

the Conferences for bringing about a union of churches have not yet seen this transition. The question is this, if foreign missionaries want to and do present Jesus Christ alone in India, the problem of union does not arise. But if they in the guise of doing this introduce surreptitiously their different churches and creeds, the problem is not ours but theirs, and we refuse to walk into their parlour. Alas! that the essential problem of knowing God and obeying His Will should be relegated to the back-ground and questions that have agitated the controversialists of the West should be imported into our country, is one of the tragic ironies of Christianity in India.

In India many are still reading mid-Victorian literature on this subject, and are firmly convinced that religion in the West, or better, theology, has surrendered to its too youthful rival. One is amazed to hear even educated men quote Haeckel, Huxley and Spencer, as if they were the last word on the end of things. But to-day theoretical science is in as bad a plight, its foundations have been shaken, matter, mass, force, atom, and what not are being discarded as superfluous and as superstitions of science, mind you not by the hated theologians but by scientists of undoubted authority. That is, science and theology are fellows in trouble, and must comfort each other. This is what Prof. Whitehead one of the most brilliant thinkers of the new school says in his *Religion in the Making* (1926). "You cannot shelter theology from science, or science from theology; nor can you shelter either of

them from metaphysics, or metaphysics from either of them. There is no short cut to truth."

There is a movement growing in the South called the *Self-respect Movement* (Some object to this clumsy name, which seeks to reform Hindu society and bring it back from medievalism to

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modernism. In this attempt one can discern the signs of a much wider process of purification, but there is a danger, inevitable and natural, and yet to be avoided. The old is not false, simply because it is old, nor the new but simply because it is new. On the contrary a great deal of the old is true and a great deal of the new is false. What is required is the trained historical sense, a sense of perspective and a firm grasp on those truths that have stood the test of time. Religious truths and personalities in Hinduism or Christianity must be judged not on the basis of a narrow dogmatic rationalism, but from the standpoint of their historical environment and the philosophy of the human spirit in its aspirations to discover its home amidst the flux of the world. The authors of this movement are no doubt fired by a lofty indignation against age-long abuses and inequalities, but their zeal should be duly tempered by knowledge and wisdom. Therefore, let there be no reckless attempt, so make men give up belief in the Supreme Spirit-the Father-for it is certain that the abandonment of genuine religion can only be followed by superstitions of the grossest kind. A society without God may exist, but only for a time, because of the religious sanctions of the past, but it will soon lose, though it may not degenerate, its fine flavour and the savour of life.

Bangalore Christian Conference

13TH SESSION AT VELLORI

Lecturers On Religious Topics

(From our Correspondent)

The 13th Session of the Bangalore Christian Conference Continuation was held at Vellore between the 7th and 12th June 1929 when delegates from outside and the local Christian community took part in the proceedings. The delegates were accommodated in the Hindu Hostel of the Voorhee's College and the meetings were held in the Cobb Memorial Hall.

On the 7th June at 6 P. M. with Mr. V. P. Adisheshiah, M.A., L.T., in the Chair, Mr. V. Chakkarai, B.A., B.L., delivered his opening address on "Religion and Modern Thought." After the introductory remarks, the speaker welcomed the delegates and expressed the pleasure they felt at holding the Conference for the 3rd time under their auspices. The subject was one of tremendous importance, for modern thought was slowly percolating into the minds of Indians, and though they had the background of a hoary religious tradition, they cannot but be influenced by the changed outlook introduced by it. Carlyle had organized a sincere man's spiritual life into three phases, first, the Everlasting Nay, second, the Pause and the third, the Everlasting Yea. Modern thought was a movement that was similarly characterised. The speaker would define religion as the common possession of the race consisting in the beliefs centring in God as a living intelligent Power in relation to men and manifesting love and great solicitude for them. How did modern science which constitutes really modern thought meet these age-long beliefs? Science did not affect these beliefs directly but only indirectly by creating an

attitude and an atmosphere, i. e. an outlook which the Germans called Weltanschauung. And what is the position created by science?

Apart from its marvellous achievements it professed to reveal the real and the inner structure of the universe. The unfortunate phrase, the conflict of religion and science, represents a period that is now passing away, having begun in the dogmatism of the ecclesiastical authorities and ending in that of naturalistic science. Religion and science are parallel organs of divine inspiration. The early phases of negation were marked by the intense feeling that the physical world could be interpreted in terms of matter, space and time. This old materialism was certainly inspired by the attempt to remove man from the position of supremacy and assign an independent non-human explanation to nature. It did succeed to a marvellous degree. But from the year 1905 when "Einstein" formulated his special theory of relativity, the old foundations were shaken not indeed by theology and metaphysics but by his physico-mathematical genius. Matter, space and time were reduced to products relative to our human mind. But even his theory of events and the formulas enunciated by him, were dependent on man's mind. Thus, to use Eddington's language, the foot-steps of man were visible everywhere. Man once again became the centre.

When Darwin published his origin of species in 1859 it aroused a storm because it seemed to do away with God and purpose and substitute natural selection as a purely mechanical and blind system. After having been held for many years it was

assailed and it may be said that evolutionism of the old Darwinian type is now practically dead. We cannot eliminate some kind of intelligent purpose and design from the world of animate nature. Various forms of neo-vitalism are now in the field, though the old view of naturalism is being formulated by the bio-chemists.

As the net result of all these, a more tolerant attitude to religion is manifesting itself; and it is even felt that science may countenance a belief in some kind of intelligent "power" behind and in the world of physical and organic nature. Science can only point to an evolving and struggling world in which it might dimly discern this intelligent "Power", but it did not lead beyond this to a God who lived in men, guided their aspirations and made the most absolute sacrifice of himself as Christ's teaching and personality demanded. To understand this we must turn to religion in the proper sense of the term, away from the realm of the entities and forms with which science interpreted the secret of the universe.

The Chairman said that science and religion were not hostile to each other, as can be seen from the work of the Indian scientists, like Professors Bose and Raman, which is intensely akin to a spiritual interpretation of the world. The West is now happily turning away from the old dogmatic negation to a religious attitude, a sure indication of a new outlook on religion and its claims.

Christian Life And Its psychology

The second meeting of the Conference was addressed by Mr. G. V. Job, M.A., L.T., Principal of the U. F. C. M. High School, Chingleput on Christian Life and its Psychology, with the Rev. A. Arulappan, a professor in the Theological Seminary, Vellore, in the chair.

The speaker indicated briefly the latest conclusions of psychology regarding the conscious and the unconscious regions of the human mind. He proceeded to define the Christian life born of the love of Christ sustained by a progressive knowledge of His character and purpose and moving towards a goal of spiritual growth up to the fulness of the stature of Christ's manhood for the individual and of the transformation of the Kingdom of God for humanity. It involves usually a change which is necessitated by the fact of the presence in the constitution of the human mind of impulses which are inimical to the spirit of Christ. Such a change might take place in one or two ways, by a process of steady evolution or one of sudden cataclysmic emotional upheaval. Popular thought

has tended to attach too great an importance to the latter. The value of conversion is not so much in the manner which it occurs as in the results it produces in the outlook and character of the convert. He proceeded to deal with psychological views relating to the nature and causes of conversion. He referred to two definitions of conversion proposed by Prof. Leuba and William James and said that both of them were inadequate for the reason that they took into account only the moral changes produced by conversion. Modern psychology has made several suggestions. There is the theory of repressed tendencies incubating in the realm of the unconscious till they have gathered sufficient energy to burst through the margin of consciousness. Next there is the theory of m n's suggestion which is applicable to the majority of conversions. Two more theories which attempt to take a fuller and deeper view of this phenomenon have been enunciated by William James and F. W. Myers. William James would assign conversion to two conditions—a wide region of the unconscious and a leaky margin. Myers propounded a bolder and in some ways an attractive theory, namely, the theory of the subliminal self which is perhaps continuous all through the race and with the infinite soul of God. In spite of these efforts to trace the cause of conversion, the phenomenon remains a profound mystery. It is impossible to state if God has any share at all in this process. If we seek the God who is everywhere and at all times just somewhere and at a particular moment it is no wonder we fail to find it. If men receive new strength from their association with high-souled men, it cannot be too much to believe that the grace of God when accepted could bring not only healing to the soul but also enabling power to the will. It may be a problem to psychology but psychology has still to discover the *modus operandi* of the influence of mind on the brain. Religion knows for certain that God and man are "conjunct" in that momentous change called conversion.

In the discussion that followed the inadequacy of the purely naturalistic psychology was pointed out. Conversion was only a type of religious inspiration akin to the discovery of truth by a scientific genius. Religious psychology was perhaps perverted only too often in the interests of religious metaphysicians. It was necessary therefore to study religious phenomena connected with conversion without any reference to the logical presuppositions. Such a study might lead to a deeper knowledge of God and His workings in the human mind.

Are All Religions Equally True?

The third meeting of the Conference was addressed by Mr. P. Chenchiah, M.L., Advocate of the High Court, Madras, with Mr. Thomas Harris, B.A., L.T., Headmaster of the Voorhee's High School, Vellore, in the chair. Mr. P. Chenchiah said that the existence of well-developed religions other than Christianity not only arrests attention but also sets to each religion the task of explaining the meaning of the emergence of religions in God's dealings with humanity. That all religions could be equally true is a proposition which has not emanated from religious quarters either in India or Europe. For the orthodox mind always operates in and through the categories of true and false. The orthodox Hindu believes that salvation is possible in the social polity in Hinduism. As a matter of fact it is in the liberal philosophic minds in India that the question arose. When the four-fold ways of religious worship were developed the Gita enunciated the doctrine that they are four pathways leading to the same goal. When other religions came to India like Islam and Christianity, this sentiment was extended to them by emphasising the similarities that exist between religions. Unquestionably there are such similarities between the major religions of the world. But we cannot shut our eyes to the fact of the equally significant fact that religions differ in their ultimate goal. Hinduism has been dominated by the passion to transcend creation and so reach that which is behind and beyond. To escape rebirth is the passion behind the romance of Hinduism. But the Jewish faith of which Christianity is the culmination is a search for a life that conquers death, for a new creation and for a new creature which transcends the present existence. The radical and fundamental conception makes all equations and comparisons between these religions impossible. A far more difficult question to answer is not whether all religions are equal but why they are different and what we can make out of them in the light of Christianity. With the advent of Christ into the world a new creative energy has entered into the world which combines with the fundamental contribution of Hinduism and Islam and becomes the very atmosphere in which existence is only possible by adjusting to the new factor we call Christ.

In the discussion that followed criticism was directed to eliciting the distinctive features of Hinduism and those of Christianity which Christ brought. It was not possible to point out an absolute standard of truth by means of which the relative values of religions could be estimated. Different religions occupy different altitudes and

worlds; that is to say each religion starts with its own premises and its conclusions inevitably follow. Therefore it is a question as to which premises it is best to adopt. This question cannot be decided by the abstract reasoning. Somehow or other men must decide in what world they should like to live.

The Church Union Movement in South India

On 10-6-29 Rev. M. Peter of the American Mission, Vellore addressed the Conference on "The Church Union Movement in S. India" when Mr. V. Chakkarai, B.A., B.L., occupied the chair. The following points were touched upon:—

Christ and the apostles prayed for—visible unity for Christians all over the world—one profession of faith, one baptism, one ministry. The dying prayer of the Lord of the Church is profound: "Holy Father, keep these whom Thou hast given me, that they may be one."

In the mind of Christ, more than the preaching of the gospel a Church united was a greater instrument. "That they may be one in us, that the world may believe that Thou hast sent me."

The United Church is certainly an organisation and you may denounce organisation. By nature we need union and union needs organisation. Society was the first want experienced by man.

While this is to be a United Church for India why should the Western Missionary take the initiative in uniting the divided Churches?

Because division and schism came with him. We are not responsible for this unfortunate state.

My second reason is that we still depend upon the Missionary for money and guidance. Cannot we safely say "apart from me you can do nothing?" He holds the purse for the five loaves and two fishes of the five thousand.

In the wide world, here and there unions of Churches and unions unavoidably on Episcopal basis are proposed.

The basis of union is the quadrilateral of the Lambeth conference which we accept.

The Holy Scriptures of the Old and New Testaments. In accepting these we accept them as books containing all things necessary to salvation. Here there is nothing that is not in accord with our present belief.

The apostle's and Nicene Creeds.

The two Sacraments of Baptism and the Lord's Supper as ordained by Christ Himself.

The Historic Episcopate in its constitutional form.

This subject provoked considerable discussion, as the proposed union in the South is a live topic. The following points were urged, against the Scheme and the principles on which the union of the Churches is sought to be based.

1. The divisions of the churches are the creation of the western missionaries and they should solve the problem of union in their own countries where the historic divisions are best understood. It is somewhat strange and inexplicable that failing to bring about unity in the west foreign missionaries should attempt it in India.

2. It may be said that ex-foreign missionaries introduced the divisions they should in India be the first to remove them. But why then do they invite the co-operation of Indians in what should, be their sole concern as the authors of disunion among churches in India?

3. The divisions among Christians are not ours nor is the contemplated union ours. If we want divisions in our churches, let them be ours, products of our own religious genius and likewise let the union be the real spiritual creation of the Indian mind. The scheme is based on what is called the Lambeth Quadrilateral formed by the diplomatic genius of the English Bishops. It has absolutely nothing to do with the Indian conception of religion and rare heritage. Let us analyse the scheme. The Quadrilateral consists of scriptures of the Old and New Testaments as containing all things necessary for salvation, the apostle's and Nicene creeds, the two sacraments of Baptism and the Lord's Supper and the historic Episcopate in its constitutional form. So far as these four fundamentals are concerned, there is considerable diversity of opinion and among certain sections of Christians, there is decided opposition to the acceptance of the Nicene creed which is an antiquated piece of theology neither in consonance with modern thought in the West and much less with ours. So far as the two Sacraments are concerned, they may be accepted: but there are scholars who entertain serious doubts whether they were really ordained by Christ as it is stated in the report. It is however on the question of the Episcopate the main issue is joined. No reason has been given for accepting Episcopacy in any form not indeed that Episcopacy should be given up in any sense by those who have it now. But why consider it a 'sine qua non' of the scheme of union. Secondly, is it to be maintained that the acceptance of the Episcopacy will solve any problem within the church or outside? What problem has it solved in the West? None whatsoever. It has not kept out heresies from the churches as e. g. the Arian Churches that were heretic were all Episcopal. It has not produced much less any spiritual results as e.g. the Countries of Europe, having Episcopal Churches did not refrain any the less from all the horrors and guilt of the late War. The question that is sought to be cleverly evaded is apostolic succession. Why not face this

issue as a matter of principle instead of regarding it as one of interpretation and mental reservation? Mental formula of this kind covering and concealing incompatibilities will break down sooner or later. It is somewhat strange that what is called the dying prayer of Christ should be invoked as authority for this union. Christ was obviously thinking of some more fundamental union, mystical and spiritual, of fervent union and the spirit of brotherhood among His Disciples. It is a delusion to suppose that a mere institutional union mechanical and lifeless can ever impress an unbelieving world. If Christians in India have differences let them settle them among themselves. That they are followers of Christ and intend to follow Christ must be certainly a sufficient basis for union. If it cannot be, then nothing else can take its place. A mere scheme of mechanical union is a poor substitute for spiritual life—purity of life and brotherliness and devotion to Christ in which alone can be found any union worth speaking. The scheme of union must be left to the future when more of India's sons become followers of Christ and bring their spiritual and intellectual gifts for evolving any such union.

Education in Relation to Democracy

On 11-6-29, Mr. G.S. Isaac, B.A., L.T., Lecturer in the Voorhee's College, Vellore, addressed the Conference on Education in relation to Democracy when Mr. C. J. Lucas, M.A., L.T., the Principal of the Teachers' Union Training School, Vellore, presided. The speaker said:—What is the difference between a literate man and an illiterate? A literate man is one who has obtained a number of ideas for practical use and an illiterate man has a few, which are immature and incorrect. It is with a view to enable him to obtain ideas that we try to make a man literate by teaching him reading and writing. I ask whether this is the only method of getting ideas. Without decriing the advantages of learning to read and write, one may boldly assert that there are other methods which have not been sufficiently explored. Astounding results could be produced by using the powers of memory and speech aided by oral instruction. It is the easiest and the most effective means of imparting useful ideas. How did Christianity spread in Eastern Europe? By mass education followed by group conference which is adult education. The Greek philosophy and civilization were propagated from the open market place. These methods were the most effective at a time when there was no printing and very few could read and write. What is the purpose of obtaining ideas? It is with a view to fit a man for life. I mean to make use of them in

reacting to his environment. An educated man is one who has a working knowledge of his environment and reacts to them with the ideas that he has about them most efficiently. What constitutes my environment? The whole world with particular reference to the British Empire and India, the General Election in Great Britain and the Reformed Government in India, the Indian Statutory Commission and its forecasts, the Madras Ministry, Vellore, the College, the Church in its relation to the Mission and its home and my home, picking them out at random."

How to obtain this result? Mr. K. T. Paul's words will summarise it. "If an adequate portion of the many millions are to quickly begin to come into an intelligent correspondence with their modern environment, the masses have to be approached in the bulk, general knowledge imparted, as far as is possible for whole communities to receive it, the methods continually improved for ensuring the desired results, and the individual adult followed up thereafter as far as he is able and willing to respond." In short a comprehensive scheme of mass education and then adult educations on all subjects which cover every department of a man's life is the only remedy in the existing state of affairs. What is most urgently needed is a comprehensive system of adult and mass education which can be equated with political education or education for citizenship. That adult education is entirely in accord with the genius of our people is proved by the fact that "numerous folk-lore, legends, ballads, epics, ethical texts and devotional psalms pass from mouth to mouth, from father to son, from mother to daughter, down the centuries without the apparatus of reading and writing. In the ordinary transactions of the bazar, all reckoning of purchase and sale, profit and loss, present worth and discount, interest and commission all advertisement and propaganda is done with the aid of memory and speech.

He made a fervent and passionate appeal to all those who are actively engaged in Education to come together and work out a scheme of adult and mass education. Missionary agencies, local self-Government-bodies, private societies and others should make a new orientation in their educational policy and include this in their programme.

In discussion much emphasis was laid upon making our education relate itself to the environment. The present system of education was therefore not practical and useful in every day life.

Business Meeting

The business meeting of the Conference was held in the afternoon of 11-6-29. Mr. P. Chenchia was voted to the Chair. It was resolved unanimously that a Standing Committee of Church Union be formed consisting of Messrs. R. D. Paul, M.A., S. Ganaprakasam, P. Chenchia, M.L., G. V. Job, M.A., L.T., and D. M. Devasahayam, B.A., B.D., (Convener) to watch the development of the church union movement and to report at the next of the conference. The Conference resolved to hold the next session at Bangalore during June 1930. Mr. D. M. Devasahayam, B.A., B.D., and Revds. J. A. Jacob and T. P. Gopalswamy were re-elected as Secretaries.

The following subjects were proposed for the next session of the Conference.

1. Church Union Movement.
2. Christ's teaching on wealth.
3. The Ministry and the early church.
4. Conception of the church in Christianity and its analogues in other religions.
5. The uniqueness of Christianity.
6. The place of foreign Missionaries in Indian churches.

A resolution of condolence was passed unanimously on the death of Rev. B. C. Sircar, M. A. of Calcutta who was associated with the Conference in the earlier years intimately. Thanks were expressed to the Mission authorities for lending the Conference the use of the buildings for its meetings and Delegates.

Indian Christian & Modernism

On 12-6-29 the last meeting of the Conference was addressed by Mr. Rajiah D. Paul, M. A., on Indian Christians and Modernism with Mrs. R. P. Nathaniel in the Chair.

1. Modernism is a reconstruction of Christian theology in the light of modern knowledge. It is the result of the changed outlook which has come over the intelligentsia of the west, necessitated by the scientific discoveries of the last one hundred years.

2. A new attitude towards the Bible, and the application of the historical method to its study, called the Higher Criticism, were also the results of the new outlook. Similarly with regard to the

Synopsis of the paper on Indian Christians and Modernism.

By Mr. Rajiah D. Paul, M.A.

If religion is to be a vital force affecting man's individual and collective lives, it has to change and adapt itself to human progress. And conversely such religions as are really alive and powerful enough to influence men's lives are themselves affected by contemporary political, social, and intellectual movements. This has happened to Christianity over and over again. Progress in religious thought is not only inevitable but also necessary, if the faith and experience which are its bases are to be made intelligible to successive generations.

One such restatement of ideas is taking place at the present moment. It is called Modernism. Modernism is a reconstruction of Christian theology in the light of modern knowledge. It is the result of the changed outlook which has come over the intelligentsia of the west, necessitated by the scientific discoveries of the last one hundred years. The theory of Evolution has had a prodigious effect in changing the conception of life in this universe, and modern astronomical observations have led to the formulation of the nebular hypothesis to explain the coming into being of the cosmic system. The acceptance of these theories has led to the abandonment of the Genesis story of the creation and the fall, and the system of theology one of the primary assumptions of which was man's special creation and which used the story of the Fall to explain the origin of sin.

A new attitude towards the Bible, and the application of the historical method to its study, called the Higher Criticism, were also the results of the new outlook. Similarly with regard to the Sacraments, the Modernists have adopted a new attitude. Their position in regard to the Holy Communion may be summarised as follows:

(a) The real presence of Christ can be with his followers in public worship. He is present wherever two or three are gathered together in His name.

(b) A special solemnity attaches to the celebration of the Lord's supper, inasmuch as for most Christians the sense of Christ's presence is then strengthened, by "association." For such it is a sacrament, the fellowship meal, the communion with each other and the Lord.

(c) There is no real presence of Christ attached to the bread and the wine used in the Holy Communion.

Modernists have similarly given up belief in the physical resurrection of the body, as being against the truths of chemistry: but believe only in such a survival of our present personality as carries with it moral responsibility for deeds done in this present life, and something in which the memory of our earthly life will survive. A similar attitude is taken towards most of the doctrines of the Church. The possibility of miracles happening is brusquely denied.—

So far the attitude of Indian Christians to Modernism has been either indifference, or biased opposition. Very few Indian Christians have kept themselves in touch with the Modern religious thought of the west. The clergy as a rule have taken up an obscurantist attitude. In the year 1923 there began a controversy in the columns of the Christian Patriot, on the Divinity of our Lord, which however came to an abrupt end. Since then there has been no ventilation of modern ideas among Indian Christians.

A more rational attitude is necessary in future in the interest of the younger generation. Considerations like the fact that Modernism is by no

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3. So far the attitude of Indian Christians to Modernism has been either indifference, or biased opposition. Very few Indian Christians have kept themselves in touch with the modern religious thought of the west. The clergy as a rule have taken up an obscurantist attitude.

4. There is no real opposition between the religious revelation of Jesus and modern science. The two dovetail into each other with singular exactness. Evolution describes facts; the ultimate meaning of those facts Christ's teaching discloses.

5. The authority of the Bible has not however been destroyed by higher criticism. The Bible is still the classical literature of that progressive self-revelation of God in history which finds its culmination in Jesus Christ. It is still the primary criterion, the indispensable touchstone of doctrine for the Christian Church. It is still the chief source of guidance for spiritual and religious life.

6. The modernist position is by no means the last word on the subject. Nor is it one to be afraid of. The blind unarguing acceptance of orthodox Christianity will no longer satisfy the rising generation of educated Indian Christians. Is the younger generation feels it necessary for its spiritual benefit to call into question generally accepted stand-points, it must be permitted and encouraged to do so. So far existing Christian organisations have not given any such permission, much less any encouragement.

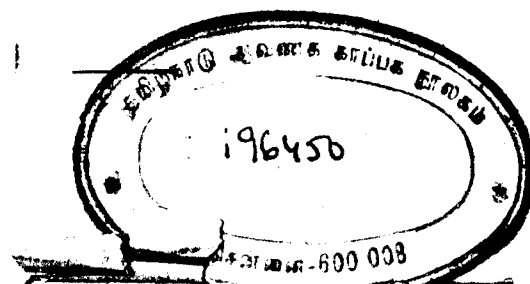
As against this the younger generation ought to respect the simple faith of the older generation and should not unnecessarily wound their susceptibilities. A generation which did not feel the need for a solid intellectual basis for the faith that was in them, but was content, and able to accept previously seconded experiences and use them in their spiritual lives; a generation which judged by its fruits, had realised to a very large degree the power and peace of Christianity, deserves all respect at the hands of the less experienced if more intellectual younger generation.

The discussion emphasised the fact that religion described in the old testament is a growing historical revelation culminating in Christ. The Indian Church and Indian Christians should not be afraid of modern methods but calmly face them. It is quite possible we have not seen yet the end of modernism. The Indian mind may not attach so much importance to historical investigation as western scholars and it may rely more on communion which Christ and direct communion. The Lady President pointed out that science is as much God's gift to man as religion and its revelations should be welcomed.

Bible studies were conducted by Mr. D. M. Devasahayam, B.A., B.L., and Messrs. T. Harris, B.A., L.T., Arthur John, H. P. Thomas, B.A., L.T., and Revds. J.A., Jacob and A. Arulappan participated in the devotional exercises during the Conference Session.

The Christian public of Vellore entertained delegates at Dinner on the 12th night. The local pastor, Revd. Devamani and Revd. M. Peter congratulated them, and Messrs. V. Chakkarai, T. Chenchiah and Narasimha Yogi responded suitably.

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means the last word on the subject, that the Evolution theory itself is no more than a working hypothesis, likely to be upset by an increase of knowledge; that modern science is itself in the melting pot—PACE the theory of Relativity—ought to help us to determine our attitude. The Evolution theory itself postulates an unchanging being against the changing and evolving universe. It leaves Christ's teaching unaffected. Observed facts prove that God has been active throughout the process of evolution: the incidence of new factors like the mind and the moral self-consciousness of man, which cannot be explained by the preceding circumstances, mean that Evolution is part of a divine design which is being gradually unfolded.

There is no real opposition between the religious revelation of Jesus and modern science. The two dovetail into each other with singular exactness. Evolution describes facts; the ultimate meaning of those facts Christ's teaching discloses.

A similar uprearing attitude towards Higher Criticism is needed. We have gained much from the modern critical study of the Bible. We are now able to arrange the books of the Bible in their chronological order; trace the main ideas from their simple and primitive beginnings until they reach their maturity. We do not need to apologise for immature conceptions of God and ethics. Similarly by a critical study of the New Testament, we are able to see how the personality of Jesus grew upon the minds of His followers, and the realisation that he must be the Redeemer of humanity came upon them, and they found His Spirit living with and among them and influencing their lives.

As against this freedom of spirit, intelligibility, historical insight, the appreciation of the Bible as literature, the discrimination of levels, the fact that the Christian mind is not perplexed by the discovery that the morality of certain parts of the Bible is not fully Christian:—as against these distinct gains must be set the fact that the historical method yields only probabilities, and when once the appeal is made to free criticism, a great deal which was formerly regarded as certain becomes involved in uncertainty, and the minds of not a few become perplexed.

The authority of the Bible has not however been destroyed by Higher Criticism. The Bible is still the classical literature of that progressive self-revelation of God in history which finds its culmination in Jesus Christ. It is still the primary criterion, the indispensable touchstone of doctrine for the Christian Church. It is still the chief source of guidance for spiritual and religious life.

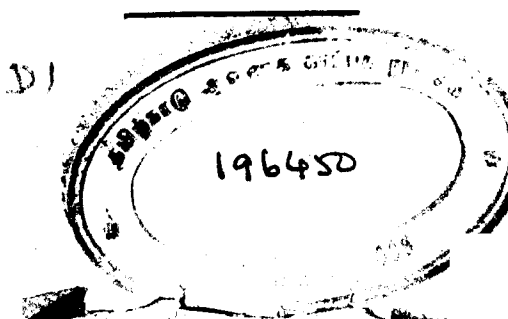
It must also be remembered that there is a higher than Higher Criticism, a spiritual criticism. All through the ages Christians have been meditating on the Biblical word, and have been finding that the words are living, and are the very words of God speaking to their souls. The exercise of a devout, intelligent spiritual judgment is the supreme type of criticism.

The Modernist negative attitude towards miracles and such like matters is unsatisfactory. It is being increasingly recognised that so far from being not possible, miracles are happening every day: that in the spiritual realm in which the Christian life is intended to be ordinarily lived miracles are nothing contra-natural.

The modernist position is by no means the last word on the subject. Nor is it one to be afraid of. The blind unarguing acceptance of orthodox Christianity will no longer satisfy the rising generation of educated Indian Christians. If the younger generation feels it necessary for its spiritual benefit to call into question generally accepted stand-points, it must be permitted nay encouraged to do so. So far existing Christian Organisations have not given any such permission, much less any encouragement.

As against this the younger generation ought to respect the simple faith of the older generation and should not unnecessarily wound these susceptibilities. A generation which did not feel the need for a solid intellectual basis for the faith that was in them, but was content, and able to accept previously recorded experiences and use them in their spiritual lives; a generation which judged by its fruits, had realised to a very large degree the power and peace of Christianity, deserves all respect at the hands of the less experienced if more intellectual younger generation.

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