

Chotanagpur & Assam.

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Head-quarters—Ranchi.

24/2 21

Ranchi the.29.January19 21.

Berlinasth GOSSNER MISSION ke Curatorium ke samast Shrimán Mányawar Purohitwarg ko Chota Nagpur aur Assám ki Gossner Evangelical Kalisiyá ke Council ke dínhín sabhásadoñ ká bahut bahut YISHUSAHAY !

Mányawar Puróhitwarg ,

Áp logoñ ke 5 October 1920 kí gambhír ,shikshádáyak aur paitrikprempurn manohar pattri susamay men áp logon ke bahumulya dan "Updesh-Sangrah" sahit pahuñchí. Ham áp logoñ ke átmik santán us paitrik dán ko saánañd hárdik dhanyabád sahit grahan karte haiñ. Kripayá áp log bhi hamáre sab doshoñ ko kshammá karte hue hamáre dhanyabádon ko grahan karne men anugrah kijiyega.

Priye Purohitwarg ! Hamoñ ne árambh se léke in dinoñ loñ áp logoñ aur áp logoñ ke purvádhikáriyoñ ke dwárá nánā samay meñ nánā prakár se Ishwar ke putra Ishu Khrist ka tránkári susamáchár aur Mahámányawar Doctor Martin Luther ki nirmal shiksha prápt karte hi áye haiñ. Ishwar ke attal bachan ki jaṛ aur Luther ki shikshá ki shudhtá jo hamoñ meñ driṛhái gai hai uske liye dhanyabád dene ke siwáy ham log abhi áp logoñ ko kyá de sakte haiñ ? Nishchay is barttmán samay men hamári drishti meñ kuchh dekhne meñ nahiñ átá hai , kewal yah ki áp logoñ ke pitritwa aur hamárae putratwa ka sambañdh jo susamachár dwárá sáttá gayá hai so nitya adhikái se driṛháya, ghanisht kiyá aur phalwañt kiyá jáwe,yahi hamári nirantar prárthna hai.

Áp logon ki patri us mahá ánand ke din meñ Ranchi ke Khrist girje meñ sári upasthit mandali ko hamáre Secretary ke dwárá paṛh kar sunái gai. Áp logoñ ki chitauniyañ,shikshá,prem aur dhírajdáyak bachan hamáre liye shañtijanak,balkárak aur ánanddáyak hue haiñ.Tathápi is ánandostav ko ham áp logoñ ke binā jo is mahán mandali ke sthápak haiñ,pitáhin putra ke ánari sá to manáyá.P[illegible]r [illegible]i is

Gossner Mission

meñ rahi ki ham akele chhoṛe nahiñ gaye haiñ parantu ki eise ánand ke samay meñ bhí hamáre sambhági hone ko Luther ke átmik santán jo jagat ke chahuñ dish bás karte haiñ hamáre dukh aur sukh men hamáre saṅg rahe haiñ.

Áp logoñ ki pastoral patri meñ ke 5 karttabya ḳarmm jo hamári sikshá aur aguwái ke liye likhi gai unko bhi ham saharsh grahan karte haiñ aur yatháshaktti unke anusár apne chálchalanoñ ko ,byawahároñ ko aur kamoñ ko niyamit rúp se sidh kiyá cháhate haiñ,is meñ Prabhu hamári saháytá kare yahí hamári manokámna hai.

Hameñ yah bhi driṛh bishwás hai ki us din men áp log Jubilee utsav ko baṛi bhaktti aur gambhírtá aur prárthna sahit bitáye. Ham log bhi áp logoñ ko har samay aur har ghaṛi smaran karte hue tathá áp logoñ ke saráhniye káryyoñ ko yád karke aur muñh se uchárte hue Ishwar Pitá ko mahá anugrah ke liye dhanyabád dété aur Uski prashañsá karte thé. Hañ ham sabhoñ ko nishchay bhi hai ki áp logoñ ká aur hamon ka ekatrit dhanyabád anugrah ke sinhásan ke pás Habil ki bheñt ke sugándh habya ke samán chaṛhke grahya thahara hoga.

Yadyapi ham ek dúsre se dúr meñ haiñ tathápi ham har samay átma meñ áp logoñ ke saṅg haiñ,aur jaise áp log nirantar hamáre liye prárthná karne meñ thakit nahiñ hóte waise hi ham bhi áp logoñ ke liye Sarbshaktimán Pitá ki duhái karna nahiñ chhoṛte haiñ jisteñ wah samay jaldi se áwe jismeñ ap aur ham bhi milke nabín shakti sahit ap logon ke hamáre madhya rópe hue mahat karyya ko adhik jwallantta sahit phailáweñ aur driṛháweñ aur Ishwar ke putr Ishu Khrist ká trákkári karyya sabhoñ ko sunáweñ jisteñ wah samay shighr pahuñche jab ki harek ghutná uske sáhmne jhukegá aur harek jíbh mán légi ki Yishu Khrist hi Prabhu hai.

Ant meñ áp logon kx ki baṛi dayá se bheje hue áshirbádoñ ke liye aur áp logoñ ke náná prakár ke dánoñ ke liye ,sab bhalaíyoñ ke liye haṅ áp logoñ ki nitya ki prárthnaoñ ke liye,áp logoñ ko sare man se aur hriday se lakhon lákh dhanyabád dete haiñ aur ab apni samast Chota Nagpur aur Assam ke Gossner Evangelical Lutheran Kalisiya ke sab stationoñ ke sab bháiyoñ aur bahinoñ ká,laṛke aur larkiyóñ ká,yúvak aur yúvatiyoñ ka,karmmacháriyoñ aur pádriyoñ ká aur Council ke sabhasadoñ ká Khrist Yishu meñ namaskár aur bahut bahut YISHUSAHÁY bhejte haiñ

Gossner Mission

aur yah nivedan karte haiñ ki hamára dhanyabád aur YISHWSAHAY Curatorium ke sab sabhásadoñ ko,hamáre Chhota Nagpur meñ jo kám karte the un missionariyoñ ko,unke gharánoñ ko aur lady-missionariyoñ ko nám le léke aur mission ke mítroñ ko aur ús desh ke samast Lutheran oñ ko hañ un sabhoñ ko jo Prabhu ko priya jante hain janáiye aur batáiye.

Ap logon ke puráne prem aur bhaktti ko
navín karne ke liye
prárthna karte hue
atyant prém se áp logoñ ka Prabhu ki sewa meñ,

P Iqurad

Nirmal Ky

H. Sandil

Christopher Tirkey

Übersetzung von No 214.

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Die Gossnersche Evangelische Lutherische Kirche
in Chota Nagpur und Assam.
(Hauptstelle Ranchi.)

Ranchi, den 29. Januar 1921.

Den sämmtlichen hochverehrten, ehrwürdigen geistlichen Vätern im Kuratorium der Gossnerschen Mission zu Berlin von den geringen Mitgliedern des Kirchenrats der Gossnerschen Evangelischen Kirche in Chota Nagpur und Assam viele, viele Yisu Sahay!

Ehrwürdige geistliche Väter,

Ihr ernster, belehrender, väterlich-liebevoller, freundlicher Brief ist mit Ihrer wertvollen Gabe, der Predigtsammlung, rechtzeitig angekommen. Wir, Ihre geistlichen Kinder, nehmen diese väterliche Gabe mit Freude und herzlichem Dank an. Bitte, geruhen auch Sie, mit allen unsern Fehlern Nachsicht zu üben und unsern Dank entgegenzunehmen.

Liebe geistliche Väter! Von Anfang an bis in diese Tage haben wir durch Sie und Ihre Vorgänger, zu verschiedenen Zeiten auf verschiedene Weise, das seligmachende Evangelium von Jesus Christus, dem Sohne Gottes und die reine Lehre des ehrwürdigen Dr. Martin Luther empfangen. Was können wir Ihnen darbringen ausser unsrem Dank für den Grund des unbeweglichen Wortes Gottes und Luthers reine Lehre, die unter uns fest geworden sind? Gewiss, gegenwärtig lässt sich, soweit wir blicken können, nichts ersehen; nur das ist unser unablässiges Gebet, dass Ihr & Vater- und unser Sohnesverhältnis, das durchs Evangelium geknüpft worden ist, immer mehr befestigt, immer enger und fruchtbarer gestaltet werde.

Ihr Brief ist an jenem grossen Freudentage in der Christuskirche zu Ranchi der ganzen anwesenden Gemeinde durch unsern Sekretär vorgelesen worden. Ihre Ermahnungen, Ihre belehrenden, liebreichen und aufmunternden Worte haben uns getröstet, gestärkt und erfreut. Jedoch wir haben das Freudenfest ohne Sie, die Begründer dieser grossen Gemeinde, mit der Freude eines vaterlosen Sohnes begangen. Unser Trost war, dass wir nicht allein gelassen waren, sondern dass, um mit uns an dieser Freudenzeit teilzunehmen, Luthers geistliche Kinder aus allen vier Himmelsrichtungen in unsrem Leid und unsrer Freude bei uns waren.

Die fünf Pflichten, welche in Ihrem Hirtenbriefe zu unsrer Lehre und Leitung angeführt sind, nehmen wir gleichfalls mit Freuden auf uns; nach Kräften wollen wir unsern Wandel, unsre Handlungsweise und unser Tun zielbewusst ihnen entsprechend vervollkommnen. Der Herr helfe uns dazu; das ist unser Herzenswunsch.

Wir sind fest überzeugt, dass Sie an jenem Tage die Jubiläumsfeier mit grosser Andacht, mit Ernst und Gebet begangen haben. Auch wir erinnerten uns Ihrer all' Zeit und Stunde, gedachten ihrer lobenswerten Arbeit und redeten von ihr, dankten Gott dem Vater für seine grosse Gnade und priesen ihn. Wir sind auch dessen gewiss, dass Ihr und unser gemeinsamer Dank, der wie der Wohlgeruch von Abels Opfer zum Thron der Gnade aufstieg, angenehm gewesen sein wird.

Obgleich wir einander ferne sind, sind wir doch im Geiste jederzeit mit ihnen vereint; und wie Sie nicht müde werden, ohne Unterlass für uns zu beten, so lassen wir nicht ab, für Sie den allmächtigen Vater anzuflehen, dass die Zeit bald kom-

Gossner Mission

men möge, da Sie und wir miteinander mit neuer Kraft das von Ihnen in unsrer Mitte begründete Werk mit grösserem Eifer ausbreiten und festigen und das Heilswerk Jesu Christi, des Sohnes Gottes, allen verkündigen werden, dass jene Zeit bald komme, da vor ihm jedes Knie sich beugen und jede Zunge bekennen wird, dass Jesus Christus der Herr ist.

Zum Schluss danken wir Ihnen viel tausendmal für Ihre gütigst übersandten Segenswünsche und Ihre verschiedenen Gaben, für alle Freundlichkeiten, ja auch für ihre immerwährenden Gebete, und grüssen Sie in Christo Jesu von allen Brüdern und Schwestern, Knaben und Mädchen, Jünglingen und Jungfrauen, Gemeindearbeitern und Pastoren aller Stationen unsrer gesammten Gossnerschen Evangelischen Lutherischen Kirche in Chota Nagpur und Assam und von den Mitgliedern des Kirchenrats und senden Ihnen viele, viele Yisusahay. Auch bitten wir Sie, dass Sie simtlichen Mitgliedern des Kuratoriums, unsern Missionaren, die in Chota Nagpur gearbeitet haben, ihren Familien und den Missionsschwestern jedem einzeln, ebenso den Missionsfreunden und allen dortigen Lutheranern unsern Dank und unser Yisusahay kund und zu wissen tun, ja allen denen, welche den Herrn lieb haben.

Mit der Bitte um Erneuerung Ihrer alten Liebe und Treue
und mit inniger Liebe im Dienste des Herrn
Ihr

H.D. Lakra. P. Murad.
J. Ekka. Nirmal Soy.
N. Sandil. Christogrih Tirkey.

Gossner Mission

Übersetzung

Ranchi (Bihar, Indien) den 9. November 1920.

216 a

An Herrn D. theol. H. Kausch, Hochwürden.

Geehrter Herr!

Ich schreibe an Sie als Sekretär des Treuhänderrats für den Gossnerschen Besitz.

Die Indische Regierung hat eine Verordnung erlassen, dass abgesehen von Schiesswaffen alles persönliche Eigentum früherer deutscher Missionare jetzt an die Eigentümer desselben zurückgegeben werden kann, vorausgesetzt dass sich die Eigentümer bereit erklären, die Fracht- und Aufbewahrungskosten zu bezahlen.

Der Treuhänderrat hat sich auf die Bitte der Regierung von Bihar u. Orissa bereit erklärt, die nötigen Schritte in der Sache zu tun, soweit sie die Missionare betrifft, welche mit dem Werk der Gossnerschen Mission in Bihar und Orissa in Verbindung standen.

In der letzten Sitzung des örtlichen Treuhänderrats wurde deshalb folgender Beschluss gefasst:

„ Dass der Sekretär angewiesen werde, diese Nachricht dem Vorsteher der Gossnerschen Gesellschaft in Berlin mitzuteilen und sich von ihm Gewissheit betreffs der Wünsche zu verschaffen, wie über dieses Eigentum verfügt werden soll."

Der Weg ist also offen, irgend welchen Besitz, den ein früherer Missionar als sein Eigentum erklärt, von Indien zurückzuholen oder ihn hier verkaufen zu lassen, was auch immer daraus erlöst werden mag, und den Erlös dem Eigentümer zugehen zu lassen.

Ich würde raten, dass Sie sich mit den Männern und Frauen, die in Betracht kommen in Verbindung setzen und ihre persönlichen Wünsche feststellen. Diese Mitteilungen könten in Ihrem Büro gesammelt und dem Sekretär des Treuhänderrats in Ranchi zugesandt werden. (Ich gedenke im März nach Amerika zu reisen.) Wenn Eigentümer wünschen, dass Kisten ausgepackt und der Inhalt ausgelesen werde, einiges zum Verkauf oder anderweitiger Verfügung, und anderes zur Heimsendung, so kann das bewerkstelligt werden. Sollte sich herausstellen, dass manche Sachen unbrauchbar geworden sind, so dass sich ihre Versendung nicht lohnen würde und sollten es die Eigentümer bereit sein, dem Ermessen des verantwortlichen Mannes, der mit der Sache betraut werden wird, anheimzustellen, so könnte vor der Wiederverpackung eine gewisse Auslese getroffen werden, sofern Sie darum bitten.

Natürlich ist ein gewisser Umfang von Schaden und Entwertung eingetreten, der von Station zu Station betrachtlich verschieden ist. Es sind viele Kisten, die noch in demselben guten Zustand zu sein scheinen, wie da sie gepackt wurden. Es gibt andere, eine kleinere Anzahl, die ohne dass es bemerkt worden war, von Termiten angegriffen wurden. Aber im Allgemeinen haben die Brüder mit grosser Treue Sorge getragen und gewissenhaft die Sicherheit dieses Eigentums im Auge gehabt.

Um auf die Einzelnheiten der Rücksendung zu kommen, so wäre der einfachsta Weg für Sie vielleicht der, dass Sie mit einer Schiffahrtsgsellschaft übereinkommen, die Sachen von Calcutta nach Deutschland zu schaffen. Wenn Sie für eine Dampferlinie einen dementsprechenden Auftrag senden würden, könnten die Gepäckstücke im Lagerhaus ihres Calcutta Agenten gesammelt werden, wie sie von den verschiedenen Missionsstationen ankommen. Ein anderer Weg wäre, sie an Thomas Cook & Söhne, Calcutta, zur Verfrachtung nach Deutschland zu senden.

Gossner Mission

Wenn diese Ausgaben in Deutschland gesammelt werden könnte, so würden in Indien nur die Kosten des Umpackens, da wo es gewünscht wird, und die Transportkosten nach Calcutta zu bezahlen. Bezüglich dieser Beträge würden möglicherweise Sie und die in Betracht kommenden Eigentümer willens sein, gewisse private und persönliche Geldmittel, die als Sekretär des Treuhänderrats in meine Hände gekommen sind, dazu benützen zu wollen. Ich meine die folgenden:

Der Missionar	Herr Mehl	300-0-0 Rupies
"	" Schmidt	25-0-0 "
"	" P. Wüste	53-0-0 "
Frl. A. Steiner		95-3-6 "
	Summa	473-3-6 Rupies.

Diese Eigentümer könnten dann ihre Gelder direkt von Ihnen erheben und dabei die doppelten Wechselkosten sparen, die sich beim Senden ihrer Gelder nach Deutschland und Ihrer Beträge für diesen Zweck nach Indien ergeben würden. Dies ist jedoch nur mein eigener persönlicher Rat.

Ihr ergebener
G. A. Rupley
Sekretär des Treuhänderrats.

Gossner Mission

Dringend!
Sehr wichtig.

216 b

Berlin-Friedenau, Datum des Poststempels.

Liebe Brüder!

Der Sekretär des Treuhänderrats für die Kolsmission, Missionar C. A. Rupley in Ranchi, hat hierher mitgeteilt, daß die Indische Regierung sämtliches persönliche Eigentum der früheren deutschen Missionare, mit Ausnahme von Schießwaffen, zur Aushändigung an die Eigentümer freigegeben habe, vorausgesetzt, daß dieselben bereit seien, Fracht und Lagerkosten zu bezahlen.

Der Treuhänderrat hat sich der Provinzialregierung gegenüber bereit erklärt, für die Missionare der Goßnerschen Mission in Bihar und Orissa das Nötige zu veranlassen. Er ersucht deshalb durch seinen Sekretär die Missionsleitung hier, die Wünsche der einzelnen Missionare betreffs ihres Eigentums zu sammeln und ihm mitzuteilen. Er ist auch bereit, auf Wunsch und Kosten der Eigentümer jemand mit dem Umpacken und Auslesen des Inhalts der Kisten zu betrauen, Gewünschtes nach Deutschland zu senden, anderes zu verkaufen und den Erlös nach Deutschland an den Eigentümer zu überweisen.

Bezüglich der zurückgelassenen Sachen wird mitgeteilt, daß natürlich Schaden und Wertverminderung eingetreten sei, auf manchen Stationen mehr, auf manchen weniger. Viele Kisten scheinen noch in so gutem Zustande zu sein, wie zur Zeit der Verpackung; andere seien unbemerkt von den Termiten angegriffen worden. Die Bhailog hätten im allgemeinen treu und gewissenhaft für die ihnen anvertrauten Sachen gesorgt.

Es handelt sich also jetzt darum, daß die Brüder und Schwestern, welche Sachen in Indien lassen mußten, umgehend in englischer Sprache eine Aufstellung derselben anfertigen mit Angabe ihrer Wünsche betreffs jeder einzelnen, und sie spätestens **binnen 14 Tagen nach Empfang** uns hierher zur Weiterbeförderung an den Treuhänderrat in Ranchi einsenden. Jeder muß nun betreffs seiner Sachen gewissenhaft erwägen, wie er über sie verfügen soll. Folgende Möglichkeiten sind vorhanden:

1. Heimsendung auf eigene Kosten;
2. Verkauf oder Versteigerung;
3. Freie, kostenlose Ueberlassung an die Eingebornen;
4. Weiteres Stehenlassen ohne Aufgabe seines Eigentumsrechts.

Ferner muß er in seiner Aufstellung den Sekretär des Treuhänderrats mit der Ausführung beauftragen und ihm über die Art der Kostendeckung Mitteilung machen. Obwohl selbstverständlich als entscheidender Gesichtspunkt in Betracht kommt, was für den einzelnen Bruder am vorteilhaftesten ist, so möchten wir doch auch zu erwägen geben, ob es nicht in manchen Fällen für die Zukunft unsrer Sache bei den Eingebornen einen ungünstigen Eindruck machen würde, wenn auch das Letzte, das an die Missionare erinnert, verschwände. Ebenso möchte erwogen werden, ob die Verauktionierung wegen des entstehenden unangenehmen Eindrucks vermieden werden könnte.

Wie schon im Rundbriefe vom 13. Februar 1920 mitgeteilt wurde, sieht sich das Kuratorium zu seinem Schmerze außer Stande, die hohen Rückbeförderungskosten (die 240 Kisten würden an 200 000 ℳ kosten) auf die Missionskasse zu übernehmen. Br. Stosch will beim Metropolitan von Calcutta vorstellig werden, daß die Regierung dort die Rücksendungskosten der Sachen übernehme. Auch will er den Präsidenten der Jowa Synode in Amerika bitten, für diesen Zweck Gaben zu sammeln. Der Erfolg ist natürlich ungewiß. Wie sich die Regierung hier zu einem Ersatz der Kosten stellen wird, wenn sie als Schaden angemeldet werden, ist noch unbekannt. Sie gewährt solchen, welche die Transportwürdigkeit der Sachen und ihre Bedürftigkeit nachweisen, durch die Darlehnskassen des Bunds der Auslandsdeutschen (Abt. England) zur Bestreitung der Transportkosten Darlehen, sofern sie noch keine Vorentschädigung erhalten haben. Doch scheint das ziemlich umständlich zu sein. Vom Einfuhrzoll sind diese persönlichen Sachen befreit, auch werden sie auf den Reichseisenbahnen vom Hafen bis zum Bestimmungsort frei befördert.

Gossner Mission

Die Seefracht ist z. Zt. viermal so hoch als vor dem Kriege, und muß in Shillings bezahlt werden; die Frachtkosten von den Stationen zum Schiff, welche in Rupies bezahlt werden müssen, dürften dreimal so viel betragen, als früher. Eine normale Missionskiste von ca. 18 cbft. wird bei der heutigen Valuta nicht unter 1000 Mark hierherzubekommen sein, sie kann aber auch 1500 Mark und noch mehr kosten. Es können also für die Rückbeförderung nur gut erhaltene, hochwertige Sachen in Frage kommen. Einzelne Sachen lassen sich auch vielleicht als Postpaket hierher senden; das Porto könnte aus dem Verkauf anderer Sachen gewonnen werden.

Da die hiesige Regierung Entschädigung auf das im Ausland gelassene Eigentum unter der selbstverständlichen Voraussetzung gewährt, daß der Eigentümer so viel wie möglich von demselben zu retten sucht, worüber vor der Endentschädigung jedenfalls Auskunft verlangt wird, so muß jeder irgendwie sich um seine Sachen kümmern. Läßt er sie stehen, oder verschenkt er sie, so muß er gewärtig sein, daß ihm dafür bei der Endentschädigung ein entsprechender Betrag in Abzug gebracht wird, da das nicht als Kriegsschaden gerechnet wird. Erlös von verkauften Sachen wird von dem angemeldeten Schaden abzurechnen sein, z. B. ein zurückgelassenes Harmonium, das mit 400 Rup. angemeldet ist, wird für 300 Rup. verkauft; also bleiben 100 Rup. in der Schadenanmeldung bestehen und sind vom Reich zu ersetzen. Bei Rücksendung von Sachen wird der in der Schadenanmeldung angegebene Wert derselben, abzüglich der Wertverminderung, in Abzug kommen, z. B. eine Kiste Wäsche mit 500 Rupies angemeldet; die Hälfte war von den Termiten zerstört, die andere Hälfte, etwas verstockt, geschickt worden. Es wären also für die zerstörte Wäsche 250 Rup. und etwa 20 Proz. Wertverminderung des Restes = 50 Rup. vom Reich als Schaden zu ersetzen. Da das Reich leider den Auslandsdeutschen nur den Friedenswert ersetzen will, so ist leicht einzusehen, daß die Rücksendung oder der Verkauf der Sachen wohl vorteilhafter ist, als die entsprechende Entschädigung. Ob die Indische Regierung es zulassen wird, daß die Sachen weiter auf den Stationen stehen bleiben, oder ob sie dann selbst den Verkauf verfügen wird, kann man nicht sagen.

Ebenso ist ungewiß, ob die in Dinapur und Ahmednagar gelassenen Sachen zur Verfügung des Treuhänderrats stehen, da seine Arbeit auf Chota Nagpur beschränkt ist. In Indien zurückgelassene Gelder werden, nach Vorgängen in anderen Ländern, wohl nicht unter den Begriff „personal effects" fallen, aber es wird jedenfalls gut sein, alle diese Sachen in der einzusendenden Aufstellung anzuführen. (Gelder, die vor Kriegsausbruch bei Banken usw. deponiert waren, sind ja bei dem Reichsausgleichsamt; — während des Krieges abgenommene Gelder mit den andern Sachen zusammen anzumelden.)

Den Brüdern, die in englischen Internierungslagern waren, sei mitgeteilt, daß bei der Hamburg-Amerika-Linie in Hamburg, Abt. Gefangenengepäck, 10 000 Gepäckstücke aus englischen Lagern sich befinden, deren Eigentümer gesucht werden. Einsendung der erhaltenen Quittung und Beschreibung des zurückgelassenen Eigentums ist zur Feststellung und Wiedererlangung erforderlich.

Br. Mehl ist bereit, bei der Spruchkommission in Zehlendorf die Geschwister zu vertreten, die nicht selbst zur Verhandlung ihrer Schadensangelegenheit erscheinen können. Hierzu ist Einsendung der Vorladung und einer Vollmacht mit polizeilich beglaubigter Unterschrift an ihn erforderlich. Es ist wünschenswert, daß jemand bei der Verhandlung zwecks Erlangung einer Unterstützung Auskunft gibt, wie die wirtschaftliche Lage des Betreffenden ist. Wer keine Unterstützung erhält, der komme, ehe er die Vorentschädigung anerkennt, noch darum ein.

Herzlich grüßend,

Kuratorium.

(gez.) D. Rausch.

Buchdruckerei Gutenberg (Fr. Zillessen), Berlin C 19.

Gossner Mission

The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam.

Head-quarters :—Ranchi

217 a

Secretary :—
P. Hurad, Esq.

GOVNIDPUR,
P. O. JARIAGARH,
Dist. Ranchi.

Dated 7.th..February...1921.

The Rev. H.O.Kausch, D.Theol.
GOSSNER mission House.
Berlin-Friedenau.

3/3 21 ✓ 2. 2122

Rev. and dear Sir,

Before this reaches your hands, I hope you receive the Council's response to your very kind pastoral letter sent for the Celebrations.

I now take this opportunity of writing you on a subject which in my opinion needs some expert opinion. I enclose copy of a communication from Dr. Aberly of Guntur, on the subject of a United Lutheran Church for India. No/ doubt it is a very good thing that the Lutherans who are so sub-divided be united, but on what bases should this be done is not yet shifted out. Though officially we are not to consult you, I think, I had better invite your opinion in this matter. I hope you will advise us before we take any steps in this. I am writing this to you as a personal matter, I am not in a position to write officially, as you perhaps know that we are in a way asked to cut off all official connection with the Berlin Committee. But this does not deter me from consulting you privately. Kindly favour me with a very prompt reply on this.

Is there any record in our Mission office in Berlin as to the date when the school at Ranchi was first started. This information is wanted for a Education Almanac of the Province.

From letters from Dr. Lauritz Larsen of The National Lutheran Council in America, I learn that he was in Europe last year. I believe he went to Fredenau and met you. Was anything important re our Chota Nagpur talked over with him ? I shall be glad if you have me in your confidence and let me have a glimpse of what passed between you there.

I am anxious that our missionaries be back soon in our midst to strengthen the autonomy of the church. ThankGod that to save the situation we are able to declare it, though we are quite unprepared for undertaking it. I would say that few or none of us are yet fit to take any definite responsibility of such a very heavy work. But we need training and we shall be fit. You are to be congratulated that because of your strenuous labour the leading missionaries in India have recognised that at any rate we are fit to take preliminary steps towards autonomy. And this is a great thing!

With kindest regards to you, Mrs. Kausch, Rev. Roterberg and to all

I remain,
yours very truly,

P Hurad
½

Gossner Mission

The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam.

217 e

Head-quarters :—Ranchi

Secretary :—
P. Hurad, Esq.

GOVNIDPUR,
P. O. JARIAGARH,
Dist. Ranchi.

Dated... 1st February 1921.

The Rev._____

_____

Dear Sir,

Below I give copy of a letter with enclosure for your information and advise in the next meeting of the Council as to what action can our Church take in the matter.

Yours sincerely,
D Hurad

-------oOo-------

Guntur, 27-1-1921.

A.R.L.Mission.
J.Aberly.

Dear Mr. Hurad,

I am sending you overleaf a request for such action by your Synod or Mission as may seem good to them. I shall be grateful ~~laxkkmm~~ if action is taken soon and same sent to me. Yours &c.J.Aberly.

COPY OF THE ENCLOSURE.--

At an informal meeting of some members of the Church of Sweden Mission, together with Bishop Danell and Prof. Westmann and some members of the Indian Mission of the United Lutheran Church, the conviction prevailed that the present was a peculiarly opportune time to consider the question of a United Lutheran Church for India. In this meeting it was therefore agreed to suggest to all Lutheran Synods in India, as also to all missions whose Christians are not yet orgarised into Synods that they at a very early date appoint each two or three members on a Committee to consider the question and report plans for such a United Church, it being understood that any proposal this Committee may make go into effect only after it has been approved by the various Synods and missions and the Home Boards and other Governing body to which the various bodies are amenable.

TRUE COPY.
D Hurad
Secretary.

The Lutheran Church Council.

Gossner Mission

Goßnersche
Missionsgesellschaft

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

J.-Nr. D 45.

Berlin-Friedenau, den 4. März 1921.
Handjerystr. 19/20.

218.

My dear Brother Pahas

Hand.

I wrote you on the 28th of February and hope that this letter has reached you in the meantime.

Now to your kind letter dated 7th of February, for which I thank you very much, (as a sign of confidence!)

From what you write according to the new posted United Lutheran Church for India is not intelligible what kind of Union they are aiming at. I counsel to expect further details about it and in no way to press the matter but to be cautious before any settlements are made. At first the basis of that union must clearly be fixed. Especially in considering the whole question of a United Lutheran Church in India it must be kept in mind that the Lutheran Missions in India are like small islands in a vast ocean far from each other. Must they

are different in their history, in their organisation, in language used in service, If ought not be undertaken to level these differences. Each of those Lutheran areas will be best off if governed by their own leaders, according to their own history.

The only thing desirable is that the bonds of love and faith be strengthened and that all our Christians feel they are spiritually united with many thousands of Lutheran brethren in different parts of India. Unity must never be made, but must grow naturally. We are not in favour of a premature Union of any description.

That you are in a way asked to cut off all official connection with our Committee have we but just heard with the deepest regret. We put this at all our things before the Lord.

We have received the answer to our festival letter from the church council with many thanks. The members of our Congregations and all brethren and sisters are sending you innumerable greetings and all our congregations

and I remain with my constant prayers for you and your family your loving brother in the Lord Jesus H. Kanoon, D. Theol.

and my wife's best greetings

Inland Teleg

8/12 20 219

MINUTES

OF THE

ADVISORY BOARD

OF THE

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN

CHOTA NAGPUR AND ASSAM.

MEETING OF OCTOBER 7, 1920.

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

G. E. L. MISSION PRESS, RANCHI.

Gossner Mission

THE ADVISORY BOARD.

DR. S. K. DATTA, *Chairman.*
REV. A. G. ATKINS.
PROF. S. C. MUKERJI.
REV. E. H. WHITLEY.
REV. G. A. RUPLEY, *Secy.*

MEETING IN RANCHI, OCTOBER 7, 1920.

Members present: Messrs. Dann (representing Rev. A. G. Atkins, at the latter's request) Whitley and Rupley.

Apologies for absence were received from Prof. Mukerji and Dr. Datta.

1. THE MINUTES OF THE MEETING OF SEPTEMBER 10.

Correction: Item 8, last line of scale should read 30—1—50.

Addition: Item 17—

"Read a letter from the Secretary, Managing Committee, Gossner Mission High School, with regard to the 'Model Constitution and Rules of business of School Managing Committee' of Department of Public Instruction as modified by a sub-Committee of the Managing Committee.

Resolved: that the recommendations of the Managing Committee be accepted to the effect,

(a) that two members of the Committee be elected by the Lutheran Church Council,

(b) that one member be nominated by the Advisory Board,

(c) that four be co-opted by the other members in such a manner as to ensure—

1—the representation of all classes of the general community,

2—the inclusion of at least three Lutherans on the Committee."

In other respects the Minutes were approved as printed and circulated.

2. FINANCIAL REPORT. Omitted on account of the short interval since the preceding meeting.

3. INTER-MISSION RELATIONS. (See Item 11, Minutes of July 3rd meeting.)

Mr. Whitley reported that the proposed meeting was duly held.

Resolution: That the Advisory Board accept with thanks Mr. Whitley's offer to bring the matter before the Chota Nagpur Diocesan Committee.

Gossner Mission

4. BUDGET FOR 1921. (See Item 12, Minutes of Meeting of September 10.)

A tabulation of recent expenditures, and of proposals for next year, had been circulated to the members of the Advisory Board for study and comment. This is not to be printed, until it is ascertained whether the amounts named can be supplied. The Board considered the proposals item by item, together with written comment. It was agreed that expenditure on schools from outside funds must continue for a number of years, but it is planned that expenditure through the Advisory Board on congregational work should decrease annually after 1921, in order that the Church may make definite progress in self-support. The Budget includes Rs. 1000 per month toward payment of Catechists on the present fixed rates, and Rs. 750 per month for the increase of their pay by Rs. 2 per month, the present "Famine Allowance". It was agreed that this contribution to the Catechists ought gradually to be supplanted by increased contributions on the part of the autonomous Church.

Resolution: That the proposed Budget for 1921 be endorsed by the Advisory Board, on the condition that the proposed contribution to the salaries of the Catechists of Rs. 1750 per month for 1921 be reduced by not less than Rs. 300 per month in each year succeeding 1921, until this item is extinguished.

5. A SECOND FULL-TIME MALE MISSIONARY. (See Item 16, Minutes of Meeting of September 10.)

Resolution: That the matter be referred to the Executive Committee of the Bihar and Orissa Representative Council of Missions, for whatever action they see fit to take, together with the information that the Church Council approve of the assignment of a second suitable man.

6. GIRLS' SCHOOLS.

Resolutions:

(a). That the Advisory Board endorse the plan to have, after January 1st, 1921, the following:

M. E.	Girls' School,	Ranchi,	with about	75 boarders.
U. P.	„	Lohardaga,	„	65 „
U. P.	„	Tokad	„	65 „

(b). That the Girls' Boarding Schools at Purulia, Govindpur,

Gossner Mission

Takarma and Koronzo be continued at about their present strength, and that the advice be endorsed that their more advanced pupils enter one of the three schools named above.

(c) That Miss H. H. Brenneman, B. A., be appointed manager of and correspondent for Girls' Schools.

7. The Gossner Lutheran Church in Assam. Heard the information given to the Secretary by one of the Assam pastors.

Resolution: That inasmuch as that part of the Lutheran Church which is in Assam does not come within the functions of the Advisory Board, it is suggested that the Assam branch approach the Advisory Board through the Church Council, in case they desire any information or advice from this Board, inasmuch as they are Chota Nagpur Lutherans residing in another Province.

8. Report of the Advisory Board to the Bihar and Orissa Representative Council of Missions.

In accordance with the request of the Secretary of the latter body, a report was prepared. It was read to the Advisory Board.

Resolution: That the Report is approved as drafted.

The following action (Resolutions 9 to 12) was taken upon the Proceedings of the Church Council, dated October 6th.

9. Items 1, 2, 3, 4 and 6 were received as information.

10. Invitation to the Representative of the King-Emperor, to be present at the special public meeting of the Jubilee. (Item 5).

Resolution: That Mr. Whitley be asked to take the necessary steps.

11. Closing of the High School for Jubilee Celebration. (Item 7).

Resolution: That the Secretary be appointed to consult the Principal of the High School, as to what convenient arrangements can be made.

12. Preamble to the Constitution. (Item 8). A draft prepared by the Church Committee on the Constitution was considered.

Resolution: That the Advisory Board approve the Preamble.

13. Next Meeting.

Resolution: That the next meeting of the Advisory Board be held in Ranchi on Saturday, November 20, at 10 a. m.

Gossner Mission

für die Akten.
220.
27.2.21.

BULLETIN

OF THE

BIHAR AND ORISSA REPRESENTATIVE COUNCIL OF MISSIONS.

DECEMBER, 1920.
NO. 2.

γ. 13 ff

CONTENTS:

PROCEEDINGS OF THE 6th MEETING OF THE REPRESENTATIVE COUNCIL, RANCHI, OCTOBER 19—21, 1920, WITH REPORTS OF VARIOUS COMMITTEES.

RANCHI:
G. E. L. MISSION PRESS.
1921.

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Bihar and Orissa Representative Council of Missions.

MEMBERS OF COUNCIL FOR 1920—1921.

*Rev. G. J. Dann,	President,	B. M. S., Patna.
*The Rt. Rev. The Bishop of Chota Nagpur,	Vice-President,	Ranchi.
*Rev. A. G. Atkins,	Secretary,	R. B. M. U., Motihari, Champaran.
*Rev. R. Gee,	Treasurer,	S. P. G., Ranchi.
Rev. H. I. Frost,	Amer. B. M. S.,	Balasore, Orissa.
Rev. R. J. Grundy,	B. M. S.,	Cuttack, Orissa.
*Miss Wigner,	,,	,, ,,
Miss Angus,	,,	Patna.
Rev. J. Hewison,	C. M. S.,	Bhagalpur.
Rev. T. Lenman,	,,	Pathra, Godda, S. P.
Miss Harrison,	C. E. Z. M. S.,	Jamalpur, E. I. R.
*Rev. J. W. Pickett,	Amer. M. E. M.,	Arrah, E. I. R.
Miss Hilda Swan,	W. F. M. S., Amer. M. E. M.,	Pakaur, E. I. R. Loop.
Rev. Christogrih Tirkey,	Gossner Lutheran Church,	Ranchi.
P. Hurad, Esq.,	,, ,, ,,	,,
Rev. P. O. Bodding,	Santal Mission of the Northern Churches,	Dumka, Santal Parganas.
*Rev. E. H. Whitley,	S. P. G.,	Ranchi-
Rev. T. H. Cashmore,	,,	,,
Rev. Wm. Hamilton,	U. F. Ch. of Scot. Mission,	Pokhuria, Gobindpur, Manbhum.
G. P. Pittman, Esq.,	Churches of Christ Mission,	Daltonganj, E. I. R.
Miss E. Stillwell, M. D.	Z. B. and M. Mission,	Patna.
Rev. J. Jardine,	R. B. M. U.,	Chainpatia, Champaran.

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Rev. A. M. Dick,	Brethren in Christ Mission,	Saharsa, N. Bhagalpur.
Miss Tuff,	Rep. B. & O. Missionary Union,	Patna, (B. M. S.),
Miss Jellett, M. B.,	,, ,,	Hazaribagh, (D.U.M.).

Co-opted Members.

Miss Whitaker,	High School Education for Girls,	Ranchi, (S. P. G.)
*Rev. S. K. Tarafdar,	,, ,, for Boys,	Bhagalpur, (C. M. S.).
Rev. J. C. Forrester,	Collegiate Education,	Hazaribagh, (D.U.M.)
R. S. King, Esq.,	European and Anglo-Indian Community,	Jharijharpur, Darbhanga.
Rev. H. W. Pike,	Literature,	Cuttack, (B. M. S.).
*Rev. P. L. Singh,	Indian Church,	Hazaribagh, (D. U. M.)
Rev. K. W. S. Kennedy,	Medical Missions-	Ranchi, (S. P. G.).
N. K. Roy, Esq.,	Co-operative Movement,	Patna.

Those Marked * form the Executive.

Gossner Mission

Proceedings of the Sixth Meeting of the Bihar and Orissa Representative Council of Missions, held at Ranchi, October 19-21, 1920.

The following was the Programme of Meetings :—

Meetings of the Executive and Standing Committees—

Tuesday, 19th ;

Devotional Meetings—Tuesday, 19th, 6 p. m., Rev. G. J. Dann ;

Wednesday, 20th, 8 a. m., Mr. A. C. Watters ;

" " 6. 30 p. m., Rev. E. H. Whitley ;

Thursday, 21st, 8 a. m., Rev. K. W. S. Kennedy ;

Business Sessions of Council—Wednesday, 20th, 8.30—11. 30 a.m. ;

" " 2.0 —4. 30 p. m. ;

Thursday, 21st, 8. 30 —10. 0 a. m. ;

Minutes of Council Business Sessions.

I. MEMBERS PRESENT.

Some difficulty was experienced in getting together the necessary quorum, several members who had hoped to attend finding it at the last impossible. The following were present :—

Officers—Rev.	G. J. Dann,	President ;
"	K. W. S. Kennedy,	Vice-President ;
"	R. Gee,	Treasurer ;
"	A. G. Atkins,	Secretary ;
Representative Members—		
Miss	I. M. Angus,	B. M. S. ;
"	Wigner,	"
Rev.	T. H. Cashmore,	S. P. G. ;
"	E. H. Whitley,	"
Mr.	A. C. Watters,	Churches of Christ Mission ;
Co-opted Members—		
	The Rt. Rev. The Bishop of Chota Nagpur ;	
Rev.	H. W. Pike,	Literature Committee ;
"	P. L. Singh,	Indian Church Committee ;
Miss	Whitaker,	High Schools for Girls ;

II. APOLOGIES FOR ABSENCE.

Apologies for absence were received from the following members Misses Myres, C. E. Z. M. S., and Stillwell, Z. B. M. M. ; Revs.

Gossner Mission

P. O. Bodding, Santal Mission of Northern Churches, A. M. Dick, Brethren in Christ Mission, J. C. Forrester, D. U. M., H. I. Frost, Amer. B. M. S., R. J. Grundy, B. M. S., H. R. Holmes, C. M. S., J. Jardine, R. B. M. U., Dr. Macphail, U. F. Ch. of Scotland Mission, J. W. Pickett, Amer. M. E. M. and S. K. Tarafdar, C. M. S. ; and R. S. King, Esq.

III. VISITOR.

The Rev. G. A. Rupley, Secretary of the Advisory Board, Gossner Lutheran Church, Chota Nagpur, was present by invitation.

IV. NEW MEMBERS.

The Secretary presented the following names of new Representative and Co-opted Members :—

Miss Angus, B. M. S. ;
„ Whitaker, High Schools for Girls ;
Rev. T. H. Cashmore, S. P. G. ;
„ A. M. Dick, Brethren in Christ Mission ;
„ R. J. Grundy, B. M. S.

V. REPORT OF EXECUTIVE COMMITTEE.

THE SECRETARY PRESENTED THE FOLLOWING REPORT FOR 1919-1920 :—

Bihar and Orissa Representative Council of Missions.

Report of Executive Committee for 1919-1920.

It will be remembered that at the last Annual Meeting it was resolved to hold this year's meeting at Muzaffarpur if possible. This was confirmed at the February meeting of the Executive Committee and arrangements were made with Mr. Simpson of the Amer. M. E. Mission to entertain the members of the Council. Unfortunately some few weeks ago Mr. Simpson found that it was impossible for him to receive us in Muzaffarpur owing to ill-health. Our friends of the Lutheran Church and the S. P. G. have at short notice risen to the occasion and found us a home with themselves.

Owing to this difficulty in arranging hospitality and to the fact that at the last many friends found it difficult to spare the time, it was decided not to hold a meeting of the Missionary Union this year. We shall consequently deal with business matters only on this occasion.

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There have been several changes among the officers and members of the Council during the past year. The first to record is the death of Miss Brett of the Z. B. and M. M., who passed away in England on June 23rd. Her colleague, Dr. Stillwell, has written as follows :—

"Miss Brett joined the Z. B. and M. M. in 1892, and during her 2 years of service worked at Lucknow, Fyzabad, Benares, Sultanpur, and Darbhanga. She spent the greatest number of years at Sultanpur, where she carried out a successful evangelistic work among the villages. She went to Darbhanga in 1915 where an important part of her work was the shepherding of the small Christian community left leaderless on the departure of the Lutheran Missionaries. Not the least valuable were her efforts to guard Christian girls at work in the Raj Hospital. Her health failed in 1919, but she was better after a stay in the hills. She became worse at the end of the year and it was evident that she must go home. But she held on bravely in order that she might satisfactorily carry out all the arrangements in connection with the closing down of the Z. B. & M. M. work in Darbhanga. She sailed for England in April in the company of her devoted colleague, Miss Brearly, and was so ill that it was several times feared that she would not live to see England. This was, however, granted to her, and she passed away in the midst of those she loved in June. Patience, courage and faithful adherence to quiet work were strong characteristics of her life, and she strove to inspire her teachers, who felt the isolation of Darbhanga, with high Christian ideals and fortitude in their work."

Others of our number are on furlough :—

Miss Greene, S. P. G., Ranchi, in whose place we welcome Miss Whitaker ;

Rev. H. L. Smith, Brethren in Christ Mission, Saharsa, succeeded by Rev. A. D. M. Dick,

„ W. Davies, B. M. S., Puri, succeeded by Rev. R. J. Grundy, Cuttack,

„ J. Z. Hodge, R. B. M. U., „ „ „ A. G. Atkins as Secretary of the Council

A conference of the Lutheran Church in Chota Nagpur sent in the names of two new representatives appointed by

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them in the place of Babu Nirmal Soy, in accordance with a resolution passed last year. It was pointed out to them, however, that according to that resolution, the Church will be received to membership and a representation of two members granted "when arrangements are completed as to the constitution and management of the Church."—As these arrangements were not complete and as Babu Nirmal Soy was elected for the year as member of both the Council and the Executive Committee, our friends were asked to let the matter stand over until the new year.

The Executive Committee has met once since the last Annual Meeting, at Ranchi on 27th February, 1920. On that occassion it was resolved to ask Rev. A. G. Atkins to succeed Mr. Hodge as representative of the B. & O. Council on the N. M. C.; and Dr. Macphail to succeed Mr. Hodge as member of the Advisory Board of the Lutheran Church and of the Board of Trustees for German Mission Property. Dr. Macphail having indicated his inability to accept these appointments, Mr. Atkins was appointed to the Advisory Board, and Rev. Herbert Anderson was asked to join the Board of Trustees.

At the same meeting the Rev. G. A. Rupley was appointed as Resident Lutheran Member of the Advisory Board of the Chota Nagpur Lutheran Church on the understanding "that the adoption of Autonomy as a Permanent Policy, although temporarily under an Advisory Board, is loyally accepted by him and his Mission as it is by us." Mr. Rupley joined the work in Ranchi in March. In this connection I quote the following resolutions:—

1. From the Rev. J. Roy Strock, Corresponding Secretary of the Guntur Conference, American United Lutheran Mission;

"That the acception of autonomy as a permanent policy for the former Gossner Mission, although temporarily under an Advisory Board, is accepted by the Guntur Conference."

2 "From the Rev F. Neudoerffer, Chairman and Correspondent American Evangelical Lutheran Missison, Rajahmundry, through the Rev. G. A. Rupley:—

"Resolved that the Rajahmundry Conference of the United Lutheran Church heartily endorses the principle of autonomy for the Gossner Lutheran Church as a permanent policy although

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temporarily under an Advisory Board, and we agree to his (Mr. Rupley) having accepted this principle as our representative and instruct him to work for the establishment of an autonomous Lutheran Church when the temporary period for the supervision of the Advisory Board shall have passed."

In May last a letter was received from the Rev. Mr. Winckler who was formerly one of the missionaries of the Gossner Mission asking that he be allowed to come to the Chota Nagpur work as Lutheran member of the Advisory Board or as Principal of the High School. Mr. Winckler was told that these places were both filled and further that there are certain factors in the situation which make it impossible for anyone who was once connected with the former Gossner Mission in Chota Nagpur to return there.

The Bhagalpur Convention is one of the events of the year for some of us and our workers look forward eagerly to these meetings. This year owing to sickness, lack of funds and the fact that many of the regular visitors were not able to come, the Convention was not held. This was a real disappointment to many.

In accordance with a resolution passed last year a Bulletin was published in June shewing the work of the Council and Executive Committee during and since the last Annual Meeting. This was a very expensive item especially as it is necessary to send copies to the members on the N. M. C. and to the various Provincial Councils, in addition to the Missionaries of our own Union.

In September a printed appeal was sent out to the Missionaries of each Society that is a member of the Prov. Council, asking that they join the Union if they have not already done. During the last two or three years the membership has decreased and with that the funds of the Council. Furloughs amongst other things lead to members getting out of touch with the Union. The periodical Bulletin issued to all Missionaries may serve to maintain the connection. It would be well if the representatives of each Mission would undertake to keep the Secretary and Treasurer informed as to all new missionaries coming to the Province, all those going on and returning from furlough and any other changes that may happen. The Secretary has at present the names of 249 missionaries at work in the Province and furlough.

This year had shown very plainly the difficulty of trying to settle

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business by correspondence. Members have been scattered and there have thus been delays in settling matters presented to the Executive Committee. In one case the correspondence circulated among members has evidently been lost in the post as it had never reached the Secretary ; that matter remains therefore to be dealt with by the Council on this occassion. Another difficulty in dealing with matters by correspondence is that it is not possible for each member to know the opinion of the rest, and that has caused confusion at times. It is with satisfaction, therefore, that the Executive Committee records the fact that in all the matters it has dealt with there has been unanimity.

Resolved:— That the Report of the Executive Committee be adopted.

VI. FINANCIAL STATEMENT.

The following Financial Statement for the year ending Oct. 19, 1920, was presented by the Treasurer after audit by Mr. A. C. Watters :—

Balance Sheet, Oct. 20, 1919 to Oct. 19, 1920.

TO CREDIT.

Balance to Credit, Oct. 20, 1919. ...	Rs. 304	8	0
C. E. Z. M. S. Contribution, ...	... 10	0	0
Churches of Christ Mission... ...	... 20	0	0
U. F. C. Mission,...	... 20	0	0
S. P. G....	... 90	0	0
R. B. M. U.	... 40	0	0
Amer. M. E. Mission, ...	... 25	0	0
Subscriptions to Missionary Union, ...	... 236	0	0
	745	8	0

TO DEBIT.

National Missionary Council, ...	Rs 300	0	0
Trav. Expenses to Hazaribagh Council Meeting,	...131	12	6
" " to Ex. Com. Meeting, Ranchi, Feb.	... 40	8	0
Printing and Stationary, ...	...194	0	0
Postage, Telegrams and Sundries. ...	... 21	9	9
	687	14	3
Balance in hand.	57	9	9
	745	8	0

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Budget for 1920—1921.

RECEIPTS.

Balance in hand ...	...	...	...	57	9 9
Contributions.					
Sant. Miss. of North. Chs.		...Rs. 65			
B. M. S.	...	...	... 177–8		
S. P. G.	...	...	... 87–8		
C. M. S.	...	...	... 55		
Brethren in Christ Mission			... 30		
R. B. M. U.	...	...	... 42–8		
Churches of Christ Mission			... 15		
Amer. B. M. S.	...	...	37–8		
U. F. Ch. of Scot. Mission			... 15		
Amer. M. E. Mission	...	...	27–8		
C. E. Z. M. S. ...	...	...	12–8		
Z. B. M. M. ...	...	...	10	575	0 0
Subscriptions to Missionary Union		...	...	236	0 0
				868	9 9

EXPENDITURE.

National Missionary Council ...	...		Rs.	400-0-0
Travelling Expenses...	...	...	„	200-0-0
Printing ...	...	...	...	„ 100-0-0
Contingenecies	...	...	...	„ 30-0-0
Conventions	...	...	...	„ 80-0-0
				810-0-0
Balance	...	...		58-9-9
				868-9-9

Resolved :—That the Financial Statement and Budget be adopted.

VII. RE-ASSESSMENT OF MISSIONS.

Following a Report made by the Sub-Committee appointed in Oct. 1919, to revise the assessment of missions affiliated to the Union and Council, the following reasolution, proposed by Mr. Gee and seconded by Mr. Watters, was carried unanimously :—

That each Missionary Society represented on the Bihar and

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Orissa Representative Council of Missions be asked to pay the contribution at the rate of Rs. 2/8/- per annum for each Missionary whose name is on the Society's list for the Province.

VIII. REPORTS OF STANDING COMMITTEES.

i. Education Committee.

The Convener intimated that only one matter had been put before the members of this Committee, but as the correspondence circulated concerning this matter had not been returned and a meeting had not been possible, there was no report to make.

ii. Literature Committee.

The following Report was presented by the Convener on behalf of the Literature Committee :—

Minutes of Literature Committee Meeting, Ranchi, 19-10-20.

Present :—Revs. G. J. Dann; E. H. Whitley and the Secretary.

The Minutes of the previous meeting were read and confirmed.

1 The question of the closer connection of the B. & O. Rep. Ccl. of Missions and the North India Christian Tract and Book Society (hereinafter called the N. I. C. T. B. S.) was raised on a letter from Mr. Mukerji, the Secretary of the latter Society.

Mr. Mukerji points out that the Mid-India and U. P. Representative Councils recognise the N. I. C. T. B. S. as their sole publishing agency for Hindi, and desires that the B. & O. Rep. Ccl. should adopt the same attitude. The societies which publish in Hindi so connected with the N. I. C. T. B. S. would then appoint representatives on the Committee of the N. I. C. T. B. S., and would place their programmes of work before, and set a part a definite sum yearly for the Literature work to be expended through the N. I. C. T. B. S. Committee. The advantages of having all Hindi Christian Literature published through one central agency and under one control are obvious.

Resolution I. Your Literature Committee believes that in practice there is a close connection between most of the Hindi Missions represented in the B. & O. Rep. Ccl. and the N. I. C. T. B. S but think it should be explicitly stated as our policy that we do recognise the N. I. C. T. B. S. as our sole publishing agency for Hindi Christian Literature and that we co-operate with that society in whatever way may be possible.

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2. The Secretary of the Oriya Christian Literature Committee (a joint Committee representing Missions working in Oriya in Orissa), in reporting work done during the two years since the last meeting of your Literature Committee, here said that a definite programme of Oriya books to be published if possible during the next five years, had been drawn up and adopted. This programme includes 32 books—large and small—of which 24 are already in MSS ready for printing as funds are available.

Resolution II. In the Programme of Advance recently issued by the N. M. C. a sum of Rs. 500 only is allotted to Oriya Literature. The Oriya Literature Committee aforesaid does not know on what information the allotment referred to was made or why it is so small ; but having in view the information now supplied, they would like to ask the N. M. C. whether some more generous allotment cannot be made for Oriya Literature. Your Literature Committee (B. & O. Rep. Ccl. of Missions) endorse this appeal and suggest to the N. M. C. that in view of the amount of work waiting to be printed, the allocation for Oriya Literature should be, if possible, increased.

Signed, H. W. PIKE,
19-10-20.

Resolved :—That the Report and Resolution of the Literature Committee be adopted by this Council.

iii. Christian Conventions Committee.

Two Reports were presented :—

1. By the Rev. S. K. Tarafdar. Your Committee very much regret to report that it was not possible to hold the usual Convention at Bhagalpur for Hindi-speaking workers this year. As the local C. M. S. authorities could not undertake any financial responsibility, the various Missions taking part were asked as to how the difficulty should be met. Some suggested a contribution from each Mission, while others were in favour of raising the delegation fee ; but we were assured at the same time that in the latter case many workers would be unable to take part.

Considerable difficulty was also experienced in getting speakers ; but ultimately the Committee secured the services of the Rev. A. G. Lockett of the C. M. S. and Mr. G. N. Singh of the N. M. S.,

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and fixed the last week in May for the Convention. But owing to the sudden illness of Mr. Lockett and the additional difficulty of finding suitable accommodation for the usual number of European delegates and visitors, they were very reluctantly compelled to give up the idea. Many letters of disappointment from intending delegates show that these meetings are looked forward to and appreciated.

To ensure the holding of a Convention in 1921 your Committee would urge the Council to sanction a grant of Rs. 80.

Signed, S. K. Tarafdar,
R. Gee,
A. G. Atkins.

2. By Miss Angus, B. M. S., on behalf of Miss Tuff.

School for Bible Study.

In the first week of the year, 1920, the Fifth Bi-ennial Gathering for Bible Study and Re-union among Women Workers was held at Patna in the Girls' School Buildings, Baptist Mission. Special services and meetings were conducted by the Rev. G. J. Dann and the Rev. G. Gibson, and addresses on topics connected with Bible study and the Christian life were given by Deaconess E. L. Goreh, S. P. G., Miss Angus and others. About 70 women, representing at least 8 missionary societies, and gathered from adjacent districts and provinces, took apart in the meetings, which occupied most of the day. In the early evenings an enthusiastic band of workers engaged in evangelistic meetings, with magic lantern slides, for non-Christian women, at which large crowds gathered. Many of the visitors expressed their pleasure in the opportunities for social intercourse with fellow workers, and their acknowledgement of real benefit and uplift gained in the meetings.

The Reports of this Committee were unanimously adopted with the resolution that the sum of Rs. 80 be allotted from the funds of the Council towards the expenses of the Bhagalpur Convention in 1921.

iv. Committee for work among young people.

No report was received from this Committee, but at the request of the President an illuminating account was given by the Bishop of Chota Nagpur of the Boy Scout Movement in India, of which the

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following summary has been added to these Minutes on the motion of Mr. Cashmore, accepted unanimously by the Council :—

1. Sir R. Baden-Powell has submitted to the Govt. of India a draft Constitution for the Boy Scouts Association of India which has been approved by the Indian Govt. Under this Constitution the B. P. Scouts Association is now open to all boys in India, without distinction of race or religion.

2. After this had been received, The Hon. A. D. Pickford, Acting Scout Commissioner for all India, called a conference of B. P. Scout Representatives and Representatives of the independent Scouting Associations of India, to discuss the B. P. Constitution and if possible find a way to amalgamation. After discussion a tentative Constitution was drawn up which was unanimously accepted by the Conference. This Constitution modifies the suggested B. P. Constitution in detail, but accepts its main principles and form. The draft is now before the Indian Govt., and if accepted by them and the Imperial B. P. Association at home, the amalgamation will be complete.

3. In the meantime the B. P. Constitution as laid down by Baden-Powell and approved by the Govt. of India, is in force, and is open to all who wish to join.

Chief Scout for the Province—His Honour The Lieut. Governor,
President of the Provincial Council—Sir Walter Maude ;
Provincial Commissioner—The Hon. Mr. Fawcus ;
Act. Prov. Commissioner—The Bishop of Chota Nagpur ;
Dist. Com. for Ch. Nagpur— " " "

It is hoped that all new Scouting Associations will take this opportunity of joining up. All information and help can be obtained by applying to the Provincial Commissioner or for the time being to the Acting Provincial Commissioner.

v. Women's Work Committee.

The following report was presented on behalf of the Women's Work Committee by Miss Whitaker :—

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REPORT OF COMMITTEE FOR WOMEN'S WORK.

In the absence of Miss Myres and Dr. Stillwell, Miss Whitaker and Miss Angus were co-opted on this Committee.

The Committee had a great many questions from various sources referred to them by Miss Grover, Convener of the N. M. C. Women's Work Committee. They took, first, one which suggested that a special Committee for Women's Work was unnecessary, as the questions which concerned them might all be dealt with by other committees. Your Committee felt that such a Committee was necessary on the same grounds as led to its formation by the B. & O. Council in 1918.

Having dealt with this preliminary question, they considered the following subjects :—

1. *The need of a Home for Mentally Deficient Children.* This need is not felt in every Mission ; but some Missions have many orphans to support, and amongst these chiildren—stunted in growth mentally and physically—there is an urgent need for such a home. In Bihar and Orissa there would need to be two such homes, one for Oriya,—and one for Hindi-speaking children. A specially trained teacher would be needed for each of these. Your Committee would like the matter to be referred to the Educational and Medical Committees, for consideration, and if possible, definite action on their part. They specially commend for consideration the offer (made to the Convener of the N. M. C. Committee) of Miss De La Place of Kurseong to train a teacher for this work.

2. *The need of a Magazine for School Girls.* Such a magazine would be very welcome, but it is doubtful if many copies would be sold, apart from those which schools would buy as school copies. The magazine, if produced, would have to be subsidized largely. A suggestion was made that it might be run on the lines of Parish Magazines, which have pages devoted to special local interests.

3. *Child Welfare.* Your Committee felt that missionaries could and should do a good deal to help in this matter. Bible-women on their visits could give simple instruction to mothers, and similar teaching could be given in Training Schools, High Schools and all Boarding Schools to the students. There is a great need for literature on the subject,—for a text book in English written with

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special reference to Indian conditions and for simple vernacular literature which could be used by students in school and by Bible-women. A list of such literature would be of great help, and the N. M. C. Literature Committee might be asked to draw this up.

In connection with the health of children, we would suggest that the Medical Committee should draw up a dietary for schools in a rice-eating area, which would be a guide to missionaries in charge of Boarding Schools in this Province. Such a dietary has been drawn up by the Panjab Missionary Council.

This report was unanimously adopted.

No report was received from the following Committees :—

Medical Missions, Survey and Occupation, Indian Church, Public Questions and Co-operative Credit Movement.

IX. CHOTA NAGPUR LUTHERAN CHURCH.

I. The following report of the working of Advisory Board was presented by the Secretary, the Rev. G. A. Rupley :—

REPORT OF THE ADVISORY BOARD, CHOTA NAGPUR LUTHERAN CHURCH.

The Advisory Board, constituted by the Bihar and Orissa Representative Council of Missions, offers to the Conncil its first Annual Report.

After a preliminary period of organisation, the Board settled down to routine work, guided by the definition of their functions drawn up by the last meeting of this Council. It may be of interest to state that every clause describing those functions was put to use during the year, and that no case arose which was not covered by them.

The practice has been adopted of printing the minutes shortly after each meeting of the Board, and they are distributed to all who care to have them, so no attempt will be made to go into details in this Report.

The chief aim of the Board, of course, has been to develop the idea of autonomy in the Gossner Evangelical Lutheran Church in Chota Nagpur and Assam. A large part of the business considered has been brought up through the minutes and other communications of the Church Council (formerly called the Central Committee).

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These items were considered with reference to the autonomous basis of the Church. In some instances the Church Council were ready to accept more responsibility than the defined functions permitted, and in other instances they asked the Board to assist them in what concerned them alone. Gradually, however, a fairly accurate understanding has been reached, and the more recent meetings have been marked by close agreement. One factor which assisted considerably to bring about this frank and friendly understanding is the practice of holding a joint meeting of the Church Council members and Advisory Board members who happen to be in Ranchi, as soon as may be convenient after each meeting of the Board, and there discussing the Minutes of the Board.

It will thus be seen that the work done by the Board and that done by the Church are closely connected, so closely, in fact, that it would be difficult, and probably unfair, to attempt to determine which results were secured by either alone. Their joint efforts have resulted in the following advances :—

1. A draft of a Constitution and Bye-laws for the Church was considered by a gathering of the Pastors and others, which met from the middle of August to the middle of September. The revised form, as printed, will be placed before a regularly called meeting of the Conference of the Church, on November 23rd, for ratification. The adoption of this Constitution will be an important step in the organization of the Church on its new basis, giving it a standing whieh it now lacks.

2. The salaries of the workers have been temporarily increased, and a revised scale adopted, which is to be effective after January 1, 1921.

3. In educational work, the Boy's High School at Ranchi has been placed under a very competent Christian Principal. The staff and the material equipment are being steadly improved, and the buildings are being repaired.

The Middle English School for Boys at Govindpur, Takarma, Burju and Lohardaga have been placed under fully qualified Christian Headmasters, and the changes in staff and equipment specified by the Inspector of Schools are being carried out.

The village U. P. and L. P. School teachers have been granted temporary increases, which it is hoped will be made permanent

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after January 1st. A plan for their supervision by the Pastors, under the direction of the Head Supervisor, has been approved by the Church Council and by the Advisory Board, and is now before the Education Department.

The Girls' Schools are under the management of a lady missionary. English is taught out of hours in the Ranchi School, and recognition as an M E. School will be applied for, to be effective after January 1st. Larger Boarding Schools for girls with classes of the U. P. standard, will be opened from the same date, in Lohardaga for the Oraon country, and at Tokad for the Munda country.

4. In medical work, the dispensary at Lohardaga has been improved and a dispensary on the Ranchi compound, in charge of a qualified man, is on the point of being opened. These dispensaries will care for the local school population, and also for any others who may come. They are under the general care of a lady-missionary, who is a trained nurse, and who will do home visiting also.

5. The Theological Training Classes have been re-opened, both the Preparatory Class and the regular course of three years, under the care of two of the men of Lutheran Church.

In closing this summary it is a pleasure to add that the more the members of the Board study the situation, the better they understand the value of the solid work of conservation carried on by the S. P. G. for four or five years. No part of the work became seriously impaired, notwithstanding the great difficulties encountered, and it has been a relatively simple matter for the Lutheran Church, with its advisors, to carry on from the point at which the transfer was made.

A financial statement is appended, concering the period of six months from March 6th to September 4th, 1920. It should be explained that part of the expenditure under Hostels and Schools was for the education of girls.

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FINANCIAL STATEMENT,
March 6th to September 4th, 1920.

RECEIPTS.

School Grants	Rs.	6114-13- 1
Leper Church Offering		- 7-
National Lutheran Council		22706- 3-11
	Rs.	28821- 8- 0

EXPENDITURES.

Hostels		2775- 0- 0
Schools		14302- 4- 9
Catechists		6000- 0- 0
Pastors' Meeting		363- 8- 0
Miscellanous		487-14- 0
Medical Work		714- 3- 3
Work for Women and Girls		370 -2- 0
College Scholarships		420- 0- 0
Theological Training Classes		324- 8- 0
Famine Allowanees		3064- 0- 0
	Rs.	28821- 8- 0

The funds contributed by the National Lutheran Council were forwarded by the Board of Foreign Missions of the United Lutheran Church in America.

(Sd.) G. A. RUPLEY,
Sec. of the Advisory Board,
RANCHI.
October 7th, 1920.

This Report was unanimously adopted.

II. *Second Full-Time Male Missionary.* The following Minute from a meeting of the Advisory Board held on September 10th was read to the Council :- It was brought to the notice of the Advisory Board that Mr. Cannaday's proposed work with the Theological Training Classes would necessitate his remaining in Ranchi rather steadily, and that a man to tour constantly would be of considerable help to the Church in its

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early years. Further, that the Minutes of the B. & O. Representative Council of Missions contained the following Resolution, passed in October, 1919, page 18, paragraph 5 :—

"That three of the members of the Board should be or become resident in Chota Nagpur."

But it was pointed that the second full-time man need not necessarily be a member of the Advisory Board in order to render assistance.

Resolution :— That the principle of a second full-time male missionary be accepted, and that consideration of the question of securing such a man be taken up at the next meeting of the Advisory Board, with the understanding that both the Executive Committee of the B. & O. Representative Council of Missions and the Lutheran Church Council be fully consulted before any positive steps are taken in the matter.

The matter was again discussed at the Advisory Board meeting of October 7th, when the following resolution was passed :—

That the matter be referred to the Executive Committee of the B. & O. Representative Council of Missions for whatever action they see fit to take, together with the information that the Church Council approve of the assignment of a second suitable man.

Mr. Rupley stated that the Guntur and Rajahmundry Missions of the United Lutheran Church in America are willing to supply the man if invited to do so, subject to the approval of all concerned.

After detailed discussion of the need and of the issues involved, the Council at its present session passed unanimously the following resolution, proposed by the Secretary and seconded by Mr. Whitley.

That on the grounds stated by the Advisory Board in their Minute of September 10th, the B. & O. Representative Council of Missions recommends that a second full-time male missionary of the United Lutheran Church in America be appointed to work in connection with the Gossner Lutheran Church in Chota Nagpur, subject to the approval of Government.

III. The Rev. G. J. Dann, as a member of the Board of Trustees for German Mission Property, gave an account, for

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the information of the Council, of the situation with regard to the Christian communities and the property at one time connected with the former Ganges Evangelical Lutheran Mission.

X. TEMPERANCE.

The Council had under consideration the Resolutions on this subject passed by the National Missionary Council at the Lahore meetings in November. 1919, and the Resolution of the N. M. C. Executive Committee Meeting of May 5th, 1920, in which, owing to the new situation created by the transfer of Excise to the Provincial Legislative Councils, the matter is referred to the Provincial Missionary Councils.

Resolved :— That while affirming the need of action being taken to restrict the sale of intoxicating liquors, this Council is of the opinion that in the present situation it is desirable to postpone the matter until after the new Legislative Councils are established.

XI. THE KAMIA SYSTEM.

Mr. Pittman of the Churches of Christ Mission presented this matter by correspondence, asking that the B. & O. Rep. Ccl. of Missions consider whether it can take any action to make the recently passed Agricultural Labourers Act effective in crushing the evil of the Kamia system. It was felt that no action is advisable or possible at the present juncture and that the most effective work would be done by missionaries and others in the districts affected.

Resolved :— That this Council welcomes the passing of the Agricultural Labourers Act and urges the missionaries of the districts affected by the Kamia system to watch the working of the measure and to do their best to make it effective.

XII. INDIAN CHRISTIANS AND THE CENSUS OF 1921.

The Secretary read following Resolution from the Indian Christian Association concerning the Christian Community and the Census of March, 1921 :—

"It was resolved to request all missionaries to compile a

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complete register of all Christians especially in Mass Movement areas, giving full particulars such as would be required by. the Government for the Census, and to take steps to secure Christian enumerators for taking the Census of Christians. It was felt that such a register would be very useful in case the Census figures were found to be different from the Mission Statistics, There was reason to apprehend the Christians especially in Mass Movement areas may not be correctly reported by Non-Christian enumerators."

The Council was informed that copies of this resolution had been sent out to the various Missions. No further action was thought necessary.

XIII. WORK IN JAMSHEDPUR.

Earlier in the year members of the Executive Committee were approached with regard to a petition from the Rev. Mr. Brighton of the S P. G., working in Jamshedpur, asking that the B. & O. Representative Council take some action concerning a difference of opinion between himself and the missionary of the American B. M. S. in Khargpur, with regard to work in Jamshedpur. Unfortunately the correspondence was lost in the post and the matter was therefore referred to the Council on this occasion. *Resolved* :—

That subject to the approval of the two missionaries concerned an Arbitration Committee consisting of the Rev. Dr. Macphail, Rev. Herbert Anderson and the Secretary of the C. M. S. in Calcutta, be appointed to deal with the matter, and that in the event of Dr. Macphail being unable to act on this Committee, the remaining two members co-opt a third neutral member.

XIV. APPOINTMENTS.

OFFICERS (CO-OPTED AS MEMBERS OE THE CCL.)

President	...	Rev. G. J. Dann ;
Vice-President	...	The Rt. Rev. The Bishop of Chota Nagpur ;
Treasurer	...	Rev. R. Gee ;
Secretary	...	Rev. A. G. Atkins

Gossner Mission

CO-OPTED MEMBERS IN ADDITION TO OFFICERS:—

Rev. J. C. Forrester, Collegiate Education ;
Miss Whitaker High School Education for Girls ;
Rev. S. K. Tarafdar „ „ „ „ Boys ;
R. S. King, Esq. European and Anglo-Indian Community ;
Rev. H. W. Pike Literature ;
Rev. P. L. Singh, Indian Church ;
„ K. W. S. Kennedy, Medical Missions ;
N. K. Roy, Esq., Co-operative Govement ;

REPRESENTATIVES of the Missionary Union :—

Miss Tuff, B. M. S., Patna ;
„ Jellett M. B., D. U. M., Hazaribagh.

EXECUTIVE COMMITTEE :—

The Officers of the Council and the following :—
Revs. Dr. Macphall, J. W. Pickett, P. L. Singh. S. K. Tarafdar, and E. H. Whitley ; and Miss Wigner ;

STANDING COMMITTEES—

Educational Committee:—Rev. R. Gee, Convener ; Revs. J. C. Forrester, J. W. Pickett, and S. K. Tarafdar ; Misses Thompson, B. M. S., Tuff, B. M. S., and Whitaker, S. P. G. ;

Survey and Occupation Committee :— The Executive Committee ;

Committee of Comity and Co-operation :— The Executive Committee ;

Christian Conventions Committee :— Rev S. K. Tarafdar, Convener ; Revs. A. G. Atkins, H. I. Frost, and R. Gee ; and Miss Angus ;

Committee for Work among Young People :— Rev. J. W. Pickett, Convener ; Revs. S. K. Tarafdar and E. H. Whitley ; S. K. Roy, Esq. ; Misses Ferguson, B. M. S., Ruttle, D. U. M. and Whitaker ;

Literature Committee:— Rev. H. W. Pike, Convener ; Revs. G. J. Dann, Ch. K. Hembrom, C. M. S., and E. H. Whitley ; G. P. Pittman, Esq. ; and Miss Tuff, B. M. S. ;

Indian Church Committee :—Rev. P. L. Singh, Convener ; Revs. B. Das, B. M. S Ch. K. Hembrom, C. M. S., J. Jardine,

Gossner Mission

R. B. M. U., E. Judah, S. P. G., E. Sukh, and S. K. Tarafdar ; and Babu Nirmal Soy, Goss. Luth. Ch. ;

Public Questions Committee:—Rev. E. H. Whitley, Convener ; The Bishop of Chota Nagpur ; Messrs R. S. King, Darbhanga, G. P. Pittman, and Joel Singh, Ranchi ; Misses Angus and Jellett, M. B. ;

Medical Missions :— Drs. Miss Stillwell, Convener, E. C. Faraker, R. B. M. U., K. W. S. Kennedy, J. Macphail, Miss Bacheler, Amer. B. M. S., Miss Jellett, D. U. M. and Miss Miller, S. P. G.

Women's Work Committee :—Miss Whitaker, Convener ; Misses Angus, B. M. S., Coe, Amer. B. M. S., Knott, S. P. G, and Wigner, B. M. S. ;

Co-operative Credit Movement:— Rev. J. Jardine, Convener ; Revs. A. G. Atkins, F. W. Jarry, B. M. S., and P. T. Martin, S. P. G., Messrs G. P. Pittman, and N. K. Roy, Asst. Registrar of Co-operative Societies ;

REPRESENTATIVE on the N. M. C. in place of the Rev. G. J. Dann, whose period closes with the coming N. M. C. Meetings in November,—The Rt. Rev. The Bishop of Chota Nagpur, for three years from the close of the N. M. C. Meetings, November 1920.

The Rev. G. J. Dann intimated that very probably he would not be able to attend the N. M. C. Meetings this year, and asked that some other member be appointed to go in his stead should that be the case.

Resolved :— That in the event of Mr. Dann being unable to attend the N. M. C. Meetings this year, the Rev. K. W. S. Kennedy represent the B. & O. Council in his stead.

XV. TIME AND PLACE OF NEXT MEETNG.

Resolved :—That the next meeting of the Council take place in August, 1921, at Muzaffarpur if arrangements can be made, and that, if possible, a meeting of the B. & O. Missionary Union be held at the same time.

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XVI. OTHER BUSINESS.

A request was made :—

i. That the Representatives of the various Missions affiliated to the B. & O. Representative Council of Missions keep the Secretary and Treasurer informed as to any changes in the Missionary staff by new arrivals, furloughs, etc. ;

ii. That the Representatives send in the names of Indian ladies and gentlemen who might become members of the B. & O. Missionary Union ;

iii. That the Missions appoint or confirm at once their Representatives on the Council for 1920–1921, and send in the names to the Secretary.

XVII. THANKS.

Moved by the President, a hearty vote of thanks was passed to the ladies and gentlemen of the S. P. G. and Lutheran Church who had given hospitality to the members during the the meetings.

G. J. DANN, *President*,

A. G. ATKINS, *Secretary*.

G. E. L. MISSION PRESS, RANCHI.

Gossner Mission

Inland Telegrams:
EPMISSION, RAND, LONDON.
MISSION, LONDON.
GERRARD 2124.

THE MISSION TO LEPERS.

(Founded 1874)

Offices:
NEW YORK, DUBLIN,
TORONTO, EDINBURGH,
MELBOURNE,
CALCUTTA, SHANGHAI.

"Jesus, moved with compassion, put forth His hand and touched him, and saith unto him, I will: be thou clean."—*Mark i. 41.*

INTERNATIONAL AND INTERDENOMINATIONAL.

Superintendent:
LEY C. BAILEY.
Treasurer:
DOBBS, O.B.E.

Secretary:
ANDERSON.

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Gr. Miss. gol. 12/3/21.
beantw.

33, HENRIETTA STREET,
COVENT GARDEN,
LONDON, W.C.2.

9th March, 1921

Rev. H. Kausch, D.Theol.,
Berlin.

12 21
3

Dear Dr. Kausch,

I have to thank you for your letter of the 17th of February.

With reference to the quotation from the Church Missionary Review, there was a misunderstanding of our position. I do not think my predecessor, Mr. Wellesley C.Bailey could have noticed this statement as during the Winter of 1916 - 17 and previous to that time he was frequently ill and unable to keep up his office work. He retired the following summer from active superintendence of the Mission. At all events, anyone who knows Mr. Bailey could not imagine his regarding lightly the services of devoted men and women among the lepers.

The "Prem Bhoje" or "Love Feast", to which I referred was instituted, I understood, by the late Mr. Uffmann. His daughter was my informant. I have pleasure in sending herewith a copy of the Magazine in which reference is made to the particular "Feast" at which my wife and I were present last year in Purulia.

I have written to Purulia for further information concerning the lepers who received baptism before the asylum ceased to be superintended by missionaries of Gossner's Mission. On receipt of this I shall be glad to write to you again.

With kind regards and Christian greetings,

Yours very sincerely,

Harold Anderson

General Secretary.

Gossner Mission

Abschrift.

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R. 182.

Pln Fr. 17. 9. 21.

To Revd. G. J. Dann Baptist Mission Patna.

Dear Mr. Dann!

As one who has worked with you in the vineyard of our Lord in your neighbourhood (Muzaffarpur), in the Gossner Ganges Mission till 1905, when painful sciatica compelled me to quit the country and work, I beg to ask you for kind information about the present state of that mission field. As I read the other day, you have given a report last year to the B. & O. Repr. Council of Missions in this affair, and as we are left in utmost want of knowledge of what has become of our former stations and congregations in the Ganges area, you will understand how heartily we are longing for proper information. Have stations and congregations already been transferred to other missions, is that to be considered as definitive, and which are those missions and missionaries now in charge of our Church-folk?

Perhaps you are not allowed to write officially to us - then please do so confidentially, to deliver us from the heartrending uncertainty. Do so in remembrance of the old friendly bonds once in vigour between Gossner and Revd. Start of your Mission and Station.

With many thanks beforehand
and in brotherly love
Yours in the Lord's service
H. Roterberg.

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Uebersicht

über die finanzielle Versorgung der Kolsmission durch den Bischof
vom 1.8.1915-31.10.1919. (4 ¼ Jahre)

Einnahmen.		Rs. A.P.
Regierungsgrant f.Schulen		191 921.9.10
Einnahmen f.Gemeinde:		
Bestände	2993.7.4	
Fonds	9314.5.5	
Miete etc.	15139.8.9	
Diversa	2836.3.0	
Sa.Rs.	30283.8.6	
v.Guntur	29444.13.11	
D.N.M.C.	29416.10.11	
„Bischof	2219.2. 8.	90 364.4.0
Für die Hungersnot		16 130.0.0
Sa.Rs.		298 415.13.10

Ausgaben.		Rs. A. P.
Für Lehrergehälter		141 436.13.3
„ Boärdinghäuser		32 313.13.3
„ Lehrerseminar		12 750.00.0
Sa. Rs.		186 500.10.6
Für Pastoren und Katech.		63 941.11.3
„ ärztl.Hilfe	4292.11.6	
„ Reparat.etc	10581.11.7	
„ Steuern etc.	8521.2. 9	
Miis.Dien.etc.	6677.3.9	30 072. 3.7
Hungersnot-Unterstütz.		16 008. 0 0
Sa.Hs.		296 522.09.10

Versorgung der Missionare

vom 1.8.15 - 31.10.18(3½ Jahre) (Fürs letzte Jahr fehlt Rechng)

Von der S;P;G;	Rs. 53 976.12.6	Für Missionare	Rs. 63 874.4.8
Durch den Bischof	17 669.12.-	„ Reisen	4 790.14.3
Diversa	3 703. 7.-	„ Diversa	1 822. 7.4
	Rs. 75 349.15.6		Rs. 70 487.10.3

Vergleich der monatlichen Betrage (in runden Summen)

	It.Etat 1914	im Durchschn. während d.Krieges.
Einnahmen:		
Regierungsgrant	Rs.1358	Rs.3763
Missionsgelder	„14,964	„ 3704
	Sa Rs.16 312	Sa Rs.7467
Ausgaben:		
Missionare(36 u.8 Schw.)	Rs.4814	(6 u.2) Rs.1635
Schulgehälter	„ 2745	„ 2774
Boardinghäuser	„ 2708	„ 633
Sa. Schul.	5453Rs.	Lehrersem. 250 3662 Rs.
Gemeindegehälter	Rs.2756	Rs.1254
Reisen	„ 848	„ 123
Reparaturen	„ 794	„ 207
Steuern	„ 176	„ 169
Aerztl.Arbeit	„ 244	„ 84
Miss.Diener u.Div.	„ 376	„ 177
Sa.(ohne Missionare)	Rs.10 647	Rs.5671

21/3/24.

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Gossner Mission

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224.

MEMORANDUM.

THE SITUATION IN KINKEL.

It has been reported in the Council that the Bishop of Chota Nagpur visited Kinkel towards the end of January last and received in the Anglican Communion some 150 souls by reconfirmation. The Lutheran Council very much regret this incident which took place amidst continued and strong protestation of the Lutherans, in a pure Lutheran area, to the utter disregard of the rules of comity. The Lutheran Church has been protesting vigorously for more than a year or so against this step of the Anglicans, which they foresaw in that area due to their activities. It is to be noted that there was not a single Anglican before the War in that area. The Lutheran Council therefore beg to draw the attention of the Bihar & Orissa Representative Council of Missions to the followings :--

(i) We believe that there are organisations which think that they are not bound by any Missionary Union rules and regulations, due to Christian liberty of thought and action, yet they all recognise that there must be principles laid down and observed which will increase co-operation, hearty agreement and Christian fellowship, without which the larger union which all missions and churches strive to attain can not be reached.

(ii) We believe that the Anglican Church, represented by their Metropolitan in India, who took a prominent part in the framing of the STATEMENT ON COMITY, as embodied in the N.M.C. Report for 1910, is also a party which agreed to the different clauses laid down in that STATEMENT, and as such is expected to abide faithfully by the recommendations suggested therein.

(iii) But we now find that the Anglican Church in Chota Nagpur has deliberately violated the conditions laid down in that STATEMENT.

a. By refusing (unwritten) to settle amicably between ourselves all disputes regarding Kinkel, matters being referred to their Diocesan Council through the Rev. E.H. Whitley, member of the Lutheran Advisory Board. (Statement on Comity N.M.C. Report 1910- I. 3).

b. By entering into an area already occupied only by the Lutherans and no others, without consulting the Lutheran Church Council. (Statement II. 3.)

c. By employing Patras Lakra and others who were Agents or ex-Agents of the Lutheran Church without full preliminary consultation with the Lutheran Church Council and thereby disrespected the censure and discipline ~~sixiss~~ imposed upon them by the Lutheran Church. (Statement V. 1 & 2.)

d. By admitting into Church membership by reconfirmation Lutheran Christians who were not catechumens but members in full standing without consulting the officials of the Lutheran Church. (Statement VII.2)

In explaining the situation in Kinkel we beg to point out that the Lutheran Church, before the S.P.G. severed their connection with us, brought the Kinkel matters to the notice of that body and asked them not to interfere in the internal affairs of our church, as it is quite natural that such quarrels should arise in an infant church. Early in January 1920, Dr. Kennedy of the S.P.G. asked Dr. S.K. Datta of his opinion regarding admission of Patras Lakra in the Anglican Church. Dr. Datta as chairman of the Advisory Board consulted the Secretary of the Church Council verbally and was told that Patras Lakra was deposed of his office of pastorship for disobedience of orders and on other charges and to receive him into ~~xxxxxx~~ another church would mean nothing but destruction of the discipline of the Lutheran Church and the church receiving him would be morally responsible for the hard-heartedness of this man and any such action would be against the true spirit of Christianity. Dr. Datta told the same to Dr. Kennedy. Further, the exective of the Church Council called on Rev. E. H. Whitley in May last and conferred with him on inter-mission problems. They were told that there was no remedy for Patras Lakra now but that they would not again think of proselytising the Lutherans in that area. Besides when the S.P.G. missionaries left us in October 1919, the Rev. Mr. Page who lived in Kinkel station used to visit Patras Lakra and his small following notwithstanding the strong protest of the Lutheran pastor the Rev. Samuel Pitu of Kinkel. Not only that but that the S.P.G. sent catechist Mica of Peterkera to Kinkel and Mr. Page visited Simdega, within Lutheran area, where he was met by Patras Lakra and his followers for a separate

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divine service without letting the Lutheran church council know anything about it.This underhanded action of the S.P.G. is,in our opinion,a biggest blunder committed by them in these days.

It is all the more regrettable that the Anglican Church in Chota Nagpur since its establishment up to the present day is found to lay its foundation on the labours of the Lutherans. Kinkel is only an instance of to-day,when the world is moving fast towards church union by Christian fellowship and friendly intercourse. We do not wish here to refer to matters in the past. But can the S.P.G. authorities today with a clear conscience,come forward and defend themselves saying that they allowed ourselves to settle our own affairs leisurely and amicably ? On the contrary we find them seeking an opportunity to get our men into their fold,and they have done so. Instead of letting us settle our own affairs,they have gone to make their mission a regular asylum for those refugees who want to avoid the censure and discipline of our church. Not a single non-Christian has been won by the S.P.G. in that area to the fold of Christ,but they are bent upon proselytising only the Lutherans,and what is there which will be more surprising than this. Proselytising seems to be a nobler mission to our sister church !

ITS CONSEQUENTIAL EFFECTS.

The effects of this deliberate violation of the comity rules are simply disastrous to the Lutheran Church as

1. It tends to destroy the spirit of autonomy in the people,who are led to think that to join a mission means saving oneself from all sorts of church-taxes.

Note--It has been found on inquiry that the backsliders had been preaching like that even in the village chapels.

2. It tends to destroy the possibility of Union which is the goal of all the churches and missions in the whole world.

Note-- The Commission of Inquiry had the conviction that "autonomy would bring the day of Union in Chota Nagpur much nearer than any other method."

3. It brings into existence a spirit of rivalry,ill-feeling and hatred between men who were at one time brothers and brethren in the same house and the same family,nay there will be breaches of peace and instances are not wanting. Such instances of troubles and disputes have already been brought to the notice of the S.P.G. Papers in original re disputes for properties movable and immovable had already been sent to Mr. Whitley,for an expression of opinion by their Diocesan Council, bu to no effect.

CONCLUDING APPEAL.

The Lutheran Church Council therefore appeal :--

(A). That the B. & O. Rep. Council be pleased to appoint a Special Commission to make a thorough inquiry into the matter on the spot and after careful consideration exercise the functions of arbitration.

(B) That the S.P.G. should be asked to give up the idea of proselytising the Lutherans without proper inquiry in the Lutheran fields.

(C) That the S.P.G. should abandon the scheme of founding a station at Kinkel .They are putting up a compound adjoining our own ,which shows nothing but rivalry ,as they did in the town of Ranchi in 1869.

(D) That the delimitation of territories be made as recommended by Messrs. Datta and Felt. (Vide Commission of Inquiry Report P. 14.)

Note.---The Council foresaw the danger and it was only last year that it brought the question of territorial distribution to the notice of the Advisory Board,when it also protested against the building of the S.P.G. station at Kamdara. Mr. Whitley then on behalf of the Board replied : The matter of territorial distribution in this case does not arise". Does not this Kinkel incident raise that question today ? Were we not right in raising that question then to avoid the present friction ?

(E). If there would be no remedy to such grievances and if might is always the right and our deeds are far from the spirit of the message we preach,we would urge upon the Council to invite all missionary bodies irrespective of colour and creed and nationality to start work in the district and evangelise every soul and every acre of land.

We reserve further statements on the situation at Kinkel for the special Commission the appointment of which is at an early date is solicited.

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Memorandum.

Die Lage in Kinkel.

In dem Rat ist darüber berichtet worden, dass der Bischof von Chota Nagpur gegen Ende Januar 1921 Kinkel besuchte und einige 150 Seelen durch Wieder-Konfirmation in die anglikanische Gemeinschaft aufnahm. Der Lutherische Rat bedauert diesen Vorfall sehr, der unter fortgesetzten, energischen Einsprüchen der Lutheraner, in einem rein lutherischen Gebiet und unter völliger Missachtung der Regeln des Anstands sich zutrug. Die Lutherische Kirche hat schon länger als ein Jahr gegen diesen Schritt der Anglikaner energisch Einspruch erhoben, den sie in jenem Gebiet voraussah, da sie so sehr geschäftig waren. Es muss festgestellt werden, dass vor dem Kriege nicht ein einziger Anglikaner in jenem Gebiet war. Der Lutherische Rat erlaubt sich deshalb, die Aufmerksamkeit des Vertreterrats von Bihar und Orissa auf folgende Punkte zu richten:

(I) Wir glauben, dass es Verbinde gibt, die sich auf Grund der christlichen Freiheit im Denken und Handeln durch keine Regeln und Satzungen irgend einer Missionsvereinigung für gebunden erachten. Aber sie alle erkennen an, dass Grundsätze aufgestellt und beobachtet werden müssen, welche das Zusammenarbeiten, das herzliche Einvernehmen und die christliche Gemeinschaft befördern, ohne die jene grössere Einheit, nach welcher alle Missionen und Kirchen streben, nicht erreicht werden kann.

(II) Wir glauben, dass die anglikanische Kirche, vertreten durch ihren Metropolitan in Indien, der an der Aufstellung der Leitsätze über Anstand, wie sie im Bericht des nationalen Missionsrates für 1916 vorliegen, hervorragenden Anteil hatte, eine Gesellschaft ist, die den verschiedenen Punkten, welche in jenen Leitsätzen niedergelegt sind, zustimmte und von der erwartet werden kann, dass sie sich treulich an die gegebenen Vorschläge halte.

(III) Aber wir sehen jetzt, das die Anglikanische Kirche in Chota Nagpur absichtlich die Übereinkunft, welche die Leitsätze enthalten, gebrochen hat

a., indem sie uns versagte, (ungeschrieben), alle Streitigkeiten betreffs Kinkel freundschaftlich unter uns beizulegen, und die Angelegenheit durch den Missionar E.H. Whitley, Mitglied des lutherischen Beirats, an ihren Diözesan-Rat verwiesen wurde. (Leits. ü. Anst., Ber. d. N.M.R. 1916, I. 3)

b., indem sie ~~sich~~ in ein bereits von den Lutheranern und von niemand sonst besetztes Gebiet eindrangen, ohne sich mit dem Lutherischen Rat ins Einvernehmen zu setzen. (Leits. II. 3.)

c., indem sie Patras Lakra und andere, die Angestellte oder frühere Angestellte der Lutherischen Kirche waren, ohne vorher mit dem Lutherischen Kirchenrat eingehende Rücksprache zu nehmen, in Dienst nahmen und dadurch die Rüge und Kirchenzucht, welchen sie die Lutherische Kirche unterworfen hatte, missachtete. (Leits. V. 1&2)

d., indem sie durch Wieder-Konfirmation lutherische Christen in ihre Kirchengemeinschaft aufnahmen, die nicht Katechumenen, sondern volle Gemeindeglieder waren, ohne sich an die Amtsträger der Lutherischen Kirche zu wenden. (Leits. VII. 2.)

Indem wir die Lage in Kinkel klar stellen, erlauben wir uns, darauf hinzuweisen, dass die Lutherische Kirche, ehe die S.P.G. ihre Verbindung mit uns löste, jener Gesellschaft die Kinkel-Angelegenheit vorlegte und sie bat, sich nicht in die inneren Angelegenheiten unsrer Kirche mischen zu wollen, da es ganz natürlich ist, dass solche Streitigkeiten in einer jungen Kirche entstehen. Anfang Januar 1920 fragte Dr. Kennedy von der S.P.G. den Dr. K.S. Datta um seine Meinung betreffs der Aufnahme von Patras Lakra in die Anglikanische Kirche. Dr. Datta als Vorsitzen-

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der des Beirats, sprach mit dem Sekretär des Kirchenrats darüber und erhielt den Bescheid, dass Patras Lakra wegen Ungehorsams gegen Anordnungen und anderer Beschuldigungen seines Amtes als Pastor enthoben worden sei. Seine Aufnahme in eine andere Kirche würde nichts anderes bedeuten als die Untergrabung der Zucht der Lutherischen Kirche. Die Kirche, welche ihn aufnähme, würde moralisch für die Verstockung dieses Mannes verantwortlich sein und irgend eine derartige Handlung würde dem wahren Geist des Christentums widersprechen. Dr. Datta sagte Dr. Kennedy dasselbe. Weiter sprach der Arbeitsausschuss des Kirchenrats im verflossenen Mai bei Missionar E. H. Whitley vor und verhandelte mit ihm über Fragen des Verhaltens der Missionen gegen einander. Es wurde ihnen gesagt, dass die Sache mit Patras Lakra sich jetzt nicht mehr abändern lasse, aber dass sie nicht wieder daran dichten, unter den Lutheranern in jenem Gebiet Proselyten zu machen. Ausserdem pflegte Missionar Page, der in Kinkel wohnte, nachdem die S.P.G. Missionare uns im Oktober 1919 verlassen hatten, Patras Lakra und seine kleine Anhängerschaft zu besuchen, ungeachtet des energischen Einspruches durch den lutherischen Pastor Samuel Pitu von Kinkel. Und nicht nur das, sondern die S.P.G. sandte den Katechisten Micha von Beterkera nach Kinkel und Herr Page besuchte Simdega im lutherischen Gebiet, wo er mit Patras Lakra und seinen Anhängern zu einem besonderen Gottesdienst zusammentraf, ohne dem Lutherischen Kirchenrat davon Mitteilung zu machen. Dieses heimliche Tun der S.P.G. ist nach unsrer Meinung der grösste Fehler, den sie in diesen Tagen beging.

Es ist gar sehr zu bedauern, dass man die Anglikanische Kirche in Chota Nagpur von ihrer Niederlasung an bis zum heutigen Tage ihren Grund auf die Arbeiten der Lutheraner legen sieht. Kinkel ist nur ein Beispiel von heute, da die Welt durch christliche Gemeinschaft und freundlichen Verkehr einer Kirchenvereinigung zueilt. Wir wollen nicht Dinge der Vergangenheit anrühren. Aber, können die Leiter der S.P.G. heute mit einem reinen Gewissen auftreten und zu ihrer Verteidigung sagen, dass sie uns unsre eigenen Angelegenheiten gemächlich und friedlich in Ordnung bringen liessen? Wir finden im Gegenteil, dass sie Gelegenheit suchen unsre Leute in ihren Schafstall zu bekommen und sie haben das vollbracht. Anstatt uns unsre Angelegenheiten unter uns regeln zu lassen, haben sie sich angeschickt, ihre Kirche zu einem regelrechten Asyl zu machen für Flüchtlinge, welche sich dem Urteil und der Zucht unsrer Kirche entziehen wollen. Nicht ein einziger Nicht-Christ ist in diesem Gebiet durch die S.P.G. für den Schafstall Christi gewonnen worden, vielmehr sind sie nur darauf aus, unter den Lutheranern Proselyten zu machen, und was gibt es, das überraschender ist als das? Proselyten zu machen scheint für unsre Schwesterkirche eine erhabenere Mission zu sein.

Die sich daraus ergebenden Folgen.

Die Folgen dieser vorbedachten Verletzung der Anstandsregeln ist für die Lutherische Kirche einfach traurig.

1., Sie dient dazu, den Geist der Selbständigkeit unter den Leuten zu ertöten, da sie zu der Meinung verführt werden, sich einer Mission anschliessen bedeute sich von allen Arten Kirchenabgaben zu sichern.

Bem. Bei Nachforschung hat sich herausgestellt, dass die Abtrünnigen sogar in den Dorfkapellen so ähnlich predigten.

2., Sie dient dazu, die Möglichkeit einer Vereinigung zu vernichten, welche doch das Ziel aller Kirchen und Missionen in der Welt ist.

Bem. Die Untersuchungskommission war der Überzeugung, dass Selbständigkeit in Chota Nagpur den Tag der Vereinigung viel näher bringen werde, als irgend ein anderer Weg.

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3.,Sie erzeugt einen Geist der Eifersucht,des Übelwollens und Hasses zwischen Leuten,die einmal Brüder, leibliche und geistliche, in demselben Haus und derselben Familie waren; ja es wird sogar Fälle von Friedensbruch geben und es fehlt nicht an Beispielen. Fälle von solchen Verwirrungen und Streitigkeiten sind bereits zur Kenntnis der S.P.G. gebracht worden. Papiere in Urschrift betreffend Streitigkeiten um bewegliches und unbewegliches Eigentum sind bereits an Herrn Whiteley gesandt worden,damit ihr Diözesan-Rat sich dazu äussere,aber ohne Erfolg.

Abschliessende Berufung.

Der Lutherische Kirchenrat ersucht deshalb:

(A) Dass der Vertreterrat von Bihar und Orissa eine Sonderkommission zu ernennen geruhen möge,um eine gründliche Untersuchung der Sache an Ort und Stelle vorzunehmen und nach sorgfältiger Erwägung das Amt eines Schiedsrichters auszuüben.

(B) Dass die S.P.G. gebeten werde,den Gedanken des Proselytenmachens unter den Lutheranern ohne geziemende Erkundigung in den lutherischen Gebieten aufzugeben.

(C) Dass die S.P.G. den Plan einer Stationsgründung in Kinkel aufgeben soll. Sie schaffen einen Stationsplatz an,der an unsern eigenen grenzt,was auf nichts als Wettbewerb hindeutet,wie sie es 1869 in der Stadt Ranchi machten.

(D) Dass eine Abgrenzung von Gebieten vorgenommen werde,wie von den Herren Datta und Felt empfohlen wurde (S.Unters.Komm.Ber.S.14.)

Bem. Der Rat hat die Gefahr vorhergesehen und hat erst letztes Jahr die Frage der Gebietsverteilung dem Beirat vorgelegt und damals auch gegen den Bau der S.P.G. Station in Kamdara Einspruch erhoben.Herr Whiteley antwortete im Auftrag des Beirats,die Frage der Gebietsverteilung erhebe sich in diesem Falle nicht. Wirft aber der Kinkelvorfall nicht heute diese Frage auf? Hatten wir nicht recht,damals diese Frage aufzuwerfen um die gegenwärtige Reibung zu vermeiden?

(E) Wenn es keine Abhilfe für solche Beschwerden geben sollte,wenn Macht immer Recht ist,und unsre Handlungen so fern von dem Geist der Botschaft,die wir predigen,dann würden wir in den Rat dringen,alle Missionsgesellschaften ohne Rücksicht auf Farbe und Bekenntnis und Nationalität einzuladen,dass sie in dem Bezirk zu arbeiten anfangen und jede Seele und jeden Acker Landes evangelisieren.

Wir behalten uns vor,weitere Feststellungen über die Lage in Kinkel vor der Sonderkommission zu machen,um deren möglichst baldige Ernennung dringend gebeten wird.

20/4/21.

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Audiatur et altera pars.'

18/4 21

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Raum waren die Briefe über Himmelfahrt und Himmelfahrt in Chota Nagpur und Assam abgesandt, als 2 Briefe von dort eintrafen, die unsere Sorge um die ordnung Lichte entfernten.

Zunächst schreibt Pastor Hannah D. Lakra, der geistige Präses im Church Council, über die Ordinationsfrage, welche an uns Gestellt war "Hekumnama", die ihm zum Katechisten Ordination gesandt, erhalten hat. Damit ist er also ordiniert. Die Autorität dazu haben wir.

Pastor sagt uns, daß ihr Christen Glaube und Leben so fest sei, daß ihre alten Missverhältnisse bald nicht mehr zu Sorgen, und damit Zeit und Kraft zu Fragen gehoben, welche von der Zukunft gefordert, ihre Richtung sein müssen.

Über die Jubiläumsfeiern des Katechisten sind Briefe noch nicht hier, aber die 3 Jubiläumsbriefe — wir sind Missionen zu sehen, daß Mr. Rupley sich wieder findet haben mit Freundschaft auf die Englische Regierung; es haben in der Ranchi-Konferenz — Konferenz in der und sehr viel Geld sammeln wollen Fürsten Varma Sinha Singh und ja-

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Auf Grund der erteilten Vollmacht
wurden inzwischen noch 5-6 Kandidaten
ordiniert. worden.
Seit dem Abgange der Missionare
sind nicht weniger als 9 Personen ge-
storben.
Das theologische Seminar ist mit 15
und die Vorbereitungsklasse mit 26
Schülern eröffnet worden. Zu unserm
Bedauern verlor es 1 seiner Stütze Pastor Rufus
Lacea sind ins andere Jenseits gegan-
gen (Hannahs Schwiegervater).

Patras Hurad schreibt günstig
über die "Constitution", über die viel
Lärm gemacht worden ist. Man hatte
gehofft, das Buch zu drucken, hatte
aber dafür kein Geld, da die jetzigen Abschläge
nicht "unterschrieben" sind.
Zur Ausarbeitung einer Disciplin
war ein Committee ernannt wor-
den, aber deshalb habe nichts fertig ge-
bracht worden. Bis dahin gelten die Mr. Rupley
gemachten und beschlossenen Gesetze auf der
"American basis" die selben aufgehoben
Abgesehen von einigen wenigen in der Verfassung
den Gebrauch betreffenden Bestimmungen
die selben vorläufig stehen, haben wir
die Verfassung angenommen. Es bedürfen
auch, das die Jahresversammlung in
14 Committees gelegt die nicht,
weniger als 70 wirklich fähigen Mitglie-
der sind die 14 Leiter bilden Komitee.
ein Church-Council mit der Autorität
des früheren "Vorstandes" der der einzige
Richter gewesen.
Der Komitee wegen das einzelnen
Betreffenden Fällen, haben wir
die Verfassung angenommen. Es bedürfen
auch, das die Jahresversammlung in
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des früheren "Vorstandes" der der einzige
Richter gewesen.
Der Komitee wegen das einzelnen
Betreffenden Fällen, haben wir
gebeten unsere Brüder - Krüg die

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die ganze Constitution bis auf einige Stelle von
Ehrlichen in Grundfragen zu einladen
Abänderungen in Klarheit Breiten war.
Er pflichtet diesen Worten mit den Worten
bei: Christ ist allein unser und unsere
Zeit vorbehalten und später wird
sie auch die Zeit nicht mehr kommen
wo unsere alte liebe Mission nicht die
Hüterin meinten bei uns sein werden"
Das klingt ja ganz anders, als man von an-
deren Seiten aber öfters hört.

Bezüglich des Missionar-Jubiläums
schreibt auch er, daß es den
Missionen bestimmt sein, aber
der Advisory Board habe es verhindert.
weil der Geist der autonomy in der
Gemeinde Sitzung eingedrungen
wäre.

Die Chinesen Namen setzen ihre 3 Zeichen
auch zu einem Namen dazu damit
Anbau die Mission, welche der Autonomie
der Church Council ganz entzogen zu sein
scheint, schreibt er, daß er bei den "trustees"
beantragt habe, diejenigen Anbau-
anstalten zu übernehmen, aber er sei
damit abgewiesen worden.

Über den Geschäftsführer, den Anbauschuß der Mission
der Gemeinde zu übernehmen zu lassen, weiß
der Presse-Status es verstehen und wie ihm
D. Lawsche auch geschrieben haben soll, sei von
den trustees abgewiesen worden mit den
Worten: "German logos ki bat abki gahan
nahin hai" (das deutsche Wort gilt gott
für nichts) (dem Church Council)
seinen Antrag, auch in Board of Trustee und
in Advisory Board eine Vertretung zu
erhalten, ist ausgeblieben, aber noch nicht
abgelehnt worden.

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Lazüglig der Concordanz fand man
bis dahin, daß dieselbe früh in Angriff
genommen worden sei, wenn die
Kommission an einem gewissen Endpunkte
angelangen.
Pastor Hanneck bittet noch dringend
um Eingehen alten und Neuen Testa-
ments, damit die Einleitungen
der verschiedenen Bücher.
Er wünscht Ostern, wenn die erste Arbeit
Lüneburg an das Archiv abgeliefert
worden.
P. Hurrelbrink bringt einen Beschwerde-
punkt gegen den Bischof von Ch.
Nagpur bei in Sachen Kinkels.
Verf. hat an 150 Pastoren Circulare
formulirt an deren Gemeinden auf-
gefordert werden sind dieß bei Kinkel
neun Antworten gegen Verf.
Der Beschluß steht einzig da.
Es haben nur Sechs unterschrieben
gestimmt.

A. Nottrott.

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Dr. A. Nottrott
Steinhagen i/Westf.

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Skizzen aus und Skizzen
in
Chota Nagpur

Projekt

In der letzten Skizze über „Sirra" wurde der Lesern mitgeteilt, daß unsere Kolonie 25 jähriges Jubiläum gefeiert und am Pfingstfeste der Frauen, am 23 sten November eine Diözesanversammlung beraten und vorgenommen haben, wodurch also die Gründung einer eigenen selbständigen Kolonie vollzogen wurde. Dadurch ist uns von der englischen Kolonial-Regierung endlich der Name „Gossner Evangelisch-Lutherische Mission in Chota Nagpur und Assam" verliehen und selbigen der gesamten Heidenmission zugehörigen Arbeitsfeld übergeben worden.

Wo immer unser Herr Jesus Christus das Ziel unserer Mission, das sie nie aus den Augen verlieren darf, und mit Dank gegen den Geber alles Guten vor Augen hat, der hat auch die Verheißung und den Segen, der bis zuletzt die Wege ganz offen vor sich und unverbaut bereitet und gebaut hat.

Kurz zusammen Skizzen aus der Zeit uns nicht gestatten, die Kolonie bis selbst überblicken können, und so will die gegenwärtige Selbständigkeit Anlaß nehmen einen Rückblick auf „Hatma", Hauptquartier der Gossner Mission, Ursprünge und Umständen und Umständen,

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8.

welche der König verlangt hat
und deren Bolegung die gemeldeten
Schwierigkeiten entgegenstehen.

Das Ziel sollten wir je mehr und mehr
gesucht sind eine gute Volksschule zu
sein für unsere auf Boden gesammelten,
die Gemeinden sammeln anzuhalten,
zum Unterhalte ihres Pastoren und
der Schule beizutragen, Pastoren und
den gegenwärtig sind nicht genügend
dazu mit Land versehen, so dass
die Lehrstelle Gemeinde verpflich-
tet die Hälfte der Kosten aufzubrin-
gen müsste. Die Pastoren selbst müs-
den auf Möglichkeit zur Unterhalt-
ung sind zu verschiedenen
Stellungen herangezogen z. B. ein
aber die Besitze der Quizzen, eine Schu-
en Ausbildungsanstalt für unsere
Geschlechter, als die wir später zu Pfle-
gerinnen Verwendung hat, sollte dazu
kommen.

Diesen Plan sind nicht nur
wenig, sondern auch Vorschläge, die ab-
zuändern, aber die Absicht,
zu halten, dass wir
Plan plante z. B. ein Seminar, der
ältesten Missionsstationen ein Lunga-
lan, eine Theologische Universität
zu gründen, wo der für Pfarrer Schu-
er, wie Dogmatik, Kirchengeschichte
Unterscheidungslehren und deutschen
Professoren der verschiedenen

Innerminister können [illegible] Soldaten; allein man erkannte doch bald, daß es nützlich sei, für eine ganz ge-
wisse Summe besondere Professoren
zu gründen, und der Plan wurde wie-
der aufgegeben, so daß vorläufig
nur die Errichtung auf die evangeli-
schen Universitäten übrig bleibt.
Diesen machen ja die englischen Mis-
sionen [illegible] Abbruch.
Aber nun die Leitung des bisheri-
gen Hauptsächlichen Komitees fallen
muß, wird die Frage wichtig
wer an seine Stelle treten soll.
Für die Zusammensetzung des Katechisten-
seminars die Kommission nur Lehrer wird
Regierung besorgt. Endlich fehlt es
der Religionsunterricht ganz, aber
diese Lücke kann für uns Katholiken
leicht ausgefüllt werden.
Trotz aller dieser Schwierigkeiten, welche nun als Lernen Halbig
der Kolonisierung nicht zu lassen
scheinen, ist der Herr der Ernte
fähig und wird seine Pläne nun ent-
sprechend ausführen.
Mit diesem Gedanken
Ihr

Am 23ten November 1920 hat die
Bonner Konferenz der Missionare und
Abgesandten der evangelischen Missions-
gesellschaften die Chota Nag-
pur und Assam eine "Constitution",
eine Verfassung, [illegible]

unterrichten. Köpfen Sie zwar auf Ihrem Büro über Ihre, ist aber ihre ganze Abfassung auf- auf so ungeschickt, ~~wie unmöglich~~.
Der Ausfassung Ihrerseits ist der Ausschuss Ripley, der mir Leitung Thullung als Vorsitzer der Leitung (Advisory Board) und der Vorsitzende unter mir. Er übernimmt die Einführung Ihrer Eingaben bei Ihnen abgeschrieben zu haben ohne Ihr besonderen Wortfüllen der Kolbesitzer und ohne Ihre Opposition- und Ihr- Ihnen zu zeigen, wenn Ihnen es ja so recht ist nur wenig ~~wie wenig~~ mir nichts mit so eigentlich wie nichts und Arbeit über- und Leitung auch Arbeit über- nahm, mit ungeheuren Einsparungen Ihrer Wohnung gespart und Ihnen Mitwirkung gehabt, Ihnen Ihre Eingaben vorlegen nicht vor- zugeben als 14 "Committees" vor, welche die verschiedenen Eingaben- und Ge- wunderungs Eingaben zu leiten und zu beantworten haben.

Jedes Komitee soll 5 Mitglieder zäh-
len, darunter 3 Laien.
Dann geht er weiter auf die Komitees
so selbständig sind wie möglich
sein will, und wenn sie selbst mit Rath, das wenn nöthig
wünschen sie. Zuerst die Komitees
Kämtern.
Die Bischofsordnung selbst wünscht den
episcopalischen Plan nicht. Dazu ist die
wenig Hoffnung bemerkt, wird Zeit lang will
zu wenig überzeugt. Dazu kommt
noch, das die Unabhängigkeit in einem
so großen Field erhalten ist, wenn wir
Hilfsmittel es nicht selbst zahlen
len, oder von den Missionen sind
Union; denn Volksabstimmung ob zu
nicht ist, wünschenswerth zu wenden.
Die Unabhängigen waren Patras
Hurad, Nirmal Roy und Joel Lakra.
Letzteres ist B. A. (die Universitäts
Christen sind Lehrer in Calcutta. Unsere
2 sind Eingeborene an der Calcutta. Union
sitzt bekommen sol). Missbilligung
spricht nicht nur für gebildeten Stand,
sondern die Universität ge-
hört der Berg die Hauptstadt auf
ganzen sehr lastende Hoffnung auf
auf im "Church and the" Jungen und
und Herzlichen Person Paul Brütworth
und Gandhi's Arbeit Frauen und Mädchen
welche Basis ganz ökumenischen Menschen
Plan. Und so sei auf die Constitution

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NB. folgt 8 auf 8.13.

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Ausgeben

seines alten, treuen Hausgenossen
ihrer Heimat Missionars nicht gedenken
sollte, wenn er überhaupt imstande
sein würde, sich ihrer zu erinnern.
Gottseidank haben die Leute die
Sache damit abgetan, mit ihrem alten
Lieben zu ihrem Miss.-Vater nicht so fertig
sein zu können, sondern bei allem Lachen
Neigung, das ihrem Schimpfen offen
und ehrlich Ausdruck zu geben.
Die Gemeinden als solche – so spricht es
sich in seinem Briefe – scheinen jetzt so
recht die Gemeinschaft, Liebe, Freund-
lichkeit und Fürsorge ihres alten Hirten
hinaus und vermissen nicht gehalten,
als daß sie recht bald zurückkommen
möchte.
Die deutschen Bücherbilder,
die neben den englischen Königsbild-
ern in der Aula des Seminars hingen,
sind natürlich entfernt worden.
über die Lüderitz, Goßner u. Platte
hängen noch an ihren alten Hallen,
nur das weiß, wie lange die wissen-
wollen halten standhalten zu Lüderitz Grüßen
lassen sind [illegible] geschaffen worden.
Gehängt hatten, ist unbekannt.
Neben die ausgehungerten Gesichtchen sind nicht
mehr geistreich angefangen und nicht
ganz ungesunde Gesichtchen ein
ganzen wenig günstig. Es macht das
Kraft und Fett zu ihren ganzen Kräften –
Ten, Leben und Gebahren sei sehr verschieden.
Neben ihnen merkt sich eine gewisse
Herrschsucht gelten, ähnlich wie die der
Herrin Lehrmeisterin, die sich, bläßten

nach Inhalt und Form einer Utopia, einer unerfüllbaren Forderung.

Die Verbindung derselben wird sich wohl in gar nicht allzuferner Zeit zeigen, und man wird zu einer vernünftigen Abgrenzung kommen können.

Der Lösung entgegen zu führen, hat Pastor Hurad in seinem Vorgehen eingeschlagen, indem er sich bemühte, in dem er sich besonders mit der Constitution und den M. Ev. Grundsätzen bis zur Fertigstellung in die Hände von 14 Committees gelegt hat und weiß nicht, wo- her die 70 wirklich tätigen Mitglieder und besonders auch die 14 Leiter kommen können. Ein Church Council mit der Autorität der früheren Konferenz wäre der einzig Richtige gewesen. Doch kommt, daß die einzelnen Bestrebungen auf ihre Heimat zu- rückgehen und manche Kräfte lähmen, erfordert eine Stille von Ernsten und Handelnden zu Zweckdienlichen Maßnahmen.

Er schließt mit den Worten: "Wir wollen uns nach allen Seiten bemühen, und dann wird die Zeit nicht mehr fern sein, wo unsere alte, liebe Mission und die Gläubigen einander brüderlich umarmen."

Letzteres zu sehen, wäre mir besonders erfreulich, denn von anderen Seiten hatte ich gehört, daß gerade Amerika in der Opposition eine Spaltung drohe. Letzteres sehen sich auch der Rückgang der Missionare, während die gegenwärtigen Kräfte, auch P. Hurad an der Spitze, anderen bleiben müßten mit der amerikanischen Lebensart an der Spitze; die "amerikanische Geldwirtschaft" gerichtet hat, die amerikanischen Gehälter zu haben.

Aber auch der alte Pastor Hanicke, der Brüder- hat ein Buch die ganze andere. Er schreibt,

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sein beträchtliches Gebiet und Klassen gehe dahin, daß ihre neuen Missionare beleidigt zurückkehren müßten.

Auch über die letzten Ordinationen herrscht eine rühmende Sprache und das ist "Lukumnama" - der ihre von einigen Katechisten unterzeichneten Mallemarsch - vorgenommen haben. Damit verbannt wohl die Universität derselben wird wünschen, daß der Jubiläumsschreiben derselben nicht durch den Druck veröffentlicht worden sei und es wird die Zeit kommen, wo Mr. Rupley das abgesandt haben mit Hinweis auf die englische Regierung; es sei aber der Gemeinde Konferenz in der Ranchi Kirche vorgelesen worden und derselben haben durch Erheben von den Sitzen ihren Dank Ausdruck gegeben.

Herr Rupley scheint überhaupt ganz zu verschwinden, daß die amerikanische Gesellschaft augenblicklich nur ein Anhängsel auf Ranchi Mission ist, wird, sobald die Valuta der Mark wieder ordnungsmäßig wird.

Manches übersteigt das Gefühl, die hiesigen Brüder Amerikas, unsere Mission wie liebstens unterstützen. —

Da natürlich auf die Liste der alten Missionen und ihren notwendigen Arbeiten aus den Privatbriefen und amtlichen Berichten, so nachsichtig ist es doch, zu sehen, wie gründlich durchgesehen Äußerungen in officiellen Schriftstücken und auf ihre Charakterbilder werden. Gewiß müssen die Rücksicht auf ihre, und so freundlich gehaltene Regierung nehmen, aber andererseits würde sie uns genügt bekanntlich in den Augen gar manches viel verkannten Regierungsbeamten vor nun etwa. Da wird nun berichtet, daß, als P. Herad zur Zeit des Jubelfestes einen Vortrag über die "Entstehung und Entwicklung der Kolmission" hielt, der vorsitzende Commissioner von Chota Nagpur, Mr. Foby, in seinem Schlußwort seine Abneigung Ausdruck gab, daß den Vortrag jeder einzige, ganz alten, Missionare gehört habe, wobei aber einer anzeigen der Letzte zu sein und daß z. B. der Name [illegible] einst vorkommt

v. 14. Februar 1. Regierungsrat [illegible] siehe nach pag 6.

Christen auf die Frucht auf das Recht der
Taufe. Gar manche von ihnen bekennen
wahrhaftig Landbau - einige ernähren sich
auch dem Könige mit gebrauchten Pferde der
Fürsten Leibkleider das mit und anderen weiter
fremden Wagen Feldarbeit Kleidung und
zeigten damit ein ganz ehrliches Verhalt-
nissen an, der Christ ist nämlich ein Lein.
Eine Unvorsichtigkeit ihrer geistlichen
Arbeit merkt an ihnen niemand nicht an,
und von anderen Leute essen sie nicht
ja, wie traue und fest sie warten
arbeiten, trotzdem ihr Einkommen
sehr geschmälert ist und es manchen
Tagen sehr schwer wird, die Leinen
Lebens notdurft zu beschaffen.
Während der Leinen dem Christen
und Regierung zu Hilfe ihr rechtes Ge-
fallt getrieben ist, die Katechisten mit
dem Geld von Amerika ebenso voll
bezahlt werden, sind die Pastoren allein
auf ihren Gemeinden angewiesen.
Als der letzte Hauptbericht zeigt langen
die Einnahmen über, und es Grund
wird die Hauptsache Lösung sind
welt davon Folge, der Ausfall der Chri-
stengaben und der Unterhalt ihrer
vergrößern. Aber auch die gewonnen-
nen Heiden der Mission arbeiten selbst
wenn Christen werden, verlangen sie
Bau Hilfe, daß die obligate Gemeinde-
pflicht darselben, sonst / so das Ge-
fühl bekommt, mit getrieben worden
ist. Zugleich wird zu Diesselben, aber
nun der Gemeinde die guten Beispiel
zu geben, betrübten wird Missionars
Herz darum,

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10.

Die Haltung der eingeborenen Christen
hat zu sehr die Entspannung der Mission
und das sehr die Aufgaben (Leitung und Kontrolle
eine verantwortliche Überwachung erfordern,
und die verhältnismäßig geringen Mit-
tel mag vielleicht auch manchen in
den Rest gesteckten Preis, aber im Ganzen
haben sie das beste Zeugnis für ihren,
dass sie die Absicht ihres Amtes erfassen
werden. Was vor allem dringend
not ist trotz der ihnen aufgelasteten Last-
barkeiten, ihre Arbeit treu weiterzuführen
haben, und wenn sie hart, um ihr
das tägliche Brot zu haben, Arbeit leisten
müssen (was ihnen für ihre Zeit
nichts besonderes Unrecht will es gestat-
tet war) so kann man es ihnen nicht
genug verdenken und man braucht die
Hoffnung noch nicht gleich "Lamentare" zu
nennen.

Einen wesentlich wertvollen Unterstützung
könnte der Krieg durch die fördernde
Mundas und Kraces fortgegangen zu
haben, wie denn zu viele der "Kulis"
Hunter der Front in Frankreich sind um
das so wenig. Während früher die Zahl
der fortgehenden Kulis sehr gering war, und
es ein ersten Linie unsere Christen waren,
welche ins Ausland auf Lockung auf
Kosten Ranchi und die Universität be-
suchten, drängen sich jetzt auch die Hin-
duisten herbei, und auch der Kast be-
ginnen Landwirten wandern sich
jetzt viel mehr zu, als es früher der
Fall war.

Lohnsätze bezahlt pflegt der Postbote der Briefträgerschule zu
sein, welche 30-70 Rupien im Monat bekommen. Aber auf
Tischler gibt es jetzt viel mehr, welche bis 7-stündige Ar-
beit 10 Annas bis 1 Rupie pro Tag verdienen, während die
heute 10 stündige Arbeit nur 4 Annas bekommen.
Neben dem immer weiter ausgreifenden Prinzip der Handwerks-
mäßigen Ausbildung zu pflegen ist auch die Pflege der Kunst-
handwerke, dagegen Bedürfnis zu sein, welches sich fühlbar
machen wird. Hier ist vor allem der Ort, unter denen es zu
nennen, dagegen Bedürfnis auf Zeichnen, welches sich fühlbar
gemacht hat.
Das die plötzliche Übergang von ganz unter strengen
Aufsicht zu fast vollkommen freiheit nicht ohne Miss-
bräuche vorübergehen kann, kommt zu allen Zeiten vor-
kommen. Indien hat die Einführung des Lehrlingswesens
in einzelnen Fällen gezeigt, so daß man versucht
hat, die Einführung neu Lehrlinge zu
kontrollieren, daß es die Einführung nicht ausüben werde.

Für die äußere Erscheinung unserer evangelischen Stationen
scheint ihre Regelung wünschenswert zu sein; es scheint ein ganz besonderes
Interesse des Handfertigkeitsunterrichts zu sein. Jeden einzelnen Teil des
Ranchi-Compounds, Hospital, Missionarswohnung, Schule, Kirche, Pastorat etc. etc. Ganz allen hat es
an einheitlichen Plan gefehlt. Jeder Missionar hat sich
seine Wohnung gebaut, wie es ihm gefallen hat, ohne sich
um die Nachbarschaft zu kümmern. Infolgedessen hat die Einführung des Christentums
der Stadt des Kirchenbaues bisher an der Kirche, hat es abge-
brochen und 40 meter südlich von der Kirche, an der Straße
vorbeigeführt, einen Bedürfnisanstalt gebaut. Die große Allee
vom Denkmal bis zum Kirche ist zum Teil noch vorhanden.

Auch auf andere einheimischen Stationen hat es Regierungen

und Änderungen vorzunehmen lassen. Wie ist auch dem Gospel Witness (dem Rüstringschen Kirchenblatt Süd-Indiens) erfolgt, wodurch von Ramnad in 100000 Rupien für Erhaltung der Stationen*), und 20,000 Rupien für Gehalter.

Über die Lage mit Gehaltsabzügen schreiben: Die Streiks hat sich sehr verringert. Ihr wurde Gandhi für seine 30 Arbeiter ist in Front des alten Hauses, gestellt und Rückgang der Einnahmen gebaut den für den Leiter derselben. Augenblicklich leidet die Arbeit auch dort unter dem Mangel, dem wir Rückschlag kann nicht ausgeglichen werden. Über dem Kriege gingen für Missionare Rupien Löhnen und Gehalten als Mangel auf Indien zurück; Indien besteht ja nun sehr vorwiegend Mangel, aber an Löhnen selbst nicht.

Über die politische Lage Indiens erhalten wir folgendes: Die Stellung unserer Freunde und Gegner ist noch dieselbe wie früher, und neues Interesse ist nicht geschaffen worden. Indien ist noch nicht zufrieden, und die Unruhen sind nicht beigelegt. Die Führer der Bewegung ist M. Gandhi, von Afrika her bekannt und es wird unterstützt durch Mahomed Ali, den Bruder des Mohammedaner. Die haben dem Wort "Swaraj" (Selbstregierung) durch 7-12 Monaten des "Swaraj" für geschaffen, und die Mangel glaubt er sind Swaraj-Indien zu.

*) Im Khedivetoli ist in der letzten, so überraschenden Regenzeit die Kirche eingestürzt.

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Natürlich fehlt es uns noch nicht an Arbeit
aller Art, ja wir haben die Wege
auf Regierungsschulen und Colleges ver-
geschaft, wo denen infolge dessen einen
bestimmten Einfluß hat ausgeübt werden
können.

Selbst wird die augenblickliche
Hitze in England selbst, es möglich,
daß die nächste Zukunft
selbst manche Überraschungen
bringen kann, welche uns Mehrheit
Klarheit, übersichtliche Gegner
und wie Partei klassen gegenüber
können.

Zum Schluß möchte ich noch einige
persönliche Nachrichten mitteilen, die
Heimat und die Geschwister, welche in
Indien waren, betreffend. Zunächst die Traurige nachricht, daß unser
guter alter Dr. Swaine gestorben ist,
der lange Jahre schwer - und sehr
schwerkrank schon irgend welche Entgelt -
und in allen Beziehungen fühlen bei-
spielsweise und bis zu seinem Heimgang
einen treuen Freund unserer Mission
verloren hat.

Auch Pastor Parbhudas al - Umbulbáka
ist seinem ganzen, wie man sagt, ver-
storben, aber auch ein treuer Arbeiter ein
Hirt und Seelsorger der Gemeinden
Shambunga bis Ahmednagar.

Pandit Bholanath ist noch immer
fürsorglich tätig und läßt alle seine Freun-
den Randir - Weihnachtsgrüße seinen Salam
entbieten.

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Der alte Mr. Roy, dessen ältester Sohn, der aber auch den Titel „Rai" führt, ist Leiter der Opposition gegen die Engländer, die in Ranchi ihren Hauptsitz hat. Er hat eine stattliche Klinik mit Operationssaal in Ranchi. Er hat eine Tochter, die Frau Dr. Bäbu Ghosh, die in Kalkutta wohnt, und ist seit drei Wochen verreist. Der 2te Sohn Mr. Roys, John, ist Arzt und arbeitet in Ranchi. Der 3te Sohn, David, studiert an der Medizinschule in Patna. Der andere Mr. Ray, Sarat Chander, ist „Rai Bahadur" und Herausgeber der „Gesetzgebung Bihars und Orissa" und ist einer der angesehensten Männer Ranchis. Er hat auch ein Blatt gegründet, „Man of India", welches eine führende Stellung einnimmt.

Dein Brief über die Konferenz in Nagpur ist ja bekannt. Es ging wohl wenig Anzahl Evangelien zu Abschaffung, die Missionsbuchhandlung. Er sollen wir Missionare, wenn die Absetzung fänden.

Einer selbst der sogar auf dem Club der einzige Rechtsanwalt ist, der gegen Hoffen stimmte,

Governor von Bihar und Orissa ist jetzt
Lord Sinha, ein Bengali.

Bischof der S.P.G. in Ranchi ist Mr. Wood.
"Letzten war letztes Mr Hickson, der
Gründer, zum Bischof, und der Bölk
Stämme seinen Missionen in der Cathed-
rale in Kanchau ist. Auf Malacca und
Penang, der geläufig ist, waren Forbes-
gebrauchen, aber dass er gebürtig gewesen
gebracht hat, der Rand nicht in dem berichte.

In Adentisten, welche östlich von
Hindpiri einen Station gegründet
haben, scheinen noch wenig Erfolg zu
haben; 2 Familien unseren Hindpiri-
Gemeinde sind zu ihnen übergetreten.

Der Gerhardo Evangelium: "Gott war" und "die letzten Menschen,"
zeigen ein Charakter verschiedlich,
wurden, sind doch mit grossem
Interesse gelesen worden und ha-
ben einen tiefen Eindruck und "Offen-
barung" wichtige Anregung gegeben.

Die Anfrage, ob einen die Über-
setzung einer Concordanz in Hindi
willkommen sein würde, wurde
dahin beantwortet, dass sie einem
grossen Bedürfnis entgegen kom-
men würde, nicht nur für Chota
Nagpur sondern für ganz "Upper-
India."

Darauf ich dann in Gottes Namen
dann gehen und sehen, wie weit ich
mit Rahmen Hilfe noch kommen werde.

Gossner Mission

(Charbandhu 1.4.1921)

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Schulbericht von Missionar Rupley zum 1.Febr.1921.

	1921	1914	Census 1914	Unterschied zahlenmässig	Unterschied in Prozenten.
Schulen	208	295	295	- 87	- 29 %
Lehrer	303	347	373	- 44 - 69	- 12 " - 19 %
Lehrerinnen	39	48	48	- 9 - 9	- 18 " - 18 "
Sa.	342	395	420	- 53 - 78	- 13 " - 18 "
Schüler:					
Christenknaben	3511	5163	5424	- 1652 - 1913	- 33 " - 34 "
" mädchen	1445	1755	2105	- 310 - 660	- 17 " - 31 "
Sa.	4956	6918	7529	- 1962 - 2573	- 28 " - 34 "
Heidenknaben	1253	1288	1304	- 35 - 51	- 3 " - 7 "
" mädchen	38	17	29	+ 21 + 9	+ 123 " + 31 "
Sa.	1291	1305	1333	- 14 - 42	- 1 " - 3 "
Zusammen Knaben	4764	6451	6728	- 1687 - 1964	- 26 " - 29 "
" Mädchen	1483	1772	2134	- 289 - 651	- 16 " - 30 "
Sa.	6247	8223	8862	- 1976 - 2615	- 21 " - 30 "
Kostschüler	994	1510	1450	- 516 - 456	- 34 " - 32 "
" schülerinnen	333	669	669	- 336 - 336	- 50 " - 50 "
Sa.	1327	2179	2119	- 852 - 792	- 39 " - 37 %
Tagesschüler	2517	3653	3974	- 1136 - 1457	- 31 " - 37 "
" schülerinnen	1112	1086	1436	+ 26 - 324	+ 2 " - 22 "
Sa.	3629	4739	5410	- 1110 - 1781	- 23 " - 33 %

Für mich bleibt festzustellen Zahlen mitgegeben von Mungeli auf Grund des Census 1914, dass sie erwartet, Mr. Rupley müssen neue Zahlen vorgelegen haben, das er sich offenbar genauer

3/4/21.

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Organ der Missionsstudienbewegung.

Nr. 9 u. 10. XXII. Jahrgang 1920. September-Oktober.

Eine Jubiläumsfeier der Kolskirche.

In den ersten Tagen des November werden die christlichen Kols in Tschota-Nagpur (in Nordindien) den 75jährigen Gedenktag der Ankunft des Evangeliums in ihrer Mitte feiern. Schade nur, daß von dieser Feier die deutschen Missionare, die Bringer des Evangeliums zu den Kols, ausgeschlossen sind; die englische Regierung hat sie ja während des Krieges aus Indien ausgewiesen und auch nach dem Kriege ihre Rückkehr dahin nicht erlaubt. Nur aus der Ferne können sie sich mit ihren Gemeinden mitfreuen.

Fünfundsiebzig Jahre! Großes hat Gott in diesem Zeitraum an dem Volk der Kols getan; das winzige Senfkorn, das damals am 2. November 1845 von den Goßnerschen Missionaren in den Boden gelegt wurde, ist nach dem Gleichnis des Heilandes zu einem großen Baum geworden, der seine Zweige weithin über das Land streckt. Fünf Jahre hat das Senfkorn allerdings erst zum Keimen gebraucht, d. h. die Predigt der Missionare schien so lange, äußerlich angesehen, ganz erfolglos zu sein. Die armen, von den hartherzigen Grundbesitzern geplagten, nur kümmerlich ihr Leben fristenden Kols hatten keinen Sinn für das, was die Missionare ihnen verkündigten. Im Genuß des berauschenden Reisbranntweins suchten sie sich über alle Not und allen Jammer des Lebens kümmerlich hinwegzutäuschen. Ihre heidnische Religion bot ihnen nicht den geringsten Trost, denn diese bestand hauptsächlich in der beständigen Furcht vor den Tücken böser Geister. Die Goßnerschen Missionare dachten, da sie so gar keinen Erfolg wahrnahmen, schon daran, das Land zu verlassen und sich einem andern Volke zuzuwenden. Der ehrwürdige Vater Goßner, der sie ausgesandt hatte, ermahnte sie jedoch zu geduldigem Ausharren. Er schrieb ihnen: „Ob sich die Kols bekehren oder nicht bekehren, das sei Euch ganz gleich; wollen sie das Wort nicht annehmen, so mögen sie sich's zum Gericht hören. Ihr aber betet und predigt ruhig fort, und wir hier wollen auch mehr beten.“ Und siehe da, im selben Jahre schon, wenige Wochen später, stellten sich bei den Missionaren vier Kols mit dem Anliegen ein: „Wir möchten Jesum gerne sehen!“ Es waren religiös angeregte Leute, welche im indischen Heidentum keine Befriedigung gefunden hatten und die nach etwas Besserem sich sehnten. Diese vier wurden nach gehörigem Unterricht im Christentum am 9. Juni 1850 als die Erstlinge der Kols auf der Missionsstation Rantschi getauft. Damit war es dann aber, als ob der Bann, der so lange auf dem Volke gelegen hatte, gebrochen war. Denn

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es erwachte jetzt hier und da und in immer weiteren Kreisen ein Sichregen und Fragen. Und wie im Evangelium Andreas seinen Bruder Petrus und Philippus seinen Freund Nathanael zu Jesu führten, so taten auch dort bei den Kols die ersten Bekehrten eifrig Werbedienste, indem sie Brüder, Verwandte, Freunde, Nachbarn zu den Missionaren brachten.

Auf der Missionsstation Rantschi.

Als aber so die Missionsarbeit in der hoffnungsvollsten Entwicklung stand, wurde sie schon vom schwersten Unheil bedroht. Im Jahre 1857 brach nämlich in Indien der furchtbare Söldneraufstand aus, dessen Absicht es war, die englische Fremdherrschaft abzuschütteln und überhaupt alle fremdländischen europäischen Einflüsse mit Stumpf und Stiel auszurotten. Auch gegen die christliche Mission richtete sich, als etwas Fremdländisches, der wilde Haß der Empörer. Von den Strudeln der Revolution wurde auch das abgelegene Tschota-Nagpur überschwemmt. Die Missionare, welche als Weiße natürlich besonders gefährdet waren, retteten mit Mühe und Not durch die Flucht ihr Leben. Die Missionsstationen wurden ausgeplündert und verwüstet. Unsäglich hatten die eingeborenen Christen, welche sich durch Annahme der christlichen Religion in den Augen der Heiden zu Knechten der Fremden gemacht hatten, zu leiden. Schutzlos und ohnmächtig waren sie der Wut ihrer Verfolger preisgegeben. Trotzdem ist in dieser Verfolgungszeit kaum einer von ihnen abgefallen, und mancher hat damals ein schönes Bekenntnis seines christlichen Glaubens abgelegt, wie z. B. jener, der unter schweren Martern sagte: „Solange noch ein Odem in mir ist, will ich meinen Jesum nicht verlassen.“ Eine andere Christin, die all ihr Erspartes verloren hatte und blutig geschlagen worden war, wurde später gefragt, ob die Narben auf ihrem Rücken es ihr nicht leid gemacht hätten, Christin geworden zu sein; sie antwortete: „Sollte ich dies wenige nicht gern für meinen Herrn Jesus leiden, der so viel für mich gelitten hat?“

Der Aufstand wurde schließlich von den Engländern niedergeschlagen, Ruhe und Ordnung wurden wiederhergestellt, die Missionare kehrten zurück, die Missionsarbeit wurde wieder aufgenommen. Wie in der Natur nach einem schweren Gewitter, so folgten auch hier auf dem Missionsfelde nach dem verheerenden Sturme Zeiten fröhlichen Wachstums. Nach einem Jahrzehnt etwa gab es schon 10000 Getaufte, die in Hunderten von Dörfern zerstreut wohnten. Aber noch eine neue Erschütterung mußte die Mission durchmachen. Vater Goßner, der, solange er lebte, die Leitung

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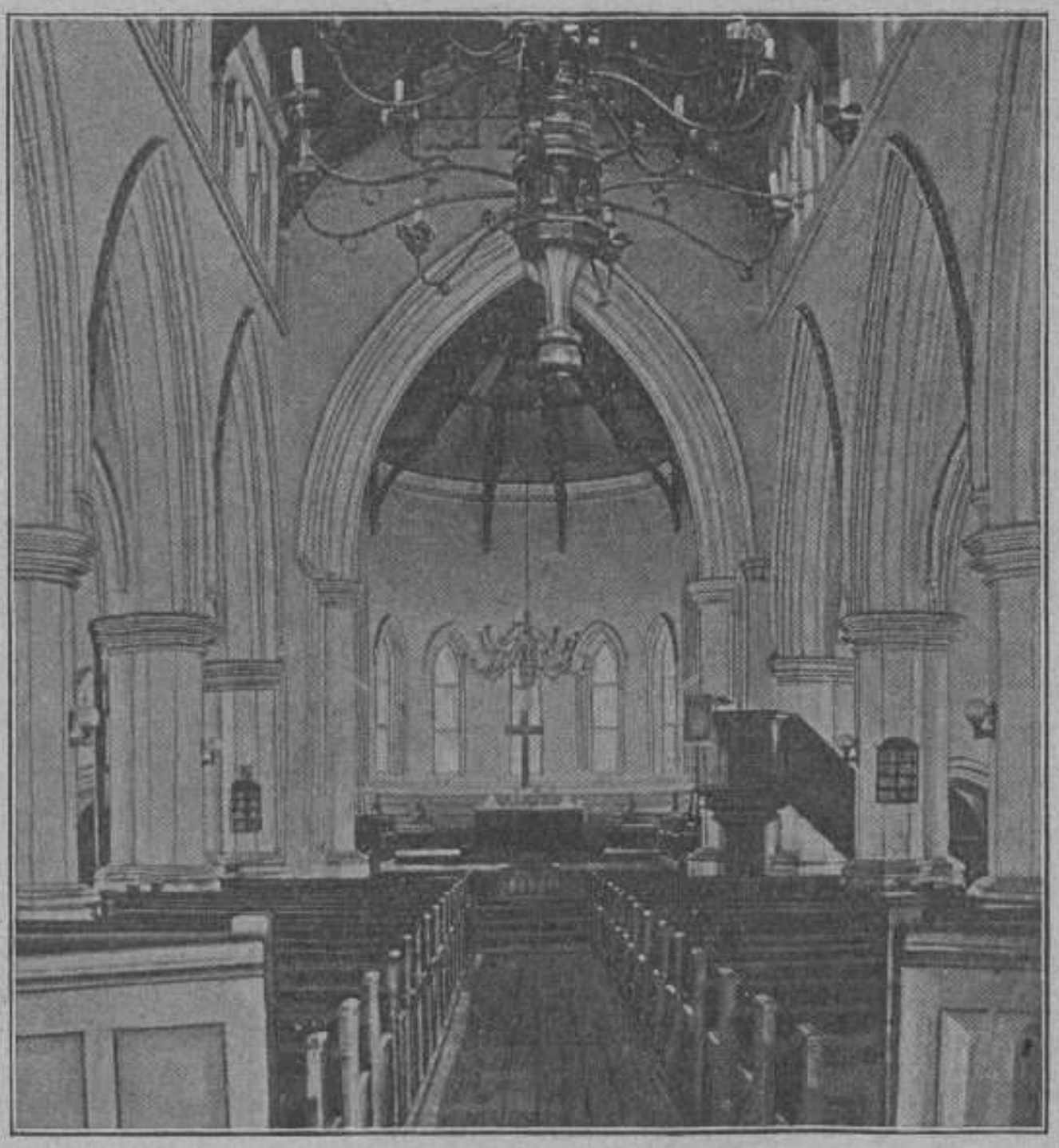
in seiner Hand gehabt hatte, war gestorben. Und zwischen dem Missionsvorstande, der nun an seine Stelle trat, und den Missionaren draußen entstanden betrübliche Mißhelligkeiten, die schließlich damit endeten, daß sechs von den letzteren sich von der Mission trennten. Sie traten zu einer englischen, stark katholisierenden Mission über und veranlaßten so, daß diese sich neben der Goßnerschen Mission im Lande festsetzte. Erfreulicherweise blieben jedoch fast alle Christen ihrer alten Mission treu. Aber nicht genug mit dieser zweiten Mission, benutzte auch die katholische Kirche die Gelegenheit, sich in Tschota-Nagpur einzunisten. Fürwahr, ein wenig erbauliches Schauspiel für die Heiden, drei christliche Missionen in feindlichem Wettbewerb miteinander zu sehen! Jedoch, es zeigte sich, daß die Goßnerschen Missionare das Vertrauen des Volkes einmal gewonnen hatten. Von der englischen Mission hat dasselbe bis auf den heutigen Tag noch nicht viel wissen wollen. Die Katholiken gewannen, allerdings oft mit recht unschönen Mitteln, Tausende von Anhängern. Da sie sich dann aber selbst um dieselben gar nicht kümmerten, kamen diese in Scharen zu den Goßnerschen Missionaren und baten sie, sich ihrer anzunehmen.

Im Lauf der Jahre und Jahrzehnte hat sich dann die Arbeit der Goßnerschen Mission weiter und weiter über das Land ausgebreitet; bis in die entlegensten Walddörfer drang die Kunde des Evangeliums. Überall bildeten sich größere oder kleinere Gemeinden, die sich selbst ihre bescheidenen Kapellen aus Lehm bauten. Die begabteren von den Christen wurden in Rantschi von den Missionaren zu Gehilfen und Mitarbeitern ausgebildet. Bei Ausbruch des Weltkrieges gab es ungefähr schon 90000 getaufte Christen unter den Kols, und mehr als 1000 von ihnen dienen ihren Gemeinden als Pfarrer, Evangelisten, Lehrer, Bibelfrauen oder in ähnlichen Stellungen.

Abermals hat nun der Weltkrieg, indem er alle diese Tausende in den Missionaren ihrer Führer und Leiter beraubt hat, eine neue und größere Not als je über die so gesegnete Mission gebracht. Und wir hörten auch schon, daß nicht einmal nach dem Friedensschlusse die Missionare auf ihre verlassenen Posten haben zurückkehren dürfen. Gott sei Dank, sind ja darum die Gemeinden nicht ganz ohne Hirten, sie haben ja noch ihre eingeborenen Prediger und Lehrer; besonders unter den 40, die die Weihe zum Pfarramt erhalten haben, gibt es recht tüchtige und wackere Männer. Vielleicht aber, oder sagen wir lieber, hoffentlich wird auch diese Heimsuchung wie die früheren zum besten ausschlagen, und was Menschen dachten böse zu machen, wird am Ende von Gott gut gemacht werden. Für immer können ja überhaupt fremde Missionare nicht bei dem Volke, dem sie das Evangelium gebracht haben, bleiben. Einmal müssen es die



Missionskirche in Rantschi.

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Christen ja lernen, ohne fremde Hilfe fertig zu werden, auf eigenen Füßen zu stehn oder selbständig zu werden. Diesen Zeitpunkt hat nun der Krieg, schneller als sonst wohl geschehen wäre, gewaltsam herbeigeführt. Zunächst versuchte es wohl der Leiter der englischen Mission, Bischof Westcott, die Goßnerschen Kolschristen seiner Mission zuzuführen und so einen langgehegten Lieblingswunsch der Engländer endlich zu erfüllen. Aber auch jetzt zeigte sich die ganze Abneigung der Christen gegen diese

Kolspastor mit Familie.

Mission dadurch, daß sie mit Entschiedenheit dieses Liebeswerben des Bischofs zurückwiesen. Jetzt nahm sich der Ausschuß der in Indien arbeitenden Missionsgesellschaften der Kolsmission an und schickte eine Gesandtschaft nach Tschota-Nagpur, um mit den Häuptern der Gemeinden über die zu unternehmenden Schritte zu beraten. Nach mehreren vorangegangenen Besprechungen fand vom 8.—11. Juli in Rantschi die Hauptversammlung statt. Eine große Anzahl von Pastoren und andern angesehenen Männern aus den Gemeinden hatte sich dazu eingefunden. Die verschiedenen möglichen Wege wurden eingehend geprüft. Der Gedanke einer Verschmelzung mit der englischen Mission wurde auch jetzt wieder von der Hand gewiesen. „Die lutherische Kirche — so erklärte man mit aller Freudigkeit — ist unsere Mutterkirche; in ihr sind wir geboren und durch sie erzogen, solange sie besteht in Indien und in der Welt — und es ist unser fester Glaube, daß sie bestehen wird bis ans Ende der Welt — wird kein Billigdenkender auf den Gedanken kommen, uns zu überreden oder zu nötigen, unsere eigene Mutterkirche zu verlassen und uns nach einer Pflegemutterkirche umzusehen." Das Resultat der langen und ernsten Beratungen war schließlich der Entschluß der Häupter der Gemeinden, die Kolskirche für selbständig zu erklären. Der wichtige Entschluß wurde keineswegs leichtsinnig gefaßt, sondern man war sich sowohl der schweren Verantwortlichkeit, die man damit übernahm, bewußt, als auch verhehlte man sich nicht, daß man der schweren Aufgabe kaum gewachsen sei, nun auf einmal die Leitung des großen Werkes selbst in die Hand zu nehmen. Besonders fühlte man, daß man zur Leitung des Predigerseminars, dem die so wichtige Ausbildung der Pfarrer obliegt, der Hilfe fremder Missionare nicht entraten könne. Man richtete daher an jene Abgesandten des Ausschusses die inständige Bitte, der jungen Missionskirche mit Rat und Tat zur Seite stehen zu wollen.

So feiert also die Kolskirche ihr fünfundsiebzigjähriges Jubiläum als eine selbständige Kirche und wird es immer mehr lernen müssen, sich selbst zu erhalten, sich selbst zu regieren, sich selbst auszubreiten. Von den deutschen Missionsfreunden wird sie aber deswegen mit nichten vergessen werden. So wenig eine Mutter ihres Kindleins vergessen kann, so wenig kann auch eine Missionsgesellschaft ihre geistlichen Kinder vergessen. Und wer kann wissen,

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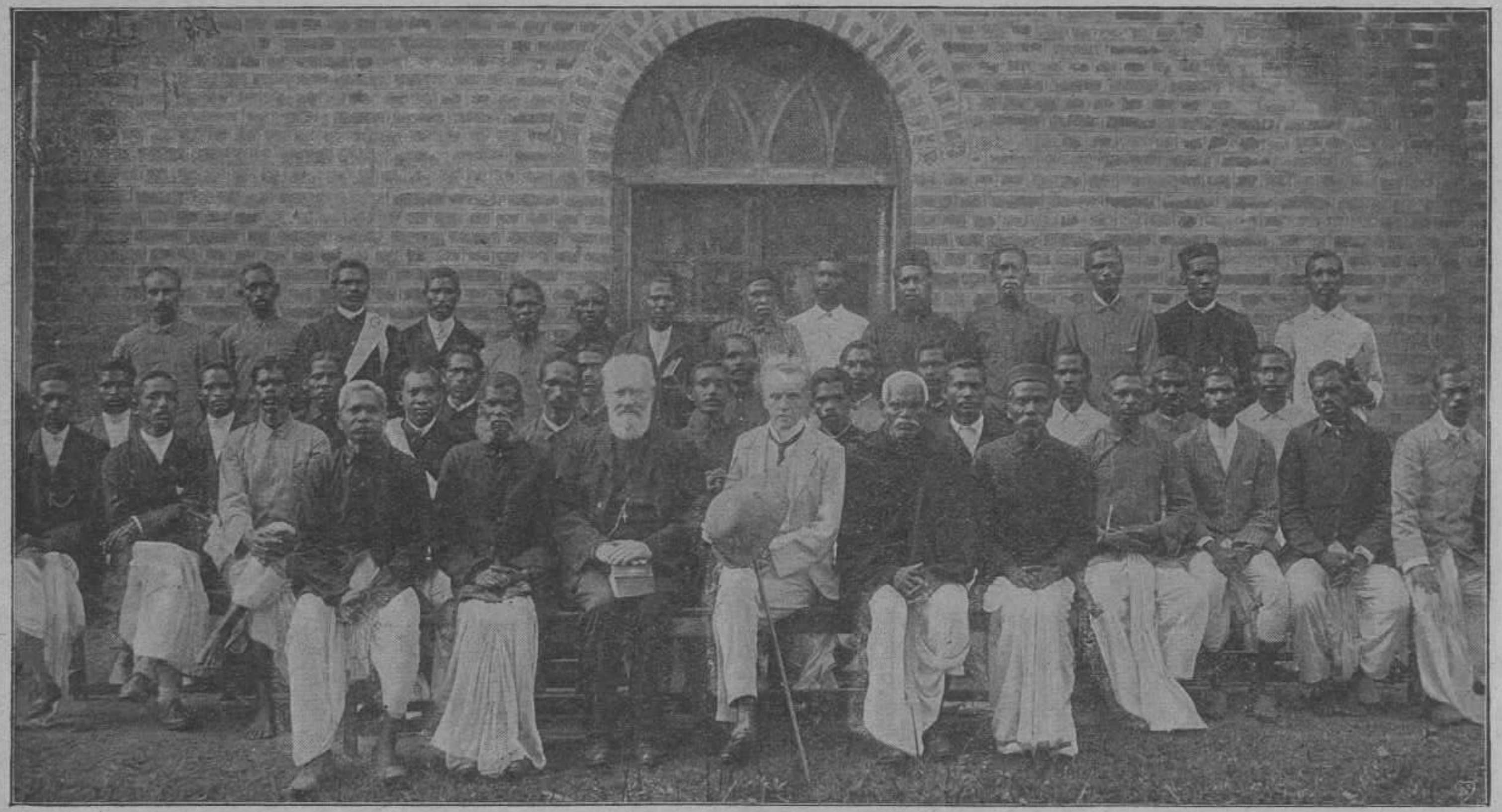

Konferenz von Kolspfarrern.

ob nicht doch einmal die Stunde schlagen wird, wo die Goßnerschen Missionare auf ihr altes Arbeitsfeld zurückkehren dürfen; noch sitzt ja Gott im Regimente, und Weg hat er allerwegen, an Mitteln fehlt's ihm nicht.

Missionsmädchenschule.

Lunteren 1920. ❖

Lunteren — in manchem Missionsfreund weckt der Name dieses holländischen Dorfes die Erinnerung an die erste internationale Missions-Studienkonferenz vom Jahre 1911, die uns Deutschen die Anregung brachte, die Missionssache auch durch Einrichtung von Studienkreisen zu fördern. Ich hatte selbst an jener Konferenz teilnehmen dürfen. So war ich einer Einladung, an den Missions-Studienkonferenzen dieses Jahres teilzunehmen, mit besonderer Spannung gefolgt. Wie anders die Konferenzen von 1920 als die von 1911! Dort internationales Leben, hier etwas ganz und echt Holländisches.. Dort die Bequemlichkeiten des schönen Klubhauses, hier ein Barackenleben mitten in der Heide. Dort ein Anfangen, ein Versuchen, hier eine reife Frucht vieler Erfahrungen! Der Zendings-Studie-Raad der Niederlande hat im Jahre 1919 in Lunteren ein 5 Hektar großes Heideland und 5 Militärbaracken, die erst Flüchtlingen, dann Kriegsgefangenen gedient hatten, gekauft und so den Conferentse-oord möglichst wohnlich hergerichtet. Einfach zwar geht's zu. Das kann nicht anders sein, wo 150—170 Menschen fünf Tage lang Gemeinschaft genießen sollen. Jeder muß sich Decken und Laken, Handtuch und Seife mitbringen. Er findet nichts, als ein Bettgestell mit guter Matratze und Kissen, Waschtisch, Stuhl und Tisch. Eine Baracke dient als Versammlungsraum, eine als Eßsaal und Küche, zwei sind für die Damen, eine für die Herren und eine für die Gäste als Wohnhaus bestimmt. Bald brennt die Sonne heiß über der Heide, bald peitscht der Regen über sie weg. Aber Sonnenschein und Regen sind in Lunteren nur Gehilfen der Freude. Die Konferenzen sind Brennpunkte des Missionslebens. Da trifft man der Reihe nach fast alle Missionsdirektoren, die auf Urlaub weilenden Missionare und die führenden Missionsfreunde des Landes. Montags, im Laufe des Nachmittags, kommen sie zusammen. Am

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Sonnabend schwärmt alles wieder aus. Zwischendurch wird tapfer gearbeitet. Morgens erst eine Morgenandacht vor dem Frühstück, dann ein Vortrag mit Besprechung, dann folgen zwei Stunden, die teils zur Einführung in die Methode der Missions-Studienkreise, teils zur Vertiefung in die Missionskunde durch besondere Lehrgänge dienen. Nach dem Essen gibt's einen Spaziergang oder eine Rundfahrt mit Missionserzählung, dann eine Stunde Gesangchor und nach dem Abendessen noch zwei Stunden Vortrag und die Abendandacht. So findet jeder Anregung und Ausspannung zugleich, und die Konferenzen, die seit 1911 regelmäßig gehalten worden sind, üben von Jahr zu Jahr stärkere Anziehungskraft. Junge und Alte aller Stände finden sich zueinander, alte Bekannte, die schon manche Konferenz mitgemacht haben, und Neulinge, und tiefer Ernst wechselt mit ausgelassener Lustigkeit, so daß der Kampkommandant mitunter Mühe hat, nachts um ½12 Uhr im Lager Ruhe zu schaffen, besonders, wenn der Mondschein geheimnisvoll über die Heide leuchtet. Alle holländischen Missionsgesellschaften kommen hier zu Wort, und alle Zweige der Arbeit werden besprochen. Jeder lernt die Mission lieb haben und für sie arbeiten! So hat die Mission den Gewinn von den Konferenzen, und es ist kein Wunder, wenn das Missionsleben der Niederlande durch sie einen gesunden, erfreulichen Aufschwung genommen hat. Wir deutschen Vertreter sind uns hier von neuem bewußt geworden, wie wir durch den Krieg behindert und zurückgeworfen sind. Ob wir uns nicht doch in kleinem Maße ein Lunteren schaffen könnten und wieder etwas von Missions-Studien-Bewegung? Diese Frage nehmen wir von hier mit und wollen sie wiederholen, bis sie Antwort gefunden.

Heute ist erst eine Woche vorüber. Wenn ich alle drei durchlebt habe, hoffe ich ausführlicher berichten zu können.

M. Schlunk, Hamburg.

Nachrichten vom Sonntagsschulhelfer-Missionsbund.

Nr. 13. Juli-August 1920.

Lieben Freunde!

Zum erstenmal grüßen wir Euch in diesem Blatt, dankbar, daß der Herausgeber uns dadurch einen Ersatz bietet für unsere „Nachrichten". Denn Druckschwierigkeiten und Druckkosten zwangen uns zu dem Entschluß, auf die Herausgabe des eigenen Blattes zu verzichten. Wir grüßen Euch mit der alten Losung: „Der Meister ist da und ruft dich!" auch in dieser ernsten, schweren Zeit und schreiben als Sonderlosung darunter: „Uns ist bange, aber wir verzagen nicht!"

Was wollen wir? Bitten — mahnen — anregen! Gebt uns Nachricht! Schreibt uns, wie es mit der Arbeit steht. Wer hält noch zu uns? Haben Studienkreise stattgefunden? Bestehen die F. K. M. B.'s noch? Sind sie eingegangen — neue gegründet? Am schönsten wäre es, wenn jedes Mitglied uns einen kurzen Bericht über die Arbeit während der letzten Jahre, in und nach dem Kriege, geben wollte. Schreibt bald und offen — auch das Betrübende, Unerfreuliche — nur dann könnten wir raten und helfen. Fehlt es z. B. an Büchern für M. S. K. — so könnten vielleicht solche leihweise zur Verfügung gestellt werden. Fehlt es an Material zur Arbeit im F. K. M. B. — wir könnten solches abgeben. Ein Studienbuch für Kinder mit Schlüssel, zunächst über China, ist in Vorbereitung und soll hoffentlich demnächst zur Benutzung bereit sein.

Denke niemand, es gäbe nichts zu tun. Südafrika — China — Niederländisch-Indien stehen den deutschen Missionen offen — große Aufgaben harren ihrer. Aber was wir vorerst brauchen, ist: Geld, Geld und wieder Geld. Die Berliner Mission konnte beim Jahresfest am 1. Juni zwei Missionare abordnen, eine Missionsschwester für China wieder aussenden, drei Bräute zogen gleichzeitig hinaus.

Unsere Arbeiter draußen müssen sich mehr denn je getragen wissen von einer betenden und gebenden heimatlichen Missionsgemeinde. Eine solche soll auch unser S. H. M. B. sein.

„Liebe, laß uns nie ermüden,
Deinen sel'gen Dienst zu tun!"

Hedwig Braun.

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Vermischtes.

Der Stier des Siva in Tandschaur.

Wie bei den alten Ägyptern, so wird auch bei den Hindus in Indien der Stier als ein heiliges Tier verehrt; er ist dem Siva, einem der Hauptgötter des Landes, geweiht. In einem berühmten Tempel dieses Gottes in der Stadt Tandschaur im Tamulenlande befindet sich ein riesiger, aus schwarzem Stein gehauener Stier. Er liegt in einer offenen Säulenhalle auf einem Tempelhofe. Die Indier erzählen von diesem Stierbilde, zuerst sei nicht der ganze Stier da gewesen, sondern nur sein Maul. Das sei dann von selber gewachsen, größer und immer größer, bis endlich das Tier dalag, wie es heute noch ist. Täglich wird es von den Priestern mit heiligem Öl gesalbt. Und dieses Öl, so erzählt man, bewirkt, daß es noch immer weiter wächst. Damit es aber nun nicht oben durch die Decke hindurchwachsen kann, hat man ihm durch den Kopf einen Nagel hindurchgeschlagen. Nun kann es nicht mehr in die Höhe wachsen.

Wie kann doch der Aberglaube die Menschenherzen verfinstern! Und noch in unserer aufgeklärten Zeit glauben in Indien Millionen Menschen solche und andere törichte Dinge!

Die höchste Liebe siegt.

Um den unbotmäßigen Häuptling Madonia, der sich allerlei Gewalttätigkeiten hatte zuschulden kommen lassen, zu züchtigen, hatte Major Langheld, der Stationschef von Nuanza am Viktoria-See (Deutsch-Ostafrika) eine Strafexpedition gegen denselben unternommen. Von den Nachbarhäuptlingen unterstützt, hatte er das tapfer verteidigte Dorf Madonias im Sturm genommen, wobei er selbst durch einen vergifteten Pfeil verwundet war. Die Feinde hatten sich auf eine in den See sich hinein erstreckende hügelige Landzunge zurückgezogen und in einem schwer zugängigen Papyrusdickicht am äußersten Ende desselben Posto gefaßt, von wo sie den Angreifern einen wahren Hagel von vergifteten Pfeilen entgegensandten.

Plötzlich eröffneten Langhelds Leute ein lebhaftes Feuer auf den See. Hinblickend sah Langheld eine Anzahl von Kähnen, die bis zum Sinken mit Farbigen gefüllt waren. Durch sein Fernrohr erkannte er, daß die Boote nur von Weibern, Kindern und Kampfunfähigen besetzt waren. Einige von den Booten befanden sich, von den Kugeln durchbohrt, im Sinken. Sofort befahl Langheld, das Schießen einzustellen und eilte, gefolgt von den schwarzen Soldaten, zum Strande. Die Kähne waren nur noch ein paar hundert Meter vom Lande entfernt, man hörte deutlich das Angstgeschrei der Flüchtlinge, die den Tod im Wasser oder durch die Zähne der gierigen Krokodile, von denen das Wasser wimmelte, vor Augen sahen. Vergeblich befahl der Major seinen Soldaten, die Leute zu retten; niemand wagte sich in das Wasser. Da warf er sich selbst, nachdem er Rock und Stiefel abgelegt, in den See und schwamm auf das nächste im Sinken begriffene Boot zu, ohne sich um die Pfeile zu achten, die vom Papyrusdickicht her auf ihn zuflogen. Durch sein Beispiel beschämt, beteiligten sich jetzt auch die Soldaten am Rettungswerke, und es gelang, die meisten zu retten.

Die Feinde hatten zuerst nichts anderes gedacht, als daß der Weiße die Ihrigen verderben wollte; sie trauten ihren Augen kaum, als sie sahen, daß er sich vielmehr mit eigner Lebensgefahr abmühte, sie zu retten. Diese nach ihren Begriffen ganz unerhörte Handlungsweise hatte zur Folge, daß sie aus ihrem Dickicht herauskamen und zum Zeichen ihrer Unterwerfung die Waffen vor ihm niederlegten.

Als Langheld nach Jahren einmal wieder in jene Gegend kam, nahm man ihn mit Freuden und Ehrenbezeugungen auf und erklärte: „Wir sind deine Sklaven, du kannst mit uns machen, was du willst.“

Sprichwörter der Tschi-Neger.

In der Not kaut man auch Ziegenhaut. — Fällt der Arme in kaltes Wasser, so brennt es ihn. — Der Arme darf nicht zornig werden. — Über die Armut soll man nicht lachen. — Ein armer Kerl soll sich nicht aufblasen.

Herausgegeben von Paul Richter, Pfarrer in Werleshausen (Bez. Kassel).
Erscheint jährlich in sechs Doppelnummern. Zu beziehen durch alle Buchhandlungen und Postanstalten.
Bezugspreis jährlich 1 M.; einschl. Teuerungszuschlag und Porto 1,70 M. Durch das Postzeitungsamt 1,50 M.
Druck und Verlag von C. Bertelsmann in Gütersloh.

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D. Dr. A. Nottrott
Steinhagen i/Westf.

14/6/21.

18/6
15. Juni 1921

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Hochverehrter, lieber Dr. Haussleiter!

Habe lange nichts von mir hören lassen, ob
es mich kein besonderes Ereignis war d. die
Arbeit immer frisch, die einmonatliche Post zu
bewältigen. Heute erhalte ich mich freuen, ob
Sie die "Minutes of the Advisory Board vom April
v. Jrs. "Report of the 7th Session of the All India
Conference of Indian Christians" nopeltum
fast. In ersterem ist nichts besonderes vorkommt,
nur, daß Rapley mit dem "Adv. Board" unbefriedigt
ist. Letzterer ist ganz interessant. Ihre Meinung
würde ich sehr wert d. es wäre mir sehr Ihre
Meinung besonders darüber — mich indische
Christen, Protestanten u. Katholiken — und
es handelte sich um die Frage "co-operation
or non-co-operation, also pro et. contra
Government bei seinen Reformplänen.
Natürlich arbeitet sich die Conferenz für ein-
ins. Vielleicht Sie Ihnen copy haben, wenn ich
Sie Sie meine senden.

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Ich bin jetzt fast mit der Concordanz beschäftigt u. habe schon über 100 Folioseiten vollgeschrieben. Zunächst habe ich ja mit der Harmonie angefangen u. bin damit schon bis zum T. gekommen. Da stocken, wie ich es mir manchmal denke, ist die Sache doch nicht u. man kann dabei ein gut Teil noch lernen. Nun die Regeln gerecht wie sehr an, denn der Druck der vor mir beendeten deutschen Concordanz ist sehr klein, so daß ich mir spärlicher Gläser holen muß. Aber trotz viel Arbeit findet man Ruhe u. das verjüngt die Arbeit!

Im Ghasbandhen stand letzthin ein Artikel gegen Pitar Huracks Ordination, die ein Bischof vornimmt. "Wenn solche Leute ordiniert werden sollen, dann braucht man ja das Ghat. Damit nicht" – Offenbar ist der Ordinierte ein Mann der Postboten oder ein Bandidat, die es wegen bekommen will, daß P. H. mich als Bandidat genommen haben.

Es ist nun so. 8 Jahre ungefähr gedient,

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d. P. H. Stahl wohl manchen Besuch durch
[durch Ihol. Bauernhof bekommt - in den Tod.
Eigentlich gehören die alten die Besuche den Pa-
storinnen wegen d. dessen Lebensbild schildern.
Hungerpfarre ist nun mein alte 82jährige Wohl-
ge. Schwester endlich zu Ruh gegangen, ist recht
recht, ihr noch einen schönen u. segensvollen
Lebensabend bereiten zu können. Der Lust
pfarr der größten Teil ihres Vermögens auf-
brauchen mußte, um nicht zu hungern.
Ich sandte P. Martin, sie um hin zu holen, denn
allein konnte sie die Reise von Gotha nach
Brüx nicht machen. P. Martin ist also noch
bei uns; er fährt jeden Morgen nach Bielefeld
mit d. Mittagbrot-Töpfen, wie die ge-
fangenen Arbeiter - u. arbeitet dort bei
einem Gärtner, erst um 8 abends ist er wieder
hier. Also sind jetzt 6 Personen u. die Säug-
linge ist voll, P. Martin schläft natürlich zum
Saal fall bei, sonst kämen wir uns nicht aus.
Wann werden die Zeiten besser werden!
Schreiben erlauben wir es nicht mehr.

Meine Frau x. ist schon jetzt ein um den andern Tag wieder im Bett und Herr Westerhausen, ist, um einmal Rheumatismus zu untersuchen x. da, um ihr Gesellschaft zu leisten. Sonst ist Alles wohl und munter, nur ist das Wetter jetzt sehr rauh x. kalt, aber wir haben nun einmal die Monate Januar und Februar rauh halten.

Sonntag geht es Ihr gut x. Ihre treue Gattin hat Ihr nur wenig zu sagen.

Mit recht herzlichen Grüßen bin ich

Ihr treu ergebener

A. Notroth.

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11. Juli 1921

mh.

QUARTERLY BULLETIN

OF

THE ALL INDIA CONFERENCE

OF

INDIAN CHRISTIANS

"Hands Join to Hands and Wishful Thoughts Exchange."

Vol III. January 1921. No. 1.

FOREWORD.

The Bulletin has been the official organ of the Conference for the last two years ; whether it has fulfilled its purpose worthily is for its readers to judge. That at least a certain section of readers do not agree with the policy followed by the Editors, was apparent by a motion at the last Conference that the Bulletin be discontinued. The motion did not find support and was lost, but to make the Bulletin more representative one of the Editors moved that the paper be conducted by an Editorial Board. This was agreed to, and it was further agreed to provide the Business Manager with a part-time clerk. The Editorial Board consist of Mr. S. C. Mukerji, (Editor-in Chief), Mrs. S. G. Hensman, Maharani's College, Mysore City, and Messrs I. W. Johory, Canadian Mission College, Indore, V. M. Ilahi Baksh, Secretary, Y. M. C. A., and Jiten Banerji, Secretary, Y.M.C.A. Mr, S. K. Roy, Gossner High School, Ranchi, was appointed Business Manager.

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The Editorial Board in making their debut desires to state the lines on which they hope to conduct the Bulletin. They wish to have all the different points of view in the community represented—the experience and caution of the veterans of the Conference as well as the idealism of youth ; the whole-hearted "Nationalist" and the equally sincere "Moderate" ; and, shall we say, the most important, and hitherto unvoiced, point of view of the ladies of our community. It is only thus we believe that the paper can be made really representative of the views and opinion of Christian Indians as a body. In this connection we are not unmindful of the existence of other Christian Indian papers—the Christian Patriot, the Christian Outlook, the Christian Nationalist, and there is also the Young Men of India. Each of these represents one particular point of view, and is doing a much needed service of education both of the Christian European and American, and of the Christian Indian and non-Christian Indian.

The Bulletin by its very nature cannot take the place of any of these papers, nor does it wish to ; we shall regard them as humble servants of the community like ourselves, joining issue with them when we feel morally bound to do so, but on the whole regarding them as brothers in service.

The Bulletin will also endeavour to supply news items such as will keep readers in touch with the progressive liberal movements in the country. Even if one cannot take part in all or many of them, the least one can do is to know about them!

The Editorial Board has one specific duty entrusted to it by the Conference, i. e. to ask its readers whether they would like the Bulletin to be issued monthly, following the policy briefly indicated above. It has been the experience of most periodicals that to stimulate and *keep* the interest of readers a monthly is needed. The Subscription to the monthly will be Rs. 2/-. Will those who have not replied to the notice about this contained in the last issue of the Bulletin, please do so at once ?

Just one other word—the Bulletin can be edited and published from one central place only ; but to create an interest in it and to secure sympathy, articles and subscriptions we must depend upon the provincial organisations and to them we appeal to help us in making the Bulletin a success.

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Impressions of the All-India Christian Conference 1920.

By Rev. JOHN REID.

It was at the invitation of Prof. S. C. Mukerji that I had the pleasure of being present at the Calcutta Conference and it is at his request that I am recording some of the impressions gained there.

The subject on the programme which attracted me most was the Village Education Commission Report and I was disappointed when it got crowded out and had to be remitted to a Sub-Committee. But the other subjects were of scarcely less importance and to me the discussion of them was intensely interesting.

Of all the gatherings held during the last week of the year there was none so full of possibilities for India as this Christian Conference. One might apply to it the words spoken of Bethlehem: "But thou, Bethlehehm Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting". It was a small conference as compared with the thousands at the Nagpur Congress. If however Christ was in the midst of it, surely it did possess him who is one day to be the ruler of India, as well as the moral leadership and spiritual dynamic which the new India needs. In leaving out all religious matters is there not a real danger of losing that all-important point of view? If for the confederation of Catholics and Protestants for social and political purposes such omissiom is necessary, might there not be sectional devotional services before the Conference proper begins the day's work? It was a new experience of Christian gatherings in India to plunge right into business without any prayer or other form of worship.

The president's very beautiful address did much to compensate for the lack which at least an outsider felt. The Conference was fortunate to have such a Chairman. His able statement of Christian patriotism and his emphasis on the supreme contribution which the Christian community can render to India deserves to be read and pondered by every one who desires the highest things for the Motherland—or Fatherland as some speakers preferred to name it.

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The Conference had a fine platform. It was a privilege to make the acquaintance of such leaders as Dewan Bahadur W. L. Venkataramiah, Mr. M. D. Devadoss, Rai Bahdur A. C. Mukerjee, Mr. J. P. Cotelingam and others. One was glad to hear that several of those present, and others scarcely less worthy, had been elected or nominated as members of their respective Provincial Councils. The Christian community is fortunate to have such representatives.

The speakers who introduced the various subjects and resolutions fully justified their selection. The discussions though heated enough at times, were clear and helpful. The Chairman had some difficult moments. All the same the proceedings were, on the whole, dignified and orderly and a pattern to some of the other Christmas-week gatherings. It was not strange that there was so much feeling shown with regard to the Punjab events. It would have been passing strange, though, if the efforts of one or two of the younger men had succeeded and the Khilafate question accepted along with the Punjab one as the two outstanding Indian grievances against the Government. That would have meant the Christians of India ranging themselves on the side of the Turkish Moslems and against the greater freedom of their fellow-Christians in Armenia, Palestine and other places. It was gratifying to see the independent judgement and power of discrimination shown in these matters by the Conference.

It was also gratifying to see the fine patriotism which characterised all the speeches, not least those of the young men. There was no sign of any denationalising influence in them. They did their best to stiffen some of the resolutions, especially that on non-co-operation ; but when most of their somewhat revolutionary amendments were lost, they showed that they possessed some of the wisdom of their seniors by accepting the well-considered decision of the Conference. More than once when the speaking was rather vehement, one wondered what the outcome was to be. In every case the moderating influence of the leaders prevailed and resulted in resolutions so fair and reasonable, that, had I been a member, I could have voted for most of them. After attending all but the last session I came away full of confidence in the future of the All-India Conference of Indian

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Christians and assured that it will play a worthy part in the life and affairs of this great land.

By Mr. C. E. ABRAHAM, Lecturer, Serampore College.

In giving free expression to some thoughts on the first Conference of its kind I attended, I hope, I shall not be misunderstood.

In the first place, the Conference struck me as being a Christian Conference. The true note was struck by the Chairman in his address when he emphasised our duty of approaching all the social and political problems in the country, for their solution, in the spirit of our Master, viz., in the spirit of love, faith and hope. Besides, the perfect unity of purpose that prevailed among the delegates from the various parts of India, the eager solicitude for learning of the material and spiritual welfare of fellow Christian communities, the remarkable moderation and restraint observed in the discussion of several thorny problems—all these, I take it, were manifestations of the common tie of loyalty and love to the Master, which bind us to one another.

Secondly, the Conference gave one Promise of the great possibilities for the kingdom of God in India. The two great sections of the Christian Church in this land which had hitherto been contented to live apart, have now decided to combine their forces, to begin with, for social and political ends. This Catholic-Protestant amity will go down to posterity as the greatest achievement of the Christian Conference of 1920. There is also cause for no little gratification at the subsequent nomination by the Government of Principal J. P. Cotelingam and Raja Sir Harnam Sing to the Imperial Legislative Assembly and the Council of State respectively, on the strength of our recomendations. Though no believer in communal representation myself, I think the Conference may congratulate itself on its success, in this direction too. The studentship scheme in the able canvassing hands of Mr. Ilahi Buksh is also bound to be a great success in the near future. Further, the Bulletin, as re-organised at the Conference, has great possibilities before it.

Notwithstanding all these laurels, if the Conference were meant to be a political meeting for discussion of political problems, I must pronounce it, perhaps, a failure. The Conference has siginally failed to give any light or leading in the present critical

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political situation of the country, to thousands of Christians eagerly awaiting its findings. Non-co-operation, the problem of the hour, was brought up only to be condemned outright. The National Congress was cautiously set aside ; and our relation to the political movements in the country remains as vague and indefinite as before the opening of the Conference. The Conference betrayed an unjustifiable ignorance of the country's needs and problems and a lack of sympathy with standpoints other than its own. If the Christian Church has anything to contribute towards allaying the present political agitations in our country, it is perhaps an appeal to a broader perspective, a keener sense of balance and wider sympathy with differing points of view. But when the Conference itself has erred in this respect, how can it attempt to guide others? Instead of a bold tackling of the situation, a sentimental irritability, a fretful impatience in dealing with uncomfortable facts, a hasty escape to the snug old grooves characterised the deliberations on the political topics.

Further, it was evident that there is room for improvement in organisation, especially with regard to several details. Greater care should be devoted to preparing subjects for the meetings, drawing up resolutions &c., beforehand. I recall with pride the edifying influence exerted by the presence and partcipation of our leaders like the President—Dewan Bahadur W. L. Venkataramiah, Rai Bahadur Mukerji, and Principal Cotelingam, into the Conference, but I wish there were only more Mukerjis and Banerjis and Cotelingams attending the Conference year by year. I also hope, that in future, the leaders will "stay at home" in the Conference itself, thus affording opportunities for the delegates to have informal talks and discussions with them.

I feel I must close in a note of admiration and gratitude. The Reception Committee under the able chairmanship of our veteran secretary, Prof. S. C. Mukerji, is to be congratulated on the excellence and magnificence of all the catering and lodging arrangements at the Conference. The Conference was not only a proof of the generous hospitality of the Bengal Association but served us also as an occasion for enjoying kindnesses of a more personal nature. I am sure I am only voicing the grateful sentiments of all the delegates when I say how deeply we appreciated the loyal and warm welcome and the happy social evening

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at the Metropolitan's palace and the touching kindness and lavish hospitality of Mr. and Mrs. S. C. Mukerji.

By Rev. N. H. TUBBS, M. A., Principal, Bishop's College.

I have been asked to give my impressions of the Conference which it was the good fortune and great pleasure of Bishop's College to entertain during the Christmas Holidays. I was allowed to attend the Conference as a visitor and only missed two hours I think of all the proceedings. Four impressions are left on my mind :—

(1) It was a very representative gathering. Leaders from all parts of India were present and they represented all paths of life. There were Christians of all denominations, including Roman Catholics. There were clergy and laity, lawyers, educationalists, merchants, Government and Municipal officials, and last but by no means the least, the women representatives. The first two rows of the Conference were given up to women delegates and visitors.

(2) The Conference was very much alive. It was no dull church committee dealing with routine matter, but all the leading political and social subjects of the day were before the Conference. It was obvious that the heart of the Christian community is beating in complete harmony and sympathy with the whole of India. Opinions of course differed as was only right and natural and there were the usual cleavages along the line of moderate and extremist in politics. It was interesting to me personally, having just returned from England, where it is commonly said that no one has any use for a person over 30 years of age—an exaggerated way no doubt of expressing the revolt of the younger men and women against the conservatism and failures of the older generation—to find that there was a younger progressive party very much alive in the All-India Christian Conference, and the older men will have to look to their laurels if they are to retain their leadership and the confidence of the rising generation.

(3) It was a very dignified Conference. The Chairman's speech, delivered most impressively and breathing the spirit of Christian love and courtesy, set the tone to the whole proceedings, and from start to finish while the debates were keen and forcible, there was never an abuse of the Chairman's authority. There was the utmost courtesy and fair-play and the rules of debate were thoroughly observed. I lay emphasis on this fact because a local evening

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paper in Calcutta issued a sensational report that a meeting of the Conference had dissolved in disorder and the news seems to have spread throughout India that the Conference became a rowdy free-fight. This is utterly untrue, I was present the whole day of which the newspaper professes to give an account, and it so happened that for a few brief minutes a question of order at procedure with regard to certain amendments held the Conference up, and it was not quite clear as to the wisest method by which to proceed. This may happen in any conference or committee and the newspaper did the Conference a great injustice by the sensational report it published.

(4) It was a business-like Conference. Time was not wasted. The speeches were to the point and in some cases rose to a height of eloquence and beauty of language which it would be hard to emulate in any English-speaking assembly. An unpremeditated speech by one of the most venerable members of the Conference was a master-piece of English prose and diction.

If it is not impertinent on my part to venture a criticism, I would add that the proceedings would have gained considerably if the Resolutions which were to be put to the meeting had been printed and circulated beforehand. Some of the gentlemen who proposed amendments were at a grievous disadvantage owing to this defect, and thus from no fault of their own amendments did not fit in naturally and grammatically with the long Resolutions which had been proposed verbally by the original speaker.

The Chief Resolutions adopted at the Seventh All-India Conference of Indian Christians.

Resolutions Expressing Loyalty & Welcome to H. R. H. the Duke of Connaught. Moved by the Chair.

Resolved that telegrams be addressed to H. E. the Viceroy to the following effect:

1. The Seventh Annual Session of the All-India Conference of Indian Christians assembled in Calcutta tender their most humble duty to His Imperial Majesty the King Emperor and assure him of the unswerving loyalty of Indian Christians to His Person and Throne.

2. The Seventh Annual Session of the All-India Conference of Indian Christians assembled in Calcutta offer their most loyal

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and cordial welcome to H. R. H. the Duke of Connaught, tender their humble thanks for having undertaken such a long and arduous journey at great personal inconvenience and express a fervent hope that the new Council which His Royal Highness will open will be a source of great blessing to the peoples of this land.

Resolution on the representation of Indian Christians in the Indian Legislative Assembly :

Proposed by—Rai Bahadur A. C. Mukerji (U. P.)

Seconded by—Dr. I. Nasir (Punjab)

The All-India Conference of Indian Christians expresses its profound regret at the fact that the claims of the community to an elected seat on the Council of State and the Legislative Assembly have been disregarded and earnestly requests His Excellency the Viceroy to nominate either Rajah Sir Harnam Singh or Principal Cotelingham of Bellary to the Council of State and Messrs Mariadoss Ratnaswami, Barrister-at-Law, Professor, Pachaiappa's College, Madras, Dr. S. K. Datta of the Y. M. C. A. and Principal Cotelingam to the Assembly as representatives of the Indian Christian Community.

Resolution re disbandment of 71st Panjabis :

In view of the hearty support the Christian Community gave to Government during the war, sending in recruits when other Communities were holding back, the pride taken by the Community in the regiment, the 71st Punjabis, and the loyal and enthusiastic service of the soldiers :—

Resolved that a memorial be sent by the All-India Conference of Indian Christians urging that the 71st Punjabis may be made a permanent part of the Indian army.

Resolution on Catholic-Protestant Federation :

That the one, whole, and undivided Indian Christian Community may the better place her services at the feet of her motherland in the beginning of her responsible political life, if the Catholics and the Protestants of India combine their activities and co-ordinate their aims through their respective delegates in an All-India Political Confederation.

Resolution on Non-Co-operation :

While admitting that there are some causes for the present discontent in the country, this Conference of Indian Christians strongly condemns the policy of non-co-operation as proposed by the

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special session of the Congress held in Calcutta in September last and is decidedly of opinion that it is impracticable, unwise and unnecessary and is suicidal to the best interests of the country.

Resolution on Quarterly Bulletin :

(a) That an Editorial Board consisting of five members with an Editor-in-chief be appointed for editing the Quarterly Bulletin.

(b) That the first issue of the Bulletin be published by February 15th as a Quarterly and it be left to the Editorial Board with the help of the result of enquiries being conducted by the Manager and after considering ways and means to consider the conversion of the Quarterly into a Monthly.

After due proposing and seconding of names the following were elected to the Editorial Board :—

Mr. S. C. Mukerji, M. A., B. L., M. L. C., Editor-in-chief.

„ V. M. Ilahi-Buksh, B. A., S. T. B.,
Mrs. S. G. Hensman, M. A.,
Rev. I. W. Johory, M. A., B. D.,
Mr. J. N. Banerji, B. A., } Asstt. Editors.

„ S. K. Roy was appointed Manager.

Resolution on Relation of Indian Christian Community to Popular Political movements in the country :—

This Conference is strongly of opinion that Indian Christians should take an active part in all healthy political movements of the country and earnestly urges upon the Community to support all movements that are good for the country and oppose all that may be harmful to the country and to the Government of the land.

Resolution on Relation to Indian National Congress :

That in view of a state of flux in the principles and constitution of the Indian National Congress it is the opinion of the All-India Conference of Indian Christians that they should reserve judgement as to the advisability of either joining or refraining from joining the National Congress.

Resolution of Congratulations to Lord Sinha :

The All-India Conference of Indian Christians assembled in Calcutta conveys its hearty congratulations to Lord Sinha of Raipur on his assumption of his high office as Governor of Bihar and Orissa.

Resolution of thanks on the nominations of Indian Christians to Legislative Councils etc. :

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That this Conference convey its thanks to the Governments of Bengal and the United Provinces for nominating Professor S. C. Mukerji and Mr. H. David to the Bengal and U. P. Legislative Councils respectively and authorises the President to convey the thanks of the Conference to other Governments for similar nominations of other Indian Christians as occasion arises.

Resolution of thanks to the Government of Bihar and Orissa and to the Hon. Mr. M. S. Das in view of the appointment of the latter as Minister.

That a telegram be sent to the Government of Bihar and Orissa for the appointment of the Hon. Mr. M. S. Das as a Minister and a telegram to the latter congratulating him on his appointment.

RESOLUTIONS ON

Technical Education and Scholarships.

1. That the convener of the Industrial Committee be asked to convey the thanks of this conference to Mr. J. H. Hoyland, Principal, Westhill College, Birmingham and the Westhill people for offering to find support for two Indian women during their study at that college and request them to extend the same help for at least a few more years.

2. That Provincial and other affiliated Associations be requested to take practical steps for the apprenticing of youngmen of our community to Railway Workships and Industrial concerns under private and state management, taking steps to see that suitable provision is made for their physical and moral well-being.

3. That the various Provincial Associations be requested to take active steps to secure some of the thirty state Technical Scholarships sanctioned by the Government of India.

4. That Provincial and other affiliated Associations be urged to raise the sums allotted to them for the Studentship Schemes and that Mr. Ilahi Bux be requested to make special efforts to raise funds for the same purpose.

5. That a sum of Rs. 75/- be sanctioned for printing

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the Hand-book of Technical Education after it has been submitted to and passed by the Industrial Committee.

6. That the following Committee be appointed for 1921.

Mr. K. T. Paul	Mr. T. Buell
Mr. N. K. Bose	Mr. J. P. Cotelingam
Khan Saheb Talibuddin	Mr. Hakim Din
Mr. Ilahi Bux	Dr. John Mathai
Mr. S. K. Roy	Rev. S. K. Tarafdar (Convener).

BRIEF REPORT OF THE ALL-INDIA CONFERENCE OF INDIAN CHRISTIANS.

The Seventh All-India Conference of Indian Christians commenced its sittings on Tuesday at Bishop's College. Dewan Bahadur W. L. Venkataramiah, M. A. B. L., M. B. E., presided.

There were about 100 delegates present. These included 50 gentlemen who came from parts of India other than Bengal.

Among those present were The Most Rev. the Metropolitan of Calcutta, the Rev. Herbert Anderson, Father Antony Nadar. The Rev. Father Texeira—Consul General for Spain, The Hon. Mr. M. D. Devadoss of Madras, Rai Bahadur A. C. Mookerjee of Benares, Mr. K. T. Paul, Prof. S. C. Mukerji, Prof. J. R. Banerjea, Rev. B. C. Ghosh, the Rev. B. C. Sircar. Mr. J. P. Cotelingam, The Rev. Father Agniswami, Dr. V. K. Chatterjee, Dr. I. U. Nasir, Mr. P. N. Bonnerji, Miss Eusebius, Miss Dewajee, Mrs. N. B. Some, Lieut. G. Sircar, Mr. B. K. Luis, President and Mr. P. Michael Secretary of the Catholic Social League and Mr. Tamby, Secretary of the Catholic Association of Madras.

The proceedings commenced with an opening song.

Prof. S. C. Mukerji, M. A., B. L., Chairman of the Reception Committee, in according welcome to the delegates said :

The All-India Christian Conference was born in this very room six years ago, and it has been growing stronger year by year. A glance at the last six years shows what the Conference has actually accomplished during this short time. First it has brought into close contact the Indian Christian leaders of all the Provinces in India and united them and given them a splendid opportunity of deliberating together upon matters of vital interest to the community at large. They are of paramount importance to create a feeling

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of solidarity in the life of the community itself and the Conference had succeeded in gradually developing this sense of oneness which is going to be our biggest asset. Secondly, this Conference is gradually bringing about a political confederation of Catholics and Protestants. In relation to Government they should never be able to press their legitimate claims successfully till Indian Christians—Catholics and Protestants—were able to present a united front. And the steady aim of the Conference has been to bring about this happy political federation between these two bodies. Thirdly, the political concessions that have been granted to us in the matter of representation on the legislative bodies though they are very inadequate and extremely disappointing are due to the persistent efforts of this Conference during the last six years. In the matter of communal representation a great deal of misconception prevailed. The Conference fought for communal representation on three distinct and incontrovertible grounds :—

(i) To secure definite recognition for the Community as an important political unit.

(ii) To safeguard such interests as are peculiar to the needs of Indian Christians.

and (iii) To secure such men on the various legislative bodies as command "first" the full confidence of the community.

The suggestion for a reserved seat in a general constituency was untenable, unsound and would prove detrimental to the best interests of the community.

Fourthly, the Conference has succeeded in enthusing our ladies to take their legitimate place in the life of the community.

Lastly this Conference has in a great measure succeeded in shaping and guiding the policy of the community in regard to most complicated questions that are agitating and convulsing the minds of the people at this time. Questions of momentous significance are awaiting solution. A doctrine of a most pernicious and mischievous character, is being promulgated, which if adhered to, is calculated to shake the very foundations of the established order of the Government. He said pernicious and mischievous, because it was based on nothing but hatred, retaliation and vindictiveness and as such was utterly foreign and repugnant to

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the spirit of Christ. Persistent efforts were being made to unhinge the minds of the youth which was bound to do incalculable mischief and introduce utter chaos and disorder. At such a time this Conference had met and he was sure it would help them to formulate a policy which would determine their attitude in regard to all such intricate questions.

The Metropolitan then gave a short address in the course of which he spoke some words of advice and exhorted them to do their best for the amelioration of their community.

Dewan Bahadur W. L. Venkataramiah was then unanimously elected to take the chair. The President in course of his address said :—

It was indeed a hopeful augury that from year to year the programme of the Conference had steadily grown in breadth. From the discussion of topics more or less provincial and domestic, they had progressed till to-day they meet to formulate their considered opinion on subjects of vital and national import: Non-co-operation, the Congress, Nationalism and the Political Confederation of Catholics and Protestants. This marked expansion of the scope of their interests was an index to the evolution that had been silently going on in their community. Time was, and that not long ago, when they kept themselves to themselves, refusing to take any interest in the wider issues of the hour. It was, indeed a matter for congratulation that this attitude of aloofness, of supineness, of selfish indifference, of narrowness and ignorance, was now a thing of the past. There were many unmistakeable signs that at last they had begun to realise what they owe to their community and to the motherland.

THE NEW AGE.

That India stood to-day before the dawn of a New Age was a well-worn platitude. Let them not forget, continued the President, that these political changes must surely bring in their wake even greater economic, social, industrial and religious upheavals. Already they saw signs and portents of these movements :—

THE CALL OF THE NEW AGE.

The New Age would be a period of reconstruction, and would abound in opportunities for those who were sincere and in deadly earnest. They were a people emancipated from much that

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oppressed and hindered their fellow-countrymen. As regards University Education they occupied an advanced position; while in the matter of education of women they stood in the front rank.

The call of India to-day was for service: true-hearted, whole-hearted service, giving everything and asking for no return. India wanted workers; efficient, devoted, self-less workers.

PATRIOTISM, TRUE AND FALSE.

It was easy, fatally easy, to talk of Patriotism and Nationalism and the rest. Their community was at heart patriotic. Their love for the motherland was none the less sincere and deep, that it was not always vocal.

The call of India to them and to us is to come, to its aid with their Gospel of Love. They owed so much to the British Government, for their very existence as a community, that they surely could not sit still and hear that Government maligned and misrepresented and slandered. They owed much to individual Englishmen aud Englishwomen. Where should they be but for the Duffs and Careys, Wilsons and Millers, Lefroys and Humes, Ewings and Andersons, Caldwells and Marshmans who built up the Indian Christian Church, but for the refined gracious Englishwomen who in their Girls' Schools imparted of their sweetness and culture to their mothers and wives? How can we bear to see their race culminated and painted in the blackest colours to the ignorant populace.

Their ideals included "Faith and Hope": a strong and unquenchable faith and hope that somehow, "good" will be the final goal of "ill." The longer one tried and the more one thought out life's problems, the less was one prone to pessimism; optimism was the Christian temperament. "Loyalty to leaders," "tolerance," 'self-restraint and courtesy' should distinguish their community.

The New Age promised to usher in what devout men and women had longed and prayed for the union of Christians. He was hopeful of a speedy and happy solution of the difficulties that divide those who are one at heart.

Resolutions were passed expressing loyalty to the British throne and welcoming His Royal Highness the Duke of Connaught.

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The following resolution was then passed—

The All-India Conference of Indian Christians expresses its profound regret at the fact that the claims of the community to an elected seat on the Council of State and the Indian Legislative Assembly have been disregarded and earnestly request his Excellency the Viceroy to nominate Raja Harnam Singh or Principal Cotelingham to the Council of State and Mr. Maria Das Ratnaswami and Dr. S. K. Datta to the Legislative Assembly as representatives of the Indian Christian Community."

Rai Bahadur A. C. Mookerji in moving the above resolution said that they had been neglected because they were such a small community. That might be true of other Provinces but not of Madras. They were all very glad to hear that Prof. S. C. Mukerji had been nominated on the Bengal Council, but they were not satisfied with the order of things. They should agitate and it was the Goverment which had taught them to continue the agitation and to follow the example of other communities.

The proceedings on the second day opened with the moving of the following resolution by the Rev. Father P. A. Anthony Nadar :

"That the one, whole and undivided Indian Christian Community may the better place her services at the feet of her motherland in the beginning of her responsible political life if the Catholics and the Protestants of India combine their activities and co-ordinate their aims, through their respective delegates in an All-India political federation."

Mr. Nadar said that their Protestant brethren had chalked out for themselves their path and worked along it to attain their goal and they, the Catholics, continued in their original way to reach the self-same end. Though parted in two camps their history had but one page with reference to their motherland that was faithful, constant and unflinching devotion to the cause of her social and political regeneration. The selfsame cause of their motherland demanded that they should converge their paths, combine their forces and co-ordinate their aims. She demanded that they should assuage the extremism of one party and elevate the moderatism of another and form a middle party combining in themselves the saner sense of the moderates with the vigour and ardour of the extremists in

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her momentous political struggle to attain the goal of complete responsible self government for their country as an integral part of the British Empire.

Mr. M. A. Thambi Pillay seconded the resolution and said there should be political confederation between the two parties. They must stand united and fight their cause.

The Rev. A. A. Teixira in supporting the resolution said that during his three years stay in India he found that a good amount of want of knowledge of each other existed. They were there for no religious discussion but to unite Catholics and Protestants politically and for the good of Indian Christians.

Mr. K. O. Luke said that hitherto the Government of this land had been in the hands of their European brethren and now that the Governmeut had been handed over to the Indians they should act and conduct themselves as Indians but he regretted that in the political world they were outcasted. The speaker exhorted the assembly to have a united front for they knew that united they stood but divided they fell.

The President then put the resolution to the vote which was carried by an overwhelming majority amidst cheers.

The President then explained the whole thing and referred to certain side—issues being introduced. He said that the aim of such a confederation between the two parties was to show their countrymen that they were at one with them in all their just and lawful aspirations for the uplift of the conntry and if that be the foundation on which their nation was based it would be a lasting and beneficial union.

Professor J. R. Banerji next moved the following resolution speaking on the constituent elements of nationalism and their application to Indian Christians :

"That the All-India Conference of Christians assembled in Calcutta resolves that for the evolution of the true national life of India loyalty to the new system of Government is absolutely necessary and it recommends this to all the people of this land."

Mr. Banerji said that nationalism meant the spirit that prompted people to think of having their individual existence, then individual rights. Mr. Banerjee next spoke of the good effects of

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British rule in India but he regretted the sharp conflict between the east and the west. He further said that it was a sad and deplorable mistake if they were of opinion that they had nothing to do with the west. The spirit which the Indians were showing was the outcome of the spirit of the west to a considerable extent. To do away with the west and with the foreign Government was an argument which would not find a place in a scheme of nationalism. It was through the kindness of the Brtish Government, continued Mr. Banerjee, that they had got the Reform scheme of whatever small measure it might be. He reiterated to the assembly that the interets of Indians could be served by co-operation with the West.

Rev. B. C. Sircar also spoke on the same subject.

Professor S. C. Mukerji said he would be exceedingly sorry if this resolution were passed by the house. It was a loyalty resolution which was passed on the first day. He suggested that the subject be referred to a Sub-Committee.

Dr. V. K. Chatterjee and several other delegates supported Mr. Mukerji amidst cheers. Prof. Mukerji's resolution was carried.

Professor S. C. Mukerji then moved the following resolution :

"This Conference is strongly of opinion that Indian Christians should take part in all healthy political movements of the country and earnestly urges upon the community to support all that is good for the country and oppose that which may be harmful to the country and the Government of the land."

In moving the above resolution Prof. Mukerji said among other things that the Indian National Congress was the only organisation that could be truly characterised as the popular political movement in the country. His own view was that they should not keep themselves aloof from the Congress. Now that they had been entering upon a new era he thought that they ought to be with the nation though they were in a hopeless minority. This was the time, he continued, when they should make their presence felt, they should go in a body there and tell the National Congress whether they agreed with them or whether they disagreed. It did not matter whether they could carry the Congress or not. Because they could not bring the Congress round to their views it

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did not necessarily follow that they should totally dissociate themselves from their countrymen.

The above resolution gave rise to much discussion amongst the delegates, some opposed it whilst some others supported it.

The President then put the resolution to the vote which was carried by a majority. The President stated that the members might have to subscribe to the creed of the Congress which was being revised and they were awaiting the decision. It had been pointed out, continued the President, that this would be a message to their community to wake them up from their sleep and to take active part in all healthy political movements and in the true progress of the community.

On the next day

Professor S. C. Mukerji moved the following proposition :—

"That this Conference of Indian Christians strongly condemns the policy of non-co-operation as proposed by the Special Seasion of Congress held in Calcutta in September last and is decidedly of opinion that it is impracticable, unwise, unnecessary and suicidal to the best interests of the country."

Professor Mukerji in moving the resolution admitted the deplorable blunder of the Government in the passing of the Rowlatt Act, and in the matter of the Punjab episode, but he said it was most unfair to judge a nation which had been practically controlling the destinies of 300 millions of people for a century and a half by one or two deplorable blunders that it had committed. It was most unfair, continued the speaker, to condemn the whole British administration of 150 years in such a way. They must not be oblivious of the fact that from the British Government they had received many blessings, many boons and many benefits.

Mr. K. O. Luke seconded the resolution. After a discussion the original resolution was carried unanimously the following addition preceding the resolution which was accepted by the mover.

"That while admitting that there are some causes for the present discontent, in this country, this Conference etc." After further business the Conference closed.

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Total Prohibition in America.

Sir James Hope Simpson, Director and General Manager of the Bank of Liverpool, recently visited America to attend the International Trade Conference at Atlantic City, and also some business conferences at New Orleans. Returning to England, he made a statement in regard to Prohibition :—

"The United States has added to her efficiency by the most remarkable piece of legislation, namely, the Prohibition of Drink. The effect has been quite remarkable.

Crime has greatly diminished.

Jails are nearly empty or have been closed altogether.

The number of accidents in engineering works has diminished greatly.

The money which would have been spent on liquor now perchases household goods and other useful commodities, with the result that the domestic trade of the United States is more flourishing than it has been.

Savings Bank deposits are running up, and I heard of one town with 70,000 inhabitants which has 60,000 Savings Bank accounts. There is no city in England which can show any such proportion.

In my judgement, Prohibition has made America the most formidable industrial competitor that we have in the world.

The official statistics of the jails in America are perhaps the most significant of the immediate improvment wrought by Prohibition.

For instance, while 6,555 persons were committed to jail in Baltimore in the six months before July, 1911, when war-time Prohibition came into force, only 3,168, or less than half the previous number, were sent to jail in the six months after July, 1, 1919, when prohibition was in force.

In Philadelphia there now 1,100 empty cells in the 'city workhouse' which before prohibition were regularly filled with petty criminals, vagrants, loafers and habitual criminals.

The ward for treating alcoholic victims in the Philadelphia General Hospital used to have on avarage 150 men and 12 women. When war-time Prohibition came in July, 1919, the average fell within a month to 49 men and 1 woman. In November, 1919, the

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average had fallen to 21. By February 1920, the average was 8. And the ward was abolished.

Such figures can be multiplied indefinitely. They show clearly that Prohibition at once and greatly reduces criminality."

From India Sunday School Journal.

NOTES.

The third quadrennial conference of the students of Christian Association of India and Ceylon was held at Poona at the end of December last. It was well attended by student delegates from the affiliated Student Christian Unions throughout India, Burma and Ceylon, and a new departure was the presence of a number of women students.

The general theme of the Conference was "Citizenship", and there was a strong list of speakers, among whom was Mr. C. F. Andrews. Sadhu Sundar Singh was unable to attend. Dr. S. K. Datta was Chairman of the Conference.

We have heard varying impressions of the Conference, but most significant was that given to us by some students who declared that they were disappointed in the Conference because it did not help them to formulate the definite policy as to the attitude they should take up in regard to national movements.

An interesting development of this was seen in Calcutta lately when the Christian students called a meeting at which they invited Mr. C. R. Das who is leading the non-co-operation movement in Bengal, Mr. K. T. Paul of the Y. M. C. A., and Dr. Urquhart of the Scottish Churches College to express their opinions on the non-co-operation movement. The students asked several very pertinent questions, and were, we understand, helped by hearing expositions of the different points of view.

The Bengal Christian Conference were "At Home" on Jan. 21st to congratulate Mr. S. C. Mukerji on his nomination to the Bengal Legislature Council. An interesting feature of the musical programme was a comic sketch by the pupils of the Calcutta Blind School.

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The Calcutta Diocesan Council meets for its annual gathering on the 8th and 9th of March in Calcutta.

We understand that the National Missionary Society will hold a meeting of its All-India Council during the Easter Holidays, in North India. The last meeting of the Council was held in Allahabad in December 1915.

Mr. J. P. Cotelingam of Bellary has, we are pleased to note, been appointed a member of the Cantonments Committee.

The Marian Congress was held in Madras on Jan. 4—9, 1921. It was a meeting of all the Roman Catholics in India and the first of its kind in India. The Congress was organised to consider the interests of the R. C. Church and the people in India. The programme was a comprehensive one including a wide range of subjects such as Catholic Church Doctrines, the welfare of the Church and its people in India, plans for further extension in the country etc. About 33 Bishops, over 700 Priests and a vast concourse of people participated in the Congress. His Holiness the Delegate Apostolic represented the Pope. A pandal in the shape of a Cross to accommodate 10,000 people was erected on the Island ground. The enthusiasm and earnestness of the vast masses of the R. Catholics in the city were noticed by the non-Christian peoples.

We understand that the Congress created a real sensation in the City. The mass of literature published during the days of the Congress furnish valuable material for thought.

It is interesting to note that the Province of Bihar and Orissa has the distinction of not only having an Indian Christian Minister —the Hon. Mr. M. S. Das, M. A., B. L., C. I. E., as the Minister in charge of Local Self Government, Sanitation, Medical Heads, etc., but also having Mr. Dhanmasih Pannah as a representative of the Aborgines of Chota Nagpur and Rev. Immanuel Sukh as a representative of the Depressed Classes. Rev. P. L. Singh, M. A., Principal of St. Columba's Collegiate School, Hazaribagh, a veteran Councillor of the All-India Conference of Indian Christians is the nominated representative of the Indian Christian Community on the Council.

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Manager's Notice.

Gentlemen, to whom this number of the Bulletin is sent, are kindly requested to inform the undersigned, if they have not already done so, whether they would like to become a subscriber to the Bulletin if it is converted into a Monthly at a subscription of Rs. 2/ per annum. Replies have been received so far from about 80 people who desire this change. The change will be possible only if that number is doubled. The attention of Secretaries of affiliated associations is drawn to this.

This number, the first of the new volume, is being sent out without attempting to realise subscriptions. The next number, whether quarterly or monthly, will be published in April or May and will be sent V. P. P. It will therefore lead to heavy loss under the new Postal rules, if the "Monthly" comes back to us refused. Subscribers would do well to send their Subscriptions by Money order. It will save us expense as well as themselves.

S. K. ROY
Manager, Gossner High School,
RANCHI.

Printed by Christopher Kumar at the G. E. L. Mission Press, Ranchi.

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Record no. 23/6 21.
"The Swanwick Conference"

1921.

B. Craig, Miss Florence Mackenzie, and the Rev. W. Paton spoke each on a special aspect of the problem.

The second part of the session was given up to an address by Mr. E. C. Carter, an American missionary, on "The Position in India." The Conference listened in solemn stillness as he unfolded his view, and yet there was a feeling in some minds that the address lacked balance and needed supplementing. But his survey closed on a note of hope.

German Missions.

Friday was again another full day. At the morning session Mr. J. H. Oldham once more proved his great capacity as a missionary expert by a marvellously clear statement as to the action taken with regard to German Missions. It was of intense interest, and took us in quick succession to stations in many parts of the world, especially Africa, and showed us in detail what had been done, and with what result. On the one hand, the throwing down of all barriers at present is not practicable; on the other hand, they could not say that German servants of the Lord should be precluded from carrying out His last command; but between these two extremes there was abundant room for negotiation and mediation, and what was practicable had been done, and further developments were expected. Of course, there are difficulties, but "the more difficult the position, the bigger and the more Christian we have got to be."

Then came the Rev. Dr. Ritson (B. and F.B.S.) with a lucid explanation of the functions of the proposed International Organisation, which is really to take the place of the Continuation Committee of the Edinburgh Conference. Mr. J. H. Mott will be its Chairman, and Mr. J. H. Oldham and Dr. Warnshuis Joint Secretaries. He explained that it is hoped to hold the first international meeting in New York in October next, and the delegation from that Conference, it was suggested, should be Sir Robert Williams, M.P., Bishop King, Miss Florence Mackenzie, the Rev. F. Lenwood, the Rev. C. Mollan Williams, Mr. Kenneth Maclennan, and the Rev. Dr. Ritson.

Other important business of the Conference included (at the afternoon session) the presentation of the budget by Mr. S. H. Gladstone, and (at the evening session) a discussion on Labour in East Africa. The closing address, of a devotional character, was given by Bishop King, of the S.P.G.

On Saturday morning the Conference separated, glad and thankful for work accomplished, and rejoicing that it witnessed among all the Societies represented the deepening and strengthening of the cause of missionary co-operation.

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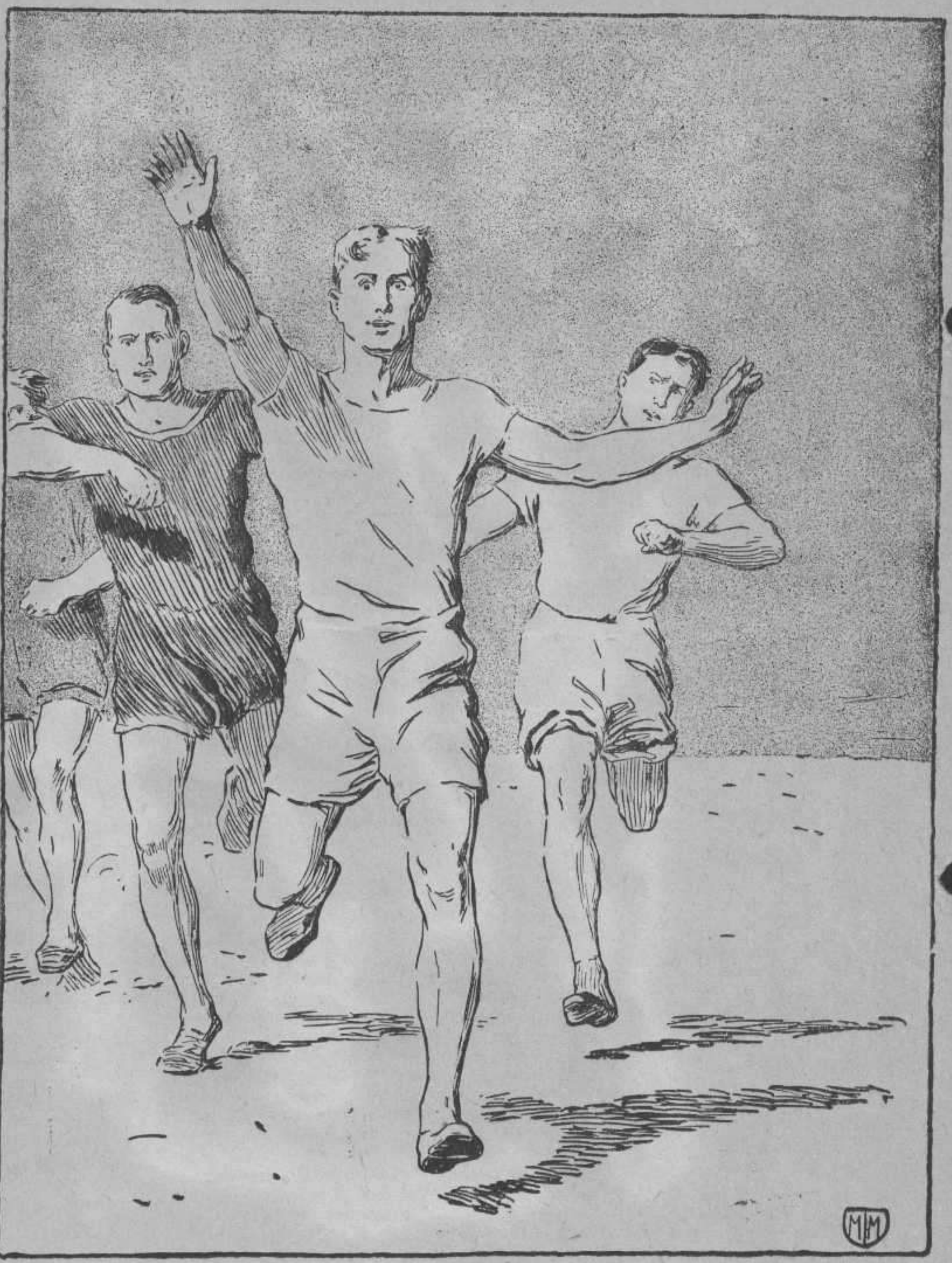

Franz Müller-Münster

Der Sieger

Gossner Mission

O. Dr. A. Nottrott
Siegmundsburg/Westf.

8/7/21. Zum Weiterhand

Abgeschickt wie 15 ff. ex: Nach Danzig!

Lieber Dr. Stosch!

13. Juli 1921

Stosch

Soeben schicke ich Ihr Exemplar des Bibli-
schen Namenverzeichnisses z. Lösung dieser Fra-
gen, ob es noch ist, sinnvoll geschrieben zu wer-
den z. den Chaos hat von diesigem Klötzen Leis
Kühn.

Zu Grunde liegt die biblische Konkordanz, die in
Konstanz bei Karl Hirsch erschienen ist, die Schluß
der Christenheit wegen Roy war. Die enthält au-
ßer dem Namen-Verzeichnis noch einen "bibl.
Konkordanz" und ein Fremdwörterbuch, 12000 Fremde
enthaltend.

Ob z. event. noch ich weiter in Angriff nehmen
soll, darüber bin ich noch nicht klar, vielleicht ist
es nun nicht nötig, da Pastor Heinrich nun ange-
fangen hat eine Konkordanz zu schreiben, wenn
der es nun macht. Bitte einen Rat zu geben.

Ich lege die Fragen bei.

Wenn Sie keine absolut bibl. Ordnung sein soll, so
stimmt die nun wirklich Bates Lexicon. z. es
Bitte mich ein ganz Exzept mit zu lassen. Vielleicht

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Sat es aber nun auch der Mühe wert gehalten.
gegessen. Wann er das so kurz schickte, wäre es
ja schön. Vielleicht meint er ihm wenigstens
Arbeit, wie wir.

Wir wurden diesselbe Woche noch 4 mal
4 die Namen in der Heidelbibel falsch so wor-
schieden geschrieben sind. 2 x B, besonders die
1 Chronica, die Bibel muß mit unsere Bibel
übereinstimmen. 3, daß die wenigste englische
Aussprechen, weg der dann die wesentlichen
Pandits die Namen schließlich falsch. Und
endlich drittens, daß die deutsche Buchstaben
mals-Verschiedenheiten enthält, so daß jede Stelle
nachgelesen werden, um nicht von der Richtigkeit
zu überzeugen. Wenn Einige haben darauf ge-
halten u. wir haben mich jetzt einen viel schönen
Brief zu lesen vorlesen.

Wir also: wenn sie glaubt, daß die Bibel einigen
Völker stehen kann, so schreibt mit D Kauffelt, so
wenn der mich zu stimmt, so laß' das M-Sor. von
Missionsleute und Gleig mag Indien bleiben.
+/
Accod deus bene vertat! + Abs 15/7.21 abgeschickt
d. Verf.

Gott segne Ihnen Ihre Arbeit.

Gossner Mission

बैबल-शब्द-कोष ।

अंश, अंशों

उत्प० ३१[१४] हमारा कुछ भाग वा — रहा है ।
" ४७[२४] चार — तुम्हारे रहेंगे ।
गला० १८[२०] तेरा कोई — होवेगा, तेरा — मैं ही हूं ।
प्रका० २१[१३] नगर का दसवां — गिर पड़ा ।

अंग, अंगों

रोमि० ६[१९] तुम्हारे देह खण्ड के — हैं
क्या मैं खण्ड का — लेकरके उन्हे
वेश्या का — बनाऊं ।
याकूब ४[१] सुखविलासों में जो तुम्हारे — में लड़ते

अकथ्य ।

रोमी ८[२६] आत्मा आपही — हाथ मार मारके
२कोरि० ९[१५] उसके — दान के लिये धन्यवाद
" १२[४] और — बातें सुनीं

अंगरखा, अंगरखे, अंगरखों

उत्प० ३[२१] चमड़े के — बनाके उसे पहिना दिये
२शमू० १५[३२] कुर्ते — फाड़े सिर पर मट्टी

अंगुली (उंगली)-लियां ।

निर्ग० २९[१२] अपनी — वेदी के सींगों पर लगाना
लैव्य० ४[६] याजक लोहू में — बोरे
(देखो विंगुली-लियां)

अंगूठा, -ठी, -ठियां, -ठियों

निर्ग० २९[२०] दहिने हाथ और दहिने पांव के — पर लगानो
लैव्य० [illegible] — पर लगावे ।
व्या० १९[६] हाथ पांव के चारों — काट डाले
" १७ — काटे हुए सत्तर राजा
रूत० ३[२०] अपनी — अपने हाथ पर से उतारके

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15. Juni 1921

THE REPORT

OF THE

SEVENTH SESSION

OF THE

ALL INDIA CONFERENCE

OF

INDIAN CHRISTIANS

Held in Calcutta on December 28th, 29th, 30th, & 31st, 1920.

RANCHI:

PRINTED AT THE G. E. L. MISSION PRESS.

1920.

Price Nine Annas.

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Mr. S. C. Mukerji M. A., B. L., M. L. C.
Serampore College, Serampore.
Mr. S. K. Roy M. A.
Gossner High School, Ranchi.

Treasurer—
Mr. T. Buell, M. A.
Clarke-Abbott School Clare Road, Byculla, Bombay.

COUNCIL—*Other members.*

Ex-Presidents (Ex-Officio)
Dr. George Nundy, M, A., L. L. D. (1914)
Hyderabad Deccan
Rajah Sir Harnam Ringh, (1015)
The Manor. Simla Hills.
The Hon. Mr. M. S. Das, M. A., B. L., (1915, 1916, 1918)
Cuttack, B. N. R.
Mr. M. D. Devadoss, Bar-at-Law, M. L. C. (1917),
Sylvan Lodge, Mylapore, Madras.
Rai Bahadur A. C. Mukerji,
Benares Cantt.

Presidents of Affiliated Associations (Ex-Officio)
Mr. J C. Dutt, M. A., B. L.,
171 Maniktala Street, Calcutta.
,, J. R. Banerjea, M. A., B. L.,
15 Ramkissun Das Lane, Calcutta.
Mr. A. V. Joseph, Dunee Daw, Rangoon.
,, R. O. Buell, M. A.,
Hislop College, Nagpur.
Dr. E. Poonen, Kottayam, S. I.
Mr. A. N. David, B. A., L. T.,
Ajmere.
Dr. I. A Solomon,
Victoria Hospital,
Bharatpur, Rajputana.

Elected—
Mr. P. N. Bonnerji, B. L.,
9 Middle Road, Entally Calcutta.
,, V. M. Ilahi-baksh,
5 Russell Street, Calcutta.
,, J. Simeon, L. L. B.
Allahabad.
,, S. P. C. Das, L. L. B., Benares.
Dr. I. U. Nasir, Lahore.
Mr. Hakim Din, Sialkot.
,, J. Smellie, Balaghat, C. P.
,, B. N. Gadre M. A., Nagpur.
Pandit Ganpatlal Misra, Agra.
Mr. E. J. James, Beawar, Rajputana.
,, B. Y. Khisty, Bombay.
,, E. Biem, Bombay.
,, K. U. Luke, Madras.
,, Thamby Pillay, Madras.
,, Ragland Thomas, Hyderabad.
,, S. P. Raju, B. E., B. S. C., Hyderabad.
,, M. A Chacko, Kottayam.
,, C. B. Thomas B. A.
Rev. S. K. Tarafdar, Bhagalpur.
,, B. Das, Cuttack.
Mr. S. N. Maitra M. A., Rangoon.
,, D. Solomon, Rangoon.
Rev. J. W. Johory, Indore.
Mr. L. Chandy, Mysore.
,, J. R. Issac, Bangalore.
,, C. Goldsmith, Jorhat, Assam
Rev. J. C. Chatterji, Delhi.

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THE SEVENTH SESSION

OF THE

All-India Conference of Indian Christians

Held in Calcutta on December 28th, 29th, 30th and 31st, 1920.

Proceedings of the First Day.

Tuesday, December 28th, 1920.

The Seventh Session of the All-India Conference of Indian Christians opened at Calcutta, at 10. 30 a. m., under the Presidency of Dewan Bahadur W. L. Venkataramiah, M.A., B.L., M.B.E. The meetings were held in the Hall of Bishop's College.

Among the visitors present were :—

The Lord Bishop of Calcutta and Metropolitan of India.
The Very Rev. Fr. A. A. Teixira, Consul for Portugal.
Mr. B. K. Luis, President of the Catholic Social League.
Mr. P. Michael, Secy. of the Catholic Social League.
Rev. H. Anderson M.A. Secretary of the National Missionary Council.
Rev. John Reid.
Rev. N. H. Tubbs M.A. Principal Bishop's College.

The number of delegates constituting the Conference were :—

1. Dewan Bahadur W. L. Venkataramiah M.A., B.L., M.B.E. (Madras, President-Elect).
2. Mr. M. D. Devados, Bar-at-Law (Madras, Ex-President and Councillor).
3. Rai Bahadur A. C. Mukerji (U. P., Ex-President & Councillor).
4. Rev. K. N. Basu M.A. (Foundation member, Bengal).
5. Mr. P. N. Bonerji B.L. Solicitor Do Do
6. Dr. V. K. Chatterji Do Do
7. Mr. M. N. Ghosh M.A., B.L., I.S.O. Do Do
8. Mr. S. C. Mukerji M.A., B.L., Do Do Secretary & Councillor.

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9. Dr. H. C. Nundi M.B. (Foundation member, Bengal).
10. Mr. W. B. Raymond M.A. Do U. P.
11. Mr. S. K. Roy M.A. Do, B. & O. Secretary & Councillor.
12. Mr. J. R. Banerjea M.A., B.L. (Bengal, Councillor).
13. Mr. E. A. Chelvum (C. P., Councillor).
14. Mr. J. P. Cotelingham M.A. (Madras, Vice-President and Councillor).
15. Mr. S. P. C. Das L.L.B., (U. P., Councillor).
16. Rev. B. Das B.A., (Orissa, Councillor).
17. Rev. J. W. Johory M.A., B. D., (Central India, Councillor).
18. Mr. K. O. Luke, Bar-at-Law (Madras, Councillor).
19. Mr. K. T. Paul B.A., L.T., O.B.E., (Bengal, Councillor).
20. Mr. V. V. Phillips B.A. (U. P., Councillor).
21. Mr. J. Smellie (C. P., Councillor).
22. Rev. S. K. Tarafdar (B. & O., Councillor).

ELECTED DELEGATES :

By *Bengal* I. C. A.

23. Dr. S. C. Biswas.
24. Mr. R. K. Bose.
25. Mr. S. L. Doss.
26. Mr. Jiten Banerjee.
27. Mr. G. N. Singh.
28. Rev. L. P. Chowduri.
29. Mr. M. L. Sircar M.A.
30. Rev. B. M. Bose,
31. Rev. L. B. Chatterji. B. A.
32. Mr. S. K. Chatterji M.A.
33. Rev. M. L. Ghosh
34. ,, N. J. Bose M.A.
35. Mr. P. A. N. Sen
36. ,, Srish Chandra Mukerji.
37. Mr. V. M. Ilahi-Buksh B. A., S. T. B.,
38. ,, A. M. Biswas.
39. Mrs. N. B. Shome M.A.
40. Mrs. K. T. Paul.
41. Mrs. S. K. Roy.
42. Miss C. Banerjee.
43. Miss Marie Bonnerji
44. Miss P. N. Shome.

By *Bengal* Christian Conference.

45. Mr. A. M. Biswas.
46. Mr. J. G. Biswas.
47. Mr. S. C. Biswas.
48. Mr. J. M. Das.
49. Mr. S. C. Pyne.
50. Mr. A. K. Shah.
51. Dr. N. C. Banurji.
52. Rev. B. C. Ghosh.
53. Mr. L. B. Shah.
54. Mr. M. K. Patra.
55. Rev. H. D. Das.

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By *Bombay* I. C. A.

56. Mr. E. Biem B.A.
57. Mr. B. Y. Knisty.
58. Mr. Daniel Solomon.
59. Mr. Ragland Thomas.
60. Rev. B. C. Sircar.

By *Burma* I. C. A.

By *Hyderabad* I. C. A.

By *Madras* Christo Samaj.

By *Orissa* I. C. A.

61. Mr. S. K. Das.
62. Dr. Gideon Sahu.

By *Punjab* Christian Conference.

63. Mr. Sundar Das.
64. Mr. Hakim Din.
65. Dr. I. U. Nasir.

By *Travancore* I. C. A.

66. Mr. C. E. Abraham B.A., B.D.,
67. Mr. Pothen Joseph B.A., L.L.B.,
68 Mr. T. M. Thomas M.A.
69. Mr. T. J. Vergese B.A.

By the U. P. I. C. A.

70. Mr. J. Alexander.
71. Mr. J. Simon L.L.B.,
72. Miss Eusebius.

Co-opted from Behar and Orissa under Rule 3 (f) and 6 (c).

73. Mr. S. P. D. Shaw.
74. Mr. Phillip John B.A.

Co-opted under Rule 6 (b).

75. Mr. M. P. Thamby, Secretary, Catholic Indian Association, Madras.
76. Rev. Father Anthony Nadar.
77. Prof. J. Sandel.
78. The Rev. Father Dr. Agniswami D.D.,
79. Mrs. W. B. Raymond (U. P.).
80. Miss Lydia Dewaji B.A., L.T. (Central Provinces).
81. Mr. P. Michael, Secretary Catholic Social League.
82. Mr. B. K. Y. Pillay. Delegate from Catholic Social League.
83. Mr. C. K. Hazra, Bar-at-Law (Orissa).
84. Lieut. G. Sircar M.A., B.L., (Bengal).
85. Mr. G. C. Ghose (Bengal).
86. Mr. F. N. Arland, Secy. St. Ann's Catholic Institution.
87. Prof. N. C. Mukerji M. A.—U. P.
88. Mr. Peter Kin Maung—Burma.
89. Mr. C. Goldsmith—Assam.
90. Mr. T. K. Das—Orissa.

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9. Dr. H. C. Nundi M.B. (Foundation member, Bengal).
10. Mr. W. B. Raymond M.A. Do U. P.
11. Mr. S. K. Roy M.A. Do, B. & O. Secretary & Councillor.
12. Mr. J. R. Banerjea M.A., B.L. (Bengal, Councillor).
13. Mr. E. A. Chelvum (C. P., Councillor).
14. Mr. J. P. Cotelingham M.A. (Madras, Vice-President and Councillor).
15. Mr. S. P. C. Das L.L.B., (U. P., Councillor).
16. Rev. B. Das B.A., (Orissa, Councillor).
17. Rev. J. W. Johory M.A., B. D., (Central India, Councillor).
18. Mr. K. O. Luke, Bar-at-Law (Madras, Councillor).
19. Mr. K. T. Paul B.A., L.T., O.B.E., (Bengal, Councillor).
20. Mr. V. V. Phillips B.A. (U. P., Councillor).
21. Mr. J. Smellie (C. P., Councillor).
22. Rev. S. K. Tarafdar (B. & O., Councillor).

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31. Rev. L. B. Chatterji. B. A.
32. Mr. S. K. Chatterji M.A.
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34. ,, N. J. Bose M.A.
35. Mr. P. A. N. Sen
36. ,, Srish Chandra Mukerji.
37. Mr. V. M. Ilahi-Buksh B. A., S. T. B.,
38. ,, A. M. Biswas.
39. Mrs. N. B. Shome M.A.
40. Mrs. K. T. Paul.
41. Mrs. S. K. Roy.
42. Miss C. Banerjee.
43. Miss Marie Bonnerji
44. Miss P. N. Shome.

By *Bengal* Christian Conference.

45. Mr. A. M. Biswas.
46. Mr. J. G. Biswas.
47. Mr. S. C. Biswas.
48. Mr. J. M. Das.
49. Mr. S. C. Pyne.
50. Mr. A. K. Shah.
51. Dr. N. C. Banurji.
52. Rev. B. C. Ghosh.
53. Mr. L. B. Shah.
54. Mr. M. K. Patra.
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56. Mr. E. Biem B.A.
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By *Burma* I. C. A.

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65. Dr. I. U. Nasir.

By *Travancore* I. C. A.

66. Mr. C. E. Abraham B.A., B.D.,
67. Mr. Pothen Joseph B.A., L.L.B.,
68 Mr. T. M. Thomas M.A.
69. Mr. T. J. Vergese B.A.

By the U. P. I. C. A.

70. Mr. J. Alexander.
71. Mr. J. Simon L.L.B.,
72. Miss Eusebius.

Co-opted from Behar and Orissa under Rule 3 (f) and 6 (c).

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74. Mr. Phillip John B.A.

Co-opted under Rule 6 (b).

75. Mr. M. P. Thamby, Secretary, Catholic Indian Association, Madras.
76. Rev. Father Anthony Nadar.
77. Prof. J. Sandel.
78. The Rev. Father Dr. Agniswami D.D.,
79. Mrs. W. B. Raymond (U. P.).
80. Miss Lydia Dewaji B.A., L.T. (Central Provinces).
81. Mr. P. Michael, Secretary Catholic Social League.
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86. Mr. F. N. Arland, Secy. St. Ann's Catholic Institution.
87. Prof. N. C. Mukerji M. A.—U. P.
88. Mr. Peter Kin Maung—Burma.
89. Mr. C. Goldsmith—Assam.
90. Mr. T. K. Das—Orissa.

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The following constituted—

The Reception Committee.

Messrs S. C. Mukerji (Chairman), J. C. Dutt, P. N. Bonnerji, K. T. Paul, S. K. Roy, R. K. Bose, Jiten Banerji, Drs. P. C. Nundy, V. K. Chatterji, Revs. B. A. Nag, K. N. Basu, B. C. Ghosh, H. G. Banerji, L. P. Chowduri, B. M. Bose, Rai Saheb K. B. Mukerji, Messrs M. N. Ghosh, S. K. Chatterji, N. J. Bose, A. K. Shah, Sam Bose, A. P. Petters, D. C. Dutt, P. A. N. Sen, Sris Chandra Mukerji, Ben Dutt, V. M. Ilahi Bux, A. M. Biswas, B. C. Dutt, S. C. Chatterji, S. C. Dutt, Subodh K. Chatterji, Mrs. Wheeler, Mrs. Shome, Mrs. J. C. Dutt, Mrs. S. C. Mukerji, Mrs. P. C. Nundy, Mrs. K. T. Paul, Mrs. S. K. Roy. Mrs. B. A. Nag, Mrs. H. G. Banerji, Mss. K. N. Basu, Misses Banerji, Marie Bonnerji, Basu, Chatterji, Miss H. Bose M. A., Miss K. Bose. Miss N. B. Shome.

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Address of Welcome on behalf of the Reception Committee.

On the assembly of the delegates at half past ten in the morning, in the Hall of Bishop's College, a song of welcome was sung by Mr. D. N. Chatterji. The Chairman of the Reception Committee, Mr. S. C. Mukerji then delivered the following address:—

Welcome Address

BY

Prof. S. C. Mukerji, M.A., B.L.,

Chairman, of the Reception Committee.

Brother Delegates,

On behalf of the Indian Christian Association, Bengal, and on behalf of the entire Indian Christian Community in this province, it is my proud privilege today to accord you a most hearty welcome to the premier city of the empire. It is a matter of sincere regret that Mr. J. C. Dutt, the president of our Association, has, for important domestic reasons, been obliged to leave Calcutta and feels very keenly that he has thus been deprived of the privilege and pleasure of welcoming you in our midst. The All-India Christian Conference was born in this very room six years ago and the mother Association feels naturally proud that the child is growing stronger and more vigorous year by year. A glance at the last six years makes us realise in a very vivid manner what the Conference has actually accomplished during this short time. *First*, it has brought into close contact the Indian Christian leaders of all the provinces in India and united them in bonds of fellowship and real brotherhood and given them a splendid opportunity of deliberating together upon matters of vital interest to the community at large. Before we can take our legitimate share in the affairs of our country, it is of paramount importance to create a feeling of solidarity in the life of the Community itself and the Conference has succeeded in gradually developing this sense of oneness in the minds of the Indian Christians throughout the Empire. This unity, this solidarity, this sense of oneness is going to be our biggest asset.

Secondly, this Conference is gradually bringing about a political confederation of Catholics and Protestants. Situated as we are, it is not possible for us to meet together and discuss the religious well-being of our community, but that is no reason why we, Catholics and Protestants, should not meet together and devise means whereby we can contribute towards the social, economic and political upbuilding of the community as a whole. In relation to Government we shall never be able to press our legitimats claims success-

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fully till Indian Christians—Catholics and Protestants—are able to present a united front. And the steady aim of the Conference has been to bring about this happy political federation between these two bodies. It is a matter of congratulation that a number of our Catholic brethren have come to this Conference as delegates and one of the respected leaders of the Catholic community is going to introduce this very subject to us.

Thirdly, the political concessions that have been granted to us in the matter of representation on the legislative bodies, though they are very inadequate, are due to the persistent efforts of this Conference during the last six years. In the matter of communal representation a great deal of misconception prevails. It has been said in certain quarters and by men who are entitled to our respect, that by fighting for communal representation this Conference has done a piece of disservice to the community because, it has thereby sought to bring about a cleavage between the Indian Christians on the one hand and our fellow countrymen on the other. I very much regret that this is a sad misreading of the real aim of the Conference in this matter. The Conference has fought for communal representation on three distinct, and incontrovertible grounds.

(i) To secure definite recognition for the Community as an important political unit.

(ii) To safeguard such interests as are peculiar to the needs of Indian Christians.

and (iii) To secure such men on the various legislative bodies as command *(first)* the full confidence of the community.

The suggestion for a reserved seat in a plural constituency is untenable, unsound, and will prove detrimental to the best interests of the community.

It has hever been the aim of this Conference to set up a barrier between ourselves and our fellow countrymen or to sow seeds of illfeeling between one community and another or to create a gulf between one class and another, or so to identify ourselves with one school of political thought as to keep ourselves altogether aloof from other schools of thought or to lead an isolated, segregated, secluded communal life divorced from the general current of the life of the Country. Our one aim has been to stand and fight for the right, utterly regardless of the fact whether or not it pleases either Government or any particulars class of people.

Fourthy, the Conference has succeeded in enthusing our ladies to take their legitimate place in the life of the community. Three ladies—Miss Eusebius of Allahabad, Miss Lydia Dewaji of Ambroti, Berar, and Mrs. W. B. Raymond of the United Promises have, at considrable self-sacrifice, come all this distance as delegates to the Conference and I avail myself of this great privilege of extending to them a most cordial welcome to our Conference.

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We have a number of ladies on our Reception Committee who are delegates of this Conference as well and who are taking a genuine interest in all our details. This is as it should be. We can never set our house in order without our ladies. We need their help also in our deliberations as members of the community and citizens of the Empire. They will keep us straight if we happen to go wrong. They are bound to exercise a sober, steady and subduing influence over our deliberations and inspire us with zeal and ardour in our responsible task.

Fifthly and lastly, this Conference has in a great measure succeeded in shaping and guiding the policy of the community in regard to most complicated questions that are agitating and convulsing the minds of the people at this time. We are passing through most stirring times. The whole country is pulsating with life. Questions of momentous significance are awaiting solution. Great forces are at work, though in opposite directions. Suspicion, distrust and hatred are in the air. A doctrine of a most pernicious and mischievous character, is being promulgated, which if adhered to, is calculated to shake the very foundation of the established order of the Government. I say pernicious and mischievous, because it is based on nothing but hatred, retaliation and vindictiveness and as such is utterly foreign and repungant to the spirit of Christ. Persistent efforts are being made to unhinge the minds of the youth which is bound to do incalculable mischief and introduced utter chaos and disorder. At such a time this Conference has met and I am sure it will help us to formulate a policy which will determine our attitude in regard to all such intricate questions. What I have said above will, I hope, convince you that the All-India Conference of Indian Christians has fully justified its existence.

It is a singular piece of good fortune that we have succeeded in securing Dewan Bahadur W. L. Venkataramiah as our President this time and in your name I accord him a most hearty welcome. His judicial temperament, his balanced judgment, his sound common sense and his intimate knowledge of the vexed questions of the day will be of immense value to us. We have on our agenda problems which need very careful handling. A single false step may do us incalculable harm. It is therefore a matter of congratulation that in Dewan Bahadur, we have a helmsman who will safely pilot us through. Brother delegates, we need your considered judgment in regard to these matters. It is a matter of profound regret and grave disappointment to me that some of the papers now conducted by Indian Christians give expression to views which are ill-considered and indicative of immature minds and are calculated to misdirect our young men.

Once more on behalf of my brethren here I give you a most warm and hearty welcome. You will have, I am afraid, to put up with many inconveniences. You will find some of our arrangments incomplete and unsatisfactory.

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We are fully conscious of our short-comings and they are many. But we are more conscious of your magnanimity and large hearted charity. May these few days be days of cordial fellowship. May perfect harmony characterise all our deliberations. May God's spirit lead and direct us and help us to arrive at right decisions which will be in accord with His will and to the best welfare of our motherland.

The Chairman of the Reception Committee then asked the Metropolitan who was present to say a few words to the assembled delegates The Metropolitan then delivered the following address.

Metropolitan's address.

The Metropolitan expressed the pleasure which it gave him to welcome the All-India Christian Conference to Calcutta. He was glad to know that a strong organization now existed in the Indian Christian Community and he greatly hoped that this organization would be used less as a means for asserting rights and securing privileges than as an effective instrument for rendering service to their country. An essential element of the Christian religion was the spirit of fellowship and service, in both of which India stood greatly in need. We looked forward to the attainment of full self-gevernment for India, but it was useless to blind ourselves to the fact that much still needed to be done before the mass of the people of this country could intelligently exercise the privilege of the franchise or the leaders of the people carry on effectively the difficult work of administration. He hoped that the Indian Christian Community would take a promiment share in the work of arousing an intelligent interest in the government of their country among the people of India and strive to qualify themselves to hold responsible posts in the administration of the country. He hoped they would do this while to the utmost of their power endeavouring to set forward the spirit of brotherly fellowship between all the dwellers in this country of whatever race or creed.

The Secretary then read out a letter from the Metropolitan of India inviting all delegates to the Conference to tea on the 30th December.

Election of the President.

Mr. S. C. Mukerji the Chairman of the Reception Committee then proposed and the retiring President Rai Bahadur A. C. Mukerji seconded.

I. That Dewan Bahadur W. L. Venkataramiah be elected President of the ensuing Conference.

Carried with acclamation.

The President then delivered the following address:—

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PRESIDENT'S ADDRESS.

LADIES AND GENTLEMEN,

Allow me to thank you for the great honour bestowed on me in electing me to preside over this Seventh All-India Conference of Indian Christians, unequal though I am to the responsibilities that the office involves.

THE AWAKENING OF INDIAN CHRISTIANS.

It is indeed a hopeful augury that from year to year the programme of the Conference has steadily grown in breadth. From the discussion of topics more or less provincial and domestic, we have progressed till to-day we meet to formulate our considered opinion on subjects of vital and national import: Non-Co-operation, the Congress, Nationalism and the Political Confederation of Catholics and Protestants. This marked expansion of the scope of our interests is an index to the evolution that has been silently going on in our community. Time was, and that not long ago, when we kept ourselves to ourselves, refusing to take any interest in the wider issues of the hour. Our horizon was bounded by our own province or district, our particular missionary society, our school, our church or chapel and our home. We knew very little, and cared still less, how the world was moving. We did not realise our significance as a well-defined unit, in society. It is, indeed, a matter for congratulation that this attitude of aloofness, of supineness, of selfish indifference, of narrowness and ignorance, is now a thing of the past. There are many unmistakeable signs that at last we have begun to realise what we owe to our community and to the Motherland.

THE NEW AGE.

That India stands today before the dawn of a New Age is a well worn platitude. For the moment it is, perhaps inevitable, that the eye, dazzled by the momentous political changes that are imminent, should see naught else; that our thoughts should be engrossed wholly with political issues. But let us not forget that these political changes must surely bring in their wake even greater economic, social, industrial and religious upheavals. Already we see signs and portents of these movements, *e. g.* the strikes of which one reads so constantly in our daily press, and the struggles of the depressed classes in various parts of the country to secure for themselves the ordinary rights of citizenship.

THE CALL OF THE NEW AGE.

The New Age will be a period of reconstruction, and will abound in opportunities for those who are sincere and in deadly earnest. We are a people emancipated from much that oppresses and hinders our fellow-countrymen. As regards University Education we occupy an advanced position;

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while in the matter of education of women we easily stand in the front rank. Superadded to these advantages, there are the great ideals and standards of life and conduct which we are pledged to translate into action. What finer equipment for any individual or community ?

The call of India today is for service : true-hearted, whole-hearted service, giving everything and asking for no return. India wants workers; efficient, devoted, self-less, workers ; in my own province of Madras, our community has in the past responded to the call, though perhaps not always conscious of its implications. I am not a little proud of the large number of our men and women in the ranks of the medical service and the teaching profession. Nor can I forget our Christians who on Municipal Councils and Districts Boards, in the Public Service, in business, in the "tainted atmosphere" of the Law courts and as pastors and preachers, have "done their little bit". Think of the priceless opportunities enjoyed by these men and women ; and think of the untold good they could accomplish, if only they knew. Will our Christian men and women dedicate their gifts, their achievements, their energies to the up-lift of the Mother-land, to the reconstruction of India ?

Patriotism true and false.

It is easy, fatally easy, to talk of Patriotism and Nationalism and the rest. Quite another thing is it to *be* a true Patriot. Our community is at heart patriotic. Our love for the Mother-land is none the less sincere and deep that it is not always vocal. We yearn over our country with a fervent and passionate love. Of that there are many convincing proofs. The problem for our leaders is how to direct this genuine patriotism into channels which will ultimately make for fruitfulness in all that is good and right and really worth having.

If it is fatally easy to prate of Patriotism, there is also the thrice fatal temptation to go with the crowd, to join in hymns of hate, to confuse the vagaries of individuals with the merits of a system, to be violently intolerant of differences of opinion, to forget the lessons of history, to ignore perspective. Yielding to these temptations, we become noisy, futile, unthinking partisans ; we cease to be true patriots. There is, too, the subtle temptation to use the sacred name of Patriotism as a cloak for personal ends. Also there is the lurking poison of animosity and acrimony, of malice, envy and suspicion. Character is embittered, vitiated and made impotent for good, once these poisons are imbibed. Our community, now entering on its hitherto neglected heritage, is bound to be violently assailed by these and other temptations. The strength and sincerity of our most prized convictions will be subjected to a more severe strain than ever. It is well that we should at the outset restate to ourselves our ideals, that we should pledge ourselves afresh to unswerving loyalty to those ideals.

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Our Ideals.

That we are only a very minority of the population is by some regarded as a serious handicap. It is argued that save in very exceptional cases, we have no chance of being elected by our Hindu or Mussalman brethren to serve on the councils, and that even if elected there is no possibility of our being appointed as Ministers since we belong to none of the great parties in present day politics. I readily grant all this. To my mind this is really an advantage; a veritable blessing in disguise. It eliminates the temptation to seek our own aggrandisement, and to that extent it purifies the motives with which we may seek to enter public life. In all ages and in all countries the lust for power and pelf, for personal advancement, has been the curse and bane of public life. The scramble for office and for emoluments is not consistent with dignity, and too often it lowers the ethical standards. We have, therefore, just cause for gratitude that our very numerical insignificance is our salvation. It is, again, frequently flung at us that just because we have always been loyal and law-abiding and have never raised our voices or lifted a finger against Government, therefore no Indian Christian has been appointed to the Executive Councils or the High Courts or as a Minister. A Hindu friend wrote to me in this strain only a week or two ago. The answer to this taunt is obvious. Our loyalty is sincere, and well founded alike on the sanctions of our faith and our reason. It neither asks for nor expects rewards. It does not need to be purchased or placated. If indeed, there be any truth in the insinuation that Government is so sure of us as to deliberately neglect us in favour of others, this is, to my mind, a good reason for us to rejoice. Happy are we if we be reproached for the sacred name we bear.

As Christians one great ideal we set before our eyes is the ideal of service.—*To serve and not to be served* is our ambition; else we dare not claim to be followers of the despised Nazarene. Let the rewards of office, wealth, fame, power, prestige, fame go to those who value them more highly. Let us rejoice and be exceeding glad, doing our quiet unobtrusive work, building up this great land of ours on the surest foundations of righteousness, brotherly love, purity, mercy and equality. For this grand work, the daily round and common tasks of our several spheres of work will furnish ample room if only we have insight and courage.

Another of our great ideals is *Love*. To day the gospel of Hate is preached throughout our land. Our people, the millions who till the land or earn their bread by labour, have for countless ages been the weakest, most docile, gentlest, most contented, and most loving and grateful people on the face of the earth. Their very virtues are now derided as servility, cowardice and stupidity; and, in season and out of season, the gospel of Hate

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is dinned into their ears. They are being stung and goaded into unnatural and morbid passions of revenge; and taught to suspect, disobey and hate where they would fain honour, love and obey. The Government which, it was thought, has given us peace, justice and safety is a hideous demoniacal government intent on destroying us. The British people are our worst enemies, and we shall never be happy or safe so long as a white man or woman remains in Bharata. I shudder to think what will happen if once the millions of our people actually begin to move under the pressure of the ever increasing streams of such false-hoods and calumnies and incitements all too cunningly interspersed with religious catch-words. Once the great *demos* is roused to fury, woe betide us all. Nothing on earth can stop that avalanche. Russia of to day is eloquent proof of this.

Now, are we, Indian Christians content to sit with folded hands and see the triumph of Hatred in our beloved land? The call of India to us is to come to its aid with our Gospel of love. We owe much to the British Government, for our very existence as a community, that we surely cannot sit still and hear that Government maligned and misrepresented and slandered. We owe much to individual Englishmen and Englishwomen—our spiritual fathers and mothers, our Gurus. Where should we be but for the Duffs and Careys, Wilsons and Millers, Lefroys and Humes, Ewings and Andersons, Caldwells and Marshmans who built up the Indian Christian Church, but for the refined gracious Englishwomen who in our Girls' Schools imparted of their sweetness and culture to our mothers and wives? Were they blood-thirsty, bestial, evil, heartless and proud seeking only the ruin of India? Or, rather, were they not God-fearing, warm-hearted, clean-living, honorable and lofty-souled, gladly spending their substance and their lives in making India better than they found it? Individually many of us come into intimate relations with Englishmen and women. I count several of them amongst my best friends. How can we bear too see their race calumniated and painted in the blackest colours to the ignorant populace? How can we endure when our innocent fellow countrymen are being beguiled and betrayed?

If we are loyal to our friends, and grateful to our spiritual fathers, if we do not wish to see India in the deadly grip of Bolshevism, if we have not lost faith in the Gospel of Love, we as a community must respond to the call of the Mother-land. We must, by our words and yet more by our lives, proclaim the Gospel of love; we must, wherever we can, nail to the counter the lies that are being told, expose the misrepresentations that are being made, and open the eyes of the people to the actual facts, thus doing what we can to counteract the campaign of Hate and avert the awful cataclysm that will overwhelm the land if once the forces of popular frenzy are let loose.

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Our ideals include *Faith and Hope:* a strong and unquenchable faith and hope. "That somehow good will be the final goal of ill," that out of all this turmoil and stress and storm India will emerge purified, strong and noble, more beautiful and beloved than ever. The longer one lives and the more one thinks out life's problems, the less is one prone to pessimism; optimism is the Christian temperament.

Loyalty to leaders, tolerance, self restraint and courtesy should distinguish our community. It was indeed a source of great joy to me during last year's Conference to note how conspicuous these virtues were. On more than one subject that came up for discussion the debate was vigorous and even vehement. Sharply defined differences of opinion arose. But never for a moment did a single member of the Conference betray any unseemly warmth, never was there the slightest breach of good manners, nor was the authority of the President or any other of our leaders ever flouted. In these matters we have our own standards; and thus far we have not lowered them. It is my fervent hope that this will be the distinguishing mark of our Indian Christians every-where and in all circumstances. To shout down a speaker whose sentiments are distasteful to you, to respect neither age nor sex, to interrupt a speaker with cries of "shame"; such conduct is evidence of an undisciplined mind. Thence the descent to mob-rule is facile; but that pathway leads never to *Swarajya*.

Conscerated Character.

As a community we are not only a small minority, but also we are not rich in worldly goods, we are not remarkable for great intellectual gifts, we have not a position of authority. Our one talent is *character*; and as we use that talent shall we be judged. If in the great work of reconstruction in India we are to be privileged to make our small contribution, it can only be by virtue of that single talent. Let us humbly offer it on the altar of duty. Let us see to it that our one talent is carefully husbanded, that we cultivate carefully and prayerfully the highest type of character in ourselves, our sons and daughters: absolute sincerity in word and need fervid love for all men and women especially for the week and helpless, passion for service, renunciation and self-effacement, humility, courage to do the right thing and speak the true word in scorn of consequence purity of personal life—Character consecrated to noble ends grows and thrives by use. If our community will realise its great opportunity, unmindful of the praise of men, greater reward will be its portion, the reward of the good and faithful servant who has done well his humble task.

Christian Union.

The New Age promises to usher in what devout men and women have longed and prayed for, the union of Christians. Here, in India, it is easier

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for us to accomplish what our brethern in western lands find so difficult. The weight of tradition, and dogma does not press on us so heavily here. The distinctions between episcopacy and presbyterism, between immersion and sprinkling, between infant and adult baptism lose their sharpness in our Indian atmosphere. I am hopeful of a speedy and happy solution of the difficulties that divide those who are one at heart.

Domestic Problems.

We as a community have much to do setting our own house in order. The large accessions from depressed and out-caste classes imply serious responsibilities. Most of the new converts are illiterate, ignorant : many are deeply tainted, by heredity and environment. Their inclusion in our community must necessarily lower the standard of efficiency and character unless we make a determined and organised effort to educate and elevate them and reclaim them from criminal tendencies and aptitude. In South India there is a distinct mass movement in severrl areas, a movement of families and village communities into Church. They necessarily need teachers, catechists and pastors for their nurture and up-building. The rank and file of our communioy are poor and cannot afford to give their sons and daughters benefits of high school or college training. Now what do we propose to do ? Shall we leave all this important work to the missionary ? Just as it has become the fashion to speak of our "alien Government," some of our brethren have taken to sneering at the "foreign missionary" and to condemning the whole class because of the foibles or mistakes of a few individuals. Should we not, rather, make a real effort to do the work that our missionary friends are doing ? The National Missionary Society is a splendid example of what we can do. But we want such organizations multiplied a hundredfold. We want young men and women to emulate the example of Gokhale and Paranjpye in the Ferguson College, to serve in schools and churches and Christian Settlements on a bare living wage, counting all else as of no account. We want teaching Brotherhoods such as some of our young men are seeking to form in Madras in connection with a Residential School soon to be started. We want men and women full of the spirit of Sadhu Sundar Singh, Pandita Ramabai, Bishop Azariah, Kalicharan Banerji, Nehemiah Goreh, Chandra Lila and N. V. Tilak. What these have done, others can do, and greater things too, if only, like them, they go to the Fountain of power and wisdom.

Everything depends on whether our community is to be Christian in name only or in very deed ; whether we seek great things for ourselves or are content to follow in the footsteps of our Masters, and tread the Way of the Cross, rejoicing in obscurity, contempt and even obloquy, so long as

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we are faithful in our stewardship. For my part, I believe we have a great future before us if only we are steadfastly loyal to our ideals.

Conclusion.

I shall not detain you longer. We have a fairly full programme, and not too much time in which to finish our work. I hope and trust this Conference will do some work of real and lasting good, that our message to the community will be up-lifting and helpful, and that all our proceedings will be characterised by sincerity and love and by an earnest desire to be of real use to our community and our country.

RULES OF PROCEDURE.

Mr. S. K. Roy then moved and Mr. T. Buell seconded—

II. "That the same rules of procedure be adopted for "the purpose of the ensuing sessions of the Conference as were adopted for the last three years.

The rules were then read out as below :—

1. That the introducers of subjects be allowed 20 minutes. The subsequent speakers will be given five minutes each and five minutes will be given to the introducers of any subject to reply.
2. That the introducer of any subject at the close of his speach may present his subject in the form of a resolution or resolutions.
3. That all resolutions and amendments be submitted to the Chairman in writing.
4. That when there is not a unanimous vote, the names and number of the minority be recorded, if so desired, by the minority.
5. That no member speak twice to the same resolution without the special permission of the Chairman.
6. That visitors may be allowed to take part in discussions with the permission of the Chairman.

Mr. J. N. Banerji moved and Mr. V. M. Ilahi Buksh seconded—

That in the first rule of procedure the figure "15" be substituted for the figure "20".

The amendment was put to the vote and rejected by an overwhelming majority.

The original motion was then put to the vote and carried by a large majority. The rules given above became the *Rules of Procedure* of the Conference.

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Resolutions of Loyalty and Welcome.

The following resolutions were then moved from the Chair and adopted :—

III. That the Seventh Annual Session of the All-India Conference of Indian Christians assembled in Calcutta tender their most humble duty to His Imperial Majesty the King Emperor, and assure him of the unswerving loyalty of Indian Christians to His Person and Throne. *Carried unanimously.*

IV. That the Seventh Annual Session of the All-India Conference of Indian Christians assembled in Calcutta offer their most loyal and cordial welcome to H. R. H. the Duke of Connaught, tender their humble thanks for having undertaken such a long and arduous journey at great personal inconvenience and express a fervent hope that the new Councils which His Royal Highness will open will be a source of great blessing to the peoples of this land. *Carried unanimously.*

Indian Christian Representation.

Rai Bahadur A. C. Mukerji of Benares then moved a resolution on Indian Christian representation in the Council of State, the Legislative Assembly and the Legislative Councils.

In moving the Resolution the Rai Bahadur said that they had been neglected because they were such a small community in comparison with the teeming millions of India. Looking at the question however from the point of view of the different provinces, it may be true of other provinces that the proportion of Christian to non-Christian population is a very small one, but it was not true of Madras. So Madras was the only province where the right of communal representation was acceded to their community. Yet justice had not been done at Madras, as the number of seats which they deserved on account their numbers alone, was not granted, even if they left aside the question of the great importance of the Community from the point of view of Education and its work in the educational and social uplift of the people. Madras deserved not five but ten seats. They had not got where they deserved because they had not agitated enough. The only thing that pays in politics is agitation and agitation, demand and demand.

They were all very glad to hear that Prof. S. C. Mukerji had been nominated to the Bengal Council, but they were not satisfied with the order of things. They should agitate and it was the Government which

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had taught them to continue the agitation and to follow the example of other communities.

The mover then mentioned the names of certain gentlemen with regard to whom the Government was to be requested that they should be nominated to the Council of State and the Legislative Assembly.

The motion was seconded by Dr. I. U. Nasir (Punjab).

The mover than accepted certain suggestions made as regards the names also an amendment moved by Mr. K. T. Paul (Bengal) that the word "*Elected*" be inserted before the words "*Seat on the Council of State.*" The motion was then put before the Conference in the following from :—

Proposed by—Rai Bahadur A. C. Mukerji (U. P.).

Seconded by—Dr. I. U. Nasir (Punjab).

V. That the All-India Conferenc of Indian Christians expressess its profound regret at the fact that the claims of the community to an elected seat on the Council of State and Legislative Assembly have been disregarded and earnestly requests His Excellency the Viceroy to nominate either Rajah Sir Harnam Singh or Principal Cotelingham of Bellary to the Council of State and Messrs Mariadoss Ratnaswami, Bar-at-Law, Professor, Pachaiappa's College, Madras, Dr. S. K. Datta of the Y.M.C.A. and Principal Cotelingham to the Assembly as representatives of the Indian Christian Community. *Carried unanimously.*

Annual Report of Secretaries.

Mr. S. K. Roy then read the Report of the Secretaries (vide Appendix A).

Proposed by—Mr. J. P. Cotelingham.

Seconded by—Mr. M. D. Devadoss.

VI. That the Report be adopted and printed with the Report of the Proceedings of the Conference.

Carried unanimously.

The late L. L. Joshi.

It was moved from the chair

VII. That a letter of condolence be sent to the wife of the late Dr. Joshi stating the great loss that the Conference and the Community had suffered through his death. All standing *Carried unanimously, all standing.*

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Annual Report of the Treasurer.

The Hony. Treasurer then presented his Report (vide Appendix F).

Proposed by—Rev. S. K. Tarafdar.

Seconded by—Mr. J. Smellie.

VIII. That the Report be adopted and printed along with the Proceedings of the Conference. *Carried unanimously.*

Law Committee.

Mr. S. C. Mukerji reported on behalf of the Convener, Mr. B. N. Athavle, that the Law Committee had not met during the year. He drew the attention of the Conference to that paragraph of the Report of the Secretaries for 1919 which dealt with the amendment of the Indian Christian Marriage Act.* He was sorry to say that the Provincial Associations have still to send their considered opinions on the draft amendment of the Indian Christian Marriage Act. Owing to the absence of the Bishop of Bombay again for the Lambeth Conference, the joint Committee were unable to proceed further, but he believed that the matter of the Marriage Act will now be taken up vigorously. He was glad to say that the Manual of Indian Christian Law was now in the capable hands of their President.

Mysore Memorial Committee.

The Hony. Secretary, Mr. S. C. Mukerji reported that though the Memorial was now ready, it was not possible for the deputation to wait upon His Highness the Maharaja of Mysore owing to the pre-occupation of most of the members with the Reforms Scheme.

Resolved.

IX. That Mr. J. P. Cotelingham be appointed to the Mysore Memorial Committee in place of the Hon. Mr. M. S. Dass. *Carried unanimously.*

According to the above resolution the following constitute the members of the Mysore Memorial Committee:—Mr. J. P. Cotelingam, Rai Bahadur A. C. Mukerji, Dewan Bahadur W. L. Venkataramiah, Prof. S. C. Mukerji, Mr. B. N. Athavle, Mr. R. Sirajudin, and Mr. A. V. Joseph.

Report re Quarterly Bulletin.

Mr. S. K. Roy, the Manager of the Quarterly Bulletin, then presented his Report for the year 1920 (vide Appendix B.).

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*See page iii, Appendix A. Report of the Sixth Session of the All-India Conference.

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Proposed by—Rev. B. Das, B.A.
Seconded by—Mr. J. Alexander and

Resolved

X. That the Report be adopted and printed with the proceedings of the Conference. *Carried unanimously.*

THE 71st PUNJABIS.
(Indian Christian Regiment.)

Mr. Hakim Din (Punjab) introduced this question. He said that though this question was primarily a Punjab question and a question concerning the masses, yet he believed that it was a question in which the Indian Christian Community was vitally interested. The 71st Punjabis was a Christian Regiment recruited from the masses in the Punjab. It was stationed at that time at Agra. War was concluded before the training of this regiment was completed. It had performed loyal garrison duty in India and out of India—i. e. in Persia. Mr. Din said he did not know how the Madrasis felt about their regiment, but the recruitment of a regiment in Punjab from among Christians did a lot of good to the Community. Punjabis are very proud of their regiment. He urged that such a regiment—(1) raised the status of the Community.

(2) improved the morale and the worldly prestige of the Sepoys individually.

(3) it helped forward their education, as there was not a single sepoy in the 71st Punjabis who put his thumb mark but every one could sign his name.

(4) provided an occupational outlet for the use of man-power.

(5) was necessary from the wider standpoint of self-defence. When we get complete self-government we shall have to defend our own country. If we do not take or get the training *now* we shall never get it later.

Proposed by—Mr. Hakim Din (Punjab).
Seconded by—Mr. Ragland Thomas (Hyderabad).

In view of the hearty support the Christian Community gave to Government during the war sending in recruits when other Communities were holding back, the pride taken by the Community in the regiment.—the 71st Punjabis and the loyal and enthusiastic service of the soldiers:—

Resolved

XI. That a memorial be sent by the All-India Conference of Indian Christians praying that the 71st Punjabis may be made a permanent part of the India army.

Carried unanimously.

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The Conference then adjourned to the next day; all the outside delegates were invited to the wedding of the eldest daughter of Mr. S. C. Mukerji held on the afternoon of the 28th December and to dinner afterwards.

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Proceedings of the Second day.

DECEMBER 29TH 1920.

The Conference reassembled at 11 a. m. in Bishop's College Hall. The first item of business was to consider the subject of Catholic-Protestant Unity introduced by Father Anthony Nadar of St. Ann's Orphanage, Church of the Blessed Lady of Dolours, Bowbazar, Calcutta and Co-opted Catholic delegate to the Conference.

Catholic-Protestant Federation.

Father Anthony delivered the following address in support of the resolution that he moved at the end of it and which was adopted afterwards.

I take it to be a special compliment paid to the Catholics of Bengal that I am asked to move this resolution in this seventh session of the All-India Christian Conference. Ladies and Gentlemen, it is for me a labour of love to do it before this most distinguished assembly. My whole heart goes with it. If I fall short of it, it is not from the want of good will, but of adequeate thought and speech to do full justice to the difficult theme. I therefore call on you to help me in understanding each other.

The centuried history of the Indian Christian Community, is a history of grand, glorious, and marvellous conquest, social and political, over the ideals of our Hindu ancestors. Long before England's illustrious ambassador Sir Thomas Roe visited the court of Jehanghir, long before East met West in the person of Vasco Da Gama, wooed and wedded her, for better or for worse, for richer or poorer, and long, long before the Parsees made Bombay their home, or the Crescent Flag of Islam was triumphantly unfurled over the temple of Somanath, we Indian Christians, as a Community have lived, moved and had our being, and humbly and silently worked out the mission which the Divine Providence entrusted us with. What were we in the early dawn of Christian era, but a mere spec on the Malabar coast of Cape Comorin? We grew up like a mustard seed spreading its branches far and wide and this day we can say in all truth to His Excellency Lord Chemlsford, what Tertullian said to the Roman Emperor of his day "Sir, We are but of yesterday yet we have filled your empire. Your cities, your towns, your islands, your forts, your army, your senate, your Palace and Forum swarm with Christians. We have left nothing to you except temples".

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This is not so true of our numerical strength as it is of our Christian thought and culture. Ladies and gentlemen, no student of European history can ignore the glorious part played by the Christian colonies in the northern part of Europe. Savage nations were subdued, virgin forests were penetrated, jungles were turned into smiling fields, education and enlightenment were carried by heroic men and women to distant icebound shores of Lapland; and the untutored nations that have been recently initiated into the systematic form of settled government, the infant nations that had neither possessed the elevation, nor the greatness of thought, as Herder attests, were given a life-giving impulse, under the impact of which northern Europe was set agoing on the royal path of progress till at last it achieved the triumphs of the modern world. Ladies and Gentlemen, in reference to us the history of our Motherland has another page to read. Hers was a civilization ancient and renowned and and then occupying the foremost place in the world. Hers was a civilisation from which the classic Greece and the cultured Rome were proud to borrow. Consequently there was no need of violent political upheaval. There was necessity for the wholesale suppression of social habits and manners. There was no cause for conquest or the ascendancy of one party over the others. It was an unfelt, unobserved phenomena of assimilation and absorption of our ideals into the all-obsorbing Hindu culture of our ancestors. Ladies and Gentlemen, this was the mission of the Indian Christian community, the mission of making our Motherland what she is to-day among the civilized nations of the world, not by fire and sword, not by oppression and persecution, not by violent social or political revolution, but by sweet gentle and harmonious absorption and assimilation. This was the sublime mission of the Indian Christian community, of the one, whole, undivided Indian Christian community from the earliest dawn of Christian era, down to the middle of sixteenth century. Then, Ladies and Gentlemen, we parted through causes which shall remain in this assembly a tabooed subject. My protestant brethren, you chalked out for yourselves and worked along it to attain the goal, and we Catholics continued in the original way to reach the self-same end. Though parted in two camps our history has but one page with reference to our Motherland, that is faithful, constant, and unflinching devotion to the cause of her social and political regeneration. My protestant brethren, we shall ever bear witness to what your heroic sons and daughters did to realize their end just as you testify to the noble efforts of our self-sacrificing sons and daughters in the cause of our Motherland. This day, the self-same cause of our Motherland demands that we converge our paths, combine our forces and co-ordinate our aims.

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This day our Motherland demands that the Indian Christian thought and ideal should shape and direct, if not, at least to tone her God-given destiny among the free nations of the world. This day our Motherland demands that we assuage the extremism of one party and elevate the moderatism of another and form a middle party combining in ourselves the saner sense of the moderates, with the vigour and the ardour of the extremists in her momentous political struggle towards her goal of complete responsible self-government as an integral part of the British Empire. Mark, Ladies and Gentlemen, in urging my resolution I do not appeal to you by the principle of self-preservation. If there is any community in India that has been sacrificing itself upon the sacred altar of our Motherland without any regard to self, it is the Indian Christian Community. I see before me, the fairer section of the Indian Christian Community, both Catholic and Protestant, so nobly represented in this hall to day. Sir, if the Motherland is the fountain spring of Nations and if education is the greatest lever with which we can uplift a nation, then our Indian Christian ladies shall ever be hailed as angels of mercy whereever the history of India be told. They, the pride of our people, have penetrated the most secluded zenanas, more impervious than the malarial jungles of Sundrabunds, and touched with their education and enlightment the very life springs of society. I cite this as an example. Such is the sacrifice which our Motherland demands in the political arena of our day. Such heroic sacrifices cannot be better rendered than by a political combination of Catholics and Protestants. And why should not we, Catholics and Protestants, confederate in Politics? Are we not sons and daughters of the same Motherland? Do we not speak, taking a province or presidency at a time, the same sweet Mother-tongue? or all of us combined, do we not speak the same language, the language of Chaucer and Shakespeare, of Pope and Dryden, of Tennyson and Newman? Is not your Sovereign and King Emperor, George V, the son of Edward the peace maker, himself the offspring of Queen Victoria the purest, brightest, and most illustrious sovereign that ever sat on the throne of King Alfred, is not King George the V, the King Emperor of the Catholics too? Do we not inherit the same Christian traditions of civil and political laws and enjoy the blessings of the same Christian constitutional monarchy? Your Satianadhans, K. M. Banerjees, and Lal Behari Deys who have cast undying lustre over our country, are they not our own? And our Swami Upadyha's Rezios, P. Ghosh, and a host of others that have reflected unfading renown on our motherland, are they not yours? We Catholics and Protstants, do we not glory in their traditions, and participate in their triumphs and victories? Why should we not then come together on a common political platform? My protestant brethren,

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in our Indian history, there are no great struggles between the Catholics and the Protestants, no persecutions and oppressions, no ripping up of bowels, no racking of mangled bodies, none of those horrible incidents which sully the fairest pages of European history, nothing of those things whose dreadful memory should keep us apart. If there are any two communities in India that can and should unite in the interest of the civil and political well-being of our Motherland, they are the Catholics and Protestants of the Indian Christian Community. Community of thought, community of feelings, community of aims and aspirations, and community of all that go to make up the social and political status of any people are the golden links that should unite Catholics and Protestants. May these golden links be soon sealed and cemented never more to be broken so that we may behold united the dawn of that glorious day when our Motherland shall walk free and unfettered among the civilized nations of the world.

Mr. M. P. A. Thambi Pillay (Madras, Catholic) in seconding the motion referred to the arrangement that had been arrived at in Madras at the Bishop of Mylapore's place. He said that that arrangement had been broken by the Andhra Protestants, out of a feeling of narrow provincialism, and out of such feelings of racial barriers as were the causes of the War in Europe. He said that they ought to remember that in the eyes of non-Christians they were all the same, all out-castes, all negligibles. Unless they were united they would not be able to do anything either for their country or for their Community.

Rev. M. L. Ghose (Bengal) a S. P. G. Missionary supported the proposition.

The Very Rev. Father Texeira, Consul for Portugal, said that he had been three years considering the problem which the Conference was trying to solve. His long experience in India, has convinced him that it was want of knowledge of each other that had been the cause of keeping them apart and preventing them from understanding each other. He would relate a story to illustrate his contention. He was once travelling together in the same compartment with a Protestant Engineer who held a high post under Government. They began to talk of many things and discovered that they had many thoughts and ideas in common. When he discovered afterwards that he (the speaker) was a Catholic he was astonished that a Catholic priest could talk of other things than the Church. He frankly said that had he known at the beginning of their acquaintance that he (the speaker) was a Catholic he would have surely been prejudiced to such an extent that he could not have talked freely. It is thus that they have been taught to keep apart. The All-India Conference of Indian Christians was constituted for the purpose of uniting Catholics and Protestants politically and economically for the good of the Community.

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Dr. V. K. Chatterji said that there was no doubt that as regards Bengal it is the fault of the Protestant Indian Christians to some extent that Catholics and Protestants were kept apart. He gave the instance of the Bengal Christian Family Pension Fund which laid down as a cardinal principle of its constitution that it was "to provide for the widows and children of Protestant Native Christians". He saw no reason why it should be so exclusive. He said that Catholics and Protestants should draw nearer politically as well as socially.

Mr. K. O. Luke said that hitherto Government which was in the hands of the Europeans was now partly in the hands of the Indians. In the political world however, he said, the Indian Christians were pariahs. They had not the smallest voice in any of the affairs of the country. Added to their difficulties as a suspected community, another difficulty is being created by a party of Indians, who are trying to play off the Catholics against Protestants. If these tactics succeed we shall become quite helpless and invertebrate ; on the other hand if we get united all our untouchability and all our disabilities will vanish.

Mr. Ragland Thomas said that in Hyderabad Catholics and Protestants were all united ; that among Anglo-Indians also Catholics and Protestants were united politically. What was possible in one place and among one section of the people should be quite possible in other places or among other sections of the people.

Dr. Agniswami said that he was probably going to sound a discordant note. While he was trying to form a Club which would be open to all, Christians and non-Christians alike, he was suspected as a spy. If they were to draw Hindus or non-Christians to themselves or to get rid of their suspicions they should show them that they are politically one with them.

Mr. Jiten Banerji moved and Mr. V. M. Ilahi Buksh seconded that the closure be applied.

Mr. S. K. Roy objected that as there was no rule of procedure about moving the closure, the President should use his discretion in putting the original motion to vote when he considered it to be mature for the purpose.

The President however put the motion for closure to the vote and it was carried.

The President in putting the original motion to the vote said that Catholics and Protestants were aiming at and working for unity among themselves, not for their own good only, but also for the good of the Community.

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Proposed by—Father Anthony Nader (Bengal).
Seconded by—Mr. M. P. A. Thamby (Madras, Catholic) and

RESOLVED

XII. That, the One, Whole, and Undivided Indian Christian Community may the better place her services at the feet of her Motherland in the beginning of Her responsible political life, if the Catholics and the Protestants of India combine their activities and co-ordinate their aims through their respective delegates in an All-India Political Confederation.

Carried with acclamation.

The Constituent Elements of Nationalism and their Application to Indian Christians.

In the absence of Prof. S. L. Joshi, M. A., of Bombay, Prof. J. R. Banerjea M.A., B.L., Vice Principal Vidyasagar College (Bengal) introduced this subject at the invitation of the Council. Prof. Banerjea said that one of the constituent elements so regarded was common descent. Indians however could not claim common descent in the ordinary sense of the term as there were Aryans and Non-Aryans in India who belong to different stocks of the human race. Another element of nationalism is a common language; here too the criterion fails lamentably, for the diversity of languages in India, let alone the dialects in a single province like that of his own, is a byword. The third element of nationalism was a common religion. Here too the test fails wofully, for in India there prevails religion of the crudest form of animism to that of the highest kind. The fourth criterion that of a common territorial possesion is applicable to the case of India, for Indians live in a peninsula, in a single geographical unit which is their common territorial possession. Moreover if nationalism were the *Spirit* and the *Will* to think of their individual rights as independent and separate from those of other lands, then Indians are a nation in the most eminent sense of the term. He ventured to say however that most of their ideas about their individual and national rights they had obtained from the West and thought that they should not forget this when they were feeling within themselves the pulsations of new life. They should not think of doing away with the West, simply because it was the West, nor of the foreign Government simply because it was the foreign Government Mr. Banerjea next spoke of the good effects of British rule in India but he regretted the sharp conflict between the east and the west. He further said that it was a sad and deplorable mistake, if they were to think that they

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had nothing to do with the west, The spirit which the Indians were showing was the outcome of the spirit of the west to a considerable extent. To do away with the west and with the foreign Government was an argument which would not find a place in a scheme of nationalism. It was through the kindness of the British Government, continued Mr. Banerjea, that they had got the Reforms scheme, of whatever small measure it might be. He reiterated to the assembly that the interests of Indians could be served by co-operation with the West. He pleaded for harmony between East and West and for a spirit of cordiality in their relations with a foreign Government. Mr. Banerjea then went on to say that in applying these principles to their own community they should not forget the teaching of St. Paul which constituted them a separate nation, a peculiar people, a Royal Priesthood. In the evolution of national life they had a great part to play, i. e. to breath into it the truly Christian Spirit and as priests to perform acts ef "*Atonement*" breaking down barriers between East and West.

Rev. B. C. Sircar (Christo Samaj, Madras) then spoke. He said that there were three constituent elements of Nationalism the first was a strong attachment of the people to its country and to their own people, the second was common gifts and virtues and the third was a desire to be free from foreign domination in the political or the religious sphere. Mr. Sircar made a fervent appeal to the Indian Christians to take their rightful place in the strenuous works necessary in connection with the last. He did not doubt that Indian Christians had as passionate a love for their country as any other Community, but he doubted whether they shared or were willing to share the common gifts and virtues which were of India.

[We regret to say that Mr. Sircar rattled off his extempore speech at snch a speed that even newspaper reporters found it impossible to report him. The above is a very inadequate summary of his moving eloquence. Ed. Report.]

Prof. J. R. Banerjea then moved and Principal Cotelingham seconded

That the All-India Conference of Indian Christians assembled in Calcutta resolve that for the evolution of the true nationol life of India loyalty to the new system of Government is absolutely necessary and it recommends this to all the people of this land.

Mr. S. C. Mukerji said that he did not understand what connection the motiou had with the subject that had been so ably introduced by Prof. Banerjea. It was another loyalty resolution. As they had already passed one he did not see the necessity of another. He therefore moved as follows :—

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Proposed by—Prof. S. C. Mukerji
Seconded by—Dr. V. K. Chaterjee—and

RESOLVED

XIII. That the consideration of the matter be postponed when a more carefully worded resolution may be placed before the Conference. *Carried nem con.*

Mr. P. A. N. Sen moved *that the matter be referred to a Sub-Committee for consideration and for bringing up a resolution later on.*

Mr. V. M. Ilahi Buksh seconded.

The President ruled the motion out of order in view of the one that had just been adopted. Several delegates then spoke to have the motion disposed of. The President ruled all such suggestions out of order in view of the resolution that had just been carried.

Popular Political Movements in the Country.

Rai Bahadur A. C. Mukerji (U. P., Benares) then introduced the subject of the policy tbat should be pursued by Indian Christians in regard to popular political movements in the country. He spoke of the liberal movement known more familiarly as the movement led by the Moderate Party, and was of opinion that this movement was eminently one which Indian Christians should join. He said that he had no resolution to place before the house on the subject but moved

That a Sub-committee be formed to consider and define the relationship of Indian Christians to the political parties in India.

Mr. P. A. N. Sen seconded the resolution & was suggesting names of members of the Sub-committee, when Mr. Ragland Thomas moved an amendment.

That a Sub-committee consisting of members from every province be formed to consider & define etc.

The amendment was seconded by Mr. Thambi Pillay of Madras & accepted by the mover of the original motion.

Proposed by—Rai Bahadur A. C. Mukerji
Seconded by—Mr. P. A. N. Sen— and

RESOLVED

XIV. That a Sub-committee consisting of members from every province be formed to consider and define the relationship of Indian Christians to the political parties in India.

Carried nem con:

Mr. K. O. Luke spoke on the advantage of forming a friendly party in England to work *together* with the All-India Conference of Indian Christians.

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Rev. I. W. Johory (Central India) said that they should range themselves definitely & unambiguously against all Anti-Christian movements.

Prof. N. C. Mukerji (U. P.,) said that they should keep their individuality as a community, as well as work in unity with their countrymen.

Mr. Hakim Din (Punjab) said that they should not lose sight of the fact that the national movement had manifested an Anti-Christian character on several occasions and at several places. It had so shown itself in Punjab in 1907 and again in 1919. In Amritsar an Indian Christian Church was burned and in several places in the villages Indian Christians were intimidated. Hindu and Mahomedan Zemindars had oppressed the peasants in the villages for centuries. In the villages where large numbers of Indian Christians have been converted to Christianity they have become educated to some extent and therefore more self-respecting and independent. This is not liked by the Zemindars. Hence Christian peasants are being more persecuted than ever.

Mr. S. K. Roy said that there was no doubt that the "Liberal" movement or the Moderate party was not the popular movement or party in India at this time, which was clearly shown by the very small numbers that attended the so called "Moderate" Conference, in comparison with the huge assemblage at Nagpur. At the same time there was no reason why they should join a movement or party simply because it was popular nor why they should keep aloof from another simply because it was unpopular. To a Christian his conscience should be the sole guide. They should remember that some of the best causes in the world, including the political, were most unpopular and persecuted at first and had *small* beginnings.

Mr. T. Buell (Bombay) said that they ought to be excedingly careful, for doubtless there were Anti-Christian movements in the country. In Nagpore the other day, Municipal grants were withheld from the girls' school simply because it was a Christian school.

SECOND DAY,—AFTERNOON SESSIONS.

Popular Political Movements in the Country.

(Discussion continued.)

Mr. S. C. Mukerji said that in order to focus the discussion on the subject he would make a motion. He accordingly moved

> *"That this Conference is strongly of opinion that Indian Christians should take a keen interest in all healthy political movements of the country and earnestly urges upon the community to support all that is good for the country and oppose that which may be harmful to the country and the Government of the land."*

He said that an impression had gone abroad that the Indian Christians were a wing of the Government. Whether the impression was rightly or

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wrongly formed it did not matter. They had not been able to give a satisfactory reply to the question why they were keeping aloof from the popular political movements of the country. There is no doubt that the Moderates were no-where in the country—they had not the people behind them. He further said that the Indian National Congress was the only organisation that could be truly characterised as the popular political movement in the country. His own view was that they should not keep themselves aloof from the Congress. Now that they had been entering upon a new era, he thought that they ought to be with the nation, though they were in a hopeless minority. This was the time, he continued, when they should make their presence felt; they should go in a body there and tell the National Congress whether they agreed with them or whether they disagreed. It did not matter whether they could carry the Congress or not. From the fact that they could not bring the Congress round to their views, it did not necessarily follow that they should totally dissociate themselves from their countrymen.

He further said that his personal view was that they should not keep aloof from that popular movement and should hold the All-India Conference in the same place as the Indian National Congress. Whether they joined the Congress in a body or not they should hold their Conference at the Congress centre in order to give opportunities to others who may wish to join the Congress and in order that they may have the mutual, social and educative, relationship which such a thing would promote.

Mr. J. P. Cotelingam (Madras) seconded the motion but he said that he was not in favour of the suggestion thrown in by the mover that they should have the All-India Conference in the same place as the Indian National Congress, because he thought that it would serve no useful or practical purpose. Three years ago in Madras a motion was actually made to that effect but was not carried. He was perhaps the oldest Congressman present there and he knew thoroughly of the inner workings of the Congress machinery. Even if it were possible for all delegates of the All-India Conference to join the Congress as delegates, they would then be only a hundred at the utmost—a mere drop in the ocean to have any effective voice there. Who could say that their community were so prepared now as to be able to send a hundred delegates to the Congress? Moreover all questions in the Indian National Congress were thrashed out in the Subjects Committee. From what he knew of the workings of the Congress machinery they were neither likely to get a place on the Subjects Committee, nor to get a hearing there, even if one or two did manage to get in.

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Mr. K. O. Luke (Madras) said that the Indian National Congress was not a national party. In Madras for example the "Non-Brahmans" had swept out the Indian National Congress party. The "Non-Brahman" party was the party in power and the most popular party. He asked whether they were to join hands with that party or with the Indian National Congress. He said that they should retain their individuality. Congress was often held in places where it would not be practicable to hold the All-India Conference as there might not be a Christian community large enough there at all to make arrangements for the Conference: there may perhaps be a single well there from which they would perhaps be excluded.

Mr. J. R. Banerjea (Bengal) said that he opposed the motion becau e it was vague and platitudinous. Every one knew that he should support the good and oppose the bad.

Mr. M. D. Devadoss, (Madras,) said that their community was ignorant of political movements. He gave an example of two villages to which his electioneering manifestoes were sent. In one of them they were burnt and at the other refused. They were mistaken for circulars from Government re some form of taxation. What was needed therefore was the political education of their community. This he regarded as pre-eminently the sphere of the All-India Conference. Joining other popular political movements will not help this cause.

Rev. B. C. Sircar (Christo Samaj, Madras) said that the motion was was not at all vague to Indian Christians. It brought into prominence the matter of the conscience which is solely to decide for each individual which movement is good and which bad. It was meant for their education and edification. Its adoption will be a revelation to many.

Mr. Ragland Thomas (Hyderabad) said that the position after the adoption of the motion would be the same as before, as what was required was a lead from that Conference as to which movements are healthy. He suggested the insertion of the words "active part" before the words "keen interest", in the motion.

Mr. C. K. Hazra (Bengal) agreed with Prof. Banerjea that the motion was vague.

Mr. S. C. Mukerji expressed his readiness to drop the words "keen interest" and substitute the words "active part" in their place if that would meet the wishes of the conference.

There being general assent expressed, the motion was accordengly amended.

Mr S. P. C. Das (U. P.) said that the masses of their community were profoundly ignorant and apathetic towards political questions. There was a large percentage of Indian Chritians in Benares who did not care to go to the

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polls, even when they had the chance to ride a motor car lent by one of the missionaries of the city.

Mr. N. J. Bose (Bengal) said that the resolution should be made clearer by the introduction of the name of some movement like that of the Congress or of the Moderate Conference.

Mr. V. M. Ilahi Buksh (Bengal) made a suggestion for a minor modification which was accepted.

The President in putting the motion to the vote pointed out that the time may come when a political movement which was healthy at that time may become unhealthy later e. g. the Indian National Congress.

Proposed by—Mr. S. C. Mukerji.

Seconded by—Mr. M. D. Devadoss and

RESOLVED

XV. That this Conference is strongly of opinion that Indian Christians should take an active part in all healthy political movements of the country and earnestly urges upon the community to support all that is good for the country and oppose that which may be harmful to the country and the Government of the land".

Carried on division by 36 to 7.

Mr. M. P. A. Tamby (Madras) moved

That a Representative be deputed to the United Kingdom in order to enlist the sympathy of Britishers towards Indian Christians in matters of their political and economical betterment.

Mr. S. C. Mukerji (Bengal) seconded the motion pro forma in order to elicit the views of the Conference, reserving his remarks.

Rai Bahadur A. C. Mukerji, Rev. S. K. Tarafdar, Mr. B. Y. Khisty and Mr. J. R. Banerjea pointed out the difficulties of the ways and means and getting the time of a suitable representative. In view of the objections raised Mr. Tamby withdrew his motion. The Conference then adjourned till the next day.

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Proceedings of the Third Day.

DECEMBER 30, 1920.

Morning Session.

On the Conference re-assembling on the morning of the third day, Mr. S. K. Roy pointed out that on the day previous the following resolution had been adopted in connection with the subject—"The Constituent elements of Nationalism and their application to Indian Christians".

"That the consideration of the matter be postponed for some time when a more carefully worded resolution may be placed before the Conference.

A motion had been made for referring the matter to a sub-committee, without any nominations however, which had been ruled out of order by the President. According to the above resolution therefore he had placed the subject for consideration as the first item of business at that day's session.

The President then placed the subject before the Conference for consideration.

Mr. S. K. Roy then moved

That in the opinion of the Conference for the evolution of the true national life of India it is incumbent upon Indian Christians to be loyal to all that is best in the customs and traditions, arts, literature and thought of India of the past and to contribute to such arts, literature and thought, working in unison with their countrymen and assimilating all that is best in the Christian civilisation of Western countries.

Mr. C. K. Hazra seconded the motion.

Several members however expressed the opinion that it was not necessary to adopt any resoluton on the subject and desired to pass on to the next item of business.

The President ruled however that as the matter had come up before the house and a motion had been made, the Conference could proceed to the next item of business after disposing of the motion, when he put it. On the motion being put no "ayes" were recorded.

The Conference then proceeded to the next item of business.

NON-CO-OPERATION.

Mr. S. C. Mukerji in introducing the subject said that there were three reasons why the policy of non-co-operation was being supported by many The first reason was that atrocities were committed by Government officers in the Punjab on account of which it was impossible for self-respecting

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persons to co-operate with that Government, specially as it had done very little to punish those officers who were responsible for the atrocities. He said that it was not fair to condemn the whole history of British Government and its past, present and future officers for the mistake of a few persons committed in a few days. The second reason given was that of the Turkish Treaty which it was pointed out was most unjust to the Turks, destroying their integrity and independence and shamelessly exploiting the territories that belonged to them at one time. Even if this contention were true, and partly true it was, yet admittedly the British were not the only people responsible for the Treaty of Sevres, which had not yet been ratified by many countries and might yet be revised. The third reason given was the loss of faith in British justice and statesmanship. Whatever others may say, he for one had not lost such faith at all. For the reasons mentioned, the policy of non-co-operation had been mooted. Its special connotation was that the people in India were not to co-operate with Government in any of its activities, thus making it impossible for Government to continue its work. The process of such non-co-operation is however to be gradual but cumulative and no violent means are to be employed either against Government officers or against their countrymen in order to induce them to accept the policy. The four main ways in which the policy was to be carried out were :—

a) the giving up of titles and all honorary offices under Government,

b) withholding themselves from the Legislative Councils to be inaugurated under the new Reforms.

c) Lawyers were to give up their practices gradually, arbitration courts to be established in places instead for the purpose of settling all disputes.

d) Students were to withdraw themselves from the schools and colleges at once.

He wished to point out that all the first three ways had miserably failed ; scarcely any people had given up their titles, scarcely any lawyers had given up their practice. The legislative councils were all filled by representative men. The first three forms having failed the brunt of the whole business was to fall on the students, boys of an impressionable age, whose careers are to be ruined. He could not but characterize the whole thing as a wicked and mischievous policy. He therefore moved

That this Conference of Indian Christians strongly condemns the policy of non-co-operation as proposed by the special session of the Congress, held in Calcutta in September last and is decidedly of opinion that it is impracticable,

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unwise and unnecessary and is suicidal to the best interests of the Country.

Mr. K. O. Luke in a short speech seconded the motion.

Rev. B. C. Ghose supported the motion.

Mr. P. Joseph moved an amendment

That this Conference while condemning the Congress programme as inexpedient, impracticable and provocative of discord, appeals to the authorities to review the grievances which have excited the present discontent in India and to do their best generously to settle the causes that agitate the public mind with particular reference to the Punjab affairs and the Turkish Treaty.

Mr. Joseph (Travancore) said there should be a clear recognition by the Conference of the just causes that had given rise to the non-co-operation movement.

The motion was seconded by Mr. T. M. Thomas (Travancore), Mr. V. M. Ilahi-Buksh and Mr. N. C. Mukerji supported the amendment.

Mr. B. C. Sircar (Madras) opposed the amendment as well as the original motion. He said that they sought to condemn the non-cooperation movement as provocative of discord and suicidal to the best Interests of the country, but he ventured to say that by the movement more union and harmony were being brought about in the country in a few months than had been done in the last hundred years. The best interests of the country will be promoted in various ways by the movement.

Mr. S. C. Mukerji at this stage with the consent of his seconder amended his resolution by prefixing the following clauses to it :—

While admitting that there are some causes for the present discontent in the country—

Messrs. T. O. Buell, J. R. Banerjea and Rev. S. K. Tarafdar supported the original motion as amended and opposed the amendment.

Vote being taken at this stage on the amendment of Mr. P. Joseph, it was overwhelmingly defeated.

Mr. C. E. Abraham then moved and Rev. B. C. Sircar seconded the following amendment:

"That this Conference while condemning the Congress Programme of Non-co-operation recognise, that the constructive aspects of the non-co-operation movement, such as the establishment of national schools, encouragement of native industries and fostering the true national spirit, are essential for the healthy development of the Indian Empire of the future".

The amendment was also overwhelmingly defeated.

Mr. T. J. Verghese then moved and Mr. C. E. Abraham seconded-

"That this Conference while disapproving of the Congress Non-co-operation programme as inexpedient, appeals to the authorities to take measures to alleviate the hatred and suspicion which have been brought to a head by the mal-administration of the Punjab during the troubles of 1919".

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The amendment was also defeated by a large majority.

Mr. N. J. Bose moved an amendment which practically meant that the consideration of the policy of non-co-operation was to be deferred till the next session of the Conference.

The President ruled the motion out of order.

Mr. S. C. Mukerji's motion was then put

Proposed by—Mr. S. C. Mukerji

Seconded by—Mr. J. P. Cotelingham and

RESOLVED

XVI. That while admitting that there are some causes for the present discontent in the country, this Conference of Indian Christians strongly condemns the policy of non-co-operation as proposed by the special session of the Congress held in Calcutta in September last and is decidedly of opinion that it is impracticable, unwise and unnecessary and is suicidal to the best interests of the country.

Messages.

At this stage the President read the messages of good-will wishing success to the Conference from Messrs K. T. Paul, J. C. Dutt and the Rajputana Association.

THIRD DAY—AFTERNOON SESSIONS.

The Indian National Congress.

Mr. V. M. Ilahi Buksh introduced this subject. He said that the constitution and principles of the Indian National Congress were changing. Perhaps at that very moment at Nagpur these were being altered in such a way that it would be impossible for many to join the Indian National Congress afterwards. They have in their midst many veteran congressmen but the Congress did not know its own mind. He moved the resolution that was subsquently adopted.

Rai Bahadur A. C. Mukerji objected to the motion as it did not contain any reference to the liberal movement.

Proposed by—Mr. V. M. Ilahi Buksh

Seconded by—Mr. S. K. Roy and

RESOLVED

XVII. That in view of a state of flux in the principles and constitution of the Indian National Congress, it is the opinion of this Conference that Indian Christians should

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reserve judgement as to the advisability of either joining or refraining from joining the Indian National Congress. *Carried.*

Hyderabad Disabilities.

Mr. Ragland Thomas introduced this subject. He said that he hailed from the premier Indian state whose renaissance during the past few years had proved to the outer world that in India there was no longer the spirit of Moghalai, which was interpreted to mean conservatism. The country had progressed marvellously. Indian Christians who counted ten years ago only 4 per cent literates are now 36 per cent. Politically, the wave of reforms that had swept British India had touched them equally powerfully. An Executive Council had been formed; the Legislative Council consisting of 17 members, only 4 of whom are elected, will shortly be enlarged and he hoped that H. E. H. will so decree that every large community and interest should be adequately represented in the council.

He had been commissioned by the Hyderabad Indian Christian Association to place before the Conference a request which was embodied in the resolution which stood in his name. He did not represent any grievances but his Association being a member of this Conference it would only be constitutional to pass their request to H. E. H.'s Government through the proper channel. The interests of the community were not diametrically opposed to those of other communities as in British India. They formed part and parcel of the 13½ million loyal subjects of His Exalted Highness. They were nearly 120,000 in number and although he was not an admirer of the so-called mass movement yet that movement is adding 10000 to the Community every year. There were 483 elementary, 8 middle and 2 high schools maintained by Christian bodies and they played a great part in the spread of light and civilisation. A third of this vast number, he was ashamed to say, represented the serf and servant class who were held down by debt. The proverbial poverty of Christians was more manifest in Hyderabad than anywhere else. Among the causes of poverty the following were interesting: American Baptists attributed their poverty to laziness and stupidity; Menonites to extravagant marriage expenses; Wesleyans to drink and debt. It is regrettable that Missionaries who have of late doubled and trebled their energy to multiply the number of Christians had not done anything to ameliorate the economical condition of the masses. Village Christians rightly or wrongly looked up to Missionaries for temporal and spiritual blessings with the result that they had lost fellow-feeling for their countrymen and patriotism for the

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land of their birth which ought to be the chief characteristics of Christians. The feeling of estrangement from other communities was increasing in intensity as the number of Christians swelled unhindered. I am not accusing Missionaries. They cannot be expected to be preachers of the Gospel and at the same time business men. The work therefore of elevating the community in the economical and political field rested with Indian Christian leaders alone. They had a task, to inculcate in them a sense of self-respect and self-reliace and to make them strong enough to put their shoulders to the wheel of their country's progress They therefore felt that the community which was so forward in numbers and so backward in other respects should be properly represented in the new Council by their own leaders. He therefore asked them to pass on the request with their recommendation on to His Exalted Highness.

He further said that he could not resume his seat without an acknowledgment of the freedom and the security that the people of Hyderabad enjoyed under the benign rule of His Exalted Highness whose religious neutrality and generous grants to Christian churches and institutions would go down to posterity in the history of Christianity in the Hyderabad State.

Proposed by:—Mr. Ragland Thomas
Seconded by:—Rai Bahadur A. C. Mukerji and

RESOLVED

XVIII. That the All-India Conference of Indian Christians assembled in Calcutta respectfully submit for the favourable consideration of H. E. H. the Nizam the request of the Indian Christian Community of the Hyderabad State that in the Legislative Council which is proposed to be enlarged due and adequate represntation may be granted to the Community.

Carried unanimously.

Village Education Commission.

Proposed by—Mr. M. D. Devadoss.
Seconded by—Mr. Jiten Banerji, and

RESOLVED

XIX. That the Report of the Village Education Commission be referred to a Sub-Committee consisting of Messrs J. P. Cotelingam, S. C. Mukerji, S. K. Roy, V. M. Ilahi Buksh and Ragland Thomas and that the statement on the Report prepared by the Sub-Committee be forwarded to the proper quarters by the Secretary.

Carried unanimousty.

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Election of Office-Bearers,
and
Members of the Council of the Conference.

The Conference then proceeded to elect office-bearers of the Council. The President of the Conference being ex-officio President of the Council according to the Constitution, the Vice-Presidents, Secretaries and Treasurer were elected, after which the Conference elected the members of the Council. (The names of those elected are given on the second page of the cover.)

Place of Conference.

Mr. Hakim Din on behalf of the Punjab Indian Christian Conference invited the All-India Conference to Lahore next year. The invitation was accepted with acclamation.

Proposed by—Mr. Hakim Din.
Seconded by—Dr. I. U. Nasir. and

RESOLVED

XX. That the next All-India Conference of Indian Christians be held at Lahore.

Carried with acclamation.

Affiliation of Associations.

The Secretaries placed before the Conference the action of the All-India Council for approval of the affiliation of the Indian Christian Association of AJMERE, of the Indian Christian Conference of the PUNJAB and the Indian Christian Association of JUBBULPORE.

Proposed by—Mr. S. K. Roy.
Seconded by—Mr. T. Buell and

RESOLVED

XXI. That the affiliation of the said Associations be approved of.

Carried nem. con.

Quarterly Bulletin.

Mr. J. N. Banerji moved

That the publication of the Quarterly Bulletin he discontinued.

In moving the proposition Mr. Banerji said that the Quarterly Bulletin which was intended to be a news-sheet aspired to be something more. It had no definite considered policy. Its sole reason for existence, he said, seemed to be to make attacks on other Christian papers like the "Christian Patriot", "The Young Men of India" and "The Christian Outlook"; the greater portion of its published matter consisted in such

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attacks. It was necessary he said, to educate Indian Christians politically, but such education would not be carried out by the kind of snubbing of students which the Bulletin gave to the contribution by a student in a recent issue. Such snubbing, he said, was quite undesirable. Moreover, the Bulletin he understood, was run at a loss and so it should cease.

Mr. V. M. Ilahi Buksh seconded the motion, but reserved his remarks.

Mr. S. K. Roy opposed the motion. He said that the Bulletin was never intended to be merely a news-sheet, as the history of the movement for a journal under the auspices of the Conference would show That history was as old as the Conference itself, and the intention of that Conference was always to have a journal proper of which the Bulletin was to be the nucleus or foundation. Whether the Bulletin had a considered policy or not may be a matter of opinion, but that it had been anything other than definite and consistent, he challenged any one to show. As regards attacks on the Christian papers, he would draw the attention of the Conference to those articles referred to by Mr. Banerji. Every one of them, it will be seen, was really a *reply*—a *retaliation* perhaps—but either the Bulletin or the Conference was first to be attacked and then a reply was given. The Bulletin was not going to take matters lying down, when it was attacked. He ventured to say that the attack on the Bulletin by Y. M. C. A. Secretaries was due to the fact that the Bulletin had ventured to refute the views on Communal Representation held by the "Young Men of India". At this stage Mr. Ilahi Buksh rose to a point of order saying that the Speaker should not indulge in personalities. The Chairman over-ruled the objection. Mr. Roy continued his remarks. He said that he would not refer to the article of the student, who Mr. Banerji said, had been snubbed. He would leave the article and the Editorial comment on it to the good sense of the members of the Conferenee. As regards the fact that the Bulletin was not paying its way, he referred Mr. Banerji to the resolutions of the last two Conferences with regard to the Bulletin. The Bulletin was never intended to be self-supporting in its initial stages, otherwise the grants-in-aid of the affiliated assciations would not have been resolved upon. The Bulletin account showed a balance on the wrong side because these grants-in-aid had not been forthcoming the last two years.

Mr. S. C. Mukerji said that the columns of the Bulletin were open to all shades of opinion among members of the Communiy. Without the co-operation of the provinces, he said, it would be impossible to make the Bulletin a success. As regard the attacks on the "Christian Patriot" he ventured to say that *that* journal did not represent the Christian

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Community and so he would always attack the Christian Patriot as long as he was the Editor, whenever that journal gave expression to views unrepresentative of the Community. He said that a paper of the nature of the Bulletin should be converted into a monthly, otherwise interests of readers are liable to flag.

Mr. T. Buell said that he opposed the motion but the Bulletin should contain more readable articles like that on "The Missionary in Reformed India." It should be converted in to a monthly. Mr. M. D. Devadoss said that the Christian Patriot was quite out of touch with the views of the Indian Christian Community.

Mr. V. M. Ilahi Buksh said that the Bulletin as a Quarterly should cease, though there was room for a monthly.

Rev. B. C. Sircar said that the Christian Patriot was the only paper that thought independently on theological questions. Mr. J. P. Cotelingam said that if not paying one's way was to be regarded as an all-sufficient reason for ceasing publication, then many of the best journals should have to discontinue.

Mr. Banerji's motion on being put to the vote was lost by a large majority. As the business of the Conference was not finished it was

Proposed by—Mr. S. C. Mukerji

Seconded by—Mr. S. K. Roy and

RESOLVED

XXII. That another session of the Conference be held to-morrow at 8 a. m. *Carried nem. Con.*

Thanks to the President.

Mr. S. C. Mukerji said as the President would be unable to preside at the session of the Conference on the next day—he had much pleasure in moving a vote of thanks to the President for the able manner in which he had presided over their deliberations.

Proposed by—Mr. S. C. Mukerji,

Seconded by—Mr. M. D. Devadoss and

RESOLVED

XXIII. That a vote of thanks be accorded to the President for presiding over the deliberations of the Conference.

Carried with acclamation.

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Proceedings of the Fourth Day.

DECEMBER 31ST 1920.

The Conference assembled on the fourth day at 8 o'clock in the morning, according to the resolution of the previous day. The attendance was not large. The question of the Quarterly Bulletin was again taken up. Rai Bahadur A. C. Mukerji presided.

Quarterly Bulletin.

Proposed by—Mr. V. M. Ilahi-baksh
Seconded by—Mr. S. K. Roy and

RESOLVED

XXIV. That an Editorial Board of five including an Editor-in-Chief be appointed to edit the Bulletin.

Carried by a large majority.

The Conference was then invited to propose names; after several names had been duly proposed and seconded the Conference proceeded to ballot first for election of the Editor-in-Chief and then for the other four joint-Editors. As a result of the ballot, the following were declared elected

Mr. S. C. Mukerji—Editor-in-Chief.
Mrs. S. G. Hensman—Maharani's College, Mysore.
Rev. J. W. Johory—Indore.
Mr. V. M. Ilahi-baksh—5 Russel Street, Calcutta.
Mr. Jiten Banerji— Do. Do.

Proposed by—Mr. V. M. Ilahi-baksh
Seconded by—Mr. Jiten Banerji and

RESOLVED

XXV. That Mr. S. K. Roy be re-elected Manager of the Bulletin. *Carried unanimously.*

Also RESOLVED

XXVI. That the manager be accorded clerical assistance to the extent of Rs. 120/ per annum. *Carried unanimously.*

Report of the Industrial Committee.

Rev. S. K. Tarafdar, the Convener of the Industrial Committee, then presented the Report of the Committee and the Rules of Scholarship (see Appendix C. & D.)

Proposed by—Mr. E. Biem,
Seconded by—Mr. V. M. Ilahi-baksh. and

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RESOLVED

XXVII. That the Report be adopted and printed along with the Proceedings of the Conference and the Rules of Scholarship be approved.

Carried unanimously.

Mr. Tarafdar then placed the following resolutions recommended by the Committee for the consideration of the Conference. All the resolutions being duly proposed and seconded

RESOLVED

XXIX 1. That the convener of the Industrial Committee be asked to convey the thanks of this conference to Mr. J. H. Hoyland, Principal, Westhill College, Birmingham and the Westhill people for offering to find support for two Indian women during their study at that college and request them to extend the same help for at least a few more years.

2. That Provincial and other affiliated Associations be requested to take practical steps for the apprenticing of young men of our community to Railway Workshops and Industrial concerns under private and state management, taking steps to see that suitable provision is made for their physical and moral well-being.

3. That the various Provincial Associations be requested to take active steps to secure some of the thirty state Technical Scholarships sanctioned by the Government of India.

4. That Provincial and other affiliated Associations be urged to raise the sums allotted to them for the Student-ship Schemes and that Mr. Ilahi-baksh be appointed the accredited representative of the Conference on this behalf and be requested to make special efforts to raise funds for the same purpose.

5. That a sum of Rs. 75/- be sanctioned for printing the Hand-book of Technical Education after it has been submitted to and passed by the Industrial Committee.

6. That the following Committee be appointed for 1921.

Mr. K. T. Paul
Mr. N. K. Bose
Khan Saheb Talibuddin
Mr. V. M. Ilahi Bux
Mr. S. K. Roy
Mr. T. Buell
Mr. J. P. Cotelingam
Mr. Hakim Din
Dr. John Mathai
Rev. S. K. Tarafdar (Convener).

All carried unanimously.

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Revision of the Constitution.

Proposed by—Mr. S. K. Roy.
Seconded by—Mr. S. C. Mukerji. and

RESOLVED

XXX. That the Revision of the constitution be taken up at an early stage of the Conference next year. *Carried unanimously.*

References from Council to Conference.

The following subjects referred to the Council by the Conference were then taken up.

1. *Letter from Hon. Mr. M. S. Das,* Read letter.

RESOLVED

XXXI. That no action be taken with regard to nominations by the Conference to Provincial Councils. *Carried.*

2. *Letter from Punjab Indian Christian Counference.* Read letter.

RESOLVED

XXXII That the Punjab Christian Conference be informed that no subject connected with mission polity may be discussed at the All-India Conference of Indian Christians. *Carried nem. Con.*

3. *Esher Committee Report.* The Council enquired whether in the opinion of the Conference it should take up the question.

RESOLVED

XXXIII. That no action be taken at that belated stage. *Carried by a large majority.*

Law Committee.

Mr. S. C. Mukerji moved and Rev. S. K. Tarafdar seconded:—

XXXIV. That the members who constituted the Law committee last year be again appointed to the same committee, with the addition of the President and a joint conference, if necessary, be held with the Public Questions Committee of the National Missionary Council.

Carried unanimously.

The members are :— Mr. W. L. Venkataramiah, Mr. M. D. Devadoss, Mr. S. C. Mukerji, Mr. H. David, Mr. B. N. Athalve, B. A., L. L. B., J. P. (Convener).

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German Missions Committee.

Proposed by—Mr. S. C. Mukerji,
Seconded by—Mr. V. M. Ilahi-baksh and

RESOLVED

XXXV. That whereas the purely secular aspects of the German Missions problem have been settled, the German Missions Committee of this Conference be dissolved.

Carried nem. Con.

Thanks and Congratulations.

XXXVI. Resolution of Congratulation to Lord Sinha.

That the All-India Conference of Indian Christians assembled in Calcutta conveys its hearty congratulations to Lord Sinha of Raipur on his assumption of his high office as Governor of Bihar and Orissa.

XXXVII. Resolution of thanks on the nominations of Indian Christians to Legistative Councils etc. :

That this Conference convey its thanks to the Governments of Bengal and the United Provinces nominating Professor S. C. Mukerji and Mr. H. David to the Bengal and U. P. Legislative Councils respectively and authorises the President to convey the thanks of the Conference to other Governments for similar nominations of other Indian Christians as occasion arises.

XXXVIII. Resolution on appointment of the Hon. Mr. M. S. Das as Minister.

That a telegram be sent to the Government of Bihar and Orissa for the appointment of the Hon. Mr. M. S. Das as a Minister and a telegram to the latter congratulating him on his appointment.

Votes of Thanks.

It was then moved from the chair and resolved

XXXIX. That votes of thanks be accorded to the following :—

(a) To the Principal of Bishop's College for the housing of the delegates.

(b) To the members of the Reception Committee and Volunteers for taking all the necessary measures for the reception, housing and entertainment of the delegates.

Carried unanimously.

The Chairman then declared the Conference closed.

G. E. L. Mission Press, Ranchi.

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APPENDIX A.

Annual Report of the Secretaries for the year 1920.

In proceeding to give the usual review of our activities during the year, the thought which comes first to us is that the Conference has now completed the first cycle of its existence of nearly seven years and has met once again in Calcutta, the place where the foundation meeting of the Conference was held. We rejoice that through the grace of God in the six memorable years that have passed the All India Conference has increased in the favour and confidence of the Community, of the Government and of the general Indian Public. How fateful these years have been may be estimated by the recalling of two facts. First, since the inception of the idea of the Conference, which took place before the shooting of the Austrian Prince in Servia the Great War has been fought and won for the "Allies" and second, in India, the first real step towards responsible self-government has been taken. We are on the eve of the inauguration of the reformed assemblies, where popularly elected ministers will have the entire control of such subjects as Education, Local Self-Government and Industries.

2. Death of Dr. L. L Joshi.

It is with profound regret we have to record the death of one of the most influential members of the All-India Conference, Dr. L. L. Joshi, M. D., B. S., D. T. M., etc who was one of its Secretaries for two years i. e. from December 1917 to Dec. 1919.

The deceased was a prominent member of Society at Bombay and a leader of the Indian Christian Community. He was Deputy Health Officer to the Bombay Municipal Corporation at the time of his death. Coming from the well-known and distinguished family of Joshis of Bombay, being younger brother to Canon D. L. Joshi, the deceased had endeared himself to all by the modesty of his disposition and the fortitude of his character. It is well-known that the health of the deceased had been enfeebled for a long time, specially since the death of his only son more than two year ago. It was his ill-health alone which led the deceased to give up one of tne Secretaryships of the All-India Conference of Indian Christians. The deceased was attacked by typhoid fever in August last, but owing to his enfeebled health all efforts on the part of his doctor to bring him round proved of no avail The deceased leaves his wife and a daughter behind. Our hearts go out to them in sympathy as well as to his brother.

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3. New Affiliation.

Three applications were made from organised Indian Christian associations for affiliation to the All-India Conference. These applications were from the Punjab Indian Christian Conference, from Ajmer and from the Jubbalpore Indian Christian Association. The Constitution of our Conference does not lay down any fixed procedure of dealing with such applications. We therefore circulated the application among members of the Council of the All-India Conference and among affiliated associations. We have great satisfaction in reporting that these two bodies are now affilited to the All-India Conference and in extending a very hearty welcome to their representatives who are in our midst at the present moment. We are specially pleased that Punjab, which as a province stood so long out of the Conference has now enthusiastically joined us. Without making any invidious distinctions we should like to pick out Professor Sirajuddin and the two brothers Rallia Ram, K. L., & B. L., (may their shadows never grow less !) who were untiring in their efforts to convince some of their brethren in the Punjab of the great advantage of joining hands with the rest of India.

4. Quarterly Bulletin.

The Quarterly Bulletin, we are pleased to report, was published four times during the year, as required but we regret however that the numbers were not get out at the expected time. In spite of the irregularity we are glad to be able to say that the Bulletin is gaining in popularity. It has now 305 subscribers on the roll and we have received encouraging letters expressing appreciation from a few people. It will be recollected that it was resolved at the last Conference (xiii b) "That the Manager communicate with the Secretaries of the Association asking him to send the names of such subscribers as were willing to pay an annual subscription of annas eight per annum". We regret to say however that some of the Provinces made a very poor response to our appeal, more than half the subscribers being obtained directly by the Manager. The Manager, we understand, suggests in his report that the Bulletin be converted into a monthly.

5. The Village Education Commission.

The Village Education Commission concluded its labours during the year and have published their report. According to a resolution of the Conference the Commission were to be requested to invite two elected members of the Conference to discuss the draft report with them. The Commission acceded to the request and Messrs J. P. Cotelingham and S. K. Roy visited Kodaikanal where the Commission were concluding their labours. The Commis

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sion. we are pleased to report, accepted practically all the suggestions made by your delegates. The Report is now before the public and it is for the Conference to make a final pronouncement on the subject. We understand that a statement will be placed before the Conference in connection with it.

6. The Revised Constitution.

It will be remembered that part of the Constitution was revised at the last Conference. Two of the most important elements of that revision were (a) the rule about affiliation of associations, by which scope was given under certain circumstances of more than one association from a single province being affiliated to the All-India Conference (b) the rule about delegation by which the limit to the number of delegates was removed. The results of this revision are already apparent in the Conference before us to-day—the largest that has been held since its inception. We have also to report that three new associations were affiliated during the year owing to the extended scope given to affiliation.

7. The Punjab Disturbances and the Hunter Report.

The Report of the Hunter Committee on the Punjab Disturbances was published during the year. At the last Conference, it was decided that we were to await the Report of the Hunter Committee before making a pronouncement on the subject. The Council of the All-India Conference was authorised to take such action as it thought necessary in the light of the findings of the Committee. Accordingly when the Report was published the President of the Council and one of the Secretaries met together and drafted a statement on the findings of the Committee. The statement was circulated among members of the Council. In the light of criticisms received a letter was drafted and sent to the Secretary of State, the Viceroy, the Secretary to the Government of Indta in the Home Department, the Lieutenant Governor of the Punjab and to the public press. The letter was published in the third number of the Bulletin and is annexed herewith.

8. Communal Representation.

At the last Conference it was resolved "that a Committee consisting of (certain) gentlemen be authorised to memorialise the Government concerned, send a deputation and wait upon the Local and the Imperial Governments and the Secretary of State and to empower one or more to represent the views of the Conference before the Joint Committee of the Houses of Lords and Commons in order to secure for the Community adequate separate representation". Accordingly soon after the Conference the Committee was summoned. It was considered nexpedient to send a deputation either to the local or Imperial Governments

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at hat stage or to England to represent our views before the Joint Committee of the two Houses of Parliament, as principles had alreay been decided and only rules were being framed. It was resolved only to send up a brief memorial to the Imperial Government and to advise the Provinces to hold mass meetings. The Provinces were advised accordingly and we believe that large and well attended meetings were held in several Provinces, chiefly Madras, Bengal, Nagpur and U. P. We also took advantage of the opportunity afforded of interviewing Lord Sinha, when he was in Calcutta on leave from his office in London. We were accompained by some of the Bengal leaders. In that interview we were convinced that the course decided upon by the Committee was a wise one. We are gravely disappointed that adequate separate communal representation has not been granted to our community in all the Provinces as it has been granted to every important Community in India. We are told that it is solely because our Community is a small and scattered one, making it difficult to form compact approachable electorates, that we have been deprived of our rights. The force of this argument may be appreciated by pointing out that the Anglo Indian Community, $\frac{1}{4}$th of the size of the Indian Christian Community in Bengal and as scattered as that Community, have received two seats by election, whereas the latter has received only one by nomination. The Community have no seat allowed to them by rules either in the Imperial Legislative Assembly or in the Council of State. We have lately sent a telegram to the Viceroy again pressing our claims. The Community have never embarrassed the Government before nor do we advise doing it now, but we expect the Conference to enter a vehement protest against the treatment accorded to us. Grateful for small mercies, however, we should not omit saying that through agitation, the Central Provinces, the only Province in which our community was deprived of a seat by nomination have been accorded a seat in the local Legislative Council. We cannot help stating here that unless the leaders of the Community tackle boldly the problem of Catholic-Protestant unity of action we are bound to remain an emasculated Community. We rejoice to see the efforts made in several of the Provinces to solve the question.

9. Concluding Remarks.

We are not saying anything on the work of the Industrial Committee as a separate report is to be submitted later on.

In concluding we cannot help saying once again that if the Conference is to be a power in the land, its leaders in all the provinces and the affiliated associations must co-operate and that with celerity always, with the central organisation. Unless the central organisatinn can draw its sap from the outlying sources it cannot act with that promptitude and speed which is so desirable.

Sd. S. C. Mukerji.
Sd. S. K. Roy. } *Secretaries.*

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APPENDIX B.

Report of the Quarterly Bulletin.

The Quarterly Bulletin was published four times during the year in March, July, October and December. I regret to say that it was not published with that regularity that it ought to have been. The publications were due in February, June, September and November. In May and June I had to remove bag and baggage from Calcutta to Ranchi and to make arrangements with a new press. In September I had to come away suddenly to Calcutta and stay here for nearly a month nursing a sick brother who afterwards died. I am sorry to have to to make this personal explanation but it is due to the Conference owing to the irregularity of the publication of the Bulletin. It should be mentioned however that the Editors who are also Secretaries get no clerical assistance for their work and I request the Conference to give their most sympathetic consideration to this matter.

In spite of this irregularity of the publication, I believe the Bulletin is growing rapidly in popularity. 305 subscribers registered their names, of whom I am sorry to say that 40 V. P. P. came back refused chiefly due I believe to the vagaries of the Post Office. We have thus 265 pucca subscribers on the roll. This may be regarded as very satisfactory, specially when it is considered that several of the Provinces have done nothing or very little to enlist subscribers as resolved on by the Conference and requested several times by myself. South India, I am sorry to say, is the worst offender in the matter. I cannot emphasize too strongly that without the co-operation and financial support of the Provincial Associations it is impossible to make the Quarterly Bulletin a success. It is through these affiliated associations and enrolled subscribers that the Quarterly Bulletin can advertise itself best and extend its clientele.

I am glad to say that words of appreciation and commendation have been received from several, which I am sure will encourage the editors in their duties. We suggest however that in order to make the Bulletin a live thing it should be converted into a monthly at a subscription of Rs. 2/- p. m. The monthly can be made a success quite easily if only 500 subscribers are obtained as the following estimated expenditure will show against the income of Rs. 1000/-.

Printing and paper 3 forms @ Rs. 65/- per No.—	780-0
Postage and stationery	...156-0
	Rs. 936-0

If the affiliated associations continue their grant in aid for one year more to give the monthly a fair start the thing can be done. I may point out that the Bulletin may be registered under the Press Act and there will be no difficulty in registering it in the Post Office to get the postal concession which in any case will be done early next year. We have also a nucleus of subscribers who I hope will continue their support. It is now for the Conference to take the important step or otherwise.

Sd. S. K. Roy,
Manager.

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APPENDIX C.

Report of the Industrial Education Committee.

Your Committee very much regret to have to report once again that they have not succeeded in enlisting the active co-operation of the affiliated Association, in the very important work you entrusted to them. It is gratfying to learn that the U. P. Association has started a Provincial Scholarship fund and have been helping a few students with stipends Probably some other associations are also doing a little on the same lines. But if we are to take full advantage of the present opportunities for the industrial and economic development of the Community all affiliated associations must give to these matters their earnest thought and active co-operation.

Owing to lack of funds and co-operation very little progress has been possible. The hand-book on Technical Education could not be published, nor could there be a meeting of the Joint Committee with the Committee on Industry and Agriculture of the National Missionary Councils as recommended last year.

Mr. N. K. Bose, a member of your Committee, has succeeded after very hard work in improving the lot of the apprentices sent under the auspices of this Conference to the E. I. Railway Workshops at Jamalpur. We feel very strongly that either a small Scholarship of Rs. 5/- should be given to some of the needy students or a block grant made for the Hostel.

We would urge on all affiliated Associations to take practical steps for apprenticing our youngmen in other Railway Workshops and Industrial concerns and to make suitable provisions for their physical and moral well-being.

Your Committee would like to remind the Provincial Association once more that thirty State Technical Scholarships have been sanctioned by the Government of India and that the present policy is to award these scholarships only through the Provincial Governments. They should, therefore, take active steps to secure some of these for our youngmen. It is encouraging that one such scholarship has heen awarded by the Bihar and Orissa Government to a Christian student, who is now undergoing practical training in the Railway Workshops at Kharagpur and will be sent to England next year. Is there any reason why there would not be one such students from every other Province ?

As regards the All-India Studentship Scheme, which was so enthusiastically launched a few years ago, your Committee appealed to the various Associations for the following amounts early this year :—

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Proposed Minimum Contribution for each Association.

(1) Madras I. C. A. 1,000/-, (2) Madras Christo Samaj 250/-,
(3) Bengal I. C. A. 750/-, (4) Bengal Conference 250/-,
(5) Cuttack I. C. A. 500/-, (6) Allahabad I. C. A. 750/-,
(7) Bombay I. C. A. 750/-, (8) Nagpur I. C. A. 500/-,
(9) Hydrabad I. C. A. 250/-, (10) Travancore I. C. A. 500/-,
(11) Burma I. C. A. 500/-, (12) Non Association Provinces 500/-,
total 6,500/-. The net result of repeated reminders and personal interviews is that the Treasurer has Rs. 35/- to the credit of this fund. Are we to believe that this is a true indication of the interest which the Community takes in the scheme? In response to our appeal in the Bulletin four youngmen applied for help to go abroad. One of these who wanted to go to America was ready to deposit Rs. 500/- with the Committee according to rules, but unfortunately no help could be given to any of these.

Last year Mr. A. V. Joseph of Burma promised Rs. 100/- per month towards the Studentship Scheme on condition that an equal amount was raised by us. Is it not a disgrace that this condition has not yet been fulfilled and we have not been able to claim this amount? Even if each affiliated Association raised only Rs. 5/- per month the fund would have been richer by at least Rs. 2,400/-. Your Committee would like to be told definitely as to whether you would like them to go forward with the Scheme or drop it.

Some of us fear that the Scheme is too ambitious and that we should begin by giving small scholarships encouraging technical and industrial education in India. We would, therefore, request the Conference to approve of this plan.

Regarding scholarships for girls, we have a more encouraging report to submit. After a lot of delay and corresponence two scholarships have been secured for the coming year at Westhill College, Birmingham. The following influential Committee has been formed :— Dr. Mrs. Karmarkar of Bombay, Kunwarni Maharaj Singh, Mrs. Appaswamy of Madras, Miss Ahmad Shah of Panjab, Miss Bose of Bengal and Mrs. Datta (Convener) This Committee has asked us to raise sufficient funds for passage for the selected condidates, to frame rules, and to call for applications. The rules drafted by your Committee are placed before you for approval, after necessary additions and alterations.

Your Committee would urge on all members of the Community the necessity of throwing off their lethargy and taking full advantage of all the facilities mentioned in this and last year's report, studying the Studentship Scheme and giving such active co-operation to your Committee as would help forward the industrial and economic progess of the community.

Sd/ (Rev.) S. K. Tarafdar,
Convener

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APPENDIX D.

RULES FOR SCHOLARSHIPS FOR GIRLS

The following rules were passed by the Conference on the 30th December 1920.

See Report of Industrial Committee and Resolution on Industrial Education passed by Conference.

1. Applications be sent through the local Indian Christian Association.
2. That all applicants submit the following with their applications.
   - (a) A medical certificate from a qualified Lady Doctor approved of by the local Association or the Industrial Committee.
   - (b) Baptismal certificate or certificate of age.
   - (c) Copies of all academical certificates.
   - (d) Certificates of character and ability.
3. That the life of the selected candidates be insured by the Committee.
4. That selected candidates be required to execute a written agreement to the following effect :—
   - (a) To devote their time to teaching in schools, preferably under Christian management.
   - (b) To contribute 10 % of their salary to a special fund till the amount spent on their training be paid up.
   - (c) To help in Sunday Schools and Bible Classes.
   - (d) To refund, in suitable instalments approved of by the Committee, the whole amount spent on them if they get married.

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APPENDIX E.

FROM

S. C. MUKERJI, Esqr. M. A., B. L.,
Honorary Secretary,
All-India Conference of Indian Christians.

To

H. E. THE GOVERNOR GENERAL
OF INDIA IN COUNCIL.
Simla Hills.

SIR,

At the last session of the All-India Conference of Indian Christians held at Cuttack the following resolutions were passed in connection with the Punjab situation :—

I. Resolved :—That the Conference greatly regrets the incidents that recently occured in the Punjab and tenders its grateful acknowledgement to His Exellency the Viceroy for the appointment of a Committee to enquire into matters connected therewith.

II. Resolved :—That the Conference anxiously awaits the report of the Hunter Committee and authorises the Council of the Conference to take such action as it thinks necessary in the light of the findings of the Committee.

In pursuance of the last resolution the Conference reserved its judgment even though in certain quarters its action was adversely commented upon. The Conference suspended its judgment while the case was *sub judice* but now that the Hunter Committee Report is out, the whole matter has been gone into very carefully by the Council and I am directed by the Council to say that it deplores that the Hunter Committee Report has not been discussed entirely in an impartial spirit but from a racial stand-point.

The Council has done its best to approach the question from an impartial point of view and I am to say that in the opinion of the Council a dispassionate examination of both the Majority and Minority Reports make it clear—

(i) That the situation in the Punjab could not in any case be described as a rebellion of the people against the Government but there was only an organised conspiracy which had been set on foot by certain measures. The Council strongly feels that the Government of India made so-called leaders of the people with a view to embarass the government owing to its having passed in the teeth of opposition certain repressive a great mistake in passing the Rowlatt Act when the country as a whole did not want it and which to a considerable extent contributed on the one hand to disturb the feelings of the people, and on the other, to give a handle to agitators to foment trouble.

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(ii) That in order to meet the situation created by the disorders which had manifested themselves simultaneously in so many different places, it was necessary for Government to adopt stern measures to restore order and peace but that the Council is emphatically of opiniom that there was not any justification whatever for the Civil Government to hand over the administration to the military authorities. While fully admitting the difficult situation which the Government had been placed in, the situation could have been adequately dealt with in the opinion of the Council by the civil Government with the aid of the police and, in the last resort, of the military.

(iii) that General Dyer and his military subordinates administered the Martial Law in a most reckless and inhuman manner, manifested by the Jalianwalla Bagh massacre, the crawling order, the use of machine guns and the bombing of defenceless towns by aeroplanes.

I am further directed to say that in the opinion of the Council both the Government of India and the Secretary of State in Council have erred in supporting the action of Sir Michael O'Dwyer and his Government in dealing with the Punjab situation, nor can the Council refrain from stating that His Excellency the Viceroy and his Government did not bestow that amount of care and attention which the gravity of the situation demanded.

The Council is further of opinion that in order to restore confidence in British justice and integrity, serious notice should be taken of all those officers, whether military or civil, European or Indian, who were guilty of gross abuse of power. In that connection the Council would urge that the mere recall of Dyer is not sufficient.

As to the excesses committed by the mob previous to the introduction of the Martial Law, the Council most emphatically condemns those agitators who posing themselves as leaders of the people, roused their feelings by reckless speeches and sinister methods and who organised bands for the destruction of property, committal of murders, desecration of Churches, outraging the modesty of women and the doing of similar acts. Such persons equally with the officers who were guilty of Martial law excesses deserve to be dealt with most severely. In this connection the Council feel that Mr Gandhi is morally responsible for aggravating the general situation by persistently pushng forward the dangerous principles of *Satyagraha*, non-co operation etc. and as such deserves the country's censure.

Further I am directed by the Council to express its hope that in the ever of the new era that is likely to dawn upon the country the leads of people and sincere well-wishers of the country would realise that the future Indian nation can only be built up by banishing all religious animosities and racial hatred and by uniting the heterogenous elements now existing in the country into one bond of brotherhood.

Serampore College,
Serampore,
July 28th 1920.

(Sd.) S. C. MUKERJI,
Secretary,
Council of the All-India Conference
of Indian Christians.

Copies forwarded to the Secretary to the Government of India in the Home Department, to the Chief Secretary to the Government of the Punjab and to the Public Press.

Gossner Mission

APPENDIX F.

The Treasurer's Statement for 1920.

Receipts.	Rs.	A.	P.	Expenditure.	Rs.	A.	P.
Balance from Previous year				*By Prof. S. C. Mukerji:—*			
(1) With the Treasurer Rs.	254	14	0	Postage ... ... Rs.	28	3	3
(2) With Prof. S. K. Roy „	131	7	9	Telegrams ... ... „	21	11	0
(3) With Prof. S. C. Mukerji „	6	0	9	Travelling ... ... „	28	15	6
Sale of Reports ... „	59	6	0	Stationery ... ... „	17	12	6
Delegation fees of Cuttack Conference „	63	0	0	Printing Charges ... „	5	0	0
Capitation grant from				Subscription Christian Patriot ... ... „	6	2	0
„ I. C. A. U. P.,	50	0	0	Duftory ... ... „	10	0	0
„ „ Hyderabad„	30	0	0	Badges ... ... „	13	0	0
„ „ Christo Samaj Madras 1919 & 1920	25	0	0		130	12	3
„ Bengal Christian Conference „	20	0	0	*By Prof. S. K. Roy.—*			
„ Burma I. C. A. „	20	0	0	Over credit Nagpur Capitn grant for 1919	2	8	0
„ Bengal I. C. A. „	12	0	0	Paid to Prof. S. C. Mukerji... „	22	0	0
„ Bombay I. C. A. „	10	0	0	Typist at Cuttack „	19	11	0
„ Madras I. C. A. „	15	8	0	Taxicab Expenses for Deputation to Lord Sinha ... „	9	6	0
„ Nagpur I. C. A. „	20	0	0	Postage & Telegrams „	53	6	0
„ Rajputana I. C. A.„	10	0	0	V. P. Postage of Reports „	21	14	0
Capitation Grant Cuttack I. C. A. „	8	0	0	Clerical Assistant... „	10	0	0
Subscriptions to the Bulletin through Prof. S. K. Roy „	110	2	0	Stationery, Parcels Freight removing things to Ranchi „	16	5	0
Subscripton to the Bulletin through Prof. S. C. Mukerji	8	8	0	Taxicab for Mr. Thamby „	3	1	0
Rai Bahadur A. C. Mukerji„	3	0	0	Books & Reports ... „	4	11	0
A. V. Joseph Esqr. Rangoon ... „	10	0	0	Printing bills ... „	28	14	0
K. Chandy Esqr.... „	10	0	0	Travelling Expenses to Kodaikanal ... „	167	11	6
Prof. R. Sirajudin „	10	0	0		359	7	6
E. J. John Esqr. „	5	0	0	*By Prof. S. K. Roy Bulletin account.*			
V. V. Phillips Esqr. „	5	0	0	Printing bills for No. I Quarterly Bulletin ... ... „	89	4	0
J. P. Cotelingam Esqr. „	5	0	0	M. O. Commission... „	0	8	0
K. T. Paul Esqr „	5	0	0	V. P. P. and other Postage of Bulletins „	58	2	0
Dr. George Nundy „	5	0	0	Packing charges ... „	1	7	6
J. C. Dutt Esqr. „	10	0	0	Cooly hire ... ... „	0	9	0
K. L. Rallia Ram Esqr. „	5	0	0		149	14	6
Dr. T. N. Noris „	5	0	0				
J. Smellie Esqr. „	5	0	0				
Pandit Ganpatlal Misra' „	10	0	0				
N. K. Bose Esqr. „	5	0	0				
T. Buell Esqr. „	5	0	0				
Dr. J. A. Solomon „	5	0	0				
Rev. S. K. Tarafdar „	6	0	0				
Rev. P. L. Singh „	6	0	0				
The Hon'ble Mr. M. D. Devadoss „	15	0	0				
E. A. Chelvum Esqr.} „	5	0	0				
Carried over.				*By the Treasurer.*			
				Cablegram to the Secretary of State for India ... ... „	85	0	0
				Travelling Expenses of J. P. Cotelingam to Kodaikanal ... „	103	12	0
				Telegrams ... ... „	3	13	0
				Conveyance & tram „	2	0	0
				M. O. Commission „	2	3	0
				Stationery, Postage, Registration charge „	8	1	6

Gossner Mission

Brought forward ...							
Devan Bahadur W. L. Venkataramiah ...	„	15-	0-0				
K. U. Luke Esqr. ...	„	5-	0-0				
Prof. S. K. Roy ...	„	2-	0-0				
Rev. J. W. Johory ...	„	6-	0-0				
S. P. C. Dass Esqr. ...	„	5-	0-0				
Dr. M. L. Jeejachak ...	„	5-	0-0				
Rev. B. Dass, Cuttaek...	„	5-	0-0				
D. Ropmay Esqr., Shillong	„	6-	0-0				
				1042	14	6	
Scholarship Fund.							
Rai Bahadur A. C. Mukerji ...	„	40-	0-0				

Brought forward ...						
Typist Charges and Paper	„	4	0-0	208	13	6
Total Rs....				848	15	9
Balance with the Treasurer ...				179	15	6
Balance with Prof. S. C. Mukerji ...				7	0	6
„ „ Prof. S. K. Roy... ...				7	9	9
Total Rs. ...				1042	14	6

Carried over.

Gossner Mission

List of Presidents & Secretaries of Affiliated Associations.

BENGAL, I. C. A.

PRESIDENT : S. C. Mukerji Esq., M. A., B. L., M. L. C., Serampore College, Serampore.
SECRETARY : Jiten Banerjie Esq., B. A., 5 Russel Street, Calcutta.

BENGAL CHRISTIAN CONFERENCE.

PRESIDENT : J. R. Banerjea Esq. M. A., B L., 15 Ramkissun Das Lane, Calcutta.
SECRETARY : Rev. B. C. Ghose, 4 Jannagar 2nd Lane, Entally, Calcutta.

CHRITO SAMAJ, MADRAS.

PRESIDENT : Nil.
SECRETARY : V. S. Chakkarai Esq. B. A., 12 Chinnareddi Street, Egmore, Madras.

I. C. A. MADRAS.

PRESIDENT : M. D. Devadoss, Esq., M. L. C., Sylvan Lodge, Mylapore, Madras
SECRETARY : S. Balasingham Satya Esq. M. A., B. L., Grace Lodge, Vepery Madras.

I. C. A. U. P.

PRESIDENT : Rai Bahadur A. C. Mukerji, B. A., Benares Cantt.
SECRETARY : S. P. C. Das Esq. L. L. B. Benares Cantt.

I. C. A. NAGPUR.

PRESIDENT : Prof. R. O. Buell M. A., Hislop College, Nagpur.
SECRETARY : W. D. Wagchoure Esq. Tukaram's Chawl, Sadar Bazar, Nagpur.

I. C. A. BOMBAY.

PRESIDENT : B. N. Athavle Esq. L. L. B., J. P., Love Lane, Mazagaon, Bombay.
SECRETARY : Y. D. Baker Esq. Political Dept. Secretariat, Fort, Bombay.

I. C. A. BURMA.

PRESIDENT : A. V. Joseph Esq., Dunce Daw, Rangoon.
SECRETARY : P. N. Malachi Esq. B. A., 22 Lewis Street, Rangoon.

I. C. A. HYDERABAD.

PRESIDENT :
SECRETARY : S. B. Raju Esq. B. E., Near King Kotee, Hyderabad (Deccan).

I. C. A. TRAVANCORE.

PRESIDENT : Dr. E. Poonen, M. D.
SECRETARY : K. K. Thomas Esq. B. A., B. L., Kottayam, Travancore.

I. C. A. RAJPUTANA.

PRESIDENT : Dr. I. A. Solomon, Victoria Hospital, Bharatpur, Rajputana.
SECRETARY : E. J. James Esq. Mission Press, Beawar, Raputana.

I. C. A. CUTTACK.

PRESIDENT : Hon. Mr. M. S. Das, C. I. E., M. A., B. L.,
SECRETARY : Rev. B. Das, B. A., Baptist Mission.

I. C. A. PUNJAB.

PRESIDENT: K. L. Rallia Ram Esq., M. L. C., Forman Christian Collegiate School, Lahore.
SECRETARY—B. L. Rallia Ram Esq., B. S. C., Y. M. C.Lahore.

I. C. A. JUBBULPORE.

PRESIDENT—Dr. P. V. Mishra.
SECRETARY—T. K. Bappu Esq. C. M. S. High School, Jabbulpore.

I. C. A. AJMERE.

PRESIDENT—A. N. David Esq. B. A., L, T., Husband Memorial High School.
SECRETARY—

Gossner Mission

15. Juni 1921
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MINUTES

OF THE

ADVISORY BOARD

OF THE

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN

CHOTA NAGPUR AND ASSAM.

MEETING OF APRIL 22, 1921.

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

G. E. L. MISSION PRESS, RANCHI.

Gossner Mission

THE ADVISORY BOARD.

DR. S. K. DHTTA, *Chairman.*
REV. A. G. ATKINS.
PROF. S. C. MUKERJI.
REV. E. H. WHITLEY.
REV. G. A. RUPLEY, *Secy.*

MEETING IN RANCHI, APRIL 22, 1921.

Members Present: Messrs. Atkins, Datta, Whitley and Rupley.

Visitors: Rev. G. J. Dann, Rev. Herbert Anderson.

An apology for absence was received from Prof. Mukerji.

1. THE MINUTES OF THE MEETING OF OCTOBER 7, 1921, were approved as printed and circulated.

2. THE FINANCIAL REPORT was received. (See report on last page.)

3. THE 1921 BUDGET. It was reported that a cablegram had been received on April 15, 1921, that the amount granted by the National Lutheran Council was Rs. 3750 per month, and that this fact had been coveyed to to the Church Council. The neccssity for the most careful economy was pointed out, until it could be ascertained whether and to what extent this amount could be increased.

Resolution : That the temporary financial policy described be approved, and that the following temporary measures be taken at once :

(a) Reduction of the Catechist Grant from Rs. 1000 to Rs. 500 per month.

(b) And—No famine allowance.
No revision of old salaries.
No contribution or loan to boys' hostels.
No additions in the girls' hostels.
No new village schools supported.
No further development of the medical work.
No school equipment purchased.

[NOTE : a second cablegram was received on April 26th, from the National Lutheran Council, granting Rs. 1750 per month additional.]

Minutes of the Meeting of the Church Council, held February 11, 1921. Items 4 to 9.

4. RAILWAY PASS. It was desired that a Railway Pass be applied for, to enable the Pastor in charge to visit certain Stations without expense.

Resolution: That information be supplied by the Church Council as to the Railway Stations at which there are Lutherans, and as to the approximate number in each Station named, who are in the employ of the Railway.

Gossner Mission

5. BALANCE ON RICE GRANT. It was proposed that the unspent balance of Rs. 500 of the Rice Grant be paid in monthly instalments as follows :—

Jharsuguda ...	...	Rs. 60
Chainpur ...	...	„ 30
Chaibasa ...	...	„ 30

Resolution: That the arrangement is approved.

6. LOAN FOR PURCHASE OF RICE FOR BOYS' HOSTELS. The Advisory Board regretfully withdraw this offer, lacking the necessary funds at present.

7. INTER-MISSION RELATIONS. Covered by the Kinkel item in the second letter from the Church Council.

8. THE JAMSHEDPUR CONGREGATION.

Resolution: That the Advisory Board approve of the general principle that the Lutheran Church should care for the Lutherans working in Jamshedpur. and that they await further information :

(a) As to the plot of land finally preferred.
(b) Sketch and estimate of cost of the proposed Chapel.
(c) Proposal for the raising of local funds towards its cost.

9. Items 3, 4, 6 and 7 were received as information

MINUTES OF THE MEETING OF THE EXECUTIVE OF THE CHURCH COUNCIL, HELD FEBRUARY 25, 1921. (*Items 10 to 12*)

10. THE SITUATION IN KINKEL. The memorandum with the covering notes and Resolution were carefully considered.

Resolution: That the Advisory Board request the Bihar and Orissa Representative Council of Missions to appoint a Committee for the purpose of ascertaining whether the principles of inter-Mission comity, as accepted by the Bihar and Orissa Representative Council of Missions, have been violated in the Kinkel matter.

11. JHUMKACHHAPPAR PROPERTY.

Resolution: That the matter be refered to the Board of Trustees.

12. Items 4, 5 and 6 recived as information.

13. MEDICAL WORK. A report was given as to progress and plans.

Resolution: That with due regard to the present state of the funds at the disposal of the Advisory Board, the following be authorized.

(a) Supply of simple remedies to the stations.
(b) Engagement of an experienced compounder for district work.
(c) The weekly visits of Dr. John Horo to district stations.
(d) The transfer to Lutheran management of the dispensary at Tokad (Bandgaon) when the Trustees purchased the property.

Gossner Mission

14. Co-operative Society work.

Resolution : (a) That the Advisory Board carry out the previous promise to help this work, by guaranteeing up to Rs. 120 per month for 1921.

(b) That the anonymous donor of Rs. 500 for this purpose be thanked for his generous and useful gift.

15. Training in Agricultural Education.

Resolution : That with a view to the development of the Schools along the lines described in the Report of the Commission on Village Education, two young men, matriculates, with some teaching experience, be sent in June to the Allahabad Agricultural Institute, for the two years course, with stipends of Rs. 25 per month.

16. High School Hostel.

Resolution : That the payment of the following be sanctioned :

Final deficit for 1920	...	Rs. 426-8-0
Loan for 1921	... ...	,. 1900-0-0

17. Seminary Preparatory Students in High School. It was pointed out that the number of these students caused an increase in the High School staff.

Resolution : That a monthly grant of Rs. 60 be supplied to the High School, to cover the additional cost of the Seminary students under instruction there, and that the usual fees be paid for those students.

18. Contribution to the Funds of the Church Council. A gift was received by the Secretary of the Advisory Board, with the request that it be turned over to the Treasurer of the Church Council.

Resolution : That the request of the donor be carried out, and that the Church Council be requested to enquire whether any appeal has been made which would violate the letter or the spirit of the Constitution of the Church, Article 15, (c) Transitional Relationships."

19. Missionaries on the Gossner Church Field. A letter, dated February 21st, 1921, from the President of the National Lutheran Council, New York City, gave assurance of support for at least two men, to be called by the autonomous Gossner Lutheran Church, through the Advisory Board.

Resolutions :

(a) That the Advisory Board cordially endorse the policy of sending missionaries, as described above, as the best means at present of developing the autonomous Church.

(b) That the matter of selecting individual missionaries be deferred until the arrival of Mr. Cannaday.

Gossner Mission

20. INVITED VISITORS FOR CONSULTATION AT ADVISORY BOARD MEETINGS.

Resolutions :

(a) That the Advisory Board invite the Church Council to select a panel of five men, from whom the Advisory Board will select two, as the representatives of the Church, to be present at the meetings of the Advisory Board, for consultation.

(b) That the Principal of the High School be invited to be present at the meetings of the Advisory Board, for consultation.

21. A RESIGNATION.

Resolution : That the resignation of Rev. G. A. Rupley from membership in the Advisory Board be accepted, effective when the Rev. I. Cannaday is ready to fill the place of the Lutheran member of the Advisory Board, in accordance with the action of the Executive Committee of the Bihar and Orissa Representative Council of Missions, 27th February, 1920, I. Resolution 2, page 28—"Proceedings".

22. NEXT MEETING.

Resolution : That it be held in July, 1921, the exact date to be decided later, by correspondence.

G. A RUPLEY,
Secretary.

Gossner Mission

REPORT OF THE DISBURSEMENT

of the Advisory Board's grant of Rs. 1000/- a month for the salaries of Catechists of the Gossner Evangelical Lutheran Church in Chotanagpur for the months of September, 1920 to March, 1921.

Ilaka.	No. of cate.	Septr. 1920 to Janr. 1921.	Febr. & March 1921.	Total.
		Rs.	Rs.	Rs.
1, Ranchi	40	725	260	985
2, Lohardaga	23	300	110	410
3, Gumla	16	240	86	326
4, Kondra	21	315	110	425
5, Chainpur	20	300	120	420
6, Khutitoli, Birhu	14	...	40	40
„ Lamdon	7	105	42	147
7, Rajgangpur	28	420	160	580
8, Chaibassa	4	100	40	140
9, Purulia	6	120	48	168
10, Gobindpur	26	405	152	557
11, Burju	38	325	130	455
12, Jarakudar	17	255	90	345
13, Karimati	27	405	150	555
14, Jharsuguda	13	420	168	588
15, Singhani	3	70	28	98
16, Kinkel, Biru	25	...	86	86
„ Jaspur	18	495	180	675
17, Koronjo	26	...	...	...
18, Takarma	27	...	...	...
	395	5000	2000	7000

Gossner Mission

FINANCIAL STATEMENT
SEPTEMBER 4, 1920, TO MARCH 31, 1921.

RECEIPTS.

School Grants, Provincial, District Board and Municipal.		17, 538-12-0
Mission to Lepers, for Lohardaga		250- 0-0
Lepers' Offering		0- 6-9
C. Thomas, Esquire, Lansdown, for Lohardaga Dispensary.		30- 0-0
Provincial Grant to Lepers' Asylum, Lohardaga.		650- 0-0
Fees, Ranchi Dispensary, December—January.		22-13-9
National Lutheran Council		47, 361- 5-6
Total...	Rs.	65, 853-6 -0

EXPENDITURES

Hostels for Boys	Rs-	6, 703- 8-0
Schools for Boys		24, 518-11-6
Catechists		7, 000- 0-0
Miscellaneous		683- 3-3
Medical Work		3, 790- 1-0
Bible Women		150- 0-0
Girls' Schools and Hostels		11, 740- 0-3
College Scholarships		840- 0-0
Seminary Classes		2, 446-14-0
Famine Allowance (5 months) ...		7, 801- 0 0
Co-operative Society Work		180- 0-0
Total...	Rs.	65, 853- 6-0

Gossner Mission

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6. Juli 1921
Frankfurt
2/8. 21.

Govindpur
P. O. Jariagarh
Distr.
6th June 1921.

My dear Reverend Sir,

Your last letter reached me all right for which thanks. I am really sorry for not being able to send you a prompt reply. Since then we had our Annual Conference & also there was appointed a Special Commission to inquire into the violation of Comity Rules by the S.P.G. against whom we complained officially specially regarding their action in Kinkel. I shall send you the Report of the Commission when out. Of course the matter will be decided in the Bihar Council of which I am a member. I have repeatedly urged that inspite of the S.P.G. having gained a small community in Kinkel area, they should under rules be not allowed to carry on missionary operations in a Lutheran field & this I will stick whatever may be the result.

The Church of Sweden has now established an Episcopal Church in South India and as such are in communion with the Anglicans, as per the Lambeth Conference Proceedings. I believe you are not unaware of the developments that are happening in India on this lines of Church Union. I understand Gospel Witness as an Indian official news-bearer is read by our Curatorium. I take special note of your suggestions regarding Church-Union in India.

I have asked the pastors to let me have their portraits for you I shall send them on to you when received. The names & addresses of the pastors you be sent soon, some transfers have recently been made and this has deterred me from sending you the full list. At present I have no portraits of my own but I am sending you two photos

6. Juli 1921

me of my father and the other of my own taken by the Rev: N. Dahlberg, the Home Secretary of the N. M. S. of Stockholm who visited us during the Jubilee. You can make use of them as you please.

I was expecting some epistle from you for our Conference the absence of which lead me to think that you are a bit shocked to hear that we were asked to cut off our connection from Berlin. Such things are, dear Sir, not unusual in times of hostilities but I would pray that nothing should debar us from keeping our relationship in Him who has been our bond of Union.

Though people have been trying to put me to public odium, Sir I am asked to serve the Church. In our last Conference Dear my poor-self has been re-elected as a Secretary for a further period of 3 years under the new Constitution. I have to say nothing but that "Thy will be done". I was all along anxious to be relieved of my onerous duties but this could not be done.

I am keeping well with my family and children who are now home with us in their Summer vacation and will be back to school after a week or so.

My and my wife's kindest regards & greetings to you to Lady Kausch and to all who know me in the Berlin Gossnerhaus.

Yours very Sincerely

P Igurus

Gossner Mission

Goßnersche
Missionsgesellschaft

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

J.-Nr. D.

Berlin-Friedenau, den 2. Aug. 1921.
Handjerystr. 19/20.

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My Dear Brother Pastor Hurad!

With much pleasure I received your kind letter dated 6th of June with the two photos representing yourself and your beloved father. Take my best thanks for all.

The cause of the absence of an epistle of the Curatorium to the General Conference has been that we did not know the precise terminus of your Conference. Besides the Jubilee-Letter of our Curatorium few months ago was still in value, and in the future we should be thankful, if you could send us, as soon as possible, the programme of the conference that we could give some advise about certain head-matters if desired or necessary. Be trustful,

Gossner Mission

that, on our own part too, „nothing
will deter us from keeping our
relationship in Him", i.e. our common
Lord Jesus Christ, who is our peace (amidst all the hostility of the world),
and who will judge all injustice of
the men. In the meantime we pray
also that He may enlighten the hearts
of the mighty on the earth to consider the welfare of the church and
her innocently persecuted ministers and members
in all lands. [Perhaps you have heard that our beloved
fellow labourer Rev. Christoph Locher has died
27. of June. May Christoph in India will com-
plete his task.
In the autumn Mr. Oldham, one
of the most prominent representatives of
England in missionary matters, will
start for India, to study the present
situation. He will visit Ranthi
and our congregation also, and we
have given him our heartiest greet-
ings to you and all our Christians and
have brought before him our present needs and
complaints, especially too concerning the
Gangeo stations. He has been some
weeks ago at Berlin with us and the other
representatives of all German missionary
societies to hear what could be done in
favour of the mission work and its great diffi-

Christ. May the Lord shine his countenance upon you and give you wisdom and strength and wisdom for your work and your walk in the midst of this crooked and perverse generation. Pray for us, your unworthy servants, as we daily do for you.
H. D. Kurtz.

25. Aug. 1921
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MINUTES

OF THE

ADVISORY BOARD

OF THE

GOSSNER EVANGELICAL LUTHERAN CHURCH

IN

CHOTA NAGPUR AND ASSAM.

MEETING OF JULY 16, 1921.

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

G. E. L. MISSION PRESS, RANCHI.

Gossner Mission

THE ADVISORY BOARD.

DR. S. K. DATTA, *Chairman*
REV. A. G. ATKINS.
PROF. S. C. MUKERJI.
REV. E. H. WHITLEY.
REV. G. A. RUPLEY, *Secy.*

MEETING IN RANCHI JULY 16, 1921.

Members Present: Messrs. Atkins, Mukerji, Whitley and Rupley. Dr. Datta absent in England.

Visitors: Rev. John Topono and Mr. Nirmal Soy, of the Church Council; Prof. S. K. Roy, Principal of the Gossner High School.

Prof. Mukerji was appointed Chairman,

1. THE MINUTES OF THE MEETING OF APRIL 22, 1921, were approved as printed and circulated.

2. THE FINANCIAL REPORT was received. (See Report on last page.)

3. THE 1921 BUDGET. (3) A Statement was submitted as below. The Budget asked on a six months' basis, was Rs. 50,000, as per column 1. The Budget actually granted for that period was Rs. 33,000.

By putting into effect the measures described in Number 3, previous Minutes, for the six months ending with June 30, it was possible to make ends meet, assisted by unusually good School Grants. See the second column.

The Third column contains the proposed expenditure for the second half year, on the basis of Rs. 33,000, the Budget Grant which is promised at present. It will be noted that it is possible to restore the Catechist Grant to Rs. 1000 per month, but that no improvements can be undertaken in the other urgent matters listed in the previous Minutes.

Resolution: That the proposals in column 3 be accepted as a guide for the second six months of 1921, subject to change by the Executive of the Board, if requirements change, or if additional funds are secured.

Gossner Mission

1921 BUDGET REPORT.

Name of Account	Budget Asked half year	Net Expenditure Jan.-June	Proposed Expenditure July-Dec.
Hostels for Boys	4800	2898	200
Schools, 5 M. E,, Boys	6000	6292	6300
Schools, Primary	5500	2297	3000
Schools, High-Prin. Sal.-	1500	1500	1500
Catechists Grant	6000	4500	6000
Miscellaneous and Unforeseen	1680	160	253
Medical Work	2400	3070	3000
Women and Girls	8500	9221	7779
College Scholarships	720	1123	1620
Theological Classes	1500	3403	2868
To increase pay of 750 Workers at Rs. 2 average	9000	...	...
Guru Training School	600	...	...
High School Hostel	900	2326	...
„ „ Furniture and Apparatus	900	...	...
Famine Allowance 1 month	...	1637	...
Co-operative Societies	...	...	480
	50000	38427	33000

NOTE: From Col. 2 there may be deducted an unusual item of Rs. 3675 back School Grant, collected.

The further deficit of Rs. 1752 is covered by School Grants due on June 30, and collected in July.

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4. INTER-MISSION RELATIONS. (7 and 10).

(a). The Kinkel Committee rendered its Report to the Secretary of the Bihar and Orissa Representative Council of Missions. A Note upon this Report was sent to the Advisory Board by the Lutheran Church Council, with the request that it be forwarded to the Secretary of the B. & O. Council of Missions. This was ordered to be forwarded, with a copy of the Resolution below.

(b). It was reported that a note was forwarded from Mr. Whitley to the Church Council, giving notice that one hundred and eighty-five Lutherans in the Sambalpur area had applied to be received by the S. P. G. The Secretary of the Advisory Board informed the Board that, at the request of the Church Council, he had assisted a Committee of three Lutheran Pastors to start at once for the area in question, to investigate. This Committee would report to the Church Council.

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The situation as a whole was discussed, and the desirability was felt by the Advisory Board of finding a way by which these matters could be settled directly between the S. P. G. and the Lutheran Church, without referring them to a third group.

Resolution: That the Advisory Board inquire of the S. P. G., through Mr. Whitley, and of the Lutheran Church Council, through their Secretary, whether they are prepared to consent to a Joint Standing Committee, each side to appoint its own representatives, to consider and if possible to settle mutual relations, pending and future.

5. TRAINING IN AGRICULTURAL EDUCATION. (15). The following were appointed as Scholarship holders:—

Boas Purti.
Theophil Tiga.

6. INVITED VISITORS FOR CONSULTATION AT ADVISORY BOARD MEETINGS. (20). The Church Council selected a panel of five, from whom the Advisory Board chose the following, by a mail vote:—

Rev. John Topono.
Mr. Nirmal Soy.

Communications from the Church Council. Items 7 to 37.

7. DEFINITE VOTE REQUIRED: In some instances it seemed possible to assume that the Advisory Board were expected to support plans for expansion, perhaps by supplying the funds to cancel a General Deficit in the Church Council estimates. To prevent any sort of misunderstanding, it was—

Resolved:— That the Advisory Board pass definitely each specific item of Grant for each specific purpose, based on definite statistics.

The Proceedings of the Annual Conference, 15th April, 1921, and following days.

8. ON TOPICS OF GENERAL INTEREST:

Temperance: Item 9.
Missionary Work among Moslems: Item 10.
The Indian Church: Item 11.
The Present Situation in India. Item 16.

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The Summaries of these Reports and the Resolutions on them were heard with much interest.

Resolution: It gives the Advisory Board very great pleasure to see that in these important matters the Church is showing the progressive spirit which its friends desire and expect.

9. MISSIONARY WORK IN IN THE FEUDATORY STATES Item 3.

Resolution: That definite estimates of the funds desired be submitted to the Advisory Board, who will then consider whether to include them in whole or in part in the 1922 Budget.

10. ASSAM CONGREGATION AND PROPERTY. Item 7. Number 9. these Minutes, applies.

11. THE GANGES MISSION FIELD. Item 8.

Resolution: That the Advisory Board, before forwarding any communications, ask the Church Council to supply them with definite statistics, by Stations, of Lutherans who have not joined other Churches or Missions, together with an estimate of the various items of the annual expense which would be incurred in retaining them as Lutherans.

12. THE NEW CONSTITUTION. Item 13.

Resolution: That the Advisory Board heartily approve the wise decision of the Conference to give the various provisions of the Constitution a good working trial before introducing Amendments.

13. REVISED SCALE OF SALARIES. Item 18.

Resolution: That the attention of the Church Council be called to the limiting phrase "as far as possible", in the promise of the Advisory Board, and also to No. 7, these Minutes.

14. VOTE OF THANKS. Item 24. Their respective parts were read to the Advisory Board and to the Board of Trustees.

15. RECEIVED AS INFORMATION. Items, 1, 2, 4, 5, 6, 12, 14, 15, 17, 19, 20, 21, 22, 23.

The Minutes of the Church Council Meeting, 26th April, 1921.

16. THE GANGES MISSION FIELD. Item 2. See Number 11, these Minutes.

17. THE ASSAM MISSION. Item 7. See Numbers 9 and 10, these Minutes.

18. FINANCE. Item 8. See Number 7, these Minutes.

19. CONVEYANCE FOR OFFICE BEARERS. Item 10.

Resolution: Without committing themselves to the principle of supplying conveyances for Office Bearers of the Church Council, the Advisory Board request further iuformation, along the line indicated in Number 7, these Minutes.

20. RECEIVED AS INFORMATION. Items 1, 3, 4, 5, 6, 9, 11.

Minutes of the Meeting of the Executive of the Church Council, June, 17-18, 1921.

21. AWARD OF SCHOLARSHIPS. Item 5.

Resolutions:

(a). That the following awards be confirmed for the College year 1921-22 on the signing of the approved form, it being under-

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stood that any Government Scholarships secured shall be deducted in whole or in larger part from the amounts noted below.

1.	Paul Kandulna	Rs. 25
2.	Salan Topono	25
3.	Nimans Ecka	25
4.	Amrita Lal Tirkey	25
5.	Benjamin Tirkey	25
6.	Patras Dungdung	15
7.	Jakariyah Purty	15
8.	Bixal Mundu	25
9.	Suleman Purty	15
10.	Samuel Hemrom	25
11.	Christhardugan Vengra	25
12.	Obed Minz	25

(b) That the following be added to the original list, on the same terms, the exact amount in each case to be decided by the Executive of the Advisory Board.

13. Daud Mundu
14. Prabhudan Bara
15. Iswari Prasad Tiga

(c) That a scholarship of Rs. 15 per month for one year be awarded to Christodas Ekka, High School teacher, for the purpose of undergoing training as a Physical Instructor in the Y. M. C. A. School, Madras, on terms to be decided by the Principal of the High School.

(d) Recommended, that the Principal of the High School be consulted hereafter by the Higher Education Committee, as to the applicants' records in High School, before Scholarships are passed upon.

22. RECEIVED AS INFORMATION: Items 1, 2, 3, and 4.

Minutes of the Meeting of the Church Council. July 6 and 7, 1921.

23. PUBLICATION OF PROCEEDINGS. Item 2.

Resolution: In view of the importance of spreading information throughout the Church as to the Proceedings of the Conference and the Minutes of the Council, that the Advisory Board offer the Church Council Rupees fifty for printing 300 copies in Hindi, if they are hereafter distributed within one month of the date of meeting.

24. CO-OPERATIVE BANK WORK. Item 3.

Resolution: That the Church Council be informed that the Banking Association is not under the control of the Advisory Board.

25. HOSTEL ACCOMODATION FOR SEMINARY AND PREPARATORY STUDENTS. Item 4.

Resolution: That the resolution of the Church Council be accepted, "that the whole question of Seminary students and their accomodation be taken up when the Rev. I. Cannaday comes."

26. "GHARBANDHU". Item 5.

Resolution: That the Church Council be advised to take up the question with the present Editor direct, as the Advisory Board is not in charge.

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27. JAMSHEDPUR CHAPEL. Item 6.

Resolution: That the Advisory Board note with surprise the statement that "the kind offer of the Board for building a chapel at Jamshedpur was announced", and desire to say that such an announcement was unauthorized by them.

(Number 8 of their Minutes of April 22, 1921, reads—"That the Advisory Board approve of the general principle that the Lutheran Church should care for the Lutherans working in Jamshedpur, and that they await further information :

(a). As to the plot of land finally preferred.
(b). Sketch and estimate of cost of the proposed Chapel.
(c). Proposal for the raising of local funds towards its cost.")

28. ASSAM MISSION, Item 10. See Numbers 9, 10 and 17, these Minutes.

Resolution: That the Church Council be asked to state:

(a). The number of Catechists in work on January 1, 1921.
(b). Their total stated salary for 1920.
(c). The amount actually paid to them in cash and in kind during 1920.

29. TRANSITIONAL RELATIONSHIPS. Item 11.

Resolution : That the Advisory Board accept with great pleasure the entirely satisfactory statement of the Church Council.

30. KINKEL COMMITTEE REPORT. Item 14. See number 4, these Minutes.

31. COLLEGE SCHOLARSHIPS. Item 16. See number 21, these Minutes.

32. THE REV. HOLTER'S GIFT. Item 17.

Resolution : That the Church Council be requested to correct, in their Minutes, the amount received, from Rs. 578 to Rs. 634.

33. CENTRALIZATION OF FUNDS. Item 19.
CENSUS REPORTS. Item 21.

Resolution : That the Advisory Board heartily congratulate the Church Council upon its determination to use strong measures when necessary, to enforce its rules.

34, PASTORS' MONSOON MEETING. Item 22.

Resolution : That the Advisory Board contribute Rs. 500 toward the expenses of a Meeting to be held from September 1st to 15th, 1921, on the understanding that the grants of last year and this year are not to be considered as precedents.

35. HIGH SCHOOL PRINCIPALSHIP. Item 24.

Resolution : That the Advisory Board confirm Prof S. K. Roy, M. A., as Principal, and take this opportunity to express their entire confidence in his management.

36. BUDGET FOR 1922. Item 26.

Resolution : That it be taken up at the next meeting of the Advisory Board,

37. RECEIVED AS INFORMATION. Items 1, 7, 8, 9, 12, 13, 15, 18, 20, 23, 25.

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38. MANAGER OF GIRLS' SCHOOLS,

Resolution: That Mrs. I. Cannaday be appointed, effective when charge is taken.

39. SECRETARY OF THE ADVISORY BOARD.

Resolution: That the Rev. I. Cannaday be appointed, effective when charge is taken.

40. HEAD SUPERVISOR OF SCHOOLS. It was pointed out that the position must be filled in a manner accepted by Government, the Church Council and the Advisory Board.

Resolution: That the resignation of the Rev. G. A. Rupley be accepted, effective when another takes charge, and that if necessary, as a temporary measure, the Rev. I. Cannaday act, until a regular Head Supervisor is appointed.

NEXT MEETING.

Resolution: Tnat it be held in November, unless a meeting becomes necessary earlier, and that the exact date be decided later by correspondence.

G. A. RUPLEY,
Secretary.

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DISBURSEMENT OF THE CATECHIST GRANT FOR THE MONTHS OF APRIL, MAY & JUNE, 1921.

Ilaka.	No. of Cate.	April, May, June.
1, Ranchi	40	Rs. 210
2, Lohardaga	25	,, 75
3, Gumla	16	,, 48
4, Kondra	21	,, 60
5, Chainpur	20	,, 90
6. Khutitoli Biru	14	,, 60
,, Lamdon	7	,, 63
7, Rajgangpur	28	,, 84
8, Chaibassa	4	,, 15
9, Purulia	6	,, 27
10, Gobindpur	26	,, 81
11, Burju, Tokad & Tamar	38	,, 90
12, Jarakudar	17	,, 51
13, Karimati	27	,, 81
14, Jharsuguda	13	,, 186
15, Singhani	3	,, 27
16, Kinkel Biru	25	,, 90
,, Jaspur	18	,, 162
17, Koronjo	26	...
18, Takarma	27	...
Total	401	Rs. 1500

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FINANCIAL STATEMENT—April to June 1921.

Expenditures.

Hostels for Boys (except High School)	170	0	0
Schools for Boys	11007	6	0
Catechist Grants	1500	0	0
Miscellaneous	85	3	0
Medical Work	1733	7	6
Bible Women	48	0	0
Girls Schools and Hostels ...	2010	11	0
College Scholarships	703	0	0
Seminary Classes	1640	8	0
Famine Allowance	4	0	0
Co-operative Society Work ...	200	0	0
	19102	3	6

Receipts.

School Grants—Boys	5233	8	0
Dispensary Fees, Ranchi ...	72	9	3
Schools Grants—Girls ...	310	0	0
Anonymous Gift for Co-operative Society Work among the Lutherans	500	0	0
National Lutheran Council ...	12986	2	3
	19102	3	6

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their chosen representatives sat side by side with the representatives of the native congregations, proclaiming the essential fact that the Church is not two, but one.

Shantung Christian University.

WIDESPREAD satisfaction is felt at the news that Dr. Harold Balme has been elected President of the SHANTUNG CHRISTIAN UNIVERSITY, North China, in succession to Dr. James Boyd Neal, who had to resign on account of ill-health. This Institution is one of that group of China Mission Universities which are exercising a profound influence in the young life of Modern China. They are prominent examples of the spirit of co-operation in Missionary enterprise; and in the Shantung Christian University there are represented ten different Missionary organisations of Great Britain, Canada, and the U.S.A. The prime object for which the University exists is the cultivation of Christian character, and the training of Christian leaders. The imperative necessity that this should be done must be apparent to every student of world problems, especially those affecting the lands of the Pacific. The University has over 300 students, and in 1919-20 they represented fourteen out of the eighteen Provinces of China, and came to the University from over seventy Missions and Government High Schools! Dr. Harold Balme is already well known to a growing number in Great Britain. His presence and speeches at various Missionary Conferences, his vigorous advocacy and illuminating presentation of China Missions, have revealed in him an outstanding Missionary leader. As Dean of the Medical School of the Shantung Christian University, and as a leading member of the Council on Medical Education of the China Medical Missionary Association, Dr. Balme has been prominently associated with the work of Mandarin Medical Education. In accepting the invitation, Dr. Balme has, however, assumed a heavy responsibility, in discharge of which he will need all the prayerful sympathy and support that the friends of China Missions can give him. The University urgently requires funds for the erection of new buildings and the provision of further equipment as well as for the current expenses of its advancing work, Altogether, some £40,000 for capital expenditure, and £5,000 per annum for current expenses, is required from Great Britain. The acting treasurer is Dr. R. Fletcher Moorshead, at the offices of the British Joint-Board of the University, 19, Furnival-st., Holborn, E.C. 4.

German Missionaries in British Territories.

SAVE on personal grounds, German missionaries are not barred from Palestine nor from Africa; they are at work in China, the Dutch East Indies, and New Guinea. Japan has deported them from the Caroline Islands, and they will be excluded from India for another five years at least. They have not yet been permitted to return to North Borneo, and the question of their return to Hong Kong has not been settled. In India, on the Gold Coast, and in Togoland British Missionary Societies, with American, Swedish, and Swiss help, are carrying on the former German missionary operations; but no solution of the problem of six large German missions in the Tanganyika Territory has as yet been found. At its recent Management Committee Conference at Geneva, the World Alliance for Promoting International Friendship through the Churches considered the whole question and recorded its judgment that, in the true interest of World Peace, it is expedient that the German missionaries be allowed to resume their work at the earliest possible moment. Sir Willoughby Dickinson, Hon. Secretary of the Alliance, in transmitting the suggestion to the Foreign, Colonial, and India Offices, stated that, while the Executive of the Alliance recognized the difficulties of the present political situation, they were sure that the British Government do not contemplate the permanent exclusion of the German missionaries, and that they urged that it is inexpedient in the interests of general peace to allow what is undoubtedly a source of great irritation to continue to exist longer than is absolutely necessary. "They think," wrote Sir Willoughby Dickinson, "that adequate precautions could be devised against the possibility of missionaries using their position for political purposes, particularly as it is probable that those missionaries who wish to return to their work are those who are entirely devoted to it from a religious point of view." In a recent letter, the Secretary of State declares himself prepared to consider, in consultation with Colonial Governments, application of individual German missionaries of unimpeachable antecedents for permission to enter the Colonies subject to their being under the control of a British, Allied, or Associated subject in the Colony, and to their being vouched for by a responsible British Ecclesiastical authority. It will, however, be realised that, in mandated territories and in territories adjoining them, which were the theatre of hostilities, circumstances are exceptional, and that for some time to come a degree of supervision will be required which is not considered necessary elsewhere."

The Pilgrim Preachers.

THE Pilgrim Preachers, on their seventh tour, from Liverpool to London, arrived at Cardiff on Saturday, July 16. They were met by a large number of Christians, who marched with them, singing, to the Y.M.C.A., where tea was provided for them by Mr. A. C. Cross. A prayer-meeting was afterwards held in the Lecture Hall, when the President of the Free Church Council, Rev. F. W. Cole, gave them a welcome to the city, in the name of the Council. They had a strenuous time during their stay of five days, three meetings being held each day; and God gave His seal upon their ministry. On the following Thursday, a large number of converts and friends met at the Tabernacle for a farewell meeting, and marched to the city boundaries, to wish them God-speed as they moved on to Caerphilly and the mining districts. May the Lord own their witness in other places, as He did in Cardiff! We commend these devoted servants of God to the generous sympathy of God's stewards, as they never take a collection, but look to the Lord for the supply of their needs. R. M. R.

Resting from Their Labours.

"THEIR WORKS DO FOLLOW THEM."

Rev. T. R. Couch.

MANY will learn with deep sorrow of the death, which took place a few days ago, of Rev. THOMAS ROSE COUCH, Superintendent-Chaplain of the Mariners' Friend Society. Mr. Couch was a devoted worker in the cause to which he gave his life, and a memorial service, recalling in some degree his most interesting story, was held on Sunday last, in the Bethel, 19, Old Gravel-lane, London Docks, E. 1.

Rev. T. D. Christie, D.D.

The death is announced of Rev. THOMAS DAVIDSON CHRISTIE, D.D., at Pasadena, California, for many years president of St. Paul's Institute, Tarsus College. Thousands of young men have been blessed by his teaching and by the influence of his strong Christian and moral character. He was a man of striking personality. He lived for the Armenians, suffered with them, and made their cause his own. He would never have left Tarsus, had it not been for asthma developing at an advanced age, obliging him to seek another climate, and eventually he returned to America.

Sir Robert Anderson, Bart.

By the death, a few days ago, of Sir ROBERT ANDERSON, Bart., the city of Belfast is deprived of a man of distinction, and the Christian Church mourns a serious loss. Sir Robert had reached the advanced age of eighty-four, and had reaped much of the fruit of high character and personal diligence. Not only was he privileged to build up one of the greatest drapery businesses in Ireland, but his moral work and civic influence were recognised by royalty. On the occasion of King Edward's visit to Belfast, when he was High Sheriff, the dignity of knighthood was conferred upon him; and later on, after serving the city as Lord Mayor and in other ways, he was created a baronet, in 1911. Sir Robert was a Christian man of high profession and generous practice. All work for Christ commanded his support, and he will long be missed, not only in the Presbyterian body of which he was a pillar of strength, but also by others who are concerned in the advance of Christ's cause in Ireland.

Mr. Robert Barclay.

By the death, at the age of seventy-seven, of Mr. ROBERT BARCLAY, of High Leigh, Herts., another member of a great banking firm passes to his rest. Not only that, another philanthropist of long service and far-reaching influence has finished his course upon earth. Mr. Barclay was descended from the Barclays of Urie, a Scottish family who became Quakers in the seventeenth century; and he was head of the banking branch of that family. The eldest son of Joseph Gurney Barclay, of Leyton, he was brought up as a member of the Society of Friends, but subsequently became a member of the Church of England. He had been treasurer of the British and Foreign Bible Society, and also of the Bishop of St. Albans Fund. He took an active interest in county work, being chairman of the Cheshunt Bench for many years and High Sheriff of Hertfordshire in 1893. He married, in 1868, Elizabeth Ellen Buxton, who died two years ago. Mr. Barclay leaves four sons, four daughters, and nineteen grandchildren.

Meetings for Christians

AT BATH.

THESE gatherings were held, as in other years, in the commodious buildings of the Widcombe Chapel, through the kindness of the Pastor, Mr. J. R. Huntley and his colleagues in the care of the church meeting there. In spite of the great heat, the congregations taxed the capacity of the buildings, and holy and happy fellowship was enjoyed throughout the week.

Any attempt even to summarize the ministry of the Word of God during these days would be outside the limits of this brief record. The rostrum of Widcombe Chapel has been used for half a century past, and is still used, for the declaration of the full Gospel with Calvary for its centre, and the Sacred Scriptures in their entirety for its authority. The present Conference was in complete harmony with this characteristic of the testimony normally associated with the buildings.

For the most part, the themes this year centred around the Lord Himself. The speakers (Messrs. W. J. Grant, H. St. John, G. Goodman, H. Broadbent, H. H. Bird, and C. F. Hogg) presented the Lord Jesus in the glories of His Deity, His peerless Life, His atoning Death, His Resurrection, His Attention, His kingly Priesthood, and His promised Return. The addresses were not mere academic statements of doctrine. The word was with power, and the truth was brought to bear upon heart and conscience in a refreshing and convincing way.

Some of the addresses were based upon the Old Testament histories, bearing testimony to the value of that part of the Bible which was esteemed so highly by the Lord, and in which He found Himself. The interest of the meetings increased to the end, culminating in three powerful addresses setting forth in uncompromising terms the claim of the Lord to the loyal allegiance of His people at whatever cost. When the Lord gathered the multitude around Him, He considered all sides of their need, and the place was chosen because there was much grass there. So at Bath, the local friends planned wisely and laboured unwearyingly to provide for the physical comfort of the large number of people from near and far who gathered for these days of waiting upon God in His Word.

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The Revival in East Anglia.

A SPIRITUAL CLOUDBURST.
THE LOWESTOFT MOVEMENT DESCRIBED.

(By Our Special Correspondent.)

By Rev. Hugh Ferguson.

"PRAISE the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted."

With these words, from Isa. 12: 4, Rev. Hugh Ferguson, of Lowestoft, began the story at the Keswick Missionary Meeting (on Wednesday, July 20), of how the East Anglian Revival began in his church. They had been a praying church, he said, and for the last two years at the Monday evening Prayer Meetings, they had an average attendance of about ninety. On these occasions, earnest prayer had been made for a widespread Revival.

He had felt for some time that the holding of a Mission would be a source of benefit to the place, but he had a dread of mere emotionalism, and was afraid of some of the methods adopted by evangelists. And so he didn't know where to find a suitable missioner, until one Sunday, when he had the rare happiness to be free for a day, he went up to Balham to hear Rev. A. Douglas Brown, of whose work he had heard a good deal. Mr. Ferguson was greatly impressed, and while having tea with Mr. Douglas Brown, on the Monday afternoon, he said that he felt a series of services might prove of great blessing to them in Lowestoft.

"Well, Ferguson, if I can be of any service to you, I am glad to come," replied Mr. Brown, and added that he wanted no fee.

When Mr. Ferguson went back to Lowestoft, and talked the matter over with his deacons, they were afraid that they would not get enough people to justify the visit. But in humorous illustration of the blessed fact that God's blessing is not niggardly given, the speaker here told the story of a tramp who asked a lady for alms. The lady handed 2d. to him, and said: "I give you this, my good man, not because I think you deserve it, but because it gives me pleasure." The tramp responded: "Well, ma'am, if it gives you pleasure to give me tuppence, why don't you make it a shilling and enjoy yourself thoroughly?"

The Opening Day.

And so, on Monday, March 6, Mr. Douglas Brown arrived at Lowestoft, looking very unwell, after an eleven-days' attack of influenza, and bringing with him Rev. J. R. Edwards, of Brixton, lest he should not have strength to carry on the services. But it was one of the miracles of the visit that he was Divinely strengthened and upheld.

On that first Monday evening, Mr. Douglas Brown preached with much power and great blessing, while, on the second night, the church was full. In addition to evening services, prayer-meetings and other gatherings were held, and on the Wednesday evening the church was again packed. After the service Mr. Douglas Brown told the congregation that he was going into the vestry, and he would be glad to see any who desired help, or wished to surrender themselves to Christ.

"I shall never forget that night as long as I live," said Mr. Ferguson. First one, then another, went into the little vestry; while many remained in the church, singing:

I hear Thy welcome voice,
That calls me, Lord, to Thee.

Then came the cloudburst. People filled the deacons' vestry, queues extended down the aisles, and Mr. Ferguson went in to Rev. Douglas Brown, who was fully engaged with inquirers in the minister's vestry, and asked: "Brother, what are we to do?" It was decided to open the schoolrooms, where Mr. Ferguson began to speak to those who assembled. After he had been speaking for a few moments, the door opened, and another batch came in. Then he tried again to speak . . . and the door opened once more and still another batch came in!

A Great Harvest.

Those with difficulties were got into a classroom with a good worker; and that night between sixty and seventy of the dear young people, aged from 15 to 20, passed out of death into life. "I am not emotional," averred Mr. Ferguson; "I'm a Scotsman! But that night I wept tears of joy for the wonderful way in which God had answered prayer."

For the next night a meeting was arranged to be held in the Fisherman's Bethel. The people were ready and waiting for blessing. A speaker from London was to address the meeting, but God had other intentions for them that night. While this speaker addressed them, Mr. Ferguson could feel the spiritual temperature sinking lower and lower, and he prayed that the man might stop. And he did stop! He lost the thread of his discourse, and Mr. Douglas Brown, who had been in the service of the White Star Line, began to speak on: "Lord, if it be Thou, bid me come unto Thee on the water." Douglas Brown preaches the Word of God with no uncertain sound, said Mr. Ferguson; it is apostolic preaching, and it has apostolic results.

That night the inquiry-room was packed with people, crying to God to be saved. People couldn't get into the room, while those inside couldn't get out. "You will have to find Christ where you are," they were told; and people were coming to God all over the building.

The work went on with such a marvellous God-sent impetus that the programme arranged had to be torn up, and they had to go where the Spirit of God led them. For three solid weeks Christ Church, Lowestoft, was packed every afternoon. At the closing service of the fourth week, held in St. John's, there was a wonderful spirit and realisation of unity. Among those present were Nonconformists, members of the Church of England, Salvationists, Plymouth Brethren, Railway Mission people—even Christian Scientists: "And when they got Christ, they forgot their science!"

"A Glorious Mix-up."

"It was a glorious mix-up," proclaimed Mr. Ferguson, with joy. "I don't know now whether I'm a Baptist or an Anglican, but I know I love the Lord Jesus Christ." Exclamations of praise accompanied the glad smiles of the audience at this point.

We were told other intensely interesting details of this time of blessing, as the speaker continued by request beyond the time originally allotted for the meeting; and he made brief reference to the extension of the Revival to other centres, which readers of The Christian have been apprised of week by week.

Mr. Ferguson said we might come to the choice, "Revival or Revolution? Let us pray for Revival. Lord, give us Revival; and let Revival issue in a great work of personal evangelism."

By Rev. John Hayes.

On Friday afternoon a special meeting was called in Eskin-st. Tent, Keswick, to enable Rev. John Hayes, of Lowestoft, to give some account of the recent Revival in East Anglia. Mr. Hayes and Rev. Hugh Ferguson have been working in splendid unity in this fruitful and exceedingly blessed movement of the Holy Spirit, and although a fine account of the work was given by Mr. Ferguson on Wednesday, much remained to be told by his colleague.

Mr. R. B. Stewart, from the chair, in reference to the charge which is often brought that the influence of Revival is not permanent, said that if there is one thing in the world that does last it is the work of the Holy Spirit in Revival. He was prepared to take a taxicab, and go, with any doubter, a round of the living results of Revival of forty years ago—it would take a long time.

The first words of Mr. Hayes were that he was to talk to us about the normal work of Jesus Christ in the heart of the Church—Revival—and he wanted us to feel ourselves in the atmosphere of the Gospel and the Acts of the Apostles. Our Church to-day needs three great forces severally indicated in John 14 onwards: *Power*, *witness*, and *togetherness*. We have been preaching an external Christ, and worshipping learning and books; but power, not knowledge, is the key we need.

Revival grows out of these three marks, and if we've got these three things we can't stop Revival.

He had started Keswick Convention work in Lowestoft two years ago, and although some timidity had been shown about the financial aspect of the movement, God had given them a little more than the money actually needed. "God always gives a little bit over."

The Beginnings of Unity.

At first, he said, he had regarded this poor old Baptist minister (Rev. Hugh Ferguson) as one of the coldest icicles he had ever come across; but in the second year of the Convention movement in Lowestoft, Mr. Ferguson came on his Church of England platform, and they had since stood back to back for the things of God.

Turning to the recent Revival; Mr. Hayes wanted to take us into his church in Lowestoft, on a Wednesday evening at a quarter to seven. The church was full, so full that he got up and said: "I want those of you who love Jesus Christ to go out, and go to the Parish Hall and pray." Some two or three hundred thereupon went, and held a prayer-meeting. A sister in the Parish Hall was praying for her sister in the Church, and on the following Tuesday the girl who had thus been prayed for was led to Christ in Mr. Hayes' study.

One woman who had been separated from her husband for five years, and had been living a life of sin, was, through these services, saved, and now husband and wife are re-united. She told Mr. Hayes that the beginning of her redemption was when he had smiled at her one night while she was in his church. "Let us pray that we may have the smile that won't come off," said the speaker, remarking that very many of us go about looking exceedingly miserable.

Touching Incidents.

During the Revival in Yarmouth a man against whom they had been warned as a troublesome criminal—he was "a bundle of muscle"—knelt in church, crying: "I want God. . . . I want God." He found salvation, and, at the same time, there was the touching sight of a little girl, thirteen years old, kneeling beside him, also seeking Christ. This man threw himself ardently into open-air mission work, and, two nights afterwards, he brought in two of his gaol-bird friends!

Power had been given by God to the Church, but we have dissipated it by not bearing witness. The Church in England is ashamed of Jesus Christ; we don't talk enough about Him. In a Court of law, bearing witness signifies speaking the truth, the whole truth, and nothing but the truth; and the same uncompromising witness is required of us as Christians.

Quoting the opening lines of Wordsworth's sonnet:—

The World is too much with us; late and soon,
Getting and spending, we lay waste our powers—

Mr. Hayes said we want not an ethical but a spiritual Revival. The great Evangelical Revival of the eighteenth century had saved us from a repetition in England of the horrors of the French Revolution; and although there had been, a while ago in Lowestoft, the stirrings of revolt, no more had been heard of it since Revival came to them.

Gossner Mission

Inland Telegrams:
LEPMISSION, RAND, LONDON.
Cables: LEPMISSION, LONDON.
Telephone: GERRARD 2124.

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THE MISSION TO LEPERS.

(Founded 1874)

Offices:
NEW YORK, DUBLIN,
TORONTO, EDINBURGH,
MELBOURNE,
CALCUTTA, SHANGHAI.

"Jesus, moved with compassion, put forth His hand and touched him, and saith unto him, I will: be thou clean."—*Mark i. 41.*

INTERNATIONAL AND INTERDENOMINATIONAL.

Hon. Superintendent:
WELLESLEY C. BAILEY.

Hon. Treasurer:
COL. G. C. DOBBS, O.B.E.

General Secretary:
W. H. P. ANDERSON.

33, HENRIETTA STREET,
COVENT GARDEN,
LONDON, W.C.2.

29th July, 1921

Pr. 2/8 21. Hptl. Stuttg.

Rev. H. Kausch, D.Theol.,
Berlin.

Dear Dr. Kausch,

für Kenntnis der Fortsetzung s. Br. Mehls. Dann für die Akten. Kch

I regret the delay which has occurred in sending you the information promised in my letter of March 9th last concerning the Christian lepers in the Purulia Asylum who were baptised and confirmed by Missionaries of Gossner's Mission.

I am advised that up to March of this year there had been no baptisms or confirmations by a Lutheran Pastor for four years previous to that time. During the same period 600 people were baptised by the C.M.S. Missionary in charge and, of these, 450 were confirmed by the Bishop. The number of lepers previously confirmed by Lutheran Missionaries was reduced to less than 100 in March of this year as the mortality and departures were heavy.

It is not thought desirable to have two forms of service in the Asylum. I understand that the Rev.G.A. Rupley of the American Evangelical Lutheran Mission, and the present Superintendent of Lutheran Mission work in Chota Nagpur, visited the Purulia Asylum about a year ago and expressed himself then as being quite satisfied with what was being done in the spiritual care and oversight of all the Christian leper inmates.

I remain with Christian regard

Yours very sincerely,

W. H. P. Anderson

General Secretary.

Gossner Mission

Z.d.A

The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam.

Head-quarters :—Ranchi

Secretary :—
P. Hurad, Esq.

GOVNIDPUR,
P. O. JARIAGARH,
Dist. Ranchi.

Dated 22nd August 1921.

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The Rev. C. Mehl.
Berlin, Gossner Mission House.
BERLIN, GERMANY.

Rev. and Dear Sir,

I am glad to receive your two letters all right. It gives me great pleasure to know that Mr. Rupley's school statistics have attracted your kind attention. We have not discontinued taking Annual Census but the pastors have delayed their submission extraodinarily and in most cases I have found that there have been discrepancies in the their statements. The Church Council and the pastors meet for their Monsoon meeting at Ranchi from 1-15 September next and then after consulting them, I hope, I would be able to supply you the figures you require. The Rev. Dr. Kausch asked me to furnish him with the very statistics which I could not do till now and which I regret very much. I am, however, sending you a list of the pastors with their addresses-the one which I recently sent to the Government.

I also believe that the Government Census Reports and Statistical tables are out by now and when I am in Ranchi next month I shall endevour to send you the interesting notes and figures &c touching the Christian community in India and particularly those regarding Chota Nagpur. I think the GOSPEL WITNESS is procured by the Home Board and some items touching the various Lutheran bodies and particularly those dealing with the Union scheme will interest you all. The All-India-Lutheran-Conference meets in Guntur this year, from 4-7 Oct. next. My poor-self has also been assigned a part in the Proceedings of the Conference. I recall the 1911-12 Conference when you and the late Rev. P. Wagner, my old beloved teacher, represented the Gossner Society in that august Conference.

We mourn the loss of the Rev. Ch. Lokies who laboured in this field for a long number of years. We offer our most sincere condolence to his bereaved family; which please convey with our Yishusahay. I announced his death in the Govindpur Church on a Sunday. I remembered you to the Govindpur congregation yesterday and am desired to convey their Yishusahay to you and to Mrs. Mehl and children.

As to your books and packages I know very little. I am told all your packages were sent away in 1917 before I joined the church-service. There is only one box here deposited in the smaller bungalow. Amongst the loose papers and tracts &c I found a copy of a Common Prayer Book in Ho, 1 copy of the A.I.L.C. Programme 1911-12., 1 copy of Suwalat-i-ilm-i-Ilahi and 1 copy of Tashrih-ut-Taslis, the latter two in Urdu. I believe these belong to you though there is no name recorded in them. I do not remember having seen your boxes in Ranchi. There are some which appear to belong to Messrs. Wuste, Stosch and a German planter.

Mr. Cannaday reached here last month. I am known to him, as I met him several times in different places in India. The last, before he left for

Gossner Mission

his furlough was in 1919 when he also attended the N.M.C. Executive and when I repudiated the Metropolitan regarding the union of our church with the Anglican and insisted on the appointment of the Commission of Inquiry with the result which is now before our eyes.

Recent statements in the "STATESMAN" say that the World Alliance for Promoting International Friendship Through the Churches wrote to the Colonial, India and Foreign offices, suggesting that German missionaries should be allowed to resume their work in certain British territories. Mr. Churchil replied that the War had shown that certain Foreign Societies and individuals had been unable to prevent their national instincts influencing their conduct to a degree incompatible with their proper functions, and prejudicial to the security of the territories in which they were working. Nevertheless applications from individual German missionaries of unimpeachable antecedents for permission to enter the colonies would be considered, provided they were under the control of the local British, Allied or associated subjects and vouched for by responsible British Ecclesiastical authority.

I hope Gossner Society will not lose a moment to avail itself of the earliest opportunity in sight to apply. The Chota Nagpur missionaries, I can say with confidence, behaved themselves admirably during war time, even while in India. In the middle of 1919 when hostilities had ceased, there appeared in the Statesman an article by a well known Englishman who accused G. missionaries saying that the missionaries left a legacy of discontent, false ideas and disloyalty to the British Raj, which, he said, at any time break into active trouble. I replied to that article in very vigorous terms and defended the Indian Lutherans and the German missionaries. In one of the paragraphs I wrote: "Mr. Lancelot Travers says that the Tana movement was fomented amongst the Uraons. He seems to ignore the other aboriginal tribe called the Mundas, who predominate in the southern portion of the Ranchi district. The German missionaries were strongest in the southern area. If a seditious movement could have been fomented amongst the Uraons, this could easily have been done in the south amongst the Mundas. But there has been no appearance of any such movement amongst the Mundas. This clearly goes to prove that the suspicion of anti-British feeling is ~~entirely~~ untrue." I also wrote that I was prepared to refute misstatements which every now and then appeared in the Press about the C.N.Pur Lutherans and the German missionaries. The Editor and the other Britishers had to hold their peace. I hope the Home Board authorites know best when and where to strike. I look forward to the day when things will reach pre-war normal state and the Kingdom of Christ edified and strengthened every where in India and the rest of the heathen-world.

Please give my kindest regards and Yishusahay to Dr. Kausch, Rev. Roterberg and to all who know me and are in the Gossner House there.

With kindest regards,

I am, yours very sincerely,

Ehrard

Gossner Mission

17. Sep. 1921

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LIST OF MARRIAGE-REGISTRARS AUTHORISED TO SOLEMNISE MARRIAGES UNDER ACT XV OF 1872.

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No.	Names of marriage-registrars.	Residence.	P. Station.	Sub-division
	DISTRICT RANCHI.			
1.	The Rev. Hanukh D. Lakra.	Ranchi.	Ranchi.	Ranchi.
2.	,, Rufus Lakra.	Do.	Do.	Do.
3.	,, * Nicodim Lakra.	Do.	Do.	Do.
4.	,, Isaac Koka.	Do.	Do.	Do.
5.	,, Christogrih Tirkey	Do.	Do.	Do.
6.	,, * Basilhdas Koka	Mandar.	Mandar.	Do.
7.	,, Laurentius Koka	Chiur.	Khunti.	Khunti.
8.	,, * Daniel Horo.	Govindpur.	Karra.	Do.
9.	,, Patras Kandulna.	Kotbo.	Torpa.	Do.
10.	,, Mansidh Purty.	Marcha.	Do.	Do.
11.	,, Barnabas Tiru.	Jurdag.	Karra.	Do.
12.	,, Samuel Topono.	Churdag.	Torpa.	Do.
13.	,, Nottrott Tiru.	Burju.	Khunti.	Do.
14.	,, John Baba.	Darigutu.	Do.	Do.
15.	,, * Paulus Manki.	Umbulbaha.	Tamar.	Do.
16.	,, Suleman Sanga.	Tapkara.	Torpa.	Do.
17.	,, Samuel Pitu Herenj.	Takarma.	Bassia.	Gumla.
18.	,, John Topono I	Do.	Do.	Do.
19.	,, Mansidh Hemrom.	Latakel.	Bano.	Do.
20.	,, * Luther Bagraila.	Baribiringa.	Kolebira.	Do.
21.	,, Christanand Minz.	Khutitoli.	Simdega.	Simdega.
22	,, Lucas Topono.	Lamdon.	Palkot.	Gumla.
23	,, * Paulus Tirkey.	Kirkel.	Kurdeg.	Simdega.
24.	,, Paulus Mundu.	Kahupani.	Thethaitangar.	Do.
25.	,, Nathaniel Bage.	Lomboy.	Simdega.	Do.
26.	,, Daud Kujur.	Gumla.	Gumla.	Gumla.
27	,, * Christ Raghan Lakra.	Do.	Do.	Do.
28.	,, Purn Prasad Minz.	Chainpur.	Chainpur.	Do.
29.	,, Dhankumar Toppo.	Jadi.	Raidih	Do.
30.	,, Mathias Toppo.	Sikuwar.	Lisai.	Do.
31	,, * Dharmmadas Minz.	Loharddugga.	Loharddugga.	Ranchi.

* Jubilee ordinations. (* März 1920) Lutz

DISTRICT SINGHBHUM.

1.	The Rev.	Martin Murad.	Chaibassa.	Chaibassa.	Singhbhum.
+ 2.	,,	Markas Topono.	Jarakudar.	P.O. Kkkkkkki Banki Bazar.	Bonai State.
3.	,,	Dharmmadas Tiru.	Tujur.	Chakradherpur.	Chaibassa.
4.	,,	Mansukh Tutti.	Tokad.	Do.	Do.

N.B. The Rev. M. Topono ministers a portion of Singhbhum and therefore his name is down in the Singhbhum list.

DISTRICT MANBHUM.

1.	The Rev.	Nathaniel Sandil.	Purulia.	Purulia.	Purulia.

+ ?

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Those ordained during the last Annual Conference are:-

1. The Rev. Obed Tiru. Koronjo, P.O. Simdega, Ranchi district.
2. The Rev. Jaymasih Minz, Chainpur, P.O. Chainpur, Do.
3. The Rev. Dharmmadas Kuzur, Kondra, C/O Rev. Daud Kuzur, Gumla.
4. The Rev. Luther Jojowar, Jharsugda, B.N.RY.

Assam

5 " " Abirham Tojono Khandmari Distt. Lakhimpur
6 " " Hanukh " Timurkia, Sibsagar "
7 " " Johan Boro Baithabhanga Tezpur "

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Luther Lakra, Koronjo sh. Jutiluin mit
Manmasih Tappo Ghatki (Lohardaga)
Masihdas Tojono Lionkel (Bunju)
Khristanand Sind (feiner Jata) Karimatti ?
sind nicht ordiniert; ihr Ordinierung wurde wiederholt.

4
56.

Liste schwarz nicht zu Stande.

17/9/24.

Spruchworte stehen in der Liste zu Buchstaben:

Kanicktotanga, Ranchi (Mandar ?)
Kuru Lohardaga
Santalo Bunju
Karanjtoli "
Jata Hazaribagh

Die noch unbesetzt sind.

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4. Okt. 1921

Gossner's Evang. Lutheran Church
Ranchi, 6-9-21
Chotanagpur
India.

Mahamanyawar Shri 2 Chha shriyukt dharm-pitradhyaksh Kaus Sahib ko mujh din jan ka bahut 2 namaskar aur Yishusahay jānate hain.

1. Ap logon ke pitrwat prem ke liye bahut 2 dhanyabad dete hain ki ap log Christ ke prem se abtak hamonki sudhi le rahe hain aur usi prem par ham logonka pura asra hai ki ant tak hamari sudhi lete rahenge.

2. Shriman Padri Lic. Johannes Stosh sahib jo ham logon ka pichhla President the usko bhi ham log bahut 2 dhanyabad dete hain ki unne hamonko parikshak ke hath men saunp ke chale gaye jisse ham logon ko. Ishwariya gyan bahut sa prapt hua aur ham log apne bahumulya Lutheran bishwas men adhik dirh ho gaye. We abhi kahan hain, ham logonki kuchh sudhi aur khabar nahin lete hain, usse premmay chitthi pane ka asra ham log dekh rahe hain lekin ajtak kuchh nahin pate hain. Ant men hamlog usko bahut prem ka namaskar bhejte hain। Hamara namaskar kripa karke usko janaiye ki wah apna sab hal pata aur rahne ka thikana likhke janawe jisten ham log uske pas apne se chitthi likh saken.

3. Ham logonki pratidin ki yah dirh prarthna hai ki Ishwar apne thahraye hue samay ke anusar yah sankat ko dur karke hamare dharm pitradhyakshon ko hamare pas Chota Nagpur ki Lutheran Ecclesia men phir upasthit karega aur hamari mandli bhi us din ka asra bari lalsa ke sath dekh rahi hai.

Gossner Mission

4. Nischay is kal men ham logon ko bahut takliph hai taubhi ap logon ne apne pitriwat prem ko nahin chhore hain par taubhi hamlog Advisory Board ki or se saketi men hain. Yahan bhitin char baras se barabar akal hota jata hai aur isi se hamlogon ka chanda bhi bahut kam hota hai aur is riti se hamlogon ko betan men bhi tang hal hota hai jisse bete betiyon ko school fees ityadi dena bahut kathin ho raha hai. Mere to do bete mar gaye jinke bete betiyon ko mujhe school men parwasti karna bahut kathin hota hai, kyonki mujhe kewal sarhe barh rupaiya (Rs12-8-0) pension milta hai so bhi 1920 sal ke Rs100/- (ek sau rupaiya) nahin mila jisse mujhe bahut adhik takliph hua hai. So ap logon ke pitriwat prem par bharosa karke yah takliph ki bat sunata hun. Agar ap kuchh upay kar sakenge to sudhi lijiyega.

5. Hamare bich men kai ek padri aur laymen log apne dal gaye the aur we mere aur Babu Peter Hurad ke birudh logon ko bahut uskate o bahkate the yah kah karke ki Hamukh burha padri jo hai so pagal hai uski bat mat suno aur Babu Patras Hurad jo hai so ahankari hai aur sarkari ainke birudh likha padhi kar raha hai so wah pakra jawega aur jail diya jawega. Lekin bahut sadharan bhai log un bahkane-wale padriyon aur laymen logon ko aise 2 jabab diye jinse we nir-uttar hue. Un jababon mense ek jabab jo bhai logon ne diya so yah hai arthat ki "Ek bar mary se janm paye hue hain dusri bar pabitr baptisma se janm paye hain so hamlog apni mata Kalisha men sthir rahenge, ap logon ko to Bishop sahib talab dega hamlogon ko kya dega so hamlog to apni mata Kalisha ko nahin chhorenge so tumlog jate ho to jao." Aur abtak kabhi kabhi koi koi padri aur press manager Babu C. Kumar hain jo sadharan aur pracharak aur dusre dusre padriyon ke man men sandehyukt bij bote rahte hain bishesh karke tankhah ke bishay men. We hi padri aur laymenlog bhitar bhitar S. P. G. ke hathiyar hain.

Gossner Mission

6. Babu Peter Hurad ko uske drirh bishwash aur sahsi aur budhimani kamon o suchalan ke karan main aur Govindpur mandli aur Ranchi illaka ke anek bhai bahin log Prabhu ki mandli ki puri sewkai ke kam ke liye pad-abhishikt hona uchit samajhte hain jisse wah Prabhu ke prem men adhik lavlin hokar apni mrityulon Uski mandli men kam kare. Lekin (kai ek padri o laymen log ismen badha dalte hain, jaise Padri Johan Topno, Babu Nirmal Soy, Babu Samuel Purti, aur Press Manager Babu Christopher kumar jo ki praya girja bhi nahin jata hai aur Gharbandhu men bhi usi ne Babu Peter Hurad ke birudh anek baten likhi hai aur jisko ap logon ne bhi parhe honge.) Yah an-uchit bat hai aur isi liye bahut log Gharbandhu men birodhta o anban ki baten chhapne jane ke karan udash hokar usko parhne nahin chahte hain, aur aisa anban ki baton ko likhnewala mandli men bura bij bone o mandli ki hani chahta hai. Christo-pher Babu to Gharbandhu ko abhi mandli ka dharmbishayak kagaj nahin par apna nij laukik kagaj samajhta hai aur apni nastikta aisa hua hai aur panch baras se na girja ata na sacrament men hajir hota hai. Gharbandhu ka sampadak agar koi padri o Central Committee hota to achchhi bat hoti. Nish-chay us bipatti aur pariksha ke kal men Babu Peter Hurad yahan ki Lutheran Mandli ki o mera mantri ~~rahe~~ Ishwar ki or se thahraya gaya tha. Sab likha padhi Government men usi se kiya jata tha aur ham log sun bujh ke sahi dekar apne bishwas men drirh rahe. Jabtak bahut dhamki milte thi tabhi ham log drirhta se swikar karte the ki ham logon ko American Lutheranon ke hath men jiwan deo, ham kisi dusri kalisha men mil nahin sakte hain.

7. 1918 ishwi ke February mahine men Bishop sahib ke bungalow men Provincial Council baithi thi usmen uprokt tinon jan sakshat na-karar jake ham donon ko dosh lagaye aur bole ki yehi donon jan likhnewale hain. Ham donon jan tab uth karke bole "Hán (हाँ)" aur unke samhne Babu Peter Hurad ne darkhast ko aramsh se ant tak pash kar sunaya. Bād uske main ne kaha ki dekhiye abhi to ham logon ki darkhast

Gossner Mission

ap logonne suna hai aur mainne unse puchha ki unnen kaunsi baten sarkar ke birudh payi gayi o likhi gayi hai so kahi jawe. Is par Baptist mission ke sahibne kaha sarkar ki ain ke birudh kuchh nahin hai kewal sarkar se inki arji hai ki hamko American Lutheran Mission men jima deo. Is par sabha baith kar bichar karne lagi ki kaun karan se ap log S.P.G. men nahin milne chahte hain? Tab hamlogon se kai ek mul karan bataiyi gayi. Tab bad sabha ki ant hui. Iske bad Manbhum zilla ke ~~bad~~ Dhanbad station men mil jane ki sabha hone ki tarikh March mahina men thahrayi gayi. Bad iske do char roj pichhe Bishop sahib ke pas main ne lekh men ujur pesh kiya ki ham log Dhanbad ke panchait nahin chahte hain na jawenge na ap ke taraph mil jawenge. Phir Rajamundry se bhi usi sanjhko Bishop sahib ke pas telegraph aya ki yah panchait band kiya jawe. Aur tab usi samayse S.P.G. mission men mil jane ki panchait ki charcha hi mit gayi. Aur tab janch commission aya jismen ham logonne apne Lutheran bishwas ki rakshake liye Autonomy angikar kar liya aur hamhi donon se commission ne dastkhat liya kyonki ham donon mukhya bolnewale the.

8. Priye Dharmpitradhyaksh ap logon ke pitriwat prem par asra karke main dintai purbak binay janata hun ki ham donon ko bishesh karke parthiw takliph bahut hai. Mujhko kewal Rs12-8-0 (sarhe barah rupaiya) pension se adhik kuchh nahin milta hai ham yah bhi puri taur se hamko gaye dinon men nahin mila. Babu Peter Hurad ko bhi bahut takliph hai uske bhi chhaw larke larkiyan hain jinko parwasti karna usko kathin hai. Abhi wah Govindpur men rahta hai par betan ka kuchh thikana nahin hai kori mahina Rs15/- kori mahina Rs20/- karke pata hai. Agar ap logon ki pitriwat kripa ho to America taraph se kuchh meherwani kijiyega. Ham log ap logon ke

Gossner Mission

pitriwat prem par ashrit rahenge. Chotanagpur ki Gossner's Evangelical Lutheran mandli asra karte hai ki pita Gossner Sahib ki sthapit kiyi hui Lutheran mandli ke dharmpitradhyakshon se phir is desh men kabhi na kabhi bhent o mulakat hogi jiske liye hamlog pratidin sarbshaktiman Ishwar pita se pukarte bhi hain. Yahbat main dah hisinga se nahin prantu bat o chalchalan se unke kam apni ankhon se dekhte aya hun so hi likha hun. Sadharan mandli apne bishwas men sthir hai kewal tankhah ke bare ~~men~~ karmchariyon men golmal hai. Ismen Ishwar pita ap logonki o ham logonki sahayta kare. Amin. Age shubh.

Ap logon ka agyadhin ayogya jan

Lal Lakra

yenga a Noltorr
10/10/21.

Gossner Mission

The Gossner Evangelical Lutheran Church in Chota Nagpur and Assam.

Head-quarters :—Ranchi

Secretary :—
P. Hurad, Esq.

GOVNIDPUR,
P. O. JARIAGARH,
Dist. Ranchi.

22. Sep. 1921

Rg 244

Dated 27th August 1921.

Dr. H.O. Kausch.
GOSSNER Mission House.
Friedenau-BERLIN.

My dear Doctor,

Very glad to receive your kind note of the 2nd inst., for which thanks.

Only this week I sent a letter to Mr. Mehl with a list of pastors with their addresses. Hope this will reach you all right. In the meantime I wish to collect figures and prepare statistical tables that will interest you and all well-wishers and friends of the missions in your country and elsewhere.

I am very glad Mr. J.H. Oldham visited you in Berlin. I have known him for sometime, though I have had not the pleasure of meeting him. It was due to Mr. Oldham's initiative that in 1918-19, an Englishman, a Captain Dove, came out to India to make investigations about the German missions in this country. I had made an appointment with him and met him in the Government House at Patna and spoke to him about our mission and its properties. I am confident you have been able, to some extent, to impress upon him the desirability and necessity of resuming the most valuable work which your society carried on for ¾ of a century with marked success. I shall be much pleased to meet him and I shall endevour to put before him facts and figures to lead him to conclude that your services, to the common cause of enthroning the Christ as the Lord and Saviour of mankind are indispensable. Mr. Oldham's visitation to this country has already been officially announced in this country. I believe he will make an extensive tour and see the situation for himself.

During war time national prejudices were at their height and peoples came forward with all sorts of accusations against enemy-subjects and such were also levelled against the German missionaries. I also wrote articles in the STATESMAN, a Calcutta Enlish paper, against all such false accusations. When Mr. Oldham comes, I think I can not do better than to quote the Anglican Metropolitan, who, in concluding his report to the National Missionary Council of India in 1916, recorded as follows:-

" If these German missionaries are to be excluded from their work in India, at least let this policy be based on the exigencies of the international situation and not on false charges made against men whose record in India has been that of devoted Christian missionaries."

Bishop Westcott, then Bishop of Chota Nagpur, spoke in these terms in 1916, when his mind was not prejudiced against Lutheran christians, and, I believe, he wont go back now. Let HE help us in our endevours !

The All-India Lutheran Conference meets Oct. 4-7 in Guntur. The Church Council and pastors meet from Sept. 1-15 for our Monsoon meeting.

Thanks for your constantly remembering me in your prayers. With kindest regards to yourself and to Madame Kausch. My Yishusahay to Rev. Roterberg.

Yours very sincerely
P. Hurad

Gossner Mission

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22. Sep. 1921

REPORT OF THE COMMITTEE OF ENQUIRY INTO THE " KINKEL MATTER."

The Rev. E. Sukh, of the M.E. Mission, being unable to attend, the Revs. H. Perfect, C.M.S. of Bhagalpur, and G.S. Wilkins, B.M.S. of Cuttack, undertook the investigation, aided by the Rev. E.H. Whitley of the S.P.G. and Mr. Nirmal Soy of the Lutheran Mission, who represented the Rev. G.A. Rupley.

We desire first of all to express our appreciation of the way in which every facility was given us by both parties for a full and open enquiry. Both Mr. Whitley and Mr. Soy assisted us in every way to get at the facts without prejudice or bias, and sought to procure the presence of every witness whom we thought might be of service to us. Mr. Rupley made most generous arrangements for our very difficult journey to Kinkel 110 miles each way, in the hottest part of the hot weather, with a very rough road in parts, with 4 big rivers beds over which the motors had to be dragged with ropes and smaller streams where assistance was also necessary.

We are grateful to the Bishop of Chota Nagpur for giving his sanction to the enquiry and for sparing Mr. Whitley to give us his most valuable assistance.

We reached Ranchi on Wednesday, May 11th, and the same day met the members of the Lutheran Church Council, receiving from them a Memorandum setting forth in full the matters in dispute from their point of view. Afterwards Mr. Whitley gave us a written statement setting forth the Anglican position.

On Thursday, May 12th, we went out as far as Kandara, and had the advantage of a long talk with the Rev. H. Page, who was in charge of the district where the secessions from the Lutheran to the Anglican Church have taken place.

On Friday the 13th we went on to Kinkel, calling en route at Sawai for a two hours talk with the people there. At this village 6 families of Lutherans have gone over to the S.P.G., but some 20 families to the Romans. The total strength of the village is 86 houses.

The whole of Saturday morning, May 14th, was devoted to an interview with the people of Kinkel, Khinda and a few other villages, especially with Mr. Patras Lakra, the ex-pastor of the Lutheran Church who was the first to secede and join the S.P.G., and whose example and influence had apparently very much to do with the secessions of the others.

In the Notice of suspension sent to him by the Kinkel Panchayet on Sept. 18th, 1919, the sole ground for action as far as that notice is concerned is said to be his manifest intention of joining the S.P.G. It is true that as far back as 1916 a Committee was appointed to investigate charges in connection with his administration of funds, and as an outcome of this investigation an order of transfer was given. This was afterwards cancelled and he remained in at Kinkel. Later, Bishop Westcott who was then supervising the work, went out to Kinkel. He left Mr. Patras Lakra living there, but put him in charge of the work in the Jashpur section. In 1918 the Lutheran Church Council ordered him to remove from Kinkel. Owing to his wife, son and daughter having died, he asked to be allowed to stay on. No answer came to his request, but as no one was sent to take over charge from him, he stayed on. After a meeting between himself and the Rev. H. Page in which Mr. Patras Lakra and others indicated very clearly that they were determined to secede from the Lutherans and join the S.P.G., he was suspended from his office of pastor by the Panchayet. He was received into the S.P.G. by confirmation in March 1920, that is, six months after his suspension.

The Committee had before them a letter from Br. Kennedy to Prof. Mukerji dated Sept. 27th, 1919, in which he asks the Professor (as chairman of the Advisory Board) to use his influence to restrain the Lutherans from attempting to join the S.P.G., at any rate till after the Provincial Meeting in October. He goes on to say:-

"Tell them we dont want to take any action at this stage, until we see what permanent arrangements are made for the mission. But e.g. at Kinkel the people who petition are threatened and exasperated, and if they are agents of the Mission, are dismissed. The consequence will be a regular split, making it almost impossible for us to refuse to take people over even when we would rather not. If they would act as we are doing, then, if after the Council meeting it seemed better not to take over the people at any of these places, they might be induced to settle the matter with the Lutherans."

This seems a very illuminating passage. It clearly indicates that Dr. Kennedy was in no hurry to receive Mr. Patras Lakra and his party, and was desirous that the Lutherans should have opportunity of winning back their allegiance. As far as we can see neither in this case nor in that of Mr. Dharmmadas of Khinda, did the Lutherans use sufficiently conciliatory measures, and by their discipline of those who showed an inclination to secede, they certainly helped to bring about the "regular split" which Dr. Kennedy foresaw. On the other hand, the S.P.G. never refused definitely to consider petitions from Lutherans, and so long as the door was not closed, there would always be some who would wish to enter. After the "permanent arrangement of the Mission" was

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seen to be "autonomy",it seems to us to be stll less justifiable to take over 150 adherents and more of this Mission. Many Lutheran witnesses averred that the only reason for preferring the S.P.G. to the Gossner Lutheran Mission was that the foreign missionaries in connection with the former could do more for them in maintaining their rights with their landlords and others than the Indian Officers of the latter. We feel strongly the ~~xxxxxxxxxxxx~~ hopelessness of the attempt to make the Lutheran autonomous church a real success if there are foreign missionaries of any denomination ,in any sense,competing with it. The S.P.G. has erected a church building at Lohratoli quite close to Kinkel, and has located an S.P.G. pastor in Kinkel itself.The effect of this is,as the Lutherans say,whenever they seek to place upon the shoulders of their people greater financial responsibilities or to ~~xxx~~ discipline any member for any reason,they are immediately threatened with a promise of a fresh secession.

We also feel that the Lutheran Church will themselves ~~xxxx~~ go far to destroy their ~~cause~~ chance of becoming a strong autonomous church if they do not try more the spirit of persuasion and abstain from condemning and passing a sentence on a man in his absence. Justice requires that a man be heard in self-defence before he be condemned,and this,in the case of Dharmmadas,so far as we were informed,was not done. It would be wise also to take the trouble to send some one to explain why the action had been taken,so that it may be made clear in the village that there was real ground for discipline . It is beside the question whether Dharmmadas was justly turned out of his employ or not. The question is,whether it is wise to act in such a way as to give opening for any to say or feel that a man has been unjustly treated,and this will always be possible unless care is taken :-

(1) To ask a man for and give him opportunity to make explanations.
(2) To clearly explain,after this has been done,the reasons for the action that has been taken.

We would commend to the Lutheran leaders the words of the Apostle:- "Brethren,if a man be overtaken in a fault,ye which are spiritual,restore such a one in the spirit of meekness." Had this advise been followed this deplorable event might never have taken place.

Mr. Whitley's notes,which he furnished for our use,are extremely lucid, and set forth quite clearly the Anglican position. He says :"The confirmation of the people at Khinda,Karaigura,Sawai and Kinkel,did not take place till February 1921. No notice of this was given to the Lutheran authorities as these people were by then considered to have become definitely and completely Anglicans--and had been for sometime ministered to and taught by an Anglican pastor and catechist.---Whatever offence there be in these proceedings can only lie in the original admission of members of the Lutheran body. The real point to be decided,it seems to me, is whether we are justified in taking them over at all. Evidently the missionaries of the S.P.G. concerned ,and the Bishop,decided that the admission of these people was right,although it entaled difficulties in work,and the possibilities of ill feeling between the churches.concerned."

If the Statement on Comity among missions in India approved by the N.M.C.be regarded as indicating the line of action to be taken,we think that in the present instance Rules 2 & 3 have been contravened,as without consultation with the Lutheran authorities,Anglican pastors and catechists have been sent to reside in the midst of Lutheran communities,and work has been opened up in new centres by the S.P.G. without apprising the Mission already at work there of what was going to be done.

Apart from these rules,however,and even conceding the right of any Mission to work anywhere ,the Committee feel strongly the undesirability of clashing interests and the reduplication of organisation. "All things are lawful,but all things are not expedient." In centres where one mission is already well-entrenched ,why should another mission enter ~~f~~ in ? In this case too there is the novel consideration of an autonomous Indian Church. No better opportunity could possibly be afforded than the present experiment among the Lutherans, with their excellent start in the way of buildings,large number of adherents and well organised Church Council,for a self-governing and self-propagating Indian Church,and every one should resolutely refuse to jeopardise the experiment. We are not an arbitration Board,but we should like to urge the B.& O. Missionary Council to seek if possible to establish a territorial settlement for the future between the Lutherans and the Anglicans.Apparently the stations of the former in Jashpur and Gangpur are quite beyond the border of what may be regarded as S.P.G. territory. Could it be recorded in writing that these stations will not be entered by the S.P.G.? And in the case of the existing Lutheran stations S.W. of Kamdara e.g. Chainpur,Gumla,Kondra,Khutitoli,Takarma and Koronjo,in the Ranchi district,if it is too much to ask that these should be left entirely to the Lutherans,though this is desirable,we would urge that should petitions from any residents in these be sent in to the S.P.G.,the Lutheran Church Council should be formally consulted,and action only be taken strictly in accordance with the rules of comity laid down in 1916 by the N.M.C.

Signed:- Gordon S. Wilkins.
Hy. Perfect.

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News has just been received that Mr. Oldham will reach Madras on 26th November and spend the following days in that Presidency. It is probable that he will come to Ranchi earlier if not, by the 1st week of December. I have not as yet heard of his visit from the Secretary of the Bihar Missionary Council.

I am sending you a copy of the Report of the Commission on Kinkel matter. The Commission was appointed at our special call and appeal to the Bihar Council. We have also presented our views on this Report. A copy of our Note on the Report will be sent to you later on. I am sorry, today I have no extra copy to spare.

L Pfuras

Gossner Mission

Brief des Pastors Hanukh. 6/10 21 Gossners Ev.Luth.Kirche, Ranchi, 6.9.21.

Chota Nagpur, Indien. 247

Dem Hochwürdigen, vielgeehrten hohen geistlichen Vater, Herrn Kausch bringe ich meiner geringen Person Ehrerbietung und Yisusahay dar.

1. Auf Ihren väterlichen, liebevollen Brief danke ich Ihnen vielmals, dass Sie in der Liebe Christi immer noch für uns sorgen; auf dieser Liebe ruht unsre ganze Hoffnung, dass Sie bis ans Ende für uns sorgen werden.

2. Auch dem verehrten Pastor Herrn Lic. Joh. Stosch, der unser letzter Präsident war, sagen wir vielen Dank, dass er beyor er wegging, uns in die Hände Gottes, der uns prüft, übergab, wodurch uns viele göttliche Erkenntnis zu-teil wurde und wir in unsrem teuren lutherischen Glauben noch mehr befestigt wurden. Wir haben keine Kenntnis und Nachricht, wo er sich jetzt befindet; wir hoffen immer, von ihm einen liebevollen Brief zu erhalten, aber bis heute ist nichts gekommen. Schliesslich senden wir ihm unsern liebevollen Gruss; tun Sie ihm, bitte, unsern Gruss kund, dass er uns über sein Ergehen, seine Adresse und Wohnort Mitteilung mache, so dass wir von uns aus ihm einen Brief schreiben können.

3. Unser tägliches stetes Gebet ist, dass Gott zu seiner bestimmten Zeit der gegenwärtigen Not steure und unsre hohen geistlichen Väter zu uns in die Luth. Kirche von Chotanagpur zurückführe, auch unsre Kirche sieht mit grossem Verlangen diesem Tag entgegen.

4. Freilich leiden wir zur Zeit viel Not, doch haben Sie Ihre väterliche Liebe nicht aufgegeben, aber von Seiten des Beirats sind wir in Bedrängnis gelassen. Wir haben hier seit 3, 4 Jahren fortwährend Teurung, infolgederen unsre Beiträge gleichfalls sehr zurückgehen, so-dass wir mit unsern Gehältern in Schwierigkeit sind und für unsre Kinder Schulgeld etc. kaum noch aufbringen können. Meine beiden Söhne sind gestorben und es ist für mich sehr schwierig, deren Kinder in der Schule zu unterhalten, denn ich bekomme nur 12 ½ Rupies Pension. Nun habe ich 1920 nicht 100 Rupies erhalten, wodurch meine Not sehr vergrössert wurde. In der Hoffnung auf Ihre väterliche Liebe mache ich Ihnen von dieser Not Mitteilung. Wenn Sie etwas tun können, so denken Sie, bitte, daran.

5. In unsrer Mitte waren verschiedene Pastoren und Laien wankelmütig geworden und verführten und verhetzten die Leute gegen mich und Babu Peter Hurad, indem sie sagten; „Der alte Bastor Hanukh ist verrückt geworden, hört nicht auf seine Rede; und der Babu Peter Hurad ist hochmütig und führt einen Schriftwechsel dem Regierungsgesetz entgegen; deshalb wird er verhaftet und ins Gefängnis geworfen werden." Aber viele gewöhnliche Brüder haben jenen verführenden Pastoren und Laien in einer Weise geantwortet, dass sie nichts mehr zu sagen wussten. Eine von den Antworten, die die Brüder gaben, ist folgende: „Das erstemal wurden wir von unsrer Mutter geboren, das zweitemal in der hl. Taufe, deshalb werden wir in unsrer Mutterkirche fest bleiben; Ihnen wird der Bischof wohl Lohn geben, was wird er uns geben? Also werden wir unsre Mutterkirche nicht verlassen; wenn ihr gehen wollt, so geht." Und immer noch säen manchmal einige Pastoren und der Drukkereiverwalter Babu C. Kumar in die Herzen der gewöhnlichen Brüder, der Katechisten und andern Pastoren Samen des Zweifels, besonders wegen des Gehalts. Diese Pastoren und Laien sind im Verborgenen die Werkzeuge der S.P.G.

6. Den Babu Peter Hurad halten ich, die Govindpurgemeinde und viele Brüder und Schwestern der Ranchigemeinde wegen seines festen Glaubens, seiner mutigen und klugen Handlungsweise und guten Wandels für würdig, für den vollen Dienst in des Herrn Kirche ordiniert zu werden, damit er in der Liebe des Herrn mit noch grösserer Hingabe bis an sein Ende in Seiner Kirche wirke. Aber mehrere Pastoren und Laien legen Hindernisse in den Weg, wie Pastor Johan Topono, Babu Nirmal Soy, Babu Samuel Purti, und der Druckereiverwalter Babu Christopher Kumar, der beinahe nie zur

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Kirche geht; auch im Gharbandhu hat er Verschiedenes gegen Babu Peter Hurad geschrieben, welches Sie auch gelesen haben werden. Das ist eine ungehörige Sache, und weil solche Feindseligkeiten und Unstimmigkeiten im Gharbandhu abgedruckt werden, sind viele traurig und wollen den Gharbandhu nicht lesen. Und wer solche Unstimmigkeiten schreibt, der sät bösen Samen im der Gemeinde und sucht ihren Schaden. Christofer Babu sieht jetzt den Gharbandhu nicht mehr als religiöses Gemeindeblatt, sondern als sein eigenes weltliches Blatt an und ist selbst wie ein Gottesleugner geworden, kommt seit 5 Jahren nicht mehr zur Kirche, noch nimmt er am Sakrament teil. Es wäre gut, wenn ein Pastor oder der Kirchenrat Schriftleiter des Gharbandhu wäre. In dieser Trübsals- und Prüfungszeit ist Babu Peter Hurad gewisslich der hiesigen luth. Kirche und mir von Gott zum Berater verordnet worden. Der ganze Schriftwechsal mit der Regierung wurde von ihm besorgt und wir hörten, begriffen, unterschrieben und blieben fest in unsrem Glauben. Obschon uns viele Drohungen zu=teil wurden, bekannten wir doch mit Festigkeit: „Übergebt uns in die Hände der amerik. Lutheraner, einer andern Kirche können wir uns nicht anschliessen.

7. Im Februar 1918 tagte im Hause des Bischofs der Provinzialrat. In diesem beschuldigten ~~uns~~ die obenerwähnten 3 Personen, unter offener Verleugnung, uns beide und sagten: „Diese beiden sind die Schreiber.” Da standen wir beide auf und sprachen: „Ja”; Peter Hurad las dann vor ihnen die Eingabe von Anfang bis zum Ende vor. Hernach sagte ich: „Sehen Sie, Sie haben nun unsre Eingabe gehört”. Ich fragte sie dann, was für Sachen, die gegen die Regierung seien, darin geschrieben und gefunden worden seien; es möge gesagt werden. Darauf sagte der Herr von der Baptistenmission, es sei nichts gegen die Regierungsgesetze enthalten, nur unsre Eingabe, dass man uns der amer. luth. Mission übergebe. Daraufhin verhandelte die Versammlung in ihrer Sitzung, warum wir uns nicht der S.P.G. anschliessen wollten. Von uns wurdem hierauf einige Hauptgründe angeführt, worauf die Versammlung geschlossen wurde. Nachher wurde im März eine neue Versammlung anberaumt, die auf der Station Dhanbad im Manbhum Distr. stattfinden sollte. Einige Tage darauf erhob ich brieflich bei dem Bischof dagegen Einspruch (und schrieb) dass wir die Verhandlung in Dhanbad nicht wünschten, weder hingehen noch uns mit ihm vereinigen werden. Am selben Abend kam auch von Rajahmundri ein Telegramm an den Bischof, dass die Sitzung aufgehoben werden möge. Seit jener Zeit hat dann sogar die Erwähnung einer Versammlung zwecks Vereinigung mit der S.P.G. aufgehört. Und dann kam die Prüfungskommission, vor welcher wir zur Bewahrung unsres luth. Glaubens Selbständigkeit annahmen und von uns beiden nahm sie die Unterschrift, weil wir zwei die Hauptsprecher waren.

8. Lieber geistlicher Vater! Wir hoffen auf Ihre väterliche Liebe und tun Ihnen ~~in~~ mit demütiger Ehrerbietung kund, dass wir beide besonders in grosser irdischer Not sind. Ich ~~erh~~ erhalte nur 12½ Rupies Pension und nichts weiter, ja selbst das habe ich in der vergangenen Zeit nicht erhalten. Babu Peter Hurad leidet auch grosse Not, auch hat er 6 Kinder, die zu unterhalten für ihn schwierig ist. Er ist jetzt in Govindpur und bezüglich seines Gehalts besteht keine Sicherheit, manchen Monat bekommt er 15, manchen 20 Rupies. Wenn Sie väterliche Barmherzigkeit besitzen, so üben Sie, bitte, von Amerika aus etwas Erbarmen. Wir werden stets auf Ihre väterliche Liebe hoffen. Die Gossnersche Ev. Luth. Kirche in Chota Nagpur hofft, dass sie mit den geistlichen Vätern der von Vater Gossner gegründeten luth. Kirche in diesem Lande wieder irgendeinmal eine Begegnung, ein Zusammentreffen haben wird, um das wir täglich zu Gott Vater, dem Allmächtigen, rufen. Ich schreibe das nicht aus Neid oder Eifersucht, sondern weil ich in Wort und Wandel ihre Werke mit meinen eigenem Augen gesehen habe, schreibe ich so. Die grosse Gemeinde ist in ihrem Glauben fest, nur unter den Arbeitern ist wegen der Gehälter Misshelligkeit. In dieser Sache stehe Gott der Vater Ihnen und uns bei. Amen. Soviel. Ihr gehorsamer, unwürdi-

5/10/21. [illegible] W. A. Lakra.

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Dem lieben Bruder Pastor Hanukh Lakra, President des Kirchenrats, mein liebevolles Yisusahay.

Ihren Brief vom 6.9. habe ich erhalten und danke Ihnen herzlich für die Nachrichten, die Sie uns mitteilten. Herr Lic. Stosch ist Pfarrer in Wannsee bei Potsdam; ich habe ihm Ihren Brief mitgeteilt und ich hoffe, er wird Ihnen selbst bald schreiben.

Mit Bedauern haben wir von Ihrer Notlage gehört; da auch wir hier in Deutschland in grosser Not sind und dieselbe immer noch wächst, so können wir wohl verstehen wie Ihnen in Ihrer Lage zu mute ist. Leider können wir bei dem niederen Stande unserer deutschen Mark von hier aus nicht helfen. Ich habe aber an Herrn Missionar Camnaday geschrieben, und ihn gebeten, sich Ihrer und Patras Hurad Babus Not anzunehmen. Ich hoffe, Sie hatten in diesem Jahr in Chota Nagpur eine befriedigende Ernte, durch welche Ihre Lage etwas besser wurde.

Mit Bedauern haben wir von den Streitigkeiten in der Gemeinde gehört und von den Verleumdungen, die über Sie und Patras Hurad verbreitet wurden. Wir wissen sehr wohl, was die Gemeinde Ihnen beiden zu verdanken hat. Wir verurteilen ganz und gar, dass diese Streitereien sogar im Gharbandhu gedruckt wurden; er ist ein religiöses Blatt und wir sind mit Ihnen der Meinung, dass er nur solche Sachen enthalten sollte, die zur Förderung der Gemeinde dienen. In Ihrer Lage ist es ja doppelt nötig, dass die Gemeinde einig und eines Sinnes ist, sonst kann sie nicht vorwärts Kommen. Möge der Herr allen den Geist der Einigkeit schenken!

Auch unser stetes Gebet ist, dass Gott unsre Missionare wieder in Ihre Mitte zurückführen möge; Er helfe Ihnen allen dort und uns hier, dass wir den guten Kampf des Glaubens kämpfend uns in den gegenwärtigen Nöten stets als seine Jünger beweisen, denen er die Krone des Lebens verheissen hat.

In Liebe Ihr Brüder

D. H. Kanth

Gossner Mission

Berlin, Freitag, den 12. Oktober 1917

Von vorgesetzter Behörde

Ihrem gefl. Schreiben vom

betreffend Bescheinigung, betreffend

Versicherung für Ihren Ehemann, Vater, Sohn

Ihre Versicherung

Versicherungsnummer

bei der

Preußischen Lebensversicherungsgesellschaft.

D. Täuffe

D.146

15. Nov. 1921.

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Pyare bhai padri Hanukh D. Lakra, mand'li sabha ke pradhan ko prem ke sath mera Yisusahay.

September 9 tarikh ki ap ki patri hath ai hai aur main us men likhi hui akhvar ke liye ap ko dhanyabad deta hun. Lic. Stosch saheb Wannsee (bei Potsdam) men padri ka kam karte hain. Main ne ap ki patr un ko parhne ke liye di aur asra rakhta hun, ki jaldi khud ap ko ek chitthi bhejenge.

Afsos ke sath main ne ap ki takl'if ki baton ko suna. Chunki ham yahan German desh menbhi bara dukh sahte, jo adhik adhik barhta jata hai, ham acchhi riti se ap ka hal samajh sakte hain. Lekin German Mark (rupaya) ke adham bhav ke karan ham aj kal yahan se aplogon ko sahayta nahin de sakte hain. Par main ne padri Cannaday saheb ke pas chitthi likhkarke arji ki, ki ap ke aur Babu P. Hurad ke dukh ke liye chinta karen. Ham asra karte hain, ki is sal men Chota Nagpur men fasil kuchh achhi hui aur is se aplogon ki dasha kuchh bhali ho gai.

Un jhagre ki baton ko sunkarke, jin ki charcha ap logon ne ki, aur un landphand ki baton ko, jo ap aur Babu P. Hurad ke bare men phaila-ye gaye, ham bahut udas hue. Hamlog achhi riti se jante hain ki ap donon se mand'li ke liye kya sab hua hai. Ham bilkul na manjur karte, ki ye jhagre ki baten Gharbandhu men chhapi jati hain. Wah to dharm-sambandhi khabarkagazhi hai aur ham ap ke sang is men ek ray ke hain, ki kewal aisi baten us men chhapi jani chahiye, jin se mand'li ki unnati hoti hai. Aplogon ki dasha men duna avashyak hai ki mand'li ke log ek man aur ek mat ke howen, nahin to mandh'li ki barhti anhoni bat hai. Prabhu ap sablogon ko ekta ka atma dan dewe!

Hamari nitya ki prarthna yah bhi hai, ki Ishvar hamare padrion ko aplogon ke bich men lauta bulawe. Wah ap sablogon ki wahan aur yahan hamlogon ki sahayta kare, ki ham bishwas ka achha laran larkarke dhartman bipattion men barabar us ke sachche shishy thahren, jin ko us ne anant jivan ke mukut ki pratigya di hai.

Prem ke sath Prabhu men ap ka bhai

D. H. Kowal

Goßnersche Missionsgesellschaft
Postscheck-Konto Berlin 7950

Tgb.-Nr. B 1467.

Berlin-Friedenau, den 15. November 1921
Handjerystr. 19/20
Fernsprecher: Pfalzburg 2175

250.

The Rev. I. C a n n a d a y,

R a n c h i.

Dear Sir and Brother,

It has come to our knowledge that you have succeded the Rev. G. A. Kupley as Lutheran representative and resident member of the Advisory Board, and that you have the intention to occupy this post for a ~~longer~~ certain time. I heartily welcome you and Mrs. Cannaday, with your many years' of missionary experience in our ~~old~~ beloved missionfield and send you my best wishes for your well-being and the successfulness of your work there. May God grant you ~~many years~~ happy days of useful service among our Lutheran brethren and sisters in Chota Nagpur and beyond, for whose welfare we are so anxious and cannot but pray at present.

We have heard that the old President of the Church-council, the Rev. Hanukh Lakra, and the Secretary, Babu Patras ~~Lakra~~ Kujur, are in great straits. May I ask you to inquire into their circumstances and to see that you find ways for relieving their distress, as at the present rate of exchange it is quite impossible to send them some help from here.

Thanking you in anticipation and with many kind regards

yours very sincerely

D. theol. H. Kaufh.

Missionsdirektor.

For two very well merited brethren,

In connection with this allow me to express you a special entreaty.

Gossner Mission