

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

## GELC ARCHIVE

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### Classification:

Original File No. 67

### Title

## Christian Literature

Volume:

Running from year: 1953 till year: 1956

## Content:

- Papers regarding Puglication of Books by C.C. Ranchi
- Such as Sakhi-Bani, Durang-Puthi, Aradhna etc and the required translations, editing etc.
- Receipts of information of other Publication houses.
- A Letter from SOUL CLINIC International Michigan.
- A Copy of Crushaders League India.
- Wel Come leaflet for Dr. Hans Lokies.
- A Letter from Budapest Hungarian Lutheran Church.
- Ecumenical press service Bulletins.
- Bible Socity Bulletins.
- Letter from Christian Teaching.
- Correspondence and Pamphlets etc.

CHRISTIAN LITERATURE

67

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Sincerely yours,

*Mrs. J G Haywood*  
Business Manager.



Dr. G. Schultz  
G & L Christie  
Ranchi  
Bihar

67  
N.C.C.

## The National Christian Council Review

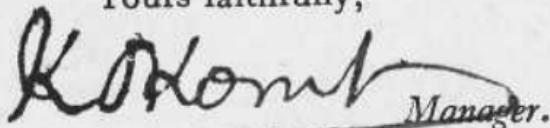
THE WESLEY PRESS AND PUBLISHING HOUSE  
Post Box 37, MYSORE CITY

DEAR SIR/MADAM

.....30/11/1956.

Your subscription for the N.C.C. REVIEW expires with the .....  
.....December 56.....issue. As you will doubtless wish to continue to subscribe for this Magazine will you kindly send us a **Money Order** for Rs. ~~Rs. 00/- (3/-)~~.....before the 15th of the mentioned month, or if you desire the copy be sent by V.P.P., please send us your instruction to that effect. It will cost you less if you remit the amount by money order.

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K. R. Komat  
Manager.

Cheques payable in Mysore and Madras can be cleared without commission charges. On other cheques please add As. 8 for cashing fee.

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The Secretary,  
G.E.L. Church,  
Ranchi, Bihar

Gossner Evangelical Lutheran Church in Chotanagpur and Assam.  
Ranchi (Bihar) India.  
The 14th June, 1956.

NO. 2033-47A/1  
From Secretary Mr. N.E. Horo, B.A.,

To

Mr. N. E. Horo.

Convenor & Secretary.

Dear brothers,

The Joint session of the Church Council and the G.E.L.C Ministerium appointed a Committee in October 1955 which is to revise, translate and improve all religious books now in use in the Church. Dr. G. Schultz was the Convener of this Committee, who has since returned back to Germany.

This Committee has now been reconstituted with Mr. C.M. Horo as a member in place of Dr. Schultz and myself as its Convener.

Dr. Schultz, you will remember, had already written to you and to many others to co-operate in the important work of this Committee. In pursuing the work started by Dr. Schultz, may I remind you to take up the work assigned to you so that the work can be completed before the next C.C. session sometime in November 1956. For your convenience I give below the allotment of work prepared by the first meeting of this Committee held in October 1955.

A/. Revision of the Aradhana Bidhi.

1. Collects for every Sunday of the Church Calendar year: Rev. J. Lakra, Rev. S. Kula & Rev. C. K. Bhengra. (Rev. J. Lakra will kindly act as the Convener of this sub-committee)
2. Closing prayers, at least five, some of them with reference to the great festivals of the Church: Rev. J. J. P. Tiga (who will act as Convener of this sub-committee) Rev. S. Surin & Rev. H. Topno.
3. Liturgy for inauguration of a Church Building, a Church Bell, a Cemetery and other institutions: Rev. M. Hemrom, Assam (will act as Convener of this sub-committee) and Rev. B. Minz, Gumla.
4. A liturgy for holding a Dharam Sabha and for the appointment of Synod Presidents and School teachers: Rev. H. Topno & Rev. M. Topno. (Draft has already been submitted by Rev. M. Topno)

B/. New translations of the Sakshibani, Catechism and the revised Aradhana Bidhi.

1. In Mundari..... Mr. N. E. Horo.
2. In Uraon..... Rev. J. Lakra.
3. In Kharia..... Rev. P. D. Scring.
4. In Ganwari..... Rev. S. Kula.
5. In Santhali..... Prof. P. C. Horo.
6. In Oriya..... Rev. Christochit Minz.
7. In Bengali..... Mr. Sachindra Mohan Chowdhary.
8. In English..... Rev. J. J. P. Tiga.
9. In Assamese..... to be assigned by Rev. M. Hemrom Assam.

Dr. Schultz's proposals re: revision of Aradhana Bidhi are as follows: he says that "there should be at least the provision for a Sunday morning liturgy which combines the present liturgy with the liturgy of the Lord's Supper. It would be quite advisable to follow the liturgical proposals as given in the Book of Worship of the Lutheran Churches in India copies of which are available in the Lutheran College. Particularly for collects, closing prayer and Introitus this book should be followed. That only will bring in line the liturgy of the Gossner Church with the liturgies of the other Lutheran Churches all over the world.

It would be seen that the work of group "A" needs immediate attention specially in regard to Aradhana Bidhi; for the work of group "B" will start only after "A" has completed the work. I propose to call a meeting of the Committee after we have received some drafts.

Yours sincerely,

14.6.56.

Secretary, & Convener  
G.E.L. Church, Ranchi.

67

Gossner Evangelical Lutheran Church in Chotanagpur and Assam.  
Ranchi (Bihar) India.  
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NO. 2033-47/56  
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14.6.56.

Secretary, Convener  
G.E.L. Church, Ranchi.

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OFFICE OF THE PRESIDENT G.E.L.CHURCH IN CHOTANAGPUR & ASSAM.

No. 110-111/56.

Ranchi (Bihar) India.

The 16th May, 1956.

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

To

Revds S. Surin and C. B. Aind,

Dear colleagues,

Please ~~report~~ <sup>refer</sup> to the Church Council Secretary's letter No. 1522-24/56 dated 1st May, 1956 forwarding to us the resolution of the Church Council regarding the Sakshibani.

We have been asked to enlarge the Sakshibani with music.

In order to set our hands on the work I would like to suggest the following procedure :-

I. 1. All of us should individually draw up lists of those hymns already in use by members of our Church in various occasions which are not in our Sakshibani.

2. All of us should draw up individually lists of such hymns whose translations are not yet known but we think that they are suitable for our Church.

3. All of us should make lists of such bhajans which are in Hindi and we can profitably use them for our worship.

Note : I think that Hindusthani bhajans can also rightly find place in our Sakshibani because Sakshibani does not mean European music only.

4. All of us should write to those of our friends whom we know to have good collection of such hymns and bhajans and thus have the best choice of hymns for the Sakshibani.

II. All of us should go on sending our lists and suggestions to the Convener as often as it is possible so that we all know what we are doing. The Convener will send out informations about the work of each one of us as often as possible.

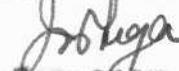
III. Our Committee should then meet sometime before the next full Council so that report can be made to the Executive of the Ministry and then to the Church Council for its approval.

IV. Please consider if some of the existing hymns should be taken out of our Sakshibani.

V. If necessary we should aim at having a meeting of the Committee in July or August this year in order to collect our suggestions and to make a preparatory selection. May I request you to let me know your ideas and plans. Thanks.

With all good wishes.

Yours sincerely,

  
J. J. P. Tiga

Convener,  
Committee on Sakshibani.

Nos. 112-113/56.

D.T.

C.C. to  the Secretary C.C &  
the Treasurer for  
information.

# The National Christian Council Review

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Post Box 37, MYSORE CITY

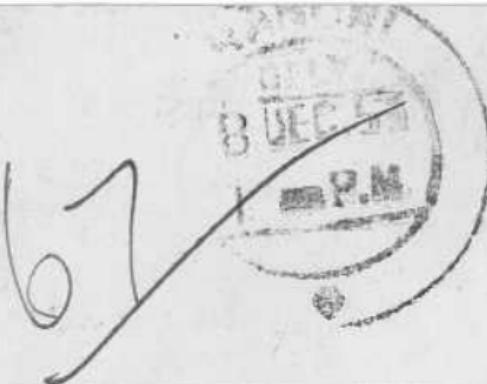
DEAR SIR/MADAM

*Dec. 5* ..... 1955.  
Your subscription for the N.C.C. REVIEW expires with the .....  
*Dec. 155* ..... issue. As you will doubtless wish to continue to subscribe for this Magazine will you kindly send us a **Money Order** for Rs. ~~3-00~~ ..... before the 15th of the mentioned month, or if you desire the copy be sent by V.P.P., please send us your instruction to that effect. It will cost you less if you remit the amount by money order.

Yours faithfully,  
*K. Adoni*  
\_\_\_\_\_  
Manager.

Cheques payable in Mysore and Madras can be cleared without commission charges. On other cheques please add As. 8 for cashing fee.

Remittances should be drawn in favour of 'The Manager, The Wesley Press and Publishing House, Mysore,' and not made payable to any particular person by name.



The Secretary, 31-  
G.E.L. Church,  
Ranchi, Bihar 190



20-1-55

Your kind attention is invited to the fact that your subscription to THE GOSPEL WITNESS expired Jan. 1955. The sum of Rs. 3 is, therefore, due from you towards your subscription for one year. You are requested to remit this amount by money order.

Thank you.

Lutheran Press Office,  
Arundelpeta P. O.  
GUNTUR, S. INDIA.

Sincerely yours,  
*Mrs J S Haywood*  
BUSINESS MANAGER.

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Mr. N. Hora  
G. E. S. Church  
Ranchi  
Bihar

Geasner Evangelical Lutheran Church in Chatanagpur and Assam.

NO. 1522-24/56

MC

Ranchi (Bihar) India.  
The 1st May, 1956.

67

From Secretary Mr. N. E. Hora, B.A.,

The undermentioned document is forwarded to (1) President,  
Rev. J. J. P. Tiga (Convener) (2) Rev. S. Surin and (3) Rev. C. B. Minz for  
information and necessary action.

*K. E. Hora*  
Secretary,  
G. E. L. Church, Ranchi.

Bh. Lakre.

Extract from the minutes of the meeting of the full C.C. held  
on 28th February, 1956.

X X X X X X

56/63. SANKALP- Niminlikhit sajanne ki ek Committee  
benayi jay jo Sakshibani arthat Git  
Sangrah ki bridhi rag ke sath kare.

1. Rev. J. J. P. Tiga (Convener)
2. Rev. S. Surin.
3. Rev. C. B. Minz.

X X X X X X

Gossner Evangelical Lutheran Church in Chotanagpur and Assam.

NO. 1522-24/56

*Y.C.*  
Ranchi (Bihar) India.  
The 1st May, 1956.

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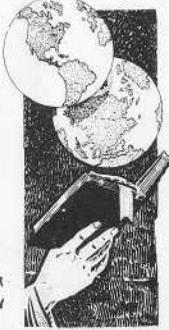
*Sub. 25*  
Secretary,  
G.E.L. Church, Ranchi.

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Extract from the minutes of the meeting of the full C.C. held on 28th February, 1956.

x x x x x x  
56/63. SANKALP- SAKSHIBANI- Niminlikhit sajanno ki ek Committee banayi jay jo Sakshibani arthat Git Sangrah ki bridhi rag ke sath kare.

1. Rev. J. J. P. Tiga (Convener)
2. Rev. S. Surin.
3. Rev. C. B. Minz.

x x x x x x



# SOUL CLINIC

*International*

67

445 Towne Avenue, Post Office Box 69 • Los Angeles 53, Calif. • Michigan 8222

REV. J. FRED JORDAN, *Founder-President*

Dear Friend:

You may have heard of our plans to touch many of the Iron Curtain border countries this year with an invasion team. We plan to leave the United States the first part of July to spend the first week-end in rallies and fellowship with many of our friends in London. From there we plan to go to Amsterdam, Holland; Copenhagen, Denmark; as well as Oslo, Norway; Stockholm, Sweden; and Finland where we plan to start a school in Helsinki. Our next proposed move is to Berlin, Germany, where we plan to leave other workers to set up a school likewise. The schedule calls for the next move into Istanbul, Turkey.

By August we plan to be in Cairo, Egypt, as well as several major cities of India such as Bombay, Calcutta, Delhi and Benares. Also in August, our next moves are to Bangkok, Thailand and Saigon, French Indo China (if the fighting there so allows). In mid-September our schedule places us in Sydney and Melbourne, Australia and on to New Zealand enroute to the Hawaiian Islands near the close of September. As has been stated, we plan to leave workers to set up Soul Clinic schools in nearly all of the above mentioned areas where Soul Clinic missionaries have not as yet entered.

We would appreciate a letter from you with any suggestions and plans which you may have concerning meetings, rallies, etc. in your country. Since we will be moving at a rather fast pace across the world we will ask, of course, that you will meet us at the key city mentioned in your country. We will also appreciate your earnest prayers for this gigantic undertaking which will result in at least 8 new Soul Clinic schools that you and others may be trained in the method which we believe is the key to world evangelism and which can actually result not only in the slowing down and stopping of the Communists, but also the eventual invasion of their own territory.

We are standing on these promises as our marching orders for the move out across the world. "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Hebrews 11:33-34.

Please write us air mail as soon as possible and send your proposals and suggestions that we might begin to prepare our exact itinerary and time schedule. May God bless you, our beloved friend.

Yours for untold millions yet untold,

*Lee Shelley*

LEE SHELLEY  
Missionary Director

G. Schultz

Ranchi, Dec 30, 55

67

Mr. N.E. Hore, B.A.

Ranchi.

Dear brother,

as you most probably remember you have been elected member of the aradhana committee, which was chosen by a Joint Session of the C.C. and the Ministerium on Oct. 20, 55. We also had an informal meeting of this committee on Oct. 24, 55 in which we tried to distribute the work among our brothers. According to these talks I ask you

to check the Mundari editions of the Sakshi Bani and the ~~Shukta~~ Chhota Catechism, if necessary also the Mundari bhajans, and to bring them to the highest possible standard in that language. At the same time care should be taken that they remain or become intelligible for the average worshipper.

There will be a revision of the aradhana bidhi, first in Hindi. As soon as this revision has been approved of by the C.C. and the Ministerium you will probably be asked to take care of its translation into Mundari.

It would be very helpful if you could finish your work on the Sakshi Bani and the Catechism by the middle of February. When there is another chance of having again a Joint Session of the C.C. and the Ministerium it would be fine to submit some of our proposals to this body.

22, 05 Dec, 1943.

You are entirely free to seek cooperation from whomsoever you consider to be fit for this task.

Yours faithfully

J. H. Murray

# CONVERTED CATHOLICS' THE CRUSADER MONTHLY

The Crusaders' League, India

(REGD.)

(Office, Library & Reading Room.)

Catholic Centre, Hampankatta, Mangalore-1, S. India.

We Recognise No Censor Other Than Truth. We oppose the Roman Catholic System—Not the Individual. No Priest, No Church can Save us except Christ Jesus.

Regd. No. 5749

To

The Pastor,

Lutheran Church.

Ranchi, Bihar



All communications, Cheques, Money Orders etc., should be addressed to:-  
The Crusaders' League, India, Hampankatta, Mangalore-1, South India. No permission is necessary to reprint the articles from this Magazine but mention should be made of the League or the Paper. "The Crusader" is the organ of the Converted Roman Catholics published in the first week of every month. Subscription Rates Rs. 3 inclusive of postage, per year. Foreign One Dollar. Single Copy Four Annas. The Editor welcomes original contributions on matters of national and spiritual importance. As time and funds do not permit us to reply to letters, etc., individually, those desirous of replies may kindly enclose postage.

DONATE FOR CHRIST'S CAUSE.

Vol. V.

DECEMBER 1955.

No. 9-12

# Disappointed ???

Dear Brethren,

To begin with, we have to ask you a question. Are you disappointed for not having received our Magazine for the last three months? If so, it is our bounden duty to rush up and crave your pardon. We know that many will not be pacified by our seemingly belated explanation.

Ofcourse, to a few we did inform by post that we could not publish the Magazine as time and funds did not permit us to publish the same. Many who still remain uninformed by us will be curious to know the details.

Yes, we have to admit and say that time and funds did not permit us to publish the Magazine for three months and also to contact all our subscribers individually. The editorial staff and others who attend to correspondence work were engaged in other spheres of our activities, and funds at our disposal could not be stretched sufficiently to make both ends meet.

Let us explain:— The Crusaders' League (of which 'The Crusader' is only the monthly organ) had in its Committee Meeting in August observed that the missionary branch of the organization needed to be progressively extended and had decided on the deputation of teams of workers all round. The three months of intensive missionary work is in fact the reason why

the League disappointed you in the matter of printed ministry.

Although we could not publish the Magazine for these three months, yet, during this period we have been doing our best in the Lord's work. We could conduct six open-air Meetings on the Maidans with loudspeakers where thousands of people gathered to hear us. Selected speakers made the public to distinguish between Romanism and Christianity. Bir Bahadur, a native of Nepal (Gurkha) and born in the Hindu faith, came and openly joined our band in one of these meetings. He is our Active Member now. Hundreds of others were benefited spiritually by these meetings.

Two batches of Preachers were sent on a tour round the provinces to work for the Lord. One batch went to the North-East of Mangalore (Bantwal, Panemangalore, Puttur, Uppinangady, Belthangady, Mudigere, Chickamagalur, Kadur, Belgaum and even Castle Rock adjoining Goa) consisting of five members (H. Rodrigus, R. Pinto, I. Vas, B. Rodrigues and B. Marian). This batch started its work in the middle of August when Satyagrahis were proceeding to Goa to fight for its liberation. Our batch also went as Satyagrahis not for Goa's political liberation, but, with a view to preach the Gospel to the Goans. While the political

Satyagrahis were shouting slogans such as "Quit Goa Portuguese" and "Down with Salazar," our Satyagrahis, being a religious spearhead shouted the slogans "Quit Goa Romanism," "Quit India Romanism" and "Down with Papacy." On their route to Castle Rock, they distributed Tracts, conducted public Meetings and gave road-witnessing in all the above mentioned stations. The Portuguese guns and the inhuman Roman morality did not permit our volunteers to proceed far into Goa. Hence they had to return content with their preaching to the Goans in the outskirts of Goa. We only pray that a time may come when Goa like the rest of India will be free to read and hear the Bible.

The other batch of Preachers were sent to the areas to the South of Mangalore (Kasargod, Papinasheri, Cannanore, Telichery, Nettore, Badagara, Calicut, Ferok, Coimbatore etc.). This batch consisting of four members (S. Barboza, J. Rodrigues, B. Morrit and B. Rodrigues) also distributed Tracts, conducted public Meetings, gave road-witnessing, had house-to-house contacts, cottage meetings and prayer meetings. This batch of members were intended to tour whole of Madras Presidency, but due to the financial stringency, the League had to recall them from Coimbatore. We are thankful to our new and old friends in the above places who were kind and hospitable to this batch. With

their co-operation, our batch did magnificant work for the Lord.

Soon after their return, the Editor had a call from the Christian Missionary Activities Enquiry Committee of Madya Pradesh Government, to give evidence against the Roman Catholic Missionaries in India. He had to travel once again to Nagpur via Bombay to give his evidence on the anti-national, anti-christian and anti-social activities of the Roman Catholic Missionaries. He submitted a detailed and exhaustive written statement before the Committee which examined him in camera. We trust the Government will open its eyes now atleast and take proper and immediate action against these Roman Catholic Missionaries. This statement will be published in our January Issue of 'The Crusader' space permitting.

Our Tract distribution work during these months was excellent. A complete report of the year with our accounts will be published also in our next Issue. We could not publish our regular Issue this month too for want of funds. We had a good response from our friends during the first six months of this year, but in the subsequent months the subscriptions and donations dwindled down and we had to incur debts to carry on the Lord's work. The requests for free supply of Magazines and Tracts still pour in but we were unable to satisfy the majority of such requests for want of heavy postage expenses. The

Lord knows our needs and we trust in Him to guide our dear brethren to help us out of our difficulties. It is in the hands of our christian brethren to see that the League survives this critical period.

Before concluding this letter, we once again ask you: "Are you disappointed?" If you have not received our Magazine for the last three months, if you have not received replies to your letters, and if you have not received acknowledgments to your M.O.'s, Cheques, Literature, Old Clothes

etc., will it be possible for you to excuse us and continue to extend your help to us as usual? We have been doing Lord's work and let Him lead you right in your decisions. We need all the help you can give us.

We ask, as He has directed us to ask. "Ask and you shall receive." We ask you in His name to help us at this critical moment.

Yours in His service,

*The Crusaders' League.*

## Here We Stand

The Great Reformation came out of the life of Martin Luther. How marvellous that the great Reformation came out of the life of this man who said, "Here I stand!" Oh, that we would catch that message today! Where are the Luthers? Where are the Wesleys? Where are the men like John Knox? Where are the men today who will not bow to ecclesiastical expediency for the sake of power, prestige or position? Where are the men who say: "Let me know God's will and I will do it at any cost?" Where are those who say constantly: "I want to know nothing but the will of God, and I will follow His will at any price?" God give us more such men.

"Here we stand!" are the words of the members of the Crusaders' League, like Martin Luther. In the Lord's work we are willing to do little things that they may prove later to be big things.

### IT'S TIME TO RENEW

It's time to Renew your Subscription to "The Crusader." It's time to send your Donation to "The Crusaders' League, India."

It's time to become a true Christian and act now.

### FOREIGN READERS

Please recommend us to your friends.

Please publish our appeals in your Papers.

Please give us your mite right now.

# God has Grandfather??

"Jesus was God. Mary was Jesus' mother. Therefore, Mary is the mother of God." So reasons the Roman Catholic Church. Let us continue this line of reasoning:

If Mary is God's mother, then Mary's cousin, Elizabeth, is God's second cousin. And John the Baptist, who was Elizabeth's son, is God's third cousin. We may also say that Mary's sister is God's aunt. And Mary's sister's husband, Cleopas, is God's uncle.

Again, if Mary is God's mother, then Mary's mother is God's grandmother. Mary's father is God's grandfather. Mary's father's father is God's great grandfather. And *his* father is God's great-great grandfather. And so on till atlast we come to Adam. He, we find, instead of being merely, the first man, formed by God out of the dust of the earth, is really *God's seventy-third grandfather*. (detailed genealogy, Luke 3:23-38).

Let no one accuse me of lightness. On the contrary—God is my witness—I am in deadly earnest. If it is logical and right to say that Mary is the mother of God, then it is equally logical and right to say all these other things. On the other hand, if it is illogical and wrong to say them, then it is equally illogical and wrong to say that Mary is the mother of God. In other words, is it logical and right to say that, since Jesus is God, we may therefore substitute the word "God" wherever the name Jesus

(or any other equivalent word) occurs in the Scriptures? Let us try it in, say, the second chapter of Luke:

In verse 21 we find, then, that at the age of eight days God was circumcised. In the 27th verse we see that God's parents brought Him to the temple. In the 40th verse we learn that God grew, and waxed strong in spirit. In the 41st verse we note that God's parents went to Jerusalem every year. In the 43rd verse we observe that God tarried behind in Jerusalem; and Joseph and His mother knew it not. In verses 44 and 45, God's parents sought Him among their kinsfolks and acquaintances but could not find Him. And so on, through verses 51 and 52, in which it transpires that God was subject to His parents. Also, God increased in wisdom and stature and in favour with God and man. Or in John 4:6 God, being wearied with His journey, sat on a well. Or in Mark 4:38, God is asleep on a pillow.

Remember, please, that in all these passages, I have simply substituted the word 'God' wherever the name of Jesus or any equivalent word appears. That is, I have followed exactly the reasoning of the Roman Catholic church in its teaching that, since Jesus is God, and Mary is Jesus' mother, Mary is the mother of God.

Needless to say, no Bible contains any such expression as 'mother of God'. And if we say that

'mother of my Lord' (Luke 2:43) means the same as 'mother of God', then we must also say that 'brother of the Lord', (Gal. 1:19) means the same as 'brother of God.'

Obviously, very obviously, there is fatal fallacy in the Roman Catholic church's reasoning. It is this: She fails to distinguish between Jesus' deity and His humanity. But the Word of God does so distinguish and so must we, if we are to avoid the ludicrous absurdities already demonstrated. For example: In John 8:40 Jesus refers to Himself as "*a man* that has told you the truth." In Acts 17:31 Paul states: "God has appointed a day in which He will judge the world by that *man* whom He has ordained." Ephesians 2:15 speaks of Jesus as making "in Himself of twain one new *man*." In 1 Timothy 2:5, we read "For there is one God, and one mediator between God and men, the *man* Christ Jesus." (Note well: *one* mediator). In Hebrews 10:12: "But this *man* after he had offered one sacrifice for sins for ever, sat down on the right hand of God."

Now we know that Jesus was indeed God. But we know that He was also *man*. One Jesus, who is both God and man. Ever a glorious mystery but never an absurd anomaly. What then was blessed Mary's maternal relationship to Jesus? Simply this: She was the mother of His *humanity*. She could not possibly be the mother of his deity. Or, we might say, she was the mother of Jesus-*man*, as distinguished from Jesus-God. That is, Jesus-God, the eternal Creator,

who is a Spirit and therefore both invisible and intangible—used His creature Mary as the fleshly mould in which to form the body which He was to occupy as Jesus-*man* ("a body thou hast prepared me"—Heb 10:5). Thus, through Mary, the eternal God clothed Himself with humanity as with a garment. And He did it all for you and for me, praise His Holy name.

He did it that He might die for us, to save us from our sins. He did it that He might become a "merciful and faithful high priest who could be touched with the feeling of our infirmities, having been tempted in *all* points like as we are; but without sin" (Heb. 2:14-18; 4:14-16) Yes, for our sake He plumbed the bitterest depths of humiliation. From shame and spitting He hid not His face. He gave his back to the smiters and His cheek to them that plucked off the hair. And He was God. But He was also *man*. This is the *true* Jesus. This is not the helpless babe forever reclining in His mother's protective arms. This is not the dead man forever on the cross. No, *this* is the almighty, ever-living, ever-loving Christ. This is the universe-filling Christ. This is God!

This is the Word who was God; and who became flesh and dwelt among us. This is the perfect, sinless *man* who died for us on Calvary's cruel cross—at the hands of His own creatures. This is the Jesus who rose from the dead on the third day, never to die again. This is the *Christ of the Bible*. And this is the same Lord Jesus who tenderly calls

to you with the sweetest invitation any man ever heard: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11: 28-30).

The Roman Catholic church is not really representing the *true* Jesus, the Christ of the Bible. This being the reason, the Catholics have never really come to Him and found rest for their precious soul. They do not know Him at all, and there-

fore they are still in their sins. Or if they know Him, they are not trusting Him and obeying Him. This is why they worship and adore creatures more than the Creator. This is why they invent new dogmas and doctrine to strengthen their reasoning that Mary is the mother of God. .... and Adam is the Grandfather. This is why they pray to Mary than Jesus. There are many warnings in the Bible for such people, specially in Colossians 2:8: "Beware lest any man cheat you by philosophy and vain deceit; according to the tradition of men, according to the elements of the world and not according to Christ."

## NOTICE

The General Body Meeting of the League will be held on **31—12—1955** at **10 P. M.** at the Crusaders' Office. The report of the year will be placed before the General Body and a new Committee formed for the year 1956. Thanksgiving service will be also held on the same day after the Meeting. All are cordially invited.

## IMPORTANT

*When our Readers think of Christmas & New Year Gifts, let them also remember the work of the Crusaders' League, India. We wish you Joy, Peace and Prosperity.*

## ACKNOWLEDGMENT

*Dear Brethren,*

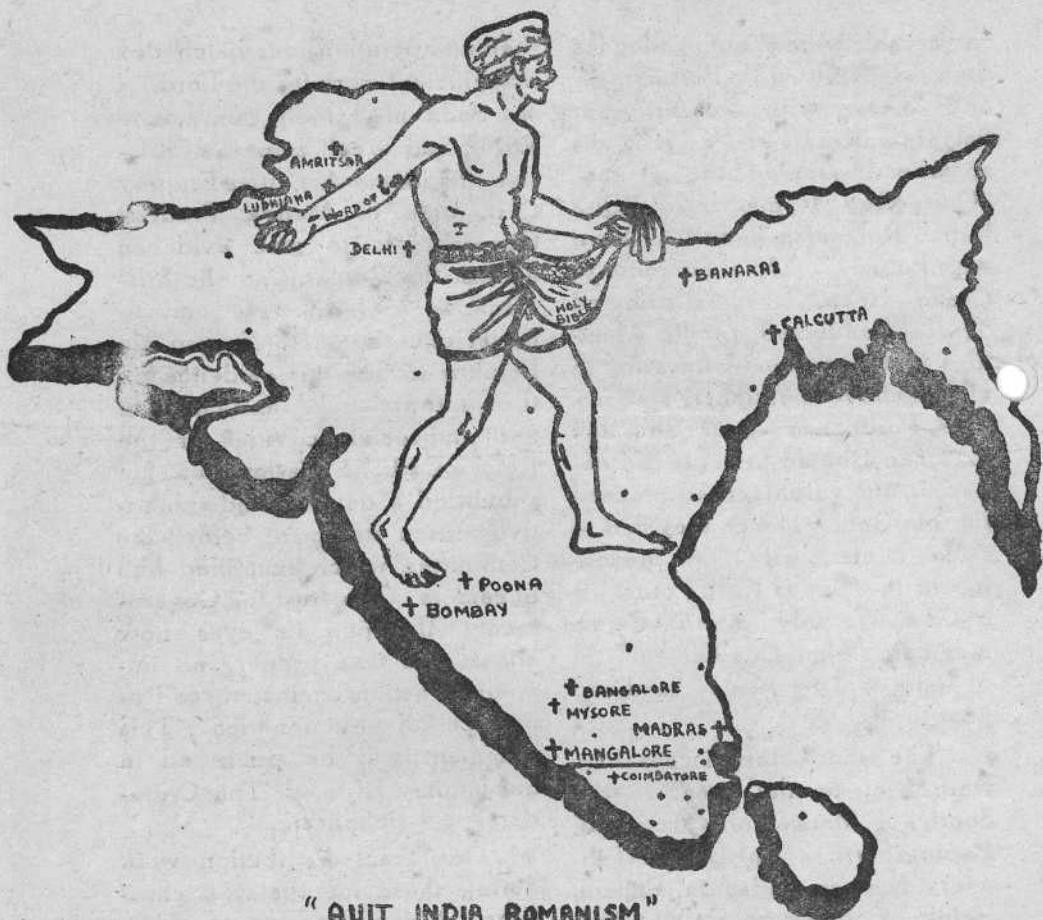
*We thank you for your kind letter/Postcard of..... and M. O /Cheque for Rs ..... Parcel of literature ..... sent for the League. We trust you will excuse us for not acknowledging the same ere this*

*We hope you will continue to pray and help us as usual for the noble Cause.*

*Yours in His Service,*

**The Crusaders' League.**

# Help us to Evangelise India



"QUIT INDIA ROMANISM"

---

A WORK OF FAITH AND LABOUR OF LOVE FOR THE GLORY OF CHRIST

Service is the fruit of Salvation.

The biggest Cemetery is where unused talents are buried.

---

Thank You

We thank all our Donors, Subscribers, and Members for all their donations, subscriptions and help given to the League for the Lord's work during this year. We trust that you will continue your co-operation in the coming year also.

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Printed by B. Jayantha Shetty at The Kanara Printing Works, Edited & Published by H. Rodrigus for the Crusaders' League, Hampankatta, Mangalore-1.

67  
Gossner Evangelical Lutheran Church in Chota-  
nagpur and Assam,  
No 4363/55.

Ranchi

From Secretary Mr N. S. Star, B.A.

The 14-12-1965.

Rev Mansukh Puri  
Village- Indipore  
P.O. Bandgaon, Singhbhum.

मात्यवर पादी बाबू

प्रीमुसहाय

चन्द्राबाद । दुर्गपाली के विशेष सूचना के लिये चन्द्राबाद । जैरा  
मने को ज़मार में तिसा है । पुकी में बुजार की बहुत जावशक  
जावशक होते हैं को जैरा बापति में बीचुरा की  
गड़ पर हमारे घास ने कई रुक कर चक्किया या जैरा जावशक  
तर मुक्के देखना पड़ा । राजीव द्वारा दुर्ग होते जौतिया  
हैं जाति के पूजा विविध में पढ़ दिए । अब बूद्धियों के  
कारण जलतिया पूरी की दूर नहीं को जा सका ।

2. जो पाइलिया बेको दोर लिया है मिहिं इस से  
जौतिया 200 हेल्पर्स के जाते नहीं रिटा । इस को भैंसे  
इसके द्वारा देखे जाए (जो स्टर का के समझ का)  
दुर्ग दुर्ग दुर्ग देखे लें जैरा निकाला जिसे जौ  
खद कई एक जलतियां हैं । जैरा जाति का दूर  
तो नहीं जानता है इस लिये कुछ जैरा देखे लाभिया  
दुर्ग । जैरा तिले वैहे ही रुदिया नह्य । इस कारण  
कई एक गोते साब में Doxology की हुई गया ।  
महाराजा के लिये जाता जनवराक या कौंकि वह  
बिट्टिया राजा के लिये का । एड्डी प गाज "जर-जर-  
गरु लाचिसाचक" उत्तियक उत्त्वा दुर्गारी में नहीं  
हुआ है जहां जैरा दिया सा रुका ।

3. जैरा कर जलतिया तिले सुकार है वास्तव में  
लालका पहले पांच के बन्दी में । इसके बारे में  
है कि पाइलियि जैरा जैरा उकास है इस में  
बरेक जलतियां हैं जहां । जैरा जैरा के जनवराक  
दुर्ग दिया रुकार के जनवरार उत्त्वा में दिक है  
इसा है पर तिले उकास लिलिये गले तो दुर्ग

नम्बर से verify हो किया। इस सुनारे राज्यमें  
कई ऐसी गांवों का नम्बर सुनारा रहा। इस का  
सुनार किया जायगा।

वाप को दूसरा के लिए घन्यावाद।

प्रमो नाम का

14/11  
Secretary

G. E. L. CHURCH  
CH. NAGPUR & ASSAM  
RANCHI

O.S.

Tahitka in service in the Amba School & Amba  
& Amba School & Amba & Amba  
& in native lady teacher in Amba  
Tahitka in Amba Amba  
for which add in Amba

14/11

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10. नम्बर गांवों का नम्बर गांवों का

WELCOME ADDRESS  
*Presented to*  
DIRECTOR Dr. HANS LOKIES,  
GOESNER MISSION SOCIETY, RANCHI.

REVERED SIR,

**W**e are happy to have you in our midst this evening and so accord you a most hearty welcome in the premises of the oldest Printing Press of Chota Nagpur, known as the Gossner Evangelical Lutheran Church Press, and say "Yishusahay" to you.

**W**e are highly grateful to your honour for your very kindly consenting to grace this occasion inspite of, being hardly pressed for time. We, therefore, avail ourselves of this opportunity to acquaint you, in brief, about this old Printing House.

**O**ur Press began it's life sometime in 1882 and since then, it has been serving the Church and the public in its own humble way. It is counted one of the best among the 22 Printing Presses of Ranchi, with its two treadle and one flat printing machine. It's present strength of 30 includes office staff, Book shop assistants, compositors, printers, daftaries and helpers. A simple inspection of the Press will show that this old concern is not well equipped and needs improvement. That we have been realising for a pretty long time, but paucity of funds have so long stood in the way. However, the Management has now decided to replace the old machines with power driven ones. That will put us in a more prospective way, we are led to believe. The Press will be able to step up it's production of quality and quantity.

**Y**ou have, we understand, already seen the Press and must have formed an opinion about it. We would very gladly like to hear your suggestions for its improvement, which we value much. Not only that, but we will immensely benefit by your other advices which will help us in witnessing Christ our Lord before our customers.

**W**hile welcoming you here, we remember thousands of our brethren in Germany who are occupied in similar works. To them we send fraternal greetings and to many others, who do not know us, through you.

**I**n conclusion, we pray that God's protecting grace be upon you all the time during your short stay here and through your journey back to Germany. May God Almighty abundantly bless you.

Yours in the fellowship of our Lord,  
Members of the Gossner Evangelical  
Lutheran Church, Press, Ranchi.

RANCHI

Friday the 30th April, 1954.

No 4023/55

ନାହିଁ-ମନସିଧ୍ୟକୀଁ-  
ଶବ୍ଦପାଦୀ  
-ପୋ-ଜୋ ବନ୍ଦଗୀରୀ-

67

26/11/53

Sif N E Hora  
Secy 26/11/13

True copy.

The Rev. J. Kumaresan, M.A., B.D.,  
Theol. Lic. (Lund)

No. 9, Thambuswamy Road Madras

- 10

8th November 1955.

The President,  
Gossner E.L.C.  
Church Compound,  
Ranchi, Bihar.

67  
Dear Brother,

I arrived this morning from Serampore and I wish to take the earliest opportunity of thanking you for having arranged such an interesting programme in connection with the Ziegenbalg Jubilee tour. It has been a very great joy for me to have had such valuable contacts with the various congregations I visited, and I wish to assure you that this visit has brought me much closer to you and the problems of your Church. It is my earnest desire and sincere prayer that God might guide you as you have assumed heavy responsibilities on behalf of the Church, and I am sure that with His strength you will go forward guiding the Church for the glory of God and for effective witness to His name.

I find that a letter from the Acting President, the Rev. H. Topno dated 15th October has not been answered, as I was just planning to leave Madras for the N.M.S. All India Council in Calcutta. He writes as follows: "Reference your post card dated 10-10-1955, regarding payment of Gossner contribution for Board of Publication. According to Mr. Moore, Mrs. Maywood has been paid Rs. 195/- out of our subsidy. We think our contribution has been paid. It is not ~~exactly~~ quite clear what Dr. Arno Sovik means by saying that the contribution for the Gossner Church will be paid by the Gossner Church in Germany." The contribution of the Constituent Churches of the F.E.L.C. for the regular annual budget of the Board of Publication. The Commission on World Missions that met in Finland last June or so allotted to the different Missions special sums for the jubilee literature and I somehow misunderstood that the amount allotted to the Gossner Church (\$100-) would be paid by the C.W.M. When I wrote about this to Dr. A. Sovik he replied saying that the contribution is to be paid by the Gossner Mission and therefore I wrote to the then Acting President asking him to expedite the payment of this amount. I shall be thankful if you could look into this urgently and expedite the payment. I perhaps should think that this amount has to be collected from Mr. Moore out of the Mission funds sent to you. We need to have these amounts urgently as we have to push through our publications. I am sure you will kindly arrange to send us your contribution as early as possible.

Yours sincerely,

Sd/- Jacob Kumaresan

DT.

The Rev. J. Kumaresan, M.A., B.D.,  
Theol. Lic. (Lund)

No. 9, Thambuswamy Road, Madras-10  
8th November 1955.

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Gossner E.L.C.,  
Church Compound,  
Ranchi, Bihar.

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Yours sincerely,  
Jacob Kumaresan

## अन्तर्रेशीय पत्र

इस पत्र के अन्दर कुछ न रखिये

← पहला पृष्ठ →

भेजने वाले का नाम और पता :-

The Rev. J. Kumaresan,  
9, Thambuswamy Road,  
Nadras 10

← दूसरा पृष्ठ →  
The President,  
Gosener Church,  
Church Compound,  
Ranchi, Bihar.



← Madras 21st Jan 1927 →



← SIUK →

67 67

Nov:26th, 1954.

YOUTH FOR CHRIST

REGISTERED MAIL

30

DEAR FRIENDS CHRISTIANS:

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14)

We are sure that you are just as anxious as we are to carry out this commission to its complete fulfillment. Therefore you should rejoice as we rejoice in the good news contained below.

A year ago a team of three zealous women visited India for the purpose of recording the various languages and dialects on tape. Having duly processed and recorded these, the records are now available and can be played by gramophones in cities, villages, plains, mountains or wherever man lives.

Enclosed is a partial list of the languages recorded in India.

If you will write to us regarding the languages you desire, we will airmail your order to the Los Angeles Office and you should receive your records in about two months. There is no charge for the records, but the duty must be paid when they arrive.

The Gramophone may be obtained from Gospel Recordings Inc., 339 Sussex Street, Sydney, Australia. The initial cost is Rs.34/- plus duty which amounts to approx. Rs.14/8/-. If you have any trouble in getting Rupees to Australia, please write to us for we may be able to help you.

Please note that 'Youth for Christ' is representing Gospel Recordings here in India. For further information please write to us.

Yours for the hastening of His Kingdom,

*Ernest A. Fritschle*

Ernest A. Fritschle.  
Director.

YOUTH FOR CHRIST OFFICE,  
P.O. Box 618,  
11/1, Mission Row,  
Calcutta, 1. India.

Now is the time to reach them!

Write to-day...

## INDIAN LANGUAGES

### CENTRAL INDIA AREA

Bili  
Bhunjari (Labhani)  
Bundelkhandi  
Chattisgardi  
Gondi  
Hindi  
Hindustani  
Kurku  
Mauchi  
Punjabi (of India)  
Purbi

### EASTERN INDIA AREA

Assam area  
Anal  
Angami Naga  
Ao Naga  
Apatanee (Aka)  
Assamese  
Bengali (Western & Eastern)  
Biate  
Bishnapria (Bishnapuri)  
Boro (Boroni or Kachari)  
Chakma (Takam)  
Chiru  
Daphla  
Deori  
Dhyang  
Dimasa (Cachari)  
Gangte  
Garo  
Hmar  
Jaintia (Penar or Jowai)  
War Jaintia  
Jeme (Zeme or Cachcha naga)  
Kabui Naga (Inroungmei)  
Khasi  
Kcm  
Lushai

Lakher  
Liang (Cachcha Naga)  
Lotha Naga  
Manipuri  
Moslem Manipuri  
Maram  
Mao Naga  
Mikir  
Miri (Sai ngya or Sutiya)  
Sili Miri  
Mundari  
Paite  
Poi of Halkha  
Pushtu  
Rabha  
Ralte  
Santali  
Sadana (Tea Garden)  
Sema Naga  
Tangkhul Naga  
Thado Kuki  
Vaipei  
Tripura --Assam  
Bawng  
Chorai Hallam  
Darhlong  
Garo of Tripura  
Langkai Hallam  
Langrawng Hallam  
Malshawn  
Nangkhol  
Piang (Tuikuk)  
Tibet  
Amdo  
Khamba  
Lhasa  
Sakutan area  
Dzongkha

Gongar  
Ngalong  
Nepal  
Nepali (Khas)  
Rai (Bantawa)  
Sherpa  
Sikkim  
Lepcha  
Sikkimese  
India  
Bengali (Musselmani and Sylheti)  
Gaonari (Gaowari)  
Khui  
Mahali  
Malto  
Oriya  
Saura and Tea Garden Saura  
Uraon (Kurukh)

### NORTHERN INDIA AREA

Salti  
Bhadarwahi  
Dogri  
Drasi  
Dun Western  
Jaunsari  
Gujar  
Gurezi  
Garhwali  
Kashmiri  
Kashmiri (Muslim)  
Kumaoni  
Ladakhi  
Pahari (Kangra Valley)  
Turkistani  
Gaddi  
Suragi

\* For further information, write to Youth for Christ Office, 11/1, Mission Row,

P.O. Box 618, Calcutta, 1. India.



"a little acorn which has grown  
to stately oak proportions"

# The Epic of the Records

Reprinted from

## The Sunday School Times

by Ernest Gordon

**M**r. THOMAS A. EDISON was not a Christian, but in perfecting the phonograph he has helped to prepare the way of the Lord in an unlooked-for fashion. Gospel Recordings Incorporated of Los Angeles tells how.

It goes back to an intrepid woman in Honduras who, from her station at Marcal, evangelized a dozen villages with a portable organ, a good knowledge of Spanish, and a sure-footed mule. Up and down the hills of Honduras she tramped until health gave out and she was obliged to leave.

It was a great disappointment. As she pondered over it the thought came that perhaps a few discs in Spanish might continue her ministry among her beloved Hondurans. She had them made and sent back to Marcal.

A little acorn which has grown to stately oak proportions.

That was fourteen years ago. In 1952, 130,000 records were sent out from her Los Angeles workshop. These records have been made in over 700 languages and dialects. Up to date, a half million have been given to people world over without charge. Initial difficulties have been overcome—difficulties in travel in recording, in reproduction, in distribution. The momentum attained promises an even more remarkable future.

Miss Joy Ridderhof, when she got back to California was broken in health, without prospects, without money or backing of any sort for the enterprise into which the Lord was guiding her.

*What do these records contain?* Gospel messages - how to be saved and how to live a Christian life; also Scripture passages, hymns, Bible stories.

*But can they really evangelize?* Letters from all parts of the world affirm that they do. The Word of God is powerful whether spoken by mouth, radio, or recording.

They break down opposition, reach those who would never enter a chapel or listen to a missionary, white or black; can be used in lands like Spain where the Gospel is proscribed; also where, as among the Navajos, the language is almost unlearnable. They are played tirelessly by people whose dulled minds cannot take in a message at once and need repetition. They substitute for missionaries on furlough or for new missionaries who have not mastered a language. They are carried by untrained natives into unevangelized villages.

Also they are useful in hospitals, camps, chapels, clinics, jails, homes, market places, river boats.

Surprisingly many primitive tribes have little in the way of possessions



but do have phonographs. Plans are under way to supply thousands of inexpensive hand-winding ones. Indeed, they are already made at under cost and shipped postpaid to any point in the world for ten dollars.

Every Wednesday from 9 a.m. to 3 p.m., staff members pray together over all the varied problems. Prayer is answered. One gets entries such as these:

"God gave wisdom to our technicians. A machine developed, soon to go out in quantity, or parts to be assembled on the mission field. Costs less than two dollars.

"There were insuperable difficulties in jungle recording in the Philippines. God provided. Our technicians developed a small, compact, battery-operated recorder. It arrived just when needed. The Lord's wonderful timing."

Workers are unsalaried. The story of God's constant supply of needs is amazing. Much is done, too, by outside volunteers, and here "the Lord answers prayer by sending them." One church group comes faithfully one night each week. It is not easy work, standing all day, pushing the die in and taking the records off, one by one, every forty seconds, and servicing highly complicated equipment.

Half the world's population cannot read; hence tracts and Scripture portions are of little use to half the world. But one lone missionary, with several phonographs and records in various dialects, can at times reach thousands. Among the Zapotecos of Mexico, after hearing the records the church decided to send forth two apostles with a phonograph, the church furnishing their food. "We cannot begin to tell you what this will mean for the church's growth."

The story of record reception is delightful in its picturesqueness. Communism finds its checkmate in Recording International. The first set sent to an Eskimo group in November was played from morning to night so that it was well-nigh

worn out by Christmas. But the children, listening, memorized Scripture unconsciously and quoted it constantly.

"The Spanish records," writes a worker in Argentina, "are in constant use. After every meeting in our house, people stay to hear the records. We lend them out to believers, who play them to their neighbors and to tradespeople visiting their homes. 'The Monk Who Lived Again' is a special blessing."

From Ethiopia: "We just go down to the roadside and play a record and in no time we have an audience. Many are inquiring about the Word. When they hear the Gramophone in their own language, they just flock to it and return again and again."

The Gospel is heard in unexpected places. The captains on Congo River steamers have taken some, brought out by a missionary and at every stopping place, played them. Many linger and listen who would not bother to go to a meeting.

Mexican Christians brought a phonograph with Scripture readings to a wedding. The guests were so interested that four later weddings featured Gospel explanations, and the local storekeeper also ran the records.

In Thailand customs officials asked to hear the records before releasing them to the consignee. In a Buddhist temple in Northern Siam, the priests asked Mr. John Kuhn to lend them records as they had a large modern record player. "We were shown into the temple with its elaborate Buddhist idols. Those records will continue to preach Christ long after our departure."

And this teaching is effective. From the Anglo-Egyptian Sudan comes this:

"All Gondolo was there. When the record started they fled, but were soon back. He played it and preached far into the night to them. People all around were weeping, openly say-

ing they wanted to believe in their hearts. Older men especially were moved.

"Selia got out the record which deals with witch doctors, and said, 'All you witch doctors gather around here and listen to what God thinks of you.' There were a half dozen who sat down obediently. After the record, he told them they were the dupes of Satan. He goes from village to village.

Of the Otomis of Mexico, one writes: "We cannot begin to meet the demand for records. Daily we receive word of Indians being saved through them. The other day, a humble Indian pastor, who preaches three times Sundays to a flock of 350 Otomis, told me of a congregation raised up chiefly by record evangelism. In one village where the Gospel had never entered, they stayed up all night, listening to the Victrola and explanations. The evangelist went into a mountain and fasted and prayed for two days and nights. Seventy-five converts are now building their own church and want a Victrola for evangelism in regions beyond."

A congregation of 400 (Mexican) Tseltals, who owed their first impressions to a native evangelist with records, have sent a hundred pesos out of their poverty for record manufacture in Los Angeles.

Records have been placed in every hospital of Formosa for wounded Chinese soldiers, through Mme. Chiang Kaishek's influence. In the prison camps of Korea, they have been in great demand. Prisoners love to hear hymns set to familiar Chinese melodies. In Venezuela they are loaned to homes that are not Christian. When returned, others are asked for a sort of Gospel loan-library. Leper colonies in Greece, with no Gospel services, have been provided with phonographs and records. In some South African mine compounds there are eight thousand men of many languages. "I have ninety compounds where I want to

place these records." San Blas Indians of Panama, hostile to civilization, accept these records since they are in their mother tongue. "We have just added recordings by a converted Italian priest to our Italian set, a powerful testimony."

Miss Ridderhof and her associates are enterprising and ingenious. Thus they have issued records for teaching pronunciation of English to officials and educationists in foreign lands, the substance of the teaching being Bible passages. Missionary societies are becoming interested in this method, so Gospel Recordings has taken on a special secretary to push the work through these established agencies.

But before all else they are pressing forward into new areas with a truly Pauline intensity. New Guinea is an unexplored land with a stone-age people. The rainfall is great and dismal. Range after range of harsh mountains can only be crossed by airplane. In just 264 days, recordings were made in over two hundred Papuan tongues and more than a dozen others in South Sea dialects. The technical work was largely carried on by Ann Sherwood and Sanna Barlow. No wonder they report that some days were very hard.

And what an Odyssey that of Miss Ridderhof and her lieutenant in Alaska some years ago! First they drove their Pontiac car forty-five hundred miles from Los Angeles to Fairbanks, sleeping in the car at night. For five months they traveled about Alaska seeking the most neglected and isolated tribes. Interpreters were scarce and untrained. The terrain would baffle any pioneer. Yet they brought back recordings in ten Eskimo dialects, and in Copper River, Haida, Kawaruk, Knik, Nenana, Takhudh, Thlinget, and Tsimpshean Indian dialects.





Several hundred thousand records have already gone out to at least a hundred countries of the world in hundreds of languages, and many thousands more are being sent out from our headquarters free every month. Please do not fail to follow the great significance of this. These records, containing the clear, complete gospel preaching and teaching in these languages can spread like wild-fire out into the countries and villages as they are put into the hands of natives who will take them back into their villages and into the hill country.

into the hands of natives who will take them back into their villages and into the hill country.

At any hour of the day will you not stop and remember the souls that at that very time are listening to the records? Make it a habit, when you give thanks for your food three times a day, to ask for God's blessing on the records and on those that hear them. Remember when you do this that you are having a part in the work of every evangelical missionary society, because our work has served or will serve all. If you are willing to include in your meal-blessing a prayer for those who are listening to the records at that very moment, please consider yourself a Gospel Recordings "Meal Partner".

Just think what multitudes of souls would be saved, if tens of thousands were backing the playing of these records by prayer!

Pray with great expectation and praise for an abundant answer. Let us not take less than a great revival in these lands where they have never had a chance. And remember it is now or never for many. We believe that God is seeking to speed the message out now. ((CD)) ((CD)) ((CD))

## GOSPEL RECORDINGS INCORPORATED

Joy Ridderhof, Director

124 WITMER STREET, LOS ANGELES 26, CALIFORNIA

AUSTRALIAN BRANCH: J. Stuart Mill, Director  
339 Sussex St., Sydney, Australia



SATAN WORSHIPPERS LISTEN TO THE GOSPEL RECORDS

Navajo  
Nez Perce  
Omaha  
Pima  
Seminole  
Seneca  
Shoshone  
Spokane  
Winnebago  
Yakima  
Yuma

Zuni  
**VENEZUELA**  
Akawaio  
Guarao

## **ings Incorporated**

111  
'itmer St.  
es 26, Calif.

SECRETARY:  
Miss Virginia Miller

PRESENTATIVE:  
Bracken Creek  
Altoona, Pa.

REPRESENTATIVE:  
winn  
., Seattle, Wash.

dale Blvd., Los Angeles

**PHONES:**

Factory and Shipping:  
MUTual 3861



# Gospel Recordings Incorporated



## WHAT?

It is a non-commercial foreign mission organization cooperating with all recognized evangelical denominations and societies.

## WHY?

It exists for the purpose of spreading the gospel on foreign mission fields (particularly those still unreached) by means of recordings in native languages.

WHO?

Started in 1939 by Joy Ridderhof, its progress and results in the salvation of souls are a testimony to God's power and faithfulness.

A full-time staff of 28 workers plus many part-time helpers do the clerical work, shipping, technical work, etc., on a faith basis.

WHERE?

Records are made in our main studio in Los Angeles, by our Eastern Representatives, the Crees, at 1910-11th St., Altoona, Pa., and by our Representative for the Northwest, Mrs. Mabel Gwinn, at 1003-23rd North, Seattle, Wash. Others of our staff also do field recording here and in other countries, and representative missionaries on the fields, with approved equipment, also send in recordings to us.



## HOW?

An original record is made of preaching, singing, testimony, or Scripture on a disc or tape. From this a master is made from which many copies are pressed out in a factory and distributed to foreign mission fields for use on handwind phonographs, loud speaker systems, or on radio transmitters.

## DISTRIBUTION POLICY

Since the purpose of each record is to present clearly the way of salvation in the native tongue, it is our policy to give them, *not to sell them*. Money which may be sent in is not applied as payment for your records, but is received as a gift toward the cost of distributing records in other fields. Because many ask, we quote the cost of a record (about 30¢), but this statement is not meant to put anyone under obligation, for the Lord supplies our needs in answer to prayer.

## PHONOGRAPHS

Small, mechanical phonographs can be obtained from us for missionary use for \$10.00, including postage.

## ENGLISH

In English we have a 50 minute missionary program (on 5 records, usable only on electric players) which we loan out to churches and other interested groups. We also have children's gospel records designed for child evangelism, and a few others for missionary use.

## MEMBER OF INTERDENOMINATIONAL FOREIGN MISSION ASSOCIATION

REFERENCE: (Member Advisory Board)  
Dr. V. R. Edman, Wheaton College

## LANGUAGES 1

(Languages are constant  
talent is pr

### AFGHANISTAN

Pushtu

### AFRICA

Afrikaans

Amharic

Arabic:

Classical Arabic

Egyptian Colloquial

Moroccan Colloquial

Southern Sudanese

Bambara

Bandjani

Bangala

Basa

Bassa

Baouli

Bemba

Berta

Bulu

Chimanyika (or Swina)

Chindau

Chokwe (or Kioko)

Congo Swahili

D'Alur

Dinka

Dyerma

Embun

Fanti

Fulacunda (or Pula)

Fulany

Gallinya

Gbari

Gio

Gola

Gourma

Gouro

Gwama

Habbe (or Kado)

Hausa

Igala

Iregwe

Kalega

Kasena

Kibfokomo

Kibila

Kibira

Kijita

Kikamba

Kikongo

Kikongo Commercial

Kikuyu

Kikwango

Kindandi (or Ndandi)

Kingwana

Kipende

Kipsigis (or Lumbwa)

# RECORDED

tly being added as  
ovided.)

## AFRICA (cont.)

Kirundi  
Kisakata  
Kisukuma (Sukuma)  
Koma  
Kpelle (or Kpewesi)  
Kroo  
Limba  
Lingala  
Lonkutu  
Luchazi (Ngangela)  
Lugbara  
Luo (or Dholuo)  
Mampruli  
Masai  
Masana  
Mashi  
Meninka (or Malinke)  
Mossi (or More)  
Nanjere  
Ngambai  
Ngbaka (or Bwaka)  
Nyemba (or Ganguella)  
Pazande (or Zande)  
Pedi (or Sepedi)  
Putu  
Red Bobo  
Rukuba  
Sango  
Shangana  
Sheetswa (or Tswa)  
Shulla (or Shilluk)  
Somali  
Suto (or Sesuto)  
Swahili  
Swazi  
Tangale  
Tchien  
Tigrinya  
Timne  
Tshiluba  
Tshitetela (or Otetela)  
Twarbo  
Twi  
Uduk  
Umbundu  
Vai  
Walamo  
Xhosa  
Yoruba  
Zulu  
**ALASKA**  
Aleut:  
Aleutian Chain  
Ft. Graham  
Kodiak

## ALASKA (cont.)

Copper River Indian  
Eskimo:  
Diomede  
Fish River  
Hooper Bay  
Kotzebue  
Kuskokwim  
Malemute  
Nunivak  
Point Barrow  
St. Michaels  
Yukon  
Haida  
Kawerak  
Knik  
Nenana  
Takudh  
Thlinget  
Tsimshian

**BOLIVIA**  
Aymara  
Guarani  
Quechua

**BRAZIL**  
Portuguese

**BURMA**  
Burmese  
Karen-Chin  
Kachin  
Lahu (or Loheirn)  
Laizo-Chin  
Nairn Shan  
Rawang  
Tiddim-Chin  
Western Shan  
Wa  
Zanniat-Chin

**CENTRAL AMERICA**  
Cakchiquel  
Chorti  
Kekchi  
Mam  
Miskito  
Quiche  
San Blas

**CHILE**  
Araucanian (Mapuche  
or Mapudungu)

**CHINA**  
Amoy  
Cantonese  
Flowerly Miao  
Foochow Colloquial  
Lisu  
Nanking Mandarin  
Shanghai Chinese  
Shanghai Mandarin  
(Soochow)  
Swatow

## CHINA (cont.)

Wenling  
Western Mandarin  
Yunnan Colloquial  
Chinese

## COLOMBIA

Guajiro  
Kogi  
Motilon

## DUTCH WEST INDIES

Papiamento (or

Curacao dialect)

## ECUADOR

Jivaro  
Quechua

## EUROPE

Czech  
Dutch  
French  
Finnish  
Georgian (Russia)  
German

Greek

Hungarian

Italian

Lettish (Latvia)

Norwegian

Polish

Portuguese

Russian

Spanish

Swedish

Ukrainian (or Ruthenian)

## GILBERT ISLANDS

Gilbertese

## HAITI - Creole

## HAWAII - Hawaiian

## INDIA

Bengali

Bhilli

Garo

Gujarati

Hindi

Khasi

Malayalam

Manipuri

Marathi

Mauchi

Naga: Ao

Naga: Angami

Punjabi (Hindu and

Mohammedan)

Tamil

Telugu

Urdu

Indo-China

Annamese

Swatow

Raday

**IRAN AND IRAQ**

Syriac

**JAMAICA**

English

**JAPAN - Japanese****KOREA - Korean****LABRADOR - Labrador**  
Eskimo**INDONESIA**

Kapauka

High Malay

Low Malay

Swatow

Talaat

**MEXICO**

Amuzgo

Aztec de la Sierra

Aztec de Tetelcingo

Aztec Huachinango

Aztec Potosi

Aztec Puebla

Chichimeca Pame

Chol

Chontal de Oaxaca

Chontal de Tabasco

Cuicateco

Huasteco

Huichol

Maya

Mazahua

Mazateco

Mixe

Mixteco

Otomi (Mesquital)

Otomi (Sierras)

Popoloca de Puebla

Popoloca

Spanish

Tarahumara

Tarascan

Tepehua

Tlapaneco

Tojolobal

Totonaco

Trique

Tseltal

Tzotzil

Yaqui

Zapotec de la Sierra

Zapotec de Oaxaca

Zapotec de Valle

Zapotec Ixtepec

Zoque

**MONGOLIA - Mongolian****NEPAL - Nepali****PALESTINE**

Arabic

Yiddish

**PERU**

Aguayuna

Amuesha

Cashibo

Piro

Quechua of San Martin

Quechua of Huanuco

Shipivu

**PHILIPPINE ISLANDS**Luzon

Adasen

Bontoc (6 dialects)

Ibanag

Ifugao (5)

Ilocano (2)

Isnug

Itawes (2)

Itbayat

Ivatan

Kalinga (10)

Kankanai Igorot

Nabaloi (2)

Negrito of Palanan

Tagalog

Tinggian (4)

Yogad

Visayas

Agutainon

Batak

Cagayan

Calamano

Cebuano

Cuyonon

Ilongo

Mangyan (5)

Palawano

Tagbanua (3)

Visayan, minor (4)

Mindanao

Atao

Bila'an (2)

Binokid

Calagan

Calibugan (2)

Chabakan

Davaeñō

Ilanun

Ilianon

Isamal

Joloano

Magindanao

Mandaya

Manobo (5)

Mansaka

Maranao

Matidsaug

Samal (2)

Subanun (3)

Surigueno

Ta'usug

Tagabawa

Tagakaolo

Tirurai

Yakan

**SIAM**

Lum Lao

Siamese (or Thai)

Swatow

**TIBET - Tibetan****TURKEY**

Armenian

Turkish

Azerbaijani Turkish

**UNITED STATES AND CANADA**

Arapahoe

Blackfoot

Bannock

Cherokee

Cheyenne

Cheyenne (Northern)

Chippewa

Choctaw

Cocopah

Colville (Moses)

Comanche

Cree

Dakota (or Sioux or  
Santee)

Hopi

Isleta Pueblo

Kiowa

La Push

**Gospel Record**

124 W

Los Angel

DIRECTOR:

Miss Joy Ridderhof

**EASTERN REGION**

Mrs. Miriam E

1910 - 11th St.

**NORTHWESTERN**

Mrs. Mabel G

1003 - 23rd St.

FACTORY: 146 Glen

TELE

Headquarters:

MADISON 2749



Introducing.....

## GOSPEL RECORDINGS INCORPORATED

Gospel Recordings Incorporated is a non-commercial interdenominational organization with its headquarters in Los Angeles, California, co-operating with evangelical missions and Churches throughout the world.

A field recording team is in this country now for the purpose of recording Gospel messages and songs in as many languages and dialects as possible. If you know anyone who speaks the dialect of an isolated tribe or people where they have no written language, please get in touch with

~~Gospel Recordings Team,  
C/o Lee Memorial Mission,  
13 Wellington Sq.,  
Calcutta-13.~~

When these recordings are completed, they will be furnished to missionaries, pastors, and Christian laymen, free of charge, for the purpose of evangelism.

## RECORDS

Records may be ordered NOW from

### GOSPEL RECORDINGS INCORPORATED

124 Witmer St.,  
Los Angeles 26, California, U.S.A.

in the following languages :

Angami Naga . . .	(2)	Manipuri . . .	(4)
Ao Nagai . . .	(9)	Marathi . . .	(20)
Balte . . .	(1)	Mauchi . . .	(2)
Bengali . . .	(1)	Nepalese . . .	(7)
Bhili . . .	(3)	Punjabi (Hindi)	(7)
Gujarati . . .	(1)	Punjabi (Urdu)	(19)
,, (Woman's voice) . . .	(1)	Pushto . . .	(3)
Hindi . . .	(15)	Tamil . . .	(8)
Kanarese . . .	(1)	Telugu . . .	(11)
Khasi . . .	(8)	Tibetan . . .	(7)
Malayalam . . .	(6)	Tiddim Chin .	(4)
		Urdu . . .	(10)

New records will be available in some of these languages later.

Records in most of the other languages of India and Pakistan will be available in the future.

If you would like to obtain records in any language not included in the above list, write the Los Angeles office and they will keep your name on file, and ship them when they are ready.

## USE and DISTRIBUTION of Records :

Records are sent free, postpaid ; and any one may order directly from our headquarters in Los Angeles :

**BUT we expect those who receive them to feel a personal responsibility to use them for reaching others.**

1. Invite outsiders to come and listen.
2. Play the records in homes.
3. Lend them to non-christians.
4. Take or send them to villages, jails, clinics, etc.
5. Take advantage of every listening ear.
6. Encourage other Christians to order them and use them for evangelism.

*(These records can be played on any type of gramophone.)*

## IMPORTANT NOTICE :

A customs charge is made on all records coming into this country. *Those who order are responsible* to pay this upon receipt of the package. Due to the fact that all of our staff and factory workers take no pay for their services, the records are evaluated at only 8 annas each. However, duty charges may be as much as 100% which is 8 annas per record.

When ordering records please tell us the name of your Church or Mission, and send the name of some missionary or official of your church as reference.

No records may be re-sold for profit or commission. If interested in distributing records on a voluntary basis, get in touch with us.

## GRAMOPHONES (*Phonographs*)

Gramophones are available at a minimum cost from our Los Angeles Headquarters and also from our Australian Branch :

### **American Model : (to be ordered from Los Angeles)**

It is a portable machine with unpainted plywood case. Wt. 12 pounds. Price : \$10. (Rs. 48), postpaid.

### **Australian Model :**

Metal case. Wt. 9 pounds. (Two types.) For particulars write to :

Mr. J. Stuart Mill,  
Gospel Recordings Incorporated  
339 Sussex St.,  
Sydney, N. S. W., Australia.

### **Instructions for Ordering :**

The gramophones are sent out at low cost because all the labor for making them is given and the postage is provided by Gospel Recordings Incorporated.

They are made available to you for the purpose of ministry and evangelism—NOT for personal entertainment.

If you are NOT known to us, when placing your order for the purchase of a gramophone, please accompany it with a written statement from a Missionary or Official of a recognized Mission Society or Church assuring us that it will be used as designated.

67

The Secy H.E.L. church council.  
Ranchi.

महाराष्ट्र,

मिनी को दृष्टि न देनुसंशय हो।

मिनी की यह दृष्टि की ओर भी जिससे नियुक्ति  
मिनी द्वारा मिनी को दृष्टि न देने रही है।

1 — कुंवर (पुरुष) जिसे आप दाल में देना हो दृष्टि  
(वनेहारे (साक्षी वाले) के उल्लाप ग्रन्ति न होना) तो न देना चाहिए  
नहीं है परन्तु दाल में देने के बारे में - जिसने Beautifully देना की  
कोई गोपनीयता, लकड़ा, फिर उसको नहीं लाभान्वयन की है।  
मिनी को दाल में दाल देना लगता है तो दृष्टि न हो।  
सो दृष्टि देने वाले दृष्टि दृष्टि देना होगा। नियुक्ति देना चाहिए  
गोपनीय दृष्टि देने हो।

2 — मिनी को दृष्टि देने का लाभ (जिसने नहीं दृष्टि देना  
माना है अपना) में दाल देने के दृष्टि देने की विधि तो अपना  
मोताबिक दृष्टि देने की विधि नहीं दृष्टि देना चाहिए। नहीं  
दृष्टि देना वाले दृष्टि देने वाले दृष्टि देना चाहिए। एसानी हो  
हो सकता है। सामग्री कुपिता प्रोत्तिका दृष्टि देना दृष्टि  
उपलब्ध नहीं वाला, तो उन दृष्टि देने की विधि की विधि  
शोषित हो। नियुक्ति देना वाला दृष्टि देना चाहिए। नियुक्ति  
दृष्टि देने वाले दृष्टि देना चाहिए। नियुक्ति देना वाला  
नहीं हो। नियुक्ति देना वाला दृष्टि देना चाहिए।



(**କୁର୍ରା କାଳେ ରୁଦ୍ଧ ପୁରୁଷ ଦେଖିବା କାର୍ଯ୍ୟ କରିବାରେ ପରିବର୍ତ୍ତନ ଦେଇଲା**)  
କାର୍ଯ୍ୟ କରିବାରେ ପରିବର୍ତ୍ତନ ଦେଇଲା  
କାର୍ଯ୍ୟ କରିବାରେ ପରିବର୍ତ୍ତନ ଦେଇଲା

(3) *lant matulani*  
*lant matulani*

ৰাজা পুরুষ পুরুষ



(1)

Git rachne wale ka nam  
taka paricharik sur  
Bandli men kam karne  
ka aanchhip itihas.  
Janam & maran tarikh.

(2)

Kaun 2 git banaya gaya  
aur kab git ka shireek,  
ya pahile do line ka likhna.  
Kab bana ? Kaun 2 Durang Puthi  
men ya Naya Bhajan men chhapa  
hai.

(3)

Kin 2 awaazoon men kaun 2  
git bana ?.

(4)

Git rachne ki prerna kaise  
mili ?.

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam

Mission Estd. 1845 — Autonomous 1919.

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

Ref No. 3997/55.

G. E. L. CHURCH COMPOUND  
RANCHI BIHAR INDIA.

61  
Dated the 23rd Nov: 1955.

The Rev. J. Kumaresan,  
Chairman,  
Board of Publication,  
G.E.L.C. in India.

Dear Rev. Kumaresan,

In reply to a letter received from the Secretary, F.E.L.C. dated nil I am to say that our church may need the booklet "Luther's Ninety five theses" in English, I cannot say exactly how many. But I think that we shall need about 100 copies a year if the booklet contains explanations. We have it in Hindi without explanation.

With all good wishes.

Yours sincerely,

*J. J. P. Tiga*

President,

G.E.L. Church, Ranchi.

B.L.

From,  
The Secretary,  
F.E.L.C.

To,  
the Presidents of the Constituent Churches of the F.E.L.C.

Rev. Sirs,

You will find below the letter from Mr. J. Godfrey Haywood Superintendent, "The Lutheran Publishing House" Guntur. Please go through that and inform Rev. J. Kumaresan Chairman of the Board of Publication whether you foresee any further demand for this booklet.

Yours faithfully,

M. Anantham  
SECRETARY, F.E.L.C.

Copy to J. Kumaresan.

Dear Mr. Anantham:-

In 1945 the Board of Publication of the F.E.L.C. published a small 16-page booklet, "Luther's Ninety-five Theses". This book is entirely out of print. I would like to know if you foresee any further demand for this, and who may be responsible for a second printing.

It may be advisable for the Federation to circularize all Lutheran Seminaries and ascertain what use they may make of these booklets and how many they may use each year.

This booklet presents the 95 Theses with brief explanations of each below.

I will appreciate investigation into the use and importance of having the book in print. I am of a mind that these should be in print for reference and explanation to students and even pastors. Lutheran Publishing House continues to get an occasional request which we cannot satisfy.

Thank you for whatever you can do.

Sincerely,

(SD) J. GODFREY HAYWOOD.

67  
Gossner Evangelical Lutheran Church in Chotanagpur and Assam.

NO. 3903-7/55

G.E.L. Church Compound,  
Ranchi.

From Secretary Mr. N.E. Horo, B.A.,

The 9th November, 1955.

The under mentioned document is forwarded to (1) Dr. G. Schultz. (2) Mr. N.E. Horo, Secretary., (3) Rev. P.D. Soreng, Govindpur (4) Rev. J. Lakra, and (5) Rev. Habil Topno, Burju. for information and needful.

*Recd 9/11*

B.L. 9/11/55.

Secretary,  
G.E.L. Church, Ranchi.

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An extract from the resolution of the Full C.C. meeting held on the 22nd October, 1955.

x x x x x x x

Literature Revision Committee.

Recommended that a Committee of the following gentlemen be formed whose duty it will be to revise and enlarge various books used in the Church e.g. Catechism (all language) Sakshibani and Aradhana.

1. Dr. G. Schultz.	4. Rev. J. Lakra.
2. Mr. N.E. Horo.	5. Rev. Habil Topno.
3. Rev. P.D. Soreng.	

x x x x x x x

# पोस्ट कार्ड

केवल पता



नाम Mr. N. E. Horo, Secretary,  
पता G. E. L. Church,  
Ranchi,

जिला Bihar

डाकखाना

Perkins House, Abid Road, Hyderabad, Deccan,  
September 26, 1955  
3581-3588/RS-CE

67

Dear Sir,

We thank you for placing an order for one copy of CHRISTIAN EDUCATION with Rev. J. John Wesley at the Economic Conference, held recently in Ghaziabad. I shall be thankful to you if you will kindly arrange to send ~~rupees~~ two being the annual subscription beginning with the September 1955 issue.

With best wishes,

Yours sincerely,

*G Sundaram*

G. Sundaram

Editor : CHRISTIAN EDUCATION

/d

Gossner Evangelical Lutheran Church in Chotanagpur & Assam.

No. 3190-3205/55.

Secretary :- Mr. N. S. Hore, B.A.

67  
G.E.L. Church Compound,  
Ranchi.

The 30th August, 1955.

To

All Synod Presidents,  
G.E.L. Church in Chotanagpur & Assam.

Dear President,

The Panjika of our Gossner Church for the year 1956 is nearly ready for printing. You are requested to send as early as possible, any important news worth adding in it, on or before 15th September 1955.

Yours sincerely,

W. S. Hore  
Secretary,  
G.E.L. Church, Ranchi.

DT.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR & ASSAM.

Registered Under Indian Societies Act 1860

Mission Estd. 1845—Autonomous 1919.

Secretary : MR. N. E. HORO B. A.

Ranchi, (Bihar) India.

No.

*o/c. 67*  
The 19th July, 1955.

Extract from the resolutions of the meeting of the full  
C.C. meeting held from 10th January to 13th January, 1955.

13. Head Supervisor's matter.

Bible Syllabus for Primary and High Schools.

Resolved—that Rev. J. J. P. Tiga be authorised to review the  
Syllabuses of the Primary, Middle and High Schools.

Memo No. 1747/55 dt. 19th July, 1955.

Above mentioned document is forwarded to Rev. J. J. P. Tiga for information and needful in continuation of this office No. 472/55 dated the 29th January, 1955, requesting him to submit his report on the matter at an early date.

*Recd. 19/7/55*  
Secretary,  
G. E. L. Church, Ranchi.

B.L. 19/7/55.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR & ASSAM.

Registered Under Indian Societies Act 1860

Mission Estd. 1845—Autonomous 1919.

Secretary : MR. N. E. HORO B. A.

Ranchi, ( Bihar ) India.

No. 2699/55

To

Rev. J. Kumaresan,  
Editor, "Gospel Witness"  
9, Thambuswamy Road,  
Madras-10.

The 15th July, 1955.

Dear Editor,

I am enclosing a list of some of our Pastors and teachers who can enrol themselves as regular contributors of the Gospel Witness. Our area is a Hindi speaking one and so not many from our workers will like to read this magazine. We shall, however, try to canvass for this.

Enclosures:-

B.L. 15/7/55.

Yours sincerely,

*Kum 15/7/55*  
Secretary,  
G.E.L. Church, Ranchi.

1. Rev. S. Kula,  
G.E.L. Church, Ranchi.
2. Rev. Dharamdas Toppo,  
G.E.L. Church, Ranchi.
3. Mr. J. Barla,  
Principal,  
Gossner High School,  
G.E.L. Church, Ranchi.
4. Mr. S. Surin,  
Gossner High School,  
Ranchi, Bihar
5. Mr. M. Bhengra,  
Gossner High School,  
Ranchi (Bihar)
6. Mr. Z. Purty,  
Gossner High School,  
Ranchi (Bihar)
7. Mr. J. Horo,  
Gossner High School,  
Ranchi (Bihar)
8. Miss S. M. Bedra,  
Principal,  
Bethesda Girls' H.E. School,  
G.E.L. Church, Ranchi (Bihar)
9. Miss Jyoti Topno,  
Bethesda Girls' H.E. School,  
Ranchi, (Bihar)
10. Mrs. L. Philips,  
Bethesda Girls' H.E. School,  
Ranchi (Bihar)
11. Miss Hiramani Guria,  
Bethesda Girls' H.E. School,  
Ranchi (Bihar)
12. Mr. B. Mundu,  
Bethesda Girls' H.E. School,  
Ranchi (Bihar)
13. Mr. M. Khess.  
Bethesda Girls' H.E. School,  
Ranchi (Bihar)
14. Mr. Naeman Toppo.  
G.E.L. Church,  
Ranchi (Bihar)
15. Mr. J. E. P. Tiga,  
Manager,  
G.E.L.C. Press,  
Ranchi (Bihar)
16. Mr. P. Kerketta.  
G.E.L.C. Press,  
Ranchi (Bihar)
17. Mr. P. S. Sokey,  
G.E.L.C. Press  
Ranchi (Bihar)
18. Mr. P. S. Barje,  
Head Master,  
Eidness High School, Takarma  
P.O.-Lassia (Ranchi)
19. Mr. P. S. Bhengra,  
Asst. Teacher,  
Eidness High School,  
Takarma,  
P.O.-Lassia, Dist.-Ranchi.
20. Mr. N. Tuti,  
Asst. Teacher,  
Eidness High School, Takarma,  
P.O. Lassia, Dist.-Ranchi.
21. Rev. J. Kiro,  
Synod President,  
G.E.L. Church, Takarma,  
P.O.-Lassia, (Ranchi)
22. Mr. C. H. Herenz,  
G.E.L. Church, Takarma  
P.O.-Lassia (Ranchi)
23. Mr. Heran Samad,  
G.E.L. Church Koronjo,  
P.O.-Koronjo (Ranchi)
24. Mr. Jahan Dhan,  
G.E.L. Church Koronjo,  
P.O.-Koronjo (Ranchi)
25. Mr. C. A. Turkey,  
G.E.L. Church Chainpur,  
Chainpur, (Ranchi)
26. Mr. P. D. Bara,  
Head Master,  
Lutheran High School,  
Lohardaga (Ranchi)
27. Mr. Tairkas Toppo,  
G.E.L. Church,  
Lohardaga (Ranchi)
28. Mr. Manohar Minz,  
G.E.L. Church, Lohardaga  
(Ranchi)
29. Mr. Nicodim Tiga,  
G.E.L. Church, Lohardaga,  
(Ranchi)
30. Rev. M. D. Lakra,  
G.E.L. Church Lohardaga  
(Ranchi)
31. Prof. S. K. Bage, M.L.A.,  
G.E.L. Church, Ranchi (Bihar)
32. Dr. G. Schultz,  
G.E.L. Church Ranchi (Bihar)
33. Dr. P. Topno,  
Lal Siromteli,  
Ranchi, (Bihar)
34. Rev. Mansidh Kindé,  
G.E.L. Church, Ranikhatanga,  
P.O.-Itki (Ranchi)
35. Rev. J. Toppo,  
G.E.L. Church, Kanke,  
Ranchi (Bihar)
36. Rev. S. K. Bage, GEL Church, Gevin (Ranchi)

36. Rev. S. Surin,  
G.E.L. Church Govindpur,  
P.O.-Jariagarh (Ranchi)

37. Rev. C. K. Bhengra,  
G.E.L. Church Govindpur,  
P.O.-Jariagarh (Ranchi)

38. Rev. P. D. Soreng,  
G.E.L. Church Govindpur,  
P.O.-Jariagarh (Ranchi)

39. Mr. Bilkan Heru,  
G.E.L. Church Govindpur,  
P.O.-Jariagarh (Ranchi)

40. Mr. Ciril Barla,  
G.E.L. Church Govindpur,  
P.O.-Jariagarh (Ranchi)

41. Mr. Joseph Topno,  
G.E.L. Church Govindpur  
P.O.-Jariagarh (Ranchi)

42. Rev. H. Topno,  
G.E.L. Church Burju,  
P.O.-Murhu (Ranchi)

43. Mr. M. D. Hassa.,  
G.E.L. Church Burju,  
P.O. Murhu (Ranchi)

44. Mr. Elias Party,  
G.E.L. Church Burju,  
P.O.-Murhu (Ranchi)

45. Mr. H. Soy,  
G.E.L. Church Tokad,  
P.O.-Bandgaon. (Ranchi)

46. Rev. Itmon Guria,  
G.E.L. Church Amiessa,  
P.O.-Tamar. (Ranchi)

47. Rev. Thomas Topno,  
G.E.L. Church Tapkara,  
P.O.-Tapkara (Ranchi)

48. Rev. Asaph Heru,  
G.E.L. Church Sarnatoli  
P.O.-Khunti (Ranchi)

49. Mr. B. Dangwar,  
State High School,  
Khunti (Ranchi)

50. Mr. Niaran Manki, M.L.A.  
Jojotoli,  
P.O.-Khunti (Ranchi.)

51. Mr. Licas Kongari, M.L.A.,  
Kadma, P.O. Khunti (Ranchi.)

67  
May 18, 1955. Budapest

Dear President,

In the name of the Press Department of the Hungarian Lutheran Church I let you know that our Hymnal book has been used more than 40 years in our church life will have a new revised edition in this summer. Our General Council in its meeting of March 11-12, 1954 gave a permission and a charge to our Press Department to publish it. At the same time a cooperative was selected out of the experts in this field to make the necessary preparation work. This commission contains of pastor as well as musicians and historians of music. They have been working hard more than a year.

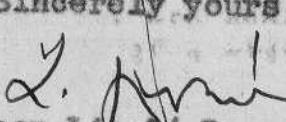
Now this work is nearing its end but this committee will work further because we should like to publish another greater Hymnal book in two or three years, it will not be a revised edition but quite a new one. The members of the committee want to compare the material they collect with the hymnal books of the sister Lutheran Churches all over the world but sorry these are not available for them at the present. They are interested how every hymnal book is related to the others, I mean how correlative they are in their subject-matters. They are interested especially in the stuff dealing with the problems of modern man, the work of the Holy Spirit, and the Unity of the Church. Our present Hymnal Book is rather poor in these subjects, such a stuff almost misses, but we need this material badly.

Therefore I ask you to share our problems as a brother and if it possible send us a copy of your Hymnal Book. It would be very good to have it and if you could send a copy of the former edition of your Hymnal Book too we would be even more grateful to you.

I must tell you we are not able to buy your Hymnal Book because of the difficulties in foreign currency today but I offer to send a copy of our new revised edition when it appears and a copy of the new Hymnal Book later on.

Hoping to be understood by you I beseech God to bless you and your Church.

Sincerely yours

  
Bishop László Dezséry D.D.

EXP. Evangélikus Sajtóosztály  
Budapest VIII. Puskin u. 12.  
Hungary

Mr. Joel Lakra  
President of the Gossner  
Evangelical Church in Chotanagpur

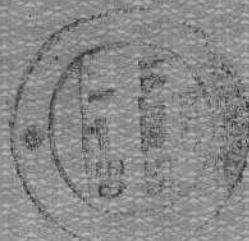


LÉGIPOSTA  
PAR AVION

Ranchi, Bihar  
India

MNDSZ 4895

PAPIRNEMÜGYÁR



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# प्रभु यीशु मसीह पर विश्वास करने का व्या अर्थ है ?

By J. W. Chickering.

Hindi by S. L. Antrim, M. B. Mission Rajnandgaon, C. P. (India)  
and Deobratlal

पाठको,

क्या' आप ने कभी यह प्रश्न पूछा ? इम प्रश्न का उत्तर जानने के लिये क्या आपकी हादिक और सभी इच्छा है ? अगर हाँ, तो यह ट्रैक्ट आपके लिये है। आपके आत्मा के लिये हैश्वर इसका आशीषित करे।

मैं अनुमान करूँगा कि आप अपने पातों का विचार करके कभी घबड़ा गये और यदि शब्दों में नहीं तो विचारों में पूछा कि “मैं बचने के लिये क्या करूँ ?” तुम सुनते हो कि बैबल कहता है “वह जो पुत्र पर विश्वास करता है अनन्त जीवन उसका है और जो पुत्र पर विश्वास नहीं करता वह जीवन नहीं देखेगा। और परमेश्वर का क्रोध उस पर रहता है”। और आपके पास यही जवाब है जो पौलस ने जेलर को दिया “प्रभु यीशु मसीह पर विश्वास कर और तू उद्धार पाएगा”। तब भी आप आगा पीछा करते हैं। आप पूछते हैं कि इस भाषा का व्या अर्थ है ? आप जानना चाहते हैं ? वह यह है :—

1. आपको यीशु मसीह की आवश्यकता का अनुभव करना।
2. यह विश्वास करना कि बचाने के लिये वह सामर्थी है और आपको बचाना चाहता है। और अभी चाहता है।
3. उसकी इच्छा पर अपने को पूर्ण रीति से छोड़ देना और मुक्ति के लिये उसही पर भरोसा रखना।

1. आपकी यीशु मसीह की आवश्यकता का अनुभव करना। जब तक आप ऐसा नहीं करेंगे आप उसे पूरे हृदय से कभी नहीं खोजेंगे या उस पर पूर्ण भरोसा करेंगे। जब तक आप अपने को बीमार नहीं समझते आप वैद्य को नहीं बुलाते। जब पतरस ने जाना कि मैं छूट ही रहा हूँ तबही उसने चिल्लाया “प्रभु मुझे बचा” इसलिये जब तक एक पापी मनुष्य नहीं समझता कि मैं एक खोया हुआ अभागा जन हूँ तब तक वह ठीक रीति से यीशु ख्रीष्ट के पास नहीं आता। इसको सिफ़ जानना ही वह नहीं है पर आपको इसका अवश्य अनुभव करना है (रोमी 3:23)।

क्या आप कहते हैं कि आप नहीं कर सकते। अरे, तब आप कितने गुमे हुए और अभागे होंगे। आपकी ही भाषा को आप में शर्म और डर भरना चाहिये। यह किसका अपराध है कि आप इसका अनुभव नहीं करते। आपको अनुभव करने स पहिजे कितने समय की जरूरत है। जब आपको भयानक बीमारी पकड़े तो आप घबड़ा सकते हैं।

आपको आंखों के सामने यदि आपका मित्र कठिन पीड़ा से मरता हो तो आप दुखी हो सकते हैं पर क्या आपको दुख नहीं होता यदि आप उस दुख उठाते हुए मुक्तिदाता को सांचते हैं जिसके प्रेम का आपने दुरुपयोग किया है। क्या आपको भय नहीं होता जब आप उस भयानक न्याय को अपने मन में लाते हैं जिसके लिये आप जल्दी २ ज! रहे हैं। क्या आप उस दिन अपने बड़े न्यायाधीश को कहने का साहस करेंगे कि आप मुक्तिदाता की आवश्यकता का अनुभव नहीं कर सके?

२. पर आप कहते हैं कि “मैं कम से कम कुछ हद तक मालूम करता हूँ कि मैं एक कंगाल, अपराधी, मरा हुआ पापी हूँ पर यह मुझे नहीं बचावेगा” नहीं, ऐसा नहीं होगा। इजारों ने ऐसा अनुभव किया और नाश हो गये। आपको यह भी विश्वास करना चाहिये कि आपको बचाने के लिये यीशु मसीह अभी चाहता है और बचा सकता है और अभी बचा सकता है। वह सामर्थी है क्योंकि वह सर्वशक्तिमान है। आप एक बड़े पापी हैं पर यीशु मसीह अनन्त मुक्तिदाता है। शैतान आपको बढ़काने की कोशिश करता रहता है कि यीशु मसीह आपके समान एक बड़े पापी को नहीं बचा सकता। यह भूठ है। वह कर सकता है और जब तक आप इसको पूर्ण रीति से विश्वास न करें आप उस पर भरोसा रखने को राजी नहीं होंगे जैसे कि जलते हुए घर का छत पर का आदमी एक कमज़ोर छाँटी पर पैर रखे जिसे वह जानता है कि उसका बजन से वह नीचे टूट जाएगी।

आपको विश्वास करना चाहिये कि वह राजी है। उसने कई प्रकार मे दिखाया कि वह तैयार है क्योंकि परमेश्वर ने जगत से ऐसा प्रेम किया कि उसने अपना एकलीता पुत्र दे दिया कि जो कोई उस पर विश्वास करे वह नाश न हो पर अनन्त जीवन पाए (यूहुआ ३:१६) यदि आप इस पर संदेह करते हैं तो आप अंविश्वास करते हैं और उस को वित करते हैं। इससे क्या वह सुशा होता है? आप सोचिये जब कि वह ऐसे स्वागत के शब्द कहता है “जो मेरे पास आता है उसे मैं कभी नहीं निकालूँगा” और आपका ऐसा जवाब सुनता है “हे प्रभु मैं नहीं सोच सकता, मुझ जैसे से आप मिलेंगे, यदि मैं आपके पास आऊं” पर आप दूर समय ऐसा करते मालूम होते हैं जब आप यह अनुभव करते हैं कि आप ज्ञान की आशा के लिये बहुत पापी हैं।

आपको विश्वास करना चाहिये कि वह अभी तैयार और राजी है शायद आप से चते हैं कि कुछ दिन या हफ्ते प्रार्थना करने, रोने या अच्छे होने के बाद वह राजी होगा। इत्मिनान रखिये कि आपका सब से बुरा दुश्मन इससे अधिक नहीं चाहता कि आप ऐसा ही सोचते रहें। आप कुछ अच्छे नहीं हो रहे हैं। आप यीशु मसीह की दया पाने के लिये कुछ नहीं कर रहे हैं जब कि आप उसके तुलावे को अखंकार करते हैं। जब तक आप विश्वास न करें कि वह आपको बचा सकती है और बचाने को राजी है और अभी राजी है आप अपने को कभी नहीं बचा सकते। आपके प्राण का बैरी फिकर नहीं करता जब कि आप यीशु मसीह के पास जाने के लिये लम्बा समय रखते हैं। यदि आप उस

समय का एक हफ्ता या एक वंटा या एक मिनट के बाद रखें तो उसका उद्देश्य पूरा हो जाता है और आपका प्राण खो जाता है । पर आप पूछते हैं “ क्या पापी को मुक्तिदाता के पास ठीक उसके अर्पण करने के समय ज्ञान पाने की अधिक योग्यता का अनुभव नहीं होता ” नहीं त्यारे मित्र, नहीं । वह ज्ञान के लिये कम योग्य था क्योंकि उसका पाप ठीक उस समय तक हर पल बढ़ता जाता है और यीशु मसीह हमेशा ज्ञान करने को जितना राजी रहता है उससे अधिक राजी नहीं है ।

आपसे दूसरी बात की आवश्यकता यह है कि:—

३. आपको अपने तई उसकी दया पर पूरी रीति से छोड़ना और केवल उस पर ही मुक्ति के लिये भरोसा रखना । इसमें यह शामिल है कि अपने को बचाने की या किसी दूसरी तरह से बचने की सब आशा त्यागते हैं और सिर्फ यीशु मसीह के छुटकारे और धार्मिकता पर भरोसा रखते हैं । क्या आपने कभी अनुभव किया जैसे कि जो आप कर सकते थे सब आपने किया । क्या आपने आशा और ज्ञान पाने के लिये कुछ और उपाय सोचने की कोशिश की ? इस तरफ आपने पहले से ही बहुत किया है ।

अब आप उपाय करना छोड़ दीजिये और सब कुछ किये जाने के लिये यीशु स्तीष्य पर विश्वास करना शुरू कीजिये और आप कुशल से हैं । एक मनुष्य एक भयानक प्रपात के ठीक पास नदी में नाव चला रहा है । धारा उसे नीचे की तरफ ले जाना शुरू करती है । किनारे पर बैठे हुए देखने वाले लोग उसका अंत समझते हैं । सब चिन्हाते हैं “ वह चला गया, वह चला गया ” पर दूसरे ही जण उस दुर्खां की तरफ एक रस्सी फेंकी जाती है । वह नाव के पास नदी में गिरती है । अब क्या हाल होता है । क्या सब देखने वाले चिन्हाते हैं कि नाव चला और, चला और, किनारे पहुँचने के लिये कोशिश करो ? नहीं, एक और उत्सुक चिन्हाहट है कि पतवार छोड़ो, अपना कड़ी मेहनत छोड़ दो, रस्सी पकड़ो ” । इसलिये सब पापियों की आशा अपने को बचाने की कोशिश छोड़ने में नहीं है पर कोशिश छोड़ने में है क्योंकि जब वह मुक्ति के काम को जल्दी पूरा करने की आशा करता है तो वह यीशु मसीह की ओर उसे पूरा करने के लिये नहीं देखेगा । वह करना नहीं है पर राजी होना है । यही आवश्यक है । पर आप कहते हैं “ तब आप क्यों मुझे इसाई होने के लिये या कुछ करने के लिये कहते हैं ? मुझे आप चुप चाप क्यों बैठने नहीं देते जब तक कि यीशु मसीह आवे और ज्ञान करे ” ? तब क्या, अगर वह आदमी नाव में अपनी पतवार को छोड़ देवे और अपना हाथ जोड़े और रस्सी पर बचाने के लिये रुका रहे ? चुपचाप बैठने से भी वह मर जाता जैसे कि नाव चलाने से वह मर जाता और दोनों हालतों में वह मर जाता । पर उसे रस्सी पकड़ना आवश्यक है । इसलिये पापी को क्रस पकड़ना चाहिये न कि अपने अच्छे होते तक ठहरना चाहिये पर पहले ही जान लेना चाहिये कि यदि वह पहले के समान कोशिश करे तो वह कभी अच्छा नहीं होवेगा । और तब वह यीशु मसीह की ओर देखे । जैसे कि वह जमीन को अपने नीचे गिरता हुआ देखे और अनुभव करे कि वह कैसा अभाग और गुमा हुआ है और वह आशा और दुख से भरा हुआ है ।

अपने लिये दुखी और यीशु मसीह की दया और शक्ति में आशा । वह कहता है ।

“मैं पहाड़ के किनारे पर खड़ा हुआ हूँ ।

मुझे बचा, नहीं तो मैं गिरता हूँ ॥”

उसकी प्रार्थना सुनी गई । दयालु मुर्किदाता का हृदय उसका म्लागत करने को तैयार है । उसको लेने के लिये दया की भुजाएं फैली हुई हैं । उसके कान में दयालु म्लागत का शब्द सुन पड़ता है “पुत्र, आनन्दन हो, तेरे पाप ज्ञान हुए” वह उस बचन पर विश्वास अरता है । वह उस हृदय पर भरोसा रखता है । उसकी भुजा में वह गिर पड़ता है और वह सुरक्षित है ।

पाठको, क्या आपका हृदय कहता है “प्रभु, मैं विश्वास करता हूँ, भेरे अविश्वास को दूर करने में मदद दे” क्या आप मुर्किदाता के बचनों पर ध्यान देगे ? क्या आप उस पर मुर्कि के पूरा काम करने के लिये भरोसा रखेंगे ? यदि हाँ, ता उस ठहरे हए निन्दित के सम्में दंडनात कीजिये जोकि अब भी दयालु और छुड़ानेवाला है । अपने पुरे हृदय का सारा हाल उसे कहिये उसके हाथों में अपना प्राण सौप दीजिये और वह ज्ञान करेगा, आपको स्वीकार करेगा और बचावेगा ।

पर उसके अनुग्रह से उस लुटकारे के द्वारा जो मसीह याशु में है सेत में वर्षी ठहराये जाते हैं (रामी ३:२४)

और किसी दूसरे स उद्धार नहीं क्योंकि स्वर्ग के नीचे मनुष्यों में कोई दूसरा नाम नहीं दिया गया जिससे हम उद्धार पा सकें (प्र० का० ४:१२)

जो कोई मेरे पास आएगा उस में कभी न निकालूँगा (युहन्ना ६:३९)

मरते समय तक लेखक के पास १७०० आदर्शयों से अधिक नाम हैं जो इस ट्रैब्लट के द्वारा बच गये हैं ।

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR & ASSAM.

Registered Under Indian Societies Act 1860

Mission Estd. 1845—Autonomous 1919.

Secretary : MR. N. E. HORO B. A.

Ranchi, ( Bihar ) India.

No. 2562/55. — CC-67

The 2nd July, 1955.

To

The Secretary,  
Christian Council of India,  
Christian Council Lodge,  
Nagpur-1.

Dear Sir,

Please send a copy of "the Christian Handbook of India (1954-55) Successor to the Directory of Churches and Missions" produced by the World Dominion Press and published by the National Christian Council of India...Price. Rs. 6/8/- (plus post) per V.P.P. ~~mm~~ at your earliest convenience and oblige.

Yours faithfully,

*W.E.L. Church, Ranchi*  
Secretary,  
G.E.L. Church, Ranchi.

B.L.2/7/55.

Indipiri  
30-3-63

To The Secy. G. S. L. Church Council  
KESWICK, minsterbythe sea. 30-3-  
Ranby.

1 Rev Christochit Tapan Ghosh 2 Rev L. K. Ganguli  
 2 " Mansiakha Tapanow 3 " Mansiakha Hemacharan  
 3 " David S. O. 4 " Mansiakha Tapan  
 4 " Sanbosh Bhattacharya 5 " C. S. N. N. N. N. N.  
 5 " Krishnadev Rayamandir Guha

Rev L. Houghen with Rev Mansfield Hennom said  
they had been trying to get a good Rev in the place  
but had not been successful. They are now  
Mansfield Hennom 1861 (Cobbo in in (Rev Mansfield  
Hennom 1861) said to be more or less a 'youth'  
He is a son of a Rev Mr Hennom in the  
Rev Hennom of Vicksburg now gone to  
Rev Daniel Hennom 1861 with  
Rev Hennom 1861 he is in the same position  
as a son

Reo ~~rat~~ animal <sup>to a con</sup> live, eat, drink, eat

2. Dhamadka in the yohen area

3. *Macromelodus* sp. *g. n.* *g. n.* *g. n.* *g. n.*

4" Barkless Tree 12" Embossed Pinstripe

L. Decurrida L. Et Frakhtusayev

III. *On the basis of the above, the following conclusions are drawn:*



Digitized by

वामपादी ग्रन्थ

George Washington

पुस्तकालय  
Date... 1.5.2014

ଶାନ୍ତିକାନ୍ତି

जिला गोपनी

Digitized by srujanika@gmail.com

1. Rev. Mansukh Rusti  
Indipur,  
P.O. Bandegaon, Singhbhum

2. Shri Nathaniel Sanga  
Birbhum  
P.O. Khunti, Ranchi

3. ~~Abraham Tutti Pache~~  
Dulli,  
P.O. Khunti  
Ranchi

4. Mr. Behben Basand  
Ganegor  
P.O. Khunti  
Ranchi

माप्ताम् —

आप को श्रीमुखराय । ~~आप से कुछ लक्षी मुझे मारवर्म~~  
कुछ है तो आप को शुनें मुझरी जीतचोवालों के विषय  
कुत तुम बातें मालूम हैं — जैसे बाल्यस तिर्तु, बुनावासु देखोगा  
तिर्तु, नामुख तुड़ी रवाई । यह जार्यों के बारे कुछ याज्ञों  
आवश्यक हो रहा है तुम्हि रुक्ने वारे एवं किताब लिखने  
को रखल मैं आ रहा हूँ । आप से निशेद्वारे हैं तो  
रुक्ने वारे उम्हे तुम युवां देने वाली रुपा वारे ।

1. जीतचोवाले का नाम — उसका नामांकन कौन दिलाने वाले  
हों जो न दीक्षित रहिवास (भाजालीव, बरालीव) । गंव  
वा — का नाम वाप का नाम रखाए

2. जीत लौह जीत छाया रखा जौप भवन कैसे ? — जीतको शीर्षको  
मा पहले दो लालून को लियें । अब बताएँ कौन कौन जाता  
दुर्लभी है जो नवा जना ने देखा है ?

3. फाँ फाँ आवश्यकों में कौन कौन जीत बना ?

4. जीतचोवे की प्रेरणा कैसे दिली ?

माप्त उपरोक्त बातों के बारे युवां देने वाला  
है । आप का द्वितीय आवश्यक है ।

द्वितीय आप का दिलाव,

पृ. 412

संक्षेप



# GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR & ASSAM.

Mission Estd. 1845—Autonomous 1919.

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		12	Mr. S.M. BAGE, do.	24	Rev. S.M. BAGE, do.
		13	Mr. P.C. HORO, Hazaribagh.	25	Mr. N. KERKETTA, do.
		14	Rev. S. BAGE, Khutitoly.	26	Mr. I. MINZ, Singbhum.
		15	Babu SULEMAN BECK, do.	27	Rev. S. SURIN, Takurma.
		16	Rev. A. BARA, Kinkel.	28	Mr. BARNABAS SURIN, do.
		17	Mr. JOEL KUJUR, do.	29	Rev. C.B. MINZ, Western Synod.

Ranchi, (Bihar) India

No.

The

195

Ranchi at 2 miles from the left slope's  
Limestone on the hill near the town /  
in the month of August

27/2/85

P. Toppo  
INCOME TAX OFFICER

38

Banipada.

Date 24.3 - 1955 -

Church Council

Received.....

Register No. 2218

Date 19.3.55

Pl.

dear Hoos, 38  
Day before yesterday  
I got you a letter inviting  
you to come here. On that very day  
Candidate Tanti came and told  
me that he has just started  
teaching them Lord's Prayers etc.  
He also gave the programme  
of bringing some men from  
Santipalar & Jashpur for  
Bhajan with perhaps Dholak etc.

These things I thought later on  
would not be possible during Lent.

Fortunately today Tanti has again  
come with one prospective  
convert. He says that on this  
particular day i.e. on 31-3-55  
he (our P.C.) has got the hearing  
of his case in the Court here  
at Banipada. So we have now  
decided that the proposed  
Baptismal Ceremony should be  
done sometime in April.  
and that you give us a

date suitable to you.

There are in Rangamatti village 150/200 houses. There are other villages near about all inhabited by Hoosko.

I hope you will give as your opinion and intimate the date you will be able to come.

Hope this finds you well.

Yours truly  
John.

P. T. Tono  
INCOME TAX OFFICER

Banipada

Date 21-3-1955.

My dear Hoss,

Candidate Ch. H. Tanti

of the Joint Mission Board under  
Rev. Borutta has since last  
few days been staying at  
Rangamatti a village 6 miles  
from this place. As you know  
his station of posting is at  
Sukhpahar (in Raghurajpur)

At Rangamatti he has been  
preaching the Gospel to the villages  
since last so many days.

Yesterday evening he came  
and brought encouraging  
news. About 23 families have  
expressed their willingness to  
be baptised more are likely  
to accept him.

It is suggested by Tanti that  
the baptismal ceremony should  
be done on the 31-3-55. He  
accordingly wishes me to invite  
you people from Ranchi  
for the purpose. It is desired  
that Rev. J. Lakra, Rev. S. Kunka

and yourself must come.  
we are visiting separately  
to Rev. Brouette. A few days  
back Rev. Say from Chaibasa  
and another Candidate for  
Chaibasa had come along  
with Tatsi. Rev. Brouette has  
already been apprised of this,  
through them. You may therefore contact  
Rev. Brouette and inform  
us if this date is suitable  
to all of you. If you think  
it ~~proper~~ should be postponed to  
some other date we will be  
glad to be informed so.

In case you are coming  
on 31.3.55 please let us know  
the time you are likely to arrive.

Some people from Simelpahar  
(all new Christians) and some  
from Jashipur will be  
coming also. On receipt  
of your letter arrangements  
will be made that Jashipur  
people receive you there  
and come with you.

Please bring with you one  
Copy of <sup>each</sup> Hindi Bible and one copy of  
Sakshibani and Munda  
Swans for ~~—~~ ourselves.  
Price will be paid to you  
here.

We are keeping well and  
hope you are all too.

In April ~~on~~ my office is  
likely to be shifted to Balasore.

Yours sincerely  
P. Toppo

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नाम To The Secy.,  
पता H. E. L. Church Council

H. E. L. Compd  
Ranchi.

## डाकखाना

## जिला।

172 The Secy. L. S. L. Church Council  
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1725 on 3rd Bell  
1726 on 4th Bell  
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19. 1. 1946

1 Rev	Nathaniel Tira Tujur + Mansidh Tassa Kolbo +
2 "	Dharmdas Tira Tujur +
3 "	Mansidh Tuli Danquint
4 "	Barnabas Tira Samasthit
5 "	Harand masih soy Bindat +
6 "	Mansidh Eki
7 "	Christochito Topono Dranked
8 "	Mansidh Topono (Chabasse)
9 "	Daud soy (Calcutta)
10 "	Santosh Silin (Talcudma)
11 "	Euther. Congary (Kazanibagh)
12 "	Mansidh Heyron eti aga di di i lue Bulan Ishak Puri <sup>Asan</sup> (all my love)
13 "	Yohan Drea Siandit +
14 "	Nirbando Horo Hylsut
15 "	Yalcuk Mundu Jiling Icela +
16 "	Prakhusahay Topono Jatanghasit
17 "	Prakhindayal Puri Pasorakera
18 "	Rev Christ Halyan Guria (Simdega)
19 "	Guwanan <sup>and</sup> <del>and</del> art min mi Tannu bin un ou aul amel
20 "	

# Seven Marks of Conversion



An exact transcript of a radio sermon

*as given by*

**H. M. S. RICHARDS**

***Voice of Prophecy***  
**SPEAKER**

Now heard every Sunday over two great  
networks — Mutual System and American  
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**A**

**House of Prayer**

## Seven Marks of Conversion

WE TAKE it for granted that thousands listening to this broadcast consider themselves Christians. It may surprise you to entertain the idea even for a moment that, after all, you may never have been converted. Well, that is a rather startling suggestion, isn't it? It must have been so to the apostle Peter when Jesus said to him:

*"I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."*—Luke 22:32.

Peter was a man who loved Jesus, who followed Jesus. He even had faith, but he certainly was not fully converted. The disciple Peter did not know his weakness. It was through self-sufficiency that he fell, but the words of Christ were written upon his soul, "I have prayed for thee, that thy faith fail not." And he came back from the bitter experience of his denial to repentance and was accepted by the sin-pardoning Saviour. With mighty power he witnessed for Christ and gave his life in His service. In John 3:3 we read the words of Christ our Saviour:

*"Verily, verily, I say unto thee, Except a*

*man be born again [or born from above], he cannot see the kingdom of God."*

This conversion, this regeneration, this new birth, is just as miraculous as the resurrection of Lazarus. God says to us, "Thou art dead—dead in trespasses and sins." Conversion is the raising of a soul from spiritual death. "You hath He quickened," we read in Ephesians 2:1.

"Regeneration is the only path by which we can enter the city of God. It is narrow, and the gate by which we enter is strait, but along it we are to lead men and women and children, teaching them that in order to be saved, they must have a new heart and a new spirit. The old, hereditary traits of character must be overcome. The natural desires of the soul must be changed. All deception, all falsifying, all evil-speaking, must be put away. The new life, which makes men and women Christlike, is to be lived."—*Testimonies for the Church*, Vol. 9, p. 23.

You and I may not have the same experience in conversion, we may not feel the same, but we must all pass the old orchard test: "By their fruits ye shall know them." Matthew 7:20. The evidence of the new birth will be found in our lives—not only by ourselves, but by others.

In a certain village, a very mean man

sold wood to his neighbors and was always taking advantage of them by cutting his logs a few inches under the required four feet. One day the report was circulated that he had been converted, but nobody believed it. They said he was beyond hope. One man slipped out of the shop where the so-called "conversion" was being discussed, and soon came running back in great excitement. He said: "It's true, it's true all right; he has been!" And they all said, "How do you know?" "Why, I have been over and measured the wood he cut yesterday, and it is a good four feet long," was the answer. That convinced the crowd. Every person who accepts Christ, every person who is truly converted, regenerated, becomes a new man. His new faith gives him a new life.

A janitress whose duty it was to keep an Episcopal chapel clean became converted, and the evidence that she gave of a change in her life was this: She said, "I now take up the big mat at the entrance and sweep under it, whereas before I just swept around it."

The conversion of Saint Paul was sudden on the Damascus road. The conversion of the jailer was sudden and dramatic and accompanied by an earthquake. (Acts 16: 26.) There was plenty of excitement, emo-

tion, and alarm there. Some great men have been converted in that way. One such man was Paul, another was Luther, who, terrified by a thunderstorm, was converted in the woods near Erfurt. John Newton, a terrible sinner, was converted in a storm on the Atlantic. Peter Waldo, who was one of the great Christians of the Middle Ages, was converted when a friend seated near him at a banquet in Lyons fell dead at the table. Waldo asked himself, "Where would I be now if it had been I who had fallen dead?"

Some are converted in early youth, some in old age, some quietly like the fall of the dew and the growth of a flower. But the evidence of that conversion is always seen in the life. "By their fruits ye shall know them."

John Wesley was converted after he was a minister. His conversion occurred while he was listening to someone read the introduction to Luther's *Commentary on Romans* in a little chapel on Aldersgate Street in London.

On a January day in 1850, an English lad of fifteen years happened to stop because of a snowstorm in a little primitive Methodist chapel on Artillery Street. The regular preacher did not appear, and a man to this day unknown stepped to the pulpit, took

his place, and read Isaiah 45:22:

*"Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."*

The boy looked up and was saved. This is the story of the conversion of Charles Spurgeon, who became one of the world's greatest preachers.

D. L. Moody was converted at the age of nineteen—in May, 1856, in Sam Holton's shoe store in Boston. Edward Kimble, a young Christian who was teaching a Sunday School class, walked into the back of the store, laid his hand on young Moody's shoulder, and told him of Christ's love for him and what Christ wanted in return. Moody gave his heart to God right there in the back of the store.

It is difficult for some people to put their finger on the date of their conversion. Some of us can do it, others cannot. But the real evidence of conversion is the fruits in the life. Do we have the marks of conversion? Here are seven marks that we shall mention:

The first is in 1 John 3:24:

*"And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us."*

The second mark is in 1 John 5:1, 2:

*"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth him also that is begotten of Him."*

*"By this we know that we love the children of God, when we love God, and keep His commandments."*

To be converted, we must believe in Christ. Every sick soul needs a doctor. "Have you been to Dr. Ceremony?" asked Spurgeon, the great evangelist. "He is very fashionable in some parts. Has he prescribed so many prayers, so many services? These are all good things, but they will not change your heart. Have you tried Dr. Morality? He has a large practice. 'Be good in outward character,' he tells you, 'and it will work inwardly.' Dr. Civility often works with him, too. He is nearly as clever as his master, but even the two of them together have never been able to deal with the inward disease of the heart. Do what you may, your own doings will never cure the wounds of a bleeding heart. Dr. Mortification has a select practice, but men have never been able to save themselves by denying themselves until they first deny their own self-righteousness. Dr. Excitement has many patients, but his cures do not outlive the day. Dr. Feeling is much

sought after, but the way of cure does not lie in that quarter."

Such may try sorrow and remorse, but the way to cure the disease of sin is not there. After we do all we can do, we are still not converted to Christ, converted to God. We must come to the blessed Lord Jesus Christ, the only hope of sinners. Do not waste time on human remedies for sin. Give your heart to God. Believe on the Lord Jesus Christ. That's one of the fruits of conversion, one of the evidences of conversion.

The third mark of conversion is found in 1 John 3:14:

*"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."*

During the war in China, a village pastor answered a knock at his door with fear and trembling. He found a Japanese soldier with a Chinese woman outside. He had seen much of the methods used by the invading armies, and therefore was amazed when this enemy soldier said to him: "This woman is in great danger, so I bring her to you for safety. I, too, am a Christian." Love for others is one of the birthmarks of conversion.

Steven Merritt, a great mission worker,

had himself been saved from the depths of sin. Once he gave a supper in his mission, to which he invited outcasts and homeless men. After the gathering, he took up his hat to go home and found that some of the men in a prank and the spirit of jollity had filled it with scraps of food. He was furious for a moment and, in a towering rage, stood up on a chair and gave them a hot speech. He condemned them for their ingratitude and threatened to call the police. Then suddenly the word of Scripture flashed through his mind: "Love suffereth long, and is kind; . . . is not easily provoked, . . . beareth all things." 1 Corinthians 13:4, 5, 7. (A. R. V.) He was a man who lived too near God to be led astray by a wrong spirit very long. The Holy Spirit rebuked him, and sorrow filled his heart. There and then he apologized in all humility. He told those men that he had grieved his Lord, and invited them back for another supper the next night. The jokers at once acknowledged their prank, and the next night forty-nine of them accepted Christ as their Saviour. They knew that Steven Merritt was Christ's disciple because he really loved them and showed it in his true repentance.

Robert McCheyne was a famous Scotch preacher who died as a young man. Not long ago an American minister was supplying in the pulpit of an historic church at

Vendee, where McCheyne had ministered. He was anxious to find someone among the aged parishioners there who had known the great preacher. Finally he found an old man nearly a hundred years old. He asked, "Did you know McCheyne?" Yes, he knew him well. "Can you recall any of his texts?" He could not. "Can you remember anything he said in his sermons?" He couldn't recall a thing. "But there is one thing that I can remember about him," said the old man, "one thing I can never forget." Then he went on to tell how, when he was just a boy standing by the roadside, McCheyne came along. He stopped and went over near the fence where the boy was standing. "Jamie," he said, "I am going in to see your wee sister. She is dying. My boy, I must have you for Jesus. I cannot allow you to go along outside God's kingdom."

"He put his hand on my head," said the old patriarch, "and I have never forgotten the trembling of his fingers in my hair. I gave my heart to Jesus. I shall always remember the touch of that loving hand on my head."

The fourth mark of conversion is in 1 John 5:4:

*"For whatsoever is born of God overcometh the world: and this is the victory"*

*that overcometh the world, even our faith."*

When one is converted, he will still have temptations, but he will overcome them. Temptation is not sin. The yielding to temptation is.

The fifth mark is found in 1 John 3:9:

*"Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God."*

The thought here is that the born-again man does not practice sin. That's not the motive of his life, the habit of his life. He does not live in sin.

The sixth mark of conversion is found in 1 John 2:29:

*"If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."*

The seventh and last mark that we will notice today is in 1 John 5:18:

*"We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."*

As the Christian realizes his regenerated life, the prince of this world may tempt him but, as in Christ's case, he will find nothing in him on which to fasten his deadly temptations. (John 14:30.)

Are these birthmarks ours? Remember, conversion is not going to church. That's helpful, but the devil goes regularly, without doubt. We are told in Hebrews 10:25 that we are not to forsake the assembling of ourselves together. Conversion is not reading the Bible, although converted people will read God's Holy Word. We are told in James 2:19, "The devils also believe, and tremble." Conversion is not soul-winning, though converted people will work for Christ and win souls. Conversion is not paying tithes and offerings—that is some of the fruitage of conversion. Conversion is not being baptized, but baptism is a sign of it. In Acts 2:41 we are told that those who were converted to God were baptized. Conversion is not feeling happy and shouting, although those who are converted to God will rejoice in the Lord. (Philippians 3:1.) Nicodemus did most of these things, but he was not born again, he was not converted. And many since his day who were once converted, have drifted away—or perhaps they were not converted on all points. Remember, Jesus was tempted in all points like as we are, yet without sin. (Hebrews 4:15.)

Jesus told the apostle Peter that when he was converted he was to strengthen his brethren. If you want a plain statement as to the fruitage of the Holy Spirit in a per-

son's life—real results and evidence and proof of being born again—read Galatians 5:22, 23. That scripture tells us what the fruits of the Spirit are. And we are born again by the Spirit's power. Remember that it is—

*"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."*—Titus 3:5.

Let us seek by the new birth to become the sons of God.

*"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."*—John 1:12.

That is the privilege of everyone.

A tiny babe was found in a basket on the street and taken to a hospital, where she lived for a few years. They named her Mary Lost. When she was still quite young, she became a Christian. She trusted in Jesus as her Saviour. He gave her a new heart when she was converted. Then she wanted a new name, too. So she went to the superintendent of the home where she was living and said: "Please don't call me Mary Lost any more. I used to be Mary Lost, but Jesus has found me, and now I want to be called Mary Found."

Let us all today seek that converting  
change in Christ that we, too, may not be  
lost, but found.

Have faith in God—

*The seven marks receive;*

Have faith in God—

*A troubled heart relieve;*

Have faith in God—

*Believe! O friend, believe!*

Have faith, dear friend, in God.

51-617-8

**HAVE  
FAITH  
IN  
GOD**

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३६-२-५५

मार्गवार मात्रोदय क्षेकेटी रन - ५ - अप के  
मेरे गोर दे येशुसहाय - 67

महाशय मैंने अप को जेजो दुर्द पत्रो को पाया  
ज्योर सब बात मालूम किया - उनकी जन्म मरुा  
ता० विजने मे छोटी समय लठीगा तथा मृतापिवा  
सब का नाम पाना जो उनके गांव वालों को पूछने  
से मालूम होगा । मतभुव दुर्द का गांव होकुम्भ ते०  
उसके पिता माता का नाम लुद्दा ज्योति लित है ।  
इसकी पाटी बुल्ले बुजू ईसी का साक्षात्तीय है ।  
इसका जन्म हाँ तो नहीं मिल सकता है । कारुा

पहुँ मणिया मनसुख -

तेतरीव साहेब का बल प्रधान  
है - छोड़ हो - मैं स्नान पाया  
गया ।

यम्बास टिक्क पहुँ तो दूरत्व  
गाँव का रहने वाला है उसका  
पिता नवनिवाल हिंगु पांडी  
बुकजू में पांडी होना के काम  
करते थे उसकी भावति का  
नाम मुनी है, यम्बास  
१२३२ देवी से सेमी न२ का  
मनितम परिवार द्वितीय का थे  
हिंदू धर्म पांडी १८ पांडी कुन्जू हो  
जाम किये दे ।

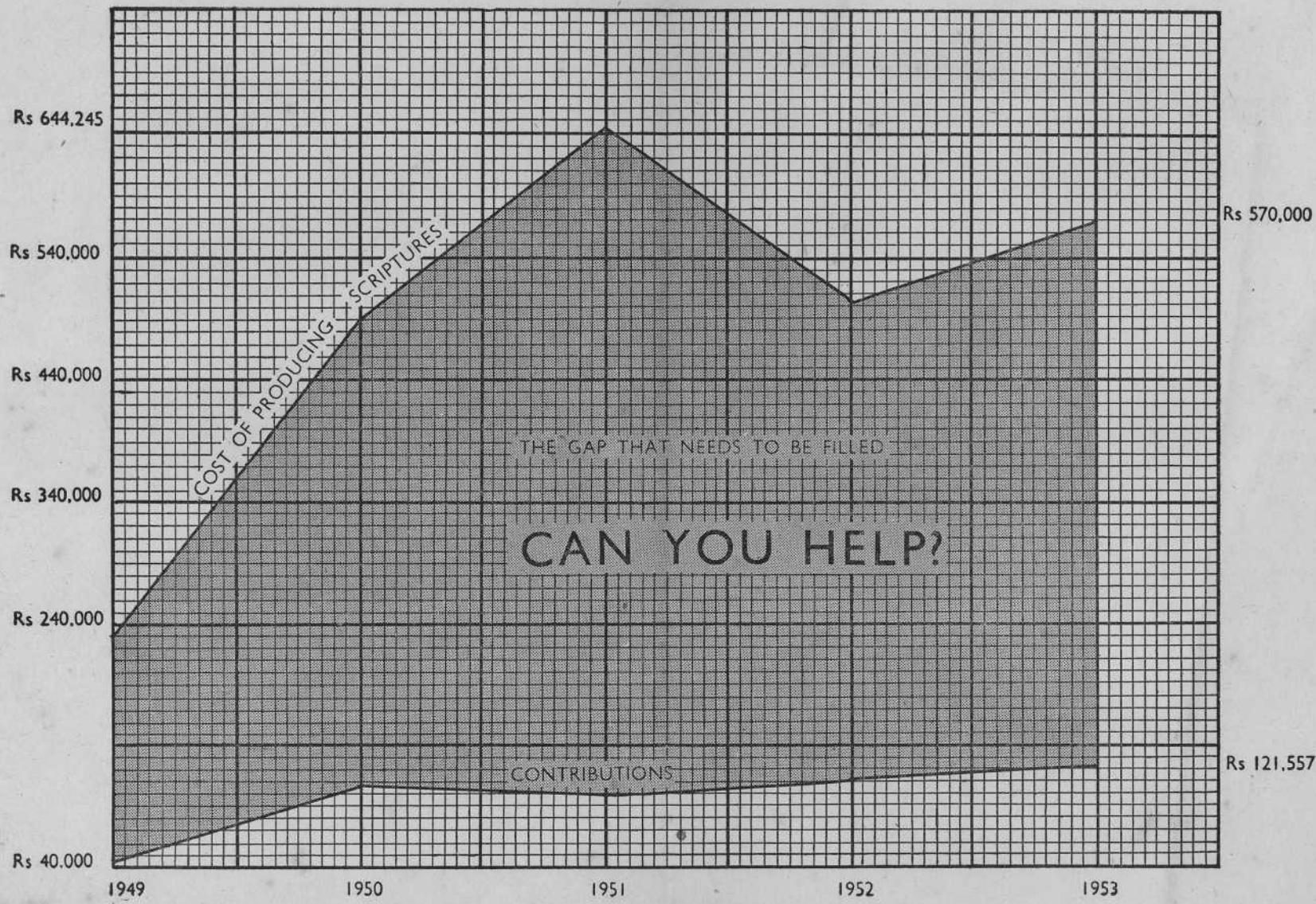


नाम To the Secretary of C. C.

पता Gutthana compound Ranchi.

डाकखाना P-6 Ranchi church road.

ज़िला Ranchi



THE BIBLE SOCIETY OF INDIA, PAKISTAN AND CEYLON

# ENGLISH SCRIPTURES

AVAILABLE FROM BIBLE HOUSE

23, CHOWRINGHEE, CALCUTTA-13.

JUNE 1953

## ENGLISH BIBLES

Beryl Type—(weight 6½ oz.) 4 <sup>5</sup> / <sub>8</sub> " × 2 <sup>7</sup> / <sub>8</sub> " × 7/ <sub>8</sub> "	Rs.	As.
Regrained Leather Cloth	1019A	6 0
Beryl Type—India Paper (weight 5 oz.) 4 <sup>5</sup> / <sub>8</sub> " × 2 <sup>7</sup> / <sub>8</sub> " × 3/ <sub>4</sub> "		
Regrained Leather Cloth	1024	7 14
Persian Morocco Yapp	1028	19 2
Ruby Type—India Paper (weight 7 oz.) 5 <sup>1</sup> / <sub>4</sub> " × 3 <sup>1</sup> / <sub>2</sub> " × 7/ <sub>8</sub> "		
French Morocco Yapp	1082	15 0
Persian Morocco Yapp	1084	22 8
Amethyst Type—Central References—India Paper (weight 7 oz.) 5 <sup>1</sup> / <sub>4</sub> " × 3 <sup>3</sup> / <sub>4</sub> " × 3/ <sub>4</sub> "		
French Morocco Yapp	1108	16 14
Ruby Type—Central References (weight 12 oz.) 5 <sup>1</sup> / <sub>2</sub> " × 3 <sup>7</sup> / <sub>8</sub> " × 1 <sup>1</sup> / <sub>8</sub> "		
Regrained Leather Cloth Yapp	1110Y	8 10
" with Thumb index	110YTI	10 14
French Morocco Yapp	1115	14 10
" with Thumb index	1115TI	16 14
Ruby Type—Central References—India Paper (weight 8½ oz.) 5 <sup>1</sup> / <sub>2</sub> " × 3 <sup>7</sup> / <sub>8</sub> " × 3/ <sub>4</sub> "		
Persian Morocco Yapp	1136	24 6
Nonpareil Type—(weight 1 lb.) 6 <sup>1</sup> / <sub>8</sub> " × 4 <sup>1</sup> / <sub>4</sub> " × 1 <sup>1</sup> / <sub>8</sub> "		
Regrained Leather Cloth Yapp	1161Y	7 14

## ENGLISH BIBLES (Continued)

**Minion Type**—Central References (weight 1 lb.)

		Rs.	As.
$6\frac{7}{8}'' \times 4\frac{5}{8}'' \times \frac{7}{8}''$			
French Morocco Limp	1228	12	0
French Morocco Yapp	1230	15	0
"    with Thumb index	1230TI	17	4

**Minion Type**—Central References—India Paper (weight 10 oz.)  $6\frac{7}{8}'' \times 4\frac{5}{8}'' \times 1\frac{1}{6}''$ 

French Yapp with Thumb index	1240TI	19	14
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**Minion Clarendon Type**—Central References India Paper (weight 13 oz.)  $7\frac{3}{8}'' \times 4\frac{7}{8}'' \times \frac{7}{8}''$ 

French Morocco Yapp	1252	22	8
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**Minion Clarendon Type**—Central References (weight 1 lb. 4 oz.)  $7\frac{3}{8}'' \times 4\frac{5}{8}'' \times 1\frac{1}{8}''$ 

French Morocco Yapp	1262	20	10
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**Ionic Type**—(weight 1 lb. 8 oz.)  $7'' \times 4\frac{5}{8}'' \times 1\frac{3}{8}''$ 

Cloth, gilt lettering	1321C	5	4
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Red or green cloth	1321P	5	4
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French Morocco limp	1324	13	8
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French Morocco Yapp	1325	18	12
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"    with Thumb index	1325TI	21	0
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**Ionic Type**—(weight 1 lb. 12 oz.)  $7'' \times 4\frac{5}{8}'' \times 2''$ 

Cloth—Calcutta edition		4	0
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**Pica Antique Type**—(weight 10 lb. 8 oz.)

$11\frac{3}{4}'' \times 9\frac{1}{2}'' \times 3''$			
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Super-rexine boards	1431	82	8
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**Ruby Clear Type**—(weight 12 $\frac{1}{2}$  oz.)  $5\frac{1}{4}'' \times 3\frac{1}{2}'' \times 1\frac{1}{4}''$ 

Cloth—Red edges	5000	3	6
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Cloth with Illustrations	5000P	4	8
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Regrained Leather Cloth Yapp	5001Y	7	8
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"    with Thumb index	5001YTI	9	12
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## ENGLISH REVISED VERSION BIBLES

**Brevier Type**—(weigh 1 lb. 8 oz.)  $7\frac{1}{4}'' \times 5'' \times 1\frac{1}{2}''$ 

Cloth—Coloured Top	600	5	4
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Regrained Leather Cloth	602A	7	14
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"    with Thumb index	602ATI	10	2
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		Rs.	As.
Regrained leather cloth yapp	603	13	2
Grained basil limp	604CB	18	12
Grained basil yapp	606CB	22	8

**ENGLISH REVISED VERSION NEW  
TESTAMENTS**

**Brevier Type**—(weight  $6\frac{1}{2}$  oz.)  $5\frac{3}{4}'' \times 4\frac{1}{4}'' \times \frac{1}{2}''$

Regrained leather cloth	1517A	4	2
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**ENGLISH (AUTHORISED VERSION)  
NEW TESTAMENTS**

**Ruby Type**—(weight  $2\frac{1}{4}$  oz.)  $3\frac{3}{4}'' \times 2\frac{1}{2}'' \times \frac{1}{2}''$

French Morocco limp	1528A	4	8
French Yapp	1529A and 1529C	6	0
Persian Morocco limp	1530	7	8

**Brevier Type**—(weight 7 oz.)  $5\frac{7}{8}'' \times 4\frac{1}{4}'' \times \frac{9}{16}''$

Leather cloth	1561P	2	4
Regrained leather cloth	1562A	4	2

**Nonpareil Type**—India paper (weight  $2\frac{1}{4}$  oz.)

$3\frac{3}{4}'' \times 2\frac{7}{8}'' \times \frac{1}{2}''$

Regrained leather cloth	3101	4	8
Fantasy skiver limp	3101S	5	4
French Yapp	3102 and 3102C	6	12
Kangaroo Persian Morocco limp	3103	9	0
Persian Yapp leather lined	3104	12	6

**Nonpareil Type**—(weight 4 oz.)  $4\frac{5}{8}'' \times 2\frac{7}{8}'' \times \frac{1}{2}''$

Imitation cloth Flush	3120	0	9
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**Nonpareil Type**—India Paper (weight  $2\frac{1}{4}$  oz.)

$4\frac{5}{8}'' \times 2\frac{7}{8}'' \times \frac{5}{16}''$

Artificial leather	3129	3	6
Regrained leather cloth	3130	3	12
French Morocco yapp	3131	6	0
Persian Morocco limp	3132	8	4
Persian yapp leather lined	3133	11	10

**ENGLISH NEW TESTAMENTS (A.V.)  
WITH PSALMS**

<b>Brevier Type—(Weight 9 oz.)</b> $5\frac{7}{8}'' \times 4\frac{1}{4}'' \times \frac{5}{8}''$	<b>Rs.</b>	<b>As.</b>
Leather cloth, red edges	1596P	3 0
Regrained leather cloth	1598A	4 14
<b>Nonpareil Type—India Paper (weight 3 oz.)</b> $4\frac{5}{8}'' \times 2\frac{7}{8}'' \times \frac{7}{16}''$		
Regrained leather cloth	3145	4 8
French Yapp	3146 and 3146C	6 12
Persian Morocco limp	3147	9 0
Persian Yapp, leather lined	3148	12 6
<b>Nonpareil Type—(weight <math>4\frac{1}{2}</math> oz.)</b> $4\frac{5}{8}'' \times 2\frac{7}{8}'' \times \frac{5}{8}''$		
Imitation cloth Flush	3150	0 12
French Morocco yapp	3153	6 6

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# THE THIRD JUBILEE OF THE BIBLE SOCIETY

THE one hundred and fiftieth anniversary of the founding of the British and Foreign Bible Society, which will come on March 7, 1954, will be recognized as an event of interest to Christian people in all parts of the world. The National Christian Council of India gratefully acknowledges the contributions of this Society to the Church of Christ in India and confidently issues this call to Christians everywhere in India to celebrate the occasion with joyful thanksgiving and renewed study of the Holy Scriptures.

'Jubilee', a gladsome and blessed word, fits this occasion. By common usage, however, the word is applied to a joyful celebration of fifty years of worthy service. For the celebration of a hundred and fifty years of magnificent service how much greater joy we should have. The success of the Society is reflected in the organization of many other national and international Bible Societies, which are now happily associated in an almost world-wide effort to promote reverent acquaintance with the Bible and obedient response to its teaching.

The Church in India now has, in association with several of its immediate neighbours, a Bible Society of its own closely allied with the mother Society. The Bible Society of India, Pakistan and Ceylon works in comradeship with many other Bible Societies. We rejoice that it has served all who wish to have the Bible in their possession, whatever their religious affiliation may be.

## **The Bible in the Christian Home**

Surveys indicate that there are at present many Christian homes that do not have a Bible. What better means could be employed to raise the standards of spiritual life in every church than to ensure that every such home has a Bible and becomes better acquainted with it? If no member of the home can read, even the presence of the Book exercises a helpful influence. Pastors and other church visitors will do much good by calling for the Bible and reading a passage from it before leading the family in prayer. Family prayers, preceded or followed by a Bible reading, should be a normal practice in every Christian home that is blessed with even one literate member.

We take this opportunity to express concern for the welfare of illiterates and especially for those who though Christians, are entirely dependent upon others for acquaintance with the Word of God. A barrier exists between them and the Scriptures which can only be broken down by a concerted effort in every church to make its members literate. To accomplish this, much hard work will be necessary, especially in those rural congregations where there are few or no literates to join in the effort. We call upon all churches to exert themselves in a renewed effort during the Jubilee year to bring the light of understanding to people who sit in the darkness of illiteracy.

## **Study of the Bible**

There are happily many families where the father, the mother and the literate children are all in possession of their own Bibles. The number of such families should be greatly increased. We recommend that church officials make earnest efforts to ensure that as many as possible of their families rise to this standard. Children who go to boarding schools should take Bibles with them

The Bible Society of India, Pakistan and Ceylon in celebrating the Third Jubilee, asks that the week March 1 to 7 be observed by all churches with appropriate celebrations, culminating in a special Thanksgiving Service on Sunday, March 7th. The Society's Auxiliaries are raising a Thank Offering Fund in which the churches are asked to participate. Finally, as an expression of their gratitude to God for His Word and the Society which makes it available in so many languages in India, the National Christian Council calls on all Christians, individually and together, to undertake a far greater part in the distribution of the Scriptures than they have yet done. This will then become a fitting occasion for rejoicing in God who illuminates our hearts with the Light of His Word.

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# हिन्दुस्तान, पाकिस्थान और सिलोन की बैबल सोसायटि ।

ब्रिटिश और फारेन बैबल सोसायटि से सम्बन्धित ।

ज्योति

सत्य



न० ८

स्त्रियों की शाखा

अक्टोबर-दिसम्बर १९५३

आगामी तीन महीनों में हम बाकी छः पत्रिएं पढ़ेंगे और तब नए नियम की पहली पुस्तक का अध्ययन करेंगे । नए नियम की अन्तिम पुस्तक - प्रकाशित - वाक्य इन पाठों में शामिल नहीं है । इस किताब को समझने की कठिनाई के सिवाय, एक कठिनाई यह भी है कि इसमें ऐसे हिस्से नहीं हैं जो दैनिक पाठ के काम आ सकें । बड़ेदिन के हफ्ते में हम फिरसे अपनें आप को, प्रभु के आने के बारे में यशयाह की भविष्यवाणियों का और लूका द्वारा बताई यीशु मसीह के जन्म की कहानी की याद दिलाएंगे ।

पतरस और यूहन्ना की पत्रिएं खास रूचिकर हैं । क्योंकि वे ऐसे दो चेलों द्वारा लिखी गई जो यीशु मसीह के बहुत समीप रहे । पतरस इस प्रकार लिखता है जैसे वह “यीशु की महीमा” और “उसके दुख का साक्षी” हो । यूहन्ना की पत्री उसके सुसमाचार के समान ही

है। केन्द्रीय-विचार दो भागों में बांटा जा सकता है “ईश्वर प्रकाश है और ईश्वर प्रेम है। ऐसा माना जाता है कि यूहन्ना के लेख बैबल में सबसे बाद के हैं।

हे ईश्वर यह आशीष दे कि हम शान्त मन और स्थिरता से तेरे वचन में से सीखने की चेष्टा करें और सीखकर हमारे प्रभु और मुक्तिदाता, यीशु मसीह के ज्ञान और अनुग्रह में बढ़ते जाएं।

### पाठ

“ईश्वर की शक्ति द्वारा रखे गए।”

१ आक्टोबर १ पतरस १:१-५      २ आक्टोबर १ पतरस १:६-९  
३ आक्टोबर १ पतरस १:१०-१२

उन सबके लिए प्रार्थना कीजिए जो तिब्बत में हैं और जो तिब्बतन बैबल के सम्पर्क में आते हैं। प्रार्थना कीजिए कि ईश्वर के वचन का प्रवेश ज्योति लावे।

“एक साथ जीवन के अनुग्रह के उत्तराधिकारी।”

४ आक्टोबर १ पतरस १:१३-२५      ७ आक्टोबर १ पतरस २:११-१७  
५      १      २: १-५      ८      १      २:१८-२५  
६      १      २: ६-१०      ९      १      ३: १-७  
१० अक्टोबर १ पतरस ३:८-१२

प्रार्थना कीजिए कि तीसरी जुबिली मनाने के लिए स्त्रियों की शाखाओं को सब समीतियों के काम में अगुवाई मिले।

“ईश्वर के बहुत वरदानों के अच्छे खजांची।”

११ अॉक्टोबर १ पतरस ३:१३-२२      १४ अॉक्टोबर १ पतरस ४:१२-१९  
१२      १      ४: १-६      १५      १      ५: १-४  
१३      १      ४: ७-११      १६      १      ५: ५-१४  
१७ अॉक्टोबर २ पतरस १:१-४

उदिपी के मिशन अस्पताल में नसों के एक झूंड के लिए प्रार्थना कीजिए कि वे ईश्वर के वचनसे शक्ति पाएं और बैबल सोसायटि के काम में उत्तेजित हों।

“जब तक वह दिन आवे।”

१८ अॉक्टोबर २ पतरस १: ५-११      २१ अॉक्टोबर २ पतरस २: ४-११  
१९      २      १:१२-२१      २२      २      २:१२-२२  
२०      २      २: १-३      २३      २      ३: १-७  
२४ अॉक्टोबर २ पतरस ३:८-१३

प्राथलेना कीजिए कि पवित्र आत्मा की शक्ति सब मंडलियों पर आवे, कि इन दिनों में ईश्वर के लोगों के दिल नए विश्वास और नई आशा से भर जाएं।

“यदि हम ज्योति में चले एक दूसरे के सहभागी होंगे।”

२५ अॉक्टोबर २ पतरस ३:१४-१८      २८ अॉक्टोबर १ यूहन्ना २: १-६  
२६      १ यूहन्ना १: १-४      २९      १      २: ७-११  
२७      १      १: ५-१०      ३०      १      २:१२-१७  
३१ अॉक्टोबर १ यूहन्ना २:१८-२९

दक्षिणी हिन्दुस्थान में मंडलियों की स्त्रियों की सभाओं की प्रार्थना कीजिए कि वे ईश्वर के बचन के फैलाव के लिए, अपने मौकों और जिम्मेवारियों के प्रति सचेत रहें।

“हम उससे प्रेम करते हैं क्योंकि उसने हमसे पहले प्रेम किया।”

१ नवम्बर १ यूहन्ना ३: १-३	४ नवम्बर १ यूहन्ना ४: १-६
२ " १ " ३: ४-१२	५ " १ " ४: ७-१२
३ " १ " ३: १३-२४	६ " १ " ४: १३-२१
७ नवम्बर १ यूहन्ना ५: १-५	

प्रार्थना कीजिए कि “मद्रास यीशु मसीह के लिए”—यह आन्दोलन जो आनेवाले वर्ष शुरू होगा, सफल हो।

“यह विजय है जो संसार पर और हमारी विश्वास पर भी जयवन्त होती है।”

८ नवम्बर १ यूहन्ना ५:६-१२	११ नवम्बर २ यूहन्ना १:७-१३
९ " १ " ५: १३-२१	१२ " ३ " १: १-१४
१० " २ " १: १-६	१३ " १ यहूदा १: १-१३
१४ नवम्बर १ यहूदा १: १४-२५	

प्रार्थना कीजिए कि “मद्रास यीशु के लिए” आन्दोलन के लिए ऐसे काम करने वाले मिल जाएं जो प्रेम और उत्तेजना से भरकर, मद्रास के हर घर में समाचार बांटने का काम करें।

“वह अपने लोगों को उनके पापों से बचाएगा।”

१५ नवम्बर	मत्ती	१: १-१७	१८ नवम्बर	मत्ती	२: ११-१५
१६	“	१: १८-२५	१९	“	२: १६-२५
१७	“	२: १-१०	२०	“	३: १-१२
		२१ नवम्बर	मत्ती	३: १३-१७	

प्रार्थना कीजिए कि जूनियर-मेम्बरशिप की योजना, जबानों के लिए आशीष का कारण हो।

“तुम जगत की ज्योति हो।”

२२ नवम्बर	मत्ती	४: १-११	२५ नवम्बर	मत्ती	५: १-१२
२३	“	४: १२-२२	२६	“	५: १३-२०
२४	“	४: २३-२५	२७	“	५: २१-३२
		२८ नवम्बर	मत्ती	५: २३-४२	

सब पास्टरों और विक्षकों के लिए प्रार्थना कीजिए कि उनकी सेवा के द्वारा ईश्वर के बचन की महीमा हो।

“इसलिए तुम सिद्ध होओ।”

२९ नवम्बर	मत्ती	५: ४३-४८	२ दिसम्बर	मत्ती	६: १६-२३
३०	“	६: १-८	३	“	६: २४-३४
१ दिसम्बर	“	६: ९-१५	४	“	७: १-१२
		५ दिसम्बर	मत्ती	७: १३-२०	

स्त्रियों की उन सब कमीटियों के लिए प्रार्थना कीजिए, जो जुबिली को सफल बनाने और उसके बारे में बताने के काम में लगी हुई हैं।

“जो ढूढ़ता है, वह पाता है।”

६ दिसम्बर	मत्ती	७:२१-२९	९ दिसम्बर	मत्ती	८:२३-३४
७ "	"	८: १-१३	१० "	"	९: १-८
८ "	"	८:१४-२२	११ "	"	९: ९-१७
१२ दिसम्बर मत्ती ९:१८-२६					

प्रार्थना कीजिए कि बैबल का इतवार सब मंडलियों के लिए और बैबल सोसायटि के लिए महान आशीष लावे।

“तुम्हारा मूल्य गौरयों से कहीं अधिक है।”

१३ दिसम्बर	मत्ती	९:२७-३८	१६ दिसम्बर	मत्ती	१०:२६-३१
१४ "	"	१०: १-१५	१७ "	"	१:३२-४२
१५ "	"	१०:१६-२५	१८ "	"	११: १-१५
१९ दिसम्बर मत्ती ११:१६-२४					

उन सब स्त्री-सेक्रेटरियों के लिए प्रार्थना कीजिए जो मसीही-महिलाओं में बैबल सोसायटि के लिए उत्तेजना पैदा करने में लगी हुई हैं।

“महान आनन्द का समाचार।”

२०	दिसम्बर	यशयाह	९:१-७	२३	दिसम्बर	यशयाह	४२:१-४
२१	“	“	११:१-९	२४	“	“	५२:१-१०
२२	“	“	४०:१-११	२५	“	लूक	२:१-२०
२६ दिसम्बर यशयाह							१२:१-६

प्रार्थना कीजिए कि बड़ेदिन का अवसर पारिवारिक और मंडलियों के सम्बन्ध को अधिक दृढ़ बनाए।

“मेरा जुआ अपने पर लो और मुझसे सीखो।”

२७	दिसम्बर	मत्ती	११:२५-३०	२८	दिसम्बर	मत्ती	१२: १-१३
२९	“	“	१२:१४-२१	३०	“	“	१२:२२-३७
३१ दिसम्बर मत्ती							१२:३८-५०

हम बैबल सोसायटि के काम के लिए जो हिन्दुस्थान, पाकिस्थान और सिलौन में हो रहा है, ईश्वर का धन्यवाद करें।

## 150TH BIRTHDAY

*The third jubilee of the Bible Society Movement will be held on the 7th March, 1954 in India, Pakistan & Ceylon. It will involve :—*

1. Spreading information about the work of the Society as widely as possible.
2. Rousing Christians to accept the obligation of making the Bible known to as many people as possible.
3. Thanksgiving to God for the work that has already been done to bring people to a knowledge of God through the written word of the Bible.
4. Renewing the pledge of all Christians to give regular financial support and assistance to the established work of the Bible Society.
5. Seeking by prayer and meditation to find new fields and new methods for increasing the efficiency and extent of the Bible Society's work in the area of India, Pakistan & Ceylon.

The following facts may be used as thought wise, in part or as a whole, in the course of any address on the work of the Bible Society.

### WHAT IS THE BIBLE SOCIETY ?

1. It is a voluntary society with a very simple purpose : "to encourage the wider circulation of the Scriptures without note or comment." It exists to make the Bible (in whole or in part) available to all men everywhere in the languages they speak and at a price they can pay.
2. It was founded in 1804, in the midst of the Napoleonic wars, by a group of laymen in the city of London who felt that, in spite of the gravity of the world situation, this one thing must be done.

3. It has become a world wide organization, with agents in all parts of the world, distributing Scriptures in over 800 languages—to the Eskimo of the Canadian Arctic, to the Maoris of New Zealand, to the South American Indians of Peru or Ecuador, to Chinese, Japanese, Africans, Indians. Through its work the Bible has become the most accessible Book in the world.

4. Since its foundation the Society has distributed some 587 million books—approximately 10,000 a day for nearly 150 years.

5. It publishes overseas editions under cost price in order to bring them within the reach of the ordinary pocket, in lands where poverty is very great. It therefore needs a constant stream of contributions to make its work possible.

6. It works through a network of local committees, known as Auxiliaries representative of all the Churches. The task of these Auxiliaries is to spread knowledge of the work and to raise funds. This practical aim brings men and women together in a spiritual fellowship across denominational boundaries. The work is developed by the Field Staff constantly building up the fellowship by making fresh contacts.

7. It is now facing steeply rising costs of production, so that the work which cost Rs. 100 in 1939 now cost at least Rs. 350 while income has risen only 47% in the same period. The Society therefore urgently needs new friends and supporters.

8. The Calcutta Auxiliary of the British and Foreign Bible Society was founded in 1811. It carried on as a Branch of the British and Foreign Bible Society until 1944 when it became an Auxiliary of the Bible Society of India (Pakistan) and Ceylon which was formed that year to take over all the work of the British and Foreign Bible Society in India (Pakistan) and Ceylon. This new Society, the Bible Society of India, Pakistan and Ceylon is now an

independent organization controlled, directed and financed in this area, though it is still in close connection with the British and foreign Bible Society and receives substantial grants from that Society. The area of the Calcutta Auxiliary includes West Bengal, Bihar, Orissa, East Pakistan and Assam. The Calcutta Auxiliary now prints the Scriptures in 31 languages and sells Scriptures in 33 other languages. Almost every year some new language is added to its list into which the Scriptures are translated for the first time. In 1951, the Calcutta Auxiliary sold 1,49,658 Scriptures in 64 languages.

9. Generally speaking Scriptures are sold below the cost of their production. This is done so that even the poorest man may be able to buy them. Last year, the Bible Society of India, Pakistan and Ceylon spent over rupees 6 lakhs on printing Scriptures and received less than rupees 3 lakhs from their sale. Production costs have increased tremendously. Since 1939 the cost of paper has risen 600%, of binding materials 400% and of printing and binding 100%. Every Scripture portion that the Society sells involves a financial loss. This money can only be realised from friends of the work in the form of subscriptions. The Society is in urgent need of the help of every Christian to keep the supply of Scriptures up to the demand.

### WHY SHOULD ONE SUPPORT THE BIBLE SOCIETY.

1. Because the Bible brings to men the true knowledge of God.
2. Because we want men to have this knowledge.
3. Because all Churches and Missionary Societies are dependent on the Society for supplies of Scriptures without which their work is impossible.
4. Because the Bible can go where the missionary cannot—even into lands closed to Christian influence.

5. Because the Society is managed by a committee of competent laymen who keep its finances on sound lines.
6. Because it leaves questions of interpretation to the Churches and gets on with the urgent task of distributing the Book.
7. Because the Society has greater opportunities today than ever before—particularly in Japan, India, Africa and South America—and must act while these doors are open.

### HOW CAN I HELP THE SOCIETY ?

1. I can become a member of the Society by subscribing Rs. 5 or more each year.
2. I can take a Collecting Card or Tin for use in my home or place of business.
3. I can take the Society's magazine, THE BIBLE IN THE WORLD and other literature and make it known among my friends.
4. I can support the local Auxiliary.
5. I can remember the work of the Society in my prayers.

The Calcutta Auxiliary of the Bible Society of India, Pekistan & Ceylon  
 23, Chowringhee Road, Calcutta—13

# ENGLISH SCRIPTURES

AVAILABLE FROM BIBLE HOUSE

23, CHOWRINGHEE, CALCUTTA-13.

JUNE 1953

## ENGLISH BIBLES

Beryl Type—(weight 6½ oz.) 4 <sup>5</sup> / <sub>8</sub> " × 2 <sup>7</sup> / <sub>8</sub> " × 7/ <sub>8</sub> "	Rs.	As.
Regrained Leather Cloth	1019A	6 0
Beryl Type—India Paper (weight 5 oz.) 4 <sup>5</sup> / <sub>8</sub> " × 2 <sup>7</sup> / <sub>8</sub> " × 3/ <sub>4</sub> "		
Regrained Leather Cloth	1024	7 14
Persian Morocco Yapp	1028	19 2
Ruby Type—India Paper (weight 7 oz.) 5 <sup>1</sup> / <sub>4</sub> " × 3 <sup>1</sup> / <sub>2</sub> " × 7/ <sub>8</sub> "		
French Morocco Yapp	1082	15 0
Persian Morocco Yapp	1084	22 8
Amethyst Type—Central References—India Paper (weight 7 oz.) 5 <sup>1</sup> / <sub>4</sub> " × 3 <sup>3</sup> / <sub>4</sub> " × 3/ <sub>4</sub> "		
French Morocco Yapp	1108	16 14
Ruby Type—Central References (weight 12 oz.) 5 <sup>1</sup> / <sub>2</sub> " × 3 <sup>7</sup> / <sub>8</sub> " × 1 <sup>1</sup> / <sub>8</sub> "		
Regrained Leather Cloth Yapp	1110Y	8 10
" with Thumb index	110YTI	10 14
French Morocco Yapp	1115	14 10
" with Thumb index	1115TI	16 14
Ruby Type—Central References—India Paper (weight 8½ oz.) 5 <sup>1</sup> / <sub>2</sub> " × 3 <sup>7</sup> / <sub>8</sub> " × 3/ <sub>4</sub> "		
Persian Morocco Yapp	1136	24 6
Nonpareil Type—(weight 1 lb.) 6 <sup>1</sup> / <sub>8</sub> " × 4 <sup>1</sup> / <sub>4</sub> " × 1 <sup>1</sup> / <sub>8</sub> "		
Regrained Leather Cloth Yapp	1161Y	7 14

## ENGLISH BIBLES (Continued)

**Minion Type**—Central References (weight 1 lb.)

		Rs.	As.
$6\frac{7}{8}'' \times 4\frac{5}{8}'' \times \frac{7}{8}''$			
French Morocco Limp	1228	12	0
French Morocco Yapp	1230	15	0
" with Thumb index	1230TI	17	4

**Minion Type**—Central References—India Paper (weight 10 oz.)  $6\frac{7}{8}'' \times 4\frac{5}{8}'' \times 1\frac{1}{8}''$ 

French Yapp with Thumb index	1240TI	19	14
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**Minion Clarendon Type**—Central References India Paper (weight 13 oz.)  $7\frac{3}{8}'' \times 4\frac{7}{8}'' \times \frac{7}{8}''$ 

French Morocco Yapp	1252	22	8
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**Minion Clarendon Type**—Central References (weight 1 lb. 4 oz.)  $7\frac{3}{8}'' \times 4\frac{5}{8}'' \times 1\frac{1}{8}''$ 

French Morocco Yapp	1262	20	10
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**Ionic Type**—(weight 1 lb. 8 oz.)  $7'' \times 4\frac{5}{8}'' \times 1\frac{3}{8}''$ 

Cloth, gilt lettering	1321C	5	4
Red or green cloth	1321P	5	4
French Morocco limp	1324	13	8
French Morocco Yapp	1325	18	12
" with Thumb index	1325TI	21	0

**Ionic Type**—(weight 1 lb. 12 oz.)  $7'' \times 4\frac{5}{8}'' \times 2''$ 

Cloth—Calcutta edition		4	0
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**Pica Antique Type**—(weight 10 lb. 8 oz.) $11\frac{3}{4}'' \times 9\frac{1}{2}'' \times 3''$ 

Super-rexine boards	1431	82	8
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**Ruby Clear Type**—(weight 12 $\frac{1}{2}$  oz.)  $5\frac{1}{4}'' \times 3\frac{1}{2}'' \times 1\frac{1}{4}''$ 

Cloth—Red edges	5000	3	6
Cloth with Illustrations	5000P	4	8
Regrained Leather Cloth Yapp	5001Y	7	8
" with Thumb index	5001YTI	9	12

## ENGLISH REVISED VERSION BIBLES

**Brevier Type**—(weigh 1 lb. 8 oz.)  $7\frac{1}{4}'' \times 5'' \times 1\frac{1}{2}''$ 

Cloth—Coloured Top	600	5	4
Regrained Leather Cloth	602A	7	14
" with Thumb index	602ATI	10	2

		Rs.	As.
Regrained leather cloth yapp	603	13	2
Grained basil limp	604CB	18	12
Grained basil yapp	606CB	22	8

**ENGLISH REVISED VERSION NEW  
TESTAMENTS**

**Brevier Type**—(weight  $6\frac{1}{2}$  oz.)  $5\frac{3}{4}'' \times 4\frac{1}{4}'' \times \frac{1}{2}''$

Regrained leather cloth	1517A	4	2
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**ENGLISH (AUTHORISED VERSION)  
NEW TESTAMENTS**

**Ruby Type**—(weight  $2\frac{1}{4}$  oz.)  $3\frac{5}{8}'' \times 2\frac{1}{2}'' \times \frac{1}{2}''$

French Morocco limp	1528A	4	8
French Yapp	1529A and 1529C	6	0
Persian Morocco limp	1530	7	8

**Brevier Type**—(weight 7 oz.)  $5\frac{7}{8}'' \times 4\frac{1}{4}'' \times \frac{5}{16}''$

Leather cloth	1561P	2	4
Regrained leather cloth	1562A	4	2

**Nonpareil Type**—India paper (weight  $2\frac{1}{4}$  oz.)

$3\frac{3}{4}'' \times 2\frac{3}{8}'' \times \frac{1}{2}''$

Regrained leather cloth	3101	4	8
Fantasy skiver limp	3101S	5	4
French Yapp	3102 and 3102C	6	12
Kangaroo Persian Morocco limp	3103	9	0
Persian Yapp leather lined	3104	12	6

**Nonpareil Type**—(weight 4 oz.)  $4\frac{5}{8}'' \times 2\frac{7}{8}'' \times \frac{1}{2}''$

Imitation cloth Flush	3120	0	9
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**Nonpareil Type**—India Paper (weight  $2\frac{1}{4}$  oz.)

$4\frac{5}{8}'' \times 2\frac{7}{8}'' \times \frac{5}{16}''$

Artificial leather	3129	3	6
Regrained leather cloth	3130	3	12
French Morocco yapp	3131	6	0
Persian Morocco limp	3132	8	4
Persian yapp leather lined	3133	11	10

**ENGLISH NEW TESTAMENTS (A.V.)  
WITH PSALMS**

<b>Brevier Type</b> —(Weight 9 oz.) $5\frac{7}{8}'' \times 4\frac{1}{4}'' \times \frac{5}{8}''$		<b>Rs. As.</b>
Leather cloth, red edges	1596P	3 0
Regrained leather cloth	1598A	4 14
<b>Nonpareil Type</b> —India Paper (weight 3 oz.)		
$4\frac{5}{8}'' \times 2\frac{7}{8}'' \times \frac{7}{16}''$		
Regrained leather cloth	3145	4 8
French Yapp	3146 and 3146C	6 12
Persian Morocco limp	3147	9 0
Persian Yapp, leather lined	3148	12 6
<b>Nonpareil Type</b> —(weight $4\frac{1}{2}$ oz.) $4\frac{5}{8}'' \times 2\frac{7}{8}'' \times \frac{5}{8}''$		
Imitation cloth Flush	3150	0 12
French Morocco yapp	3153	6 6

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# ECUMENICAL PRESS SERVICE

*Under the auspices of: The World Council of Churches \* The International Missionary Council  
The World's Alliance of Young Men's Christian Associations \* The World's Young Women's  
Christian Association \* The World's Student Christian Federation \* The World Council of  
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CABLES: OIKUMENE GENEVA . TELEPHONE 67130 . 17 ROUTE DE MALAGNOU, GENEVA

No. 9

Twentieth Year

February 27, 1953

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## THE EMERGENCY IS NOT OVER

(Geneva):- Meeting in Geneva, the Administrative Committee of the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches decided to issue an Emergency Communiqué to member Churches and fellow Christians.

Highly appreciative of prompt response to the flood disaster in Holland, the Committee at the same time was overwhelmed by the extent and nature of suffering endured by Christians all around the world.

The Committee felt that the tragic floods in the Netherlands starkly symbolised for the Church, both the unforeseen crises and the continuing emergency needs which must be met. It is a veritable flood of human misery which must be conquered in 1953, in the same spirit and with the same united effort as has characterised response to the latest tragedy in Holland.

\* \* \*

## An Emergency Communiqué

"The seas have flooded Holland, Belgium and Britain. Our Churches responded instantly and with moving generosity to the needs of those who suffered. They will soon return to their homes. This, therefore, is our greeting of gratitude to you who acted so promptly and adequately.

But do not forget - streams, not of water, but of desperate people are at this moment overwhelming the crisis centres of the world -

- AND THESE MEN, WOMEN AND CHILDREN HAVE NO HOMES -

A torrent of human beings has burst into Berlin - 1,500 refugees a day! Fifty per cent are Protestant. They have heard of our Service to Refugees. They seek our aid.

Refugees continue to pour into West Europe - Over 15,000 Orthodox and Protestant found new homes in 1952 through the refugee services of the Churches. Thousands still stagnate in camps and misery. West Germany will be packed full, unable to take more, by the end of March. Will they find our counsel, consolation and compassion? Will they move?

It is the twenty-third hour in China - 15,000 European Christians in Communist China, chiefly Orthodox, can yet be saved by us. But time runs out. "We shall see in 1953 the termination of the China operation", reads the latest report. "If no solution for total evacuation can be found there is little doubt that the majority will either forcibly be repatriated to Russia or brought into labour camps by Chinese authorities". 8,700 are hopefully registered with us - they have filled out Church application forms for resettlement. Is their hope in vain?

Stranded in Trieste - 4,000 refugees in their third year of despair. We have been challenged to bring them new hope. Only new action by us can meet this challenge.

Marooned in the Middle East - 850,000 Arab refugees are where they were five years ago. But each year takes its toll in deterioration, malnutrition and pauperisation. There has been an invaluable Christian relief programme for them. Their queries today: Are we tired of them? Will we forget them?

In South India, for the sixth successive year, the rains have failed - Masses face scarcity, starvation - the worst for years. The Church which brings the Gospel must bring relief.

In Pakistan, for lack of water, whole Churches face collapse - Partition led to loss of livelihood for most Christians. Only by digging new wells and bringing fresh land under cultivation can starvation be avoided and a key witness in a Moslem land be saved.

Cry Korea! Almost half the Korean population, over nine millions, are homeless, destitute or displaced. The Churches lead in voluntary relief. It is a ten year task. The agony of Korea surpasses imagination.

- - -

The initiative is ours. We dare not gainsay help and freedom to the oppressed. Suffering knows no frontiers. There are too many who, like the Churches in some areas of Indonesia, wonder if they are forgotten by fellow churchmen, because their sanctuaries still lie in ruins.

In this year of unforeseen crises we have underestimated our task, we have understated our needs. Have you? Now is the time for ecumenical aid. The emergency is not over. Will you join in fresh efforts to meet these needs?"

This call to renewed sacrifice and greater giving appears over the signatures of the members of the Administrative Committee of the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches: Dr Alphons Koechlin (Chairman), President, Swiss Federation of Churches; Dr Robert C. Mackie (Director) Church of Scotland; Dr H. Johansson, Svenska Kyrk-ohjälpen; Mr. A.H. Lüders, Hilfswerk, German Evangelical Church; Dr C. Lund-Quist, Executive Secretary, Lutheran World Federation; Rev. H. Schomer, Congregational Christian Church; and Dr W.A. Visser 't Hooft, General Secretary, World Council of Churches.

E.P.S. Geneva

KOREAThe Task of Reconstruction

Dr Elfan Rees, who has just returned to Geneva from a survey mission to Korea under the sponsorship of the United Nations Korean Reconstruction Agency, made a preliminary report to the Administrative Committee of the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches on February 20th. His report gave a picture of human suffering and misery of such proportions as to make living conditions in Korea "rank with the worst in the world". Almost one half of the total population of the Republic are so destitute as to be on relief rolls and the needs of the people in terms of basic shelter, food and clothing are appalling in their urgency and intensity.

Dr Rees, who had consulted with members of the R.O.K. Government, members of the National Congress, officials of the United Nations Civil Assistance Command and UNKRA, as well as church and mission leaders, paid high tribute to the relief work already being undertaken, both officially and voluntarily. He emphasised that the great bulk of voluntary relief was being provided by Churches and Missions, especially those of America, Canada and Australia, and pleaded for an enlarged and long-term Christian relief programme as a moral responsibility of all Christians. Orphans, vagrant adolescents, war widows and the physically handicapped were groups he singled out as being most desperately in need of help.

He expressed his conviction that the best chance of the unification of Korea lay neither in force nor in formal negotiation but in an effective reconstruction programme which could make conditions of living in South Korea of a quality which would make reunification clearly attractive and advantageous to North Korea.

E.P.S. Geneva

GREAT BRITAINChapels of Unity ?

When the Church Assembly (of the Church of England) continued its spring session (middle of February), a motion concerning "chapels of unity" provoked considerable debate.

The motion invited the Assembly to say that these chapels were undesirable, and did a grave disservice to the cause of reunion. The motion was lost.

Mr. Laurence King, who proposed the motion, said: "Chapels of unity would undoubtedly encourage the holding of united services, which cause men outside any form of organised Christianity to think that there is really

no difference between Christians, and that they must inevitably possess a common ministry. Some may even be led to think that we are, indeed, united. If some of us think that we are united, and our consciences are perfectly clear in worshipping together, how comes it that we usually worship apart? If we are not careful we shall be accused of being insincere. We must cure the disease of disunity, and not merely treat the symptoms".

The Provost of Coventry defended chapels of unity in general by defending the Coventry chapel in particular. He said that the picture which Mr. King had in mind was distorted. The idea started through the close friendship which grew up between clergy and ministers of all schools of thought in Coventry during the war.

The purposes of the chapel were threefold. First, it was a visible symbol of the unity which already existed between the various communions of Christian people, a unity which existed over a wide area and was very deep and real. Secondly, it was the forerunner of the complete and final unity of God's Church. When that day came, their chapel of unity would be integrated into the new Cathedral, in the same way as any other chapel. Thirdly, it was a spiritual agent by which complete unity could be attained. E.P.S. Geneva

#### UNITED STATES

#### 300th Anniversary of New York City

(New York):- Church and civic leaders participated in a service at the historic church of St Mark's-in-the-Bouwerie that opened observances marking the 300th anniversary of New York City. Prince Bernhard of the Netherlands delivered the principal address. Among the guests of honour were Dr P. Nijkse-naar, representing the mayor of Amsterdam, as well as various church representatives.

Prince Bernhard recalled how Pieter Stuyvesant, director-general of the New Netherlands colony from 1647 to 1664, proclaimed to the people of Nieuw Amsterdam on February 2, 1653, the decision of the States-General in Holland to grant the little settlement a charter as a city. The Prince traced the ties between New York and Holland, dating back to 1609, and cited, as an example, Klaes Martensen van Roosevelt, early Nieuw Amsterdam settler whose descendants include Presidents of the United States.

Canon West, of the Cathedral of St John-the-Divine, who had prepared the service, referred to the Dutch heritage of "vast tolerance of the inner convictions of others" which has become a part of the tradition of America.

Baron deVos van Steenwijk, Consul-general of the Netherlands, read from the Staten Bijbel (national Bible), used by Governor Stuyvesant 300 years ago, the prayer that introduced the announcement of the city charter in 1653.

E.P.S. Geneva

#### INDIA

#### Head of Jacobite Surian Group Dies

(Trivandrum):- Metropolitan Paulose Mar Athanasius of Alwaye, head of the Malankara Jacobite Syrian Church for more than 35 years, died in Alwaye near Cochin, at the age of 84. Metropolitan Athanasius was the leader of that

section of the Syrian Orthodox in Travancore which accepts the direct jurisdiction of the Jacobite Syrian Patriarch of Antioch over the Syrian Orthodox Church in Travancore.

E.P.S. Geneva

GREAT BRITAIN

Church of South India Council

On February 12, 1953, there was inaugurated the Church of South India Council (C.S.I.C.) in Great Britain. It was felt that there ought to be an authoritative body representing the Churches concerned. It will act as representative in Great Britain of the C.S.I. and seek to further its interests and to interpret it to the British public and in particular to help people to understand that the C.S.I. is truly a Church and not merely a venture of co-operation in missionary work. It will seek to promote serious theological study of Church Union in the light of the experience gained in South India. It will also seek to provide liaison between the Churches of Great Britain and Ireland and the Church of South India, and will continue the function of the previous Committee in co-ordinating the work of the missionary societies having interests in South India.

The Chairman of the Council is the Rev. J.S.M. Hooper, Commissary in Great Britain of that Church. Among the representatives of Churches are the Bishops of Chichester, Derby and Bristol and the Provost of Guildford (Anglican), Dr E.W. Baker and the Rev. W.J. Noble (Methodist), the Rev. F.H. Ballard and the Rev. Peter Barracough (Congregational Union), the Rev. John L. Kent and Miss Burns Brown (Church of Scotland), and among the representatives of the missionary societies is Dr Kenneth G. Grubb, C.M.G. The Secretary is the Rev. C.S. Milford, of the Church Missionary Society.

E.P.S. Geneva

GERMANY

The Fate of Pastor Hamel

Pastor Johannes Hamel, student chaplain at Halle-on-Salle in the Eastern zone, has disappeared since February 12. The Press Service in Bielefeld states that "Mr. Hamel was last seen at the railway station at Halle. The next night a search was made at his home. We may therefore definitely conclude that he was arrested. Since then many members of the Student Christian Association at Halle have been questioned by the police but they have all been released".

E.P.S. Geneva

GERMANY

Protest of Church Leaders

The Lutheran Church of Saxony and the Moravian Brotherhood in Herrnhut have issued a common statement concerning the trial of the evangelist, Pastor Erich Schumann, who has been condemned to six years of imprisonment. The statement which was read in the Churches in Saxony affirms that in his sermons and addresses Pastor Schumann has spoken on the basis of the Word of God, and that to condemn him means to condemn the whole Church which has the mandate to proclaim the Word of God.

E.P.S. Geneva

HUNGARYEcumenical Work

A meeting of the Hungarian Ecumenical Committee was held on January 30, with Bishop Bereczky and Bishop Veto as Chairmen. Those present included the members of the Committee and also the Presidents of the General Convention, all the Bishops of the Reformed and Lutheran Churches, representatives of the Baptist and Methodist Churches and members of the Reformed and Lutheran study committees. Bishop Janos Peter gave a detailed report on the ecumenical conferences in India which he had attended (the Asian Study Conference, the Executive Committee and the Central Committee of the World Council of Churches at Lucknow, see EPS No. 4).

Bishop Peter spoke about the Main Theme fixed for the second Assembly of the World Council, "Christ - the Hope of the World", and also about the problems raised at the Asian Study Conference in connection with "The Responsible Society in East Asia in the light of the World Situation" and "The Church's Call to Mission and Unity". He went on to describe the preparations for the second Assembly of the World Council to be held at Evanston in 1954. His general conclusion was that, in the opinion of most of the members of the Central Committee, the resolutions drawn up at Lucknow were better than those at Toronto in 1951, and would be more acceptable to the member Churches. The Bishop concluded his report, which was received with much applause, as follows: "It is not too much to say that the Central Committee at Lucknow expressed to a considerable extent what the Churches must say today in faith. That gives the Church serious food for thought. Lucknow was significant, not only because of the statements which it issued, but also because of the hope which has been aroused in the member Churches, in the continued good services of the World Council. We thank God for giving them this hope and ask the blessing of the Lord of the Church on the future work of the World Council of Churches".

In the discussion which followed all the speakers expressed the great readiness of the Hungarian Churches to take active part in ecumenical work. Bishop Bereczky summed up the discussion on the ecumenical responsibility of the Hungarian Churches as follows:

"The interest of our church members in ecumenical questions is steadily growing, and they participate in these questions through their prayers and their advice. We are continuing the theological work, our contribution to the work of the World Council, in these parish-communities. In my opinion the decisive point is that our whole theological endeavour should rest on this basis. We have recognised - and all the Protestant Churches in Hungary have come to recognise - that the real life is what goes on within the local parish. Hence any theological work which we undertake is dependent upon the prayers of the local parish and cannot be carried out without their cooperation".

E.P.S. Geneva

POLANDNew Regulations Concerning Clergy Appointment

The official organ of the People's Republic of Poland of February 10th published a decree of the National Council concerning the appointment of clergy by the church authorities.

According to this decree, such appointments must be restricted to Polish citizens. New appointments, dismissals or removals must receive the approval of the local civic authorities. The same applies to the creation of new church officials, their dismissal or removal to another church, and to alterations in the work they do.

Any person who enters upon church office must take a solemn oath of allegiance to the Polish People's Republic; this oath must be taken at the Office for Religious Affairs or made to the President of the "Woivod" National Council. Finally the law decrees that persons working for the Church whose activities are contrary to the law and to public order, or who may support, condone or cover such activities, will be removed from their office by the Church authorities or at the request of the State. The law makes no mention of difference in the treatment of the confessions.

E.P.S. Geneva

ROUMANIAThe Hungarian Reformed Church

The "Hungarian Church News Service" (Budapest, February 15, 1953) publishes the following details from a report given by Bishop Janos Vasarhelyi, of the Reformed diocese of Kolozsvar, in Roumania.

The first Protestant Churches to be restored in Roumania were the church of Dés (built in 1450), the church of Szek (built in 1280) and the old church of Szekelykővesd. Several historic churches dating from the 14th to 17th centuries have been partially renovated, with the help of neighbouring Churches. In the Maros "Seniorat" fourteen churches were renovated during one year.

Pastors are trained at Kolozsvar, which has a theological college with the rank of a university. The Dean is Professor Jozsef Nagy. Bishop Janos Vasarhelyi declared that "the college carries on its work in full consciousness of its calling and fulfills the hopes placed upon it".

Last term lectures were given on the Bible, each Book being dealt with in turn. A theological study group has also been formed, which is preparing a new edition of the Old and New Testaments.

The theological instruction is based on the principle that one's own confession must be interpreted in the light of the Bible, which is therefore given the most important place. Moreover everyone who is training for the ministry must be able to conduct the choral work of his church. "Congregational singing has become an important subject for study and is now one of the subjects in which students must pass an examination".

During the last few years many pastors have attended conferences for ministers and continuation courses, organised by one Reformed and one Lutheran theologian. The new liturgy of the Church has been published in book form. It is to be followed by a volume of sermons by Bishop Vasarhelyi, "The Fruits of the Spirit", containing sermons for every Sunday and holy day of the year.

At the general assembly of his diocese at Kolozsvar, the Bishop ordained 20 new pastors.

E.P.S. Geneva

CARIBBEAN AREAIssues Facing Bible Society Work

The American Bible Society is holding a conference for its secretaries working in the Caribbean area, from March 1 to 15, at Cristobal, Panama Canal Zone. Dr A.M. Chirgwin, Research Secretary of the United Bible Societies, has left Geneva in order to attend the conference.

In addition to questions concerning administration and the sale and distribution of the Scriptures, the conference will take up the wider issues with which such work is faced at the present time. "The Bible Society is part of a world-wide missionary movement", writes the conference secretary. "That movement is now undergoing a very penetrating self-examination. Its policy, strategy and technique are being re-studied in the light of political, social and economic developments around the world, as well as in the light of the growth of the Christian Church in what has been called 'the mission lands'. It is our intention to consider very carefully the place of the Bible Society in the total missionary programme of this 'new day'." The conference in Cristobal will particularly relate its considerations of the "missionary task" of the Bible Societies to the findings of the Willingen Conference of the International Missionary Council, which have become the focal point for the thinking and planning of future missionary work (see EPS No. 30, 1952).

Dr Chirgwin will take the opportunity while in that part of the world of visiting Bible Society work in Brazil, Mexico, California and New York.

E.P.S.Geneva

AUSTRIAYoung Foreign Curates Needed

The Evangelical Lutheran Church in Austria recently made it known that, owing to the lack of Austrian candidates for the ministry, it was prepared to take pastors from abroad. Three Danish pastors immediately applied to go to Austria. Offers were also received from France, Switzerland, Holland and Germany, from pastors who wish to work in the Evangelical Lutheran Church of Austria.

The Austrian church leaders were most grateful for this helpful ecumenical attitude, but insisted that they needed young curates as pastors' assistants.

In order to become a pastor in Austria, one must be an Austrian citizen. Moreover, the Evangelical Lutheran Church in Austria has only four vacancies for pastors, for which nine eligible Austrian pastors' assistants have applied. There are also fifteen refugee clergy living in Austria who can apply to become pastors there. There is therefore no lack of pastors; but young, unmarried pastors' assistants are needed, who will work with an Austrian pastor and help him to look after his large parish. There are not enough of these in Austria at present. That is why the Austrian Church has appealed for pastors' assistants from abroad.

E.P.S.Geneva



Mr. N.E. Horo  
Gurukul Lutheran Theological College  
and Research Institute  
Gurukul Ranchi  
=====  
Bihar  
Madras 10-  
South India

The Lutheran World Federation  
17, route de Malagnou  
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Mission Estd. 1845—Autonomous 1919.

Secretary : MR. N. E. HORO B. A.

67  
Ranchi, ( Bihar ) India.

No. 599-602/55-CC 67

The 5th February, 1955.

To

Manyawar,

Ap ko Yishusahay. Mujhe malim huwa hai ki ap ko purane Sunderi git rachne walon ke bishay bahut kuchh beten malum hai. Jaise Dharandas Tiru, Barnabas Tiru, Mansukh Tuti ityadi. In bhaiyon ke bare mujhe janna awashyak ho raha hai chunki in ke bare ek kitab likhne ka khyal main kar raha hun. Ap se niwedan hai ki in ke bare mujhe kuchh suchna dene ki kripa karen.

1. Git rachne wale ka nam- Uska paricharik aur Mandli men kam karne ka sanchiptitihas (janam tarik,maran tarik)- gaon ghar,ma ,bap ka nma ityadi.
2. kaun kaun git banaya gaya aur kab kab? Git ka mizik snirshak ya pahile do lain ke likhen. Kab bana? Kaun Kaun gana Durang Puthi men ya Naya bhajan men chhapa hai?
3. Kin kin awasthaon men kaun kaun git bana?
4. Git rachne ki prerna kaise mili ?
5. Uprokt baton ke bare suchna dene ki kripa karen. Ap ka sahyog awashyak hai.

, Prem se ap ka bishwast,

W.E. 92

Secretary,

G.E.L. Church, Ranchi.

B.L.4/2/55.

67

## INDIA SUNDAY SCHOOL UNION

V. M. Koshy,  
Administrative Secretary.

Coonoor,  
Nilgiris.

29th Nov., '54.

Church General

503/SC

9/12/54

9

I am writing this to request you to appoint your representative/s (if you have not done so already) to the India Sunday School Union for the ensuing triennium. The provision for this appointment, in our constitution, which would show whether or not you are entitled to representation, is as follows:

CHURCHES

"One representative from every Diocese of the Church of India, Burma and Ceylon, and of the Church of South India, and from every Presbytery of the United Church of Northern India, and one representative for every hundred thousand Christians or part thereof for every other duly constituted Synod, Council, Conference, Federation, Council or State Christian Council, of India."

I hope you will be able to furnish the address/es of your representative/s at an early date so as to enable me to keep in touch with him/them and also to keep our records up to date.

Thanking you,

Yours faithfully,

V. M. Koshy,

Administrative Secretary.

/bd

# THE I. B. R. A.

## What it is, and What it offers to Bible Readers

*The International Bible Reading Association* is a world-wide fellowship of those who love the Holy Bible, and are committed to reading the Word of God every day. There are about four hundred thousand members altogether throughout the world. A hundred thousand of them speak languages other than English. We cordially invite you, your family, and your friends, to join this great fellowship of the Word for 1955.

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	1 10 0	1 4 0	
<b>B</b>	"My Daily Reading": for boys and girls, ages 8-11; issued half-yearly, by Miss M. Entwistle.	0 10 0	0 7 0
<b>C</b>	"Pilgrim Way": for boys and girls, ages 12-14; issued half-yearly; by Rev. H. Bramwell Howard and Mr. C. G. Andrews.	0 13 0	0 10 0
<b>D</b>	"Discovering the Bible": for youth, from 15-20 years. Notes on Bible passages, with prayers and suggestions for meditation; issued half-yearly; by Rev. L. P. Barnett, B.D., and Mr. C. W. Othen, M. Sc.	1 10 0	1 4 0
<b>E</b>	"Hints on Daily Readings": suggestions for meditation; by Rev. F. B. James. Annual.	0 13 0	0 10 0
<b>F</b>	"Notes on Daily Readings": consecutive readings, with devotional comments; by Rev. E. P. Sharpe, M.A., and Rev. C. Wainwright, B.A., B.D., issued half-yearly.	2 8 0	2 2 0
<b>G</b>	"Daily Bible Studies": readings and notes on selected books of the Bible, based on Biblical themes, useful for Pastors, Teachers, and Theological students; by Rev. J. A. Findlay, M.A., D.D., Rev. W. Barclay, B.D., Prof. H.G. Wood, and Rev. E. Barrett, M.A., issued half-yearly.	2 8 0	2 2 0
<b>H</b>	"Tamil Notes on Daily Bible Readings": consecutive readings, with devotional comments; issued quarterly.	1 0 0	0 8 0
<b>I</b>	"Telugu Notes on Daily Bible Readings": consecutive readings, with devotional comments; issued quarterly.	1 0 0	0 8 0

# APPLICATION FORM 1955

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AMOUNT ENCLOSED.				

This form is forwarded by :

Signature.....

When completed, this form should be sent, with *Subscription* as early as possible to :—

The Administrative Secretary, (I.B.R.A.)

Indian Sunday School Union,

Post Box No. 9.

Coonoor, Nilgiris S. I.

\* Score out words not required.

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67 "

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The General Secretary

Bible Society of India, Pakistan and Ceylon

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BANGALORE 1  
INDIA

15/11

## THE BIBLE SOCIETY OF INDIA, PAKISTAN AND CEYLON

### APPEAL TO THE CHURCHES FOR PRAYER

On the Second Sunday in Advent, 5th December, 1954

#### THE WORLD STILL WAITS

During this year of the Third Jubilee of the Bible Society movement more than 2,00,00,000 Bibles, Testaments and Portions have been published and circulated throughout the world. We are grateful for what this amazing figure means, as it shows that an increasing number of people are able to receive the Word of God. Still we must remember that much of the world is waiting for the Bible. At the present rate of circulation it will take at least one hundred years to put a copy of the Scriptures into the hands of every human being. From the point of view of translation alone, the task is stupendous. Consider that there are 2,378 languages spoken in the world today, of which only 190 have the complete Bible, and another 937 languages have some part of it. Figures alone make it apparent that much of the world is still waiting for the Scriptures.

We need to remind ourselves of this as we come to the end of this Third Jubilee year which has been celebrated around the world. Truly, there has been cause for much rejoicing in the growth of the work which the Bible Societies are doing. But the task now before us is far beyond the capacity of a score or so of voluntary organizations. There is an increasing demand for the Scriptures which these Societies cannot possibly meet with their present means of distribution, for they have neither the Colporteurs nor the necessary funds.

As the faith of the churches is challenged by the world's need of the Bible, they should distribute the Scriptures as a normal part of their Christian responsibility. In recent years some of the churches in India have done this, but there is cause to ask why all should not do it. As we look ahead, let us enquire of ourselves whether we are doing all that we can to meet the world's need of the Bible. Indeed, we may well ask whether this should not become one of the main objects during the period until the next Jubilee—distribution of the Bible by Christian men and women in their daily life.

This year of Jubilee has been one of great distress and uncertainty among the nations. We know, however, that much of the Bible was written in turbulent times. With this in mind St Paul writes to the Church in Rome, 'Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?' In the midst of

such day-to-day experiences the Apostle wrote the letters which have become a large part of the New Testament. Men of faith in every age have seen the purpose of God never so clearly as when human distress and fear are widespread. It was during the Napoleonic Wars in Europe that the first Bible Society was organized by a group of laymen in London. So in our times also we hear the Word of God speaking to us of God's Presence and purpose in human affairs, and calling men everywhere to heed what He has to say to them. He is also calling us who believe in Christ to take His Word into the world.

Christ told his disciples to pray the Lord of the harvest to send His labourers into the world where men and women were ready to hear and obey the Word of God. Does not our Lord tell us also to lift up our eyes, and see that the world is waiting still? We who have rejoiced in the work of the Bible Society of India, Pakistan and Ceylon, have also committed ourselves to support it, and carry out its purpose by prayer, and gifts of time and money. Let us now gladly bring these to our God, asking Him to send workers into the fields that are ready for harvest. We can only do this as we also say, 'Here I am! Send me.'

C. K. JACOB, *President*

P. MAHANTY, *General Secretary*

<i>Auxiliary</i>	<i>President</i>	<i>Secretary</i>
<i>North-west India</i>	THE RT REV. J. W. PICKETT	REV. D. K. STEPHENS
<i>North India</i>	THE RT REV. C. J. G. ROBINSON	P. C. ADDY ESQ.
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<i>Ceylon</i>	DONALD OBEYESEKERE ESQ.	REV. S. J. DE S. WEERASINGHE

The following subjects for Thanksgiving and Petition are appended as  
Suggestions for those who may care to use them.

### THANKSGIVING

1. That God has so clearly revealed Himself in His holiness and love, in the person of His Son, Jesus Christ, our Lord;
2. That the record of His grace as shown in ancient days has been preserved for us in the Bible;
3. That He put it into the hearts of godly men to found and maintain the Bible Society and that through one hundred and fifty years it has been richly used for the provision of the Scriptures to all men everywhere;
4. That we have had God's blessings and the inspiration of His Holy Spirit at the great Jubilee Celebrations in London and elsewhere, which were attended by delegates from all parts of the world, and for all the new insights and fresh ideas which have come to us in our Conferences and consultations;
5. That through the printed Word men of every race and in every kind of need still see in the face of Jesus Christ the light of the glory of God, and that walking in that light they have fellowship also one with another;
6. For the progress made in the new translations of the Scriptures in this year;
7. For the completion of revision of the Tamil Bible after 30 years of work;
8. For the men and women who have accepted Jesus Christ as their Saviour in this year;
9. For the ever-increasing support generously given for the work of the Society;
10. For the large number actively co-operating in the production and distribution of Scriptures;
11. For the growth in women's work during the year.

### PETITION

1. That God may continue to bless all the work of the Bible Society of India, Pakistan and Ceylon, endowing it with wisdom, courage, foresight and initiative equal to the greatness of its opportunities;
2. That His blessing may continue to rest upon Officers and Committees of the United Bible Societies, the British and Foreign Bible Society, the National Bible Society of Scotland and the American Bible Society, that in all their counsels they may be swift to recognize and courageous to obey the guidance of His Spirit;
3. For all movements towards literacy which will enable God's Word to be more widely read;
4. For all those engaged in selling and distributing the Bible, that their lives may be shining examples of its power;
5. For the successful completion of the arrangements for the printing of the Tamil Bible and for the printing of the much needed Reference Bibles in Tamil and Malayalam;
6. That all engaged in the work of translating and revising the Scriptures may be inspired by the Holy Spirit, so that through the words they use the divine meaning may shine forth;
7. That there may be a revival of earnest and expectant study of the Bible, so that men and women in all lands may learn the will of God and in obedience to it find the meaning of life and peace in their own hearts;
8. That the Triple Jubilee Celebrations of the Society which we had during the year may continue to stir the hearts and minds of the Christian people everywhere to gratitude and fresh endeavour and that these may be followed by a great forward movement in the distribution and the knowledge of the Scriptures.

### A PRAYER FOR PERSONAL BIBLE STUDY

Almighty and Most Merciful God, who hast given the Bible to be the revelation of Thy great love to man, and of Thy power and will to save him; grant that our study of it may not be made vain by the callousness of our hearts; but that by it we may be confirmed in penitence, lifted to hope, made strong in service, and above all filled with the true knowledge of Thee and Thy Son Jesus Christ. AMEN.

### A PRAYER FOR THE BIBLE SOCIETY

O God, our Heavenly Father, we thank Thee that Thou hast given us the precious gift of Thy Holy Word. Give us an hearty desire to speed it forth to those who know it not. Enkindle our zeal for the work of the Bible Society. Guide the minds of its committees and officers. Inspire those who are engaged in the translation or revision of the Holy Scriptures. Let Thy Presence be with the Colporteurs and Bible-women, and all who distribute Thy Word in every land. Enlighten with Thy Holy Spirit all who read, that they may be brought to know Him Who is the Living Word, through the same Jesus Christ our Lord. AMEN.

### COLLECT FOR THE SECOND SUNDAY IN ADVENT

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience, and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour Jesus Christ. AMEN.

### A PRAYER FOR THE RIGHT USE OF THE BIBLE

O Gracious God and Most Merciful Father, which hast vouchsafed us the rich and precious jewel of Thy Holy Word, assist us with Thy Spirit, that it may be written in our hearts to our everlasting comfort, to reform us, to renew us according to Thine own image, to build us up, and edify us into the perfect building of Thy Christ, sanctifying and increasing in us all heavenly virtues. Grant this, O heavenly Father, for Jesus Christ's sake. AMEN.

*(Printed in the Geneva Bible of 1578).*

### A PRAYER FOR THE CLOSED LANDS

O Everlasting God, who dost guide the destiny of nations and determine their rise and fall, break down, we pray Thee, the barriers which men in their folly build against Thee, and open the doors which they wilfully shut. Let Thy Word find free course into the closed lands, that in its light these peoples may see light and come to the knowledge of Thy love, through Jesus Christ our Lord. AMEN.

### A PRAYER FOR THE INGATHERING OF THE HARVEST

O God of Inscrutable Wisdom and Power, whose Spirit makes the seed to grow while we sleep by night and rise by day; in Thy good time bless the seed of Thy Word which we have scattered over the face of the earth that, when the fruit alloweth, Thou mayest put in Thy sickle and reap the souls of men; through Jesus Christ, our Saviour, the Eternal Word. AMEN.

# अन्तर्देशीय पत्र

इस पत्र के अन्वर कुछ न रखिये



Mr. N. E. Noro, B.A.

Secretary  
G. T. L. Church

Panchi.

Rikar.

भेजने वाले का नाम और पता :-

D. K. Patel  
S. T. College  
Jambusar.



→ नगर २२.२.५५. नगर

## Church Circular

Answered \_\_\_\_\_  
 Reply No. \_\_\_\_\_  
 Date \_\_\_\_\_  
 P. \_\_\_\_\_  
 Reply No. \_\_\_\_\_  
 Date \_\_\_\_\_

Rev. B. R. Moses  
 L. T. College,  
Tabalpur. m.p.

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27/10/54.

Dear Mr. Hoss,

Thank you very much  
 for the valuable statements and  
 pamphlets you have so kindly  
 sent me. I was in the midst of  
 First Seminaria exams so I could  
 acknowledge it in due time. Please  
 excuse me.

I shall be thankful if you will  
 please enlighten me on the following  
 items.

1. Land. Do you have Mission Land  
 for each Pastorate? Did the Mission buy  
 or the Church. Do the Missionaries do  
 some farming?

2. High Schools. You have mentioned  
 "8 Propose High Schools purely run by  
 local incomes". What do you mean by  
 Propose High Schools? What are the

local income for the High school  
3. Are the Pastors still earning ~~their~~ <sup>a part of their</sup> maintenance thru. farming? Is this a general experience?

4. I hear a book was written by Rev. Raam  
es "A Survey of Cela Nagpur". I am  
sure you must be having a copy of it.  
I shall highly appreciate if you can  
please lend it. I shall return back  
to you within a fortnight. I am now  
writing about Cela Nagpur.

5. Please do supply me some  
statistics about the membership,  
Attendance & Expenditure for the  
last few years; say for 1940, 1945  
1950, 1953 or 54.

Thank you very much for supplying  
me the information. I realize the  
Church has found an able Secretary  
in you. We need such a able  
and energetic Secretary to lead

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and guide our Congregations.

I am much inspired to read a report of you well. I trust all our churches in India will look upon Jesus Christ the Author & Finisher of our faith and stand firm under the present circumstances to proclaim the gospel boldly.

Hope to hear from you soon.  
With all best wishes

Yours in  
His Service

B. D. Joshi

67

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM.

NO. 3435/54

From,  
Secretary:-Mr. N. E. Horo, B. A.,

G. E. L. CHURCH COMPOUND,  
R A N C H I.

The 24th August, 1954.

To  
The Lutheran Publishing House,  
Arundelpeta,  
P.O.-Guntur.

Dear Sir,

Kindly send us four (4) copies of "the Lutheran Enterprise in India" edited by Dr. C. H. Swavely per V.P.P. and oblige.

Yours sincerely,  
B. L. 24/8/54  
Secretary.

B. L. 24/8/54.

GOSSNER EVANGELICAL LUTHERAN CHURCH IN CHOTANAGPUR AND ASSAM.

NO.

3435754

From,

Secretary:-Mr. N. E. Horo, B. A.,

To

The Lutheran Publishing House,  
Arundelpeta,  
P.O.-Guntur.

Dear Sir,

Kindly send us four (4) copies of "the Lutheran Enterprise in India" edited by Dr. C.H. Swavely per V.P.P. and oblige.

Yours sincerely,

W. Horo  
24/8/54  
Secretary.

B. L. 24/8/54.

The Gossner Evangelical Lutheran Church in Chotanagpur & Assam

Mission Estd. 1845—Autonomous 1919.

President:—Rev. J. Lakra, M.A., B.D., S.T.M.

G.E.L. CHURCH COMPOUND  
RANCHI BIHAR INDIA.

Ref No.

Secretary Hand  
Dear Mr. Hand

Dated the 2<sup>nd</sup> August 1954.

Rev. S. A. B. Lakra will need  
'The Lutheran Enterprise' for the Pastoral Retreat.  
Please get it for him and later it may be  
kept in our office. It is available at  
Guenther Lutheran Publishing House, price  
at Rs 4/- or so.

P. J. B.

Church Council

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182

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67 File - 67. Christian Literature

67

## The Two-Year Curriculum in Indian Cultures, Post-Graduate School, Leonard Theological College

Reply No.

Date

BY DR. HENRY H. PRESLER, DEAN

Applicants for admission to this course of study should be holders of the Graduate in Theology Diploma or of the Bachelor of Divinity Degree. This requirement emphasises that the curriculum is intended to introduce the Christian minister to those particular phases of culture study as may illuminate his parish. It is our view that the Christian minister requires, first of all, a Message to deliver, founded upon thorough reading in Bible, Theology, Church History and other allied subjects. Secondly, he requires a penetrating understanding of the peoples to whom he is called to deliver that message, based upon culture studies, such as the psychology of Religion, Sociology and Cultural Anthropology with allied subjects.

But it is not necessary nor appropriate for the parish minister to study all aspects of those subjects included under the second requirement. Rather, he should specialize in those phases of individual and group life that bear directly upon religion. This curriculum, therefore, is the result of culling out, of recognizing and separating those phases of culture that are more highly correlated with religion. In a word, the curriculum represents our best knowledge of what might be called, Culture Studies for Christian Ministers. We do not know of any secular college or university in India where the particular needs of ministers are catered to in an Indian Cultures course. Neither are we informed of any Indian theological institution attempting to present a similar training.

The curriculum recognizes the need of theory, concept and methodology in any scholarly study, or what is generally understood as the abstraction of the social reality. It also insists that such a conceptual framework should be clothed with a specific culture content, or with what might be termed the concrete social reality. Accordingly, the student is expected to have a specific knowledge of

certain Indian cultures. Among these should be cultures not his own, for the sake of enlarging his objectivity and sympathy. There should also be a detailed and intimate knowledge of his own culture, or of one closely allied to his own. The last phase was added because of the possibility of there being no bibliography covering the student's own culture, and/or no people of his own culture in Jabalpur and immediate environs. Fortunately, many of the cultures of India are represented in magnetic Jabalpur, drawing military, industrial and religious populations from the major sections of India. If, however, the student is unable to find local groups representing his own culture, he is then expected to choose the local group most like his own. It is a proven principle of culture studies that, if a student can conceptualize and methodically study a culture not his own, the experience will fit him for dealing with his own culture upon returning to it. Considerable weight is given to the study of the aboriginal tribes.

The last paragraph hints at what is now made explicit, namely, that this curriculum includes active field work. The student is expected to make empirical studies of cultural phenomena, particularly, the religious. Field work is a part of his apprenticeship in parish analysis. He learns how to meet and make friends with persons "not of this fold," how to interview them, how to enter with sympathy into their mental and emotional experiences, how to isolate and define their mores and folkways, how to systematize their unsystematic world view. Working by schedule in teams, the students under this curriculum are expected to mesh with the social realities of India.

The attempt is to relate the post-graduate student more intimately with his own peoples and with his own country, and to do these things in his own country. This curriculum aims to en-

courage post-graduate study on a high scholastic level within India. Students should fall in love with India, and not be alienated from India. Once the intricacy and process of an Indian culture have been grasped intellectually, an undying interest in the same usually follows. Text-books can bring to India the discoveries of other lands, but only India itself can discover to its students the challenge of India.

This curriculum was launched in 1949. Since then the students have enrolled in it out of sheer interest in the subject matter itself, inasmuch as no degree is offered. This period of experimentation has enabled us to settle many of our routines, and to recognize the aspects of culture study of greater significance to the minister in India. Our course outlines have shaped themselves to needs. Now we are exploring the possibility of arranging for our students to sit as external students in one of the Indian Universities offering M. A. in either Sociology or Cultural Anthropology. It may be possible to supplement our curriculum with added readings so as to meet external degree requirements. Meanwhile, our students are granted the Certificate of Post-Graduate study in Indian Cultures, in the name of Leonard Theological College, upon successful completion of our examinations and requirements. This certificate stands on its own merits. In addition, our students may privately supplement their training here after leaving us, and in a relatively short time qualify for a secular degree, if the degree is an important value to the student or his sponsoring institution.

The details of the curriculum now follow.

Syllabus of Study and Examination in the field of Culture Studies.

#### **Paper 1. Hindu and Christian Cultures in India.**

Detailed historical study of Christianity. History of the Christian Church in India. The six Indian philosophies. Modern religious movements among Hindus. The nature of so-called primitive religion, animism, totemism, fetishism, mana,

polytheism, ritual, taboo, the dying god, fertility rites, survival after death, calendar, feast days, festivals, holy days, ancestor worship, sacrifice, atonement, communion. Examples of such primitive religion in the Jabalpur area. The institutions of the twice-born castes.

#### **Paper 2. The Social Sciences.**

Epistemological assumptions of empiricism. History of Western Science. The nature of scientific evidence. Leading theories, concepts and methods of science. Scientific attitudes. Differences between the physical and the social sciences. Definition of the field of inquiry and leading methods in anthropology, cultural anthropology, sociology, psychology, social psychology, economics, history. The kind of information derived.

#### **Paper 3. Parish Analysis.**

General scientific methodology. The concept of the continuum. Dynamic logic. Organization and analysis of data. The formulation and statement of a problem. The uncontrolled social experiment. Methods of recording and preserving social data. Scientific sources of information. Methods for contacting, observing, and communicating with humans, and their groups. Major methods: Case Study, Historical, Statistical, Ecological, Participant Observation. Minor Methods: Schedule, Questionnaire, Interview, graphic presentation, social survey, community and institutional analysis.

#### **Paper 4. Cultural Anthropology.**

Nature of culture, how to recognize and delimit a culture, processes of culture, functional ensembles, patterns of culture, psychology of culture, rural *vs.* urban culture, degrees of cultural complexity, horizontal social structure, vertical social structure, status and role, *rites de passage*, folkways and mores, symbols, myths, magic, rites of intensification, schedules for culture analysis, ethnocentrism, the persistence of culture, acculturation, social institutions, aboriginal tribes in India.

**Paper 5. The Minister as Social Worker.**

Nature and process of the city. Nature and development of urban religious institutions. Urban religious life. Secularization. Rural-urban population shift and its significance for religion. Some concepts and methods of social work available to the Christian clergy. Social pathology, juvenile delinquency, sex offenders, drunkenness, mobility, the man in industry, women and children in industry, unemployment, the mentally deficient, the mentally deranged, suicide, the changing family, desertion, divorce, community disorganization, leisure, political corruption, crime, revolution, war. The effects of industrialization on religious institutions and religious life. The rural community and its church.

**Paper 6. Monographs.**

Contemporary. One monograph prepared by a recognized social scientist on each of the following. An aboriginal tribe of India. An urban religious institution. Secularization. An urban community. A rural community. A psychological study of a religious phenomenon.

**Paper 7. The candidate's own contribution to knowledge and religion.**

This shall be a full written account in the form of a descriptive or definitive or correlative study of an approved problem in the sociology of religion, the solution to which shall be demonstrated with evidences empirically derived.

6. Prescribed texts (to be supplied).

2884/54.

31st July,

4.

67

To

Mr. P. D. Kandulna, B.A.,  
27, Hume Pipe Road,  
Jamshedpur,  
Dist.-Singbhum.

Dear Mr. Kandulna,

May I once again inform you that paper  
for printing "Mundari Durang Puthi" has not yet been secured  
in the Press. Continuous demands are coming for it.

Please try at Jamshedpur if it is available  
so that the book sees early publication.

Yours Sincerely,

*W. H. 317*

Secretary,  
G.E.L. Church, Ranchi.

B.L. 31/7/54.

प्रभावित मसीही गवाही  
के लिये यह बहुत आवश्यक  
है कि बाईबल का अध्ययन  
किया जाए ।

जवानों के लिये

बुलाहट

क्यों न अभी भरती  
होने का निश्चय करें

## कलवरी बाईबल स्कूल

महिलाओं के लिये \* \* इलाहाबाद, वृ० पी०

जूलाई से ?

दो साल का बाईबल कोर्स ;

- \* मसीही जीवन पर जोर ।
- \* बाईबल उस्तानी बनने की तैयारी ।
- \* बच्चों के बीच में काम करना ।
- \* बजीका दिया जाता है ।
- \* सब विषय हिन्दुस्तानी में सिखाए जाते हैं ।
- \* दसवीं कक्षा पढ़ी हो ।

एक प्रेजुएट की गवाही है :— मैं धन्यवाद देती हूँ कि प्रभु ने मुझे अपनी सेवा के लिये चुना और कलवरी बाईबल स्कूल भेजा कि मैं मसीह के बारे में सीखूँ और दूसरों को बताऊँ ।

आज ही साहित्य के लिये लिखिये :—

कलवरी बाईबल स्कूल

६, नवाब यूसुफ रोड, इलाहाबाद ।

IT IS IMPORTANT TO  
STUDY THE BIBLE  
IN ORDER TO HAVE  
AN EFFECTIVE  
CHRISTIAN TESTI-  
MONY

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TO YOUTH

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**A Graduate Testifies:** I praise God for choosing me for His service and for leading me to Kalvari Bible School to learn to know Christ and to make Him known.

*Write today for Literature—*

To

**KALVARI BIBLE SCHOOL**  
6, Nawab Yusuf Road  
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Date ... 8-5-54.  
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Date ...

No action *now*  
*W.L.G. 15/3*

Kalvari Bible School  
6 Navab Yusuf Road  
Allahabad, U.P.  
March, 1954

Dear Friends,

I wonder if you are feeling the pressure of time? So often these days we hear the statement "time is running out." Does it not seem that time may be short for opportunities of service unto the Lord? In connection with this has the thought ever come that we may have put the emphasis of our work on secondary things?

Have we had the concern for the spiritual nourishment of our young people or have we put other concerns first? Could we not take account of our work and give liberally and sacrificially that our youth may be established in Him? All our young people need Bible training. They need this time of preparation in order to be strengthened in their Christian lives and to be able to give a true Christian witness in every walk of life. Our Bible Schools should be filled with capable young people, that they may stand as a great spiritual army in this land.

We write this because we have a Bible School for women. Our hearts are greatly burdened as we see so few entering the doors of Bible Schools. We are burdened, too, because there is not the vision of giving the best to the Lord. Perhaps the Lord wants to use us in a new way to channel the youth to places of Christian preparation. It may seem difficult to put two years of Bible teaching in their program but surely it will bring the spiritual harvest we so desire.

For the progress of His word,

*Virginia Lippincott*

# THE EPIPHANY,

42, Cornwallis Street, Calcutta

E 4344  
Mr. N. E. Horo Secretary G. E. L. Church Ranchi



# The Epiphany

VOLUME LXXII

Saturday, April 17, 1954

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## Easter Conquest

Science—this is the magic word of our time. The men who are reputed to be the leaders of science are the prophets of the age. It is their word that counts, and if one of them tells us, as many of them (though by no means all) have done, that he can find no evidence of God in his researches, there are quite a large number of people who accept his statement as reliable and banish all considerations of religion from the conduct of their lives. Indeed, when we look at the achievement of human science, we may well be astounded at its magnitude. We read almost every day of new things that it has invented, new methods of manufacture, new methods of travel, new tools and instruments for easing the labour of work and saving us from its toil. Every year what is called the conquest of space advances; there are new machines for mounting ever higher, speeding ever faster across the surface of the earth, or diving beneath the surface of the sea. Already plans are being laid and devices are being tested for flying to the moon, with the ultimate object of visiting other of the heavenly bodies in due course. The secrets of the atom are under examination, and unimaginable sources of new power are being laid bare in that field.

### Worldly Knowledge

What are we to think of it all? What is this science? Science in itself is no more than a Latin word that means knowledge. But when we speak nowadays of science, do we mean knowledge of every kind, or only one special branch of it? Consider Shakespeare: he is generally acknowledged to be the greatest poet of all time. He had a know-

ledge, a science, if you will, of the human mind and spirit that surpasses that of every writer known to men. But we do not call him a man of science. Why not? Because this word science, for whatever reason, has become restricted to the narrow field of the material world. It has nothing to say of the world in which poets and philosophers live, the world of the spirit.

Science, as the modern world understands the word, deals exclusively with the things which we can be aware of through our senses of sight, touch, and so on, things that we can see and feel, weigh and measure. Anything outside that range is a closed book to modern science, as much as music is to a deaf man. That is the reason why some scientists announce that they can find no evidence of God or the human soul. Their instruments are not designed to take any note of things that are not to be observed, weighed and measured. They know no more of the world of the human spirit in which Shakespeare lived and thought than the mole that digs for worms under our feet knows of the sun and clouds, the trees, rivers and mountains which delight our human eyes.

### True Scientist

The Festival of Easter, which is celebrated to morrow, comes to correct the earthbound range of modern scientific vision. It comes to remind us that there is a whole world to which we are becoming blind—and that world a far more entrancing one than the world of dead matter. It tells us of the achievement of a Man Who, in the true sense of the word, was the greatest Scientist that the world has ever known. He knew more than even such a man as Shakespeare about the human spirit; for He knew it to the very bottom. But this was not the knowledge for we most prize Him. He knew God—He did

not just *know about Him*, as a scientist knows about atoms or electricity ; He actually knew Him as a man knows his friend—indeed more intimately than one man ever knows another. He was, moreover, the greatest Explorer that the world has ever known—greater than Columbus who discovered America ; greater than that explorer, whoever he may be, who shall find the way to the moon or the other bodies of starry space. He is a Man Who has found the way to God Himself, and has gone there.

### Experiment and Experience

We spoke last week of the crucifixion of Jesus Christ. On the cross He became the greatest Scientist of all time, in that subject which is really of most interest to all men in the whole world, the subject of the human soul. He there in His own person made the supreme Experiment (we know how scientists base all on their experiments), the experiment of what the human soul can endure. He there learnt, from the bottom to the top, all that there is to be known of the human spirit, even to the last crucial experiment (the word *crucial* means "belonging to the cross"), the experience of death, and what it means to us who have some time or other to endure it. All His life was one long experiment, the experiment of living a human life under ordinary conditions, without any favour, while keeping close to God His Father. We men do not keep very close to God ; we are afraid of what it may lead to. We all make some compromise with the cold selfish world, with our clamorous flesh, with the crafty devil, and by such compromise we forfeit our intimate communion, which we might and ought to have, with the All-holy God, Who can make no compromise with iniquity. But Jesus never made any such compromise ; and He suffered the consequences, of hatred from the world and the devil, of suffering and destitution in the flesh. All through the hours of His passion, the insults, blows, scourging, the carrying of the heavy cross, right up to the last hour, when He was nailed to it and hung up to die, He made no such compromise, but kept His innocent mind and heart fixed on His heavenly Father, even though an ordinary man of the world might have said that that Father had deserted Him—in fact they actually did tell Him so.

The conquest of the air, the conquest of space, the conquest of the atom, these

doubtless are great feats, and well worth our human endeavour.

### Death Conquered

But what are they to the conquest that Jesus has made, the conquest of death ? Here we may hear someone exclaiming that death is not yet conquered ; that men still die as they did before Him. Yes, it is so ; but since His time death has not been the same thing that it was before. We still die and go to the grave : true. But we have the assurance that He is waiting for us beyond the grave, to receive us to a new life. It is this assurance which the Easter Festival supplies. For on this day we rejoice to remember that He rose again from the grave, and entered on that new life Himself. We know now that though our soul and body are parted and the body is consigned to dust yet there is a home for us beyond, where He awaits us, a home with God in His heaven.

### What of the End ?

Why is it that men take such care of their bodies, that they watch their health with anxious thought and seek out all the help that medical science can afford whenever they find anything going wrong there, and yet they never give a thought to the health of their souls ? They do not give a single thought to the question what may happen to their souls after the body has gone its way, as one day, in spite of all that we can do, it must, and has mingled with the common earth. Yet it is certain that when that day comes the soul will go somewhere—where ? There is no answer to that question except the answer that Jesus gives : it must go on its journey to the All-holy God. Then, if it has not prepared itself for this dread meeting, what can be its fate ? How will it be able to stand in the judgement ?

Jesus is the Physician of souls. He it is, and He alone, Who can give us the health that we need for that meeting, He alone can stand before us and reconcile us to that Holiness, and make a place for us in that Presence. He has lived in the continual practice of true Reality, and He can make our weakness and hollow pretence of goodness into a reality that may fit us to stand there boldly and to return God's burning love with a love of our own. It is in union with Him that we may enter into the union which we desire with the Centre of all Truth and Reality.

# CORRESPONDENCE

## Christianity and Islam

Dear Sir,

Islam is a religion divinely appointed for the whole of the human race. It was revealed through Muhammad (peace be on him), 'the seal of prophets' (Quran xxxiii. 40), as it had been to former generations by other prophets. The religion of Islam is to be preached above all other religions, and Christians and Jews are to be invited to accept Islam. Allah says in the holy Quran, 'He it is who sent His apostle with the guidance and the true religion that He may make it prevail over all religions; and Allah is enough for a witness.' (xlviii. 28)

Say to those who have been given the Book (i. e. the Christians and the Jews), and to the ignorant, Do you accept Islam? Then if they accept Islam, they are guided aright. But if they turn away, then thy duty is only preaching, and Allah's eye is on His servants. (iii. 19)

It also appears that unless the people of the book (i. e. the Christians and the Jews) believe in the prophethood of Muhammad (P. H.) they cannot avoid punishment in the hereafter. Allah says:—

Surely those who disbelieve (i. e. in the mission of Muhammad, P. H.) from among the followers of the books (i. e. the Christians and the Jews) and the polytheists shall be in the fire of hell abiding therein, they are the worst of men. (xcviii. 6)

The prophet Muhammad (P. H.) says:— By Him in whose hand there lies the life of Muhammad (P. H.), anybody amongst these people...Jews and Christians, who does not listen to me and then dies while he had not believed in what I have been sent with, will become one of the inmates of the hell fire. (Muslim)

The prophet Muhammad came as the last link in the chain of prophets with the teachings of Jesus, Moses, Abraham, Noah and other previous prophets that appeared in the world since the dawn of humanity, plus other teachings not preached before, but which will be conformable up to the end of the world in all times and ages. The Quran says, 'To day I have perfected your religion for you, and completed my favour on you' (v. 3). Who will not then accept Islam and

recognise Muhammad as prophet who recognised all previous prophets?

Yours faithfully,

DACCA

Md. A. AZIZ

Your argument depends upon the acceptance of the Quran as the true word and revelation of God. But Christians do not accept this, because they believe that Jesus Christ was not a prophet like other prophets, but the true and only living Word of God, the second Person of the Holy Trinity. Because of this, there is no need, so Christians believe, for any further revelation.—Ed. E.

## The After Life

Dear Sir,

I think that teaching about 'purgatory' and 'Limbus', are superstructure on a likely speculation. It is conceivable that 'paradise', 'hades' and 'spirits in prison' are intermediate states between death and resurrection. Those who are in those states ought to be trained into the perfect spiritual condition for their everlasting worship. Meantime, it would be like a prison to the old earthly spirit. But by the Spirit of our Lord Jesus Christ, it gains further growth, and becomes changed into a new creation of spiritual life. This is called purification and purging. After the final judgement, all true Christians and unbaptised infants will also see the eternal life. There is no necessity to ask any priest for their salvation and purging from that state. Please enlighten me more, according to our Bible.

Yours faithfully,

MENDIPATHAR

D. D. SANGMA

There is no clear teaching about the nature of the future life in the Bible, and especially about the life of unbaptised children. It is not wrong to suppose that those who have tried to live their earthly lives to the glory of God should be prepared after death for the perfect vision of Him, or that we can help them in their preparation by our prayers, since we and they are still members of the one Body of Christ.—Ed. E.

Letters received from : M. M. Mohanty, Jabalpur ; M. F. H. Berkeley, Calcutta (Your letter was not published because (a) it would have taken up 2 columns, (b) a substantial portion of it had already appeared on June 23rd, 1951) ; B. M. Horo, Jamshedpur ; D. Biswas, Chapra ; B. Ghose, Calcutta ; Md. A. Aziz, Dacca ; K. J. John, Kurichi ; D. K. Ghose, Baranagore.

# QUESTIONS AND ANSWERS

## L. U. Sekhar Deo

1. Hinduism does not receive a man of another sect; a man of another religion cannot be a Hindu. Why does Christianity bring other people to its fold? Is the object of increasing numbers to have influence in the political field? Or has it no principle?

**Answer.** Christianity accepts converts because it is a religion which believes that God made all men of one blood, and that He longs to reveal the truth in Christ Jesus to all alike, of whatever country or race or language. It has no political object in view—only a longing that all men may know God in His truth and beauty.

2. Is Hinduism older than Christianity, or the reverse?

**Answer.** The Christian religion had its origin many centuries before Jesus Christ was born, in the calling of the Jewish race, which God taught and trained so that out of it He might take a human body, and be born and live as a man. Your question cannot therefore be given a clear-cut answer.

3. Why do some sects of Christians not clean their bodies after evacuation?

**Answer.** This is not a matter which concerns Christianity as such.

4. Christians do not worship idols. But they do it indirectly by wearing a cross and picture of Jesus Christ. So how do they say that they never worship statues like Hindus?

**Answer.** A Christian does not offer any sort of worship to such things; if he wears them, it is simply as a reminder that he is a follower of Jesus Christ.

5. What is the difference between Puritanism and Protestantism? Why does it exist, as both sects are the devotees of the same Christ Jesus?

**Answer.** Neither is strictly a sect; they may be described as different points of view regarding worship and organisation. Almost all Puritans would describe themselves as Protestants, though perhaps the reverse might not be the case.

## N. C. Bhowmik

1. Why do Christians refrain from taking meat on Friday?

**Answer.** In memory of the fact that their Lord was killed on a Friday, it is an old custom for Christians to make some act of self-denial on that day, which usually consists, at least in part, of abstaining from eating meat.

2. Who were Tantalus and Pallas Athene?

**Answer.** Figures in Greek classical mythology; particulars may be found in a Classical Dictionary, as the question does not fall within our scope.

3. Why does a man suffer who is innocent in all respects?

**Answer.** It is impossible to give an answer in a small space—we have often devoted a whole article to this age-long problem. It may be that God will use his suffering to help others, or to refine and uplift his own character, or to fit him for some future service.

## Remittances received with thanks from :

Ranjit Sircar, Calcutta; M. M. Samuel, Mandapeta; F. Richards, Lalbagh; Ranjit K. Karmakar, Chandraghona; S. D. Williams, Dharwar; K. Thomas Patil, Madras; M. Kachchhap, Patna; Edwin I. Weaver, Dhamtari; K. G. B. Khonglab, Dawki; Samuel Shital, Ranchi; M. Delishon, Shillong.

The Editor is glad to answer questions on religious, moral or social topics and to receive for publication letters on those subjects. But he cannot promise to publish all that is received, nor does he necessarily endorse the views expressed by correspondents. All communications must be accompanied by the sender's name and address which will be treated as confidential if he so desires.

The minimum subscription for single copies of the paper is Re 1/- per annum. Responsible Christian workers may receive larger packets for free distribution but they are asked to pay the cost of postage. All subscriptions and donations, and changes of address, should be sent to the Manager, 42 Cornwallis St, Calcutta 6. All remittances will be acknowledged in our columns; changes of address for short periods cannot be arranged.

Subscribers in Pakistan should send their remittances to the Manager, Oxford Mission, Barissel, E. Pakistan.

A number is allotted to each subscriber; it is printed on the wrapper and should be quoted in any business correspondence.

# THE EPIPHANY,

42, Cornwallis Street, Calcutta

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E 4344  
Mr. N. E. Horo  
Secretary  
G. E. L. Church  
Ranchi



# The Epiphany

VOLUME LXXII

Saturday, March 27, 1954

NUMBER 13

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## Evangelistic Challenge

Some time ago, we were asked by a correspondent whose letters have more than once been published in our columns, to explain practical ways in which our Lord's command to preach the Gospel to all creatures might be carried out in India to day; the letter then received forms the starting point for our article this week, for it is a problem which interests and perhaps worries many of our readers.

Experience shews that even where the old forms of open air preaching are still carried on, they are not of great value in teaching men and women about our Lord in towns, though camps established in villages over a fairly long period have been more successful. Weeks of witness, as held in some places, may be accompanied by processions and *kirtan* parties, but it cannot be said that they shew much fruit in the way of enquirers. In some places, non-Christians attend Christian services, creeping into the back rows of a church, but it is hard to explain to them the worship that is going on, or to address a suitable message to them and to the rest of the congregation at the same time—nor are they sufficiently in earnest to come to services or instructions specially arranged for them. Interest may be aroused in most places by lantern shows of some sort, but the problem of holding people's attention, especially when numbers are large, is not easily solved. These are ways of evangelism with which all are familiar.

### Another Way

It must however be recognised that there are many Christians who have not the ability or the time for such well-known methods of evangelism. And especially in view of the fact that what we might call aggressive evangelistic activity in the cir-

cumstances prevailing in India in these days may well, by provoking suspicion, defeat its own object, it may be a good thing to approach the question from a somewhat different angle.

### Object of Evangelism

Consider what the object of evangelism is. It is that men may come to know and love our Lord Jesus Christ, and to recognise in Him at once the revelation of God, the revelation of perfect man, and the way by which every man may strive towards that perfection himself. Christianity has a social message, but it is useless unless it speaks to the heart of the individual. And whatever the political circumstances, whatever the social bonds, whatever the claims of the world, there are always non-Christians who are asking themselves questions like these—What can I do to atone for, make up for, my past sins? How can I offer my life in the service of God? How can I even know Him? How can I triumph over sin? It is people who are earnestly searching for answers to such questions whose minds are often open to consider the Christian answer and the claims of the Lord Jesus. They will not be held back by any non-religious considerations, and Christians should be ready to recognise and help them.

How can this be done? First, Christians of all kinds should be on the look out for such people, accessible to them. There ought to be no Christian who is not ready to explain his faith when he gets a chance of an attentive quiet hearing. It is this principle of being ready to help those who are interested which lies behind the opening of reading rooms where those who wish may come to study the Christian faith—or the publication of papers and books; such things do not thrust Christianity down unwilling throats, but offer an opportunity to those who really want to know.

## The Way of Study

This however presupposes two things on the part of Christians. First, it assumes that they have thought about their religion seriously and have a faith firmly grounded on more than emotion. They need not necessarily be highly educated or learned people, but they must know what they are talking about; otherwise, however earnest they may be, they will not be able to make much impression. So the first requisite of those who would help others to learn the truths of Christianity is that they should have studied their religion themselves.

## The Way of Prayer

The second thing is that they should be people of prayer—and by prayer we do not mean necessarily any vocal prayer, let alone the repetition of set forms, or of prayers from a book. What we mean is earnest and daily converse with God, especially by way of meditation on the words of Holy Scripture—a willing committal of oneself into His hands because He is known as a loving Father, so that He may lead us to those whom we can help (if there be any such), and may teach us what to say to or how to deal with them. By thus waiting upon God, if He gives us any opportunities, we shall be ready for them, and those in whose minds questions of the sort which we have mentioned are arising will find from us a patient hearing.

## The Way of Love

There is yet one more thing that we would say. The most attractive power in the world is that of love. It is love that has led Christianity to care for the bodies as well as the souls of men, by the establishment of hospitals; if those places continue to be run in a spirit of Christian love, they cannot fail to be evangelising forces in the end—which is why Christians fail to appreciate the distinction which is so often drawn in these days between "evangelistic" and "social" activity. But that spirit of love is only too often missing in the average Christian congregation—and it is the average Christian congregation and its members with whom the non-Christian comes into contact. If he knows that there are impending law-suits in a Church if he knows that there is a struggle for power going on amongst its members, if he hears Christians openly and bitterly criticising their ministers and one another—where will he see the attractive power of love? We are not speaking here of the

differences between organised Christian bodies which perhaps worry an enquirer less than is often supposed; what is missing is the sense of unity in the ordinary congregation, the unwillingness to see one's own opinions over-ruled, the refusal to submit to due authority or to conceive that others besides oneself may be in the right. It is in such ways, by the practice of humility and love at whatever cost to his own pride, that the individual Christian can very often best shew forth the power of love—and, to be quite frank, there is too little of that love in the Indian Church to day.

Christianity cannot but be an evangelising religion. But that does not mean that every Christian must be able and ready to hold forth in public at any time. It means that when a Christian studies his faith, when he lives a life of union with God in prayer, when he tries to display the love of Jesus Christ in his behaviour, his example will in the end be infectious because it can be used by God—even though he may never see the fruits of it himself.

## Sunday and Saturday

The following extract from an article in a recent issue of the London Punch may be of interest to those who like to argue about the observance of Saturday and Sunday; it also contains a moral for those who stop to think.

Nobody ever had worse luck than the Seventh Day Adventist missionaries who went to try to convert the people of the Friendly Islands (also known as Tonga—the country of Queen Salote).

Half way round the world from Greenwich, where you can take your choice whether you are 180 degrees East or 180 degrees West runs the International Date Line. When you cross that line from the west, you have one day twice over, and when you cross from the east, you skip a day. Now if you look at your atlas you will see that Fiji comes just to the Australian (western) side of the Date Line. The Line almost scrapes its shores. You will also see that the Friendly Isles come a little way on the American (eastern) side. But since all their business is with Fiji, the Friendly Islanders have very sensibly

decided to keep their days as if they were on the Fijian side.

So it came about that when the Seventh Day Adventist missionaries arrived in the Friendly Isles, the inhabitants, who were already Christians, said to them with all courtesy : "But what have we to do if we join your religion ?"

"Oh," said the missionaries, "you have to keep your Sundays on Saturday."

"Why", said the Friendly Islanders, "we do that already, ha, ha, ha !"

## CORRESPONDENCE

### Sabbath

Dear Sir,

On the subject of Sunday and Saturday, I would call your correspondents' attention to Exodus 31.12-18, where it is most clearly stated that the Sabbath was given as 'a sign' and 'perpetual covenant' between Jehovah and Israel for ever. Exodus 20.8-11 does not command to keep the seventh day of the week holy, but the seventh day after six days of labour, which may mean any seventh day after six days of labour. The Ten Commandments are called the 'ministration of death' and 'ministration of condemnation', which ministration the Holy Spirit tells us is 'done away' and 'abolished' (II Corinthians 3), and in its place we have the 'ministration of righteousness'. Hence in Colossians 2. 16, we read, 'Let no man judge you in respect of a sabbath day'—see also Romans 14. 5.

Again we read in Colossians 2. 14 that 'the handwriting of ordinances' was 'blotted out' and nailed to Christ's cross, for our Lord Jesus Christ has fulfilled the law on our behalf, and met its every claim. The Holy Scripture further teaches our position of freedom from the Law, e. g. Romans 6. 14, Galatians 5. 18. The Epistle to the Galatians was written to establish this very thing. Those who sought to bring the Gentile converts under the yoke were rebuked—"Why tempt ye God, to put a yoke upon the necks of the disciples which neither our fathers nor we were able to bear ?" (Acts 15. 10)—and in the same chapter of Acts, we read that the great Council of Jerusalem, when writing to the Gentile converts, declares their freedom from

the Law, and the keeping of the Sabbath was never enjoined on believers in a single passage of the New Testament, although worship of God only is enjoined, idolatry forbidden, also profanity, honour of father and mother is commanded, adultery, theft, covetousness all forbidden, in the New Testament.

As will be seen from such records as John 20. 19, 26, Acts 20. 7, I Corinthians 16. 2, Revelation 1. 10, Sunday was kept as a holy day from the very beginning by the apostolic church, with the guidance and blessing of the Holy Spirit, to commemorate the Resurrection of our Lord, who by that event became the Head of the Body (the Church)—Colossians 1. 18.

All the holy men of old kept the first day of the week as the day of rest—Ignatius, Bishop of Antioch (died 116 A. D.), Justin Martyr, Bishop Melito of Sardis, and, to mention a few only of our own time, Mueller, Spurgeon, the Wesleys, Whitefield, Carey, Judson, Livingstone etc. These men were filled with the Spirit of God. Thus the keeping of the first day of the week by Christians becomes in itself one of the most convincing evidences as it is a continual historic evidence of the divine origin of Christianity, as based upon the finished work of Christ.

Yours faithfully,  
BOMBAY A. R. HENRY

### John the Baptist

Dear Sir,

I quote from a book called "Christ as Crisna in India", about St John the Baptist. "Herod Antipas, son of Herod I, the Great, was tetrarch of Galilee and Peraea. During a visit to his half-brother, Herod Philip I, who lived in Rome, he became enamoured of his wife, Herodias, and persuaded her to leave her husband. He at once divorced his own wife, and married her. John the Baptist denounced the marriage. Thereupon Herod imprisoned and afterwards beheaded John."

Please let me know whether this event is related in the New Testament, or where is the source of the description ?

Yours faithfully,  
SANTIPUR A. L. BIDYARATNA

See Mark 6. 17-29. The event is also referred to by the Jewish historian Josephus.—Ed. E.

# QUESTIONS AND ANSWERS

## Munna Masih

### 1. What are the blessings of poverty?

**Answer.** We do not know that there are any special blessings in poverty as such, though poverty can certainly be used in such a way as to earn a blessing. Our Lord said that the 'poor in spirit' were blessed, not necessarily the poor in goods.

### 2. How does a sinner feel at the time of his death?

**Answer.** That is not a question to which anyone can give an answer.

### 3. What is reputation?

**Answer.** Usually, what people say or think about you. What matters is not that, but what God thinks.

### 4. Did Adam and Eve marry each other?

**Answer.** Not by any ceremony, for there were no such things, but they did in the sense that each took the other for a lifelong partner.

### 5. What is Christian life—a struggle or a dream?

**Answer.** Our experience is that it is a hard struggle, accompanied by the joy that springs from faith; both very different from unsubstantial dreams.

### 6. What should be hated more, the sin or the sinner?

**Answer.** God hates sin, but He loves every one of us, however much we have sinned. We should therefore try to imitate Him.

## S K. Biswas

### 1. What is the difference between Evangelical Christendom and Roman Catholicism?

**Answer.** 'Evangelical' simply means 'according to the Gospel', and there is no real reason why it should not be adopted as a title by any Christian who believes in the Gospel of our Lord. But it has been appropriated by Christians (belonging to many different bodies) who hold somewhat narrow views about the inspiration of the Bible, and puritanical views about the real nature of Christianity.

### 2. What is the difference between Sacrament and Sacrificial?

**Answer.** We do not see any connexion between the terms: Sacrament means an outward and visible sign of an inward and

spiritual grace given to men by God. Sacrificial simply means pertaining to a sacrifice. But perhaps we have misunderstood your question.

### 3. Is it a fact that the Roman Catholic Church lays claim to being the Church of the Sacramental in the true meaning of Sacrament?

**Answer.** Quite possibly this is one of its claims—though what the claim would mean to ordinary people without a good deal of explanation, we are not quite sure.

## D. L. Warjri

### 1. It is said in Genesis 2 that a wife has been created from one of the ribs of a husband. What about Solomon, who had not more than twenty four ribs, while he had seven hundred wives?

**Answer.** You surely do not really suppose that a man loses one of his ribs when he marries? The account in Genesis speaks only of the creation of the first woman—and its value is spiritual, to shew how close a relationship should exist between husband and wife.

### 2. What is your opinion about one who receives a second baptism?

**Answer.** By throwing doubt on the power of God which made him a member of the Church in his first baptism, he becomes nothing less than a blasphemer.

## N. K. Saikia

### See Mark 10. 17-22. Could the man have enjoyed eternal life if he had sold his treasures and given the value to the poor?

**Answer.** Yes: our Lord's words 'treasure in heaven' refer to eternal life.

**Letters received from:** S. C. L. Nasir, Pachmarhi; D. Biswas, Chapra; A. R. Henry, Bombay; S. W. Culbert, Calcutta; N. C. Bhowmick, Tollygunge; J. Shital, Ranchi; L. Fernandes, Sholapur; B. Banerji, Calcutta.

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# The Epiphany

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## The Spirit And The Bible

Two of our correspondents this week suggest that on the subject of the observance of Sunday by Christians our answers are always unconvincing, and that they tend to evade the real issue of why we should not (as they would perhaps say, in accordance with the teaching of the Bible) observe Saturday instead, as our day of recreation and worship. It seems that such correspondents desire what they regard as clear and undeniable proof in the form of a quotation from the Bible, some definite word of our Lord or some distinct order from God through His prophets with instructions to change the custom of the Jews referred to in the Ten Commandments and throughout the Old Testament. And when we do not give it, they triumphantly assert that then the Church throughout all the Christian centuries has been disobedient to God's word and has wilfully sinned against Him.

### Misunderstandings

To the explanations which we have often given on the matter, no heed is paid, because they do not fulfil the supposed requirements—no final proof text from the Bible is produced. It seems clear to us that the trouble is that we are at cross-purposes on what constitutes proof, and we would suggest that there is here another failure to appreciate the presence and work of the Holy Spirit which we have several times spoken of lately. There is also a misapprehension of the true use of the Bible, and the purpose for which it was written.

### Not Always Easy

The Bible was written over a long period of centuries by many different kinds of men, with differing levels of culture and education

and civilisation. It is the record of the revelation of God *through* men, *to* men. Because of this, since both the instruments through which He sent His message and those who heard their words were fallible human beings, it is not to be thought that the Bible is entirely free from mistakes.

Again, one of the writers whose work is included in it says that God spoke 'in the prophets by divers portions and by divers manners'; He also spoke to them in the condition and circumstances of the life they were then living. The result of this is that many places are obscure and hard to understand—as indeed the large number of questions about isolated texts which are answered in our columns go to shew. The Bible is *not* always by any means easy to understand.

### Unlike Other Religious Books

It ought to be clearly understood that we do not believe the Bible to be the word of God in the same sense as Muslims believe the Quran to be, every word and every letter inspired. It was not revealed to one man; it was revealed as a succession of men could open their ears to hear and understand what God was trying to say to them. It is not legitimate, though it is only too easy, to take a word or a text from one part or another, regardless of what special times or circumstances were in view, and to use it to prove what one likes. And so, as another correspondent said a week or two ago, "Every Tom Dick and Harry comes along affirming his views to be the truth and nothing but the truth, because they are based on Holy Scripture". We all know that this is only too common—it is the result of a wrong idea of how the Bible was written and what sort of revelation it contains.

### Church and Bible

The Bible, we repeat, is the record of the way in which God dealt with and revealed

Himself to His people—first the people of Israel, then the Christian Church. No prophet, or succession of prophets, came along with a written roll and said, 'Here is the word of God—now believe it'; first there was the people chosen by God, and then the writing down of what they believed to be the truth about God, what they had learnt about Him through their experience. First the people, then the books written and collected by them. This truth is expressed in the old saying, 'The Church to teach; and the Bible to prove'; the Church cannot teach anything contrary to the Bible, but the Bible is the Church's book, not the Church the creation of the Bible and those who accept it.

### **Jesus' Legacy**

Had it been otherwise, we should have expected to see our Lord leaving behind Him for the instruction and guidance of His followers, a book. This is what Muhammad did; it is what many other religious teachers have done. But it cannot be too often emphasised that it is exactly what our Lord did not do. None of His teaching was put down by Himself in writing, nor was it written down for a good many years after His ascension. Instead, He left with His disciples a living Spirit, Who, He promised, should be their teacher, and should remind them of His own instructions and guide them into all the truth. (John 14.26, 16.13). This Spirit should be so much His own as to be even spoken of as Jesus present with them; as our Lord had been the living guide to His disciples during His lifetime, in no less close a way the Holy Spirit was to be, and has been, after His departure from the earth.

It is on this ever-present Holy Spirit that the Church depends, not only on the dead letters of a book written long ago. It is the Holy Spirit Who still guides, as He has always guided, the Church, and therefore when we find in the Church a practice which is not in disagreement with anything written in the Bible (itself the record of the Holy Spirit's work in the Church), we have every right to assume that that practice is due to the inspiration of the living Spirit.

### **Work of the Spirit**

This is the case, for instance, with belief in the Holy Trinity. Such belief is not expressed in so many clear words in the New Testament, but everything there is consonant with what the Church has come

to believe and to teach about the Three Persons in One Godhead. It is a mistake to decry infant baptism, not because we can prove that it existed in New Testament times (though there is nothing to suggest that it did not) but because it is the practice of the universal Church into which the Spirit has guided us. There is no clear teaching in the New Testament as to the evil of slavery or of polygamy; the condemnation by the Church of these things has been due to the inspiration of the Spirit developing the principles mentioned in the Bible. And it is the same with the observance of Sunday. The Spirit guided the Church into observing its day of worship on the day of the week on which its Master rose from the dead; even in the New Testament, the practice of the Church in this respect is clear, and by the year 321 it had become so customary that the Emperor Constantine decreed that what was already established so firmly as the Christian day of worship should be everywhere observed as a day of rest.

In all such matters as these, it is far better to thank God for the way in which He has led the universal Church than to search the Bible for proofs that the Church has always been wrong; it would help us to realise that the Spirit is a true and living Being, and would save us from mistaken ideas of what the purpose of the Bible is.

## **CORRESPONDENCE**

### **Kingdom of God**

Dear Sir,

The more carefully I read Mr. P. Dhanuskodi's letter published on the 20th February in your paper, I find that there is a big gap of thought for realising the true sense for the words Kingdom of God. These very words are not meant for earthly matters but purely meant for spiritual matters.

The Holy Bible not only explains the social and political changes that have taken place after a certain fixed period but it explains and refers to all events of the past, present and future as well in a divine way.

Secondly the Kingdom of God cannot be in existence without the presence of God Himself. It becomes impossible for human

beings to establish a state of God by the help of revolutionary spirit but it is possible to do the same by the spirit of fellowship with Him, the Maker of all Peace.

Thirdly in Russia where the power over the economic life of the nation is vested entirely in the hands of a party bureaucracy, of a group of selected body, there must be every chance of losing freedom for the working class majority. The Russians have decided to regard religion and morality as mere arbitrary rules. So people who strive to see the Kingdom of God must close the loop-holes of the Soviets. Otherwise the Soviet's equality will now be achieved on the level of utter servitude to unrighteousness.

Yours faithfully,  
NARAYANGANJ S. K. BISWAS

### Sabbath

Dear Sir,

I have read many articles and letters in your esteemed Weekly on the Sabbath Day and have found your comments either evasive or unsatisfactory.

Such poor arguments in the investigation of truth cannot be accepted. There are many who would like to see your point proved satisfactorily. What has been practised by the Church, whether Roman Catholic or Protestant, is no guarantee of its infallibility as proved by the history of the Church itself. I agree with Mr. Dayal that the Bible should be our guide and it cannot be contradicted or superseded by the tradition of any church or denomination. The church has erred in many things in the past, and this may be one such instance. I would like you to prove that it is not so, and no Reformation is necessary on this issue. Of course, your

arguments should come from quotations from the Bible (with references) and the points should be dealt with more or less in a scientific manner, to find the real fact.

Yours faithfully,  
ALLAHABAD R. C. LACY

Dear Sir,

I humbly state that your quotations on the subject of Sunday and Saturday do not shew anywhere that Christ or any of His disciples or apostles observed or established Sunday for observance as the day of rest in commemoration of the new creation completed with His resurrection in the redemption of mankind.

In contrast, I beg to invite a reference to Luke 4. 16, Acts 13. 14f, 16. 12f, 17. 1f, 18.4,11—which pointedly shew that Christ and Paul, after Christ's resurrection, observed the Sabbath.

Thus it appears, unless proved otherwise, that the day of rest in the New Testament is the same as that of Eden and Mount Sinai, the seventh day of the week, and it was the Catholic Church in the Council of Laodicea, A. D. 336, that transferred the solemnity from Saturday to Sunday, and we have been observing Sunday since then, I am afraid, in violation of one of God's ten commandments.

Incidentally, your attention is invited to Malachi 3.6, James 1.17, Hebrews 13.8, and Ecclesiastes 3. 14.

Yours faithfully,  
CALCUTTA P. K. CHAKRAVARTY

There does not seem to have been any council at Laodicea in the year you mention, nor do we know to what legislation you refer. See this week's article.—Ed. E.

## QUESTIONS AND ANSWERS

### A. R. Henry

1. Please explain Isaiah 7.14-16.

**Answer.** The prophet expects the birth of a child within a short time, and before that child should grow up, Israel's foes will be defeated. This child he seems to have identified with the Messiah, and the words only received their fulfilment and can only be fully understood in the light of the birth of our Lord long afterwards.

2. What kind of wine did our Lord make at the marriage feast at Cana, and use at the institution of the Lord's Supper?

**Answer.** The ordinary fermented wine in common use among the Jews; not plain grape juice, as many people seem to think.

3. How did the evil spirit come from Jehovah (1 Samuel 16.14)?

**Answer.** According to the thinking of the men of that time, every visitation, whether of good or evil, came directly from God.

4. Why do Christian padres not preach more on the books of Daniel and Revelation?

**Answer.** Perhaps because they think that other parts of the Bible hold more important

lessons—they cannot preach on everything. But possibly if you asked your parish priest, he might do so.

5. *Can the doctrine of the universal Fatherhood of God be proved by such passages as I Corinthians 8.6, Ephesians 4.6, John 6.33, 8.41?*

**Answer.** Possibly—but you will notice that in each passage, the thought of God as Father is closely associated with that of Jesus Christ as Son; the writers are not speaking of God simply as Father of all men.

6. *Why did God punish Pharaoh when He Himself hardened Pharaoh's heart?*

**Answer.** Where we should say, 'God allowed his heart to be hardened', the ancient Jews, partly through a less perfect knowledge of God, said that God Himself hardened it.

7. *Explain the contradictory passages in the Bible where God is spoken of as 'repenting', and where He is said not to repent, or change His mind.*

**Answer.** See, for example, I Samuel 15. God cannot change His nature (v. 29)—but when Saul proved disobedient, God was forced to treat him differently, and from the human point of view this was spoken of as God changing His mind, though it was really Saul who had changed his conduct.

8. *If the Church is the Body of Christ (see Ephesians and Colossians), how can she also be His Bride?*

**Answer.** Both are metaphors to express the Church's close relation to Him.

9. *What is meant by the 'man of sin', the 'son of perdition' in II Thessalonians 2.3?*

**Answer.** The phrase is a personification of the forces of evil coming to a head against the Church.

10. *What is the explanation of I Corinthians 15.29?*

**Answer.** There seems to have been a custom in Corinth that if a believer in our Lord for some reason died before he could be baptised, a friend was baptised for him, as it were by proxy.

11. *What advice do you give for making a success of the Christian life?*

**Answer.** We advise you not to think of whether you are making a success of it or not, but to go on serving God and your neighbour with unfailing hope and love.

12. *Is conscience a sufficient guide for man?*

**Answer.** Only if it has been educated in the ways of God, and is kept alive by continual converse with Him.

13. *What is meant by consecration? How often should a person consecrate himself?*

**Answer.** Consecration is the setting apart of men or things for the service of God. You were so consecrated at your baptism, and you should renew this consecration day by day.

**Letters received from :** N. K. Saikia, Harisinga; B. Esau, Allagadda; L. U. Sekhar Deo, Dharnadihi; A. L. Bidyaratna, Santipur; M. F. H. Berkeley, Calcutta; D. D. Sangma, Mendipathar; D. Biswas, Chapra; A. R. Henry; Bombay.

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The Editor is glad to answer questions on religious, moral or social topics and to receive for publication letters on those subjects. But he cannot promise to publish all that is received, nor does he necessarily endorse the views expressed by correspondents. All communications must be accompanied by the sender's name and address which will be treated as confidential if he so desires.

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# The Epiphany

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## Images

The recent discussion of the subject of images in our pages suggests that a statement of what the Christian Church teaches about it will be suitable, especially as the holidays are approaching in which a number of festivals of images are celebrated.

### The Commandments

Of the Ten Commandments the first two enjoin us as follows: "Thou shalt have none other gods but Me", and "Thou shalt not make to thyself any graven image, or the likeness of anything in heaven above, or in the earth beneath, or in the waters which are beneath the earth; thou shalt not bow down to them, nor worship them..." This means that we are forbidden (1) to give the worship due to Almighty God to any inferior being, even though that being go under the name of "god"; and (2) to make any (so-called) likeness of God and set it up as the object of our worship.

It should be understood that in the second of these commandments no stress is to be laid on the word "graven", as though a moulded image (of mud, etc.) could be allowed; and further, that the operative part of the command lies in the words, "Thou shalt not worship them." Images, statues, are frequently placed in public places in honour of great men, and no blame is ever attached to this practice, *on the understanding that they are not to be worshipped with divine honours*. Worship of a sort is sometimes rendered to statues that commemorate great persons or events, such as War Memorials, statues of Shakespeare, Gandhi, and so forth. People honour them with bowing the head, with removing of hats or shoes, and offer wreaths and garlands; but this sort of worship is not intended, or understood, to be what we should call divine worship. It is when the devotion of man's heart which

should be sacred to God is misdirected towards His creatures, whether they be stocks or stones or other material objects, or whether they be some sort of supposed spiritual beings, that what we call idolatry takes place. Hence St Paul boldly says that covetousness is idolatry (Ephesians 5.5), because in the covetous man acquisition of riches takes the place of the worship and service of God. God in His love has made man for Himself, and it is the very greatest insult to turn away from Him to any of His creatures.

### Imaginary Likenesses

Now earthly images of clay, wood, stone, metal, and so forth, can only offer the external appearance of a person, along with those indications of character which the external appearance can supply, as for instance in the expression of the face. They cannot shew us how he thinks, feels or acts. The physical form may be copied by a sculptor, who may ask a man to sit for him while he makes his representation, and some sculptors can do this excellently well. But in the case of a divine image how can this be done, when there is no physical form to copy? The artist must rely on his imagination. He must give us his own idea of what a divine image looks like. But what does man know of the things of God? His imagination may lead him far astray, and it appears to many of us that this is just what has happened, again and again.

### Man's Likeness to God

The Bible teaches that "God created man in His own image" (Genesis 1.27). This means that man in his finite creaturely nature bears a definite resemblance to the divine nature. There is some measure of kinship between God and man. But owing to man's sin this divine image in man is sadly impaired and obscured. The outlines of the divine character can be but dimly recognised in ourselves and

the people whom we see around us, though from time to time it shines forth in a noble and generous deed or saintly life. But the faith which Christians are pledged to uphold and proclaim is this : that God has raised up for us one Man Whose life is, as far as is possible under human conditions, a perfect image of the divine life and character ; and He is Jesus Christ, Who calls Himself the Son of Man.

### **The Perfect Man**

To say that Jesus Christ is perfect man is not enough. It is only half the story—if so much as half. Jesus Christ also calls Himself the Son of God. Therefore we are taught that whereas God spoke to our fathers by holy and inspired men called Prophets, He has now done a far better thing—He has spoken to us by a Son, One Who is the forth-shining of His glory, the very image of His substance or personality (Hebrews 1.1-3). God, the eternal Father, within His own being generates His own Image, His Son, and in the Holy Spirit showers upon Him the fulness of His love.

Let us consider what Jesus Christ, Who is that Son incarnate, tells us about Himself. He tells us : "The Son can do nothing of Himself, but what He seeth the Father doing : for what things soever He doeth, these the Son doeth in like manner"; again, "As the Father hath life in Himself, even so gave He to the Son also to have life in Himself" (John 5.19,26). Men and other creatures have life from God, but they do not have it in the same way as He has it ; they cannot give it to the works of their hands, nor can any man say that he has "life in himself" in the way that God has. Men, moreover, if they give themselves up to do God's will may be said to share His work ; but they do not do it "in like manner" to the Father, as the Son does. Jesus Christ says furthermore : "All things whatsoever the Father hath are Mine," and "I and My Father are one" (i.e., one *thing*, or substance, the word "one" being neuter, *ekam*, not masculine *ekas*) (John 16.15 ; 10.30).

### **Image of God**

By all these and other similar sayings He is patiently teaching His disciples that as Son of God He has a place within the being of God equal to the Father, and that this place He has held not from some determinate time but throughout eternity.

In fact it is plain that the word image in its ordinary earthly sense is not a fully

adequate term to use in this connexion, but as far as it goes it is not inaccurate. Jesus Christ, Son of God and Son of man, is a living image of God, quite transcending all the images of man's workmanship, because He shews us God, living, loving, working, suffering for us, yes, and dying for us. He does not give us some imperfect man's imaginary idea of this or that divine quality, but He shews us God as He really is, far more wonderful than man can even guess at. *For He is what He represents.* His form to our eyes is that of man, His words are human words, His actions and suffering are all human, such as we can feel and understand. But the personality behind them is that of God Himself. What He says is God's word, what He does is God's deed. Therefore we say that He is a living Image of God, having "life in Himself", a life which He can give to whomsoever He will—"and him that cometh to Me (says He) I will never cast out" (John 6.37).

## **CORRESPONDENCE**

### **Communism & Christianity**

Dear Sir,

With reference to your article in the issue of 25th July, ought it not to be recognised that, however different their philosophies may be, Communism and Christianity have a great deal in common in their ethics ? Communists are often very keen on the good of their poorer neighbours, and are anxious to do them good and to uplift them in every way. Moreover, communism of goods was practised in the early Church, as we read in the Acts. In its care for the down-trodden, Communism is indeed often an example to Christianity. Both practise, or claim to practise, good will to all men.

Communists are often men of high ideals, opposed to all forms of corruption in political life. Judging by their names, some of the leaders of Communism in the south of India are Christians, and it is well known that a good many Christians voted for that party in the last elections, since they believed that Communists had a higher standard than candidates of other parties.

Yours faithfully,  
H.A.T.

*In any action, there are three things that matter—what is done, why it is done, and*

how it is done. Communism and Christianity may sometimes seem to agree on what is to be done, but their motives for doing it are quite different; a Christian longs for the betterment of his fellows because He looks on them as the children of a loving Father, but the Communist has no such religious reason for his actions—with him, the good of the individual is subordinate to an economic theory and to the interest of an all-powerful State, and human beings are regarded not as ends in themselves, but as means to this.

Again, Christians do not believe in trying to make men good by force. Communists assume that men can be made perfect, according to their own pattern, by legislation and compulsion; they ignore the fact of the corruption of human nature, which Christians call 'original sin'.—Ed. E.

## Cain's Wife

Dear Sir,

According to what we have read in the Bible (Genesis 1. 26-31, 2. 7, and 5. 2) we learn that when God had created all things in this earth, he last of all created a man called Adam and a woman named Eve, and these two begat Cain and Abel. It is also said in Genesis 4. 16-17 that when Cain went out of Eden to a village known as Nod, he took a certain woman to be his wife, from whom he begat Enoch.

How was it possible for Cain to get this woman from that village? If it was possible, then Adam and Eve were not the first created man and woman in this earth. Please explain clearly.

Yours faithfully,

SHILLONG

D. L. WARJRI

This is an old old question which we have often answered. It arises from a wrong view of the purpose of the first chapters of Genesis, which are not meant to give a literally true account of the beginning of all things, but a picture-story of the truths of God's creation of the world, and of the origin of sin. Only when we fail to recognise this do such questions as the origin of Cain's wife worry us.—Ed. E.

## Faults of Christians

Dear Sir,

I wish to tell you how our Christian brothers bring disgrace to our beloved and holy Lord Jesus Christ and hamper the spread

of Christianity. I am a Government servant. One day I was on tour and camping in a P. W. D. rest-house. A Hindu officer next in superior rank to me came there in the evening. Arrangements were made by a few of his followers for his drinks etc. As I was his subordinate, I called on him in the other room of the rest-house. After a while came his liquor and other hot preparations to suit his taste. He asked me to partake of the drink. I politely refused, saying that I never drank liquor. Jeeringly he said to me, "You say that to me. You do drink—just come and join me." He knew that I was a Christian; he carried an impression that all Christians drink liquor. I sat for a while, and then left him. But I felt sad, and still feel sad, because non-Christians, particularly Hindus, carry a deep-rooted notion that a Christian means someone who drinks, smokes, and carries on all sorts of boisterous life.

In service, I came in contact with many Christian officers and colleagues and several non-official Christians in public and mission life. While a few of them led good lives, I am sad to say that most of them behaved abominably in public, and it is on account of this that Hindus cast such a slur on Christianity. A few of them offered a lot of subscriptions to churches, took part in church services and so on, but inwardly they were ravening wolves.

In one place, a Hindu pleader friend of mine said to another Hindu gentleman that I was a Christian. The other replied in amazement, "What, he is Christian? He does not look like a Christian". By that, he meant that I did not dress or drink like a sahib, or lead that kind of life.

Sad to say, we Christians fail to practise the teachings of our Lord, and so we badname Him. There is no need of converting Hindus and others to Christianity, India like the whole world needs that Christians should first be converted into real Christians and in a very short time we shall find India becoming Christian automatically.

Yours faithfully,  
JABALPUR M. M. MOHANTY

We are sorry that your experience has been so bad, and that your opinion of your fellow-Christians is so low. No doubt there are black sheep in every fold, but we should be sorry to think that Christianity is to be judged by them.—Ed. E.

# QUESTIONS AND ANSWERS

## D. Mechyari

1. Why is Timothy not reckoned a Christian saint, and his name placed in the Christian Calendar? According to tradition, he died a martyr's death.

**Answer.** You will find that in the proposed Prayer Book of the Church of India, his day is to be observed on January 24th, the day before that of his great master, St Paul.

## M. Baksi

1. Why do Christians burn candles below his legs when a man dies?

**Answer.** We suppose this refers to the custom which prevails in some places of putting candles round a dead body. This is done to remind those who see it that Jesus Christ is the light of the world, and that though the man is dead in the body, he still lives with Christ.

2. What is God? Has He any existence?

**Answer.** God is the Creator of the universe, and the supreme Lord of our lives. We firmly believe that He exists.

3. Will I attain to God if I pray for it throughout my life?

**Answer.** He will certainly reveal Himself to you, if you go on praying earnestly for the knowledge of Him.

4. I am in love with a girl who is two years senior to me, but of different caste. What should I do?

**Answer.** There is no reason why you should not look forward to marrying her, provided that her parents and yours agree, and that you are in a position to support a family.

5. Where does the word 'Bible' come from? What does it mean?

**Answer.** It is derived from a Greek word meaning 'books'; it means the collection of books which relate the way in which God has revealed Himself to men.

6. What is the difference between 'Xmas' and 'Christmas'? Is it wrong to speak of Christmas as Xmas, and why?

**Answer.** The proper abbreviation of Christmas, strictly speaking, is Xtmas, but Xmas has become so common that it may be accepted. But even when spelt that way, it

should never be pronounced 'exmas', which (at least to our prejudiced English ears!) is a barbarism.

## J. M. Bhuinya

1. See Mark 7. 36. Why did Jesus order them to tell no man? Did they do wrong to disobey?

**Answer.** There was a grave possibility that Jesus might gain such a reputation as a worker of miracles that the real object of His life would be forgotten; men would follow Him for relief from bodily troubles, not to listen to His teaching on God and His Kingdom. That is why here, as elsewhere, He discouraged any prominence being given to His miracles. It has been well said that the behaviour of the people in failing to observe His orders "is a good example of the way in which men treat Jesus, yielding Him all homage, except obedience".

2. Why, when a pronoun relates to Jesus, is it given a small letter in the Bible, but a capital one in Epiphany?

**Answer.** This has always been our habit, because we think it helps to bring before men's minds the unique nature of our Lord,—a thing that is specially necessary in India.

3. Why is the Bible called the living book, and other books are not?

**Answer.** Because the Bible contains the record of God's living revelation to men, and other books do not.

## TO CORRESPONDENTS

**Received:** N. K. Saikia, Harisinga; J. Drummond, Sigra; S. K. Roy, Calcutta; S. N. Baroi, Khatuna; D. D. Sangma, Mendi-pathar; J. C. Saha, Laksam; D. N. Biswas, Chapra; S. K. Ganguli, Calcutta.

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# The Epiphany

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## We Shall All Die\*

Some time ago I visited the exhibition of Mexican art at the Tate Gallery. I came away with a general impression that the Aztecs must have been a very odd sort of people. Apparently they were entirely preoccupied with the subject of death, the all but invariable motif in their schemes of decoration being the human skull. I have since learned that they went in for human sacrifice upon a really impressive scale, one thousand victims being considered not too many for the celebration of a major festival. It is not altogether surprising that their simple-minded, perhaps narrow-minded, conquerors concluded that they worshipped the devil, and dealt with them accordingly.

### A Certainty

To the normal mind a death's head is not an attractive object, and a preoccupation with death may well seem to be a perverted attitude to life. And yet, death is the one unchallenged and inescapable *fact* of all human experience. Whatever else may, or may not, happen to each one of us, one thing is certain—we have all got to die, some of us obviously before very long. Death is a conclusion not to be evaded. *Life you may evade, but death you shall not.* To be preoccupied with death to the exclusion of any real interest in life is plainly morbid. To be preoccupied with living to the exclusion of any reckoning with the fact of death is also, less plainly, but not less certainly, morbid. Yet this neurotic evasion of a relevant fact is exceedingly common to day. Modern man shows a strong tendency to deal with the subject of death by means of the mental mechanism known to psychologists as 'repression'. He just does not think about it—because he dare not.

\* Extracted from an article in the Quarterly Magazine of the Society of the Sacred Mission, Kelham.

The really daunting thing about death is its apparent implications for life. Death sets a question mark against all our human ambitions and achievements. We fuss around in our manifold activities, build houses and call the lands after our own names, educate our minds and seek to acquire a more exquisite sensibility to the true and the beautiful, only to collapse at the last into senile helplessness and decay, and then—the dark. *Vanity of vanities, all is vanity* (Ecclesiastes 1. 2 and many other places).

### Facing Facts

It is a little odd that the Church, who gives her children the book of Ecclesiastes to read, should be accused of trying to dope their minds with comforting delusions by people who dope their own minds with the jargon of secular Utopianism. Most modern pessimism of the literary variety sounds, indeed, a little shrill by comparison with the massive and mournful refrain in which the God-fearing author of the book of Ecclesiastes successively sums up and dismisses each and every ambition or hope of man.

The optimistic humanist, however, will not surrender to the supremacy of death without a further struggle. Or, rather, he cannot refrain from a fresh effort to evade the facts by burrowing his head a little deeper in the sand. 'The individual perishes, no doubt, but the race endures and progresses, perhaps at our expense. It is surely the highest altruism to be content to die in order that the race may live'.

Now this entirely disinterested sentiment sounds, and indeed is (so far as it is sincere), so very noble that it requires a certain audacity to point out that it is in fact a masterpiece of muddled thinking. In the first place it is not in the least obvious why I, a short-lived individual, should find either intelligible meaning or moral satisfaction in

the reflection that my own extinction is necessary (as undoubtedly it is if the world is not to become hopelessly overcrowded) to the future existence of another individual life, as short and meaningless as my own, which in turn must yield place to the next.

### Personality

The fact is that the word 'race' has little real meaning in such a context. When we speak of 'human life', we are not normally thinking of man's biological history but of his personal existence, and on this level words like 'race' and 'species' merely serve to confuse the issue. You cannot talk with any real meaning about a 'race of persons'. You can, indeed you must, talk about a 'community of persons'. But then the idea of a human community presupposes a certain reality, that is, a certain permanence and identity, in the persons who compose it, the subjects of mutual rights and duties within it, and therefore a certain value in the existence of the individual person as such, simply on the ground that he is he, John or Tom, a person with a proper name, unique and irreplaceable. One would hardly speak of a community of raindrops, hastening on their various roads to re-absorption in the ocean out of which they were drawn.

### Natural Science

In the next place, while physicists are constantly putting out new and exciting forecasts of the future of the universe, none of these include a hopeful prognosis for the human race. It seems that the species *homo sapiens* is under the same inevitable sentence of death as are the individuals who compose it. The difference between seventy and seventy million years (if that is the correct figure) may seem to be considerable: but to a reflective mind it is purely relative. For all that natural science can tell us, or seems likely to tell us, the whole story of the 'human race' is a mere incident in the cooling down of a minor planet attached to a third-rate star, destined to vanish as it came and leave no trace.

No, I do not think that most people to day fully face this fact of death and its implications. Of course, in such a matter, it is unsafe to generalise. I note, for example, that Professor C. D. Broad, in a recently published volume of essays, while disclaiming for himself any positive belief in or desire for survival, nevertheless writes, 'All that I maintain is that it is a necessary condi-

tion if the life of humanity is to be more than a rather second-rate farce'. What Professor Broad presumably means by 'survival' is hardly the same thing as 'the resurrection of the dead'; yet in his argument one catches an unexpected echo of the ruthless realism of St Paul: *If the dead be not raised, let us eat and drink, for to morrow we shall die.* The brutal truth is that human existence, seen from the merely secular and 'positivist' point of view, based on such data as our natural human experience and knowledge can supply, simply does not make sense. But that is a truth which people are less prepared to face to day than were the pagans of St Paul's day.

Now the gospel which St Paul and his fellow apostles took to the world was addressed to men who laboured under a sense of sin (or at least of guilt) and a fear of death, and to such it promised deliverance. One has only to read the epistles of the New Testament to see that this was the essential apostolic message, not directions to man as to how to build himself an abiding city in this present world—however right we may be to point out the relevance of the gospel to our contemporary social and political problems. Modern man has been deliberately and otherwise 'conditioned' out of any sense of sin. And death he just does not think about.

### True Freedom

If indeed mankind has no longer a sense of sin nor any fear of death, it is plain enough that the gospel is indeed no longer relevant. But in point of fact neither of these propositions is really true. What has happened is that each of these characteristically human sentiments has been largely 'repressed' out of consciousness in the case of perhaps the majority of men to day. That does not mean, however, that modern man has really put them out of his mind, but really that he has pushed them very far down *into* his mind, into the 'unconscious', where they are apt to fester and produce more or less 'neurotic' manifestations on the level of consciousness. Even when they do not do that, they may still produce that general state of depression and spiritual malaise which is so very common to day. For modern man really needs, no less than the contemporary of St Paul, the assurance that his *labour is not in vain in the Lord*; and if that is so, it may be that the Church's first task for the moment is to liberate, by

one means or another, his repressions, and force him to face fairly his own doubts and fears and hopes. Not till he has done that is he likely to see much point in the gospel and become vitally interested in the question of whether it is or is not *true*.

## CORRESPONDENCE

### *Faults of Christians*

Dear Sir,

I have read the letter of Mr M. M. Mohanty published in the *Epiphany* dated September 12, under the above caption with profound interest.

I regret that I disagree with him when he says that non-Christians, particularly Hindus, carry a deep rooted notion that a Christian means someone who drinks, smokes, and carries on all sorts of boisterous life.

It is quite possible that those non-Christians and particularly Hindu friends whom he had met might have this wrong notion, but I fail to understand how can he generalise it.

I also have met many non-Christians including Hindu friends who are not of this conjecture. On the contrary they have great regard for Christians. They admire them for their honesty, sincerity, and righteousness. To many of them Christian life is a model and a correct way of living.

Further I would like to point to him that an educated and sensible Hindu would never cast slurs on Christianity as he knows that Christianity can never be determined on individual merits or demerits.

Yours faithfully,  
ETAH G. S. RANSOM

Dear Sir,

I quite agree with the writer of the letter in your issue of September 12th in some individual cases. But these could be or can be easily removed or revolutionised with a slight practice of the last part of the royal law, i.e. to love your neighbours as yourself, in its truest sense.

And so if some one of our brothers feels or enjoys the true light of life in him, he should at once try to extend the knowledge of

that divinity to his needy neighbours unto the end of his life, and to the best of his ability.

And only then and there, I think, would there be no question of abomination or grief in my brother's mind and heart for his brethren who have also been baptised in the same name of the most sacred Trinity. Otherwise the said faith might die—see James 2.26.

Yours faithfully,

BARUIPUR A. J. NATH

### *Sunday & Saturday*

Dear Sir,

Every day is holy; every day is Sunday or Sabbath. The Sabbath day according to the old covenant is the day of rest once a week, the seventh day. This day is as a picture of the new world where this fourth commandment will be fully observed for eternity—eternal rest.

According to the new covenant, everyday is holy, and even every place is holy where and when three or four men gather together in the name of God. We are not slaves to the law or laws. Law or laws are earthly things, but out of earthly things we are to produce spiritual things. The Church specially observes Sunday because on this day Christ rose from the dead; and also the birthday of the Church is the day of Pentecost. It is also the day of rest from worldly labours, and the day of spiritual words and deeds. However, every day is holy. Remember, in the new world, we shall get a day of rest, i.e. Sabbath day.

Yours faithfully,

D. N. BISWAS

### **TO CORRESPONDENTS**

**Received:** A. J. Nath, Kundoonally; A Reader, Calcutta; D. N. Biswas, Chapra; J. M. Bhuiyia, Manoharpur; Mrs. K. Mohanty, Jabalpur.

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Danesh Ahmed, Ghoramara; Fr N. G. Abraham, Vengoor; Ranadhir Aich, Calcutta.

# QUESTIONS AND ANSWERS

## Kenverwell

1. Please explain heaven, hell, the judgement of God, eternal punishment.

**Answer.** Heaven is the state of being in which God Himself dwells, and which He has prepared for those who use the life which He has given to them on earth for His glory, loving and serving Him and their neighbours. Hell is a state of banishment from the presence of God, to which those condemn themselves who use the life which He has given for their own glory, and not for His. The judgement of God is the final proclamation by God of the eternal destiny of men according to their deeds. Eternal punishment is eternal banishment from His presence.

2. How can I believe that Jesus is one person, God and Man?

**Answer.** By studying the Gospels carefully, and noting how while on the one hand He ate and drank, wept and was tired and tempted, as all men are, on the other hand, He proclaimed in word and deed the truth about God and His Kingdom with an authority which no other man has ever done. Note also how He speaks of Himself in a special way as the Son of God, implying that there is a relationship of an entirely unique kind between Himself and the Father. If you do this, you will be quite sure of the fact that He was at once God and Man, even though the explanation of how that could be still evades you.

## K. Tinu Ao

1. What is the condition of Sodom to day?

**Answer.** Its ruins have disappeared, and it does not even seem to be certain where the city stood.

2. What is the difference between Roman Catholic and Baptist?

**Answer.** We do not think it unfair to say that the difference is much the same as that between a well-organised army implicitly obeying the orders of its leader (the Pope), and basing its tactics on the age-long experience of the Church, and a body of fervent individual followers of our Lord, laying stress above all on the need for personal

experience. In the one case, baptism is regarded mainly as the admission of those who receive it into potential membership of the Kingdom of God; in the other, it is the confirming sign of a faith already received.

## A Reader

1. What do "f." and "ff" mean when you give Bible references in Epiphany?

**Answer.** The "f." means "and the following verse"; "ff." means "and the following verses".

2. Why are the words "Lord" and "God" often printed in capital letters in the Old Testament?

**Answer.** It indicates that in the original Hebrew in those places the name of God (normally, though wrongly, now pronounced as Jehovah) was written. After the Exile, the custom grew up of substituting for it in reading the word "Lord" or "God", as the Divine Name itself was regarded as too sacred to pronounce. When the Hebrew Bible was translated into Greek, the translators followed this custom, and did not write the Divine Name in their translation; and their example has been followed by most translators into other languages since.

What sweet of life endureth  
Unmixed with bitter pain?  
'Midst earthly change and chances  
What glory doth remain?

All is a feeble shadow,  
A dream that will not stay;  
Death cometh in a moment,  
And taketh all away.

O Christ, a light transcendent  
Shines in Thy countenance,  
And none can tell the sweetness,  
The beauty of Thy glance.

In this may Thy poor servants  
Their joy eternal find;  
Thou callest them, O rest them,  
Thou Lover of mankind.

Translated from St John Damascene by A. Riley.

# The Epiphany

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## Becoming A Christian

A correspondent asks us what one must do to become a Christian—and it is a question which seems to us to deserve more than a brief and casual answer such as we can find room for in our Question columns. For there is far more in becoming a Christian than the undergoing of certain rites, and, at the risk of going outside the scope of the question which has been put to us, it seems useful to mention some of the preliminaries which precede conversion.

### A Sense of Need

We are inclined to think that the one thing above all which leads men to consider changing their faith is a sense of something lacking, a desire to find something which they do not yet possess. What this something is, varies a great deal; it may be that we are dissatisfied with our traditional standard of life and conduct, and are on the look out for a higher ideal. It may be that our ideal is high enough, but that we are conscious of a lack of power, so that we are not able to reach the ideal. It may be that we are searching for a cause or a hero to whom we may dedicate all our energies and powers without reserve, seeking for something more worthy than the compromises of a political cause, or the feet of clay which we cannot help discerning in any national hero. It may be a sense that this life is not all, with the consequent longing to know if there is any certainty of another. It may be as low as a feeling that the community in which we were born does not accord to us the human rights which we believe to be our due (that is what has led many from the lower castes of Hinduism to consider the claims of Christianity, in the first instance)—or it may be as high as a longing to know more of Him Who made us, or a desire to find forgiveness for our sin.

But always, the cause which leads to the consideration of a change of faith is of the same nature—we are on the look out for something which we have not got, and which we long to possess.

### Possible Solution

In whatever field we are conscious of this unfilled vacuum, we are (if we earnestly seek a solution to our need) brought up against the claims of Jesus Christ. Is it true that He calls us to an ideal of life higher than any other? Is it possible that He really does offer power to become perfect as our heavenly Father is perfect? Has He, perhaps, got all those qualities of a hero which we seek in vain in perfection among men? What about His resurrection?—does it prove the real possibility of a future life? Is it really the case that according to His teaching all men are equal before God—if so, what consequences will this have on human behaviour to the poor and down-trodden? Can He truly shew us what God is like? Does He truly offer forgiveness of our sins? In a word, when we have become conscious of our religious need, can Jesus Christ satisfy it, of whatever sort it may be? That is the second step which leads to men becoming Christians.

### Instruction

If the possibility of Jesus Christ being the answer to his problems, the satisfaction of the inmost longings of our hearts, occurs in a man's mind, he will naturally want to consider it very carefully, especially when, as is unfortunately too often the case in India, a change of faith may involve serious social and family difficulties. He will therefore begin to study the Christian religion more carefully, with one who knows more about it. It is a continual surprise to come across people who think that Christianity can be adopted, as it were, at a moment's notice. If

## CORRESPONDENCE

### Our Daily Bread

Dear Sir,

Will you please let me know why God allows me to suffer so much? During the British rule in India, God gave me plenty of rice, plenty of everything. But as soon as the British left India, God also left me altogether. Now we are simply living from hand to mouth. So it is very difficult for me to pray that our Lord will give us this day our daily bread.

Yours faithfully,  
JATINGA T. MORALLY-OVERWELLS

We cannot see that there is any connexion between the ending of British rule in India and your problems. No doubt the ending of that rule did involve difficulties for some people, but a wider view must be taken—may we not believe that it was part of God's plan whereby the joy and the responsibility of proclaiming the Gospel was made easier for the people of India? When we pray that God will give us each day our daily bread, we are asking nothing more than that He will keep us living from hand to mouth—and will strengthen our faith in His ability to fulfil our prayer.—Ed. E.

### Melchisedek

Dear Sir,

It is recorded in Genesis 14.18 that Melchisedek was a priest of the most high God, King of Salem, King of Righteousness. Again, in Hebrews 7.1-3 it says this King Priest was without father and without mother. Then from where did he come? And who was he? We know of Christ coming into the world through the birth of the Virgin, but who is this man about whom the Scripture speaks?

Yours faithfully,  
CALCUTTA C. REBHIRO

Nothing is known about Melchisedek beyond what Genesis tells us. He was a priest-king in (Jeru)salem, a combination of offices not unknown in those days—and he gave a blessing to Abraham.

The author of Hebrews points out that there was an Old Testament precedent for one who was not of the tribe of Levi exercising the priesthood. That he was without father and mother merely means that their names are not given, and that he did not depend, like

it does claim to offer answers to the supremely important questions we have already mentioned, than it is only fair that the claim should be tested—both for the sake of the would-be convert himself, that he may be clear that there is a reasonable likelihood of the claim being true, and also for the sake of the Christian community, which can only be weakened in its witness by unconvinced converts. Instruction, the gain of knowledge from a competent and patient teacher, or even from the Bible and other books, is therefore a third step in a convert's progress.

### Baptism

No amount of study will produce faith in Christ, for the very meaning of faith to a Christian involves the thought of a risk. At some stage or other a would-be convert must face the fact that in embracing Christianity he must make a break with his past. He may not be at all clear as to what he is going forward to, but he becomes so enamoured of the person and the ideals of Jesus Christ that, to put it crudely, he is ready to bet his life on the chance of their being true. Then he is ready for baptism, that sacrament by which the sinful past is washed away as dirt is washed from the body by clean water, that drowning beneath the water by which his old relationships lose their power, and he becomes a member of the new universal family of God as he rises from the drowning. Baptism means nothing less than this—no wonder that Christians attach such importance to it. It is the final step in conversion to a full following of Christ, a committal of oneself to Him for all eternity.

### Progress

Although baptism may be said to be the final step in conversion, it does not mean that one who is baptised has therefore learnt all that is to be known of Christianity, or that he at once obtains a mastery over the sins and evil tendencies which may have long beset him. In one sense it is the end—in another, it is the beginning of a new sort of life. For man's vision of the knowledge of God is always expanding and deepening—man's experience of His power to conquer evil needs always to be renewed and proved afresh. But once the step of baptism is taken in faith, that faith, it may be hoped, will go on growing day by day until it changes to certainty in the full vision of the heavenly kingdom that we long for.

the Levites, on his membership of a particular family for his priesthood. In all this he was like our Lord, who also is a priest not sprung from a priestly family. He was King of Salem, a word which means peace (it is the same as 'salaam')—our Lord too is a King of Peace. His name Melchisedek means King of Righteousness—and righteousness was a feature of our Lord's kingdom. The author of Hebrews knew no more about him than we do, but he used him as a text on which to base his teaching about our Lord.

It should be noted that Melchisedek is not called King of Righteousness in Genesis.—Ed. E.

## Unanswered Prayer

Dear Sir,

The Lord Jesus Christ once and again promised His disciples, *If ye shall ask anything in My name, I will do it* (John 14.13f). But we who believe on Him are perplexed because our prayers sometimes go unanswered when we seek relief in our unfortunate circumstance by resorting to prayer in His name. St John says, *If we ask anything according to His will, He heareth us* (1 John 5. 14). That means, our prayers to our heavenly Father should be according to His will. Christian life is a life of trial. It is not a path of roses. We have to bear in mind that the Bible tells us that prayers will not be heard (a) if we regard iniquity in our hearts (Psalm 66. 18); (b) if we do not make amends for wrong done to others (Matthew 5. 23f); (c) if we do not forgive those against whom we have anything (Mark 11. 25); (d) if we do not shew love and mercy to others (Proverbs 21. 13). See also Isaiah 1. 15-17.

Prayers will not be heard apart from our effort. We should do all we can on our part and pray for God's aid to bring about favourable results. After we have done all we can, we should receive with dignity whatever God may send, and see the working of Providence in all things, and yield completely to His will.

Afflictions may sometimes be punishment, and sometimes be blessings in disguise. St Paul had a grievous affliction which he described as *a thorn in the flesh*. So painful was this thorn that he earnestly prayed three times that it might depart from him. God did not grant his prayer by removing the thorn, but He said to St Paul, *My grace is sufficient for thee*. St Paul did not feel dejected and disheartened. He said, *Most*

gladly therefore will I glory in my infirmities that the power of Christ may rest rest upon me (2 Corinthians 12. 7-9).

Like St Paul, the Lord Jesus Christ also prayed most fervently three times when He was a man on earth, *Father, if it be possible, let this cup pass from Me* (Matthew 26. 39-44). Though the heavenly Father is exceedingly loving beyond measure, He did not remove the bitter cup from His beloved Son, but despatched a mighty angel from heaven to minister to the broken body and spirit of His beloved Son, imparting strength to go all the way through the crucifixion (Luke 22.43).

We should not therefore feel discouraged morose or melancholy when some of our prayers are not answered, but we should, trusting the wisdom of God, accept with equanimity whatever may befall us, saying *Thy will be done*, as taught by the Lord Jesus Christ. See Isaiah 55. 8ff, Romans 8.28.

Yours faithfully,

BOMBAY

A. R. HENRY

## Is It True ?

Dear Sir,

In your issue of August 8th, Mr. Ranjit Sircar writes under the above heading of a Christian missionary whom he mentioned, 'Thus through this priest, Christianity was defeated'. I would say that thus through this priest Christianity gained a victory. The priest could bear to hear even the undesirable words, 'Go back to your country'—the love and patience he had were the fruits of the religion he preached.

Yours faithfully,

PUVAR

G. SILVANUS

## TO CORRESPONDENTS

Received: M. M. Mohanty, Jubbulpore; D. Mechyari, Hazaribagh; J. K. Bhuiya, Manoharpur; D. N. Biswas, Chapra; Rokhuma, Kangmun.

## We acknowledge with thanks :

Rev. C. C. Roadarmel, Khargpur; Abhijit Bose, Calcutta; Hmangaib, Lungleh; W. H. Massar, Shillong; Mrs R. Samson, Hyderabad; David Samson, Hyderabad; I. D. Barla, Lengyi Bazar; Arabinda N. Biswas, Calcutta; A. Arokiasamy, Chittikulam; S. Sriramulu, Secunderabad.

# QUESTIONS AND ANSWERS

## G. N. Vaidya Nepali

1. What should a man do to become a Christian?

**Answer.** See this week's article.

2. What is Dharma? Is it not recognition of God, and duty towards Him?

**Answer.** Coming from the Sanskrit root *dhri*, Dharma means primarily that which is held fast, and so law, or custom, or even caste duty. In ordinary usage, it means one's duty, one's right behaviour in every station of life. But we doubt whether it has, strictly speaking, any definite religious meaning.

3. Is there any difference between the Veda of the Hindus and the Bible of the Christians?

**Answer.** If you read and compare the two, you will see that the Veda is largely philosophical, besides containing collections of *mantras* and (in the *Brahmanas*) directions for and explanations of sacrifices. The collection of books in the Bible, extending over many centuries, is much more concerned with the history of the Jewish people, and the revelation to them (and through them to the rest of the world) of the nature of God. Here and there, it may be possible to find points in common, but no attentive reader, we think, can fail to notice the great differences.

## S. L. Dube

1. It has been the custom of orthodox Hindus to observe fasts, in order to purify their body and soul, on festive days of the year. Is this the case with Christians?

**Answer.** Fasting is certainly a Christian custom, and is enjoined in the Bible, as a means by which the body may become the servant of the spirit, in order that the latter may more easily become the instrument of God's will. It is more often practised in preparation for a festival—as in the fast of Lent, which precedes the festival of Easter.

2. If Satan is the source of human suffering, why should we not discover a plan to subdue him, and end suffering?

**Answer.** Because there are very many men who make themselves his allies. But God has Himself devised a plan for the

overcoming of Satan, in the power of the Spirit of Jesus Christ.

3. Human minds are getting control over earth, water and air; why should they not be directed to the lessening of human suffering?

**Answer.** The problems are of a quite different sort, spiritual as opposed to physical. The greater part of human suffering is due to human sin, and until every man learns the evil nature of sin, and longs to overcome it, suffering will continue.

4. There are said to be two great branches of knowledge, one pertaining to religion and the other to medicine, the first purifying soul and body, the second healing them. Do these prevail throughout the world?

**Answer.** We should prefer to say that medicine is mainly concerned with the healing of men's bodies, religion with their souls, though their functions sometimes overlap.

## S. Basu

1. Why and when does a man change his religion?

**Answer.** A man changes his religion because he finds one which better satisfies his longing to know God, which offers him a higher ideal of human life as well as power to fulfil that ideal. A change of religion from any lower motive than this is wrong.

2. We pray for the soul of a departed person. What is the soul?

**Answer.** The soul is the immortal and spiritual part of man, through which he can hold communion with God.

3. If the soul exists, does it get any benefit from our prayer?

**Answer.** We believe that the benefit it gains is an increased knowledge of and love for God.

## D. Mechyari

Please compare 2 Kings 8.7-15 with 13.3,24, and reconcile them.

**Answer.** The difficulty seems to be the mention of two kings of the name of Ben-hadad—this was apparently a sort of title among Syrian kings (like Pharaoh among the Egyptians) and was therefore given to more than one monarch.

# The Epiphany

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## The Holy Spirit

(Since an article published a fortnight ago has been misunderstood, because the Christian belief in a living Holy Spirit is new to at least one of our correspondents, we are re-printing part of an article on the subject which appeared some years ago.)

"In the Name of the Father, and of the Son, and of the Holy Ghost." With these words, Christians are accustomed to begin their prayers, for these were the words with which they began their Christian life when they were baptised "in the Name of the Father, and of the Son, and of the Holy Ghost". It is the Holy Name of God which He has revealed to us in the Bible, the Holy Trinity, the One God revealed in Three Persons.

It is not difficult for us to imagine One Who is our Father, for the love of a father for his children is something with which we are familiar in our everyday life. Nor is it difficult to form an idea of the personality of the Son, for we believe that He came into the world as Jesus Christ. Most Christians have a clear impression in their minds of the first two Persons of the Holy Trinity, but a clear understanding of the Holy Spirit is much more unusual. Yet without a knowledge of the Holy Spirit our Christianity is very incomplete, and our spiritual life unbalanced.

### His Image in Man

It should not be difficult to conceive of the Spirit, for we have but to look within ourselves to find His image there. Man himself is a spirit or soul. It is indeed only the body of man that we see, but we know perfectly well that there is much more in man than the body. Science itself bears witness to this, for there are two branches of learning that deal with man, not only physiology, the study of the body, but also

psychology, the study of the mind or soul. The powers of the mind are the ability to imagine, to think, to love, and to direct our actions towards a goal. It is these faculties that make us different from the animals.

But there is something else also, which defies analysis, but which must be there, the centre of the personality, which cannot be better designated than by making a noun out of the personal pronoun, the 'I', the *ego*, the *aham*. It is this *ego* and its powers that constitute personality, and are man's soul or spirit. When we say, "I believe in the Holy Spirit", we acknowledge that there is a Great Spirit, who is nevertheless akin to our spirits, that there is an 'I' Who has a mind like our minds, with powers analogous to ours, though infinitely greater, One Who thinks, loves, and wills.

### The Influence of Personality

We all know how mind works on mind, how a man of a strong personality and trained and disciplined intellect and strong affection can influence the minds of his fellow men. How much more must the great mind of the Divine Spirit influence our minds, when once sympathetic contact has been established between Him and us! If we think on these lines, we shall have no difficulty in forming some conception of the Holy Spirit, for it is after all only the old doctrine of the first chapter of Genesis, that God created man in His own image. The original is the Holy Spirit, and the reflected image is the soul of man, the human mind answering the Divine Mind. St Paul was thinking of this kinship when he said: "The Spirit Himself beareth witness with our spirits that we are the children of God."

### We Know the Spirit

It may seem startling to some, but it is the truth, that so far from knowing less about the Holy Spirit than about the other Persons,

we really know more, for it is first through Him that we come to know the Father and the Son. How do we know that we have a heavenly Father, and that Jesus Christ in His Son, sitting on His right hand? Have we seen them? No. We have only heard about them from others, and from the records handed down from ancient times. But such outside witness as this would not be strong enough to convince us unless there were also a witness within our own hearts. And there is such a witness, the Holy Mind exercising its pressure on our minds, saying that the Gospel which we hear is true, inspiring us with good thoughts and desires, and strengthening our wills so that we may respond to the call of God. This is something that every Christian, and some who have not yet found their way to the waters of baptism, have experienced in some measure, only hitherto a great many do not know what this influence is. It is the Holy Spirit.

### God's Own Spirit

Let us go back to the illustration of the influence of human mind on human mind. It is not only those whom we have seen who influence us and play a creative part in the formation of our characters and the direction of our lives, but also those whom we have never met, who perhaps lived many centuries before we were born. A knowledge of them has come to us through the memories of men handed down in tradition or through the written word, and often they have a decisive effect on our minds. In a wonderful way, the influence of a personality can be felt over a great distance of time and space, and in common language we say that his spirit lives on after him.

Now the Holy Spirit is the Spirit of the Father and the Son. God is much more wonderful than man, for whereas man is a single person, the One God is Three Persons. The Father is one with the Son, and yet He is other than the Son, so that there can be a relation of love between the Two. So too the Spirit of the Father and the Spirit of the Son is One Spirit, and He too has a personal distinctness so that He can share in the mutual love of the Father and the Son. This is not abstruse theology, but practical truth, for it means that when we have contact within our minds with the Mind of the Holy Spirit, we have immediate contact with the Mind of the Father and the Mind of the Son. St. Paul said to Christians who had

received the Holy Spirit, "We have the mind of Christ." He might equally well have said, "We have the mind of the Father".

The Holy Spirit is the means whereby we have fellowship with the other Two Persons, whereby we receive the love of the Father and the grace of the Son. "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all" was the apostolic blessing, still true for Christians to day.

## CORRESPONDENCE

### *Light of the World*

Dear Sir,

Jesus Christ said, "As long as I am in the world, I am the light of the world" (John 9. 5). How can we explain this saying? Is He the Light of the world in His time only, and not in the present world? Or is He the Light of the world in all ages? The unbelieving world of to day denies that He is the Light of the world at all; others contend that while perhaps He was such, it was in His time only, i. e. during His three years' mission in this world, and that such Light ceased at His death, or, at best, at His ascension. To them, I would offer the following explanation.

Firstly, Jesus said on another occasion to His disciples, "Ye are the light of the world" (Matthew 5. 14). When He was in the world, Christ was the light of the world. When He was no more physically present in the world, we, or those who are His, are the light. We draw inspiration and light directly from Him, and will accordingly light the whole world, the barbarians and the so-called civilised nations as well. Hence indirectly Christ is the Light of the world.

Secondly, before His ascension into heaven, He promised to send His Holy Ghost—the Spirit of Truth—to His disciples, to teach them all things and to guide them (John 14. 26; 16. 13). Thus, though to day Jesus is not physically seen, He is spiritually at work through His Holy Spirit. So He still enlightens the world.

Thirdly, when we read such verses as John 1. 9 and 8.58, we see that He is the light of

the world in all ages, whether before or after Him. So He is "the same yesterday, and to day, and for ever" (Hebrews 13.8).

Yours faithfully,  
SHILLONG B. KHARKONGAR

## *Temptations of Jesus*

Dear Sir,

In your issue of 16.1.54, your reply to "Encounter between Jesus and Satan" was, Certainly. I am afraid I misunderstand, but so far I know, it cannot be possible for any one to see all the kingdoms of the world at a time (see Matthew 4.8). The highest mountain in the world is Himalaya. The world is round not flat. So even if one climbs the highest mountain, one can see not more than one or two cities. In modern times, aeroplanes can fly higher than the highest mountain, but the crew cannot see kingdoms except some towns and cities. If they see cities of India, they cannot see Chinese, European and American cities, because the world is round. I, therefore will like to conclude that it must be an imaginary temptation from Satan to Jesus. If not please explain.

Please also let me know if it is true to say that Adam delved and Eve span in the garden of Eden.

Yours faithfully,  
SHILLONG K. K. HUGH

What we said was that we believed that our Lord really encountered Satan and was really tempted. We did not suggest that He saw the whole world with His human eyes; it was doubtless a spiritual vision, but none the less real for that.

The saying about Adam and Eve is taken from an ancient English poem, and is perhaps not meant to be taken more literally than many other poetic utterances. In its context, it means no more than, "When Adam and Eve lived in Eden".—Ed. E.

## *None Like Him*

Dear Sir,

In your issue of February 27th, the article under the above caption seems to me to be extremely interesting. In this article, the writer has tried to show the reasons why Christians believe that Jesus Christ is unique. It is true that He is great, and He is above any argument or criticism. But

the reasons shewn by the writer for believing Jesus Christ to be unique are, I think, lacking in strength. He wrote, "Two reasons, taken in conjunction, account for the unique view which Christians have always taken of Jesus Christ." These are (a) unlike legendary figures, He is an absolutely historical figure, and (b) that He has influenced and commanded His subjects without His bodily presence for eighteen hundred years." But do not these reasons hold good in the cases of Muhammad of Arabia, or Confucius of China, or Lord Buddha of India? I think every true Christian will also accept that they do. They are also historical figures, and they have also influenced and commanded their subjects without their visible bodily presence for hundreds of years. So these two reasons are not sufficient grounds for believing Jesus to be unique. If He is to be believed to be unique, then besides these two things, 'something else' must be shewn in Him which cannot be found in others. May I earnestly ask what this 'something else' is in Him?

Yours faithfully,  
CALCUTTA R. K. GUHA ROY

Other teachers have indeed had—and still have—great influence through the memory of their teachings and their writings. But none of them left behind them what the New Testament calls 'another Comforter' (John 14.16), the Holy Spirit Whose help and guidance may be sought by every Christian, a divine Person as real as Jesus Christ Himself, to carry on His work among men, so that Jesus Christ Himself may be said to be still living amongst us. See also, for instance, John 14.26; 16.7ff. And see to day's article.—Ed. E.

### *Remittances received with thanks :*

Principal, Scott Christian College, Nagercoil; Charles Carson, Dadar; Theodore Aima, Calcutta; Rev. Mentay Gabriel, Rajahmundry; Rev. Fr. M. Parshad, Ambala Cantt.; Dr B. S. K. Dass, Peterbar; V. Rajaratnam, Pattikonda; Nathaniel Soren, Pakuria; B. Luke, Dornakal; Rev. I. Devadanam, Pattikonda; Rev. I. Swamidas, Kurnool; Miss Jyoti Bose, Calcutta; Rev. Fr. I. Daniel, E. K. Krishna Pillai, Cheppad; Jonathan Soren, Dumka; M. P. Ninan, Punalur; G. C. Dutt, Calcutta; Cpl. K. Paul, Poona.

# QUESTIONS AND ANSWERS

**K. J. John**

1. See Genesis 32.26. It was God who wrestled with Jacob; why was He afraid of daybreak?

**Answer.** The people of the time when this story was written could only conceive of God in a materialistic way, and this great spiritual experience of Jacob was thought of as physical wrestling. Yet they knew well that God could not be seen in the light of this world, so they spoke of Him as wishing to break off the contest before the day broke.

2. A cloud is not a substantial thing; why then did God speak from one at the Transfiguration and at our Lord's baptism?

**Answer.** God too is not substantial, for He is Spirit (John 4. 24); no doubt for that reason His voice was heard in a cloud.

3. See I Samuel 28. 19; do the souls of the righteous (like Samuel) and the souls of the wicked (like Saul) remain together?

**Answer.** The idea of different spheres for the good and the evil after death was not familiar to the writer and was not in his mind; all that he meant to say was that by next day Saul and his sons would be dead, as Samuel was.

4. See Mark 10.19; 'Defraud not' is not in the Ten Commandments—is it then an eleventh Commandment?

**Answer.** This takes the place of the last Commandment, 'Thou shalt not covet', from which it does not differ in meaning, for coveting leads to fraud in trying to get what one covets.

5. See Exodus 32.20. Gold is not brittle, so how could the golden calf be ground to powder?

**Answer.** Have you not heard of gold dust? We are bound to say that the question does not seem to be of the least importance.

6. See Joshua 5.15. Why was the mission of the captain of the Lord's host only to say 'Loose thy shoe from off thy foot'?

**Answer.** The message which this being brought is to be found in the next chapter, 6. 2ff.

**T. Morally-Overwells**

1. What is the purpose of Mrs Sarah Winchester in building the Mystery House in California?

**Answer.** We have never heard of the lady, or of her house.

2. In America there is a train called the 'Freedom Train'; why is it so called?

**Answer.** We have no idea.

3. What is the attitude of the Government towards Christianity?

**Answer.** This question would be better put to the Government than to ourselves. But see, for instance, the speech made by the President to the Garos the other day, which was widely reported in the newspapers.

4. Please explain Hebrews 10.12-13.

**Answer.** This man (Jesus, in contrast with the Jewish priests), after He had offered one sacrifice for sins for ever (in contrast with the daily repeated sacrifices of the Jews), sat down on the right hand of God (instead of continuing to stand at the altar, as a mere man would); from henceforth expecting till His enemies be made His footstool (waiting for the time when all his enemies are overcome).

**A. R. Henry**

1. What is meant by preaching to the dead (I Peter 4.6); how dead?

**Answer.** The reference is to the same people as in 3.19—those who had died before our Lord's advent, and so had no chance of hearing Him.

2. In what sense does Jehovah create evil (Isaiah 45.7)?

**Answer.** The meaning is probably not moral evil, but misfortune or calamity, the opposite of peace.

Letters received from: D. Biswas,

Chapra; A. Momin, Paschimgaon; R.K. Guha Roy, Calcutta; M. Masih, Raipur; S. K. Biswas, Narayanganj; P. K. Chakravarty, Calcutta; D. L. Warjri, Shillong.

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Dear Friend in Our Lord Jesus Christ:

For 7 years I have enjoyed the rare privilege of publishing some leaflets written by our beloved brother Rufus Moseley. These have gone into all lands upon Earth and translations have been made into some foreign languages.

It has seemed good to the Lord for Rufus to go everywhere over America as a gracious gift of God to our atomic age sharing unselfishly with all groups his tremendous grasp of the whole of the mission of our Lovely Lord Jesus Christ and endeavoring humbly to go all the way with Him and give His Love to everybody. His spirit is willing to take him everywhere over the Earth in this marvelous ministry, but his flesh is weak at present.

James 5:16 admonishes us "pray one for another that ye may be healed". I feel you may welcome this information for intercession on his physical need of "Perfect Health and Healing". If so led, feel free to enlist the prayers of others and if the Lord lays him upon your heart do drop him an encouraging greeting in care of the "Macon Telegraph" Box 1016, Macon Georgia U.S.A. where first class mail is always forwarded to our precious brother J. Rufus Moseley. Thank you.

He is very happy to know that the Browns widely used for Divine Healing and his own beloved friend Glenn Clark contemplate a "World Advance".

By courtesy of the Fellowship Messenger official organ of "The Camps Farthest Out" 1571 Grand Ave. St. Paul 5, Minnesota U.S.A. I reproduced on the reverse side of this letter "Christmas" by J. Rufus Moseley and Addresses on World Journey for Glenn Clark, Roland Brown and Marcia Brown. Like beloved brother Frank Laubach these good soldiers of our Lord Jesus Christ are helping Jesus save His world now.

Native Christians and missionaries in the lands of the above 1954 itinerary should receive a great lift and encouragement in their impulse to share the Love of Our Lord with everyone they meet, by contacting these children of God as they journey across the world.

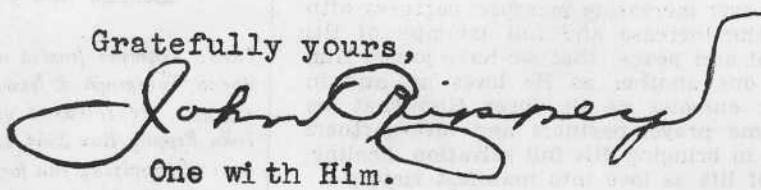
I am sharing this information with some thousands I have contacted by mail during the last 14 years and take this opportunity to urge you to drop a note to any of your friends in lands afar to tell them when the C.F.O. and trio appear in that vicinity abroad.

Ours is the glorious privilege of having a small part in blessing them by acquainting strangers with these vital messengers of Good News.

Friends in Africa will be gratified to learn that Mr. and Mrs. Andrew E. Mitchell who have so successfully demonstrated in modern days the "church in thy house" of the New Testament the home or non-professional fireside unit of Christianity from which un-salaried witnesses go to the last unreached tribes and tongues in the calling of God are now in Africa and may be contacted in care of their children Mr. and Mrs. Murray Russell, Box 1111, American Mission, Addis Ababa, Ethiopia.

May God use you in world revival for 1954, I pray.

Gratefully yours,

  
John Disney

One with Him.

# ADDRESSES ON WORLD JOURNEY

*For Glenn Clark, Roland Brown and Marcia Brown*

January 4-7: c/o Swanwick, England (\* †)  
January 8-11: Pastor Wilhelm Plug Hezenberg, Hatten, Holland (\* †)  
January 12-16: Central European Bible Institute, La Printaniere, Villeneuve (Near Montreux), Vaud, Switzerland. (\* †)  
January 17-20: Bel Dean, 27 Grey St., Heidelberg, Germany 12 H 5 B (\* †)  
January 23-26: Pastor Menis Abd, Elnook Herz via Itlidim, Egypt  
January 27 - February 7: c/o Dr. J. A. Lambie, P. O. Box 1, Bethlehem, Jordan (\* †)  
February 9-11: c/o Rev. Mangal Singh, 1 Butler Rd., Delhi, India  
February 12-13: c/o John M. Hunt, 8 Fyzabad Rd., Lucknow, U.P. India  
February 14-15: c/o Rev. P. N. Das, 140 Dharamtala St., Calcutta 13, India  
February 16-17: c/o Rev. Park Rankin, Bowen Church, Lansdown Road, Cabale, Bombay 5, India  
February 18-19: Mr. J. S. Aiman, Y.M.C.A., Poona I. India (†)  
February 20-28: c/o Dr. John Crozier, Spiritual Life Center, Nasrapur, Poona District, B.S. India (\* †)  
March 1-3: c/o F.P.D. Penning, C.L.S., Post Box 501, Park Town, Madras 3, India (†)  
March 4-7: c/o K. K. Chandy, Christavashram, Manganam, Muttamabalam P. O., Kottayam, South India (\* †)  
March 12-22: c/o Rev. S. Selvaretnam, Christa Seva Ashram, Chunnaken, Ceylon, India (\*)  
March 23: Singapore (no mail)  
March 24: Bangkok (no mail)  
March 25: Hong Kong (no mail)  
March 26 - April 2: c/o Bishop Sobrepesa, Manila, Philippines (\* †)  
April 3-9: c/o Dr. MacMillan, 94 Chung, San Pe L W, Taipei, Formosa (\* †)  
April 9 - May 1: c/o Merell Vories, Omi Brotherhood, Omi-Harchiman, Shiga Prefecture, Japan (\* †)  
May 2-9: Honolulu  
May 11-12-13: Whitsuntide at Asilomar (or Forest Grove)

(†) Airmail takes nine days to India, six days to Europe. Mail will reach these places.

(\*) Camps Farthest Out are held at these places.

## Christmas

J. Rufus Moseley

Christmas celebrates something of the wonder of Jesus Christ - the Perfect Lover - and His way of life as Love being born in the flesh in order to triumph in us and in the world.

Christmas should mean to us the highest thanksgiving and worship.

1. That God, as Jesus Christ, has come into our world to triumph, that it is His divine purpose that "all history shall be consummated in Christ, that everything in heaven or on earth is to be brought to perfection and fulfillment in Him."

2. It should also mean that He has been received by us and that we are on the way to His full triumph in us, and ours in Him.

3. It should likewise mean that we are becoming, in ever increasing measure, partners with Him, for the increase and full triumph of His government and peace; that we have joined Him in loving one another as He loves us, and in loving our enemies as He loves His; that we have become prayer-partners and love-partners with Him, in bringing His full salvation, healing, and way of life as love into manifest victory.

Christmas should mean all this, and if possible more, to every one who celebrates His birth in the world and in his own heart and life.

We best help (1) by entire and continuous dedication to Him, for His highest for Him, for us and for all, (2) by receiving Him and His Holy Spirit in all possible fullness, (3) by becoming overcomers, (4) by abiding and growing up in Him, (5) by marriage with Him, by being wholly His that He may be wholly ours, which is to mean rejuvenation and transformation of our whole being, including our bodies, (6) by putting on His glorious body, and (7) by becoming partners with Him in bringing the creation to the love, innocence, release, and freedom of the Son and sons of God.

from MACON-TELEGRAPH

### TAKE A GOOD THOUGHT FOR TODAY WITH YOU

Sample excerpts RELEASE

These excerpts from a weekly newspaper column in the Macon Telegraph & News by this joyously radiantly useful Christian are released quarterly. One dollar mailed to John Rippey, Box 2554, Los Angeles 54, Calif. will cover cost of supplying you for the coming year.

"This is not the end if you share it with a needy friend."

Good News Press Reports to the Individual Christian

Attention Christian Friend,

Our World's population increased over 28 million last year. At the same time, the total combined effort of the Christian Churches reached less than 1½ million converts. That is over 26½ million further in the red in our program to reach "every creature". How are we facing such facts?

What's wrong? What's the answer? Where do we start? How long will it take? These are the questions—Now for the answers!!

What's wrong? For the most part, the individual Christian has lost his vital contact with Christ. He may know a lot about Christ, but is failing to get the full benefit of all that Christ is. The thrill of his first love is gone. His cold proof fails to attract. He joins with others to save what is left in a dead name. Organizations bog down and become too expensive. (In America, it costs over \$18,000. for each convert.) The minister, the ecclesiastical few and a small talent crew does all the work. The rest do nothing but warm the seats and pay the bills. Any remaining life is used up with dead works and the cares of life.

What is the answer? Get the individual Christian resold and rethrilled with Christ. Get everything out of the way that would separate from Christ. Introduce and thrill others with Christ and all the benefits of union with Him. Show every Christian how to make Christ known, then trust him to do it. Gather in small groups or whole churches for instruction, testimonies, discussions of problems and prayer. Keep a notebook or card system on all those contacted. If one fails to reach anyone, let someone else try or take others to help make Christ known.

Where do we start? At home. In your Church. In your neighborhood. Among your friends and relatives. God's greatest calling is for witnesses to make Christ known, beginning at Jerusalem and then branching out until the uttermost part is reached. Acts 1:8. The early Church won 3/4 of the world to Christ each generation for over 300 years. It must start with you, with me, then with others.

How long will it take? That depends on how well each one is sold on Christ and how much he loves Christ. Then how strictly he obeys Christ and fully depends on Christ's resources, abilities and methods. It also depends on how many individuals get started and how fast they work. Starting with one person, who would reach 4 each year, and they did the same, it would take less than 16 years. If 10 started today to reach one each month, and they did the same, it would take less than 21 months. If every genuine Christian would reach one soul each day, every creature would be reached before 10 days.

When do we start? That depends on you and on me. Christ has been waiting 2000 years! The world still waits!! Rom. 8:19. Their blood is pouring through our hands!!! What is your answer to your Lord today? "Not my will, but thine be done" as He does it through you. Yes, and what a thrill as He does it through me. Let's go all out to speed the Good News of Christ to every creature in 1954. Start today!

Yours in His blessed will,

*M. M. Cole*

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Detach and Mail

I wish to witness my best for Christ, responsible only to Him as an individual \_\_\_. I would like to have your soul-winning tips and systematic card file. Enclosed is \$1. for same \_\_\_. I would like to present this challenge to other Christians in my Church \_\_ and city \_\_\_. Here is my gift to help awaken Christians to reach every creature now. Amt. \_\_\_\_\_

Name \_\_\_\_\_ Age \_\_\_\_\_

Address \_\_\_\_\_ Occupation \_\_\_\_\_

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