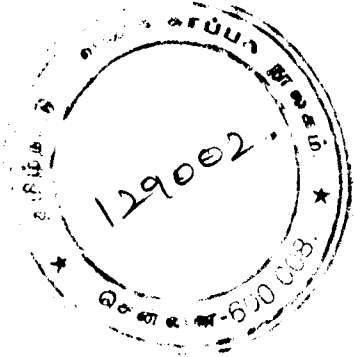


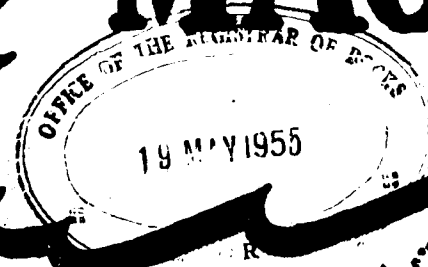
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THE United Theological College MAGAZINE



VOL. XXI
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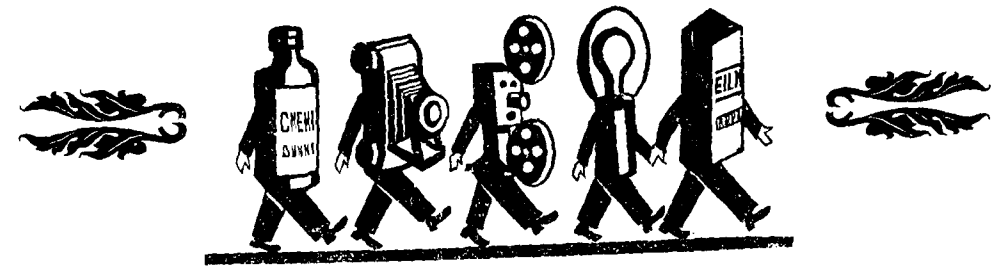
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The Students and Staff of this College
Past, Present and Future

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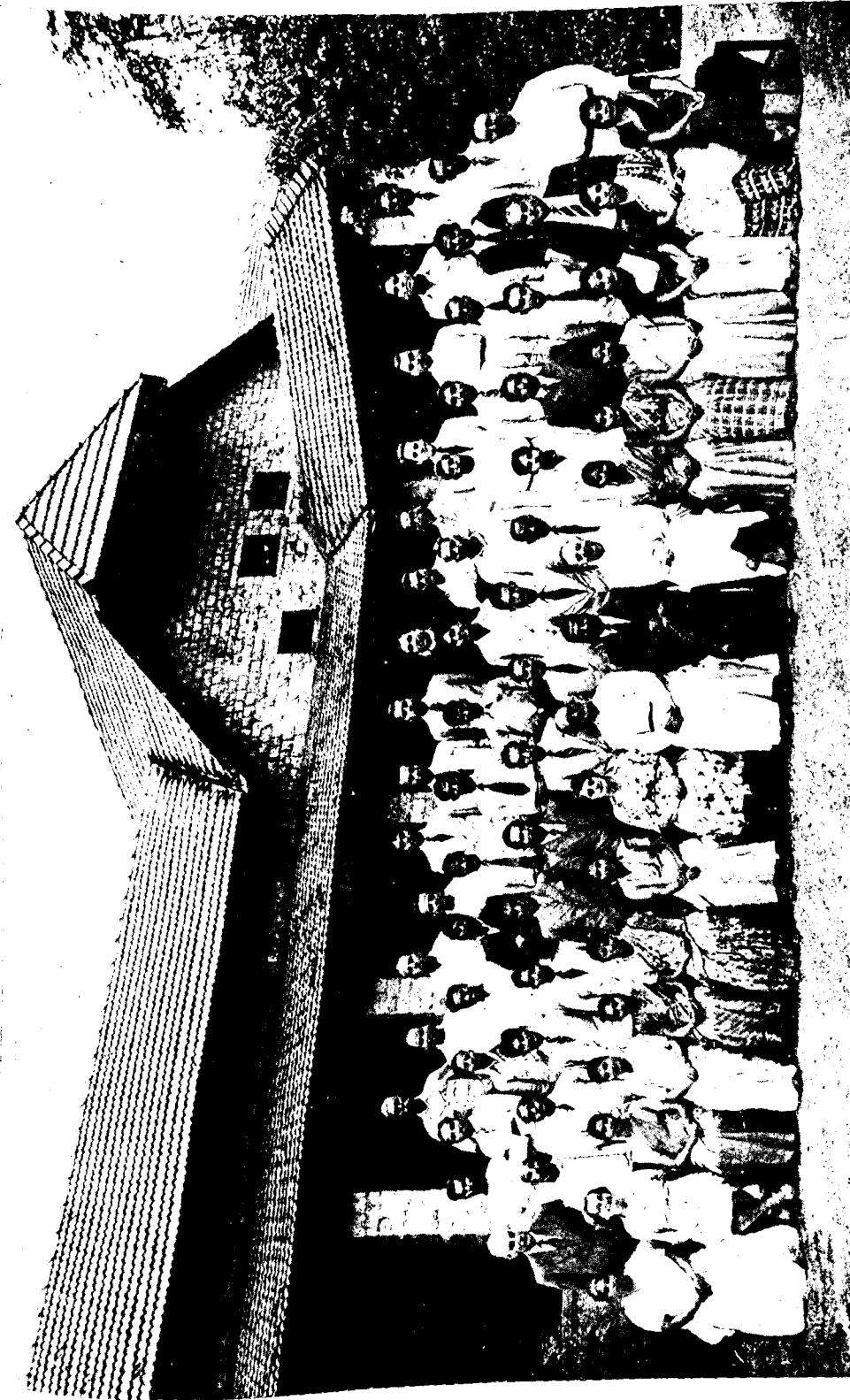
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**VOL. XXI
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EDITORIAL

WE have much pleasure in presenting to you this year's issue of our College Magazine. When we look back over the past few months and the difficult road along which the Editorial Board had to travel, we are indeed grateful to God that we have been enabled to bring out this issue. At the beginning of this academic year, at the time of the elections for the Magazine Editorship, there was great unwillingness among the students to take up the task, mainly due to the monetary difficulties involved in the production of the Magazine and partly, due to sub-conscious shrinking back from taking on the responsibility. Those of you who have been reading the past issues of our Magazine will readily admit that the last year's issue was a profound and bold successful venture. The fear that one would fall short of the standard of the previous issue is the one referred to. In the end, however, the task was entrusted to us after a lot of persuasion. To begin with, we were conscious of our inability to cope with the demand made upon us, and still we are conscious of it. We hope that though the number of pages has been cut down to a certain extent, you will find the Magazine useful and interesting.

We are only too aware that this is a Magazine of a Theological College, and as such profundity must radiate from cover to cover. Yet it belongs to the U. T. C. family and therefore different aspects of our life have their place in it, along with the articles from our present student line of Theologians, and our Authors.

On 16th June 1954 at 6 p. m. the Rev. J. R. Chandran was formally installed as the new Principal of our College—thus the leadership of the U. T. C. passing on to Indian hands for the first time. We had a most impressive service, presided over by the Moderator, the Rt. Rev. H. Sumitra and in the presence of the Rt. Rev. N. C. Sargent, Bishop of Mysore, Dr. H. C. Lefever, who gave the address, the Members of the College Council, the Members of the Staff, the Student Body, a vast array of friends and the happy parents of the new Principal. It was indeed befitting that the Moderator, who was on the staff of our College for seventeen years and was the teacher of the

new Principal himself should occupy the President's chair. It was with thankful hearts to God for the blessings in the past and with prayers for His guidance in the future that we came out of the service. And now as months have gone ticking by, it is pleasing to see the new Principal fit into his great heritage with ability and zeal, dignity and humility. By his understanding and loving nature he has endeared himself to us very much. It is pleasing also to see Mrs. Chandran unobtrusively fit into her role as the wife of the Principal. To put it briefly, students see in her a loving elder sister than a Principal's wife. Amidst her various duties she finds time to visit the Married Quarters and Hostel often, taking keen interest in the welfare of the womenfolk and the children.

Though Dr. M. H. Harrison has retired from the office of Principalship he is still on the staff under the new Principal, his old student, to guide him and lead him in his responsible task; and it is only befitting to say that such an action done happily and voluntarily could come only from one, as great and humble as Dr. Harrison. Though now a bit far from the College campus, Mamma Harrison's home continues to be “our home.”

It was our privilege to have Dr. & Mrs. John Foster with us during the first semester. His classes in Church History were very popular. He made Church History “come alive” before our eyes. Within his short stay he befriended us so much that it was with heavy hearts we bade him and his wife farewell in November last. The Rev. L. M. Schiff and family returned to Bangalore in May 1954, after furlough. They have their home in the Bishop Cotton Girls' School compound, and it is a favourite “halfway Coffee-home”, of the U. T. C. students who attend the service at St. Mark's. Early in November we had the joy of welcoming again into our midst the Rev. H. K. Moulton. His family is in England, but he keeps happy filling his time with hard work and contacting the students with such affection, possible, perhaps, only to one who knows the love of a Christian home, and what it is to be separated from it.

We consider it our bounden duty to thank the Rev. V. T. Kurien for the willing help given by him as the Business Manager of the Magazine and in other ways in the preparation of this Edition. We are both happy and sorrowful that he will leave us in May 1955—happy that he is going for higher studies to Canada, and sorry that we will miss our friendly 'Achan'. However, it is a solace that his loving family will be here even next year, continuing their usual hospitality to the students. Dr. F. Muliyl and family remain as good and dear to the students as ever. We get instruction from him not only in class rooms, but also at the Ping-Pong table—He has won his way to the hearts of the students and he is affectionately referred to by the students as "Daddy".

The Rev. Dr. A. M. Ward is leaving in April this year, and the thought is very hard to swallow. When the news was known first, somebody remarked, "I can't think of the U. T. C. without Mr. Ward." Most affectionate in his nature, we all, especially the students, will miss him and miss him hard; but we must not be too selfish. If we miss him, even at the thought of his leaving us soon, how much more are Mrs. Ward and children missing him, and he them? It is needless to say, that the quarter of century in India, and of that the major time in U. T. C., he did indeed spend, for the common good of the U. T. C. and the Church in India. It will be no exaggeration to say that he gave himself. Though sorry to miss him, we are happy for him and his family, and for those who will be students of, and those who will come in contact with, this "Good man full of the Holy Spirit and Faith." Praying for God's richest blessing on Dr. Ward and his family, it is our earnest hope and sincere desire that he will someday return to Bangalore with his family.

We have had a semester of happy fellowship with the Language School students. Their new Hostel is complete, and it is sometime now, since the Rt. Rev. N. C. Sargent performed the opening ceremony of the Hostel. We need not say they found the change from the shattered Military huts into the 'pukka' new Hostel, a welcome one. In December one set of students has left, and the new batch has come in.

The College entered upon a venture this year in opening a Laymen's Course. In the young Church of South India, laymen have an important part to play, and we hope that many will make use of this Course. We will direct your attention to an article concerning

the Laymen's Course, by one of the members appearing elsewhere in this Magazine.

The Secretaries of the Carey Society and the Tamil Sangham are continuing their duties with much interest and they need to be congratulated. For the Reports of the different activities of the College, please see elsewhere. This year six of us attended the Triennial Conference of the S. C. M. in Kandy, Ceylon, from 24th December '54 to 1st January '55. The Conference was held at the beautiful University Buildings in Peradeniya. It was an occasion of much benefit and spiritual recreation for all of us. It was a joy to meet some of the old students of this College in Ceylon. Rev. A. Selvaratnam, Canon T. R. Milford, the Rev. D. T. Niles, and the Rt. Rev. J. E. Leslie Newbegin, were the inspiring personalities at the Conference. Perhaps the most important event at the Conference was the separation of the three-National S. C. Ms. After few days of living together and the feeling that we were all one, it was very difficult for the delegates to willingly take this decision. But, however, it had to be taken. But we are happy that the Federal Council of the S. C. Ms. of India, Ceylon and Pakistan is to be formed which will keep the three S. C. Ms. still together. Invitation might be sent to the S. C. M. in Burma also to join the Federation. We found the discussions and Bible Study very enlightening and the delegates are grateful to God for this wonderful opportunity.

The total number of the students this year is 38. When the year began we had eight student families living in the compound, the biggest number the College has yet had. However circumstances being such, four of the married students had to send their families home and they have joined the Hostel as "Married-Bachelors". Also in the middle of the year one of the pre-hostel students Uncle Otter moved over to the family quarters. While we are dealing with this subject, we may mention that the College is very wisely investing some money in building a new block of two houses, for married students, which is fast coming up.

Our Seniors, six in number, will soon be leaving the College walls into the wider arena of life. Mr. J. N. Samuel with his family will be also leaving the college this year, as the Diocese wants his service. We will miss the 'Guardian of the community' very much next year. Our prayers and good wishes accompany them.

We are glad that many of the old students

are keeping in touch with the College and the Hostel. We are publishing in this issue two letters from old students, telling us about their present work.

We are very grateful for the co-operation and spirit of goodwill extended to us from all quarters. Mention must be made, among the students, of Mr. Abraham Kurien, our photographer, and Mr. Daniel Chinnappa who spent

a great deal of his time in helping us to collect money for the Magazine funds.

All the members of the Editorial Board were most co-operative and helpful and our hearty thanks go to them. Finally we want to say a big "THANK YOU" to you all who have helped us, by contributing articles, or in other ways, to make the publication of this number possible.

EDITORS

Principal's Letter to Old Students

Dear Friends,

IT is appropriate, I think, to begin this letter by referring to the memorable service at which I was installed as Principal. The many letters I received from you on that occasion assured me that I was beginning my new office with the good wishes and prayers of all of you. After experiencing the burdens and responsibilities of this office I am even more aware of the need of your prayers. I am also grateful for the new opportunities of service I have as Principal.

Mr. J. H. Dunderdale and family went on furlough in April, 1954, and the Y. M. C. A. Secretarial School is taking a sabbatical year. The college has certainly missed them and their contribution, particularly to the recreational activities of the college. The Dunderdales expect to be back next May. The Rev. H. K. Moulton took a short furlough and returned to us in November. Though his furlough was meant to be a holiday with his family, he spent a good part of it doing deputation for the Church of South India. The Rev. L. M. Schiff and family returned to Bangalore in May after spending a year of furlough in England. Mrs. Schiff is Principal of Bishop Cotton Girls' School and for the first time a member of our Faculty is staying in the Principal's house of a girls' school. Dr. and Mrs. Harrison also decided to live this year in the house on Promenade Road. Never before did the college have so few of the Faculty living in the college compound.

During the first semester this year, we had the privilege of having on the Faculty Dr. John Foster, professor of Ecclesiastical History in Glasgow University. Dr. & Mrs. Foster came to us through the help of the International Missionary Council. They also spent brief periods in a few other Theological Colleges in India. Dr. Foster lectured in our college in

Church History. His illustrated lectures on "the Syrian Cross in Chinese Walls" and on General Church History made his subject extremely fascinating. Next year we are expecting the Rt. Rev. & Mrs. A. M. Hollis to join us. For the first time in the history of this College we shall have a Bishop on the Faculty. Church History will be his main subject. I should also mention that the appointment of Bishop Hollis on the Faculty is made possible through special grants from the M.M.S.; the C.M.S.; the S.P.G.; the Church of Scotland Mission and the American Arcot Mission. I think this is most appropriate for a person who has so much devoted himself for the cause of Church Union. Next year we are also expecting another addition to our Faculty. After the Rev. A. G. Widdess resigned from the C.M.S. they were not able to find another person immediately to represent them on the Faculty. Now they have nominated the Rev. A. T. Hanson and he will certainly be an excellent addition to the College.

You will be sorry to know that Pundit T. M. M. Kavirayar, the Tamil Pundit, has passed away after serious illness for several months and we have appointed Vidwan S. Rudrapathy of Central College, Bangalore, to take his place this year.

As usual the members of the Faculty continue to have many extra responsibilities outside the College. Special mention should be made of the contribution of the Rev. A. M. Ward to the production of Basic Theological Text Books. He has developed it into a scheme for a Series called Christian Students' Library. The first three numbers of the series have come out of the press. It is hoped that this series will be a great blessing not only to Theological Students but to the Indian Church as a whole. In due recognition of his contribu-

tion to Theological education in India the Senate of Serampore College conferred on Mr. Ward the degree of Doctor of Divinity (honoris causa). We are sorry that Mr. Ward is not able to continue on our Faculty. He will return to England next April and join the Faculty of the Methodist Theological College at Richmond. When he leaves India let us thank him for all his services to us, his old students and to the Indian Church both as a theologian and as a sincere friend, and let us remember him and his family in prayer as they move into a new sphere of service. Let us also hope that after some years of service in England he and Mrs. Ward will be able to return to Bangalore.

When Mr. Ward leaves, the responsibility of editing the Christian Students' Library will fall on the College Faculty and I have been asked to be the General Editor. My membership in the Faith and Order Working Committee of the World Council of Churches has also brought me some additional responsibilities as Chairman of an East Asian Commission on Worship. Dr. F. Muliyl has accepted the Editorship of the South India Churchman. The Rev. H. K. Moulton is being asked to become the Co-ordinating Secretary for Bible Translations in India. The National Christian Council has asked Dr. M. H. Harrison to complete a survey of Theological Commission in India, bringing the Ranson Report up to date.

The Rev. V. T. Kurien is planning to go abroad for a year of study at McGill University, Montreal, Canada. He hopes to specialise in the field of Pastoral Counselling.

This year we have seven married students living in the Compound with their families. We have started building an extra block of house for married students. The hostel accommodation too has to be increased. Perhaps we shall soon be adding an extra floor to the eight rooms built for us by the Y.M.C.A. Staff accommodation also is a problem. Towards a partial solution of this we are converting one of the big staff houses into two flats. I am happy to see the Missionary Language School building nearing completion.

I am happy to report that many old students have promptly responded to the financial appeal I sent out this year and have promised annual contributions. If all the old students make such contributions, the indigenous support of the College will be more than doubled. You can also help the College by sending us the addresses of laymen who may be invited to become friends of the College.

There was quite a good reunion of old students at the time of this year's Extension Course. The next Extension Course is fixed for September 13-22, 1955. If you plan in advance you will be able to attend. It will be a joy for every one in the college to see a large group of old students at the extension course.

I had to miss both the Extension Course and Preaching tour this year because of my trip to Evanston, but I had the joy of meeting many of the U.T.C. alumni abroad. You will share my pride in finding about a dozen of them among the participants of the Evanston Assembly of the World Council of Churches. D. T. Niles was one of the most distinguished among the participants. The Chicago University conferred on him an honorary D. D. The other U. T. C. men were V. C. Samuel, Henry Lazarus, M. A. Ratnarajah, Metropolitan Mar Juhanan, Bishop Alexander Mar Theophilus, Bishop Philipose Mar Chrysostum, R. S. Bhandare, V. Alexander, and S. Doraisamy. Dr. P. D. Devanandan was one of the distinguished consultants at the Assembly. As Chairman of one of the fifteen groups which discussed the main theme of the Assembly, I had the privilege of close association with the leaders of the Assembly. The election of Metropolitan Mar Juhanan as one of the Presidents of the World Council is certainly a matter of great pride for all of us.

To be at that Assembly was to enter into a rich experience of the Fellowship of the Holy Spirit. Members of the Body of Christ gathered from all over the world came together to discover their brethren in Christ, crossing many barriers, geographic, national, racial, linguistic, denominational and others, some of them raised by sin and disobedience. We gathered to affirm our unity in Christ and to dedicate ourselves afresh to Christ so that He may enable the Churches to grow in Unity. The Assembly also affirmed the Church's Hope that our Lord Jesus Christ is faithful to fulfil what He has begun in us and that "He will come again as Judge and King to bring all things to their consummation". The discussion of the so-called six subsidiary themes was a reminder not only of the Church's evangelistic task but also of the radical implications of Christ's power of healing and reconciliation for the Church's witness in the realm of Responsible Society, in Politics, in International affairs and in the sphere of racial tensions. When the spirit of Evanston is carried to the level of each member church and each local congregation, through the story of Evanston findings and fresh discovery of the implications of our hope in Christ there may follow a new

revival of the Church. Let us pray for such a revival in all churches.

After Evanston I attended the meetings of the Faith and Order Commission of the World Council of Churches which met at McCormick Theological Seminary at Chicago. This was followed by a few speaking engagements in Indiana and Kentucky. I was very much impressed by the interest in India, American Churches have. In spite of the many misgivings and misinterpretations in the American press about India's Foreign Policy, the amount of goodwill the American Churches have for India is certainly promising for better Indo-U. S. relationship. I must also mention the excellent hospitality I enjoyed wherever I went in the United States. The crowded programme of speaking engagements could not prevent my adding several pounds to my weight!!

On my way back I stopped four days in London and two days in Rome. Bishop Hollis and I were the main speakers at the C. S. I. Anniversary Service in London. It was a

pleasant surprise to see three of the U.T.C. alumni at Livingstone House in London, D. S. Sahayadas, I. R. H. Gnanadason, and Y. Dyvadeenam. In recent years many of our old students have had opportunities of going abroad and some of them have distinguished themselves by good academic records. One of the recent graduates of the College, T. V. Philip has been appointed to represent India on the staff of the W. S. C. F. at Geneva. I was also happy to see at Bombay A. I. Thomas and S. P. Kelker two of the old students of the Y. M. C. A. Secretarial School. It was good to see something of the excellent work, both of them are doing.

In closing, let me say that though this letter appears formal, it comes to each of you with personal greetings. May the Lord who called us all to the ministry of His Church bless us, strengthening us for the fulfilling of His purpose.

Yours in Christ,

J. R. CHANDRAN

Obituary

THE passing away of Mrs. Jeevaneson has been a great loss to the College Community as a whole. Although her death is a great blow to the family, the loss is felt by us as well. Apart from her work in the Language School, where she was very much loved by her students, we as students of the Theological College, always had a warm welcome to her home at any time of the day or night. She was a mother to the married students and the hostellers. Whenever someone was ill in the married quarters, she came forward to give advice. Further she was always ready to give a helping hand to all. In times of

anxiety and worry, her smile and encouraging words have always helped us considerably. Even when she was sick and in bed, she had a happy smile on her face; and none of us thought that she would pass away so suddenly. From the conversation we had with her during her illness we knew that she was prepared to meet her Master and Lord.

We express our sympathy to the bereaved family, and assure them of our continued prayers, so that Almighty God may sustain them in this loss.

She was 54 years old at the time of her death. We thank God for her life and experience.



Mrs. Grace Ebenezer Jeevaneson.
(Died on 8th September 1954.)

A Modern Visit to Bethlehem

A CHRISTMAS MEDITATION

"O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by:
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years
Are met in thee to-night".

SO wrote the American preacher, Phillips Brooks, after a visit to Bethlehem now nearly a century ago. Bethlehem has always had a central place in the thoughts of all to whom the name of Christ is dear, and when the Harrison family had an opportunity to visit Palestine some years ago, it was one of the places which we most longed to see.

Although it is only five miles from Jerusalem, a visit there even at that time was by no means easy, and more recently has become almost impossible except at special times. The reason for this is the tension between the Muslims and the Jews in Palestine, which at the time of our visit had just broken out into general violence, and which has now led to the formation of two separate states, Israel and the Hashimite Kingdom of the Jordan. Jerusalem and Bethlehem lie just on the border between the two countries, and travel from one to the other has become practically impossible. These troubles were just beginning at the time of our visit, and when we reached Jerusalem we found that all ordinary means of travel were out of the question. In fact, we were at first told that the trip would be completely impossible. The owners of taxicabs in Jerusalem were Jews, and to prevent them from carrying passengers the Muslims had strewn the streets with nails which would puncture their tyres. Not even horse carriages were available. But after some inquiry we found that it was possible for us to hire donkeys for the journey, and thus, like Mary nineteen centuries and more ago, it was on donkey back that my wife, our two young sons and I rode the five miles down the highway—now closed to traffic—past the luxurious King David Hotel in Jerusalem, past the railway terminus, then out into the open country, down a long hill past Rachel's tomb, and at last into the outskirts of Bethlehem itself.

At the edge of the town we left the main road, which goes on to Hebron, and followed Star Street to the Church of the Nativity,

passing Manger Street on the way. The Bethlehem of the present is a strange mixture of ancient and modern, and along with many street scenes which may have changed little since Jesus' time, we were surprised to see a little boy riding on a very modern tricycle, and to hear from the upstairs of a house beside the way the sounds of a girl diligently practising some familiar exercises on a piano.

In the center of the town is an open space beyond which is the great Church of the Nativity, which was originally built by the Roman Emperor Constantine in the fourth century. It is supposed that it occupies the site of the inn, in the stable of which Jesus' birth took place. Although the church is of considerable size, the main entrance is through a door which is surprisingly low, only three or four feet high, so that to go through it one must stoop so as almost to touch the threshold. Two explanations are given for this. One is that during the troubled times of the Crusades there was so much danger to Christians from Muslims that the door was completely blocked up and was later only partially reopened. The other is that the builders of the church wished to see that none entered this holy place without bowing to the ground! But the indications are that at one time the door was of normal size.

Within the church mosaics have been discovered beneath the present floor which some archaeologists think were those originally laid by Constantine. But the matter of greatest interest is the cave beneath the chancel, which according to present tradition, was actually the "stable" used for the animals belonging to the travellers to the inn. One now descends to this by fifteen or twenty steps, and finds a room hollowed out in the rock with a richly ornamented enclosure at one side of which is supposed to be the very manger itself. The ceiling is hung with lamps belonging to different sections of the Christian Church. These are kept perpetually lighted, and there is keen rivalry between the different churches for the privilege of maintaining these lamps. There are other caves nearby in one of which it is credibly reported that Saint Jerome lived for several years in the fourth century when he was occupied in translating the Bible from Hebrew and Greek into Latin. This version remains the authoritative form of

the Bible for the Roman Catholic Church to the present day.

One feels that it is very possible that the Church of the Nativity represents the actual scene of Jesus' birth, a feeling which one does not always have about the sacred sites at present shown to travellers in Palestine. If we may not be completely sure that it marks the very site of the inn, it cannot be far from it, for Bethlehem is a small town. At any rate, coming out of the church one can look over the fields of the country side, where we feel sure that the shepherds kept their flocks by night, as they do to the present day.

One impression made upon us by our visit to Palestine was to confirm our conviction that the Christian story is part of real history. The account of the life of Jesus is not a mere pleasing tale, but something which actually happened, and in these particular places in the land of Palestine. It is actually a fact that Christ is born of Mary, and that God has visited and redeemed his people. This connection of faith with history is one of the distinguishing marks of the Christian religion. An Oxford scholar, A. C. Bouquet, says of Hinduism in his recent book on that subject:

"So long as one keeps out the idea that the historical process as such as any value for religion, one can pack anything into Hinduism". But whatever may be true of Hindu belief, this can never be true of Christianity, for if one should take away the historical character of the Christian faith, Christianity as we know it would inevitably collapse.

But there is a further thought which needs to be set over against this. Bethlehem is significant not merely as testifying to a fact of ancient history. It reveals the coming to the world of One who is still present in human experience today, and who is known by countless men and women about us. As the German poet, Johannes Scheffler, put it:

"Though Christ a thousand times in
Bethlehem be born,
If He's not born in thee, thy soul is still
forlorn".

We may not be able ourselves to make a pilgrimage to Bethlehem, but we have something which is much better. The joy of Christmas comes to us when Christ is born in us and we allow Him to make His dwelling in our hearts.

M. H. HARRISON.

Still the Same Thou Art

MY studio was on flames. All the inflammable materials were going up as clouds of smoke. Films, photographs and other materials were all a prey to the hungry flames. I had arrived on the scene only after the blazing flames had consumed almost everything. All that could be saved were a few costly cameras, accessories and a few rolls of films.

One by one the photographs on the show window were being reduced to ashes. The result of so many years' work were disappearing out of sight very fast. The heated up glass windows were crashing. The last of the pictures on the show window, a silhouette photograph of sunset at Cape Comorin was now nothing more than a microscopic heap of atomised particles of carbon. That was the best sunset picture that ever came my way. That was my reward for a week's patient waiting at the Cape. The sun was just dipping into the calm waters of the ocean. The clouds around the setting sun had added charm to the picture. I had taken the sunset against the foreground of palm trees forming a circle around the sun. I had clicked the camera at

f. 16 and 1/200. Now the grand picture was over in an equally short period of time.

Suddenly, the picture on my office table flashed before my eyes. It was HER picture. I made an effort to run into the studio, but my friends held me back.

* * * *

It was exactly four months ago, that I took that picture. I was roaming on the road, Camera in hand when I heard her calling me. I turned round to her and there she was—extremely charming. A red georgette saree, black velvet choli and a wonderful hair-do. I was thrilled when she nodded assent to my suggestion of posing for a photograph. That was not the first time that I was taking her picture. But the slightest notion had I that this photograph I took would be the best portrait that I had ever made. I did not even for a moment dream that, she would be captured for life in that lovely pose, on cellulose. Her lips were about to part into a full blossomed smile, like the blossoming bud of a rose. Her eyes were twinkling. There was a mischievous expression in them. Click! Had I released the

shutter a little too early? She had a puckish smile on her face now—a teasing smile. I set up an enlarged copy of that picture on my table.

Every morning I came to the studio, she seemed to greet me with a warm "Hello". She reminded me always of the Italian story for children about the doll which came to life. I almost felt her presence by my side.

I would soon be deeply engaged in the day's work—under her watchful eyes. Whenever I looked up tired, she seemed to say "Don't tire yourself; take a little rest". I would sit up gazing into her eyes. Those deep dark eyes would bring back to my memory, sweet recollections of the past. I could see her lips moving, as if saying some secret to me. The evenings we used to meet together on the lake, would come dancing before my eyes. We used to walk hand in hand down the banks of the rivulet. I used to gather wild flowers for her.

And in the evening when I close the studio, I could hear a whisper from the picture. It would always be the familiar sweet voice saying chee . . . r . . . i . . . o.

The flames were fast approaching my table. In a few moments everything would be ashes and her picture too would be gone. I cursed my friends who were holding me back. She would still be on the table unaware that the flames are closing in, on her—with her half suppressed smile. She must have been waiting for my coming as usual. She must have become a little impatient by now.

I tore myself away from my friends and ran in. The thought that I might be a little too late to save her haunted me. That gave me the courage to dash through the raging flames. To either side of me, all that I could see was broken glass, burnt up cellulose and small heaps of ashes here and there. Each of those heaps was the result of my work acted upon by the flames. Would the flames leave intact at least one picture? My office door was ajar. All that I could see was her tantalising smile. But the flames had caught up to my

table. The papers on the table were burning down. I might still be able to carry her away in my arms from the fire. Only a distance of six or seven yards separated her picture from me. I saw her. She was safe, but in the grips of the flame. Another fraction of a second and she would disappear from my table. I gathered all my strength and ran towards her with outstretched arms. Ah! it was all over. I was a trifle late. That smile, those twinkling eyes all were gone. My fingers touched a heap of warm ashes.

When I was conscious, I found myself on my bed at home. My friends told me that I was found unconscious near my office table. I had not suffered any serious burns. Suddenly there crossed before my eyes her image. After all, her picture was not burnt up! There I could see her behind a table near the other end of my bed. Was it all a dream? Had I succeeded in snatching her away from the flames? No! it was SHE! There she was before my eyes, wearing the same red saree and the black choli and the same hair-do! Had she come to see me and offer words of consolation? But why did she appear in the same way as on that day when I took that picture?

I called one of my friends to my side and whispered a few words in his ear. A minute later he brought me what I wanted. I raised myself from the bed. That half suppressed teasing smile returned to her lips—those twinkling eyes—a click and a flash—and once again I had captured her in the same charming pose.

Today her picture is on my table. She is just as she was in the picture which the flames had so cruelly reduced to ashes. And she is even now glaring at me—those dark slightly raised eye-brows—twinkling expressive eyes.

Quite a few of my friends, who do not share the secret, congratulate me every time they see her picture, for saving her from the fire. And she replies them with that half suppressed smile.

ABRAHAM KURIEN, B. D. J.

"The Word of God can be answered only by the 'yea' of decision and not by the 'yea' of a theoretic conviction."

"God's intention for man is not the innocence of Eden, but the Hallelujah of the redeemer".

— Brunner.

— D. T. Niles.

Jesus Christ and the World's Religions

PROFESSOR JOHN FOSTER, D.D., *University of Glasgow.*

ST. MARK'S Gospel begins, "The voice of one crying in the wilderness, Prepare ye the way of the Lord". The beginning of St. John's Gospel points to a wider preparation: "There was the true Light, even the light which lighteth every man, coming into the world". Much of St. Paul's missionary preaching was in the synagogue, proving "that this Jesus is the Christ". When he turned to the Gentiles, then there he saw a measure of preparation:



Dr. A. John Foster, D. D.

"God left not himself without witness". "What ye worship in ignorance, this set I forth unto you."

If there are hints like this in the New Testament, this line of thought is boldly developed by some Church Fathers of the second century. Justin, a Christian philosopher in Rome about 150 A.D. claims, "Whatever has been rightly said by all men is the property of us Christians". It is at Alexandria however that such claims are most fully developed . . . What a place that was! There were Advanced Greek thinkers of every kind, a colony of progressive Jews, a small but distinguished school of Christian learning, and travellers who brought Persian religion and

even the Buddha's teaching from farthest India. In Alexandria, Clement, the head of the Christian school, wrote 'God is the cause of all good things, some directly, like the Old and New Testaments, some less directly. The way of truth is one, but into it, as a perennial river flow streams from every side'. To see what then is in non-Christian religion to justify our believing that *even there* God was at work, preparing, let us look at one exciting century when mankind seems to have moved a stage forward in its search for God, the hundred years from 600 B.C. to 500 B.C.

We will start in the Far East. Lao-tzu means 'the Old Master' and traditionally he is regarded as China's oldest, and placed within this century. A little later was born a second, who was to become, and for more than two millenia remain, the greatest name in China's history, Confucius. These two are about as opposite as can be, but they have one thing in common. Both call men away from the multitude of spirits that they fear and from most of the gods that they worship. Lao-tzu speaks of one whom he calls *Tao*, the Way. It is *Tao* which stands at the beginning of things—the Way the universe began, the Way it works, and—this is important—the Way we should follow. *Tao*, the Way, is marked by gentleness, humility, generosity. Confucius speaks of *Tao*. He means something different, not the Way the universe began but its moral order, the right and wrong that we know in our hearts. And behind this *Tao*, and urging us to follow it, there is the highest God, whom sometimes he calls Heaven, and sometimes *Shang-ti*, the Most High. When some one tempts him to consider lesser, nearer deities, he retorts, 'He who sins against Heaven has none to whom he can pray.'

Move westward. Before 500 B.C. there was born in India, Gautama. Behind all religion is a sense of need, nowhere stronger than in India. The vanity of life and all it offers! And so though Gautama was a prince with all he could desire, he left it and wandered on religious quest. He taught men how to escape from life's burden. He too had a Way—the Eightfold way, he called it, because he had eight stages of moral discipline for those who would be his disciples. He had little to say of God or gods, but he made men feel that, compared with the lonely little life of

self, he had found somewhere better to flee to. So they called him, The Enlightened One, the Buddha.

Move westward again. It is doubtful when Zoroaster lived. Tradition places him in this century, and certainly it was in this century his reforms of religion took hold in Persia. Zoroaster swept away the multitude of nature gods and their non-moral worship. He saw life in terms of a two-fold order where a man has to make a choice:—light and darkness, good and evil, God and devils. For him, God—one God and one only—is the God of Heaven, in Persia often symbolised by fire. You make the 'right choice', and then, on God's side, by good deeds, good words and good thoughts, you fight for victory over darkness and devils.

Move westward again. It is this same century which sees in Greece the beginnings—not yet the full-flowering—of that philosophy which later came to take the place of religion for so many of the best people. The Greek philosophers turned their backs on the unworthy myths which made the gods as lustful and turbulent as the warriors of old. They spoke of one God who is above all others, different from man in both form and thought, the Good, the Beautiful, the True.

There is one little nation whose history of religion matters more than all the rest put together. In Hebrew religion at the beginning of this same century we find Jeremiah teaching in Jerusalem, with Ezekiel closely following. Then a generation later Hebrew prophecy reaches its loftiest mount of vision in the writing of him whom we call Second Isaiah. Here is something sounding louder, clearer, than we have heard from China, India, Persia or Greece,—clearer we may add, than from Hebrew religion of an earlier day. God is a Father who loves the prodigal and will make a new covenant with His people. That is Jeremiah. God is a Shepherd who will come Himself to search for His sheep and to seek them out. That is Ezekiel. There appears the Suffering Servant, who bears the sin of many, makes intercession for the transgressors, and proclaims the acceptable year of the Lord. That is Isaiah. And our hearts say, Ah, the prodigal son! the Good Shepherd! His suffering and death upon the cross! These do prepare the way, and He does fulfil.

Turn again now to Clement of Alexandria. 'God is the cause of all good things, some directly, like the Old and New Testaments, Some less directly Can we acknowledge less direct preparation, but *real preparation* all the same? We need to make one

Safeguard. The preparation must not be allowed to condition our view of the fulfilment. It must always be in the light of the fulfilment that we look back upon the preparation. The *Logos* doctrine affords the best illustration of how this safeguard is to be applied.

St. John was a Jew, and as he began to write his Gospel, he was thinking how the Old Testament begins—so similarly: 'In the beginning God created . . . And God said (there is the Word) Let there be light'. And John wrote on: 'And the word became flesh, and dwelt among us, and we beheld his glory'. John meant God's creating Word, and the Word which came to the prophets 'Thus saith the Lord' now speaking more directly through a life lived among men. But John, with these Hebrew ideas, lived in Ephesus which was a Greek city, and Greek philosophers soon read his writing. 'Why', they would say, 'we have an idea like that too. Before the universe began, there was the *thought* of God, thought coming to expression in a *Word*, before He made anything at all. Just God and his thought—Word—*Logos*'. The *Epistle to Diognetes*, is an example of Greek Christian preaching one generation later. This writer uses John's *Logos*, the Word made flesh, as his starting point, and preaches Christ in terms of Greek Philosophy:—'Truly God Himself, almighty, all-creating and invisible, Himself from Heaven has sent the Truth and the *Logos*, holy and incomprehensible, and set Him firm in our hearts. He did not, as a man might have guessed, send some attendant, or angel, or ruler, or one of those who manage earth's affairs, or of those entrusted with the administration of Heaven, but the Artificer Himself, the Creator of all things, by whom He made the heavens by whom He enclosed the sea in its proper bounds, whose mysteries all the elements faithfully observe, through whom the sun received the measure of the daily course he keeps, whose call to shine at night the moon obeys. *Him* sent He to them. Was it then, as human reckoning might have it, in despotism and fear and terror? No indeed, but in gentleness and meekness, as a King He sent His kingly Son. He sent Him as God; sent Him as Man to men. As saving He sent, as persuading, and not to force. For force does not belong to God. As calling He sent, not pursuing. As loving, He sent, not judging. For He shall send Him judging, and who shall stand His coming?' That is not just Greek Philosophy. It is Christian preaching. When Greek philosophers spoke about the *Logos*, it was daring speculation, nothing more; but this man preaches because some-

thing has happened: a Child was born at Bethlehem; a man grew up in Nazareth; Jesus, who went about doing good, for God was with Him. He is interpreting fast in terms of Greek philosophy, but that which is being expounded, first and foremost, is fact. This prepares us for something further which Clement of Alexander has to say of Greek philosophy:—'Perhaps we may say that God gave Philosophy to the Greeks, till the Lord should call the Greeks. For as the law was to the Hebrews, so Philosophy was a schoolmaster, to bring the Greek mind to Christ. Philosophy therefore was a preparation.'

In many scriptures that I have read there seems to be, if not a Messianic hope, at least a note of unfulfilment. For examples, the Confucian Classics speak of *Tao*, a Way, a moral life, pleasing to Shang-ti, the Most High. Then comes this: 'Great indeed is the

Way for the good. It waits till the right man comes, then it is walked. So it is said, "Only by perfect virtue can the perfect Way be made a fact." The Way:—Where is the perfect Man, to walk it?

Lao-tzu speaks of *Tao*, the Way, yet speaks as if words are of little use. 'The *Tao*, the Way which can be called the way is not the eternal Way'. *Tao*, the Power behind the universe, is greater than our poor words about Him. I am glad that the translators of the New Testament into Chinese put in this great word of China's aspiration, *Tao*, Way, when they came to the beginning of St. John's Gospel: 'In the beginning was the *Tao*, and the *Tao* was with *Shang-ti*, and the *Tao* was *Shang-ti*. All things were made by Him . . . And the *Tao* became flesh and dwelt among us, and we beheld His glory'.

The Way was prepared—and He does fulfil.

Report of the Tamil Preaching Band

(CUDDALORE GROUP)

THE Tamil Preaching Band left for Cuddalore on the 17th September 1954. Mr. J. Balasundaram, an old student of our college, who is now working in the Arcot Lutheran field at Cuddalore, gave us a very warm welcome as we alighted at the bus stop at Cuddalore. We resided at the Y. M. C. A. Cuddalore,—all things were made convenient for us and our stay there was happy and comfortable.

On the 18th we discussed our plans along with Revds. Wandall, Tucker and a few others. Our work began on the 18th evening with street preaching in the nearby town of Manjakuppam. During the ten days we were at Cuddalore, our work consisted of preaching, Magic Lantern Lectures, sales, and distribution of booklets and tracts in about 22 villages. Our drums and other musical instruments attracted large crowds for each of these meetings in the villages. Some members helped by preaching in the nearby Churches on two Sundays. One of our students was called to speak at one of the Youth Rallies on the subject of "Communism and Christianity". Apart from our work, we were privileged to visit Tranquebar on the 23rd. Tranquebar is the historical place where Bartholomeus

Ziegenbalg and Heinrich Plutschie, the first two Evangelical Lutheran Missionaries landed on the 9th July 1706. We were taken round the places and shown the historic relics. We met the students of the Lutheran Theological Seminary and had lunch with them. On the 25th we visited the famous Parry's Sweet Factory, the Gas Plant and the Distillery, this is at Nallikuppam. On the evening of the same day, we joined the Youth Rally at Pattambakkam and went in a procession, singing and preaching in different places.

Though the sea was rough, we enjoyed a sea bath. We were delighted to have one of our members with us, who saw the sea for the first time in his life.

Let me take this opportunity to express our deep gratitude to all our friends at Cuddalore who helped us in all possible ways, to make our stay there comfortable and our work successful.

We thank God for this opportunity we have had in preaching the good news of the Gospel. May God the Holy Spirit work in the hearts of the people and lead many to the feet of Christ.

D. V. SADHANANDAM.

(VELLORE GROUP)

We visited Gudiyattam, Kavanoor, Katpadi South, Vellore and Arni during our tour. Spreading the Good News by leaflets was a successful one and to see many Hindus receive the leaflets with joy was striking. Many Hindu students are taking the Bible Correspondence Course also.

Our enquiries in the villages round Gudiyattam and Vellore, revealed that most of the houses have received leaflets and most of the literate people have read them. The material being quite simple, except a few, others had no striking questions. Some are prepared to join the Church and special classes may be taken for them.

The sale of Gospels in Arni was very successful and we could sell about 185 copies within a couple of hours. The Film Show on 26th September also attracted many people. We went for preaching to different village

churches and also Hindu villages where we had wonderful experiences.

In Vellore, Dr. Piet explained to us how the Bible Correspondence Course is worked and to read some of the letters of enquiry or questions he received daily, was really very encouraging.

Mr. Y. Robinson, one of our members, conducted Katha-Kalakshapam in Gudiyattam, Kavanoor and Arni, and this was much appreciated. We made friends with a few Hindu young men who even invited us for Tea to their homes.

We are grateful to all those who helped us during our tour, especially the Pastors in charge of these villages, and we thank God who gave us this wonderful opportunity of seeing afresh the needs and opportunities of preaching the Gospel in the villages.

J. N. SAMUEL.

Report of the Malayalam Preaching Band

THOUGH the number of students in the Malayalam Preaching Band was extremely small, we were greatly benefited in their work because of the whole-hearted co-operation and generous help given by the Christians in the places we visited.

The first centre of our work was Palghat. From Palghat we visited Vadakkan Cherri, Kuzhalmannam and Alathoor. In all these places we conducted open-air preaching and house to house evangelistic work. Magic Lantern and Flannelgraph pictures were very helpful in presenting the message of Christ. Special mention must be made of the help and co-operation given by Rev. H. Zuber and Mr. Francis.

Our visit was welcomed especially by the youth groups of the Churches in the places we visited and we do hope that the seeds we

have sown will bear a great harvest. We had opportunities of visiting and addressing the school children, also.

After working in the Palghat area for a week, we went to Calicut. Mr. Sukumaran, an old student of this College, was extremely helpful in arranging our programme. A boat journey along one of the rivers proclaiming the Gospel of Christ to the non-Christians on the banks was the high watermark of our programme in Calicut. We were joined by about fifty youngsters burning with zeal for evangelism on that journey.

Looking back on the Preaching Tour, we are grateful that God has blessed us with such a useful time and rich experiences of the work in His Field.

ABRAHAM KURIEN.

The Telugu Kanarese Preaching Band

I do not know whether I should call it the "Telugu-Kanarese-Marathi-Hindi-English Malayalam Preaching Band". For it represented all those language groups. We all went to a predominantly Kanarese area—Mandya.

After arriving at Mandya, we made our way to Rev. A. Siromani's (a little bit of path-

finding was needed!), who lent us not only "The Prophet's Chamber" (2 Kings 4:8-10), but had willingly thrown open his whole house to us, seeking shelter in the vestry for himself. We visited the Christian homes in the 'Christian Colony'. The problem of food was our acute and immediate concern, as the

LIFE IN THE COLLEGE (1)



We begin the day with the Lord.



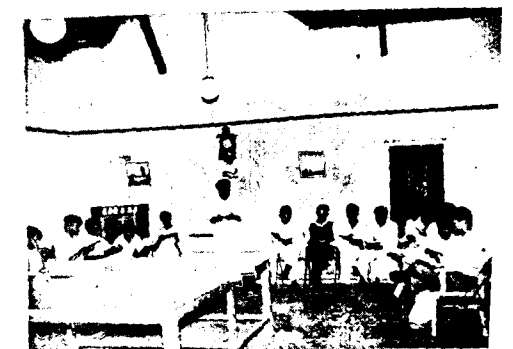
"A sound mind in a sound body."



Always a long 'Q' at the ping-pong table.



'Eat and be thankful.'



We close the day with the Lord.

Rev. A. Siromani was living in a stage between Vanaprastha and Sanyasi. After a period of trial and error, we decided to eat with Mr. S. David, whose family welcomed us into their home willingly. They not only provided us with good meals, but also musical entertainment with their radio. "Walk a mile after supper"—We now practised before and after every meal, as their house was far away from Rev. A. Siromani's house. We were glad to learn that that house was the first chapel in Mandya.

Though there were only two Kannadigas amongst us, about twenty enthusiastic young men from the Christian colony helped us every night, with their harmonium and picture rolls, lent by Rev. D. H. Mason, to preach in the surrounding villages. After three days we discovered a Telugu Colony, Guthule, where we distributed many books and preached three times within a day. One man read six chapters of St. Mark, immediately after receiving it. When we went there a second time, pointing towards us, he cried to the crowds -- "These are they who belong to the kingdom of God" and allowed us to preach in front of the small temple they built. Everywhere, we were

asked to preach near their worship place or a temple. Elsewhere you find an article—"The Cross across the temple."

On the first night, a group of young men took two of us into their beautiful Church building and discussed with us far into the night, the things that troubled them in Christian faith. When the Rev. V. T. Kurien joined us they made his stay breathless with their daily prolonged Bible Classes and discussions till midnight. On the last day of our stay there, all the young men joined together and arranged a very good dinner and a farewell meeting. They went to the extent of garlanding us!

Mandya has many enthusiastic Christian young men who can be mobilised and utilised for the extension of His Kingdom in the surrounding villages, where no significant Christian work seemed to be done hitherto.

We take this opportunity to thank Rev. D. H. Mason who invited us, and all those who helped us and inspired us during our preaching tour.

In deep gratitude to God and man.

G. B. DEVASAHAYAM, B.D. II.

College Inauguration Service, 1954

(Summary of sermon preached by the Principal)

Text. If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know; but if any man loveth God, the same is known by him (1 Cor. 8: 2, 3).

KNOWLEDGE has an important place in most religions. Hinduism has the *Gnana marga* and Greek religions had a special place for *Gnosis*. In the Greek and the Hindu religions one who knows the mystery is superior to others. The Brahmin is nearer salvation than the Sudra because of his knowledge of the Vedas. Some of the critics of Christianity were offended because the Church accepted even unlettered and apparently ignorant men as full members.

However, for some scholars who accepted the Gospel, Christianity was great, precisely because the unlettered were also privileged to sit along with the scholars. St. Paul knew this mystery in God's plan of redemption. He had spent many years in pursuit of learning and knew the wisdom of the Greeks as well as of the Jewish Rabbis. He had studied under the ablest of the Rabbis of his time. But such

learning did not lead him to salvation. In the Epistle to the Romans (7:7) he confesses that the knowledge of what is right did not help him to do the right.

In the Epistle to the Corinthians, he is addressing a people who were after knowledge. They had a specific problem, namely the propriety of eating the meat offered to idols. They sought for a simple 'yes' or 'no' answer. Many today ask for a simple ruling by the Church on ethical problems such as smoking, drinking, dancing, mixed marriages, dowry, war, etc. Many of these ethical problems need answer, but the question is whether a clear answer can be given in the form of an 'yes' or 'no'. One of the most embarrassing situations I have faced has been when some one comes with a problem and says "you must be an authority on all these". It is a great temptation for leaders and pastors in the

Church to claim or to pretend to know the answers to problems. The situation in Corinth is repeated in the Churches, and people ask for definite and unambiguous answers for ethical problems as well as problems of Church discipline.

But the pretension to know the right answer to every question is a mark of immaturity. It is a mark of one's ignorance of truth. Among University youth it is usually the Intermediate students who claim to know every thing. I remember my own experience. When I first began the study of the atom and electricity in the College I felt as though I knew all about Nuclear Physics. One becomes humble only with an insight into the vastness and complexity of the things to be known. An M.A. or a Ph.D. student is much more humble than an Intermediate student. As the great poet has said, all knowledge is an arch where through gleams the vistas yet to be known.

Now, St. Paul's concern is not giving lessons about the limitations of knowledge. Nor is it his purpose to put emotional experience in the place of knowledge. He is rather concerned about imparting true knowledge. He refers to the knowledge which his readers possessed as the knowledge which puffs up. It is the knowledge which swells up the self, creates class consciousness and self-righteousness. This was the sin of the Pharisees and Scribes. They claimed to know the Law and the Prophets and according to that knowledge they were righteous, and some were branded as publicans and sinners. But St. Paul had learnt that what mattered was not the knowledge of right and wrong, the knowledge of ideas and things, but the knowledge of God. He who thinks he knows all, does not yet know how he ought to know. Moffatt translates, "Whoever imagines he has, attained to some degree of knowledge does not possess the true knowledge yet".

Through his experience of Christ St. Paul knew that true knowledge is knowledge of God. All knowledge is to be tested by the knowledge of God which comes through Christ. St. Paul knew through his experience on the Damascus Road and his later knowledge of Christ, God's concern for him, His forgiveness and love. God was in Christ reconciling the world unto Himself, reconciling man to Himself and man to man. To know God is therefore to love Him, who has bestowed upon us undeserved love, and to love one another as He has loved us. This knowledge of the mystery of divine love taught Paul that questions of ethics and church discipline do not have

precise and clearcut answers valid for all climes and all times. Jesus did not give precise answers to moral questions, nor did he give laws directly applicable to all situations. That was the most annoying thing about Him for the religious leaders of His time. He was on the contrary, revealing a new principle, the principle of God's love for every one. Every one is a unique child of God, a person and not just a member of a species. Man cannot be simply subordinated to universally applicable laws. The only principle that should be universally applicable is love. Laws should be subordinated to the demands of love. Love here is not an abstract quality or principle. It implies the acceptance of and the concerns for persons. St. Paul knew the mystery of this quality of love and as in the famous hymn on love he tries to show the emptiness of everything without love. It is this understanding of the nature of love that comes through the knowledge of God in Christ.

St. Paul emphasises that the quality of true love is known in the love God has given him. If any man loveth God, the same is known by Him. St. Paul realised that in Christ what happened to him was not primarily his knowledge of God but God's knowledge of him. There is nothing greater for Paul than to be known by God. People count it an honour to belong to the circle of friendship of some important people. People take pride in saying "I am a friend of the Prime Minister" or "The President knows me", etc. Paul takes pride in that God knows him. What he means is that personal relationship between him and God has been restored. He knows God's special care for him. He hears his prayers and delivers him from all dangers. His grace is sufficient unto every situation. With this experience of the love of God for him he sees everything in a new perspective. At one time he was zealous for the Jewish law and set himself to persecute all who broke the law. Now everything is subordinated to love. Salvation is through grace and not by the law. What matters, therefore, is not the precise knowledge of what is right in ethics and religion but what it means to love. In the question of eating meat offered to idols it was not easy to give a clear ruling. The idols had no power to change the quality of the meat. Eating such meat therefore need not necessarily be wrong. But one should also consider the effect on some of the brethren. For the sake of the weaker brethren one may have to abstain from such meat. There is a principle that transcends legalism.

But St. Paul did not reject the value of

obedience to the Law. He did not advocate mere emotional or sentimental response to the demands of love. Love for him had to be expressed in radical action. He was firm in his demand for concrete expressions of love and so he boldly chided Peter for what he considered to be a bad compromise with the Judaisers. He scolded the Corinthian Church for failure to take disciplinary action against moral laxity. But law should be subordinated to love.

When we look at the world today we know how badly the world needs love. The increase of scientific knowledge and man's new inventions are creating new problems. These new problems threaten the lives of vast masses of people. In this situation the true knowledge of God leads us to a new dimension of concern for people. Justice receives new meaning and becomes most revolutionary because it cannot stop short of a concern for every person. Only such a concern for people can prevent glib talks or hasty conclusion about the use of nuclear weapons or other weapons of mass obliteration.

Those who know political and social life in India intimately know how much the demands of love have to enter into human relations. Sometimes justice seems to be perverted by communalism, provincialism, caste, class consideration and the like. We often fall victim to bitterness under the guise of righteous indignation when we see glaring injustices done to people or discrimination on grounds of caste or creed. In such a situation the Christian Church is called to witness to the love of God. We are not called to impart knowledge of God through propositions but

the love of God through love. Love of God and love of one another go together. Those who have specialised in the sphere of pastoral counselling tell us that when a person comes with his problems, the task of the counsellor is not to give precise answers. The counsellor should not even pretend to know the answers. His duty is to love the person in trouble and to help him discover the answers himself. The world needs men who can show such love to one another. We cannot of ourselves show such love. We are to give to one another the love of Christ. When we commit ourselves to Christ, He gives us the grace to become channels of His love.

What does all this mean for us who are here in pursuit of theological learning. Certainly we shall learn many things here. Perhaps some have come with the expectation of getting their doubts cleared. Gaining knowledge is certainly a noble aim. But the most important thing is our love of God. We have responded to His call and when we responded, there was certain warmth in our love. It is important to see that our love for Him should not grow cold but only warmer. We should during the days in this college spend sufficient time with God, feeding on His love and gaining firmer grasp of His promises. One way to test our love of God is constantly to examine the nature of love for one another. Our concentration on our studies should not be an excuse for neglecting the demands of our fellowship with one another, our prayer for one another. The chief qualification of a servant of Christ is not the knowledge that puffs up, but in the love of God and in the conviction of being known by God.

The Challenge of the Concordance

THERE was a time when I regarded the Concordance as nothing more than an easy way of looking up a text when I was not sure of the reference. Apart from that it was just a series of rather dry-looking lists of words.

In recent years, however, the Concordance has come alive for me. Tamil Bible Revision work began the process. How important to see that there was uniformity (so far as is consistent with the genius of two different languages) in the translation of the same Greek word throughout, instead of a haphazard use of whatever word struck the translator as convenient on each occasion. How distressing to find thirty different renderings for Logos,

when less than a dozen would have done. How unnecessary to find a simple word like "crowd" translated in no less than twelve different ways!

But how fascinating it became to be compelled to trace a word right through the New Testament, and see how its fundamental meaning is exemplified and filled out in the different occasions on which it is used. Especially when the word is a word of Christian faith or practice, each time it is used its meaning is driven home by the varying contexts in which we find it.

So I have taken to preaching much more from my concordance, believing that to a congregation of differing and complex needs a single Christian word, in the many situations

The Cantonment Station

"HALLO Constantine, how about a cup of coffee?" "No man, no 'panam'". "Don't be silly. Who will believe that you do not have money?" "Yes man, you people think so, what can I do?" "Now it is getting late. So I shall go and call Mr. Hivauly." "Hallo Babuji, Constantine has promised to give a cup of coffee. Would you mind joining us." "I don't mind, but it is already 8. 15 p.m. and we can't come back soon."

"Heh, where are you people going?" "No baba, Jayalakshmi Bhavan is too far. Therefore, we shall go to the Station." "No, Mr. Hivauly. I don't like the station coffee." "Now, you fellows, don't waste my time." "Oh, Constantine, we are going to the Station".

"Hallo, a pot of coffee please". "Yes, Sir, ready, five minutes." "Heh, here comes Henry and company. Look there, Dorai is coming with Andrews and Sada. There is Ravo, Daniel, Christie and Balwant on the extreme end of the platform. Edward Sam, Deva and J. N. Samuel are also coming. What is the matter? There is a Police guard on the platform today. Is there any special reason for it?" "Heh pal, don't you know that we came to see Prasad off." "Who is this Prasad man?" "Don't be foolish you don't know who Prasad is? He is the President of Sovereign Independent Republic of India." "But the way you spoke, made me to think that he is one of your friends."

"Babuji, we are glad that we came to the Station."

"Did I not tell you, that we are the most fortunate people". "Yes I know we are fortunate to see our President." "Look here pals, he was driving in State today in Bangalore". "How did you know about it?" "Oh, yesterday it was published in the Deccan Herald." "I confess Henry that I am not a politician." "Does that mean that only a politician reads the papers". "I do not know". "Nowadays every one reads a newspaper. That does not mean that illiteracy is wiped out of the country. How many five-year plans we need to remove illiteracy we do not know."

"So Henry, went to South Parade to see the President's State Drive." "No Sada, it is not South Parade, it is called Mahatma Gandhi Road now". "He passed through Queen's Road also." "I confess, I only looked at the Sports column, but accidentally I happened to see about the State Drive."

Pakistan Cricket Team has been very successful in England. Kardar was the hero of this trip to England. I love to see Kardar's Game". "I am glad Henry, that we both have the same taste, but you know one member of our Hostel looks at the "rainfall" column only. He says, 'River Palar is in floods', man. One of the seven wonders of Vellore is river without water. So this year one of the wonders is lost."

"I say, what is that fellow bluffing there. Come on, the coffee is getting cold". "Sorry Constantine, we were having an elevating talk."

"Look here pals, the whole platform is full of people. There is no more room. May be they all came to see the President. Why should they waste their time like this? They could have seen the President at the State Drive, as I did." "No baba, it is the affection of the people to their President". "I would call this madness, Noel".

"Now slowly the Ministers of the Mysore State Government are coming." "Who is that man, with a Khadi dress and Gandhi Cap, walking with a child on the platform?" "He is one of the Ministers of Mr. Hanumanthiah's team". "What happened to the prisoner that assaulted the Chief Minister?". "He is duly punished". "When will our people learn to respect their leaders, I say."

"Why is this general unrest among the people?" "For your information please, the train from the city Station is arriving." "Thank you very much for the information, Constantine." "The President's Saloon is very beautiful, and may be very comfortable inside." "I tell you Sada, a Man as the President needs every comfort." "I believe so but we are not jealous. It is only a casual remark." "No, No, Edward Sam, you must be more precise in your statements." "Mr. Balwant, I am not interested either in categorical or hypothetical statements. I believe in simple expression of one's thoughts."

"I say, what is this Kumbakonam business? When is your President coming to board the train?" "He may be coming from the Maharaja's Palace. That may be the reason why the train is delayed so long on the platform." "Have your leaders no sense of time, I say? We in Ceylon would not have waited so long. We are like the British people in keeping to the time." "Well, Ravo, is that the reason why you people, in Ceylon, thronged the platforms

to see a visiting Queen?". "No Danie, that is not the point". "Then what is the point?" "I am reminded of Sir Winston Churchill's remark about Mr. Lloyd George that he was entirely free at the height of his power and one could say anything to him, on the terms that he could say anything back"? "Now let us not speak about Ceylon, because S.C.M. delegates may be refused their visas if the Govt. of Ceylon comes to know about this." "Yes, Balwant but our Panditji has agreed with China about the Pancha Sila, the five principles of co-existence. Therefore our Indo-Ceylon problems and Kashmir issue also co-exist". "You are right Danie, I see the point."

"Heh pals, the train is moving. Where is the President? Now what happened to the President?" "Yeh, *istop*, the President has not come yet." "For your information Noel, it appears that the President is not well and therefore he could not come out to greet us". "Well, Constantine, how did you come to know about that." "For your information please, I enquired at the Ticket Collector, who is also from Mangalore. "I see that is the reason why they said in the papers that in

spite of inability the President has graciously undertaken the State Drive."

"Oh, if it were Pandit Nehru, he would have jumped out of the compartment and mixed with the people." "Now, Dorai, don't compare with Panditji. He is an exceptional man. Recently, when he visited China, a Lama, who saw him was very surprised that a 65 year old Prime Minister is so youthful and energetic. His recent visit to China has still stimulated him and he is most excited person now." "Yes, Balwant, I read about his China visit, in the papers". "Do you know that Rev. Schiff has great regard for Pandit Nehru. He calls him Nehruji and never Mr. Nehru. He knows Gandhiji and Nehruji personally, and had moved with them very closely. But you should have seen him in his Sherwani and Gandhi cap. He appears an exact copy of late Mr. Rafi Ahmad Kidwai."

"Now, shall we go to the hostel. This fellow took me out and wasted my time". "I am very sorry Constantine, but I and Mr. Hivauly do thank you very much for your cup of coffee."

K. E. SWAMIDAS, B.D. II.

Ecumenism and Evangelism

Lecture by Rev. Leonard Schiff at an oecumenical Student Conference at Skottok, Sweden.

I MUST confess that I am always frightened of—isms and—ologies, academic abstractions ending in—ismus. But in this case they do represent something of thrilling and concrete significance. Translated into English my title would be: "What is the world church and what is it for?" I am reminded of a story told by that notorious person, the Dean of Canterbury. He was walking in a park in the odd clothes worn by dignitaries of the church of England and a little child pointed to him; "What is that man for?" To-day the world is asking urgently and often angrily: what is the church for? Is it an ancient and beautiful survival or a wealthy corporation existing to maintain the status quo. A group of young Americans during the war said: "The piety of a comfortable clergy does not impress us." What am I for? It is a question that every minister of the gospel or every Christian layman must ask himself in agony of spirit. One thing at least is certain: the Church is not the clergy. People say that the church must act or speak and usually they

mean a statement by archbishop etc. This is a false conception of the Church. The Church is not the clergy, though it is often judged by the character of its clergy.

And the Church is not a club endowed to provide religious entertainment for those who like it, or who wish to indulge in "soul-culture". To-day the Cinema and the Radio are far more popular and provide a more effective opium to drug men's minds and still their hearts so that they may forget the agony and problem of living. It is so easy to think of religion as one of many rivals for the attention of man—to make a false division between ideals (church) and brute facts (the world), between matter or spirit, nature or grace. But nature is what grace has to work upon, and matter awaits its transfiguration, it is the "res" of a sacramental act and so the Christian Faith must give a clue to the understanding of life as a whole, flooding every aspect of life with light and challenging it. But only too often the Church shrinks into a little corner of life, a speciality for those who

like it and the ordinary man goes on his way unregarding. The older evangelism did at least proclaim that men were sinners who needed to be saved. It spoke Biblically but it did not always preach identification, the way of incarnation. Its message of "come to Jesus" was a message of separation, to come apart from the mass of the unsaved and the unwashed, to be separated. This often led to great material prosperity and also to the promotion of missionary work amongst the heathen; but it was also tempted to a type of pharisaism. As Canon Milford said at Swanwick:¹ They were willing to give generously their spare money, their spare time and their spare daughters for the Church overseas. But they were giving, not receiving. They exported their own pattern of life without much thought as to the sources of the wealth which they gave so generously, and the effects of their message on those who received it. We shall return to this theme in a moment.

There are souls to be saved, let us save them. Is this what the Church is for? But souls are embodied in cultures, ways of life, what has the Church to say to these? But let me hasten to add that if the Church is not a clinic for sick souls it is equally not a thinly veiled political party or a welfare society. What then is the Church which is the basis of ecumenism? It is founded on the rock of that faith which Peter confessed in Christ—the whole Christianity of the Gospel. It is called to witness to the historical fact of God having worked out our redemption in terms of flesh or blood, born of a woman under the law, working as a carpenter, tempted, ministering, doing mighty works and challenging the radical evil in men or society until that evil, embodied in human institutions or persons—Caiaphas, the priest, the churchman, the statesman; Pilate the imperial administrator; Herod, the representative of decadent culture; the misled masses; the cowardly disciples; the women sentimentally weeping and the traitor Judas, all combined as we in our actions so often combine to condemn Him to death. We can crucify Christ or be crucified with him but we cannot be neutral. To all men as to Peter or the Jewish nation comes the question: "Whom do ye say that I am?". What answer is Africa, Asia going to give to that question and what contribution (can you in) Europe make to their reply? We often pick out the bits of the Gospel which appeal to us, Jesus the Teacher, the revolutionary or the mystic or Jesus the god-man like a

comet flashing across the world or Jesus the apocalyptic fanatic of Schweitzer. Gandhiji modelled his whole life on the Jesus of the sermon of the mount and lived that life remarkably, but, if we take the gospel, as a whole we see that Jesus was ever conscious of bringing a new order into being, working out a purpose in terrible isolation and that the future of humanity depended on His finishing it. Tetelestai, He cried on the Cross. At last it is done, He had worked out in terms of humanity an act of complete obedience to God something unique and total: "The Word became Flesh". The word of God is no longer embodied in law or prophecy but in flesh and blood, creative obedience to the will of God. Human freedom from sin, salvation, depended on this struggle. The whole N. T. shouts with praise and is full of victory, but the life and death of Jesus is not thought of as a human act but an Act of God, for the whole Bible is a recital of the Acts of God. The demonstration of this amazing love to man took place under circumstances of obscurity, humiliation and weakness: "to the Jews scandal and unto gentiles foolishness but to them that are called, both Jews and Greeks, Christ the power of God". "Unto them that are called", the ecclesia, the Church, the people of God, the new Israel, Israel failed, rebelled and narrowed, down to one representative, Jeshua Ben Mariam and then broadens out again into a new family, called in this evil age to live the life of the redeemed in Christ, making with Peter the confession of Faith.

In N. T. The Church is called a family, a body, the Bride of Messiah, or a Temple built of living stones replacing the old Temple at Jerusalem and the city of God, "a colony of heaven", planted out in the world to act as heaven, light and judgment. Into this body we are brought by Baptism and we maintain our communication with the Head of the Body, the crucified, risen and ascended and living Son of God by sharing in the offering of Bread and Wine which after confession of Sin and in fellowship with one another we receive as a means of being incorporated into Him.

Perhaps now we can see a little more clearly what the Church is and what "this man is for". Church and clergy alike are witnesses to the risen power of Christ and proclaim to a world in the grip of Sin and self the message of a new age in Christ. But to do this there must be no gap between preaching and living. The Church has to be Christ to the world, healing, preaching but above all living the life

of obedience, His instrument, with His indwelling spirit moulding us and making us one in Him.

Abraham and Lot had to part company because of their great possessions. They could not live "communiter" (Latin version, vulgate, Gen. 13: 6). Churches likewise have split and remained split because of non-theological factors, ancient history sociological causes as well as theological and the wonderful missionary work of the 19th century brought with it divisive as well as redemptive gifts.

Asia and Africa want Christ. They like, Europe, need redemption, but they don't necessarily want our trappings. Gothic architecture, 39 articles, Augsburg confession and all the rest of it nor do they necessarily want our Western way of life. By God's grace the Church is there. We see Christians in South India transcending our divisions to some extent, others will follow. Returning to Europe after five years, 3 of which have been spent in C.S.I., I feel strangely uneasy. Like Lot and Abraham you cannot live 'communiter' but are too over-whelmed by your history of past. Indian and African Christianity have little history but they have a future. An absurdly small minority, faced with ancient religious faiths, or heathenism or with the new militant faith of communism, they cannot afford the luxury of our divisions or our denominational exclusiveness. They have to demonstrate that they can unite people of different ethos or race into one single body, a new race of the redeemed. This condemns our divisions as it condemns the racial attitudes of some Europeans and instead of the Church being the judge it is itself judged adversely. Two brothers, Hindus, worship in the same temple partake of the same "prasad". They become Christians of different denominations because they happened to live in two different geographical areas and now they cannot join at the Sacred Feast of the Lord. For the Hindu no amount of theologising can explain this scandal. Christian disunity and denominational conditions are commented on by Hindu history teachers in colleges and schools. This is one motive behind the Church union movements in younger Churches, the gospel which brought them into existence and which they must preach proclaims, "one Lord, one Faith, one Baptism".

Ecumenical consciousness has grown in recent years. The Church is called catholic—katholos, universal "The whole congregation of Christ's flock dispersed throughout the world". It is meant for all men everywhere at all times. If the Gospel is not catholic then

Jesus is no more than the leader of a sect but if He is the Son of God inaugurating His kingdom amongst men, then He demands loyalty or allegiance. The call is historical, dated in history but it is for all times and places. In the Church the Gospel is preached, the sacraments are celebrated, the Scriptures are read and the Body is called to express the life of Christ in the world. All men need this and are called to do this. St. Cyril once stated the 4 dimensions of Catholicity.

1) *Ubiquity*. The Church is to be world-wide "neither Jew or Greek, all are one in Christ". Christians are a new race. Jesus is a foreigner to no nation, and the Church exists as an international amongst nations, a new race amongst races, a classless society in a world of classes. In the Body of Christ men of many races, colours, temperaments, nationalities find a new brotherhood because each is to be crucified with Christ and with Him arise to new life. He is our peace, who has broken down the middle wall of partition. Each one, like the wise men, lays his gifts at the feet of Christ. The motive for the missionary task of the Church is not that we have to share with those who have not, but that our wealth in Christ is not complete without the contribution of all, cp. music. Negro spirituals, German chorales, English folksongs, yes, and the lovely Carnatic music of S. India accompanied by cymbals and drums, all ways to sing the praises of the one Lord who baptizes a culture and purifies it of pride and arrogance or superstition, and vice, but we must not put India into trousers or teach the Chinese to worship in gothic boxes.

2) *The faith in its wholeness, in proportion*. In a divided church this cannot be done. One church puts all the emphasis on preaching, another on sacramental acts; one is puritan, the other elaborately ritualistic. Heresy is to insist onesidedly on what the church neglects. Mediaeval excesses lead to Protestants ignoring the departed, the result spiritualism. Pietism ignored the social order, the result communism. The church forgot its ministry of spiritual healing, the result Christian Science. We must not be sectarian but aim to hold together different aspects of truth, that manysided thing, but in proportion. Again the church may be so concerned with culture as to become secularised or so pietistic as to neglect its duty to the world. There are no onesided solutions. Only reunion can bring us together and restore true catholicity.

3) *All sorts of conditions of men*, clever or simple, rich or poor, students or factory workers, rulers or subjects, all offering their life and

¹ Conference of British S.C.M.

Our Sunday Schools

labour, their work and play to God. It does not just mean making government officials or factory workers, artists or shop-keepers, pious church-goers but making it possible for them to find out how they may glorify God in their craft and the church has to bind into unity this assortment of people. Has our modern life a centre or is it meaningless? How can our evangelism make Christ the true centre for our spiritually displaced persons?

4) *Healing or salvation i. e. wholeness integration.* We must not despair of the world or run away from it. It is God's world. He made it. Man was made in His image. In this world Jesus was born, lived and died and so redeemed all life. The grace that He brings is not only to fit us for heaven but to bring health and healing to our life in this world. What we want is a land fit for Christians to live in. This can only be the result of catholicity where there is a proportion of faith taught to all condition of men in their various callings or walks of life, and the church where they can find true health. I hope that I have said enough to express my conviction that Christians must be one, but is the way to unity or catholicity by submission to one earthly head, the way of the papacy? I am increasingly convinced that one church does not mean anything of the kind. The reality of the church universal has most truly been experienced by some in the reality of the local church—

a worshipping, witnessing community in its own locality. Organic union does not mean centralized organisation. We live in an age of bigness, of large-scale operations, but salvation is personal and the church has to give the witness of community of persons in an age of depersonalized relations.

The world church must be protected from any tendencies of bureaucracy or we shall see terrible reactions. Ultimately, what will force Christians together is the need to evangelize. Such witness is costly. We have to learn in the body of Christ as I am learning in South India, humility, to rub the corners off one another—there is no place for individualism or domination. In Christ's community we speak the truth as we see it in love, we accept criticism, we learn to share. Poor sinners as we are, God has called to be living cells in His body with His spirit giving us life. Together we live and miracles can happen, divided we die. Peter the Rock-man who made the great confession of faith denied his master and had to repent with tears. The ecumenical movement calls the churches to repent and to be the church.

My God I am as sand
of weakness hid and known,
convicted if men mock
yet have I heard that sand
by pressure may grow stone
Make thou my sand thy Rock

"Do not believe everything you hear. Do not do everything that you desire to do. Do not tell all you know, Do not use all you have; Do not buy everything you see; Then you will always be happy." — *Martin Luther.*

"To me every hour of the light and dark is a miracle, Every inch of space is a miracle, Every spear of grass." — *Walt Whitman.*

"The man who cannot wonder, who does not habitually wonder and worship. . . . is but a pair of spectacles behind which there is no eye." — *Carlyle.*

THE happiest day in the life of our Sunday Schools seems to be the day of Christmas tree celebrations every year. This year the

The children are always anxious to learn and the talented teachers taught them new lyrics and songs.

A joint service of the two Sunday Schools on the 7th of November '54 in which the children led the worship, marked the World Sunday School Day. Mrs. A. D. Edward narrated to the children the biography of Pandit Kalicharan Banerjee. The collection of Rs. 3-8-0 and a sum of Rs 10/- from the College students were sent to the I. S. S. U. as our Annual finance week contributions.

The picnic to the Cubbon Park was a time of merriment for the little toters and youngsters. And evidently the teachers too enjoyed the pleasant outing with the kids. And all of us are looking forward to the Bangalore Sunday Schools Rally, a day of dramas and sweetmeats.

Let me take this opportunity to thank the teachers of both the Sunday Schools and all those who help us in our needs financially and in other ways.

CHRISTOPHER DANIEL,
Superintendent.



Nativity scene on the day of X'mas Celebration.

children presented the Nativity Scenes and some other lovely items of entertainment, to an audience of the whole community and every child went home with a Christmas present in hand from Santa Claus himself, and a vivid narration of the story of St. Christopher by Rev. M. Karunakaran in its tiny little mind.

The Carey Society runs two Sunday Schools—one in the College and the other in the Anatha Ashram. With the hearty co-operation of eight of our students, about fifty children are being taught according to a particular scheme of lessons, consisting of O. T. stories in the first half year, and N. T. stories in the second.



We love the children and they love us.

Problems of Marriage in a Changing India

FAMILY counselling has become very popular in the West. From all reports we hear it meets a real need. The divorce rate in the West during the last decade has startled social thinkers. It is specially true of the generation of young people who have grown up in what is called the post-Christian era. It seems difficult to maintain the integrity of marriage in a purely secular culture. The will to live together 'in spite of' is weak when religious sanctions are totally absent.

In India marriage has been heavily weighted with priest, incense, incantations and trumpets and the whole community as witness. There is a terrible finality about it. Recantation after such fanfare is well nigh impossible. This accounts for its stability. It is even more binding than a legal contract between individuals, for the community is identified with the law.

But the secularism that undermined the foundations of Christian marriage in the West is imperceptibly endangering the almost invulnerable citadel of Hindu marriage. Modern science and Western education have influenced certain sections of our society. Though their members may be small they represent a very important group, politically and socially. It is this group that sponsors the Hindu Marriage Bill in Parliament and has quite literally placed Hindu society on the anvil.

Meanwhile there is widespread if rather desultory discussion among the intelligentsia on the pros and cons of 'free' marriage and 'arranged' marriages. In a field like this discussions clear the air. Cut and dried solutions would be impertinent. The old order is passing away. We cannot put the clock back. The new order is not yet. At such a period, a certain measure of suffering is unavoidable. But it is well for us to think through this controversy.

These respective methods of choosing a life-partner cannot be taken out of their cultural and economic context. The 'arranged marriage' is taken for granted when certain conditions are present in society—the patriarchal or matriarchal system, the joint family, the caste system, the dowry system, an agricultural economy, the economic helplessness of woman and the general authoritarian government of the house. All these factors make up the total structure of which the 'arranged marriage' is a natural outcome.

When any one of these factors is absent the whole structure is weakened since they hold together like brick and mortar. Much of the confusion in our society is due to the fact that while some of these factors have changed, the social conventions and mental attitudes remain the same.

There are many causes for the break down of the old structure. The British conquest brought India into touch with the West. The new industrial economy is slowly but surely undermining the very assumptions on which our society is based. Its effect is most apparent on the joint family and the rigidity of caste. The emancipation of women, in the technical sense, which is hardly fifty years old even in the West, stirred the hearts of many Indian women. World opinion was in favour of giving women equal opportunities of education. Meanwhile the intensity of the national struggle against foreign rule drew women of all classes out of their sheltered existence. Lathi charges and imprisonment did more to accelerate the pace of progress than any measure of social legislation. Women's education led to their economic independence which in turn affected marriage in many ways, the most important being the opportunity of choosing their own partners.

In this transitional stage it is well to weigh objectively the points in favour of these two systems. The arranged marriage has certain overwhelming advantages. It has all the benefits of a 'planned economy' against the risks of 'private enterprise'. The dowry system which it usually assumes enables many women to marry young and marry well, who left to their own devices might never find a partner. The dowry system encourages thrift. It is not strange that such communities are very prosperous. The caste and dowry system make for a closely-knit community with the same cultural and religious and social roots. In a world that is fast becoming too individualistic, this is a real gain.

On the other hand, it has certain defects. It affects adversely the lower income groups. Daughters tend to impoverish a family and are looked upon as liabilities. To be thus looked upon is itself a psychological danger and may give rise to explosive situations. Though such marriages tend on the whole to be safe, the quality of life is not very high. The price paid for security may be too great. The finer aspirations of human life tend to be neglected.

The much-maligned 'love' marriage has a few points in its favour. It does meet more fully the demand for moral, spiritual and social equality of the partners. It preserves the integrity of human personality. It brings into play certain qualities desirable for life lived at its best—courage, self-respect and independence of character.

But the right to choose a partner assumes a society where men and women are truly free. It demands a higher standard of education in the truest sense of the word to enable individuals to choose rightly. Romantic love, where people are immature or wrongly educated, clouds the judgment and exaggerates the power of sexual attraction. It is also well to remember that to reject the arranged marriage is to accept the possibility of remaining unmarried, for the freedom to remain unmarried is the obverse of the freedom to choose a partner.

It is also true that in our society men and women do not mix freely enough to enable them to find partners. Most young men, however educated, are glad to have their parents choose a bride. Girls even when they are well educated and economically independent are only too happy when parents find husbands for them. In the few communities where arranged marriages are not possible a beautiful girl may remain unmarried till thirty or even for ever, while in the better organised community the plainest woman is 'settled' young and well!

I need hardly add that the problems we are dealing with are associated with the bourgeois stratum of society. Among the working classes these difficulties do not arise. All women are economically independent because they can sell their labour. Both partners work hard, the dangers of too much luxury are absent. There is also a frank recognition of sex relations. Mental cruelty so common in bourgeois marriages is absent. The absence of private property and bank balances makes for a wholesome freedom from the sort of hypocrisy that often veils the realities of bourgeois marriage. Shaw's witticism that the difference between marriage and prostitution is the difference between organised and unorganised labour does not apply to the working class marriage.

In the last analysis the whole question of marriage is bound up with our understanding of the freedom of human personality. This is a Christian concept which may or may not be acceptable to the secularist. Are we prepared to accept the responsibilities of freedom? Shall we learn through suffering

and blundering or shall we remain static? Shall we launch out into the deep or sit safely on the banks or at most dabble our feet in the shallows? These questions are very relevant for the mothers and daughters of today.

Many Westerners confronted with the problem of our society recommend a wise blend of the two systems. But the position is becoming precarious. The world is in travail and India like all the other countries of the East is in the coils of the technological dragon. It will soon become impossible to hold on to the old and reach out for the new. The need of the moment in our country is a general softening of the rigidity that governs the relations between men and women. Opportunities for middle class men and women to meet in clubs and relax in one another's society are very rare. A young American student wrote a letter to the editor of the Madras Mail complaining that he never met 'the other half of India'. To young men who are accustomed to the natural unselfconscious fellowship of women in the West, our country seemed a barrack room. Many of the unhealthy attitudes to sex are a result of repression. Our society must plan for mixed clubs where families, parents, sons and daughters, may meet in happy fellowship. In a society that is changing so rapidly the arranged marriage may become impossible—the secret may be lost like many another useful art of the ancient world!

Professional family counsellors from the West can help us here with the results of their research in this delicate field of human relationships. They reveal the fact that over certain areas of human experience, East and West are one. We learn truths that are based on sound common sense. Well-adjusted people who get along well with their colleagues and their room-mates make good husbands and wives. Church marriages, that is, marriages where higher sanctions are accepted, tend to be more stable. People who belong to professions that have a purpose beyond the moment—doctors, ministers, teachers—make a success of marriage. Emotional maturity is more important than 'chronological' maturity. Differences of background may be minimised by similarity of interest and ambition in the future. Those couples who have had some preparation for the physical, psychological and social responsibilities of marriage are more likely to keep together.

And so we come back to the point where we began. Some agency corresponding to the family clinic of the West seems indicated in our society. Present parliamentary legislation

is not only in favour of women, but almost dangerously so. It is Dr. Johnson who said that nature has given woman so much power that the law dare not give her any more. It was part of the instinctive wisdom of the race that hedged woman around. We cannot deny that a woman who misuses her freedom can do far greater damage to the family and the race

than an irresponsible man. Men in the past repressed women because they were afraid of them. The future has possibilities of creative partnership and a new quality of life together, for the tensions of the present are the birth pangs of a new era.

G. M.

Report of the Carey Society for the year 1954-'55

THE year 1954 is an epoch-making year in the history of the Carey Society for it has entered into a new era with the first Indian President, Rev. J. R. Chandran.

The object of the Carey Society is "to develop the intellectual and spiritual life of the members and to organize their practical evangelistic and social activities". Having this in view the Carey Society organized various activities.

Fortnightly Meetings. The inaugural address was delivered by the President Rev. J. R. Chandran. He spoke on "Bishop Azariah". He said that Azariah's life and work for the Church in India is an example of the miracle of redemption. Later, in one of the meetings he also spoke of the recent meeting of the World Council of Churches at Evanston. He emphasised the rich and challenging message of Evanston. In spite of the variety of environments, cultures, traditions, nationalities of members, the Assembly demonstrated the unity in Christ and proclaimed with one voice that Christ is the Hope of the World. Further, he said that the Liturgy of the Church of South India was highly appreciated at a special Holy Communion Service. Many delegates felt that the C. S. I. Liturgy was the highest point of Evanston experience. We were glad to hear that United Theological College was well represented. It was the biggest delegation from any single College in India.

At the later fortnightly meetings, Mr. M. K. Thomas spoke on "Christian Ministers' contribution for the better life in the villages". He pointed out how ministers could educate the villagers to use scientific methods of cultivation. Dr. V. D. Kennedy spoke on "Labour Problem in India". He compared and contrasted the Indian Labour Union with that of United States. He led us to see that collective agreement is lacking in India and the main problems for the progress and the growth of Labour Union in

India are the diversity of languages, the gulf between employer and employee, tradition of paternalism and the leadership coming from outside the rank of labour.

Rt. Rev. N. C. Sargent spoke on "The History of Methodist Mission in Mysore State" with the aid of slides. Dr. John Foster spoke on "The Call to Ministry in the early centuries". He pointed out the ten ways of call and picked out 90 men and divided them in the above categories and showed that the 'family' influence, is the greatest influence in the call to the Ministry in the early centuries.

Rev. S. J. Samartha spoke on "The Hindu view of History". He emphasised the importance of preserving history. He brought to light Kalhana's attitude to history and critically reviewed the teaching of Dr. Radhakrishnan who reinterprets Hindu attitude as a positive basis for action and universal Gospel for to-day. The speaker led us to see that the modern trend of Hindu view of History is explanation, re-interpretation and justification. According to the philosophic view the goal of Hindu History is freedom from historicity. He concluded by saying that faith in God, the creator of History is essential for redemption. At a later occasion he also gave us a pleasant evening by showing film strips which he had taken in United States, Europe and India.

Rev. J. Rossel spoke on "Swiss French Contemporary Theology". The condensed address is given separately. Rev. R. W. Cummings spoke on "The unclaimed legacy" and stressed that to-day many are ignorant of the rich legacy we have in Christ, legacy of becoming Sons of God, children of the Most High.

In the rest of the year we will have the privilege of hearing speeches from Miss Leela Bhaskaraiah on "Position of Women in Modern Hindu Society". Madame I. Gracfeon "Thomas

Mann", and the Valedictory Address by the Vice-President, Mrs. M. H. Harrison. We hope to hear the Director of Public Instruction of Mysore State, speaking on "The New Educational Policy". We are also planning to hold a "Parliament" Session.

Extraordinary and Informal Meetings. These programmes included "Educational Film Show" by the United States Information Service, Film Strip show on Vellore Medical College by Mrs. McPharson. Dr. H. T. Kuist of Princeton showed 50 pictures of Jerusalem, the Holy City. The members of the Carey Society gathered together to give farewell to Dr. and Mrs. John Foster. Rev. Chandran pointed out how Dr. Foster made Church History living to us. He highly commended his work in College during his short stay. He also appreciated the work of Mrs. Foster. Mr. Y. Robinson, conducted a Katha Kalakshepam, presenting the story of Jonah.

Other Activities. The Preaching Tours were held this year also. Sunday School work in Anathashram, and in College for 50 children is being conducted under the able Superintendency of Mr. Christopher Daniel.

Three Discussion Groups meet every fortnight in the houses of Rev. Chandran, Dr. Harrison and Dr. Muliylil. Certain subjects discussed so far were "Attitude of Christian towards other Religions", "Evanston Theme", "Christian Ashrams", "The Place of the Missionary in the Indian Church To-day", "The place of Critical Introduction to the Bible in the effective preaching of the Word of God in

the Indian Churches", "Serampore Syllabus", "Should one give up his tradition when becoming Christian".

The problem of beggar relief still worries us. To do our best, a Committee was set up with Mrs. J. R. Chandran as its convener. Free Milk is being distributed for the poor in Anathashram, Stonecutters' Colony and in College premises. A collection is under progress to help the poor.

To continue the Magazine work, a Committee was formed with Mr. S. Amirtham as its chief editor.

We are glad to record that we were able to send six delegates to the S. C. M. Triennial Conference at Ceylon.

Let me express our gratefulness to all the speakers. I am also thankful to the President of the Carey Society for his able guidance and to all the members of the Executive Committee for their whole-hearted co-operation. I will be failing in my duty if I do not mention a word of appreciation and thankfulness to members of the Editorial Board for all their strenuous labour for publishing this magazine. With increased costs and the improvement of the quality of the magazine, the Magazine Board has found it extremely difficult to balance its budget. Old students will kindly bear in mind and make it a point to send the subscriptions regularly. Donations to the Magazine Fund will also be gratefully received.

C. D. JATHANNA,
Secretary.

Report of the U. T. C. Hostel, 1954-'55

*"From Sweet Mother India's arms,
From Ceylon, fair land of charms . . ."*

SO begins our Hostel Song. In recent years, however, not only India and Ceylon, but also other lands have been represented in the hostel community and we thank God for the wonderful opportunity we have thus had of living together—men of many lands—and learning together. This year, again, has proved to us that all God's children, from wherever they may be, are one; for we, belonging as we do to various customs and language areas, have found one uniting factor in the life of the hostel—the love of Christ—that, transcending all barriers, has united us into one family.

Mr. Richard Ross from Scotland, who was with us for some months and Mr. Arastoo

Sayaah from Iran and the others from various parts of India and of Ceylon—we have all been able to realise this fact of oneness in our common life in the hostel.

The life of the hostel all through this year has been a very happy one indeed, and in all its activities that esprit de corps prevailing in it has helped the hostel to move from victory to victory. The fellowship we have enjoyed with the members of the Tutorial Staff and with the friends and well-wishers of the College and of the hostel has been very much, and their ready co-operation with us in all our activities has helped further to strengthen our ties of love and friendship. The Hostel Day which was so successfully held on the 11th of September 1954 is just one instance that evidenced this spirit of cordial friendship existing between the hostel

and the Christian public of Bangalore. We were especially glad on that day to have with us some of the old students of the College and past members of the hostel, who had come for the Extension Course.

The hostel this year is not so full as it was during some years past. This perhaps is due to the fact that this year there are only "Theologs" here, the Y. M. C. A. Secretarial School not being in session. But, of course, when the school reopens next year, there will be more company in the hostel, for sure, there is no lack of company where Y. M. C. A. Secretaries are, nor will there be any lack of vigour for the morning physical exercises!

From the opening of the College in 1910, the U. T. C. Hostel has by now sent out 405 of its residents into the world "taking seeds of love to sow". We who are here now realise, as those who have gone before have realised, that

this hostel, far from being just a shelter for those studying in the College, is also a place of learning; for here we learn what in textbooks we do not—a knowledge that fits us to live a life of Christian fellowship and service. For such a knowledge, we thank God.

Before I conclude this brief report, let me thank our Principal, the Rev. Chandran, and the other members of the staff, for the invaluable guidance they have given me in all matters, and all the members of the hostel for their co-operation.

It is our prayer that as we and those to come, go out into the Lord's vineyard, we will be able to take with us happy memories of our stay in the hostel and experiences that will stand us in good stead.

N. W. G. SUGUNARAJAH,
Hostel Secretary.

Report of the Tamil Sangham, 1954-'55

Office-bearers:

President —Mr. T. M. Mohideen Kavirayer
Vice-President —Rev. Z. S. Jeevanesan
Treasurer —Mr. B. Henry Moses
Secretary —Mr. Singaram Dorai Raj.

THIS report is of the activities of the Sangham to the end of December 1954. Between June and December we were able to conduct three meetings. The first meeting was a 'business' meeting in which the above office-bearers were elected. The other two meetings were addressed by Mr. S. Rudrapathy (Present Tamil Pandit of the College) on 'The contribution of the Cinema for the development of knowledge', and Mr. S. J. Dawson on 'Puranuru and Ahananuru'.

We subscribe to many Tamil magazines of

religious, and literary interest to keep in touch with the news of the dioceses and the modern Tamil literature.

This year the students formed a Carol Party and went round to the houses of the Professors and Married Students. This was the first time such a thing has been undertaken.

We regret to mention here of the illness of our President Mr. T. M. M. Kavirayer. He has been ill from August and has not been able to take active part in the activities of the Sangham. We all pray that he would recover soon and that God would strengthen him.

We hope to have a few more meetings before the close of this academic year.

We wish to express our gratitude to the speakers who have enlightened us and shared with us their store of knowledge.

"Cheap grace is the deadly enemy of our Church. We are fighting today for costly grace."
—Dietrich Bonhoeffer.

"I believe in the Bible. I have found it a capital safely invested, and richly productive of interest."
—Goethe.

My Friends

DAY before yesterday morning I got up at 5.30, for the previous night I had resolved solemnly to be early to bed and early to rise so that I may be healthy, wealthy and wise. But as I came down the verandah, I saw somebody sitting in the common room. "What! is he going to be wealthier and wiser?" thought I, but left the matter there.

Yesterday morning I got up at 5.15 and lo! the selfsame man in the selfsame place. Surely something is smouldering somewhere, I thought. This time I wanted to make sure who that gentleman was. I went near and what! it was my friend R — "Horrible! the paper comes so late!" said he.

"Why, what are you looking for?"

"Merchant has hit a century. Mushtaq has also struck form. Well, what would be the latest score?"

This friend of mine, R — is a great cricket-enthusiast. Ask him, any time, day or night, what the latest score is and there he tells it off hand. As for his skill in games, he has seen a tennikoit, knows it is round, but can't say exactly of what it is made — probably of some light material.

But my friend Mr. X — is of an altogether different type. His policy is always "Who cares?". The other day, some friends were saying that the taps in the bath-room are very small and that by the time you wet one part of your body, the other part dried up. "Who cares?" said my friend. "What have I to do with the bath-room?" "My Dear good God!" thought I, "he is the man". "How he is above all the inconveniences of life." And he is a good economist at that. Mind you, he boasts he can keep a single soap for two full semesters.

But my most interesting friend is an expert breakfast forecaster. And he does this in a very ingenious fashion. In the calendar at his

table, corresponding to every date he has marked alternately 'A' and 'B'. You ask him "What breakfast have we today?", and he straightaway refers to his table, finds 'A' and says "Appam" or finds 'B' and says "Bread". What genius to have reduced all the intricacies of our mess-system into this simple rule! But credit goes to whom? To him or to . . .

My friend Mr. . . . (I forgot his name. Let us call him Mr. Fright) is really a problem to me. Last Monday at about 2 O'clock in the night, I was going past the bath-room towards Paris Corner (Lavatory) when this friend ran on me. He was gasping, and for all that I could make out, was in great excitement. I asked him "What?". "Ghost!" said he, and he swore on his name and on his honour and on his courage, that he did see a ghost. But the next morning he said "I don't believe in these silly child-stories of ghosts and goblins. Do you?". That night I met him and introduced the same topic. He said he had work and went away and from that time, I have never met him at night!

I have another important friend about whom I should not fail to mention here and for whose clock-work regularity in certain matters, I wish to pay publicly warm tributes. Everyday he goes to mess first and invariably takes the first seat in the first table. What virtue there is in the first table, it is for "Detective Sambus" to ponder — well, there it is, but I am afraid, my friend has, of late, changed his habits.

And a good lot of other friends I have, with even more marked individualities, the ever-cavass, the bottomless stomach, bigger brother, the dramatic walker and so forth, but I stop, lest I should bore you.

V. FREDERICK,
Preliminary Class.

The Church and its Ministry

A Swiss-French Contribution¹⁾

WHEREAS Swiss-German Theology is inclined to see in the ministry a *delegation* of functions belonging to the Church as a whole (E. Schweitzer, *Das Leben des Herrn in der Gemeinde und ihren Diensten*, Eine Untersuchung der neutestamentlichen Gemeindeord-

nung, Zürich, 1946), Swiss-French Theology has a tendency to consider it in relation with the apostolate and to stress its *institutional* character. The studies of Prof. H. D'Espine (*Les Anciens, Conducteurs de l'Eglise*, Neuchâtel, 1944) and of Prof. Ph. Menoud (*L'Eglise*

¹⁾ Condensed from an address to the Carey Society.

et les Ministeres, Neuchatel, 1949) are of special interest in this connection. We shall attempt to summarise them briefly.

1. *The Elders, Leaders of the Church*, by Prof. H. D'Espine, Geneva.

The author's aim is three-fold: he wants (1) to study the question of the *government* of the Church, most churches being administered and not governed; (2) to fight against the tendency of the Church to become a pastor's church, i.e. the affair of a single man; (3) to test the traditional Reformed conception of the government of the Church as to its scriptural accuracy.

Mr. D'Espine begins his study with an investigation of the New Testament evidence about the *pastoral* ministry. The arch-type of the pastoral ministry is to be found in Jesus Himself, the Good Shepherd. This ministry is entrusted by Him to His apostles who have to feed His flock. The flock remains His, and the duty of the shepherds appointed by Him is to lead the sheep to Him.

This shepherding has not been entrusted to all, but to a few, and these few—the apostles—have not only been actually shepherding the Church from the very beginning, but they have also made provisions for *others* to shepherd it *after* them. The author is thus opposed to the view that the pastoral office belongs to the whole Church and has to be equally shared by all its members and is delegated to a few for practical purposes only. All are priests but all are not pastors.

Defining the pastoral office, the author says that it aims at *maintaining and developing the faith* and is best described with the verbs: to *lead*, to *watch*, to *feed*, to *tend*. The pastor should be mindful not to maintain his flock in a state of minority, but to raise as many of its members to the state of majority, i.e. of direct dependence from Jesus Christ. The author develops the idea that the Church is a flock in which there will always be a large number of members very much depending upon human shepherds to be brought into touch with Jesus, (1) because of its missionary activity and the resulting increase in fresh members and (2) because of the succession of the generations in the Church.

With regard to the evidence of Acts the author is of opinion that the expression Elder (Presbyter), Bishop and Pastor are designations of the same pastoral office and that this office is exercised by a *body* and not by individuals. Amongst the various ministries enumerated by St. Paul, the author is convinced that priority

has to be given to the Apostles, the Prophets and the Doctors who are exercising essential functions in the Church. In his survey of the Pastoral Epistles the author does not make any particular mention of Bishop in the singular appearing in I Tim. 3, 2 and we have to infer that he is of opinion that Bishop in I Tim. 3, 2 is equivalent to Elder (Presbyter) in I Tim. 5, 17. But his view of the evidence of the Pastoral Epistles as a whole well deserves attention: "The Pastoral Epistles further contain indications about what we could call the *higher ecclesiastical government*." If, besides the task entrusted to the Elders and the Deacons we consider the task entrusted to Timothy and Titus, we see that besides the pastoral task of preaching, teaching and soul-caring they had to exercise the *leadership of the Church of a whole region*. The apostle (St. Paul) entrusted them with the task of establishing Elders and Deacons in each church and also gave them disciplinary powers. So, at least in two regions, the regions of Ephesus and the Island of Crete, we see the churches and their leaders subject to the authority of a man who is the *delegate of the apostle*, who himself is the delegate of Christ. The presence and the ministry of these men results among other things in making each local congregation feel that it is an *organic part of the body of Christ's Church*" (p. 25). The author is also recording evidence about who chooses the faithful worthy of exercising the pastoral office and how this office is conferred. His answer is that it is the Spirit who chooses and that the man's part is to *discern* His choice: "In certain cases, the congregation itself is called upon to choose, i.e. to discern (Acts 6, 3); in other, *more frequent cases*, the apostles or their delegates do choose (Acts 14, 23, Titus 1, 5)." The author explains this difference in procedure by referring to the more or less advanced state of maturity of the congregations. Regarding the transmission of the pastoral office, the author thinks that the laying-on-of-hands was not commonly in use in the apostolic age and sees in the gift conferred by the laying-on-of-hands "*an increase of spiritual power proportionate to the office received*" (p. 28).

In his conclusion the author says that "the agency created by Jesus in His Church through the action of Holy Spirit for the exercising of the pastoral office is the *Body of Elders* or the *Presbytery*." Jesus wanted the pastoral office to be exercised *in common*, because the new life is congregational in character. It is to His disciples assembled together that Jesus

promises His presence and to their prayers made in common that He promises fulfilment (Mat. 18, 19-20). It would be therefore surprising if the office which of all requires the greatest amount of spiritual strength and insight could be exercised outside of the fellowship within which this strength and insight are to be received" (p. 32).

This Body of Elders exercising the pastoral office in common comprises a great variety of ministries and gifts. "Those whose ministry required their full-time service were financially supported by the Church, but *this fact did not confer to them any special privilege* within the Body of Elders." (Ibid.)

The author also strongly emphasises that this collective pastorate is not a monopoly of the Body of Elders and that all the ministries exercised by the Elders may to some extent be exercised by any member of the congregation.

Though the author admits that the pastoral office is necessary not only at the local, but also at the *regional level* and that the representative system as instituted by the Reformed Churches has no scriptural basis he is rather hesitant in advocating episcopacy: "The episcopal system has undoubtedly many practical advantages and is often much better adapted to the circumstances. Yet it has three drawbacks. It does not really foster a sense of responsibility among the members of the Church; it leaves the government of the Church entirely in the hands of the clergy and it substitutes to the principle of collective government, spiritually so enriching, the principle of personal government." (p. 47) The author would probably have made a different statement had he known the form of episcopacy accepted by the Church of South India with a view to prevent these inconveniences.

The author is making three valuable contributions to the re-union movement among the churches: (1) He is contributing to the dialogue between congregationalists and presbyterians by assigning a distinctive place to the pastoral office without making out of it the monopoly of a few. (2) His definition of the significance of the laying-on-of-hands—making it possible for any one to receive several laying-on-of-hands in succession as the scope of his ministry increases—contributes to the solution of the problem of the unification of the ministries. (3) By extending the scope of the pastoral ministry to the regional and national level and by acknowledging that Timothy and Titus are the prototypes of the holders of this extensive pastoral ministry, he assigns a place to the office of the bishop in the Church quite independently from the

vexatious terminological problem of the word "bishop" in the New Testament.

2. *The Church and the ministries* by Prof. Ph. Menoud, Neuchatel and Lausanne.

"The evidence of the New Testament regarding the ministries is so manifold and so unclear, writes the author, that on its face value we could conclude that the early Church gathered only free, inspired people, living in a state of anarchy, neither concerned with the organisation of their common life nor with the placing of this life under another authority than the authority of the Spirit. This conclusion would be wrong, as it can be shown, first from the fact the Church of the first century withstood victoriously the danger of division and of crumbling that threatens the unorganised communities, and second, from the fact that the Church of the second century everywhere appears as a fully constituted body, in Asia especially, as an hierarchical society under episcopal leadership. As this organisation has not to commend itself as an innovation, this shows that its roots plunge deep into the century that precedes it. In other words the principle of the organisation of the Church is closely related to the definition of the Church." (p. 9) In his definition of the Church the author shows that the Church is the place where the Spirit is at work and that the Spirit and the Church cannot be separated from each other: "The Spirit of the risen Christ is not a force guided by chance. It is a force acting within the frame that it has created in order to safeguard the necessary continuity and permanence to His action... the Spirit endows the Church with the grace of divine freedom. The Church gives the Spirit the benefit of tradition. *Free inspiration and traditional loyalty belong to the Church from the very beginning*." (p. 13). This Church consists of a collective priesthood, an apostolate and a great diversity of ministries. As a collective priesthood the Church is called to witness the priesthood of Christ, i.e. to the redemption wrote for mankind. The apostolate in the Church is unique, and this uniqueness makes the whole difference between Christianity and other religions. To propagate philosophical religions, teachers will do. But to explain to the world that it is saved not by a timeless doctrine, but by an intervention of God at a particular time of mankind's history, persons who can say: We have seen, i.e. *witnesses are necessary*.

The apostolate is unique as far as the witness to the risen Lord is concerned. But besides this ministry of the witness that is

1) The quotation in Italics is ours.

OUT GOING STUDENTS

unique the apostles performed all the other ministries mentioned in the New Testament so that the Apostolate is the fountain of all ministries. With the exception of the ministry of the witness which is unique, the apostles had the power to transmit to others all their ministries: "They are the higher authority of all ministries in the local churches and maintain between these churches a commonness of faith and discipline. They realise the unity of the Church and they prevent it from dissolving itself into a dust of local groups without links between them." (p. 32) This is the ecumenical function of the apostles. This function is transferable but not their specifically apostolic functions a witnesses of the risen Lord.

The New Testament knows only of one of general expression to describe all offices and functions exercised in the Church; "diakonia" "service". This service is possible only through the grace of God, and therefore "charisma", "gift" is a correlative to "diakonia". Yet "diakonia" is used with two different meanings. If all the faithful are serving in the Church, yet the Church knows of special services—the ministries as we call them—rendered by certain men dedicated to an essential task: "Through his ministry as teacher and leader of the Church the apostles inaugurate a series of other ministries as necessary as his own for the edification of the Church. Therefore the ministries are considered by Paul as of divine institution (cf. I Cor. 12: 28) (p. 38). The image of the body used in Ephesians at the same time justifies the existence of ministries in the restricted sense and shows that these regular ministries are not a monopoly. The difference between the ministers and the faithful (cf. Phil. 1: 1, Acts 15: 22) is not an essential one but a difference in calling that has its origin in the various callings addressed by Jesus to His hearers. All were asked to prepare themselves for the coming kingdom. The seventy disciples were sent out as preachers. The Twelve were selected to be his witnesses.

The evidence about the ministries in the New Testament are summarised by the author in the following way: "The ministries about which the Pauline Epistles and Acts speak exist with reference to the apostolate that dominates them. The great authority in the Church is the apostle. As the apostles are passing away, it becomes necessary to clarify the organisation. This is the situation which forms the background of the Pastoral Epistles The main ministries mentioned in the Pastoral Epistles are those of the deacon, the

presbyter and the bishop dominated by the ministry of apostolic delegates exercised by Timothy in Asia and Titus in Crete." (49)

The author's interpretation of the evidence of the New Testament goes beyond Mr. D'Espine's: "Because salvation is a history, tradition is a vital element in Christianity. This is the reason why the apostolate as far as it is also the ministry of the edification of the Church, does continue, as the examples of Timothy and Titus and the duty of Timothy to appoint successors show. These two facts evidenced by the Pastoral Epistles are opening the way for the Episcopate as the Church in Asia knows it at the beginning of the second century: the apparition of a single bishop that will give its form to the Christian Episcopate and the idea of the tradition that will give it its content." (54)

But this does not induce the author in acknowledging the thesis of the Apostolic Succession. There is no Apostolic Succession in the sense given to this term by 'catholics', because that what is specifically apostolic, the witness rendered to the risen Lord, is not transferable. There were, of course, depositories of the witness, but depositories of a witness are no witnesses. The depositories of the witness of the apostles have contributed to the formation of the New Testament. When the church at a certain moment decided that the New Testament was complete, it implicitly accepted the fact that this second contained the fulness of the apostolic tradition. The New Testament, available to all, is therefore the depository of the apostolic witness, and not the Apostolic Succession. What was transferred was the ecumenical pastoral function of the apostles. The rite of transmission of this office became the laying-on-of-hands. "But this rite was not in general use in the first century and it is only much later that it became the sacrament of the order." (p. 61)

We notice that Mr. Menoud is conscious of having to face opponents from two sides, from the sides of the champions of the Apostolic Succession in its 'catholic' sense and from side of a congregationalism that conceives the Church as an improved democracy. Against the first opponents he shows that (1) the office of the apostolate is unique and cannot be transmitted. (2) That what the apostles hand over are the ministries essential to the life of the Church they did exercise in the beginning, besides their specific apostolic function. (3) That the practice of the laying-on-of-hands was optional in the apostolic age. (4) That the deposit of the apostolic witness



N. W. G. Sugunarahajah, Ceylon.
(Hostel Secretary)

Thesis: Some conclusions pertinent to the Framing of a Liturgy, based on a historical and comparative examination of the Liturgies used in the Churches in Ceylon.

He says:

"Oh, U. T. C. !
Unteen things you give us to do
Then want a pass in B.D. too;
not all who pass
good second class
Can still, for all, stay, way from you !"



C. D. Jathanna, Basel
Mission, Mangalore.

Thesis: A Historical study of Evangelistic work in the Church associated with the Basel Mission in S. Kanara District.

He says:—

"Oh, My dear U.T.C.
Can I ever forget you."



M. C. Andrews, Basel Mission,
Mangalore.

Thesis: The Idea of Grace in Augustine and Ramanaia.

He has only to say:—

"Hats off to the past and
Coats off to the future."



D. V. Sadhanandam,
Advent Christian Church.

Thesis: A History of the Dravida Kazhagam Movement and its impact on Religious teaching in S. India.

His advice is

Learn to forget and you learn to
live.
For the victorious life is not the
result of an accident but of attitude.



C. J. Thomas, Central Travancor

Thesis: The place of Christian Educational Institutions in a Secular State with special reference to Travancore.

He wants to remind us:

"And we know that to them that love God all things work together for good, even to them that are called according to His purpose." Rom. 8: 28.

OUR NEWLY WEDS



Noel and Maggie, Madya Bharat.

Thesis: Christian Estimate of Tagore's conception of suffering in the light of the Gospel.

Novel writes:

"I joined the college after summer '52.
Went to Coonoor in summer '53.
(As a result) Got married in summer '54.
Junior Friends! If you'll care to follow suit
Maggie and I welcome the idea."

(Ed: "Newcomer" expected Summer '55!)



Mani and Thankamma, C. Travancore, C. S. I.
(B.D. II)

(Ed: Master Mani arrived on Ash Wednesday.)

is to be found in the New Testament. Against the second group of opponents he shows (1) That the evidence of the Pastoral Epistles that points towards a hierarchical society is normative and cannot be brushed aside. (2) That the Church is not a democracy, but a Christocracy, i. e. that authority comes from above and not from below. (3) that a difference has to be made between the divinely appointed regular ministries and the occasional ministries without which the Church is certainly poorer but does not cease to exist. (4) That tradition is an essential element

of Christianity because Christianity is a history.

In this brief account we had to omit much that is valuable, as for instance the elaborate discussion of the evidence of the Pauline Epistle both authors are giving us. But these few notes will do to show that present Swiss-French Theology plays no negligible part in the discussion of the problems facing the movement of re-union in the Church and may be of value for the Church of South India.

J. ROSSEL.

Extension Course Lectures

1. THE INCARNATION AND THE BIBLE

By the Rev. J. R. Macphail.

THE great confession of Peter at Caesarea Philippi marks the turning point in the Gospel according to St. Mark. Six days later, Jesus and His disciples climb the mountain and there Jesus is transfigured. The Transfiguration is the beginning of the Passion of Jesus, just as the Baptism is the beginning of His Ministry. This event is bound up with what Jesus was and what He did.

The Athanasian Creed described Him as "The perfect man", i. e., perfectly human. In His relation to God, He prays to Him as Father. His relation with His enemies is no mere sentimental mildness. To His disciples, He is a patient teacher, helping them to see that He was the Christ. His way with men and women is thoroughly human. He loves and plays with children. He sweats in the garden.

We are perplexed as to whether to start with the human Jesus or the divine Jesus. What manner of man He is, is the question that should be on our lips in our enquiry. So, in our consideration of the doctrine of the Incarnation, a sense of mystery is a good starting point.

The proposition is that Jesus was God and Man. We think of God in terms of purpose and action. The Incarnation is what He does rather than what He is. God acts in a pattern with a Person at its centre. Further, Christ is wholly divine and wholly human. There is in Christ something that is not God and something that is not human. Also, the doctrine cannot be understood as an abstract idea separated from others, for it belongs to one continuous movement. It is like the sun at

which we can hardly look, yet giving light to see other things. The Incarnation is the starting point for the understanding of everything else.

Apart from this movement, the Bible cannot be understood. The Bible tells of the drama of Redemption. It must be studied as a whole, invoking the guidance of the Holy Spirit and having the vision of the Transfiguration in mind.

The witness of St. Paul to the Incarnation bewilders us. In his epistle to the Galatians, he records his experience of the Incarnation (Gal:3. 6). His ethical teaching flows from this experience. He rebukes the Thessalonians for the neglect of the ordinary duties of life. In his Corinthian letters, he approaches problems like marriage, celibacy and food, technically offered to idols, from this standpoint. His epistle to the Romans shows what Paul thought of conduct in general; life must be ordered according to the will of God bearing in mind that we are all members of one community, the Body of Christ. To the Philippians, he appeals by the humility and reasonableness of Jesus. For Paul, religion and morality cannot be separated. Moral life apart from God leads to puzzles. Paul has nothing to live by, except the grace of God. In chapter 8 of Romans, he emphasises the fact that God is outside history, and is in history, in the life, death and resurrection of Jesus Christ.

Paul uses the words, 'justification' and 'sanctification', to bring out a distinction. Justification is the work already done by Christ. Sanctification is His work that is now

going on. The initiative is God's, but the responsibility is ours. Both Christ's words for us and in us cannot be separated because both are His own. In addition, in 1 Corinthians, chapter 12-14, Paul speaks of the Spirit and the gifts of the Spirit with a strong affirmation that Love is the greatest of the gifts of the Spirit. The Holy Spirit should be incarnate in the whole life of the Church.

Let us now listen to what the Old Testament has to say. God calls Israel, that he may build up the People of God. In the Exodus, He reveals Himself as the God of time. The Hebrew language has no word for eternity or time, but only for times. Time in the Old Testament is not a chronological continuity, but a theological series. The Hebrew religion rests solidly on the fact that God has acted and will act in time and through time. Time is a net-work sustained at every point by the will of God. The Old Testament is little concerned with the future. Further, in Old Testament, religion is essentially corporate. Also, the Hebrew does not separate matter and spirit, secular and religious, time and eternity, heaven and earth. All are one, for it is the will of God which permeates the whole.

The promise made to Abraham is a promise for all. Nation is a continuing procession of ancestors and those present in time. To the Hebrew, nation and Church are one. After the return from the exile, the Hebrews became fanatics and an exclusive group. By the time of the Maccabean Revolt, Israel was slave to the Romans. What happened to the promises made to Moses? God had raised a succession of prophets from Amos to Deutero-Isaiah, who brought in a new view of morality, and progress. We find that in their teaching and preaching, the nation is identified with the People of God and prosperity, as the grace of God. The prophets speak of a kingdom, a future order which God will found, through the Anointed One. In the last two centuries B.C. a series of Apocalypses are written which speak of the future restoration of one existence. They also

speak of resurrection. The whole point is this; the idea of promise is essential to Hebrew religion. But, in this stage, the promise is distorted and the New Testament opens with excited people asking John the Baptist if He was the Messiah.

So, we proceed to examine the witness of the Synoptic Gospels. In the Synoptic Gospels, we see Jesus fighting on two fronts—against the religious leaders and against the forces of evil. The resurrection of Jesus is recorded by all the three evangelists. The question that arises at this point is this; whether there is a God such as the Old Testament speaks of, and whether such events as the Passion, and Resurrection of Jesus are in line with His existence. The Redemption of man fans out from His Resurrection. Easter Day is like a focus bringing in all saving acts of God and spreading them out. Now is the Old Testament expectation of the Kingdom realised. Jesus unites in Himself the True God, to disclose in Himself the One True God and the end of history under the sovereignty of God.

The Kingdom of God is established here and now by the Resurrection of Christ. Yet its consummation lies in the future. Our duty between the Now and the Not-yet, is to preach the Gospel. This must be done in faith and love, looking forward into the future for He is ever with us.

Finally, we listen to the witness of the Fourth Gospel. The very theme of the Gospel is "The Word became flesh and dwelt among us". Significant words like Father, Son, Life, Light, Truth, Judgment, Seeing, Believing,—dominate the Gospel. The glory of God is the one thought running all through the Gospel.

In the words of Dr. Dodd "The coming of Christ completes the biblical history and seals its character as a course of meaningful events which are the 'mighty acts' of God and also His 'Word' to 'Man'".

Condensed by R. EDWARD SAM.

2. MARIAN THEOLOGY IN THE ROMAN CHURCH

By Rev. Fr. Jerome De'Souza.

The subject was divided into a lecture on each of the following.

- (I) The approach by which "Marian Theology" becomes intelligible.
- (II) Marian Theology.
- (III) Mariology.

For our understanding of the Roman

Catholic point of view, (I) is of the greatest importance. We shall, therefore, devote much of our attention to this. As regards (II) and (III), we shall, in this article, be concerned with only those aspects of the discussion which assist up to an understanding of the doctrinal beliefs about the Virgin Mary. Hence much of

the material of III which was concerned with special practices in the Roman Church, is omitted.

I. Many people confuse Marian Theology and Mariology. Since Mariology is the popular practice of the veneration of Mary, it is more comprehensive than Marian Theology. But owing to the confusion of some of the extravagances with Marian Theology, some entertain a hostility towards the latter. The Reformers, however, did not abolish Marian Theology.

Having so far cleared a source of common confusion, our attention was invited to the two principles upon which the dogmas about Mary are based. *The intercessory function of Saints; The conception of dogmatic development in the Roman Catholic Church.*

The Intercessory function of Saints is quite in keeping with the grace of God. Grace is a means by which man becomes a "divinised" creature. Men are not totally corrupt — saints have certain merits of their own. Men are free to accept or reject grace. But grace, if accepted is "the beginning of glory". If we value the intercession of living saints, we should much more value the intercession of saints who are dead, because they have passed into God's very presence. People can approach the saint not because of fear; but because the saint is filled with the grace of the overflowing generosity of God. This general view in regard to all saints becomes of special prominence in the case of Mary who is the greatest of saints. One of her official titles, therefore, is "The refuge of sinners."

The Conception of dogmatic development. Historic and dogmatic development must be distinguished. The former is best exemplified by the emergence of various kinds of human governments in the history of human society. "Dogmatic Development" on the other hand is based on scriptural authority. Scripture is sometimes over simple and lacks clarity. The Church, however, faces situations which demand clearer definition on certain points. This must be done on the basis of (1) putting two scriptural promises together, and deducing a "Theological conclusion" — according to the requirements of reason — which should not go against what is expressly affirmed in Scripture. (2) Where such clarity is in doubt the issue may be settled by the authority of the Church

i. e., Pope or Council. The Scripture has such "potential" for clarification which is "implicit", and this can be made "actual" if it is made "explicit" according to (1) and (2).

II. On this basis, the following scriptural references to Mary, which, although few, are of greater value for theological education. (a) Gen. 3:15; (b) Lk. 1:26-38, Especially vs. 34; (c) Lk. 1:39-45, especially vs. 41; (d) Lk. 1:46-56; (e) Lk. 2:25-35; (f) Lk. 2:41-52, especially vs. 49; (g) Jn. 2:1-12, especially vs. 4; (h) Mr. 3:33ff. (i) Jn. 19:27. When confronted by heretics who denied the humanity of Christ, the ecumenical councils of the early church talked of Mary "the mother of that person", i. e. of the human Jesus. This led to the increased importance of Mary. With the development of Monasticism the ideal of virginity came into prominence; and the Pope declared Mary to be a "perpetual virgin". Her perfection was stressed in the Middle Ages; but it was the Council of Trent which announced the Dogma of the Immaculate conception. As compared with the opposition this dogma received, the dogma of the Assumption of the Blessed Virgin Mary received almost no opposition. There is some difficulty in relating the eternal and the historical Mary. But from the eternal point of view "she is the mother of God, as we are the brothers of Christ". Consequently, the idea that Mary is the mother of all the redeemed is fundamental to the Roman Church.

III. This theology, as already said, is based on the two principles of *the intercessory function of saints and dogmatic development*. And the operation of this in popular consciousness has led to what the Roman Church officially regards as "apparitions". These have entailed in great revivals in the Church. Our speaker went over a list of some fifteen of the more important of the numerous feasts connected with the Blessed Virgin Mary. He admitted that corruptions of popular practice did, sometimes, go beyond 'dogmatic definitions'. But making allowance for this only too human tendency, the purpose behind all this is twofold. (1) To secure Mary's intercession. (2) To serve as a "model" for virginity, the control of our passions, and also to serve as an inspiring model of 'perfect example of daily action'.

Condensed by B. A. PARADKAR.

"When thou hast thanked thy God for every blessing sent,
What time will there remain for murmurs or lament." — French.

The Christian Students' Library

THE publication, over the New Year, of the first three volumes of the Christian Students' Library represents for me the fulfilment of a long standing hope. It has not been without toil and sore anxiety. Indeed there have been times when I have bitterly regretted having opened my mouth one morning a few years ago in Nagpur to outline a suggestion for dealing with an urgent problem. It is this, however, rather than any satisfaction or worry of mine that matters.

One of the most pleasing features of the growth of the Indian Church in this century has been the development of theological education. Of that the *Ranson Report* (soon to be revised by Dr. Harrison) gives ample testimony; but with one important exception—the lack of suitable text books in the languages of India. This defect has not been unnoticed; many plans have been considered for making it good but all failed to achieve the purpose. Indeed, I understand that when I came to India about a quarter of a century ago the situation as regards theological literature was less favourable than it had been fifty years earlier. Generally speaking the work done in Christian literature has been admirable; but at this point it failed. The reason is clear to see. Any adequate provision whereby a student could study theology, at the standard expected, in his mother tongue called for about fifty books, and each in ten or so languages. Where were the writers? and the funds? Yet there were many capable of making excellent translations, and at least one scheme contemplated selecting a suitable English book on each theme and making Indian versions. The trouble was that there are few books, written in and for the West, which quite meet our needs. Another problem was that of avoiding the multiplication of labour involved in producing the same kind of book ten times over.

It was on this background that the idea emerged of getting one scholar to prepare in English a Basic Text which might serve as a means for preparing versions wherever needed and desired. One man was to do the donkey work, others would draw on his labours. It was suggested that the Basic Texts should be so written, with notes and suggestions for further reading, as to enable versions rather than translations to be prepared. The Theo-

logical Education Committee of the N. C. C. sponsored the idea and authorised me to make a survey of needs and possibilities. This was done and on the basis of information received a list of about forty titles was drawn up and authors were invited to write on a given theme. Thus far we have been guided partly by the Serampore syllabus and partly by general demands. The list is constantly being revised as for example the recent inclusion of a book for teaching Greek in India which I hope Mr. Moulton will write.

The original intention was to produce the English originals in limited numbers and in the cheapest form possible. However other counsels prevailed and we are now to publish each title, in the respectable format you have seen, in editions of 1000. We have hopes that the attraction of the Book Club offer will enable about 800 to be sold, leaving the balance to be distributed in this and other countries with a view to the production of what matters most—the vernacular versions for which the bulk of the money generously provided from friends overseas is earmarked. The other new Book Club series edited by Bishop Stephen Neill contemplates a wider public and has a different content. Our main concern is for theological text-books in India. If they prove useful elsewhere we shall be glad. Copies have been sent to Africa, Indonesia, Hong Kong etc.

We can be glad that past and present members of this College are playing a part in this venture and that through it we have close association with our colleagues in other theological Colleges. I am especially grateful to my colleagues here, and my fellow students, who have enabled me, in many ways, to discharge the duties of General Editor. I rejoice that Mr. Chandran is to take over from me in March and that Bishop Hollis has consented to be associated with him in the day to day work. I am confident that many who read this will take part in the use and enlargement of what has now begun. For it is, as yet, only a beginning. We may pray together that God will bless this experiment and give us good success in our attempt to advance the understanding and preaching of His Word; in all that this implies.

A. M. WARD.

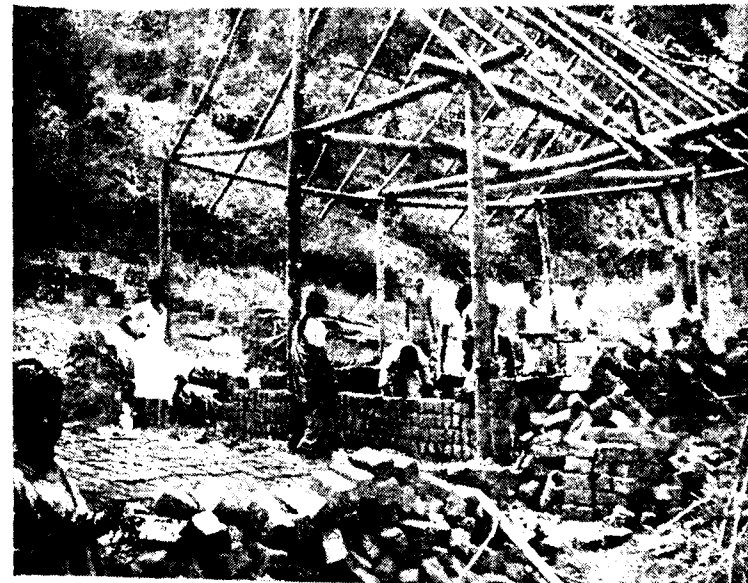
Work Camp at Wynad

THE Work Camp at Wynad was a new type of activity which we attempted, during the summer holidays, last year. It was when we

volunteers from Mysore S. C. M., Madras Christian College, The Medical College, Vellore, Dioceses of Trichinopoly, North Kerala and S. Travancore. We had a Hindu friend also from the Tirupattur Y. M. C. A. Four of our students volunteered and the Rev. V. T. Kurien was to be the leader of the camp. The N. C. C. gave us a grant of Rs. 500/- towards the camp.

The men volunteers were provided with comfortable lodging in the house of Mr. P. V. John. The women stayed with the Stephens who extended much kindness and help to them. Mr. John identified himself as one of us by eating and working with us, and we are indebted to him for the help and advice he gave us.

The place where we started making bricks is about 2 miles from our lodging place. We would start to Kadalat in the



The dried bricks are being arranged to be burnt.

went to the preaching tour to Wynad in September, '53, that we saw the need of the labourers in the Tea Estates there. There are many estates in the area and each has colonies of about 200 families. In some colonies there are many Christians, even as many as 150 families. We found that they had no place to worship within their easy reach. There is one Church at Meppadi and the colonies are as far as 8 miles from this place. The interest and eagerness the labourers showed in listening to the Word of God, presented to us a challenge and we thought, organising a work camp to build a church in one of the colonies would create enough enthusiasm among the labourers of that colony and lead others also to build churches for themselves. We chose Nedungaruna, of Arapetta Estate for our work. The Missionary there, the Rev. M. P. Mathew, and the labourers gladly welcomed the idea.

The call for volunteers and finance was well responded from the different Dioceses. 17 men and 3 women volunteered. We had



The village children being taught Songs, in the shade of Rubber trees.

manual work also. We were helped by the local people and some skilled labourers. The willingness and interest shown by the volun-

teers were really praise-worthy. Without caring much for comforts and food we worked together. We took joy in that we were serving our Master in this way. "We'll be somewhere working for the Lord" was the song that constantly gave us fresh joy and inspiration. We could make about 15,000 bricks and though the unexpected early monsoons destroyed some, the rest was burnt and kept ready for use. With the labourers we used to go into the forest, to help them in cutting down the trees and bring them down to Nedungaruna. The timber also was collected and much of carpentry work was done. The fellowship of the camp was of much benefit to all of us. We had devotional study of the Bible every morning before we go to work. The Rev. V. T. Kurien and the Rev. Owen Cole led the Bible study and gave devotional addresses. Moreover we conducted regular Bible Classes for children and young people. We taught them songs and games. We visited the labourers in their homes and studied their economic and sanitary conditions. Medical Students could do much work among the sick and gave talks on health and hygiene. Every evening worship was arranged

for which the labourers crowded into the leaf-shed. During the week-end, the volunteers went out to the other estates and conducted services and preached. An English service was conducted by our leader the Rev. V. T. Kurien and it was attended by some of the European Managers and Officers.

Due to many unexpected obstacles against continuing our work, we decided to close the camp on 5th May and returned. But the local people are continuing the work and are very anxious that the building should be completed before Easter 1955. Moreover this work, which we started in Nedungaruna has created enthusiasm in many other colonies and we are extremely happy to hear that in many places they have started building temporary sheds for worship and planning to build churches. We pray that God will bless all their efforts and hope that very soon we will be able to see the fruits of the work, which we began in Nedungaruna.

*"Soon or late, to all that sow,
The time of the harvest shall be given"*

SAMUEL AMIRTHAM.

Dravida Kazhagam and the Church

WRITING on this subject one cannot forget the existence of another section of people who exclaim with horror, why on earth should we study the Dravida Kazhagam? What has the Church to do with an atheistic group as that? They declare that a Christian should have nothing to do with it. With this motive they instruct the congregation not to study their dailies, not to study their literature and not to attend their meetings. Can this teaching succeed?

There are others who complacently sit in their arm-chair and say, "Oh, that is a negative movement. There is nothing constructive or concrete in it. So, do not bother. It will die out soon. It is only a passing cloud."

Contrary to this there are some who find in it a great opportunity for preaching the Gospel—a great ally of the Church. Such people understand the Kazhagam in terms of a movement directed against Hinduism—the Hindu gods, caste system and superstitious beliefs.

Both these extreme views spring from a wrong understanding of the Kazhagam and its motive. But one who is watching the course of the Church—in view of the fact that the

members of the Church, especially young men are being attracted and carried away by the non-Christian organisations like the Dravida Kazhagam—would naturally be drawn to the necessity of studying this movement, in order that the cause for the exodus may be found out and the exodus stopped. To quote Dr. Inbanathan, "A big change is coming over our young people, and the Church leaders are in blissful ignorance of what is taking place. Our young people are being carried away for service in non-religious, revolutionary organisations... why have so many left us?"

In the interest of the church we find it necessary to study the situation. So it falls on the shoulders of the local church to study the work of the Kazhagam at least in its local area, and to study their platform of action. For a clearer understanding it may also be necessary to exchange reports from different localities in order that one church may mutually be helped by the findings of the other. More important than this is to find out the reason why our young people drift away from the Church.

It may be that the young men are disinterested in the church because of the corruption

and disorder in the church. In which case the church should probe into its own life and examine it in the light of the criticisms levelled against her by the Kazhagam. None of us can close our eyes to the superstitious practices and caste distinctions in the church. In some churches, the problem is very acute. Have we not heard of court cases between Christians which ultimately can be traced to caste or class fueled? Have we not heard of Christians consulting men for auspicious days and auspicious hours for wedding etc.

Another thing that is pointed out is legalism in the Church. People had their own days of compiling books on casuistry which led to Pharisaism. But Christ in His own time tried to do away with such a religion. But do we not find its counterpart even today in the churches? In certain areas the church seems to legislate on the tiny details of one's life. Such an over enthusiasm curtails the freedom of the members, which they cherish so much. The church must re-think its position.

Or it may be that the young men drop away from the church because the church lacks a directive or a goal. The church people are busy fighting about church politics or nomination to the church committee or spend days together discussing methods of church discipline and so on. Meanwhile, the young men get into a feeling that they are not wanted in the church or that it is not a place for them. Granted that their presence and need is recognised, it is only to entrust them with odd jobs which an elderly person would not normally like to do. They would not be given an opportunity to share responsibilities in the church. No wonder then that such people walk over to such places where they are wanted more; where they share the responsibility.

The Kazhagam places in front of them Dravida Nadu as a target and says that we must obtain our land within ten years; and there we find thousands of young men rushing forward. But to many of our young men the church exists just as a place of worship where the same old minister (be it 'A' or 'B') preaches the same old story (be it from the prophecies or the gospels or the epistles) in the same old way. The illustration of Adams Brown speaks to us.

"The actor makes what is unreal real; and that is why the picture houses are full, while the minister makes what is real unreal; and that is why the churches are empty."

Yes, we forget the fact that the church exists to establish the Kingdom of God on earth—the Kingdom of God, a reality that

existed in the time of Christ which exists even today and the consummation which is yet to come. The church must give them a goal.

A natural corollary of this is social service. The Church seems to have forgotten the social implications of its existence. The very emergence or the very existence of such non-Christian organizations that are vigorously active with social programme is a judgment on the church. Evangelism without service is a mockery. It is ridiculous to point to God when we do not let God work through us. The church must launch out into the deep. More often the church fails to recognise and join hands in such activities of those groups. A young man normally likes to place himself in a place where he would be recognised.

Another source of attraction is their language. Almost all its leading members are eloquent speakers and their use of Tamil language is characteristic. So much so it has come to be called 'Kazhagam Tamil'. Its simplicity and purity make it pleasing to the ears. At a time when there is so much cry for pure Tamil (not a mixture of Sanskrit) Christian church must also act up to the situation to meet the demands. I am happy to find a few changes, in the new Tamil translation of the New Testament, from Sanskrit to Tamil words. But there is need for more work to be done in this direction. It would also be better if the Christian authors and ministers endeavour to use pure Tamil as far as possible in their writings and speeches.

Finally, it may be that they are attracted by their teaching rather than by that of the church. This points out, one, that the Kazhagam's teaching is more attractive and two, that the teaching of the church is inadequate. In such a circumstance, which seems to be true, the church's task is first to make an appraisal of the teachings and pre-suppositions of the Kazhagam and then to give a sound Christian teaching.

The Kazhagam believes in the essential goodness of man. It places man at the helm of affairs and makes him the measure of all things. Man's reason is thought of to be a sure guide. An optimist, as most of the young men are, readily accepts this view. But the fact of the Christian teaching is that man has lost 'the image of God' through sin. The fall has not left any part of man's being uncorrupted—no, not even his intellect or reason. Man is often subjective in his judgments and considerations, and the psychologists tell us that the unconscious plays such a great part in one's mental life.

But the Kazhagam's estimate of man is

very low. It thinks of man as just a physical being—a tool in the hands of time. They forget that he can abstract himself, stand aside, criticise and judge himself. They forget his spiritual dimension. They have nothing to say on the purpose of life and thus history becomes meaningless. On the contrary the Christian doctrine of Incarnation tells us that 'God became what we are in order that we may become what He is'.

The Kazhagam is too critical of priesthood and their teaching on this point creates a gulf between the Christian young men who are influenced by their teaching and the Christian minister. But this, in fact, springs from a misunderstanding of the place and position of a Christian minister. Here, the Christian minister is understood as a member of a sacerdotal community. But the Christian ministry is not a privilege but a responsibility—a responsibility which should lead to productive labour. Again Christian ministry is representative. They are separated to do for the church what is the church's task. It is a matter of function, not a state.

The Kazhagam teaches that all knowledge can be obtained through reason and that which does not conform to reason is not real. This is an important teaching of the Kazhagam whence springs their fundamental criticism on religion, that it gives no place for reason. In this context it is the duty of the church, both to herself and to the world, to make a clear theological statement about the fundamental truth on which one's life depends. 'Sanctify in your hearts Christ as Lord, being ready to give an answer to every man that asketh you a reason concerning the hope that is in you'.

'Negative repression of real questions is of all methods the most fatal, whether it be practised on youth by others or by the youth upon himself'. This is a quotation from Fosdick. He gives great many instances showing how youths turn away from church because their newly acquired knowledge of geology or science has come into clash with their so called Biblical faith. He further says, 'Thousands of men are religious wrecks today because, when the issue was raised in their thinking between their desire for a reason and their

traditional belief, they were told that to ask a reason is sin'. This, I am sure is true in some places even today. But 'a genuine evangelistic faith does not suppress doubt, but it overcomes it'.

It may be pointed out that Christianity is not an intellectual ascent of man toward God but the descent of God toward man. But the Christian revelation is not a magic. The church must find the relation between the divine revelation and the human reason. 'In revelation the unconditioned and the conditioned subjects, the absolute, the infinite and the creaturely spirit meet. Therefore revelation always passes through a process of understanding by man'.

It is true that the church's primary task is not to give a rationalistic interpretation of the gospel but to preach the gospel of salvation through Jesus Christ. But when we recognise the need for it, it becomes a necessary task of the church. We must point out that 'Jesus Christ is not the enemy of reason, but only of the irrational arrogance of those who pride themselves on their intellect, and of the irrational self-sufficiency of reason'.

But, with all this, it must be remembered, that great men of God bore witness to the maxim, 'Faith precedes knowledge'. The celebrated words of Anselm, 'I believe that I may understand' (credo ut intelligam) points to the same truth of experience. It was the same eminent medieval expounder of the relation of faith to reason who said, 'He who has not believed, has not experienced, and he who has not experienced, will not understand'. Because, many of the intellectual difficulties lie not in our theories about religious life, but in our religious life itself. The deeper difficulty is not that our thinking is unreasonable but that our experience is unreal. Therefore the fundamental and the all important duty of the Church is not only to give the people a sound teaching but also to lead them to a real Christian experience. No argument for the Christian can be so convincing as the Christian experience itself. Man in communion with God understands much more than anywhere else.

D. V. SATHANANDAM.

"I would not willingly pass one day of my life without comforting a sad soul or showing mercy."
— Herbert.

'Our Bachas'

C. S. EBENEZER: Malai Kallan from Mana Madura. Talks too much. But his company is pleasant. A good boy.

P. T. JOSEPH: Too quiet to be noticed. Yet still waters run deep. Pants and ties of Bangalore find it not easy to free him from the orthodoxy of vashti and shirt. A good friend of all. 'a Marthomite.'

ABRAHAM KURIEN: The eternal Romeo. Uses the Subtle Camera instead of the sword. Being the son of a Professor his home is near. Yet he has decided to brave the billows of hostel life—fortified of course, by regular supply of pickles from home.

C. N. NINAN: Post Master General of U. T. C. Made famous through the agency of John Schiff and Shri Muliyl as 'Christophor Colombo'. Represents the Jacobite Syrian Church.

S. ANANDAKUMAR: Popularly known as Dr. Kum — awarded doctorate for his practical thesis in Greek on 'esthio!' A Kanada Pillai from Mysore.

D. CHINNAPPA: Gardener — seen always with the spade and white washing implements. It is easier for a Camel to get through the eye of a needle than for Greek to get into the strong forts of resistance he puts up. A Bangalorean.

V. FREDERICK: Famous 'Magician' from Madras. 'Delicate darling' of the hostel. Not a bad boy!

Y. ROBINSON: 'Bhagawathar'—Specialises in Kalakshepams. During the second term, celebrate by force. South Travancore Diocese.

BRIGHT SOLOMON: Popularly known as Dr. Faith. There is an ever present Prakasam around him. He had to choose between family quarters and Greek, this term, and with great faith he chose Greek and the Hostel. South Travancore Diocese.

A. SAYYAH: Belongs to the colourful caravan of Persia. First of its kind to land in U. T. C! He says "I like English but English does not like me. I like rice and curry but rice and curry don't like me. I eat language school because the hostel food very hot!"

R. WEINMAN: A Pakka presbyterian from Ceylon. When he began his life in U. T. C. for about a quarter of an year was Ceylon-sick. Now getting along well having found new interests in Bangalore. His good voice and banjo attract 'many'.

R. ROSS: Short course—four months. Seniorsmost member of the College being older than even Papa Harrison. Great friend of Dr. Ward. Younger generation found his sojourn here very helpful and lively.

K. J. ABRAHAM: Absolutely busy with his various Christian activities like the Secretaryship of Bangalore Christian Council of Action. Though lives far away from the College is very punctual to the afternoon classes. — Laymen's Course.

A. D. EDWARD: Absolutely harmless here, though his pupils at Madura might not agree. Has a one-track-mind. Chief interest, joy or 'Anandam'. We hope that he will find the training here useful. Laymen's Course.

After going to the press, we have received the news of the death of:—
T. M. MOHIDEEN KAVIRAYAR, our beloved Tamil Pandit. In him we have lost a great scholar and one who loved the students as his own children.
THE REV. S. SATHYA JOSEPH, an old student of the College who was the first Indian Missionary to Papua. His death is a great loss to the C. S. I.
THE REV. S. V. DANIEL, another old student of the College who was a pastor in South Travancore.
We express our deep sympathy to the bereaved families and assure them our prayers.

Letters From Old Students

1. From Canon E. Sambayya, about his work in Bishop's College.

DURING the war, Bishop's College had to move into the country. We established ourselves in a small village in the neighbourhood of Meerut. The Staff was reduced to three, and the bulk of lecturing fell to my lot. Two Sundays in the month I used to go to Rowkee and Saharanpur to take services. Two years after our return to Calcutta where we had the full complement of staff, I was asked to go to Nandyal in South India as Metropolitan's Commissary to look after the Anglicans in the area of the Church of South India for a year. It was a peculiar job.

In 1949 I went on a year's study leave to the Union Theological Seminary, New York, and was a resident Fellow together with Mr. Russell Chandran. Just before my return to India the Supreme Governing Body of the College appointed me as the Vice Principal and Bursar of the College. We are four on the staff now, two Indians and two Britishers. In addition to my lecturing in Moral Theology, Worship and Other Religions, I have the stewardship of the entire College. I never kept accounts in my life, except when I was the Mess Manager in my final year at the U. T. College. I am now required to cope with such strange things as budgets, balance sheets, investments and the like, to the tune of three quarters of a lakh every year. In

addition, I have the care of a tiny parish in the Docks, known as S. Nicholas' Church. This is a seamen's parish. This small parochial responsibility has helped me to preach sermons of a more practical nature. My Churchwarden, the harbour master, frequently threatens to leave the Church. I persisted in preaching for more than fifteen minutes at the Eucharist.

We are rather a small College and our object is to train Priests for the Church. B. D. studies are deemed a distraction. We do not call ourselves professors. None of us, we feel, deserve such an exalted position. It is indeed a great privilege to be allowed to teach here, because one is learning all the time. We try to learn to worship as much as we try to learn Theology. Of all the spiritual exercises I find meditation, still the most difficult, but corporate life is a great help.

Recently I have been made one of the Canons of S. Paul's Cathedral, Calcutta. A Canonry is a mark of recognition in the life of a Diocese. Now and again the Bishop summons his Canons for consultation though he is not bound to take their advice. Fortunately I am on very few Committees.

Bishop's College,
Calcutta.

E. SAMBAYYA.

2. A MINISTRY OF HEALING

From Rev. T. H. Perera.

Dear Mr. Editor,

Thank you very much for the invitation to write this letter. This has given me an opportunity of bearing witness to what the Lord has done among us here through a Ministry of healing. It began a little over an year ago when a man beseeched me to treat a dying woman. She had been confined to bed for six months and had been in four Government Hospitals and received treatment at the hands of many private practitioners. Though I was moved with compassion, I was reluctant to undertake this case because I had no drugs and was not in practice. The man continued to beseech me and then I heard within me the still small voice saying 'This is what I called you for'. I obeyed. An appointment was made and the patient was brought and carried

into my office. The patient was a Buddhist. After examination I told her of Christ and prayed with her and gave her a prescription. Four days later we had a second appointment and to my great joy she came all the way walking. She was healed. She began to bear witness in the village saying 'He who treated me said - 'God will heal you', and God did heal me'. She wanted baptism.

From that day onwards we began to make intercession for the sick in all earnestness and before long another miracle occurred. This time it was a cerebral imbecile of four years. He was restored almost instantaneously and then within three months he began to talk, having been previously dumb. At about the same time a blind man began to have his sight restored.

LIFE IN THE COLLEGE (2)



The carol party in papa Harrison's house.



Hostel day celebrations.



"What service shall we render thee,
O Fatherland we love?"



U. T. C. Versus Southern Asia Bible Institute.



Picnic on Republic day.

Ours is a Ministry of Intercession. sometimes we lay hands and pray and in some rare cases we have also anointed the patient. I recall very specially the case of a lady, insane for eleven years. On the fourth day of our intercession we anointed her and even while our hands were upon her head she cried out, sat down, restored to the right frame of mind.

Another young Buddhist woman, was, in her own words, "possessed by an evil spirit" at night. She came to Church and we prayed with laying on of hands, and no more was she troubled. She is now a Catechumen.

We are able to bear witness to many more healings wrought by the Lord and for want of space we shall confine ourselves to just one more case—that of a little cripple girl to whose home we were called just a fortnight ago. She had an attack of Polio four years ago,

and since then she was not able to walk. But on the night that we prayed with her she walked a few steps and now she is able to walk. We return thanks to God for all that He is doing.

It is my prayer that every Minister of the Church would feel called to a Ministry of Healing by prayer. May our song be

"Just one touch as He passes by
He will list' to the faintest cry;
Come and be healed while the Lord is nigh.

Christ is the Healer Divine."

Yours in His Service,

REV. THEODORE H. PERERA.

Methodist Mission House,
Gonawila, Ceylon.
15th January '55.

News About Old Students

Rev. V. C. Samuel is in Yale University doing his Ph.D.

Rev. V. V. Alexander is in General Theological Seminary, New York.

Rev. R. S. Bhandare is in Princeton Theological Seminary.

Rev. I. R. H. Gnanadason is now in Selley Oak College, Birmingham and will be soon proceeding to U. S. A.

Rev. Y. Dyvadeenam is doing a course of studies in England.

Mr. T. V. Philip, has been appointed as one of the Secretaries at the Headquarters of W. S. C. F. at Geneva.

Mr. E. C. John got three of the Serampore prizes at this year's Serampore convocation.

The most Rev. Mar Yuhanon Marthoma was elected one of the Presidents of the World Council of Churches.

The Rev. D. T. Niles was conferred a honorary doctorate by the Chicago University.

OLD STUDENTS OF THE COLLEGE PLEASE NOTE

The following annual group photos of the College are missing from the collection we have in the College and we would like to have all the photos arranged in order on the walls of the College. If any of the Old Students can send to the Principal one or more of these photos it will be greatly appreciated.

Group photos of the years:—1918-1919, '19-'20, '20-'21, '21-'22, '22-'23, '24-'25, '29-'30.

Laymen's Course

IN these days there is a strange notion among Christians, young and old, that the Clergy-men's duty is to preach the word, conduct worship, administer sacraments and attend to the spiritual needs of their flock and that laymen have only to attend services and remain passive recipients of the word. In other words, the latter think that it is the entire duty of the Clergy to preach the Gospel and that laymen's duty ceases as soon as they leave the Church after worship. Some have an erroneous impression that the mere study of the Bible is enough, and that the study of Theology and other religious subjects is quite unnecessary under the impression that they have no relation to the Bible.

The Church consists of all the faithful—Clergy as well as Laity. The laymen have to play an equally important part as the Clergy in the evangelizing of the whole country. The contribution which laymen make for the growth of the Church is keenly felt to be helpful in some capacity or other. Some have gone too far suggesting the administration of Lord's Supper by laymen. In South Travancore Diocese, evangelists are given the license to solemnize marriages. Thus we see the growing importance of the laymen's part in all functions of the Church.

If laymen have to take their full share in the Church, they have to equip themselves for the task and have a sound knowledge of our faith. No doubt, they have a smattering knowledge of Christian truths and belief. A systematic study and knowledge of the books of the Bible and other religious subjects will stand them in good stead. This is essential for the spiritual growth of a Christian.

All the books of the Bible are given under the inspiration of God, and are the infallible rule for faith and life. God reveals Himself in many ways. But the Bible offers the greatest revelation through His Son, our Lord and Saviour Jesus Christ. These books contain the message of grace and salvation. The study of Church History enables us to understand how it has survived and expanded down

the centuries. It is only the Church that has formulated the creeds in reply to the serious attacks against faith and these creeds have held the Church together. It has preserved and carried the Gospel to the utmost parts of the world and offers it to all who come to receive it.

A Christian life is dynamic and at no time it reaches a perfect stage. The Bible contains unspeakable riches and gives men knowledge and power to face the problems in life and enables them to approximate the ideals demanded by God.

All laymen do not find time for a thorough study of the Christian religion. Some talented men who have studious habits spend their time and money in reading religious books as soon as they are offered for sale. Men of mediocre ability cannot study the books of the Bible and other religious books without guidance. In English language the context only gives meaning to a word. In the Bible a word cannot be interpreted as it stands. We have to go back to the times, when the word was used and understand it in the sense it is used. In translation from the Hebrew to the Greek and from the Greek to English, some words have lost their force. If we misinterpret them, it is doing violence to the text. We have to read between lines in order to arrive at the truth or message. Such a detailed study will be of great use and precious for all those who pursue the study of the Bible.

The opening of the Laymen's Course in the College offers opportunity for Christians to study religion systematically. It may not be possible for men employed in the Government to join Course. Men employed in Christian Institutions can avail themselves of the opportunity and serve the institutions in an efficient manner. It is our earnest hope and prayer that many will come forward to take this Course and work in God's vineyard. "The harvest truly is plenteous, but the labourers are few".

A. D. EDWARD,
Laymen's Course.

"A sorrow shared is but half a trouble; but,
A joy that's shared is a joy made double". —Proverb.

Goodnight or Goodbye?

(Based on a true incident told by Dr. Langdale of New York published
by Evangelical Tract Distributors.)

List of Characters:—

1. Anderson Father.
2. Grace Mother.
3. Mary, Charlie and Harry. Three children.
4. A Messenger.

SCENE 1.

(Grace Anderson is seated in an arm chair, sewing, Mary and Harry at their studies.
Time: 8 p.m.)

Harry:—Mum, it is exactly 8 o'clock now, why hasn't Daddy come yet? what's the matter with him to-day?

Mary:—Yes, Harry, this is very unusual. Mummy, it is time for our prayers.

Grace:—Yes, my children it is time. Shall we begin?

Harry:—What! without Daddy?

Grace:—Yes, sonny but he will be back soon.

Mary:—What about Charlie?

Harry:—Oh! the show ends only at 8 o'clock, I think by 9 o'clock, he will be with us.

Grace:—My God, how long can I bear to see him going astray. Such a promising youth, how disappointing he is. (sobs) Come children let us join in singing. (Lead Kindly Light) (Mrs. Grace leads in prayer). O Most loving Father, who has taught us to give thanks for all things, to dread nothing but the loss of Thee and to cast all our cares on Thee who carest for us, preserve us from faithless fears and wordly anxieties, that no clouds of mortal life may hide from us the light of that love which is immortal and which Thou hast shown to us in Thy son Jesus Christ our Lord. Amen. Our Father which art in Heaven... Amen. (Charlie enters quietly and joins loudly saying 'Amen' at the closing of prayer.)

Harry:—Hallo, Charlie how is it that you are here?

Charlie:—Why, what is strange about it? I just came right in time for the prayer, you mind your own business, boy.

Mary:—Charlie, where had you been all the day long?

Charlie:—Somewhere, why do you ask?

Grace:—Charlie, my son, did you go to your school to-day?

Charlie:—Yes, Mother, who said I did not go? (turning to Harry) Is it you rascal?

Mary:—But what happened to your books?

Charlie:—Why, Mr. Phillip our grammar master took my note book for correction. Mr. Brown wanted my History and Hilda took my Hygiene notes to copy down. Well I shall get them tomorrow. Why do you say that I didn't go to school?

Grace:—Well, Children, don't quarrel now, we shall have our supper first and then tell Dad when he comes. (They hear some one knocking at the door, Enters a visitor)

Visitor:—May I come in?

Grace:—Please come in.

Visitor:—May I know if Mrs. Anderson is here?

Grace:—Yes, I am Grace Anderson. (he whispers into her ears and Grace bursts into tears.)

Harry:—Why Mummy, what's the news? please tell us sir?

Grace:—Well, My children we shall not... supper... Daddy... Daddy... in the Hospital. (she sobs)

Mary:—What... Daddy... admitted?... what for?

Visitor:—No children nothing serious... only a little... very little accident. no, only a little accident by a car. But your father is quite safe, Oh, quite safe. My car is ready, let us all go.

(Curtain...)

SCENE 2.

(Mr. Anderson on the bed with his head bandaged. The mother and her children stand silently with deep eager eyes. Mr. Anderson slowly looks around. Smiles wanly and now and then groans with pain. Speak to one by one.)

(To Grace) Dear Gracie, My beloved, you have been to me the greatest woman in the world. Through sunshine and shadow we have walked together. You have been my inspiration in every walk of my life, especially in my religious life. You have been a fruitful vine by the sides of my home. Many times I have seen the spirit of God shining in your face. I love you far more than I did the day you became my bride. GOOD NIGHT dear, I'll see you in the Morning, GOOD NIGHT.

(To Mary) Mary, You are our first born. What a joy you have been to your father. How glad I am, that you have the same nature of the sweet, beautiful young woman, who left her home to become the keeper of our home. Mary, you will never forget how your father has loved you. GOOD NIGHT. Mary. GOOD NIGHT. (Now he stares at Charlie, for a while and then skips into Harry the last son.)

Harry, your coming was like the breaking of a new day in our home. You have been a song of gladness, a ray of light. You have filled our hearts with music and gay. When not long ago, you surrendered your life to Christ, your father's cup of happiness was full to overflowing. GOOD NIGHT, my little boy, GOOD NIGHT.

(To Charlie) Charlie, what a fine promising boy you were! Your father and mother believed you would develop into a great and a noble man. We gave you all the opportunities that we gave the other children. But you have disappointed us . . . You have followed the broad and downward way. You have not heeded the warning of God's Holy Word, nor the call of the Saviour. But I have always loved you Charlie, and love you still. GOOD BYE. Charlie, GOOD BYE.

(Charlie seizes his father's hand and sobbing cries out)
Father, why have you said GOOD BYE to me and GOOD NIGHT to others.

Anderson:—For the simple reason Charlie, that I will meet the other members of the family in the morning in heaven, but I have no hope of seeing you over there. It is GOOD BYE Charlie . . . GOOD BYE. (Charlie is confused with these words.)

Charlie:—Daddy, . . . what should I do to see you again?

Anderson:—You must be saved.

Charlie:—Then, what am I to do to be saved?

Anderson:—Believe in the Lord Jesus Christ and Thou shalt be saved. "For

God So Loved The World That He Gave His only Begotten Son That whosoever Believeth in Him should not perish but have Everlasting life . . .

Charlie:—(Soliloquy) God . . . SO LOVED THE WORLD . . . THAT HE GAVE ONLY BEGOTTEN SON . . . THAT WHOSOEVER BELIEVETH IN HIM . . . SHOULD NOT PERISH . . . SHOULD NOT PERISH . . . BUT HAVE . . . EVERLASTING LIFE . . . What a loving Father that seeks the salvation of the sinner and not his destruction . . . Am I a sinner? . . . Yes I am . . . a . . . sinner. Yes I am a sinner. Shall I accept salvation? . . . Yes it is there quite ready for me. I shall accept it. I will accept Jesus Christ as my personal Saviour. No time to loose. (Falls on his knees and prays) Oh! Merciful Father have mercy upon me. I am a sinner Oh! Lord: Turn me not away but give me the joy of Thy Salvation. Through our Lord and Saviour Jesus Christ I ask thee Lord, Amen.

Anderson:—Charlie my son, Are you in earnest?

Charlie:—God knows I am.

Anderson:—Then God has surely heard you and saved you my son. Rejoice in the Lord Jesus Christ. For this my son was dead and is alive again, was lost and is found. It is no more Good Bye my boy, it is Good Night. GOOD NIGHT my boy . . . GOOD NIGHT.

(Sinks down closing the eyes and passes away and all burst into tears)

Charlie:—Why do you weep mother? Father who is dead is living there in Heaven. He left us only to live with our Eternal Father over there. Just because he has left us, is it right on our part to mourn of him? No No . . . A Christian's death should not cause sorrow but create happiness because Lord Jesus Christ has conquered death. Death in this earth is only a gateway to the happiness.

(Charlie is now a minister of the Gospel of Jesus Christ and he is standing and is looking forward to the home when he shall hear his father say, Good Morning Charlie Good

Morning . . . The night is done and the day has come Good Morning Charlie Good Morning. GOOD BYE GOOD NIGHT? . . . AMEN.)

J. R. HENRY, B.D. I.

"The Cross Across the Temple"

TOWARDS the close of the "Telugu-Kanarese" preaching band at Mandya, some returned straight to the College, and others went to Mysore. On our way back to the College from Mysore, two of us—one a Kanarese and the other a Telugu—who alighted at Seringapatam, witnessed the climax of our preaching tour.

Our guide—Seshadri, a student in 6th Form, son of the Priest-in-charge of the Narasinha Swamy Temple,—having showed us round the famous historical places at Seringapatam, was ready to receive his usual remuneration and run away from us for ever. Then we requested him to show us the noted and well protected Ranganatha Swamy Temple. Being the son of a priest he showed us all the glories and secrets of that recently electrified temple. We missed nothing that the temple could offer us—including 'prasadam', which Mr. Anandakumar refused rightly! Now there is nothing to show us and he must go away into the temple for his evening worship.

As we passed through each sacred place, of the temple and saw its numerable ceremonies, we prayed within ourselves—"Lord, when wilt Thou reign in this temple and in all the temples in India—that 'The kingdom of the world may become the Kingdom of our Lord and of His Christ . . . reign for ever and ever' (Rev. 11:15)." These feelings forced us to say some thing to Seshadri's heart. "You have showed us something we never saw before. We thank you very much for it. We also want you to see something you never saw before . . . If you care to receive Him, your life becomes entirely different . . . You can never be adequately grateful to God for our meeting . . ."

At this point, he wanted to sit with us at the foot of the temple, facing the river Cauvery. But two more sons of the priests of two other temples there and at Gunjam—Vidya Shanker (Senior Inter) and V. Venkatesh (Inter) joined us then. They were very angry at the Name of Jesus Christ. They began to argue, refute, shout and insult us. We wanted to be as silent as possible and speak very gently and

lovingly. We made an understanding that as one of us speaks, the other must pray. We spent two hours there. By then these roaring lions who intended to jump on us, became tamed dogs nay, began to purr like kittens. They were thrilled to hear us and began to like us. They took our college and home addresses, walked three miles with us, came to the station and to the Hotel and took the Gospels and tracts and would not leave us till 11.30 p.m.

The train came at about midnight and it was impossible to sleep any more, though the carriage was empty. The things that warmed them and the Cross which went to their respective temples began to come into the temple of our hearts once again. There is no time and space to record all that happened rest of that thrilling night. Let me summarise only the relevant things of the preaching tours. We were expected to preach in and around Mandya, but God enabled us to preach in Seringapatam and that too after the preaching tour was thought to be over! This experience taught us that we need no specified place, or time or a stage to preach as in the performance of a drama. Our Lord preached wherever and whenever He could find his fellowmen—in the thronged Temple Courts, (Mk. 12:35); Synagogue, (Matt. 4:23); Hill sides, (Matt. 5:12); Seashore, (Mk. 3:9); Desert, (Mk. 6:35); Village and city streets and even while people were eating and drinking (Lk. 13:22, 26); by a well (Jn. 4:6); in the open rooms (Mk. 2:1-2); private houses (Lk. 10:38f.) etc., 'We cannot but speak the things which we saw and heard' to every man everywhere. Very often we feel it worthwhile to preach only to the big crowds, but here we were provided with three men. Again we notice that our Lord who preached to the multitude (Matt. 5:1); to the 5000, (Jn. 6:10); and to the 4000, (Mk. 8:9); also spoke to the 70, (Lk. 10:1-16); to the 12, (Mk. 6:7-13); to the 4, (Mk. 13:3f); to the 3, (Matt. 17:1); to the 2, (Lk. 24:13-25); and even to the one (Jn. 4:1-26); (Lk. 10:38f); and to many or few His words were always living water equally

A Convocation Address

We cannot discharge the duty we owe as Christians to India without some plan for combining . . . the highest moral refinement of the Christian character and the highest attainable progress in the pursuits of the mind.

clear and sparkling. There was a feeling of sadness at the short duration of our stay there and at the thought that we may not pass that way again! Correspondence started. But is not God giving opportunities in the places we stay and to the people we meet every day unavoidably. In our homes, villages and

cities our cook, dhobie, barber, scavenger, butcher, tailor, milk man, merchant, fellow traveller, etc. We grieve for lack of opportunities and conveniences! Do we sufficiently love these our fellowmen to preach to them, or are we merely mindful of their duty to us?

G. B. DEVASAHAYAM, B.D. II.

REMEMBER IN YOUR MINISTRY

Remember that your ministry is to be exercised not in the light of man's praise or blame, but in the searching scrutiny "of God and of Christ Jesus who shall judge". II Tim. 4: 1; Heb. 13: 7, 17; I Cor. 9: 22-27.

Remember that a Minister without love,—speaks nothing, knows nothing, does nothing and is nothing. I Cor. 13: 1, 2, 5.

Remember that if you can't pray (have a living, vital fellowship with the Lord) you can't reform anything. John 15: 5.

Remember that you are a *servant* of God and His children; and not the *master* of His children. Mk. 10: 45.

Remember that a house visiting Minister makes a Church going people. II Tim. 4: 1-5.

Remember that "There is only one essential Ministry in the Church, the perpetual Ministry of the Risen and ever present Lord Himself" (T. W. Manson.) Lk. 9: 23.

— G. B. Devasahayam, B.D. II.

Your Dress.

"How ought a Minister to dress, Professor?" Woodrow Wilson was asked after an address in Princeton. "Should he wear clerical dress, or just ordinary clothes?"

Quick as a flash came the answer. "It makes no difference what the Minister wears. But one thing matters supremely. He should never be in any company of men for a single instant without making them realize that they are in the company of a Minister of Religion."

A Smile: It costs nothing but creates much. It enriches those who receive it without impoverishing those who give . . . It is rest to the weary, daylight to the discouraged, sunshine to the sad, and nature's antidote for trouble. It cannot be bought, begged, borrowed or stolen, for it is something that is of no earthly use until it is given away.

Dale Carnegie — *The American Writer*.

Farewell to Dr. A. M. Ward

THE Farewell meeting of Dr. A. M. Ward was held on 12th March '55 at 5 p. m. in the College Hall. Mr. George Mathan was in the chair. Many friends of Dr. Ward also were present. Mr. R. Edward Sam, Rev. S. J. Samartha, Rev. H. K. Moulton, and Dr. M. H. Harrison spoke on the occasion, representing the present student body, old students, the Language School, and the Faculty respectively. References were made to his valuable contributions to the college and to the Church in India. A small token of our gratitude and

love was presented to him by the Rev. J. R. Chandran which he affectionately received. In his speech Dr. Ward said that though he is leaving Bangalore, U. T. C. will remain ever as his home. With Benediction the meeting came to a close.

We are grateful to all the old students and friends who gladly sent their contributions towards this. The total contributions amounted to Rs. 322/-. A part of this will go towards the cost of setting up a portrait of Dr. Ward.

THESE words of William Carey found expression in the foundation of his College. I take them as the basis of education on which we here in Bangalore are seeking, in the Lord, to be and to do. Carey deduced that if our Lord bade His friends be wise as serpents and harmless as doves, then those who have part in the Apostolic Mission need to be both wise and good. He knew that wisdom and goodness are two sides of the life in Christ. That they are so often incompatible is one result of the Fall; their reconciliation is one of the fruits of Salvation. We believe that apostolic strategy requires both. This is our answer to those who fear that the demands of academic training for the ministry of the Church may endanger the paramount importance of the divine call and dampen evangelistic ardour. As Dr. Pusey said to the

graduates at Harvard Divinity School, "We need to know but we need also to believe and what we want especially to do is to believe knowingly and to know with conviction".

In days to come, men will say to you: "Tell us how to think and how to act. Tell us how to be saved". You will answer: "Believe in the Lord Jesus Christ". In thus putting reliance on the simple Gospel, as you must, do not forget that the man who so spoke to the jailer was he who in his letters formulated the doctrines of God's eternal purpose as no man before or since. There is a simple Gospel but it will not last you very long unless you follow the way of Paul and wrestle with the mighty themes.

Paul is the first of a long line of men who have sought to relate the Gospel facts and experience to thought. When he asked the believers at Corinth to bring into captivity every thought to the obedience of Christ, he

was speaking of the conversion of the mind. No man is Christ's until all his thoughts are His. Paul was thinking of the ruling ideas as he wrote to men of a race famous for learning. He saw the danger that these would remain unconverted and the Gospel be corrupted by being forced into a frame of ideas not baptized into Christ. When he pressed Greek words and concepts into the service of the Gospel he began the process of providing an intellectual

framework for Christian doctrine. This was not without danger as we see when we read the long story of the struggle of the Gospel with the Greek spirit but, as Dr. Foster has shown us, there have always been these in whom, as with Paul, the wise and scribe entered the service of the Church; men who have used their gifts to elucidate the revelation of God in Christ and so have disproved the allegation

of the enemies of the Church that Christianity is the superstition of the vulgar.

Into that inheritance you have entered. Your privileges here involves the obligation to help to maintain, and perhaps to restore, the place of theology in the life and worship of the Church. You are learning here to grow in the love and the knowledge of God so that you may help others to do the same. You will do this, in part, by the preaching of the Word. Do it as the trained theologians you are or will become. The Church needs many types of servant—popular preacher, devoted pastor, ardent evangelist—but all need sound doctrine without which their efforts will be ill-directed and their success ephemeral.

You may find some who resent "theological preaching", perhaps because they misunderstand the nature of theology. It is for you to show them that it is not a sum of tradition which hampers freedom in Christ but the



Dr. A. M. Ward at his study.

attempt of the mind to make plain, for the purposes of life and witness, the truth of God in Christ. It is not the obscure and exclusive concern of a few specialists but of direct importance to every believer, bringing the answer to his deepest need. Behind the protest lies the assumption that the common man wants simple advice and has neither interest in nor capacity for the intelligent understanding of truth. To accept this reduces preaching to emotional appeal or practical exhortation. It undermines the basis of Christian living and witness. The quality of emotion depends on the idea causing it and only the emotion aroused by the apprehension of truth can issue in proper action. The three aspects are mutually dependent and any way of life which stresses one at the expense of the others is unsound. The way grounded in clear understanding of truth issues in life controlled and directed by it. Emotions not inspired by the perception of truth, but artificially stimulated, as in certain types of revivalism, are unreal and ineffective for they do not issue in action.

I need not remind you that we have to fulfil our calling in a world where there are many big ideas around, claiming men's allegiance and challenging the Christian claim to the truth whereby all must be saved. God requires us, in whatever place He appoints us our work, to give cogent and persuasive expression to

the Gospel of redemption so that our people may be nurtured in the faith and take part in the witness. The secret which will overcome the world is entrusted not to isolated individuals but to the Body working together. As members of the Body, we inherit and are charged to hand on, an interpretation of life which claims no other sanction but that of truth. We cannot overcome the ideas we repudiate by force; we confront them with the witness of the truth as we know it in Christ. It has been said that "the only way to

To my mind, Barth's greatest work has been to persuade us that Christianity is not simply the acceptance as permanent ideals of certain truths which happened to have been taught by Jesus, but the proclamation of the Word revealed in Him by God, which demands man's obedience in response. It is the purpose and proper task of theological studies to enable us to expound God's revealed Word. If Christian truth is to be known, accepted, practised, it must be preached. Carey's word quoted above implies that the preacher will be aware of the nature of the world in which the Word is administered. He will read the newspaper to know what is going on in the world. He will study contemporary literature that he may know what men are thinking. His primary obligation, however, is to be at home with the Word of God and its single-minded teacher. "All knowledge," wrote George Herbert, "is valuable to the parson and he studies where he may be able, finding in every

This College has always recognised the prime necessity for a thorough grounding in the study of Scripture, knowing that it is the life-work of its men to expound them. Behind the syllabus lies the aim to produce competent, diligent, enthusiastic students of the Bible. God grant that you may continue seriously down the years what you have here well begun. No one can sustain an effective ministry in the pulpit who does not maintain discipline in the study. And this in the spirit of Augustine: "A man speaks with more or less wisdom just as he has made more or less progress in the knowledge of the Scriptures. I do not mean by reading them much and committing them to memory, but by understanding them aright and carefully searching into their meaning".

Years ago, a famous preacher lectured on "The Modern Attack and Defence of the Faith." One asked: "Did he take account of the difficulties?" "No," "Then he did no good." Many of us began our studies thinking we knew what the Gospel is. As we proceeded,

In one way you have been more fortunate than I was. When I began my studies the main stress was archaeological rather than theological. Today, without depreciating the value of the historical study of Christian documents, ideas, institutions for bringing God's Word to the soul, we put our emphasis less on origins and more on contemporary relevance. We are concerned most with the message to sinful suffering mankind. We see more clearly that the back ground on which the Word is uttered is ours also. We are no strangers to the historical experiences in which the Prophets declared: Thus saith the Lord; and the Word became flesh. We know that the Bible speaks to us, and to all, now.

We see the result in the common emphasis of modern writing that the God who has revealed Himself in history is to be discovered both by the diligent reading of Scripture and by looking to the whole of human history for

the signs of His purpose and judgments. This leads to the appeal beyond dogma i. e. doctrinal definitions, to the experience, grounded in the Gospel facts, which dogma tries to describe. We are learning anew that the truth entrusted to us rests not on the uncertainties of human reason but on the sure ground of revelation. We understand by faith.

It follows that we are called, not to be the purveyors of easy solutions to human dilemmas, but to listen to the counsels of God and to publish the truth we hear. In doing this there is always the danger that the preacher may forsake his theology and fall into irrationalism. But to believe that it is our business to bring God's revealed message to man in his need does not imply any denial or ignoring of reason. Rather it appeals to it. The revelation is not given in the form of ready-made propositions to be taken or left as they stand. It is given, as we have seen in certain historical events which challenge the reason to account for them on any other hypothesis than that they are the mighty acts of God wrought for us men and our Salvation.

In the difficult times in which we live we can take courage from Goethe's reminder that "all epochs in which faith prevails are fruitful for the present and after times." But what faith? Pious statements and noble aspirations are not enough. We must know, and help others to know, that what we believe is God's law for the universe and that it has power. Faith in the living God identifying Himself with the destiny of His creatures; that the creatures whom He redeems have eternal significance; that man is not the slave of events; that God has the answer to human problems—this is the kind of faith to bring light into our darkness. The lesson of the older Dark Age is that the faith of the few may restore what the unfaith of the many destroys. A man born in the first half of the 19th century might well have despaired of the survival of Christian values but within a century the foundations of a great Christian era were laid. It may be that we who were born in the first half of this century may die in similar dismay, but from our faithfulness can rise a new Christendom which, without it, would be delayed for generations.

At a time when his world had been devastated by war and darkness covered all that he held dear, John Amos Comenius wrote: "I had no greater comfort than I found in the ancient promises of God concerning the supreme and final light that it should in the end put darkness to flight. And if any human aid were needed for this, I thought that it could

only come from the better instruction of the young in all matters from the most elementary and fundamental, if they were to be delivered from the mazes of the world". I commend this as a not unworthy programme for the theological student about to take up his work at this time. The saving message entrusted to him to deliver will not be communicated if learning is the only qualification but there is a need for the wise and scribe to bring the truth of the Gospel into relation with the aspirations of the age and to translate the ancient faith into the language of today. We ought not to forget that one of the virtues of our age is that many have a love of truth and to them we have the obligation to say: Here are facts—true facts. How will you fit them into your scheme of things?

I have never disguised my conviction that the proper issue of theological study is the preaching of the Word. I have noted that the effective preacher is one who, like Clement's ideal Christian, knows God by faith with understanding. He builds on the God-given facts and links heart and mind in His service. His sermons set forth the faith in all its fulness of offer and demand. He regards any abandonment of theology in preaching as perversion. One such, known to me, was wont to say: "Our doctrines—they work." Once, when called upon to give public testimony to the secret of his art. He was content to say—and it was enough:

*Ever since by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme
And shall be till I die.*

Writing this, I recall how another great preacher pressed home a sermon on the passion of our Lord by dramatic and daring use of Mark Anthony's speech over dead Caesar and his display of the rent and blood-stained robe. The relevance does not escape you. The preacher had in mind another bloodied vesture—that dying crimson, those dear tokens, which have been at the heart of your studies. As you contemplate the Cross of His Son, you gaze into the abyss of the Love of God, beyond your comprehension and beyond your words, but the one great theme of these hidden years of studentship and, please God, the enduring theme of your ministry. As each of you goes forth I would echo the great cry with which Alexander Whyte ended his quotation and his appeal: Now let it work!

A. M. WARD.

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