

உவ. சிவமாமணி யா
செப்பனிருவதற்காக எடுத்திக்
கொள்ளப்பட்ட செட்டம்
மாதம் 1954 வருடம்
செப்பனிரு முடித்த செட்டம்
மாதம் 1954 வருடம்
ஜூன் 12/54
ஆராய்ச்சி உதவியாளர்
கையொப்பம்

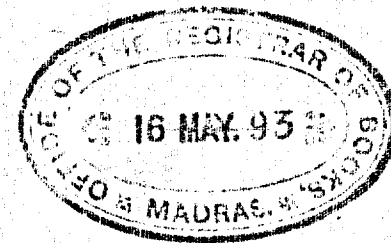
2
A
COLLECTION OF PAPERS

CONNECTED WITH THE

MOVEMENT OF THE

National Church of India

(MADRAS)



MADRAS

THE COSMOPOLITE PRESS

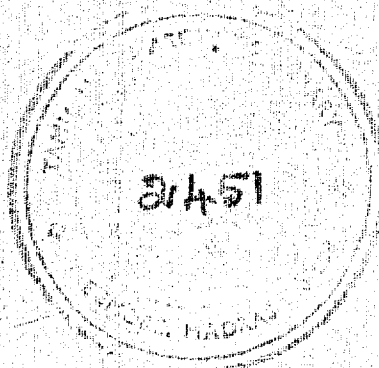
1 RIVERDON ROAD EGMORE

1893

File No. 2451
Dt 19.5.28

Q6:58

M73



THE
PAST CAREER AND THE PRESENT EFFORTS
OF THE ORIGINATOR OF THE
MOVEMENT OF THE NATIONAL CHURCH
OF INDIA

EMINENT NATIVE CHRISTIANS:

DR. S. PULNEY ANDY.

IN the *Christian Patriot*, accounts of eminent Native Christians have appeared from time to time but the lives hitherto sketched have been mostly of eminent men belonging to the Western Presidency. The Madras Presidency can show an equal if not a larger number of distinguished Native Christians, men, who by their life and character, their talents and disinterested service in the cause of the public, have earned for themselves not only the esteem of the Christian but also of the non-Christian public. We have much pleasure in giving in our columns a sketch of the life of Dr. S. Pulney Andy, well known throughout India as the originator of the National Church movement.

Dr. S. Pulney Andy comes of a very respectable high caste Hindu family. He was born of Hindu parents in Madras in the year 1831. In those days there were not the same facilities for education which our young men have now, and his education in English and in the Vernaculars he received under private tutors. From the earliest period he showed a remarkable aptitude for languages, and as will be seen he has made a very good use of this particular talent. His medical education he received in the Madras Medical College, one of the earliest

Government institutions in the Madras Presidency. After passing out with credit in college, he served in the Subordinate Medical Department for some years. In 1859 he resigned his appointment in the service and proceeded to Great Britain with a view to compete for the Indian Medical Service. The Great Indian Mutiny had just been quelled. On the one hand the Hindus had the greatest repugnance to everything English, caste and religious prejudices were very strong, and on the other the English treated their Hindu fellow-subjects with the greatest distrust. For a young Hindu lad at this period to venture to cross the seas and proceed to England to secure a Commission was indeed a daring act. Dr. Pulney Andy was one of the very first, if not the first Indian, to show his appreciation of English education and Western training, at a time when the possession of an English education had not the same value in the eyes of Government as it has now. As we have said it was a daring act his going to England in 1859. After a year's stay in Great Britain he succeeded in obtaining the Degree of Doctor in Medicine and became a Member of the Royal College of Surgeons. It is needless to add that he had to undergo considerable heavy pecuniary and other sacrifices before accomplishing these objects. In February 1861, at the request of the Director-General of the Army Medical Department, Dr. Andy presented himself at Chelsea Hospital, London, to compete for a Medical Commission along with other candidates, one of whom was the late Dr. Thompson of the Monegar Choultry, but to his greatest surprise he was informed that under the recent changes in the Army no Natives of India were eligible for employment in the Military Service. This was a great disappointment to the young man and he appealed to the Secretary of State, Sir Charles Wood, stating the circumstances under

which he had come to Great Britain and requesting him to provide him with a Civil appointment. Sir Charles Wood admitted the justice of his complaint, regretted that changes in the organization of the Indian armies owing to the Mutiny had prevented his just expectations being fulfilled and wrote to the Government of India to provide Dr. Andy with a suitable appointment. He also added in his letter:—
 "In consideration of the expenses which you have incurred, in coming to this country and in qualifying yourself for the competition examination, Sir Charles Wood is prepared to grant you a sum of £100 on the production of a Certificate from Sir J. R. Martin, Examining Physician, that you would have been qualified to compete at the Examination for the Indian Medical Service under the old regulations, and to grant you £100 in addition, as soon as you have taken your passage to return to India."

Dr. Pulney Andy's stay in England was profitable to him in other ways. It was during his sojourn in that country that he underwent a change in his religious views. He attended regularly all the Christian Churches, and was deeply impressed with the power that Christianity had on the nation as a whole and its influence on individual character.

There was only one stumbling block in his way and that was the deep-rooted sectarianism in the Christian Churches. Though he was a secret disciple of Christ he did not, while in England, receive the ordinance of Baptism. Several eminent men took an interest in the young student and his case was even brought before Parliament. Col. Sykes fought out the cause of the natives of India. He pointed out that the withdrawal of the privilege of Medical Commission to Natives of India was a breach of Her Majesty's proclamation and made the Government grant an equivalent appointment with equal

privileges, emoluments and status in Society to Indians for employment in the local Native Armies and Civil Stations. Dr. Andy's case therefore resulted in a very great privilege being conferred at the time on Natives of India in general. He returned to India in 1862 as a Doctor of Medicine, a Member of the Royal College of Surgeons, a Fellow of the Linnean Society, and also with a despatch from the Secretary of State to the Local Government to provide him with a suitable appointment in lieu of a Medical Commission; above all as a secret disciple of Christ. He avoided Baptism not only for the reason stated above, but also to prevent Hindus saying that he had become a Christian to excite sympathy and to secure Government patronage.

On Dr. Andy's return to India, the Madras Government, on the recommendation of the Secretary of State, created a special appointment as Superintendent of Vaccination and posted him to Malabar, where the vaccination department was in a thoroughly disorganized state. In his capacity as Superintendent of Vaccination he rendered signal service to Government which they fully recognized. Whilst in Malabar Dr. Andy published in Malayalam and in Tamil a pamphlet on the Protective Influence of Vaccination, and the pamphlet even to this day finds a wide circle of readers. After his appointment in the Public Service, Dr. Andy openly professed Christianity and was baptized by the Rev. J. Fritz of the Basel Evangelical Mission at Calicut on the 3rd of May 1863. He preferred a foreign Mission so that it might not be said that he joined the Church of England from any worldly motives. In 1865 he was transferred to Madras. He had not been in the Presidency town a year when the Travancore State applied to the Local Government for the services of an efficient Medical officer and the

latter selected Dr. Andy for the post. The Travancore Government were highly satisfied with the officer lent to them and gave him the high and responsible position of the head of the Vaccination Department. His services were also utilized by that State for the inspection of District Hospitals and Jails as well as on Sanitary Duties in general. Dr. Andy discharged these duties most efficiently and won the personal esteem of the Maha Rajah and of the high Hindu officials. He was on two occasions placed in independent Medical charge of the Nair Brigade, a position which has always been reserved for Europeans, and his duties in this connection were performed to the entire satisfaction of the Commandant and of the Deputy Surgeon-General. After having served for 18 years Dr. Andy was obliged to retire from active service owing to ill-health. In order to shew the esteem in which Dr. Andy was held in the Native State we quote here an extract from a letter written by Surgeon-Major J. M. Houston to His Highness the Maha Rajah:—"There is no doubt that Dr. Pulney Andy has served the Government with great zeal and ability, and that the loss of his health and energy is chiefly to be attributed to the harassing nature of his employment. Vaccination is generally admitted to be in a more advanced state in Travancore than in other parts of India, a gratifying circumstance which is mainly due to Dr. Pulney Andy's exertions. . . . I have much pleasure in recollecting that our official relations have been cordial and friendly. Besides the great services Dr. Pulney Andy has rendered to vaccination he has assisted me greatly by making periodical inspections of the District Hospitals and Dispensaries." The Maha Rajah was pleased to grant a pension of Rs. 200 for life in consideration of Dr. Andy's "meritorious service." His departure from Travancore was highly regretted by all the high

bers lacking in an *esprit de corps*? Even socially there is division between one sect and another. We have not yet shown the public that we can co-operate to improve our own moral and material status. That being the case how can it be expected that a visible National Church will come out of such heterogeneous elements that are wanting in coherence in minor matters. A National Church is a grand and noble idea. Some say it is impractical. Well, it is impractical if each sect perpetuates its distinctions without making any effort towards unity. We do not consider that the idea is altogether unrealizable, but what we say is: Let us bring about social union, let us obliterate all distinctions of caste and rank, let us cultivate a feeling of sympathy, a feeling of pride in the members, let a state of things be brought about when it will be possible for us to co-operate in minor matters, and then the ground will be prepared for the formation of a National Church. We do not wish in any way to depreciate the disinterested efforts of Dr. Andy, but we would earnestly ask him to give a helping hand to every effort that is made by his brethren to bring about that *esprit de corps* that is still lacking in us.

That Dr. Andy should be spared to us long to be a greater blessing to our community is the prayer of the *Christian Patriot*.

To

THE EDITOR OF THE "CHRISTIAN PATRIOT."

Sir,

I am much obliged to you for the kind notice of my career which appeared in your issues of the 27th August and 3rd September 1891, but I must say that it has never been my ambition to be brought under the category of eminent men, and that too as the *first* among them. If you had commenced with men who had risen in the Mission Field, it would have given general satisfaction, and gratified Missionary bodies as proofs of beneficial fruits gathered from their harvest field besides being the means of quelling the agitation now going on about Missionary controversy as well as satisfying the generous contributors to the Mission funds that their liberality has been fruitful of such favorable results, whereas my humble self has not cost a single penny to any Mission nor could any Missionary come forward to claim me as the product of his labour. If this cautious measure were adopted it would have saved the remark that the present action was resorted to serve as a means to an *end*.

There are some inaccuracies in the narration given of my career; I would therefore like to be permitted to draw your attention to them.

First, as to the place of birth. It is a fact that my ancestors settled in Madras and in its neighbourhood after the fall of the Kingdom of Senjee (Gingee). However I was born at Trichinopoly as my parents were then temporarily sojourning at that place. Secondly, my return to Madras from England was in 1861 and not in 1862. Thirdly, His Highness' Government of Travancore applied for my Services being lent to them and I was not selected

and sent to that State by the Madras Government. Fourthly, I lost my wife seven years prior to retiring from the Service and not immediately after, and lastly among the Books you mention as published by me is the Elementary Lessons on Agriculture and not Culture.

Now permit me to say a few words with reference to your remarks on the National Church movement.

You consider that social union among Native Christians should first be brought about as preparatory ground for the planting of the National Church.

The institution of caste has been and is still keeping the people of India in disunion and in enmity with each other, and the implanting of Sectarian Christianity among them has become another element of discord. Thus, you scarcely see that brotherly love which we are bound to exercise has taken any root among us. When such a state of things exists how could it be possible for the social union of the kind you advocate becoming thoroughly established amongst us? It is by the aid of religious union alone we may reasonably expect to break down pride and rank, as then we all meet on a common platform to worship the Most High, and the brotherly love thereby engendered will enable one to disregard all worldly honors; yet social distinctions will in some form or other continue to prevail, as it is in other Christianised countries, though we may ignore the present form of caste distinctions *in toto*.

When I started the National Church movement there had been all the signs of success. It had even elicited from the patriotic pen of Mr. S. Sathianadhan M. A., I. L. B., (Cantab) a favourable account

of its successful working during its first year, and Mr. G. J. Solomon Nadar, B. A., B. L., has pointed out in his address at its second Anniversary saying "But one thing it has succeeded in doing *viz.*, it has proved beyond the shadow of doubt that a Church can exist in South India without the aid of European funds, and European supervision." The movement was in fact becoming appreciated, attended with increase of sympathisers and co-operators; even now I find that people who kept away at the commencement are coming forward to help me. This undertaking might have continued to progress had it not been for the attempt made to bring into existence an Association for social and political purposes which unfortunately caused a split in the camp of the Native Christian community. The Native Pastors have also availed themselves of this split to prevail on their congregations from attending the Divine Services held at the National Church premises. I heard from an esteemed Native Christian friend that Native Christians do appreciate my efforts but they do not wish to displease their pastors. A Hindu Gentleman in the course of conversation one day, at a certain public place of assembly, spoke approvingly of the National Church movement, but when he had endeavoured to induce Native Christians to co-operate with me, he in reply, it appears, was told, it is all well for Dr. Pulney Andy, who is independent and is well able to stand on his own legs, but what are we to do for our livelihood if we are to sever our connection with the Missions which provide us with the means of maintenance. Now it is plain that Native Christians being dependent on the several Missions for their support are not in a position to aid the cause of the National Church movement. This appears to be the principal draw-back.

If Missionary bodies could see the necessity of

permitting converts to unite in getting up the much needed United Church of Christ in India and at the same time to retain those who are already in their service for purely evangelistic work, I am sanguine, that in the course of twenty or thirty years, the National Church of India will become properly established with proper organisations for Church Government &c.,

There is a way of bringing about this desirable object. If Native Christians of all denominations will attend a Monster Meeting for the purpose of forwarding a petition to the Board of Directors of the several Missionary Societies, requesting them to authorize the Local Missionaries to permit their converts to unite together to raise up an Independent Church of their own, I am sure, this requisition will meet with the favourable consideration of the Directors in Europe and America and they may be pleased to grant an Endowment which may be placed under the safe guardianship of Government.

It was at the Evangelistic Hall, immediately after my return from England, that I heard Rev. Mr. Long of *Nil Darpan* celebrity saying that the True Church of Christ will yet be raised in India. I now ask my Christian countrymen, if you are not proud to have that distinction conferred on our land? If so, boldly come forward and aid in bringing about this laudable object. You are sure to become immortalised among Christian nations.

As this is an important subject, I beg you will oblige me by giving this letter an insertion in the columns of your Christian Journal.

S. PULNEY ANDY, M. D.,

THE CHRISTIAN PATRIOT.

We publish elsewhere the life of Dr. Pulney Andy as it appeared in the *Christian Patriot* and the letter addressed to that Journal by the Doctor. The attitude of the *Christian Patriot* from its very beginning towards the National Church movement set on foot by Dr. Pulney Andy, appears to be one of antagonism. It arouses one's suspicion that this journal has been started purposely as an Anti-National Church organ. The object of this movement is to do away with the denominational distinctions which unfortunately keep one sect at variance with another; and the implanting of such sectarian Christianity among the people who were kept in disunion and in enmity with each other by the caste institutions of this country has further widened the gulf, and the embracing of Christianity has not taught the converts to live amicably with their fellow Christians. The National Church movement aims at uniting the various denominations, and to have one united Church as suited to the national peculiarities and instincts of the people; to encourage independence, and self-reliance, to introduce a system of self-help, self-work and self-government in the ministrations of the Church, without depending on foreign aid and the charity of the people of Europe and America. There is also a commotion in England, and those who have read the public prints are no doubt acquainted with the Mis-

sionary controversy now going on. Mr. Labouchere, M. P., boldly points out in *Truth*, that Christianity was not founded or spread over Europe by the power of money; and why should it do so in Asia, and Africa. When these are the views now being promulgated by people who are generously contributing their liberal pecuniary support for the maintenance of several foreign Missions, our contemporary, the *Patriot*, does not see the necessity of freeing the Indian Christian community from depending on such foreign help, but takes delight in sneering at the efforts of one who is strenuously bent upon bringing about the needed emancipation of his people. The *Christian Patriot*, and its conductors are equally young, wanting in the ways and knowledge of the world which could only be acquired by keen observation and long experience, therefore it is rather a presumption to assume the position of a guide, philosopher, and leader of the community. The *Christian Patriot* considers that social union should be first brought about as the preparatory ground for raising the National Church. Could this be easily accomplished without the aid of a religious union? It alone could do the needful, and not the mere social intercourse, eating and drinking, and intermingling, without a spark of a religious life in a nation. But the advice given by *The Patriot*, we are sorry to observe, will enable one to come to the conclusion that it is very tenacious of the flesh pots of Egypt, and is not prepared to part with the loaves and fishes still to be had from being connected with the Missions; if so, it cannot reasonably assume the title of a *Patriot* if it is its desire to keep the Indian Christian community in bondage to the Missions and its supporters. Foreign Missions are working in India for more than two centuries. The population of Indian Christians is now believed to be about two millions. To bring about this re-

sult, it must have already cost, Europe and America, several millions of sterling money; yet the *Patriot* is anxious to hold on to the support of these countries, instead of endeavouring to set the community free from reproach and contempt that are often cast, as being dependent on the charity of foreign countries. The changes which the *Patriot* is anxious to bring about in the social institution of the people will only occur when the Millennium takes place, as it is then alone a sovereign and the beggar in the street will be brought to occupy an equal position, and it is, therefore, unreasonable, we should say, to expect the community to remain as bond slaves until that period. The sectarianism of the West is not so deeply rooted in the minds of Indian Christians as among the Europeans to whom it has been bequeathed as a legacy by their forefathers. The Indian Christian is simply converted with these sects by the mere accident of his Baptism in one of these Sectarian Missions out here, and from necessity he is obliged to belong to it. It is his entire dependency for his earthly existence on these Missions, that he is not in a position to avail himself of the opportunity now offered to him. The scheme of the National Church movement has worked successfully. If there had been a provision made for paid Preachers, and Evangelists, it would have gathered sufficient numbers to boast as other churches do. It would then be adding an additional sect to already existing sects, and its adherents perhaps may be principally composed of mal-contented from other churches. As the great aim of it is to do away with Sectarianism, it could only be brought about by the simultaneous union of all Churches. The several Missionary Societies should become alive to this necessity, and aid the union by setting free their converts to get up an Independent Church of their own. They may even be prepared to grant them a

Acc NO. 2451
Dt 19.5.78

fixed sum as endowments which may be placed under the control of Government. A Church of the kind so raised will in a decade or two become a proof positive of what it is capable of effecting. Every Native Christian will then become a centre of that burning light by his conduct and parity of life, led as a consistent Christian and thereby be the means of extending and establishing the Kingdom of Christ in this land of *Bharatavarsha*.—*The Cosmopolite*, September, 9, 1891.

MEMO.

It is perhaps necessary that I should say something in the way of explanation of what induced me to put these few pages in a pamphlet form for public circulation. It is not from a conviction that it contains a perfect history of my life—far from it; it is not from a fear that no other Biographer is likely to come forward to leave a record of my life in this world; thank God, I have a son who is well able to do it if desired. In fact I am not so vain as to leave a record of my life in print. I beg my reader therefore to bear with me in giving the history of the National Church movement which I will try to say in as few lines as possible.

I lost my wife in 1877, and sent my son to England in 1879. It was my wife's desire, that when I retired from official life, I should go to England, marry and settle there with my son. But I was resolved to work in the land of my birth to strengthen the cause of Christianity among my countrymen in preference to the comforts of an English Home. In 1882, I came over to Madras on two years furlough and in 1883, I started a Lodge of Freemasons for the special benefit of my Indian brethren which has proved a success. If Masonry could succeed in bringing all religionists to one common platform to own and serve the True and Living God Most High, it struck me, what is there to prevent the different sections of Christ's Church from coming together to worship Him in a similar man-

ner, being fully aware that Native Christians are from necessity, obliged to belong to the Sectarian Churches from mere accident of their Baptism in them. Their frequent changes of Missions to obtain evangelistic work are in themselves a sufficient proof that sectarianism has not taken any deep root in them, as it has among Europeans. I then went about seeing principal Native Christians about Madras on the subject of getting up an Indian Church based on Non-Sectarian principles. All expressed the desirability of an indigenous Church of the kind I suggested, even Native Ministers encouraged me. In 1884, I finally retired from the Service, and on the 28th November 1885, I held a Preliminary Meeting at my Private residence when a goodly number of graduates, under-graduates, and other laymen honored the meeting with their presence and approved of the scheme laid before them. A few months afterwards Rev. Mr. Sell, Secretary of the Church Missionary Society, read a Paper on the necessity of a National Church for India, before the Madras Diocesan conference. After giving the Native Christian community sufficient time to think it over, I inaugurated the movement, after due notice, on the 12th September 1886. The movement proved a success as will be seen from the First Report of the National Church of India, which even aroused Bengal to bring into existence there a Society of a similar kind under the designation of Christo Samaj which is progressing. If I had not met with this encouragement I would not have continued its existence. On finding this new movement a success, a son rose ambitious that his father should be at the head of a movement of the kind, for which steps were taken, but on finding that Native Ministers were not agreed to give into the necessity of change of Pulpits, an association was thought of for social and political purposes, and the greater portion then assembled

were against it as they did not find any necessity for an association of the kind. About the close of 1887 and the commencement of 1888, an Indian Christian Conference was held in which a resolution was passed to get up an association for political and social purposes. The preliminary proceedings were conducted under the presidency of Mr. N. Subramanyam who was determined to see erased from the records the fact that this association emanated from the resolution of the Conference in question, to which Mr. Bauboo, the Acting Secretary, objected. However the rules and regulations were all passed and a day was fixed for public election of a President and other officers, on which day, the Secretary read a letter from Mr. Subramanyam withdrawing his connection with the Association, and I was unanimously elected President of the Association. A few days afterwards I received a card of invitation from the dissenting parties informing me that they intended starting another Association of the kind. I attended the meeting and pointed out the uselessness of having two Societies—despite my entreaties they brought the Madras Native Christian Association into existence. I did not wish to be at the head of a faction. I never troubled myself to work up my Association. In the meanwhile entreaties came from the other side for amalgamation, we were even prepared for this, on condition that the committee of both the Associations should be dissolved, a new one formed on fresh election to which the other side did not yield. Thus a split in the camp has arisen and acted as one of the disturbing elements of the movement. Since this occurrence I have withheld co-operating with factions or associating myself with any proceeding partaking of the nature of cliques. With all this the desire for a National Church is gradually increasing, and the idea is required to be kept up to keep the subject alive. The

principal drawback to this movement is the dependence of the majority of Native Christians on the several Missions for their support, and even those who are in independent circumstances, and in Government employ are in need of, at times, what is known as "master's favor." If the Missionary Societies will see to the removal of these difficulties, a National Church is possible—as it is in Japan—and not impractical and it will only add to their glory, as the ultimate result of their labour in this land, and prove to be the crowning monument of the generosity of the people of Europe, and America.

S. P. A.

ADDRESS

DELIVERED BY

DR. S. PULNEY ANDY,

AT THE OPENING OF

THE NATIONAL CHURCH OF INDIA,

ON THE AFTERNOON OF SUNDAY,

The 12th September, 1866.

NATIONAL CHURCH OF INDIA.

My Christian Friends and Countrymen.

We are taught in the 16th verse of the 3rd chapter of St. John's Gospel; that "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." It is this belief that has enabled nations to be partakers of God's love and mercy. In order that His grace may abound in this world our Lord and Saviour commanded his disciples—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark XVI: 15 & 16) We see that under this command one of his most devoted disciples and apostles, St. Thomas, did us the honor of a visit to this land of the Dravidians. We have many traditional accounts of his labours, and two places bearing his name—St. Thome and St. Thomas' Mount. But it is not till the advent of the British power that Christianity made any progress among us. Thanks to the generosity of the European Nations, it is through their earnest endeavours we have now in existence several Missions in India, as well as in other parts of the world, with their attendant beneficial results. These several institutions have acted, and are still acting the part of nurseries in nourishing and rearing us with wholesome spiritual food to the best of their abilities. But are we ever to remain in a state of helpless Childhood? We are now sufficiently grown up to

manhood, and it is time that we should look about to maintain ourselves instead of idly continuing to depend on the charitable support chiefly contributed by the people of Europe. Let us not play the part of the professional beggar any longer. Remember the old adage that "God helps those who help themselves."

It is this conviction that induced me to call a preliminary meeting on the 28th November 1885, when a few earnest Christian Native friends honored me with their presence and expressed their sympathy, and support to the movement. I issued about the same time an outline of the scheme for the formation of this much needed union. Since then I came across a Lecture delivered at the Bengal Christian Association on Monday, the 13th December 1869, by the Rev. Lal Behari Day, entitled "The desirableness and practicability of organizing a National Church in Bengal." I will ask every one of you to procure a copy and peruse it for yourselves. You will find in it much of patriotism, sincerity, and belief in Christianity, and a generous desire that the knowledge he possesses should be equally spread among his countrymen. Though a minister of a particular sect or church, yet he is large hearted and broad in his views. He says, "by uniting together we shall place ourselves in true harmony with the distinctive characteristic and the very essence of our holy faith, and shall best fulfil the design which our blessed Saviour had in establishing His spiritual kingdom upon earth. Union in love is the element of the Christian religion and division is alien to its spirit." "Behold" says St. John, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." And the same Apostle, the burden of whose teaching is Christian love, also says "If

we love one another, God dwelleth in us, and His love is perfected in us." Thus by loving one another God's love is perfected in us. And how can it be said, in the true sense of the word that we love one another, when there are divisions amongst us,—when one says, "I am an Episcopalian," another "I am a Presbyterian" and another still, "I am a Congregationalist." I do not deny that Christians of different denominations may and do love one another, but it must be admitted, that love would be deeper and more sincere if they belonged to the same communion. Are we not, as Christians, members of the same household—"the household of faith"—"the household of God?" Have we not "one Lord, one Faith, and one Baptism?" Why should we not be of one communion, one church, one denomination? "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing even life for evermore." And let us also bear in mind that, in thus uniting together, we shall place ourselves in unison with the spirit of our blessed Lord, who, in His last intercessory prayer upon earth, said—"Neither pray I for these alone, but also for them which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us."

Another writer says "oh let us own the exceeding wickedness of sectarianism; and let us return unto our God with confession, and humiliation. How fearfully has Christendom departed from that beautiful scene when the multitude of them that believed were of one heart, and one soul! One object—the glory of Christ; and all filled with the Holy Ghost.

will be also admitted by our European friends, that none but Natives alone will be in a position to work out the scheme to a better advantage.

I am aware that there exists some misunderstanding regarding this movement in the minds of some Native Mission agents. Perhaps they are afraid that if this scheme succeeds it will be the means of depriving them of their livelihood. It is not my intention, I can assure them, to deprive them of their daily bread. They may yet continue in the employ of, and work in, their several missions, as we cannot do without them for sometime to come; but I see, there is nothing to prevent them from becoming members of this united church of Christ, if they choose, for a *national* cause, particularly as the hours of divine service will be so arranged as not to interfere with their attendance at their respective places of worship.

Native Christians are also aware that for some years there have been Annual gatherings in the shape of United Prayer Meetings, and United Communion Services in order to bring Christians of all denominations to one great assembly. Some of you might also have heard that the Rev. C. Pelly, when he presided at the last United Tamil Prayer Meeting in the Memorial Hall, expressed a desire to see all the different churches united and formed into *one grand Church* in India. Some of you might have also been present at, or read the proceedings of, the last Diocesan conference touching on the necessity for a National Church in India. Now my Native friends of the Missions! I am sure your European superiors will not hinder or place any obstacles in your way if you choose to give us a helping hand. Come forward boldly with a patriotic spirit, and work with sincerity for the development of a *national* cause and eventually for the great object—the

GLORY OF CHRIST.

APPENDIX.

25th November, 1885.

I. Designation.

a. National Church of India.—Non-Sectarian in principle—or the United Church of Christ.

b. Christianity being of Asiatic origin the unreasonableness on the part of Indians adhering to the different sectarianisms, the product of political dissensions or revolutions of Europe.

c. Thanks to the generosity of the people of Europe for planting and maintaining Missions for the spread of the Gospel in India, as well as in other parts of the world.

d. The efforts to be made for the self-supporting system by the establishment of an indigenous church and thereby relieving the people of Europe from further burden.

II. The constitution of the Church.

a. Members may be enlisted from the several denominations now in existence without insisting on their severance with their former place of worship.

b. Members will be at liberty to commune, to have Baptism performed, and marriage celebrated in any church they prefer.

c. The hours of divine services will be so arranged as not to interfere with the attendance of parties at their original Church.

III. Ministration.

a. Ministers may be taken from any of the now existing churches, if they agree to conform to our principles, *i. e.*, purely non-sectarian in nature and practice.—or

b. Individuals of good education, of virtuous and pious disposition may be selected, trained, and ordained without compelling them to give up their connection with other respectable avocations on which they depend for their livelihood.

c. At present the labors of the preachers should be honorary. When funds permit, they may be allowed a certain sum for each Service, Baptism, Marriage and Burial.

d. They will be at liberty to employ their time in educational, scientific and other respectable or useful pursuits.

IV. Religious Toleration and Tenets.

Should be based upon cosmopolitan principles, adopting or recognizing the new Testament as the only code or canon for guidance : (*i. e.*, for Christian Doctrines).

V. Church Government.

a. The Government of the Church will be conducted by a council elected and appointed by the congregation.

b. In addition to the matters affecting the welfare of the Church, the council will also be permitted to act as a court of arbitration if the members choose to avail themselves of its decision, to take action for representing the grievances of the community and to obtain redress for the same.

N. B.—Should our efforts be blessed with success and the edifice for divine worship completed steps will be taken to attach a benevolent institution for the relief of members in distress, or their needy widows and orphans, as well as to supply the means for medical relief and comforts. A seminary may be established in connection with the church or scholarships granted to Divinity Students to qualify themselves at any of the Theological institutions selected by the council.

ANNUAL REPORTS

OF THE

NATIONAL CHURCH OF INDIA.

(MADRAS)

Established 12th September 1886.

National Church of India.

FIRST ANNUAL REPORT.

1886-87.

God Almighty in his mercy has aroused a few of his servants to set on foot the noble work of welding together the members of the several denominations in India into one UNITED CHURCH OF CHRIST. Our Lord in his intercessory prayers said: "Holy Father, keep through thine own name those whom thou hast given me that they may be one as we are." Perhaps the time has even now come for that prayer to be responded to and that wish to be realized. It has pleased our Heavenly Father to see a church established in Madras, under the designation of the NATIONAL CHURCH OF INDIA, on the 12th September 1886. May He pour down the continual dew of his blessing on it for its further progress, development and prosperity!

The reasons for calling this United Church of our Lord and Saviour *the National Church of India* are: 1st, to keep it in uniformity with the one started by our Christian brethren in Bengal under the designation of the National Church of Bengal; 2ndly, to denote that the idea originated with the Natives of India; and 3rdly, from a sure conviction that if there is any chance of the different races inhabiting this land becoming a *Nation* of any power, it will be through the vivifying influence of Christianity alone.

The Lord has been gracious enough to bring many labourers to work in his new vineyard during the year under review. Since the inauguration of this Church,

divine services have been regularly conducted every week, in English and Tamil alternately; special services were also held on Christmas and New year days and on the occasion of the celebration of the Jubilee of H. I. M. the Queen-Empress of India. The Church had the happiness of hearing thirty-one preachers, among whom were:—

Missionaries and other Mission agents.	...	9
University Graduates	...	12
Under-graduates	...	3
Other Laymen	...	7

31

The main object with which this Church was started was clearly enunciated at the very outset; but it may be well to reiterate it on an important occasion like this. It is neither more or less than to bring together, into closer sympathy than exists at present, the Indian Christians of several denominations, and thus let non-Christian brethren see that though Christians agree to differ in certain points, these differences are yet neither so great nor so essential but that they may unite together for worship in spite of them. That this object is beginning to be appreciated by the most intelligent portion of the Native Christian Community is no doubt apparent from the fact of so many brethren of different denominations coming forward to help us in this movement. The readers of the *Eastern Star* would have already noticed the many communications and extracts that have appeared from time to time in that weekly journal regarding the advisability and the necessity there exists for one Grand Church for all India. On the perusal of some of the papers which appeared in the *Eastern Star* on the subject of uniting Tamil Churches in Madras, a leading Native Christian Gentleman in Bombay wrote to a friend of ours saying—"Really you on that side of India are in a position to form a United Church. I see you have those services in connection with a National Church of India. It

will be better for the Tamil Christians to unite with it. We in Bombay could then connect ourselves with it, so that we might realize through it our nationality. We intermarry, we profess one religion, we agree in our social habits and institutions, at least those of us who are educated,—why should we not be one Church?"

As for those who think the movement *premature*, a Native Christian gentleman holding a very high official position wrote to say that we had taken time by the forelock; it was only at this infant stage of the Church we could bend and mould it and not when it was grown old. A European minister also wrote to the following effect: "I have long cherished the idea of a National Christian Church in India—a true Eastern Church, and in your efforts in this direction you have my warmest sympathy. It will indeed be a glorious time when the several Native Christian communities, now separated and disunited through their connection with Western sects and Foreign Missionary bodies, shall be gathered together by a common Faith, in one grand Church. But the idea needs dissemination, it needs to take hold of the Native Christian mind." After advising what steps should be taken for the accomplishment of this object, he concluded by saying:—"Nothing would so favourably impress Hindus and Brahmins as the formation of such a Church."

It is also another hopeful sign of the times that it should have entered at the same time into the heart of the members of the Missionary Conference in Madras to bring about an annual Congress of Tamil Christians and on finding it a success to continue it monthly in the shape of Tamil Church Congress Prayer Meeting, and we wish that their efforts may facilitate, and eventually bring about the consummation of this much needed union, in accordance with the text they have quoted for their motto:—

"That they all may be one, as thou Father art in me, and I in Thee, that they may also be one in us: that the world may believe that Thou hast sent me."

With a view to avoid disturbing the arrangements of existing churches, we have chosen 3 o'clock in the afternoon as our hour of service. As for the form of worship we have adopted, it is the simplest that can be imagined, consisting as it does of prayer, praise, and preaching of God's Word, in which no one who calls himself a Christian, of whatever denomination he may be, can possibly object to join. It is our earnest desire to have a united communion too, should a clergyman of sufficient liberal spirit be found to administer it to us.

The attendance at the Divine services held in this Church was, taking into consideration the inconvenient hour fixed for that purpose, on the whole fair, often amounting to about 100 persons, the building used for worship not being spacious enough to accommodate a larger number. Both the worshippers and preachers are from the different Tamil Churches in Madras. Even Hindus are seen now and then: on one occasion we were honored by the presence of a Brahmin gentleman in high position. Two European Gentlemen also attended the divine service on one occasion. One of these was a clergyman of the Methodist Episcopal Church who was travelling in India.

The expenses of the Church which amounted to Rs. 318-7-1 have been fully met by the voluntary contributions of the brethren interested in this movement.

In conclusion we beg to offer our heart-felt thanks to the brethren who have sympathized and laboured with us in this national cause. May our humble efforts find grace in the sight of our Heavenly Father and dispose Him to bless and guide us further towards rendering this undertaking a complete success.

PROCEEDINGS AT THE FIRST ANNIVERSARY.

—+—+—

On the evening of Tuesday, the 13th instant, was celebrated, in the Evangelistic Hall, Esplanade, the first Anniversary of the National Church of India, Dr. S. Palney Andy was in the chair, and about three hundred native Christian ladies and gentlemen were present. A few non-Christian friends and sympathizers also graced the occasion with their presence. The proceedings commenced at half past six with the singing of the hymn 'Stand up! stand up for Jesus.' Then Mr. P. B. Ragaviah, M.A., offered a short prayer invoking God's blessing. Next Mr. C. Appasawmy Pillai read the first twenty-four verses of the 4th Chapter of St. Paul's Epistle to the Ephesians. Then was read by Mr. J. P. Coteingum, M.A., the first Report of the National Church of India, printed copies of which had been previously distributed among the audience; so we shall here mention only the following points gleaned from it. Divine services appear to have been regularly conducted every Sunday throughout the year under review, in English and Tamil alternately. The attendance at the divine services was on the whole fair, often amounting to about 100 persons. The expenses of the Church which amounted to Rs. 318-7-1 have been fully met by voluntary contributions. After the Report had been read, a Tamil lyric was given out by Mr. Kathirvelu Mudaliar, and was sung to the accompaniment of native music.

Then Mr. W. L. Venkataraniiah was called upon by the Chairman to address the meeting in English. He said:—

MR. CHAIRMAN, LADIES AND GENTLEMEN:—When the Committee responsible for this day's programme paid me the altogether unexpected—and I may had, altogether an-

merited compliment of allotting to me a share in the very interesting proceedings of this evening, I readily accepted their kind invitation; for though I knew I had nothing very new or very interesting to say, I wished to give public proof of my complete sympathy with the institution whose anniversary we are here to celebrate. I think I cannot do better than seize this opportunity to say a few words—a few words—in explanation of the aims of the National Church, and, if need be, in vindication of its existence.

The short report we have just now heard read by Mr. Cotelingam is a plain simple narrative. But it breathes a spirit of great hopefulness. We have heard an account of the work done during the past year: good work, humble, quiet and unostentatious. The National Church is now an accomplished fact, whatever folks may say to the contrary. But many people ask, many of my friends have asked me, What is the need for another Church? Are there not Cathedrals, Churches, Chapels, and Tabernacles enough in Madras? Now I think I can mention three very good reasons which ought to enlist our heartiest sympathies on behalf of the National Church.

Firstly—It has often struck me that while we owe much to the great British nation for the inestimable service they have rendered us in bringing to us the light of the Gospel, while, I say, we owe them a debt of gratitude that we can never repay, we also owe them, ungracious though it may be to say so, a debt (not of gratitude) for the disservice they have wrought us in bringing us that light, not in its original simplicity and purity, but all dimmed and coloured by their national superstitions and prejudices. Let me explain myself. It has struck me very often that it was a very false step—fraught with danger, though perhaps scarcely to be avoided—to force upon us theological niceties and sectarian syllogisms which though they form a necessary and perhaps a useful part of religious life in Eng-

land are altogether insignificant and even positively mischievous in the different condition of India. The good old missionary pioneers—most of them, at least—forgot that the doctrines and ritual that separate one sect of Christians from another in Europe, are but survivals of heresies and of struggles between Church and State; that modern European Christianity is the resultant of various forces at work in the civil and religious history of Europe; and that to bequeath to us the legacy of tradition and dogma that Puritans, Covenanters and Tractarians have left to modern England, was neither necessary nor advisable. Whether the mischief was wrought in ignorance or not, the melancholy and not altogether edifying spectacle remains for us to contemplate, that the Church of Christ, which as explained by St. Paul in the passage read to us by Mr. Appasawmy Pillai ought to be one body, is split up into divisions and sects without number—circumstances not likely to impress our non-Christian Hindu Brethren very favourably. Well, the National Church is an attempt to give tangible form to the impatience with which all thoughtful Indian Christians regard needless division and difference in the Church. We do not indeed indulge the vain hope that we shall be able to get on very long without taking up a distinctive and decisive position with regard to the many vexed questions of religion: all that we hope for is, that as difficulties present themselves, we shall be able to find solutions which will be thoroughly suited to our actual needs and circumstances, and not slavishly copied from others with a sublime indifference to all such considerations as their adaptability or utility.

Secondly—We have been reminded,—perhaps too loudly and too often—that it is high time we began to support our own churches and thus set Mission funds at liberty to flow into other channels. For all such hints, however unpleasant, we ought to be thankful. I, for one, think it is high time we should relieve our kind friends in

merited—compliment of allotting to me a share in the very interesting proceedings of this evening, I readily accepted their kind invitation; for though I knew I had nothing very new or very interesting to say, I wished to give public proof of my complete sympathy with the institution whose anniversary we are here to celebrate. I think I cannot do better than seize this opportunity to say a few words—just a few words—in explanation of the aims of the National Church, and, if need be, in vindication of its existence.

The short report we have just now heard read by Mr. Cotelingam is a plain simple narrative. But it breathes a spirit of great earnestness. We have heard an account of the work done during the past year: good work, humble, quiet and unobtrusive. The National Church is now an accomplished fact, whatever folks may say to the contrary. But many people ask, many of my friends have asked me, What is the need for another Church? Are there not Cathedrals, Churches, Chapels, and Tabernacles enough in Madras? Now I think I can mention three very good reasons which ought to enlist our heartiest sympathies on behalf of the National Church.

Firstly—It has often struck me that while we owe much to the great British nation for the inestimable service they have rendered us in bringing to us the light of the Gospel, while, I say, we owe them a debt of gratitude that we can never repay, we also owe them, ungracious though it may be to say so (a debt not of gratitude) for the disservice they have wrought us in bringing us that light, not in its original simplicity and purity, but all dimmed and coloured by their national superstitions and prejudices. Let me explain myself. It has struck me very often that it was a very false step—fraught with danger, though perhaps scarcely to be avoided—to force upon us theological niceties and sectarian stereotypes which though they form a necessary and perhaps a useful part of religious life in Eng-

land are altogether insignificant and even positively mischievous in the different condition of India. The good old missionary pioneers—most of them, at least—forgot that the doctrines and ritual that separate one sect of Christians from another in Europe, are but survivals of heresies and of struggles between Church and State; that modern European Christianity is the resultant of various forces at work in the civil and religious history of Europe; and that to bequeath to us the legacy of tradition and dogma that Puritans, Covenanters and Tractarians have left to modern England, was neither necessary nor advisable. Whether the mischief was wrought in ignorance or not, the melancholy and not altogether edifying spectacle remains for us to contemplate, that the Church of Christ, which as explained by St. Paul in the passage read to us by Mr. Appasawmy Pillai ought to be one body, is split up into divisions and sects without number—circumstances not likely to impress our non-Christian Hindu Brethren very favourably. Well, the National Church is an attempt to give tangible form to the impatience with which all thoughtful Indian Christians regard needless division and difference in the Church. We do not indeed indulge the vain hope that we shall be able to get on very long without taking up a distinctive and decisive position with regard to the many vexed questions of religion: all that we hope for is, that as difficulties present themselves, we shall be able to find solutions which will be thoroughly suited to our actual needs and circumstances, and not slavishly copied from others with a sublime indifference to all such considerations as their adaptability or utility.

Secondly—We have been reminded,—perhaps too loudly and too often—that it is high time we began to support our own churches and thus set Mission funds at liberty to flow into other channels. For all such hints, however unpleasant, we ought to be thankful. I, for one, think it is high time we should relieve our kind friends in

Britain from the burden of paying for our churches and our clergy. But there are practical difficulties, and of these the most obvious has been often pointed out and is pretty well understood, viz., the circumstance that most of our congregations are too poor to make any substantial contribution towards church funds. But this difficulty must be surmounted sometime or other and somehow or other. We have just heard from the Report, that the financial condition of the National Church is satisfactory. But I wish to point out that the spirit of helplessness and dependence upon others is not due to the above mentioned cause alone. It has been largely brought about by those who complain of us. This brings me to my *third* point.

Every one acquainted with the internal economy of Missions in Madras and in South India generally, must have observed how sedulously European Missionaries—perhaps with the best of motives, they know it themselves—have kept us away from anything like a fair share in the management of church affairs. And further, I have often observed how European Missionaries forget that they are merely almoners of public property in England, that their duty is to distribute funds raised in England by others; and they often pose before the congregation as if administering their own personal private benefactions. In this and other ways Missionaries lose sympathy, lose touch with us. And it is to such circumstances, rather than to innate Hindu depravity, that we must attribute the absence of anything like a healthy church life in our midst. One lesson we learnt very well under the old system—the *regime* of the Missionaries—that *the church belongs to the church*, and that the church funds, by some mysterious process, could always afford a last resort for pecuniary help to us when sickness or other misfortune befell our families. But there is another lesson we have yet to learn, that *the church belongs to us*, and that its funds ought to be replenished from our purses. But this lesson we shall not learn till we have had experience of

the practical administration of our church affairs. The National Church affords us an excellent opportunity for this.

For these three reasons that I have tried to set forth, I recommend the National Church, ladies and gentlemen of the Indian Christian community, to your heartiest sympathy, to your most cordial support, and what is more, to your continued support.

Mr. Vonkataramiah's speech was evidently well appreciated, for it elicited considerable applause from the audience. After a few minutes' interval, during which a Tamil lyric was sung by a native Christian songster to the accompaniment of two violins, Mr. E. S. Hensman, B.A., addressing the meeting in Tamil, spoke to the following effect:—

“Though there was some doubt as to the success of the movement, he was glad to find from the report that it worked successfully for one year. Objection in various forms have been and are raised against the establishment of a National Church for India. Some say that it is *impossible* to establish *one* Church for the whole of India, and that differences of opinion will always exist regarding Church government, form of worship, &c. Others urge that though it may be desirable to have a National Church for India, the time has not yet arrived for establishing one. We are yet depending on foreign missionary societies for providing us with pastors and teachers, and the means of grace, and until we are able to stand on our own legs, we should not think of establishing an independent National Church. There are still some others who feel that a National Church is a necessity, and that the time has also arrived for establishing one, but they say that the one which has been established under the auspices of our good friend Dr. Pulney Andy, is defective in organisation, &c. I do not propose at present to examine these objections.

I cannot do so as my time is limited. Some of them are weighty and do demand our consideration. But I shall pass on to say a few words in defence of the movement. It has, in the first place, been the means of drawing some Native Christians who have never before attended any Church or otherwise availed themselves of the means of grace. If the National Church has been the means of waking such men from their spiritual lethargy and of making them realize their spiritual needs, then all I can say is, that it deserves our sympathy and support.

There is another point to which I wish to draw your attention. The National Church has been the means of arousing in the minds of our young men an interest in Church matters. Many a young man who though regular in attending the Church and its ordinances, was indifferent to the growth and development of the Native Church, and who could always decline to take any share or part in any service or religious meeting, has been induced to take part in the service of the National Church, and thereby to prepare himself for more general and comprehensive religious work.

I wish also to draw your attention to the prayer of our Lord that we His disciples should *all be one*. A National Church is the only way of shewing *practically* that we are one in Him. Of course a union of hearts is necessary and it is a union of hearts that our Lord implies by the oneness He prays for. But until we sink all our minor differences, and effect an outward union which would enable us to come in closer contact than when we are separated into different denominations, we cannot expect a union of hearts. The western denominational differences which had almost all of them originated from political strifes and feuds need not bind us, natives of India, to those differences and we may, as one flock under one shepherd, unite together into one church.

One word more and I have done. Whether we succeed in uniting all the churches in India into one church, or whether we still continue to be divided, let us all bear in mind that the Church in India as well as of the whole world, should be built on the "Church's one foundation," even the Rock of Ages. May we be guarded from the temptation of trying to build a church on the sand of self-honor or self-aggrandisement, but may we strive, in whatever we do, to aim at glorifying our Lord and Saviour Jesus Christ and let us all earnestly pray for the outpourings of the Holy Spirit, so that we may be guided by His grace and live for His glory.

A few minutes after Mr. Hensman's resuming his seat amidst clapping of hands, the Chairman introduced to the audience the last speaker on the programme, Mr. J. E. Vedanayakam Pillay, B.A., who spoke in English as follows:—

After what the previous speakers have said on the subject, I have very little to tell you. In fact, I have but one little bit, fortunately left untouched by them. I wish to direct your attention to the signs of the times. Do we not perceive in the Native Christian community signs of a growing dissatisfaction with denominational distinctions? Do we not observe a general longing on the part of the more intelligent section of our community for a freer intercourse than exists at present between members of different Missions? Do we not in short, see efforts put forth towards bringing together, at least periodically, the Native Christians of various denominations to worship their common Lord and Saviour in one place? What, else, is the significance of the Congress of Tamil Christians that met in the Memorial Hall in the first quarter of the current year? I think it means that the European Missionaries, with whom the idea originated, themselves begin to feel that it will not do any longer to foster sectarian prejudices in this land, and that it will be highly prejudicial to the interests

of Christianity in India to be telegraphing such disunion in their own camp now. That the Native Christians too like the idea of denominational intercommunion is apparent from the fact that this Institution (the Tamil Christian Congress), which was at first but tentative, has now become permanent; and though originally intended to be held annually, is now being held every month in the shape of Tamil Christian Prayer Meetings. Are not all these things so many strides towards the realization of an independent National Church of India? And are we not to pay heed to these signs of the times? It is of no use to shut our eyes to these facts, and say—"the attempt is premature." We shall do well to remember an episode mentioned in the Gospels, where Jesus, for all that He was so meek, was obliged to denounce the Jews as "an adulterous generation that seeketh after a sign," wilfully shutting its eyes to the many and unmistakable signs that were. Let us not, by pursuing a similar line of conduct, merit that awful name—"an adulterous generation"!

Again I wish you to grasp the full meaning of the last clause in the Bible text which the Tamil Christian Congress selected for their motto, and which is also quoted in full in the Report which has been now read unto you by Mr. Cotelingam. This clause reads thus: "that they all may be one in us, that the world may know that Thou hast sent me." Who but the all-seeing Jesus could have perceived, so far back as eighteen hundred years ago, the mysterious yet necessary connection between Christians being united, and the world being converted? Our Lord, who being divine must have seen the end from the beginning, would seem to have foreseen the present state of disunion among Christians would seem to have foreseen how this disunion now acts as a stumbling-block in the way of non-Christian countries being evangelized. He therefore prayed that "they, i. e. his followers, may be one; that (through their being one) the world may know that Thou hast sent me."

This leads me to the last point. Dr. Philip Schaff, in one of his writings, observes: "Division is an element of weakness in attacking a consolidated foe but it multiplies the missionary, educational and converting agencies." From these few words, you will learn one important point of difference between a country like England, for instance, and India. England, in the main is a Christian Country. Not so *Here*, we are but a handful of Christians surrounded by a vast non-Christian population. Hence, division amongst us will be fraught with the most injurious consequences to ourselves. In England, the case is different. It is a Christian land, and is a centre of evangelization. From it Christian Missionaries go forth to diffuse the light of the gospel in foreign lands. And for one Church organization to carry on Missionary operations in a great many foreign lands would not be possible. Hence, on the principle of division of labour, many Church organizations had to be formed. All this is highly commendable. But when these several Church organizations, forgetting the fact of the essential unity of their aim, to wit, the evangelization of the world, came to turn their suicidal guns on one another, and when they carried their sectarian differences with them to the non-Christian countries that they wished to evangelize, they adopted a wrong policy, the evil effects of which in India for instance, would be successfully counteracted only by the formation of a United Church, like the one whose first anniversary we are all here come to celebrate. I for one am fully persuaded that this National Church movement will receive greater impetus as years pass by, that when such a Church shall have been firmly planted in the Indian soil, it will grow and develop till it overshadows the whole of this land, and that India will become a Christian country like England, and will, in its turn, become a grand centre of evangelization. May the Lord hasten that glorious day.

Mr. J. Solomon Nadar, B. A., then gave out the hymn, "The Church's one foundation, Is Jesus Christ her Lord,"

which being sung, the Chairman rose and spoke at some length, urging on his fellow-Christians assembled the desirableness of studying the portion of Scripture read at the commencement of the meeting. He thought that if the brethren reduced the precepts laid down by the Apostle in that chapter into daily practice, Christianity in India would manifest its power not only in their own lives, but also among their non-Christian country-men whom it should be their high and glorious privilege to lead to their Lord and Saviour.

After this Mr. W. B. Ragaviah, B.A., offered a vote of thank to the Chairman, to the friends who assisted in taking part in the evening's proceedings, and to the audience. A Tamil lyric was then given out by Mr. D. J. Masilamoni Pillai, after which the Doxology was sung in English, and Rev. Dr. Wesley offered the Benediction, which brought the interesting proceedings of the evening to a happy close.

A NEW MOVEMENT AMONG NATIVE CHRISTIANS IN SOUTH INDIA.

The following interesting article from the pen of Mr. S. Sathiasadham, M.A., LL.B., appeared in the columns of Madras News Papers.

It is a well-known fact that the Madras Presidency contains the largest Christian population in all British India. The number of Native Christians in this Presidency, including Roman Catholics, amounts to nearly 700,000. Out of every 1,000 in this Presidency, as many as 23 are Native Christians, and the Southern Presidency alone contains more than 70 per cent. of the entire Indian Christian population. The Native Christian community has not only increased in numbers, but has also made steady and solid progress in point of education. The following educational statistics from the Census Report clearly shew that, if there is any section of the Native population that can claim to be educated in the strict sense of the term, it is the Native Christian population. In Municipal towns the percentage of educated males in the Hindu community is 33.30; in the Mahomedan community the percentage is only 30; whereas the percentage of educated males among Native Christians goes so high as 53.67. The following are the figures that give the percentage of educated males in the country, exclusive of Municipalities:—Hindus, 12.21; Mahomedans, 14.16; Native Christians, 18.66; The figures referring to female education are still more striking. The following statistics give the proportion of the educated on the total population (male and female included) of the three creeds in the whole Presidency:—Hindus 6.90; Mahomedans 8.33; and Christians 16.53. If we take into consi-

deration higher education, we find that the Native Christian community comes second; the lead, however, in this case being taken by the Brahman community. It will be interesting to know that, out of every 11 graduates in this Presidency, 1 is a Native Christian, although the Native Christians include only 2.3 per cent. of the total population.

We hear a great deal in these days, even from the lips of European Christians, about the failure of Missionary efforts in India. All that I can say is, if such rash, one-sided critics had only eyes to see, and ears to hear, and a heart that is open to the influence of the greatest and most beneficent religion ever known to man, they will come to a far different conclusion. Here is a patent fact to be accounted for:—In South India, where Christianity has been most successful, the native community that professes that religion has been most progressive, and this in spite of all the hardships and difficulties Christian converts have to struggle against, who, in almost all cases, have to give up all that is near and dear to them, and rely entirely on their own individual exertions.

Those who have watched with sympathetic interest the progress of the Native Christian community must have also noticed with pleasure the new movement that has been set on foot by them with the object of welding together, into one United Indian Church, the members of the several evangelizing agencies in India. There are about 60 different Church organizations working at present in this country, and, though the success of each of these organizations has been considerable, still those who wish to see Christianity have a firmer footing in India, cannot help regretting the absence of a complete working harmony between them all. The various Mission bodies working in India have taken good care to reproduce in their converts the distinct denominational peculiarities that unfortunately keep them

asunder at home. "It is, indeed, a lamentable and even a melancholy thing," remarked the *Quarterly Review* the other day, "to force upon native converts the evil inheritance of the divisions which sever Church from Church, sect from sect in the lands of the Reformation; divisions which have mainly grown out of peculiar historical circumstances, and have little intelligible meaning for the races now being won over to Christianity." There is a desire, an anxious desire, amongst many of the generous and active-minded Christians everywhere, at this period, for some compromise amongst the various religious parties, whereby peace might be secured, and the Christian Church reconstructed upon a larger and firmer basis than ever. Let it only appear that there is no form of Church Government unalterably binding, then the way is cleared for a compromise. We may well ask: What ground can there be why Christians should not stand upon the same terms now which they did in the time of Christ and His Apostles? Was not religion sufficiently guarded and fenced in by Christ? It is, of course, too late to think of effecting a compromise in the lands of the Reformation, and the very attempt to effect a consolidation may perhaps be dangerous even useless; but in countries where Christianity has newly been reached, it is perfectly possible to effect such a union. The need for a United Church in India is very great—a church that will not reflect Scotch Presbyterianism, nor English Anglicanism, nor German Lutheranism; but which will combine into a harmonious whole the best features of all denominations, and be suited to the social instincts and national characteristics of the native converts. Christianity has in India been moulded too much after European pattern, and Missionaries have been a little over-anxious to perpetuate their own Church peculiarities, instead of preaching the broad simple truths of Christianity, and allowing an Indian Church to grow and develop by trying their best to amalgamate, on some comprehensive basis,

the various clusters of converts that are now disunited by petty differences. I know I shall incur the displeasure of those who attach much value to non-essential denominational distinctions for my saying that we, Native Christians, do not wish to be tainted in any way by the sectarian bigotry of English Churches; but I have the consolation that, in saying this, I am only echoing feebly the sentiments of some of the greatest authorities of the day, lay and clerical. It was only the other day the Archbishop of Canterbury, preaching before the Church Missionary Society, said:—

“The growth of great Churches in the Greater England will involve the recognition that not every syllable of our formulas, which is essential as against those who on our own ground contend with us, is equally essential to the catholic faith at large. That not every word of our dearest liturgies can be as full of meaning to those who have not lived our theological life as it is to us. That for their liturgies of the future they may yet again fall back upon the primordial quarries out of which our own were hewn, but which contain magnificent stores that we never could appreciate as Easterns can. Only under a total misapprehension of the conditions of the problem, of the enormous multitudes, of the extreme diversities of customs, of the vast number of languages and races, can the idea be entertained that our own limited ministries will suffice to spread living Christianity even in India alone. Conversion will not remain a function of the clergy only. The converts must convert. They must be trained to make the first use of their conversion—orderly and enthusiastically. These are some kinds of elasticity which must be active in many countries if the Church is to win the world to Christ.”

One of the most eminent of living English Prelates, the Bishop of Durham, writing about Indian Missions, says:—

“India is our special charge—as a Christian nation India is our hardest problem—as a Missionary Church. Hitherto we have kept too exclusively to beaten paths. Our mode of dealing with the Indian has been too conventional, too English. Indian Christianity can never be cast in the same mould as English Christianity. We must make up our minds to this. The stamp of teaching, the mode of life, which experience has justified as the best possible for an English parish, may be very unfit when transplanted into an Indian soil. We must become as Indians to the Indian, if we would win India to Christ.”

Then, again, the late Sir Bartle Frere sums up his wide experience of Indian Missions as follows:—

“We may hope, and at no distant period, to see a great Christian Church in India, with distinct national characteristics of its own, but with features which may be recognized by all Catholic Christians as betokening true Catholic unity with the Great Head of our faith. It would be vain to speculate on what are likely to be the distinctive features of such an Indian Church, but we may be confident that they will be no mere copy of the churches which have grown up in and around Europe; and that, holding the truths which are to be gathered from the teaching of our Lord and His Apostles, the framers of the Church constitution of India will find no necessity for copying peculiarities which have been impressed on so many of the older Churches of Christendom by the circumstances under which they were originally organized, in communities at that time quite as barbarous as the least civilized portions of India now are.”

The well-known Bonn Professor of Theology, Dr. T. Christlieb, who has an extensive knowledge of the working of all the Protestant Foreign Missions in the world, also speaks strongly against the narrowness and pedantry that

have characterised the efforts of Mission bodies in the building up of Native Churches :—

“Too much haste has often been made in applying to the Indian Churches, even in their minutest details, the administrative forms and laws of the denominations at home, instead of resting content with fundamental principles at first, leaving the special points to regulate themselves in accordance with the spirit of the nation.....The aim of all Missions in India should be to create an independent Church in the future, neither Episcopalian, nor Presbyterian, nor Congregational, but the outcome of the national spirit....For now that people are coming over to Christianity in masses, the questions as to the formation of a Protestant National Indian Church must become ever more and more a burning one.”

A humble effort has been made in South India by Native Christians towards the formation of such a Church; and the honour of initiating this laudable movement is due to Dr. S. Pulney Andy, M.D., F.R.S., M.B.C.S.E., himself a Hindu convert, and formerly of the Travancore Medical Service. A National Church has already become an accomplished fact and the first Anniversary of the Church was held the other day in the Evangelistic Hall. The main object of this Church is “to bring together, into closer sympathy than exists at present, the Indian Christians of several denominations, and thus let non-Christian brethren see that, though Christians agree to differ in certain points, these differences are neither so great nor so essential but they may unite together for worship in spite of them.” Church Services in which Native Christians of all denominations take part have been held regularly every week during the year, the expenses of the Church being met by voluntary contributions of Native Christians interested in the movement. This United Church has been designated the *National Church of India*, for the following reason: 1st,

to keep it in uniformity with the one started by Christians in Bengal; 2ndly, to denote that the idea originated with the Natives of India; and 3rdly, from a sure conviction that, if there is any chance of the different races inhabiting this land becoming a *Nation* of any power, it will be through the vivifying influence of Christianity alone. The form of worship adopted in the services of the Church is the simplest imaginable, consisting of prayer, praise and preaching of God's word, in which none that calls himself a Christian, of whatever denomination he may be, can possibly object to join; and these services are held at a time that will not in any way interfere with the arrangements of existing Churches. About 100 persons meet together every Sunday for united worship, and both the worshippers and preachers are from the different Tamil Churches in Madras. This new movement has also had the effect of infusing a fresh activity into Native Christians, and developing a keen sense of their own individual responsibilities. One pleasing feature of the movement is the spiritual activity displayed by laymen. Though the movement has originated with Native Christians, still they have also had the sympathy and support of a few liberal-minded European Missionaries. “I have long cherished,” writes a Veteran European Missionary, “the idea of a National Christian Church in India, a true Eastern Church. It will indeed be a glorious time when the several Native Christian communities, now separated and disunited through their connection with Western sects and Foreign Missionary bodies, shall be gathered together, by a common faith, in one grand Church. Nothing could so favourably impress Hindus and Brahmins as the formation of such a Church.”

The Church, of course, is quite in its infancy, and is still lacking in definite organization; but the task of developing and maturing it rests with European and Native Christians interested in the progress of Christianity in the East. The movement, some say, is premature. I do

not think so. The greater the delay, the greater will be the difficulty of shaking sectarian prejudices, which so easily take root in countries newly won over to Christianity. In Japan, where Christianity was introduced later than in India, a National Church has already been established; why should there not be united Church of Christ in India? The future success of the Church that has already been established, however, depends entirely upon the sympathy and support of Missionaries. If they oppose the movement, or in any way show their indifference or apathy, it will be very difficult to persuade Native Christians, who allow themselves to be guided by Missionaries in the most insignificant matters, to unite together for the cause of their religion. It is true that the various evangelizing societies should be prepared to sacrifice a great deal in order to bring about such a devoutly-to-be-wished consummation; as the *Quarterly Review* says:—"To attain such a result, an almost heroic generosity and self-denial, in regard to ecclesiastical proclivities, would be required both on the part of the Missionaries themselves, and of the communities which maintain them and prescribe their action. *Is this too much to look for, from men to whom the spiritual welfare of the world is so dear?*"

We should earnestly request Christian Missionaries in India to give us a helping hand in the task we have undertaken. The Native Christians owe a great deal to the philanthropic, self-renouncing labours of Missionaries; and would they indeed deny their sympathy and support to a cause that is likely to do more for the spread and glory of Christianity than any other plan that can be devised? When they find Native converts attach a religious importance to the most trifling party distinctions; when they notice a lack of zeal and enthusiasm in the Native Churches, owing to the want of union and co-operation in their midst; nay, when there is danger of the inward strength and the vitals of that religion of Peace and Good-

Will being weakened by sectarian prejudices, is it likely that Christian Missionaries, who have done so much for the spread of that Divine religion, will stand by with folded arms, and not attempt to push on the efforts that are being made by Native Christians to create a United Church of Christ in India,—a Church that will give fair play to every healthy energy of Government, as well as to every honest instinct of faith, and effectually bind, in one united Christian fellowship, the native converts of all denominations?

The following letter was addressed to the *Madras Mail*, by the Rev. J. W. Scudder, M. A., M. D., of the Arcot Mission.

SIR,

I read with much interest and pleasure, in your issue of 5th October, the paper entitled "A New Movement among Native Christians in South India," and having for its subject the formation of a United Church of Christ in this country. I desire to record my hearty sympathy with the movement. "The Reformed Church in America," to which I have the honour to belong, and which is a branch of the ancient and venerable "Reformed Church of Holland," has already allowed its Mission Churches to amalgamate with the "United Church of Christ in Japan," and has, furthermore, by formal action of its general Synod, clearly expressed the desire to see a similar union of Native Christians in India. We wish the "new movement" speedy and complete success. I will only add my persuasion that such an organisation must look exclusively to the New Testament for its principles and laws. Any attempt to impose upon it forms and regulations derived

from sources—whether ancient or modern—that lie outside of New Testament limits will inevitably arouse powerful antagonisms and prove fatal to the undertaking.

VELLORE, 6th October.

J. W. SCLDDER.

AN INDIAN NATIONAL CHURCH.

(*The Harvest Field.*)

THERE is just now in Madras among the Native Christians a movement, initiated by Dr. S. Pulney Andy, in favour of forming a National Church of India. It is perhaps more than a movement inasmuch as such a Church has actually been formed, and held its first anniversary in the month of September. The object of the church is "to bring together into closer sympathy than exists at present the Hindu Christians of several denominations and thus let non-Christian brethren see that though Christians agree to differ on certain points, these differences are neither so great nor so essential but they may unite to worship in spite of them." In an interesting paper contributed to the *Madras Mail*, Mr. S. Sathianadhan, M.A., LL.B., (Cantab.) says that the name, the National Church of India, has been chosen for three reasons: "1. To keep it in uniformity with the one started by Christians in Bengal; 2, to denote that the idea originated with natives of India; and 3rdly from a sure conviction that, if there is any chance of the different races inhabiting this land becoming a nation of any power, it will be through the vivifying influence of Christianity alone." The phrase therefore need not frighten any body, for it does not imply the establishment of a privileged and exclusive sect which

shall arrogate to itself a prestige and authority beyond that of any other denomination. It is, rather, an effort to unite the various denominations in spiritual work. In a paper written to the same journal, the Rev. J. Lazarus, B.A., puts forward a similar but more modest project and pleads, as a beginning, for a United Tamil Church. The two ideas are one, the National Church being the ultimate ideal, the other the immediately practicable project.

Now it is impossible to speak of the aims of such a movement as this without much sympathy and hope. It is the first prominent indigenous movement of Indian Christianity that there has yet been. Hitherto the Native Christians have been children, depending for their spiritual provision and for all stimulus and direction in aggressive work, upon the various missionary societies. In Madras they are now beginning to emerge from this stage and to desire independence. All this is natural and healthy, and we cannot say a single word in discouragement of it. We believe, however, that the movement will ultimately shape itself to other and better issues than those implied in the name which it has adopted; and in the meantime we trust that its promoters will be sufficiently large-minded to accept suggestion and criticism from all quarters without interpreting it to mean hostility.

All the promoters of this movement who have hitherto written or spoken on the subject have emphasised the undesirability of repeating in India that multiplication of sects which exists in England. It is said that sects in India make insignificant castes of native Christians and bigots of their clergymen. Mr. Lazarus affirms that Hindu reformers "encouraged by our sectarian divisions have begun to put forward a new argument against the aggressive power of Christianity. They say that there is but one universal religion in the world, and that Christianity, Hinduism, Mahamadanism, and other faiths, are but different sects

of it," and that therefore they should be let alone. Now with all this impatience of the sectarian spirit of the sects we are heartily in sympathy. That it really exists we cannot doubt, though we think its bitterness is much exaggerated. Much of it springs from ignorance, and it has no deep roots in history. It is scarcely ever doctrinal, nor is it often ecclesiastical. Ordinary quarrels arise between members of different churches, and each party in the quarrel forthwith repeats his own version of it to friends in his own church. They espouse it on each side, and thus arises a mimic battle of the denominations. But of those deep controversies which divided the churches at Home scarcely even the echo has been heard among the various denominations in India. A man belongs to the Methodist, Congregationalist or English Church, not because he prefers the teaching, ritual, or organisation of one before the other, but because in one of them he received spiritual enlightenment; and the reasons for the distinctions of churches are as little understood by the natives as, happily, they are remembered by the Europeans.

The new movement seeks for unity and takes as its motto Christ's prayer, "that all may be one." It is to be hoped that the leaders of it will remember that unity of organisation does not necessarily ensure that deeper spiritual unity to which alone Christ referred, and which he illustrated by his own spiritual union with the Father. The unity of the Church of England to-day is nothing more or better than a political unity. Between the Broad Churchman and the High Churchman, as between both and the Evangelical "there is a great gulf fixed," alike in creed, in aim, and in sentiment. There are similar dissensions in that great organic unity, the Church of Rome, only their voices are suppressed more imperiously there than elsewhere.

A National Church means concession, and tends to indefiniteness. Each man has his own convictions but, the

expression of them in full would provoke dissent and endanger the unity. If the creed must be curtailed and important doctrines, on which all cannot agree, must be immolated on the altar of peace. Moreover there is always a danger lest a Church calling itself national should become impatient of those who prefer some other organisation more completely in harmony with their individual convictions. Suppression within, and disclaim, amounting sometimes even to violent ostracism without,—such are the dangers that history has shown to beset national churches. Men being as they are, and Christianity having had the start it has in India, the churches of the proposed National Church are not very inspiring.

The question is, cannot all the objects which our native brethren have in view be attained in a better way? We think they can, most efficiently, by the carrying out of the admirable suggestion of Mr. Lazarus. He proposes that in Madras a Native Christian Conference should be formed to which delegates should be sent from every church in Madras. This is the kind of institution which exists in all the chief towns in England, and which, if properly worked in Madras, would realise that unity which is so desirable to manifest to the non-Christian population around. In these Conferences arrangements might be made for interchange of pulpits for united communion services and for combined evangelistic work. Herein would be manifested the completest unity, while yet each church would continue to hold and proclaim that special phase of Christian truth that has been divinely committed to it.

The other object which the promoters of the national church seek are self-support and self-government. The former is possible, when once the ability comes, even with things as they are, and self-government will be denied to no community when once it has become ripe for it. The policy of the great missionary societies is more than ever in the direction of denuding their fields of European labourers,

leaving only sufficient for consultation and supervision. In this proposed Conference, while the chief element must always be native there should be, at least for some time to come, a due amount of missionary influence. To refuse this would be to emphasise the Indian character of the Conference, and to ignore its Christian character. Provided that the members had been properly elected by the churches, such a Conference would be vested with large authority. It would have influence with the Government; it could expound the Christian position in social and political matters; it would represent a distinct and powerful force in the country; and it would initiate or prosecute all enterprises for improving the position of Christians in this land. Every large town, where two or three denominations are at work, might have its own Conference, and there should be a yearly Christian Congress to which delegates from the various Conferences should go up. In this way there might be formed a united church of Southern India having none of the disabilities and weaknesses about it which invariably attach to so-called national churches. None could be better fitted to draft the necessary organisation, and to become the Apostles of Christian Unity in South India than some of those who have been moving most earnestly in connection with this new 'National Church.'

✓ THE QUARTERLY REVIEW ON MODERN CHRISTIAN MISSIONS.

—+ +—
"Surveying then the mission field, a very serious problem presents itself to the intelligent observer, regarding the future of the various native churches. It will be seen that the question to be decided is no less than this: whether the various sectarian divisions, represented by the

missionary societies, and hitherto reproduced in their respective converts, are to be permanently stereotyped in neo-christendom; or, whether, in each land or large district converted to Christianity, the several clusters of converts grouped round Missionaries working upon different ecclesiastical lines, can be ultimately amalgamated on some comprehensive basis, so as to form an undivided Church? It is indeed a lamentable and even a monstrous thing to force upon native converts the evil inheritance of the divisions which sever church from church, and sect from sect, in the lands of the Reformation;—divisions which have mainly grown out of peculiar historical circumstances, and have little intelligible meaning for the races now being won over to Christianity. Yet it is difficult to perceive how this misfortune is to be averted, unless the various evangelizing societies will rise above their sectarian prepossessions, and show themselves less eager to perpetuate their own peculiarities, than to leave behind them in the fields of their labour a Christianity broad and free enough to unite their converts in a common brotherhood. Doubtless to attain such a result, an almost heroic generosity and self-denial, in regard to ecclesiastical proclivities, would be required, both on the part of the Missionaries themselves and of the communities which maintain them and prescribe their action. Is this too much to look for, from men to whom the spiritual welfare of the world is so dear? What we would urge especially is this, that to bring about so desirable a union among the native Christians in their respective lands or districts, some degree of sacrifice is incumbent upon all who are engaged in training them for independence. Neither the Anglican Church, nor any other of the Reformed Communions, ought to aim at moulding the new native churches of the future exactly on its own pattern. Other climes and races may legitimately have other formularies and institutions, within the limits of a free, elastic Christianity. In such a case, a fair com-

promise for the sake of unity is more than permissible; it becomes a sacred duty. For support in this view we can appeal to a great living authority, the present Bishop of Durham, who writes about Indian Missions to the following effect:—

“India is our special charge,—as a Christian nation. India is our hardest problem—as a missionary church. Hitherto we have kept too exclusively to beaten paths. Our mode of dealing with the Indian has been too conventional, too English. Indian Christianity can never be cast in the same mould as English Christianity. We must make up our minds to this. The stamp of teaching, the mode of life, which experience has justified as the best possible for an English parish may be very unfit when transplanted into an Indian soil. We must become as Indians to the Indian, if we would win India to Christ.”

About the same time that the Anglican Bishop was giving utterance to this warning against narrowness or pedantry in our endeavours to build up native churches, the well-known Bonn Professor of Theology, Dr. T. Christlieb in his *Survey of Protestant Foreign Missions*, was writing in a similar strain, but with somewhat greater freedom, as the following extract will show:—

“Too much haste has often been made in applying to the Indian Churches, even in their minutest details, the administrative forms and laws of the denominations at home, instead of resting content with fundamental principles at first, leaving the special points to regulate themselves in accordance with the spirit of the nation.... The aim of all missions in India should be to create an independent Church in the future, neither Episcopal nor Presbyterian, nor Congregational, but the outcome of the national spirit.... For now that the people are coming over to Christianity in masses, the question as to the formation of a Protestant National Indian Church must become ever more and more a burning one.”

It may interest the reader to know that, a few years earlier than these ecclesiastical expressions of opinion, a very competent English layman, the late Sir Bartle Frere, has turned his thoughts in the same direction, and gathered up his long experience of India and its missions into the following reflections:—

We may hope, and at no distant period, to see a great Christian Church in India, with distinct national characteristics of its own, but with features which may be recognised by all Catholic Christians as betokening true Catholic Unity with the Great Head of our Faith. It would be vain to speculate on what are likely to be the distinctive features of such an Indian Church, but we may be confident that they will be no mere copy of the churches which have grown up in and around Europe; and that, while holding the truths which are to be gathered from the teaching of our Lord and His Apostles, the framers of the church constitutions of India will find no necessity for copying peculiarities which have been impressed on so many of the older Churches of Christendom by the circumstances under which they were originally organized in communities at that time quite as barbarous as the least civilized portions of India are now”—*Indian Missions*. P. 83.

Even while we are writing, a voice from Lambeth has given a new stamp of recognition to the idea of ecclesiastical elasticity, in the framing of constitutions for the Native Churches now being affiliated to the older Christendom. Preaching before the Church Missionary Society, the Primate is reported to have used the following language:—

“The growth of great Churches in the greater England will involve the recognition that not every syllable of our formulas, which is essential as against those who on our own ground contend with us, is equally essential to the Catholic Faith at large. That not every word of our dearest liturgies can be as full of meaning to those who have

not lived our theological life as it is to us. That for their liturgies of the future they may yet again fall back upon the primeval quarries out of which our own were hewn, but which contain magnificent stores that we never could appropriate as Easterns can. Only under a total misapprehension of the conditions of the problem, of the enormous multitudes, of the extreme diversities of customs, of the vast number of languages and races, can the idea be entertained that our own limited ministries will suffice to spread living Christianity even in India alone. Conversion will not remain a function of the clergy only. The converts must convert. They must be trained to make that first use of their conversion—orderly and yet enthusiastically. These are some kinds of elasticity which must be active in many countries if the Church is to win the world to Christ."

Fortified by such expressions of opinion as these, we would venture to suggest for the serious consideration of the directors of missions, whether, in consideration of the incalculable advantage of exchanging sectarian divisions for a united Christian fellowship in newly converted lands, the various groups of converts might not be gradually prepared for ultimate union on some simpler basis than that of any of the existing Churches."

"Christ is an Asiatic to the very back bone and it is folly to say that He is a foreigner and His teachings are foreign and unsuited. He had 'nothing of outlandish cut outlandish dress, and outlandish habits about Him.' He is very agreeable to the sons and daughters of all clime and especially to those of Asia. The churches as they exist at the present day are hostile to India.

India needs a church of her own—a national one which has no arbitrary creeds and forms but acts upon the principle 'Walk in the light of the Gospel and live the life of Christ.'—The time has now come or is coming for the need of a genuine reformation—one worthy of the name, Christian nation."—*Eastern Star*.

RELATION OF FOREIGN SOCIETIES TO NATIVE CHURCHES.

(FROM A CORRESPONDENT.)

I was lately glancing over the report of the South Indian Missionary Conference held in Bangalore in 1879 and I came across a most admirable paper by the Rev. Dr. Chamberlin, M.D., D.D., of the Reformed Church in America on the above subject. The paper is excellently written and is full of suggestions and I reproduce a portion of it here, as, I am sure, it will be perused with the deepest interest by the readers of the *Eastern Star*:—

"What then should be the relationship existing between the infant churches which we of different lands and different branches of the Church of Christ are planting in India? This is a matter on which I have thought much and studied long and widely, and I cannot but come to this conclusion:—

We should so constitute and instruct our Churches that there may be a cordial working harmony between them all. We should organize them as different regiments and brigades and army corps of the one grand army of the Living God, and so order and control them that we may never be guilty of the awful mistake of turning our suicidal guns on one another instead of on our common enemy. It may be best for us to keep up our regimental organizations, our distinctive denominational peculiarities for the present but we should all be careful to exalt the Royal Banner of our Jesus above all our regimental colours:—to make much of the essentials in which we all here agree, and less of the non-essentials in which we chance to differ. There are at present labouring in India at least twenty-eight different Church organizations, representing bodies in England, Scotland, Ireland, Canada, the United States, Germany, Denmark, and Switzerland. We each have our regimental colours, our Church peculiarities, which we have to a greater or less extent transported and planted in this

tropical land. But no one can for a moment imagine that the triumphing Church of Christ in India of the future, as it marches on the victory, will consist of twenty-eight disjointed, unconnected squads of soldiers.

Indeed all the signs of the times point to a speedy drawing closer together around the common standard.

I may not live to see the day, but my sons now in the University, preparing to come to India as Missionaries may, when there shall be organized a "Church of Christ in India," not American, not English, not German, not Danish, but of India and suited to India, in which we shall see not Scotch Presbyterianism nor English Anglicanism, nor German Lutheranism, but the best features chosen out of all denominations and incorporated into one visible Church of Him of Nazareth. To this end, it seems to me, should all of us work. This may not be feasible now, but I do believe that greater organic unity than we now possess is feasible and should be earnestly sought for in the near future. On my way back to India last year I spent two months in Japan and China studying, among others, this very question; for they are somewhat in advance of us there. In Japan the first Japanese converts to Protestant Christianity were baptized by the Missionaries of my own Church. The first native preacher in Japan was ordained by our Missionaries and the first organized Church was established by them. But seeing other bodies of like faith and similar cultus, they invited them to form with them not an American Reformed Church, nor a Scotch U. P. Church, nor an American Presbyterian Church, but one "Church of Jesus Christ in Japan." Such a body was organized. All the twenty Churches with 1,200 communicants in those Missions are organized in one ecclesiastical body called the "Chin Kawai," purely Japanese, with the foreign Missionaries as advisory members; and there is one Theological Seminary for all those Missions with professors chosen from each of the

Missions and students from them all. Though we cannot all amalgamate into one church organization at present, we can at least lessen the number of independent and isolated church organizations. Is it too much to believe that we would have, if we each were willing to yield as much as we wish others to yield to us, one Presbyterian army corps instead of nine detached regiments and one Episcopalian, one Methodist, one Baptist, one Lutheran, and one Congregational, and then after harmonizing all the constituent parts of those bodies in all essentials, endeavour to lessen the distance that severs them by each approximating to what was seen to be excellent in the other, and by a periodical "Council of war" or confederation of representatives of each of these army corps, fall with united unbroken front on the serried ranks of the enemies of our King. And in God's good time, working thus together, it might be possible in the premillennial future to have one self-supporting self-governing "Church of Christ in India."

This I believe then to be the relationship which should subsist between the rising Native Churches connected with the different Missions in India.

This granted, the second part of the question almost answers itself and my remarks on it shall be exceedingly brief.

Let the Foreign Missionary Societies exercise full control over the foreign agents, but let them leave the native church free as much as possible to grow and develop and mature, under the guidance of its adorable head, into such a form as He by His spirit and providence may indicate. The child may make mistakes. Whoever knew the infant to learn to walk without some falls? to develop into the perfect man without some indiscretions on the way? But if the infant native church clasps the hand of its adorable Leader, though it fall it will rise again and when we hear the Leader's voice saying, "Fear thou not,

for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," need we fear the results? The ecclesiastical bodies I have referred to in Japan and China are free from foreign control, free by consent of the churches which sent out the missionaries, to develop as God shall lead them, and His guidance is better than that of the most perfect earthly church. At home, on the old historic battle fields, the time has not come for the union and the consolidation that is perfectly possible and feasible in fields newly taken up, and the attempt there would probably be futile and disastrous. But who wishes to transplant controversies of the past into new soil, who wishes now and here in India, to see Luther and Zwinglius renewing their interminable contests, who wishes to see puritan and prelatist mounting their war horses for a fresh tilt at one another, when both should spur their steeds against the common foe? Brethern, the more earnestly and zealously and prayerfully we engage in the Master's war, the nearer with the eye of faith we see the coming victory so much nearer will we be drawn to each other, as we each thus approach our God. Ay, the one Father's Love is drawing us. As we follow it, as we draw nearer to Him, like the spokes of a wheel converging towards the centre, we draw nearer and nearer to one another, until, in essentials agreed and relegating non-essential differences to the back-ground, we shall see in ourselves and our work the out-coming realization of our Saviour's prayer for the visible unity of His Church, when He prayed "that they all may be one, as Thou, Father, art in me and I in the Thee, that they also may be one in us; that the world may believe that Thou hast sent Me."

NATIONAL CHURCH OF INDIA.

ANNIVERSARY SERMON

PREACHED BY

DR. S. PULNEY ANDY,

On the 11th September, 1887.

இந் துதேச திருச்சபை.

வருஷாற்சவப் பிரசங்கம்.

டாக்டர் செதர் பழனிஜூனியர் அவர்களால்

1887-ம் ஆண்டு செப்டெம்பர் மீ 11

இந்த பிரசங்கம் செய்யப்பட்டது.

"பரிசுத்த பிரதேச, நீர் எனக்குத் தந்தவர்கள் எம்மைப்போல

ஒன்றாயிருக்கும்படிக்கு, நீர் அவர்களை உற்றமுடைய

சொந்தினரெனக் காத்துக்கொள்ளும்."

யோவான், 17: 11.

சமது இரகசிய இயல்புள்ளவர்களை விட்டுப்போனபோது தம்
முண்டாய் விசுவாசினரெனப்பெயர் தாம் கொண்டிருந்த ஆணையுள்
கவலைபயம் இப்போதெதிர்த்துணர்ந்த மேதவாணத்தினாலே அறிய
லாம். நமது ஆதி பிதாவைய ஆதரம் கடவுளின் கட்டளைகளை மீறி
எதிர்த்ததும் தவறு எனவும் அவன் சந்திக்கவாய் கவந்து சம்ப
வித்திருக்கும் பொருளுடைய பாவத்தை வினோசனம் செய்வதற்கு
நெருக்கதரின் விருப்பத்தை கவனித்துப்பாருங்கள். காப்பாற்
கியும், கட்டளைப் படைத்தோன் கைவிடாமல் கட்டற்றவனாக

மென்ற பாசத்தை நீமத்தவைத்து, நானே நா அலதாரமாகி, மனு வேலென்னும் காமத்தரித்து, நம்மேடு முப்பத்து மூன்று வருஷ காலஞ் சஞ்சரித்தார். அங்கொரு நமது ரசுக்கர் சஞ்சரித்துவந்த நாள் களில் உலகத்தார் அவரிடத்தில் கண்ட காட்சிகளை தேவனை மிக மகிமைப்படுத்துமபடிக்கும் பேசுதுமானவைகள். அவர் நமக்குப் படிப் பிளையாக தம்முடைய ஜீவியத்தில் நம்னுசரித்து வரவேண்டிய நன் னெறிகளையும், பயபத்தி விசுவாசங்களையும் போதித்து வந்ததுமல்லா மல், சகோதர வாஞ்சை அன்பு முதலியவைகளுக்கும் தாமே நடந்து மாதிரி காட்டியிருக்கிறார். ஆகலால் நமது பரம குருவன் கொள்கை களையும் கோரிக்கைகளையும் கைப்பற்றி நடந்துகொள்ள வேண்டி யதே நமது முக்கிய கடமையாக இருக்கிறதென்று நாம் அறிய வேண்டியதல்லவா?

நமது கர்த்தரின் இரட்சணயத்தை அடையுமபடி சேர்ந்தமனு வுக் கூட்டங்கள் ஒரே சபையாக விராமல், பல பிரிவினைகளாயும், அப்பிரிவினைகள் ஒன்றுக்கொன்று பேதப்பட்டும், ஒருமிப்புக்கும் சகோதரவாஞ்சைக்கும் இடங்கொடாமல் வைத்திருப்பதைக் காணா கிறது உண்மையான விசுவாசிகளுக்கு எவ்வளவோ சிக்கக்கூடாத மனவிசனமாயிருக்கிறது. இப்பிரிவினைகளை விட்டு வகை திருச்சபை யாகச் சமைந்திருப்பதே நலமெனக் கருதிய இரோப்பிய துமெரிக்க தேசத்துக்கிறிஸ்தவ சபையோர்களும், சில வருஷங்களாய் ஆலேச கித்துவருகிறதையும் நீங்கள் அறிந்திருப்பீர்கள். இப்பாண, சீனதேச கிறிஸ்தவர்களுக்குள் சதேச திருச்சபை ஸ்தாபனமாகவிட்டது. நமது இரீதிய நாடுகளிலும் கர்த்தரின் கோரிக்கைப்பிரகாரம் நம்மை ஒன்றாக வைத்திருப்பதற்காக காலஞ் சமீபித்து வருகிறதாகவும், தம து குமாரனின் கோரிக்கையை நடத்தித்தர நமது பரம பிதாவும் கர்த்துக்கொண்டிருக்கிறதாகவும் நம்பவேண்டும். சில வருஷங்க ளுக்குமுன் வங்காளத்தில் ஒரு திருச்சபை ஆரம்பிக்கப்பட்டிருக்கி றது. சென்ற வருஷத்தில் இதேக்காலத்தில் இச்சென்னையிலும் இத்த திருச்சபை உற்பவித்து நடந்துவரக் கடவுள் ஆசைவந்தார். இது தொடங்கின நாள் முதல் ஆராதனைக்குக் குறைவவராமல் வேண் டிய ஊழியர்களை ஏழுப்பிவிட்டு, அதை நடத்திவருகிறதற்காக, கர ணைபொருத்திய பரம பிதாவுக்கு நாம் நன்றிசெலுத்துவோமாக.

நாம் இங்காட்டுப் பிள்ளைகளாதலால் நமது தேச நிலைமையை பற்றியும், அதில் வாழும் குடிகளின் இப்பா லின்ப சுகங்களைப்பற்றியும் நாம் கவனிக்கவேண்டியதாயிருக்கின்றது. நாம் மனுவதாராய் பிறந்தது, உண்டு, வளர்ந்து, மிருகங்களைப்போல இறப்பதற்குக்

இப்பா நாம்மங்களோ கடத்தவேண்டிய சத்தியையும் குணத்தையும் கம்மைச் சிருஷ்டிக்கும்போதே கடவுள் நமக்களித்திருக்கிறார். அவை சளை அலவகன் திறமைக்குத்தக்க வண்ணம் பயிற்செய்து, உப யோகப்படுத்தி, நமது ஜென்ம காட்டை அபிவிருத்தி அடையும் படி செய்யுதே இம்மண்ணில் பிறந்த ஒவ்வொரு பிள்ளையின் கடன்.

பாருசோதியாய் விளங்கும் நமது ரட்சரின் கொணக்கள் பிர வேசித்த விடங்கவரினெல்லாம் முன்னிருக்க இருந் நீங்கி, சீர்திருத் த்ஸ்நாகரீகம் முதலியவைகள் பிரபலப்பட்டு வருவது மல்லாமல், அக்காடுகளில் அரசாட்சியும் பலப்பட்டு, நீதியும் மகிமையடைந்து வருகிறது. குடிகளும் சுவாதந்திரர்களாகி, சமவரசுடையவர்களென்று பெருளும் பாளாட்டிவருகிறார்கள். கிறிஸ்து மார்க்கமானது மிஸெச் சரையும் சண்டாளரையும், நாகரீகமற்ற மிருகங்களைப்போலிருந்த ஜனங்களையும் சீர்திருத்தி யிருக்கிறதாகக் கணநிம் கேட்டும் வாசித்த மிருக்கிறோமல்லவா? இதற்கு மிருசின சாட்சியொன்றும் வேண் டியதில்லை. நமது தேசஸ்தர்கள் பூர்வீகவாழ்ந்த லித்தையிலும் அறிவிலும் நாகரீகத்திலும் சிறந்திருக்கும், நல்களுடைய ஆதம ட்டைச்சுரு வேண்டிய ஞானவித்தம் தக்கதுபோல போஷிக்கும் சத்தி அவர்களுக்கு குறைவாட்டிருப்பதால், தேவபலன் அவர்களில் கவிணித்து வல்லமையற்றவர்களாகி, சமயவரசிடுத்து, புறதேச அரசுகளுக்கே வெருகலமாக இவையாகி யிருக்கிறார்கள். நாங்கள் ஆறுசரித்துவந்த சமயக்கொள்கைகளும் சூழம்பி, தெளிந்த நீருள்ள குணத்தை சேறும் ஜலமுமாகக் குதப்பி விட்டால், அது எந்த ஸ்திதி யிலிருக்குமோ அந்த ஸ்திதியில் வந்திருக்கிறார்கள். தெளிச்செரு ளாலும் சாதி வெற்றுகளைகளாலும் இப்போது நமது திரு ஜனக்கூட் டம் பேடுகொண்ட அடிமூலிகடைய ஓர் கிருகம்போலாயிருக்கிறது. இவைகளைப்பற்றி நாம் அதிகமாய்ப் பிரஸ்தாபப்படுத்தவது ஆகரியக மல்ல. இவைகள் எல்லோர் அறிவுக்கும் வட்டியிருக்கப்பட்டவை களே.

இச்சமயத்தில் தேவ அருள் பெற்றிருப்போரின் கடமை யென்ன? நமது செல்த ரத்தமும் பத்துக்களுமாயிருக்கிற நமது இத்து சகோதரர்களைக் கைசோவிடலாமா? நாம் அடைந்திருக்கிற தேவக் கருணை கொள்கையை காட்டி, ஆதம ட்டிப்பையும் விசுவாச பல்லியையும் அடையுமபடிச் செய்யுதும், அவ்வாறே இத்தேசமுழ ளும் நமது கர்த்தரின் கொடியின்பீழ் கரும்படிக்கு வேண்டியமட்டி

முயற்சிப்பதும் தாமதமாய் தாமதமாகும்? இவ்வாறு எப்படி முடியும்? சொந்த இனத்தாரிடையே முடியாது. 142-வது தாமதமாகும்?

ஐரோப்பிய அமெரிக்க சண்டைகளிலிருந்து சுவீசேஷத்தைப் பிரபலப்படுத்த உத்தேசமாகும் புனையகானைப் பல்லாயிரத்தம் ஆவர் கள் இத்தாட்டு மானைக்குடும்பம் வழக்கங்களுக்கும் அன்னியர்களைப் பிழைப்பதன் அவர்களின் உழைப்பினால் உண்டாகும் பலன் பிசுவை சொஞ்சுமாயிருக்கிறது. கிறிஸ்துமத விவோதிகளும் இவ்வெழுந்த சந்தையெந்தையும் காட்டியும் அப்படி இந்த மிகத்தேனிகளால் சேர்க்க ஜனங்கள் ஆதரம் காட்டிப்புகாக்கவல்ல, உத்தரவணததுக்கவென்று சொல்லியும் பரிந்துரித்து வருகிறார்கள்.

இதுவாழ்விப் பல்லாதி யிவ்வன் சம்பவமும் ஒன்றுக்கொன்று தயாரிக்கையிருப்பது புறமதஸ்தர்களை இது இன்னதென்று தங்க ளுக்கு விளங்காமலிருப்பதைப்பற்றி இவர்கள் கூவீர்கு மாறடிக்க வந்தவர்களென்று தீர்மானித்து சுவீசேஷத்தைக் கைக்கொள்ள பின் வாங்குகிறார்கள். சில ஐரோப்பியர்கள் கிறிஸ்தவர்கள் என்ற நாமத்தைத் தரித்திருந்தும், கிறிஸ்து மார்க்கத்துக்கு சேர் விவோத மார்க்கத்து வருவதும் இங்காட்டில் சுவீசேஷப் பிரபலத்துக்கு ஒர் முக்கிய தடையாய் சம்பவித்திருக்கிறது.

கன்றாக வரித்து சர்க்கலாசாலையில் பரிட்சையில் ஜெயித்து, பட்டம்பெற்றிருக்கும் இத்தகங்களிலும் சிலர் கிறிஸ்து மதமானது மேல்திசையிலுள்ள ஐரோப்பியர்களுடைய மதமென்றும், அது நமக் குத் தகுத்தவல்கென்றும், வெறுப்படைத்திருக்கிறார்கள் இப்படி கம்முடைய காட்டார் கொள்கைக்குத் தப்பிப்பிராயங்களை தவிர்த்துவிட்டு, சுவீசேஷத்தைப் பிரபலப்படுத்தி நமது இரட்சகரின் கொடியை ஸ்தாபிப்பது எவ்விதம்?

மேற்கண்ட நீக்குகளுக் கிடங்கொடுக்காமல், இப்போதுள்ள பல பிரிவினைகளும் ஒன்றாகச்சேர்ந்து, “எருசலேம் இலகாபினைப் பாண கசுரமாகக் கட்டப்பட்டிருக்கிறது” என்று தவிர்த்து பாடின ஆரோகண தகவீதத்தில் சொல்லியபடி, கர்த்தரின் விசுவாசிகள் இணையிராமல், ஒன்றாக வினைத்து ஒரே திருச்சபையில் சொழுது வருவதே முக்கிய பெலனாகும். இங்காட்டிலுள்ள சுதேசக் கிறிஸ்தவர்கள் ஒரே சபையாக சமையுக்கால் தம்முக்குள்ளுக்கு முன்

பெருமைப்பெறுவதென்றி, புறமதஸ்தர்களுக்கும் நாமனுசரித்துவருகிற கொள்கைகளின்பேரில் அபிமான முண்டாகும். கம்மலர்களில் சகோதர வலையும் பலப்படும். கம்முடைய கடைசாளும் கிறிஸ்து மார்க்க கெதிகளுக் கொத்திருக்குமாயில், புற மதஸ்தர்களுக்கு கர்த்தரின் வழியே உண்மையென்றும், கீர்த்திய ஜீவனை அளிக்கும் மார்க்கம் இதுவேயென்றும் விசுவாசிக்கிறதற்கு ஏதுவாயிருக்கும். அப்போது நம்மவர்களிலுள்ள ஒவ்வொரு விசுவாசியும் தன் பத்தி கெதிகளினாலேயே தன்னையிலோருக்கும் பெரும் விளக்காய் நின்று, சமது கர்த்தருக்கு நயிமை வருத்தவாணை காண்பட்டதில் இவ்வினக்குகள் அவரு மிகுதாய்ப் பிரகாசித்து, எங்கும் ஒரே வெளிக் சமயத்திதான் தெரியும். அப்போது கர்த்தரின் தீர்மானப் பரப்பவெதற்குத் சந்தேகமென்ன? அவர் அகாட்சியின் கீழ் அடங்குவதாசர்களுக்கும் தேசத்தோர்களுக்கும் குறைவென்ன?

பாமபிதாவாகிய கடவுள் ஒருவமென்றும், அபக்து பரமருருவாய் வந்தவர் அவருடைய குமாரனே என்றும் பாராட்டுகிற விசுவாசத்தையுடையவர்களாயிருக்கும் நாம், சொழும் அளவும் ஒரே திருச்சபையைச் சேர்த்தாயிருக்க வேண்டியவல்லவா? இதை நன்றாக ஆலோசியுங்கள். என் கிறிஸ்தவ சகோதரர்களே! இத்தகைய பெருகி வளருவதற்கென்ற முயற்சிசெய்யுங்கள். சயோவான் மறு தின சுவீசேஷம் 17-ம் ஆதிகாரம், 21-ம் 22-ம் வசனங்களில் கண்டிருக்கும் நமது கர்த்தரின் வேண்டிதவ்களைச் செதிப்போமாக. “அவர்களெல்லாரும் ஒன்றுயிருக்கவும், பிதாவே, தீர் என்னை அனுப்பினதை உலகம் விசுவாசிக்கிறதற்காக நீர் என்னிடமும் நான் உம்மிலேயும் இருக்கிறதொல அவர்களெல்லாரும் கம்பியில் ஒன்றுயிருக்கவும் வேண்டிக்கொள்ளுகிறேன், நாம் ஒன்றுயிருக்கிறதொல அவர்களும் ஒன்றுயிருக்கும்படி, தீர் என்ருத் சந்த மகிமைமே நான் அவர்களுக்குக்கொடுத்தேன்.”

மேற்கண்ட வசனத்தில் பிதாவும் குமாரனும் எம்மொருவரும் விருக்கிறார்களோ அவ்வாறே விசுவாசிகளும் ஒன்றுயிவைத்திருக்க வேண்டியென்று சோரிஞர் என்றும், அக்கொருதலின்படி அந்நிபின் வசனத்தில், ஒன்றாக இருக்க, சமக்கு அருளுப்பய்ய மகிமைமே கம்முத் தகதருவிதருவோடும் கர்த்தர் சொல்லியிருப்பதை கவனியுங்கள். இதே கம்முக்கு வேண்டிய தைரியத்தைக் கொடுக்கக் கடவுள் விருக்கிறது. சகோதரர்களே! கர்த்தரின் கருத்துக்கிசைய நமது

வியந்த முயற்சியை எடுப்போம். இம்முயற்சிக்கு வேண்டிய சக்தி
யையும் ஞானத்தையும் அருள்புரியும்படி கமது கருணையாகிய பரமபிதா
வை ஸ்துதித்தகச்செட்டு மன்றமுதேவமக.

ததாஸ்து.

National Church of India.

SECOND ANNUAL REPORT.

1887-88.

By the grace of God Almighty this Church has passed through another year of its existence. Immediately after the appearance of the last Annual Report in September 1887, Mr. Samuel Sathianadhan, M.A., LL.B., (Cantab) was sympathetically moved to address an interesting letter to the *Madras Mail* advocating the cause of this movement. This letter appeared in almost all the important Journals in Madras and elsewhere in India. It was followed by a paper entitled "A United Tamil Church for Madras" by the Rev. J. Lazarus. This paper was read before the Madras Missionary Conference on the 12th December 1886, and appeared in the columns of the *Eastern Star* of April 30, 1887. The *Harvest Field* and the *Christian College Magazine* in reviewing these contributions considered the views of Mr. Lazarus most modest and eminently practicable. To be more precise we give below an extract from a paragraph in the *Harvest Field* :—

"The question is, cannot all the objects which native brethren have in view be attained in a better way? We think they can, most efficiently, by carrying out the admirable suggestion of Mr. Lazarus. He proposes that in Madras a Native Christian Conference should be formed to which delegates should be sent from every Church in Madras. This is the kind of institution which exists in all the chief towns in England, and which, if properly worked in Madras, would realise that unity which it is so desirable to manifest to the non-christian population around. In these conferences arrangements might be made for inter-

change of pulpits, for united communion services and for combined evangelistic work. Herein would be manifested the completest unity, while yet each church would continue to hold and proclaim the special phase of Christian truth that has been divinely committed to it."

We felt very anxious that this suggestion should be taken up and acted upon. Happily the propounder of the scheme, Mr. Lazarus, was himself prevailed upon to take the lead. He evidently experienced great difficulty in getting the Native Ministers of different Protestant denominations to join in a Conference of the kind proposed and therefore endeavoured in its stead to inaugurate an association of Native Christians for social and political purposes. In bringing about this even, there was considerable delay as some have considered it an unnecessary institution. In the meantime Mr. Sathianadhan's letter had attracted the attention of the Native Christians of Bengal. The Editor of the *Indian Christian Herald* suggested that "As we are going to have 'a National Congress' during the next cold season in Madras, we would suggest in connection with it a Conference at the place of Indian Christians on the above important question (National Church). Amongst the delegates there are to be some Indian Christians from Bengal, Bombay, North-West Provinces, Central Provinces and the Panjab, and if a timely effort were made by the committee of the National Church at Madras, it would be easy to secure the presence of many more Christian Brethren. Such a Conference may not be productive of great immediate results, but it will help at least the growth of love and unity amongst Indian Christians of diverse nationalities. Further the discussion will help us to know and understand each other better than we do at present." Accordingly efforts were made to get up the Conference of Indian Christians, and Madras has the honor of having inaugurated it as the first of the kind in all India. It is also intended

to repeat the Conference and hold it whenever and wherever the Indian National Congress is held. It was however considered prudent not to enter upon the question of Church Union at the first, and consequently the deliberations of the Conference were solely confined to such subjects as Christian Union, self-support of the Indian Churches, the methods of evangelisation, &c. At the conclusion of the Conference a Native Christian brother read a paper and pointed out the necessity there was for a Native Christian Association in Madras. Measures were taken to bring about one which unfortunately got split into two—a lamentable proof that as long as sectarianism is encouraged to exist, Native Christians as a body will not unite even for their material welfare.

Before any attempt was made to form the Conference as advocated in his paper by Mr. Lazarus, or to form the Native Christian Association, the attendance at the National Church had been very fair, and the movement had a steadily increasing number of sympathisers. But since these disturbing elements came into play among the Native Christian community, there has been a fall, not only in the attendance at the National Church, but also in the attendance at the monthly Tamil Church Prayer meetings conducted by the Madras Missionary Conference—a point deserving of reflection.

Notwithstanding these disturbing elements in operation, we have been enabled by our merciful Lord to conduct the weekly divine services without interruption in Black Town, in English and Tamil alternately, as in the past year. Divine Service in Telugu has also been introduced and there has been, since March last, a small congregation of purely Telugu speaking people, worshipping weekly in Egmore.

The collection for the year amounted to Rs. 224-9-6. After meeting the expenditure for the year, we have a

balance of Rs. 6-13-6, and the Telugu congregation holds a balance of Rs. 13-0-0 in a separate account.

Being fully convinced that it is the sectarianism of the West which keeps Native Christians from exercising the much needed virtue of Brotherly Love and which is a standing impediment in the way of the successful propagation of the Gospel in this land, we have, under the guidance of God, made this attempt to bring about a United Church on a non-sectarian basis. The efforts thus made to bring into existence a self-supporting, self-governing, indigenous church, if successful, will be the means of relieving the people of Europe and America from the burden of contributing, and will further save the Indian Christians from the reproach, now often cast in their teeth, that they are being supported by the charity of foreign countries. We therefore sincerely trust that our humble efforts will not be misconstrued by our Missionary brethren, but will meet with their warm sympathy and support. We sincerely trust that they will be divinely moved to render us all the assistance in their power, towards the successful attainment of the great object we have in view.

In conclusion we beg to offer our heart-felt thanks to all these brethren who have sympathised and assiduously laboured with us in this new vineyard. May our heavenly Father be pleased to bestow His blessings on our humble efforts, and crown them with success.

PROCEEDINGS AT THE SECOND ANNIVERSARY.

The Second Anniversary of the National Church of India was celebrated on Monday evening, 17th September 1888, in the Evangelistic Hall. Dr. S. Palney Andy presided, and many friends and sympathizers were present. A few Native Christian ladies also graced the meeting with their presence. The attendance was on the whole good,—though, as the chairman suggested, it might have been even better, if some other day had been selected for the holding of the anniversary, seeing that that Monday was the crowning day of the Moharam festival celebration. The proceedings commenced precisely at 6-30 P.M., with the singing of a hymn—'The Church's one Foundation is Jesus Christ her Lord' and the offering up of a prayer in English by Mr. W. L. Veekataramiah, B.A., Then Mr. C. Appasami Pillai read a passage from the New Testament (the 12th Chapter of St. Paul's Epistle to the Romans). The Chairman then called upon Mr. J. E. Vedanayakam Pillai, B.A., who read the foregoing Report.

When the reading of the report was finished, Mr. C. Kathirvein Mudaliar gave out a Tamil Lyric which was most excellently sung by some of the young ladies present, accompanied by three violins. Mr. G. J. Solomon Nadar, B.A., B.L., then addressed the meeting in English as follows:—

MR. CHAIRMAN, LADIES AND GENTLEMEN,

You are all familiar with the Tamil proverb, "The tinkling of the bell comes first; then follows the elephant." My task, I take it, is the easy one of announcing to you, like the tinkling of the bell referred to, the coming of a mighty elephant—the next speaker. Had I thought other-

wise I would not have ventured to stand before you on this platform this evening and to address you with my feeble voice in a foreign tongue. My friend who is going to speak next is determined to do full justice to the subject in the Tamil language—which language, I submit, is the proper one in which the cause of the National Church should be advocated, at least in this part of India. I shall not therefore stand long between you and the effulgent rays of his eloquence.

Some years ago I came across an extract from one of the many speeches of one of the noblest sons of India, one whose name is known far and wide in the civilized world, one whose eloquence attracted large audiences not only in the metropolis of British India but also in various parts of the land of poets, orators and statesmen, the land which stands foremost among civilized countries, viz., England. The eloquent tongue which uttered those words lies silent in the grave. He is now realizing more fully the extent of Christ's love which, while on earth, he tried earnestly, if imperfectly, to realize. Though Baba Keshub Chunder Sen is dead, he yet speaketh. His work still remains and the best part of his work on earth was to remove from the minds of his educated countrymen their ill-founded aversion to Christ. Though he was outside the pale of the visible Church of Christ, yet I doubt if any—or at least many—of those who are in the fold of Christ, love Christ so fervently as he did. His opinion therefore is entitled to be treated with respect by us. In Keshub Baba's opinion the reason why Christianity has not taken deep root in India, is because Christ has come to India as an Englishman. Christ was an Asiatic and the religion he founded was also an Asiatic religion. From Asia it travelled westward and it has come back to Asia disguised in a foreign garb so that the land of its birth is unable to recognise it. If Christianity, therefore, is to become the prevailing religion in India, it is necessary that it should be divested of

its foreign garb and be presented to the natives of India as one which is not unsuited to them. All thoughtful Indian Christians and almost all earnest missionaries have been fully alive to the importance of this. Our educated brethren in Bengal have established a National Church which is known as the Kristo Samaj. The central figure in that movement is one whom we had the pleasure of seeing some time ago and who is considered to be one of the finest Indian orators, viz., Baba Kali Churn Banerjee. I believe the National Church in our benighted Presidency is the older of the two.

There are many to whom the idea of a National Church does not commend itself. The Lord Bishop of Calcutta, I was told, expressed an opinion during his recent visit to Madras that a National Indian Church is an impossibility and that the Church of England is the only possible National Church of any country. There are many, no doubt, under his episcopal supervision who are of the same opinion. There is a great deal of talk now-a-days of what is called *apostolic succession* and the strangest part of it is, it is talked of much by those whose claim to its possession rests upon a very slender basis. It is thought that if the creed is repeated without turning to the east, its efficacy is lost and if any prayer is offered unaccompanied by the sign of the cross it will not be heard by God. It has become fashionable to assert that clergymen are priests who offer up sacrifices and are mediators between Christ and man and that the *holy* water sprinkled on the unconscious child in baptism has the efficacy of making it regenerate. It is boldly asserted not only in England but on Indian shores as well that only those that belong to the Church of England can claim salvation as a matter of right, while other Christians, however good they might be, have no title whatever though the grace of God *might* overflow its bounds and *might* extend itself to them. Such ideas are beginning to be echoed by Native Christians as well. It is necessary that such pernicious

nious doctrines should be nipped in the bud. If allowed to take root in the native Church it would be difficult to eradicate them later on. The National Church movement has made its appearance just at the time when it is needed before doctrines not founded on the word of God become crystalized into settled forms of belief in India.

To those who found their notions of a church upon traditions—time-honored they might be and hoary with age—a National Indian Church is an impossibility. But we look for a definition of a Church in the word of God. It tells us that where two or three are gathered together in God's name, there He is in their midst. If God is in the midst of an assembly, who can deny that it constitutes a church? What necessity is there for the doubtful possession of apostolic succession? There are many points in which a National Indian Church might with advantage make a departure from the traditions of the English Churches, but I shall mention only one. It became the subject of controversy in the columns of one of the leading journals in this Presidency and much was said about it during the past week. It is concerning the marriage of one with a deceased wife's sister. Most of the Anglican Bishops are of opinion that such marriages are prohibited by the Bible and they refer to a few verses in the 18th chapter of Leviticus. One of those verses prohibits the marriage of a man with his wife's sister during his wife's life-time and it is argued that what is illegal during the wife's life-time is so even after her death, though for my own part I fail to see the force of the argument. Another argument is that because a man ought not to marry his deceased brother's wife, therefore a woman ought not to marry a deceased sister's husband. An Englishman perhaps treats his sister-in-law as his own sister, but in India she is not viewed in that light and marriage with a deceased wife's sister is the most natural thing. According to English customs, I am told, it is not considered wrong for a man to

marry his father's brother's daughter—I am open to correction of course on this point. Such a marriage is altogether repugnant to Indian minds and is considered incestuous. I shall not dwell at length on these subjects. A few words more and I have done.

Some time ago the leading Madras paper while talking of the Native Christian Community said that the greatest drawback was the want of a leader among the Native Christians. While reading it, the name of one who is, if not a native of India by birth, so by adoption, and one of whom the Indian Christian Community may well be proud, suggested itself to my mind. The person I mean is no other than Commissioner Tucker. He has given up his position, friends, comforts—yea, even the very necessities of life, on account of the love he bears to the people of India. He so thoroughly identifies himself with the people of India that he eats like a native, is dressed like a native and he goes the length of wearing a *Kadumi* like a native. There might be a difference of opinion as to his wisdom in making so many sacrifices, but none can deny that he has been actuated by the noblest of motives. For my own part I consider him one of the greatest saints on earth. I thought with his superior talents and attainments he might be fitted to become a leader of the Indian Christian Community. But unfortunately the organization of which he is the head is not a Church, and in my opinion unsuited to the tastes of the natives of India. I do not wish to be misunderstood. I have the greatest respect for the Salvation Army. As revival preachers the Salvationists are doing a very noble work. Through the instrumentality of the Salvation Army many precious souls have been brought to the feet of Christ. I believe it has a glorious future before it and it will be the means of converting many, Christians as well as non-Christians. Still the Salvation Army can never become a National Church and we must therefore look for leaders among the natives of India.

Foremost among those who can claim to be the leaders of the Native Christian Community stands our worthy chairman. I hope to be pardoned for saying so in his presence. He has had the advantage of a superior English education. He has served his country with great credit to himself. He has now retired from active life laden with honors. Instead of spending the evening of his life in glorious ease he has devoted his energies to the furtherance of patriotic and philanthropic objects. To him belongs the honor of inaugurating the National Church movement. With all his advantages it is plain that he cannot do much single-handed. I therefore call upon my educated Native Christian brethren to help Dr. Palney Andy in his noble efforts. I will not say that the National Church has accomplished as yet all that could be desired. The Church is still in its infancy. It has just completed its second year and entered on the third year of its existence. It is too soon therefore to expect it to do everything. But one thing it has succeeded in doing, viz., it has proved beyond the shadow of a doubt that a Church can exist in South India without the aid of European funds or European supervision. I have no doubt, in course of time greater results will follow if Native Christian gentlemen of education and position give the Church the benefit of their advice, help and support. While I call upon you to render every assistance to the National Church, I must not forget to remind you that it is more important that we should lead consistent Christian lives, that we should be the salt of the earth, that we should be burning and shining lights, and that we should be living epistles known and read of all men. It is only then we may expect to become members of that glorious Church above—the Church triumphant, where all denominational distinctions are unknown.

Mr. V. Srinivasam now stood up and addressed the meeting in Tamil to the following effect:—

“For we being many are one bread and one body, for

we are all partakers of that one bread.”—I Cor. x: 17.

If we examine this passage carefully we shall find the true nature of the union which ought to exist between God and man and between one true believer and another. A body of believers forms a Church and this Church is divided as the external and the internal Church. The members of the external Church are baptized in the name of Christ and are called by the name Christians. But the members of the other Church are not only baptized in the name of Christ and styled Christians but are really united with Christ as the body is with the head. Though the Jews were called in a special way the people of God, though they had the blessing of being adopted, though they had glory and promises, though they had the law of Moses, though God Himself treated them as His own children, though God declared “Israel is my first-born,” yet only a remnant of them were the real children of God, as the great Apostle says:—For he is not a Jew, which is one outwardly.

In the same way all those who are the members of the external Church of God, are not true Christians. In the creed we solemnly declare that we believe ‘the Holy Catholic Church and the Communion of Saints.’ It is not in our power to fathom the depths of the heart and to pronounce who is a true believer in Christ and who is not. It is possible only with God. God has His church in this world and that Church is the true Church. Its members do not despise others. God is their Shepherd and they are His sheep; and they hear and obey the voice of their great Shepherd. Now are we members of this true Church? Do we hear, do we obey the voice of our Shepherd? Have we that assurance that God has made us His own? If so we are bound together with the tie of union. “For we being many are one bread and one body, for we are all partakers of that one bread.” Thus the

truth that we are united together in Christ is set forth clearly by Christ Himself in St. John XIV: 20th verse where Christ says "At that day ye shall know that I am in my Father and ye in Me and I in you." Again in the parable of the vine, the union between true believers and Christ is beautifully illustrated. Further our Saviour is lifted up as the head of the mystical body, the Church; and if He be the head we are the members. Then how can there be disunion among the members? How can a member of a body make war against another member of the same body? Is it worthy of us to have divisions among us? Certainly not. We who are united in Christ have one faith, one baptism, one spirit and one hope. When such is the case it is a deplorable thing to have divisions among us and to appear to the world as so many different bodies. As many of you are aware, my work is purely evangelistic. When I preach to the Hindus, they often point out that division among Christians is not a thing in keeping with the Christian spirit. Europeans have been to us the source both of infinite good and indescribable evil. It is they that preached to us that glorious Gospel whose distinguishing character is love and it is they that sowed the seed of dissension. If we children of India are wise, why not we reject the evil and hold fast that which is good? Is it not owing to divisions among the people of India, that our great country was frequently subdued by foreigners and oppressed? As long as the curse of division rests on us, we also cannot thrive and we cannot bring glory to our Lord who has called us. It would not be possible for us to get the divine blessing unless we take away the cursed spirit of division from among us altogether. We Christians are called to a holy calling. We Christians are called to be like Jesus—holy, harmless, peaceful and separate from sinners. Hence let us, casting away the useless spirit of division, and feeling that we are united in Christ, have the same spiritual food and as members of Christ, live in brotherly love and union.

This over, the Chairman next introduced Mr. Joseph Morston who said:—

Two years ago, the seed of this movement was planted with very little hopes. Two years ago, it had struck the Christian world with wonder, and missionaries began to look at this movement as purely antagonistic to their different denominations. It no doubt raised a spirit of controversy not only amongst the missionary element, but among all those deeply interested in the evangelization of their motherland. I, for one, was greatly moved. The thought at once struck me forcibly that the National Church party would have a very narrow field of labor. The field has already been monopolised by other missionary agencies, and there would naturally be a feeling of hostility, which of course would naturally blunt the sharp work of mercy about to be done by the reformers of the National Church. But after serious meditation my ideas of the movement, which were hitherto vague, dissolved like a mist before the rising sun.

Many of my Native Christian friends interrogated me about the movement and its claims, and I, after a careful study of the question, was able in return to give some decisive answer. Some told me the movement was causing a great perturbation. Another told me, "We do not require a National Church for India. The various missionary associations already existing have amply provided for evangelistic work among the natives;" while another, who is a Lutheran and an educated man, told me! "There is no use of Dr. Pulney Andy establishing a National Church for India. He is rather too late in the day, and moreover while other Societies exist, which have for their aim the evangelization of natives, the Doctor by his movement is exhibiting a strong party feeling, which must naturally fall to the ground, as an house divided against itself cannot stand." This is not all. Amongst my own class of people, there was a diversity of opinions. A gentleman,

who is considered a staunch advocate of "street preaching" once said to me, in talking of the National Church movement:—"This movement is similar to all other movements of the day, which attract sympathisers at the onset, but as time rolls on, they deteriorate, and all of a sudden disappear." Another gentleman—a Church of England man—said: "Although I am a member of the Low Church party, still I do not always agree with 'dissenting' bodies. The National Church party, of which Dr. Andy claims to be the head, is likely to cause *schism* in the native congregations of the various missionary churches already existing." I said, the National Church movement was never set on foot to cause *schism* in the native churches of Christ. The chief and main object of the National Church is to promote Christian fellowship, by uniting all denominations of Native Christians under one common God-head.

The National Church movement is a capital plan to secure *Union* among native Christians. Let us efface from our memory all that our critics have hurled at us through the medium of the Press. Listen to the words of Mr. Gladstone, one of England's greatest Prime Ministers. What is his advice to the Liberals of England? He says: "I am labouring for the unity of the Liberal party. I am preaching unity to the best of my ability. I hope the liberal party will split, before sacrificing conscience. Do not let phantom lights draw us from the straight line of duty." Gentlemen, these words may well be applied to us. We as members of the National Church are labouring to preach *unity* and *unite* all our Native Christian brothers and sisters under one common God-head. Our object is a noble one, one which the very angels may be proud of. Let us then strive to become a balance-of-power party.

Every one present here this evening believes in "Union," and we ought also to believe in the sincerity of those who have become known as its ardent supporters.

Whether or not our principle is accepted by the majority, we have a chance to domineer by holding our ground. "Let not phantom lights draw us from the straight line of duty." Method and courage is almost certain in time to kill those who are setting their faces against us. We will not take the one end of the "See-saw," and have a fair test with the opponents of our theory, but we will stand in the middle, and by leaning our weight on this side or that, determine the ups and downs. The reformer that undertakes to win by this method is sure to arouse the popular feeling against him. Let us then follow this plan and excite the masses. Let us have a lively skirmish. Let us look to the Head of all principalities and powers. Not in any jot or tittle should we, gentlemen, relax our efforts to extend the National Church movement. All honor to us who will lay aside "Controversy for its own dear-sake." Time is precious. Let us not get enchanted by "phantom lights," which will only lead us astray.

The late Anthony Ashley Cooper, the Earl of Shaftesbury, was a most faithful and useful labourer in the Lord's vineyard. It is said of him that in all his fond labors, he urged on the people the necessity of "Combined Work." "We must," he said once, whilst addressing a class of young men, "all join together, no matter to whatever creed we may belong, and promote the feeling of Christian Fellowship." The missionaries of the present day will do well to take a lesson from the unprejudiced and noble thoughts of the late Earl, "who being dead yet speaketh." Christian fellowship is little dreamt of in these days when Christianity is taking the foremost place among all other religions! Fellowship and evangelization should march hand in hand. There can be no neutrals in this war for "United Effort." Let this matter be placed in a nut-shell at once, so that there shall no longer be any chatter about one party doing more than another for the evangelistic cause. Let us not be deceived by words. "There is a

way which seemeth right unto a man; but the ends thereof are the ways of death." The frozen truth is, let there be no difference of opinion amongst us. Christian friends, awake from lethargy! "Behold the fields are already white." We want willing hearts and hands to work and bring on the harvest. Let "Union" be our watch-word.

Lastly, to those who have not the remotest desire of joining us, I say: "Do you slight the cause of Christ? Has not Christian fellowship any charms for you?" I say, gentlemen, religion is a mere shadow and trifle, when unaccompanied by *Christian fellowship*. So gentlemen, depend not further on your own "shaky" views, look to the all-powerful Architect of the Universe, and if there is any feeling of sympathy lurking in your breast, put aside all party differences and "COME OVER AND HELP US."

Mr. W. B. Ragaviah, D.D., next gave out the Hymn—"Fear not, little flock—which was sung." After this Dr. S. Pulney Andy, who presided, spoke as follows:—

MY CHRISTIAN FRIENDS,

You have heard the Report read and the interesting addresses delivered by some of our friends. I will just confine myself to a few remarks on the Report and leave you to think for yourselves and form your own conclusions on the addresses now delivered.

The report shews that the year just closed has been one of trial and discouragement, but you are aware that no undertaking has ever yet been brought to a successful issue without meeting with trials, and difficulties, and even disappointments. However God has been with us and enabled us to conduct the Divine Service without interruption. It was conducted with the same zeal as in the preceding year by our University graduates and under-graduates, by laymen and mission agents—an encouraging proof that the desire for a united church on the part of the intelligent portion of the community continues to be as great as ever. It also pleased God to bring into our midst our es-

teemed brother, Mr. Samuel Sathianadhan. We should all feel grateful to him for the way in which he advocated in the public journals the cause of our humble efforts. I will advise those who have not read his letter on the subject, to peruse it forthwith and to satisfy themselves as to the necessity for an independent Church in India. This letter bearing the heading of "A new movement among Native Christians in South India" will be found in the *Eastern Star* of October 8, 1887. Mr. Sathianadhan has further proved his sincerity by joining us and taking part in preaching. I hope it may not be out of place here, if I mention that his amiable and learned partner in life also strongly sympathizes with our movement and has more than once spoken to me of it encouragingly.

Although the Metropolitan of India on his visit to Madras and a Native Clergyman on his removal to a mission station have spoken rather disparagingly of our efforts, I observed that that did not cause any the least fall in the attendance at the National Church. It was only since the attempt to form an association of Native Christians for social and political purposes was set on foot, that owing to a split which unfortunately occurred, the attendance has fallen. This has been the case not only in our place of worship, but also in the monthly Tamil Church Prayer meetings. As long as the maintenance of the different sects is encouraged by those who are interested in them, we should not be surprised if our progress is very slow. I have invariably noticed that whenever the attendance at the National Church increased beyond the average proportion, it was followed by a sudden fall at the next Lord's day—thus creating a suspicion in one's mind that there is some one or more working behind the screen, to discourage us from our pursuit.

Let me now draw your attention to a paragraph quoted in the Report from the *Harvest Field*. The advice was not disregarded, but the propounder of the scheme had him-

self failed to bring into existence the conference he proposed. I regret our Missionary friends do not look upon our efforts with favor. They seem to misunderstand us, though God knows our aim is principally to relieve the people of Europe and America from the burden of their contributions, and to help ourselves to attain to a position of independence, so that we may gain our lost ground, and win back our self-respect from and amongst our non-Christian country-men.

The advice given by the *Harvest Field* with which the *Christian College Magazine* also concurs resembles the efforts made by shopkeepers to maintain their trade; i.e., each grocer pretends to sell the same article, but at the same time runs down the others by saying that he has the best kind of the article, pure and unadulterated, in his shop. But for the sake of preserving the reputation of his craft he is prepared to join and take part in the deliberations of the Trade Union.

Next, mark the signs of the times. Some of the mission agents having failed to satisfy the enquiries of the awakening Hindus, the Hindu Tract Society has come into existence and the Hindu Preachers go about preaching against Christianity, proclaiming that they have won a decided victory in their recent discussion with the Christian Reverend gentlemen in Kási Chetty Street. The recent commotion of the Christian College aroused a few to take steps to establish National Schools where Hinduism may be taught, and thus save their friends from falling into the trap laid for them by the Missionaries.

Now I shall draw your attention to another phase of the question. You might have read in the papers that our worthy and deservedly much-respected Dr. Miller, in addressing an audience in Scotland, alluded to the religious instruction being about to be introduced into Hindu Schools in Madras. In order to give them an idea of the nature of that instruction he read out to them the

Aryan Catechism published by Dewan Bahadur Raghnatha Row, when the whole assembly laughed and declared it to be the shorter Catechism of the Presbyterians. Now pause, and consider what led our friend, the Dewan Bahadur, to adopt Christian truths under an altered title. You know also that he volunteered to teach Aryanism in Christian Schools. There must be some reason. It strikes me that he is of the same opinion as many of his country-men, that missionaries have not acted wisely in having introduced into this country their sectarian differences from the West, and unless Christianity assumes a true Eastern form it is not likely to become a national religion. I am also aware that respectable Hindus look down upon the mission institution as a mere asylum for forlorn creatures; and from self-respect many of them, though convinced of the truths of Christianity and known to be Christians at heart, do not venture to approach a Mission House in consequence of the degradation it will bring upon them by forcing them to associate with people whom they consider inferior to them in social status or whom they once looked upon as "slaves of the soil." This kind of feeling is very natural in any individual. I am certain that no English Peer or gentleman will agree to be brought down to the level of a peasant or his servant.

To the people of India boasting of an ancient civilization, a time-honored Religion, and an astute Philosophy, no western mode of reasoning will be satisfactory unless it is first moulded into an eastern form; and the sons of the soil will alone be able to accomplish this. There are a great many truths mixed up with man-made religious systems; if they are carefully sifted and shown, one is likely to be gradually drawn into the right path. My lecture "Are not Hindus Christians" has already commenced to arouse a spirit of enquiry. I even noticed a native clergyman taking the idea from my pamphlet and preaching in a similar manner to the Hindus.

A living writer, in his pamphlet entitled "What is the Church of God?" says;—"As one of the Christians from the west, I own that we have sinned deeply against the people of this land in that we have, along with the truth of God, introduced our own sects and denominations, and have taught opinions of men, along with the truth of God. For this we are very guilty before God, and the fact should fill us with deep humiliation and sorrow." Here is a faithful confession from one of their countrymen in India. There have been many other writers declaring the same.

My Christian countrymen! We should not allow ourselves to continue for ever in a state of pupilage or bondage. We have incurred heavy responsibilities in having enrolled ourselves as soldiers of the Cross. We should, therefore, drill ourselves and be well equipped for action. So let us unite to form a living army of faithful soldiers, and fight under the Banner of the Cross, and under the command and guidance of our great Captain, the Lord Jesus Christ. May God be with us and bless and sanctify our undertaking for the honor and glory of His holy name for His Son's sake. Amen.

I am told that Christian friends, prior to their joining us in this movement, are anxious to learn fully our rules and regulations and the kind of creed we have adopted.

Christianity and its essential doctrines are well known to all. We therefore need no man-made creed or rules. Our great object is to bring together Christians of all denominations for united worship. By this system both the preachers and the worshippers are likely to forget their sectarian differences altogether in course of time. The intimacy thus brought about will naturally lead to the development and growth of Brotherly Love which is now sadly deficient. This brotherly love will gradually lead them to tolerate each other's views, to forget many things which they now hold precious as marking their sectarian

limits, and to learn to accommodate themselves to a spiritual union.

Then Mr. W. B. Ragaviah, B. A., in the name of the Committee of the National Church, thanked the audience for their presence, and Messrs. Solomon Nadar and Strinivasam for the addresses they delivered. A collection was then made, and the interesting proceedings of the evening were brought to a close with the singing of another Tamil lyric given out by Mr. J. D. Massilamony Pillay and the Doxology in English, and with the pronouncing of the Benediction by Mr. C. Appasami Pillay.

CHURCH COMMITTEE.

Pulney Andy, M.D., F.L.S., M.R.C.S. Eng.,	<i>Chairman.</i>
Sathianadhan, M.A., LL.B., (Cantab)	<i>Member.</i>
Appasawmy Pillay	do.
Narrainsawmy Chetty	do.
J. Masilamoney Pillay	do.
L. Venketaramiah, B.A.	do.
E. Vedanayakam Pillay, B.A.	do.
B. Ragaviah, B.A.	do.
P. Kotilingam, M.A.	} <i>Mofussil</i>
V. Krishnasawmy Iyer	
Aseervadam David, B.A.	do.
Kathirvelu Mudaliar	<i>Secretary and Treasurer.</i>

CHURCH OF INDIA.

Y CHRISTIAN COUNTRYMEN,

A Hindu friend of mine handed over to me, a few days ago, a copy of an ADDRESS ON CHRISTIAN MISSIONS TO INDIA delivered before the GENERAL ASSEMBLY in Scotland by the REV. NORMAN MACLEOD, D.D., after his return to that country from a visit to our land in 1868. On perusing it I came across the following:—

AN INDIAN CHURCH NEEDED.

See what this learned and earnest Christian Minister says on the topic.

"Before closing this part of my subject and proceeding to offer the Assembly a few practical suggestions as to present duties with reference to our Missions, permit me to repeat a conviction which took the liberty of stating at our great missionary meeting at Deutta as to our keeping steadily before the mind of the Churches home and abroad the vast importance of a native Church being organised in India. By a native Church I do not certainly mean—out, in present circumstances, we thankfully accept—native churches in ecclesiastical connection with the different European and American missions. It surely cannot be desired by any intelligent Christian—I must use stronger language, and assert that it ought not to be tolerated by any reasonable man, unless proved to be unavoidable—that our several Churches should reproduce, in order to perpetuate in the new world of a Christianised India, those forms or symbols which in the old world have become marks, not of our union as Christians, but of our disunion as sects. We are not, indeed, responsible for these divisions in the Church which have come down to us from the past. We did not make them, nor can we now, perhaps, unmake them. We find ourselves run into some one of them, and so we accept of it and make the best of it as the best we can get in the whole circumstances in which we are placed. But must we establish these different organisations in India? Is each part to be made to represent the whole? Is the grand army to remain broken up into separate divisions, each to recruit to its own standard, and to invite the adepts to wear our respective uniforms, adopt our respective

shibboleths, learn and repeat our respective war-cries, and even make caste-marks of our wounds and scars, which to us are but the sad mementoes of old battles? Or, to drop all metaphors, shall Christian converts in India be necessarily grouped and stereotyped into Episcopal Churches, Presbyterian Churches, Lutheran Churches, Methodist Churches, Baptist Churches, or Independent Churches, and adopt as their respective creeds the Confession of Faith, the Thirty-nine Articles, or some other formula approved of by our forefathers, and the separating sign of some British or American sect? Whether any Church seriously entertains this design I know not, though I suspect it of some, and I feel assured that it will be realised in part, as conversions increase by means of foreign missions, and be at last perpetuated, unless it is now carefully guarded against by every opportunity being watched and taken advantage of to propagate a different idea, and to rear up an independent and all-inclusive native Indian Church. By such a Church I mean one which shall be organised and governed by the natives themselves, as far as possible, independently of us. We could of course claim, as Christians and fellow-subjects, to be recognised as brethren, and to be received among its members, or, if it should so please both parties, serve among its ministers, and rejoice always to be its best friends and generous supporters. In all this we would only have them to do us as we should feel bound to do to them. Such a Church might, as taught by experience, mould its outward form of government and worship according to its inner wants and outward circumstances, guided by history and by the teaching and spirit of Christianity. Its creed—for no Christian society can exist without some known and professed beliefs—would include those truths which had been confessed by the catholic Church of Christ since the first; and as necessary to its very existence as a Church, it would recognise the supreme authority of Jesus Christ and his Apostles. It would also have, like the whole Church, its Lord's day for public worship, and the sacraments of Baptism and the Lord's Supper. Thus might a new temple be reared on the plains of India unlike perhaps any to be seen in our Western lands, yet with all our goodly stones built up in its fabric, and with all our spiritual worship within its walls of the one living and true God—Father, Son, and Holy Spirit. A Church like this would from its very nationality, attract many a man who does not wish to be ranked among the adherents of mission Churches. It would dispose, also, of many difficulties inseparable from our position whether regarding baptism or the selection and support of a native ministry. And finally, it would give ample scope, for many a year

to come, for all the aid and efforts which our home Churches and missionaries could afford by schools and colleges, personal labour, and also by money contributions, to establish, strengthen, and extend it.

Moreover, it seems to me that India affords varied and remarkable elements for contributing many varied gifts and talents to such a Church as this. The simple peasant and scholarly pundit, the speculative mystic or self-torturing devotee, the peaceful Southman and the manly Northman; the weak Hindoo who clings to others of his caste for strength; and the strong aborigines who love their individuality and independence;—one and all possess a power which could find its place of rest and blessing in the faith of Christ and in fellowship with one another through Him. The incarnate but unseen Christ, the Divine yet human Brother, would dethrone every idol; God's Word be substituted for the Puranas; Christian brotherhood for caste; and the peace of God, instead of these and every weary rite and empty ceremony, would satisfy the heart. Such is my ideal which I hope and believe will one day become real in India. The day indeed seems to be far off when the "Church of India," worthy of the country, shall occupy its place within what may then be the Christendom of the world. A period of chaos may intervene ere it is created; and after that, how many days full of change and of strange revolutions, with their "evenings" and "mornings," may succeed ere it enjoys a Sabbath rest of holiness and peace. But yet that Church must be, if India is ever to become one or a nation in any true sense of the word. For union, strength, and real progress can never henceforth in this world's history either result from or coalesce with Mohammedanism or Hindooism, far less with the cold and heartless abstractions of an atheistic philosophy. Hence English government, by physical force and moral Power, must, with a firm and unswerving grasp, hold the broken fragments of the Indian races together until they are united from within by Christianity into a living organism, which can then, and then only, dispense with the force without. The wild olive must be grafted into the "root and fatness" of the good olive-tree of the Church of Christ; and while the living union is being formed, and until the living sap begins to flow from the root to every branch, English power must firmly bind and hold the parts together. Our hopes of an Indian nation are bound up with our hopes of an Indian Church; and it is a high privilege for us to be able to help on this consummation. The West thus gives back to the East the riches which it has from the East received, to be returned again, I doubt not, with interest to ourselves.

My dear Christian friends:—I hope, after perusing the above, you see and are convinced of the necessity of union. Recollect, union is strength.

At the recent Indian Christian Conference held at Allahabad in December last, it appears according to "R. C. B's" statement in the *Indian Witness* that "the desirability of welding the varied elements of the Indian Church into a unity, was stoutly maintained, as well as the undesirability of our being burdened with, and hampered by the denominational shibboleths of the West. The idea of a National Church, or a Church adopted to the condition of life in India, stood out in bold relief almost in every speech; while every heart seemed to be overcome with gratitude towards the Missionaries, for the training the Indian Christians had received from them, a longing for emancipation from their rule was manifest."

Until Native Christians possess an *independent* Church of their own and govern it themselves they are not likely to rise in the estimation of other religionists in India; as then alone it will be a proof to the world of their belief in, and their sincerity to, the faith they have embraced. It will also be the means, in a great measure, to facilitate the progress of Christianity among the intelligent and respectable portion of the other communities who now stand aloof simply from an aversion to enter the mission institutions notwithstanding the earnest and strenuous efforts put forth by our European Missionaries.

I therefore appeal to you, my Christian brethren, to join in the task of raising the much needed National Church for yourselves. With these few words allow me to conclude with Christian Love,

MADEAS,
28th January 1889.

S. PULNEY ANDY, M. D.

Q6:68

M93



National Church of India, MADRAS

THIRD ANNUAL REPORT.

1888-89.

It is now three years since the National Church movement took a definite and organized form, and our first and foremost duty on this occasion is to offer our most heartfelt thanks to the Almighty Father for the way in which he has helped us hitherto. The year that has just closed has been to some extent one of discouragement, but though there has been discouragement there has also been encouragement; and so long as the movement continues to be the means of promoting Christian union, of stimulating Christian energy, and of extending Christ's kingdom, it will not fail to secure the confidence and support of the public; though, at the commencement, like all new movements, it must pass through a stage of testing, and even of misrepresentation.

The mind of Native Christians throughout the country is exercised greatly regarding the need there is for an Indian Church that will not reflect Scotch Presbyterianism, nor English Anglicanism, nor German Lutheranism, but a Church that will combine into one harmonious whole the best features of all denominations, and be suited to the social instincts and national peculiarities of the native character. From a report of the last Indian Christian Conference held at Allahabad in 1888, we gather that the desirability of welding the varied elements of the Indian Church into a unity was stoutly maintained, as well as the undesirability of Native Christians being burdened with,

and hampered by, the denominational Shibboleths of the West. The idea of a National Church, or a Church adapted to the condition of life in India, stood out in bold relief almost in every speech, whilst every heart seemed to be overcome with gratitude towards the Missionaries, for the training Indian Christians have received from them. This longing to help forward directly the formation of a purely Indian Church, it is needless to say, characterizes even liberal European Christians. One of the most eminent of living English Prelates, the Bishop of Durham, writing about Indian Missions remarks:—"Our mode of dealing with the Indian has been too conventional, too English. Indian Christianity can never be cast in the same mould as English Christianity. We must make up our minds to this. The stamp of teaching, the mode of life, which experience has justified as the best possible for an English parish, may be very unfit when transplanted into an Indian soil. We must become as Indians to the Indian if we would win India to Christ."

There are, however, forces at work which prevent the wishes of our Native Christian brethren taking a practical shape. It is difficult to strike out an independent path when for years and years together the Native Church has been dependent entirely on the benevolent activity of foreign Churches. There is also to some extent at present a lack of working harmony among Native Christians, which prevents their carrying out successfully by themselves objects which aim at the good of the community. In spite of these obstacles, however, we despair not; for we fully believe that the time is not far distant when there will be such an outburst of enthusiasm and activity among our Native Christian brethren as will effectually bind in one united Christian fellowship the native converts of all denominations.

A word here as regards the relation of this movement to the older Church organizations at work in this country.

The National Church movement which is still in its infancy does not in any way place itself in opposition to other organizations. We would go further and say that the success of this movement depends to a great extent on the sympathy and support of European and Native Christians of all denominations; and one of the most encouraging features of the working of the movement is the practical interest evinced in it by Native and European Christians who themselves are staunch supporters of their respective Churches. What is wanted at present is not merely the fostering of the idea of an indigenous Church in which the Natives themselves should ultimately take the most prominent part, but the striving to attain what we consider to be the goal of Native Christian ambition viz., the actual organization and successful government of an Indian Church. The present movement is the practical outcome of this earnest desire, and humble though its beginning be, we feel confident, that in God's own time, and with His blessing, it will expand and develop in a way best suited to satisfy the spiritual aspirations of the Native Christian community.

The Church services in Black Town have been conducted every Sunday throughout the year without any interruption, in English and Tamil, alternately. In Egmore, divine services have been conducted in Telugu whenever it has been found practicable. We have to thank heartily all the Native Christian brethren who conducted the services; also the Rev. H. Jensen of the Danish Mission, who on one occasion conducted the English service, and the Rev. S. W. Organe who preached on behalf of the Bible Society. The collection for the year amounted to Rs. 192 which sum has been utilised in meeting the expenditure for the year just closed.

One important feature connected with the movement is the sympathy and support which it has won from the distinguished scholar and Christian worker so well known in the Presidency, Mr. T. M. Scott of Madras. This gen-

tleman has lately retired from secular work and is now devoting himself to direct evangelistic work. Mr. Scott paid a visit to Madras last August and the European and Native Christian friends gave him a hearty welcome in the Evangelistic Hall. He gave an interesting account of his work and also dwelt forcibly on the responsibility of Indian Christians towards the Indian Church of the future. His connection with us has been a source of no small encouragement to us. May God spare him long to the Indian Christian community!

We cannot conclude this report without alluding to the sad loss that the Native Christian community in general and this movement in particular has sustained in the death of Dr. N. Jesudasan, the late Health officer of Madras. He took a warm interest in the National Church and especially before his sudden and unexpected death he did all in his power to encourage us in our work. His sudden removal from us in the prime of his youth is still a mystery to us; but as even this sore affliction has come from a loving Father we feel assured that "all is well."

One word of appeal in conclusion to our Native Christian brethren. Hitherto we have been merely the recipients of blessings which the divine religion of Christ that we profess has conferred on us, and it is time that we ourselves took an active part in making the millions of our countrymen who are not alive to the influences of true religion to share these blessings with us. Thank God that devoted men and women from distant lands, filled with a burning zeal in the cause of Christ, have worked and are working in our midst. But are we to remain idle with hands folded and not help forward the Divine cause which we have espoused? May God grant an abundant out-pouring of his Spirit on us so that we may achieve great things for Christ in this our native land.

PROCEEDINGS AT THE THIRD ANNIVERSARY.

The Third Anniversary of the National Church of India was celebrated on Monday evening, the 16th September 1889, in the Evangelistic Hall. Notwithstanding the unfavorable state of the weather, the meeting was better attended by Native Christians than the one of the preceding year, and there were also a few Europeans, and Eurasians present; among them three European Ministers were seen. Dr. S. Pulney Andy occupied the chair. Mr. W. L. Venkatarathiah, B. A., gave out the opening Hymn. After which Mr. C. Yeoman offered a Prayer. Mr. C. Appasawmy Pillay then read the portion of the Scriptures selected (I Corinthians I Chap.) The Chairman made a few preliminary remarks, and called on Mr. W. L. Venkatarathiah to read the foregoing report. Then followed a Tamil Lyric which was excellently sung accompanied by two violins. After this, Mr. T. M. Scott of Madras, addressed the meeting to the following effect:—

The National Church movement, whose Third Anniversary we this day celebrate, is one which has become necessary from various considerations, but before directing attention to these, I will try to remove one or two misconceptions regarding the movement itself.

The promoters of this movement have incorrectly been viewed as at present a church, and some of them may have encouraged the idea, from not clearly comprehending their own status in reference to denominational churches. If the association is at present, in a spiritual sense a church, it is a church which exists within the pale of every other church; but however that may be, it cannot be said to have yet taken up a distinct position as a church.

This is indicated by one or two important facts, well known to those who have at all made themselves acquainted with the constitution and operations of the National Church movement. One of these is the circumstance that no one has ever yet been required to withdraw from the church with which he has hitherto been in connection, it being perhaps intended that no requisition of this nature should ever be made, though voluntary preference for membership in the National Church of the future, be perhaps appreciated. Another fact pointing in the same direction is that the members of this association and its working committee are all members of other denominations.

The National Church committee has arranged to hold one or two services on Sundays, at Madras; but the bare fact that these services are held at a time of the day when services are not held at other places of worship, appears to indicate that no interference with the worship in any existing denominational church is intended. These are prayer meetings held by sympathizers with the movement and scarcely can be regarded as anything else.

I may be excused saying that, though baptized a Roman Catholic, educated a Protestant, and for the past forty years, with one or two interruptions, in communion with the Church of England, I felt no hesitation in offering my services, as an unpaid Evangelist, to the National Church Committee; and this I did while continuing to be a member of the Church of England, on account of the undenominational basis of the National Church movement, and its intense sympathy with the national feeling of Indian races, from the unconverted mass of whom I expect that Christianity will before long receive large accessions.

The National Church of India will it is hoped be the Church of the future in this land, and the eliminator of all these foreign denominational distinctions which unfortunately disfigure the Christianity of the age, in the eyes of

liberal minded Christians as well as Hindoos and Mahomedans.

It is my opinion that it would be premature and even injurious, without a Canon of Scripture, a Creed, a Liturgy, a Calendar, a Hymnology, a Clergy, or any provision in these directions to encourage the withdrawal of members from the congregations to which they at present belong. But what will happen we cannot tell for the National Church movement though necessary, is no doubt attended with danger, even to Christian purity of Doctrine, and the greatest caution is necessary on the part of those who regulate its proceedings.

The object and aim of the National Church movement is to establish in India a Church which shall, as far as its distinctive features go, be characterized by its sympathy with the National sentiments and aspirations of Indians, and profit by oriental modes of thought and religious peculiarities in the local development of spiritual truths, leading perhaps eventually to new schools of scripture interpretation and bringing into prominence doctrines which are at present obscurely apprehended and therefore inadequately appreciated.

There appears to be all the material for the development of the National Church movement in existing Christian churches of almost every denomination, for a strong tendency to emphasize the conservatism of the national character and thought, exists everywhere. The movement is not very wide-spread at present, but it probably will set in like a flood, as soon as denominational Christian societies withdraw from supporting Christian churches, in order to direct attention more exclusively to purely Evangelistic operations in India and other localities.

It does not appear to be possible that denominational churches will for ever be supported in India by foreign funds, and guided by clergy of foreign nationalities.

ties. Christianity has been received in some parts of India and newly planted in others by foreign Missions about two centuries ago; and Christianity, in some form or other, has existed all that time in some of our cities, and it may at any time be determined that such Churches, and even churches that have been in existence half a century only, should be left to manage their own affairs and even accept the duty of evangelizing the heathen in their immediate neighbourhood, and this is the avowed policy of some denominations of Christians now working in India.

Churches so liberated will have to be ever grateful to the organizations which first brought them into existence; but for these organizations to go beyond the limits of their legitimate rights, and to require from Indian churches perpetual adherence to denominational distinctions, would be most unreasonable and not in accordance with the principles of Christian liberty.

Much of the Funds subscribed to Indian Missions were intended by the subscribers to be expended in bringing Indians to simple Bible Christianity, and not as has been done, both intentionally and unintentionally, to denominational sections of the Christian Church. One proof that this was the view of the early supporters of Missions, exists in the circumstance that the Church of England which has a larger number of Native Christians in all India than any other denomination of Protestants originally employed European Missionaries who were not themselves members of the Church of England, and whose legitimate successors, if succession is to be acknowledged as a right, we may accept to be the Missionaries of the Lutheran Church.

There is really no need to fear that funds will not be forthcoming, to support the National Church movement and even if they do not come it is not a matter of very great consequence. Poverty is no disqualification for the

Evangelistic or the Pastoral work and no element of weakness. The congregation which cannot afford a Pastor on 30 Rs. a month, may get one on Rs. 15, and any church poorer still, may get one on Rs. 5 a month, or a pastor may be found, who will follow a worldly avocation, such as that of a schoolmaster on week days, and require no salary whatever for his regular Sunday labor or the weekday occasional duties.

A Creed, a simple Catechism for young, another for Enquirers, a third, for Members, a Calendar, a simple Liturgy and a few well written Homilies, are all that at present will be needed for an infant church. To meet the demand for a cheap Christian literature in the Vernaculars, there are separate institutions which ought to be undenominational, and whose special duty it is with the funds at their disposal to meet this requirement, although much less than might fairly be expected has been successfully accomplished in this direction.

If a Creed has to be formulated, it cannot be too simple. The Apostolic (usually called the Apostle's) Creed would be a very good model—a formal condemnation of idolatry, an article on the canon of Scripture, a denunciation of pantheism by emphasising the Divine Personalities and an acknowledgment of the obligations of Christian charity above race distinctions, may be needed, though of this last I am doubtful.

The National Church of India may perhaps have to furnish a suitable Liturgy for its members, and as a conflict of opinion and practice between liturgical and non-liturgical worshippers appears to prevail, a happy mean may be struck by the use of a Liturgy for the obligatory Sabbath Services &c., and no provision for non-liturgical services on particular occasions. Denominational Churches may refuse to unite—no two will perhaps yield to each other and a third coming in may disarrange at what any two may do,

and we have now too many denominations to expect such a concensus of opinion, as to make the construction of a new liturgy practicable even if it be admitted that a liturgy is needed at all.

It may be necessary to reject the Church of England Liturgy and have one framed entirely in scriptural language for no one who is familiar with the importance attached to rain in a country of droughts, of health in a land of epidemics, of the degrading environments of Idolatry in a heathen country, can say that the Church of England Book of Common Prayer meets all or nearly all the requirements of an Indian Church.

If we have a Calendar and Saint Days we may easily have one with commemorations of Bible Saints of the Old and New Testament. Abel the Martyr heading the "Noble Army" and we may have local optional saints, such as St. Schwatz, St. Rhenius etc. It is quite unnecessary to have foreign Saints like the French Saints in the English Church Calendar.

We appear to have the nucleus of such Liturgies if not the Liturgies themselves in the five Books of the Psalms, which, some twelve years ago, I analysed in order to show that these five Books were really five separate Liturgies of the Jewish Church; and these are the most ancient of Liturgies and the only Liturgies that can claim to be inspired.

An Hymnology is not so pressing a want, and the Psalms with a spiritual import or application given to them by a prefatory note to each, may for the present be all that is necessary to supply this need.

The National Church movement is a necessity, if for no other purpose at least for the purpose of keeping before the foreign agents of Missions and denationalized Christians the necessity of non-interference with purely national

instincts and tendencies. The Native Agency too frequently employed for preaching among the heathen is very unsuitable to Hindus. The national idea of the religious teacher is altogether lost sight of, and an European preacher is the model imitated by natives, good men, really zealous, but ineffective. The Hindu native preachers now parody the Native Christian Preachers, and it is hoped that Mission Agents will see reflected, in these opponents of Christianity, their own faults and shortcomings.

Perhaps in nothing so much as in dealing with caste has the national feeling been more outraged. The most that any Hindu can be required to do is to mix promiscuously in churches and to partake of the Lord's Supper without caste preferences—but to go beyond this, as it too often done, and to promote intermarriages between various castes, the Brahmin and the Pariah for instance, is not to teach Christianity and aid in promoting its advancement. Of caste as a social institution I entirely disapprove, it must I believe yield to revolutions and changes in the social stations of individuals and ultimately of various races and tribes or clans: but to put forth the abandonment of caste as required by Christianity, is adding to the word of life, under the plea of enforcing its spirit.

It is to be hoped that the various denominations of Christians in our land will not regard the National Church as hostile to them. It seeks to unite all, whether it succeeds in this direction or not, it is entitled to be supported by all. It is hoped that the Nations of this land will feel that by entering the National Church, a *spiritual* and not a *national* change is required of them, and that only so much, in the direction of religion, is required, as has a clear basis in the Bible, and nothing whatever more, and we trust that every true Christian will feel it his duty to wish us prosperity in the name of the Lord.

Mr. S. Sathianadhan, M.A., LL.B., (*Canab.*) next addressed as follows:—

After the earnest, eloquent and inspiring words of Mr. Scott, which we have just heard, I shall hardly be justified in boring you with any lengthy speech. What I have to say therefore I shall say in as few words as possible. One very remarkable feature of the past few years has been the extraordinary interest which the operations of Christian Missions have aroused throughout the civilized world. Those of us who are in the habit of reading the leading native paper of this presidency will no doubt have noticed the amount of attention that has of late been paid to Missionary topics. In England, men and women, who never before took the slightest interest in Missionary work in foreign lands, have of late been pouring forth their criticisms for and against the cause in such profusion, that not even a single month passes without the leading English journals containing something interesting to read on Christian work outside Christendom. What is the cause of all this intelligent curiosity? What will be the outcome of all this intelligent curiosity?—are questions that will naturally suggest themselves to the small but active band of Native Christians that are watching with an intense interest and a prayerful spirit the slow but steady progress of the religion, which they have adopted in all sincerity and in earnestness.

The cause of this intelligent curiosity is as clear as it can possibly be. Missionary work has of late developed into such gigantic proportions that it cannot but attract the attention of those who are even opposed to the interests of Christianity. No matter whether the criticisms are friendly or otherwise it is clear that the subject of Missions is becoming one of universal interest and for this result we ought to be extremely thankful. Considerable impatience of recent criticisms has of late been expressed in Missionary circles.

This is rather unfortunate, whatever the nature of the criticisms may be if they are only offered in an honest spirit it is our bounden duty to accept them thankfully and to try and profit by them, instead of denouncing indignantly those who happen to differ from us in their views. For it must be remembered that though the work we do is for Christ, and as such is Christian work, still the means and methods that are adopted are purely human, they are the means and methods that are the outcome of our feeble grasp of God's leadings and as such they must needs be imperfect. Well! this by the way. I said just now that Missionary work has of late developed into gigantic proportions. Is this the case in our country? A calm survey of a few facts will clearly show that this is the case in India. Take for instance the indirect results of Christianity. In spite of the debasing materialistic tendency of the present age do we not notice a religious activity throughout the country. What is the Brahmo Samaj movement? The leader of the movement himself said that the Brahmo Samaj was the legitimate off-spring of the wedlock of Christianity with the faith of Aryans. Can we not therefore claim the Brahmo Samaj as an impressive testimony to the influence of Christian ideas? What again are we to understand by the talk in these days among Hindus about the revival of ancient Hinduism. I for one of course do not consider the activity of the Hindu Tract Society as in any way a healthy activity but still its very existence shews that our Hindu countrymen around have passed that stage of indifference and apathy in spiritual matters which was akin to death itself. Whether the people of India follow it or not, a higher standard of rectitude and morality has been placed before them solely through the influence of Christian teaching. Just let me give you an instance which came to my notice only the other day. I dare say all of you present here must have read of that Christian Saint and Martyr, Father Damien, the friend of lepers, who gave up his life in the

service of his Master. What did the *Hindu* commenting on his life say? All religions, it said, were capable of inspiring men and women to acts of self-sacrifice and self-renunciation but that no religion had been so very successful in drawing out this character to the fullest and most perfect extent as the religion of Christ. I say that the Christian standard of morality whether accompanied by a belief in Christianity or not, is admitted consciously or unconsciously by the people of India as the standard that ought to be followed.

When we come to direct results, the influence of Christianity is still more striking. Just look at the Native Christian Church in the Madras Presidency. How rapidly it has grown. How rapidly it is growing. Intellectually, morally, socially and above all spiritually the Christian community in India holds a position which might well be a source of encouragement to those who have worked in the land. The type of Christian life we meet with is more marked than it was a few years back and it is in every way a higher type. There are a few no doubt, who are merely Christians in name, alien to all the ennobling spiritual influences of Christianity but their existence only brings out into greater prominence the great blessings Christianity has conferred on those who have adopted it in all sincerity. I say therefore that looking at both the direct and indirect results we have reason to be thankful. But there is one feature of Christian work in India which has always appeared to me extremely discouraging. Great things have been done in this country no doubt, but they have all been done mainly or entirely through the influence of foreign agencies. We have no doubt a vast Native mission agency working throughout the length and breadth of the land but this agency is organised and controlled entirely by foreign bodies. Indigenous efforts there are hardly any at present; and, Gentlemen, one reason therefore for my supporting the National Church movement, though crude and

undeveloped it is at present, is because it is an indigenous movement. It is for this very reason also that I ask you to give your sympathy and support to it. We are of course thankful for all that has been done for us by Missionaries. To them we owe a debt which we shall never be able to repay; but is it not a sign of weakness? Is it not a sign of lack of Christian vitality this our inability to do anything for ourselves, this our being, as the report as well expressed it, the mere recipients of blessings and not agents ourselves through which the great spiritual blessings should extend to our countrymen and our country women? Then again remember that no indigenous effort will prove a success unless there is united action. This is also one of the objects which the National Church movement aims at. It is perfectly true that the sectarian differences that divide church from church in Christian countries are not so marked here, but it must be admitted that such differences do exist in our midst and have been productive of much mischief. Any effort therefore that is made to keep the true idea of Christian union before Native Christians deserves and demands our hearty support. Let me therefore entreat you to do all that is in your power to support this and other movements that have for their object the bringing together of Christians of different denominations. We are living in stirring times and the forces that are at work against Christ and Christianity are many. Let us then unite in one common band to work for our Lord and Master who has done such great things for us. By our consistent life, by our charity that suffereth long and rejoiceth in the truth, by our hearty co-operation in all movements that have for their object the spread of Christ's kingdom in this our native land, by the enthusiastic part we take in every kind of aggressive work for Christ, let us show forth that we are real torch-bearers, witnesses of the world-saving truth that has been revealed to us.

This over another hymn was given out by Mr. W. L. Venketaramiah. The Chairman then arose and made the following concluding remarks:—

“I hope you feel convinced that the Report of our movement you have just heard read, contains nothing but the real state of things. A newly planted tree, during its growth, has to face and stand the strong winds and storms before it sends in and permanently fixes its roots in the soil. We are now going through a similar trial. If it is the will and pleasure of the Almighty Father that this land of Ours should be blessed with an independent Church of her own, we need not despair nor need we dread the impediments which now and then turn up as hindrances to our progress—in fact they are the very things we should be prepared to face, prayerfully placing our full trust and confidence in His Almighty power and protection. This done, we should entirely resign ourselves into the hands of our Heavenly Father and ask Him to grant us the requisite wisdom, and guide us in bringing the movement to a successful issue.

Although our progress is very slow, and it must necessarily be so in all successful undertakings, yet the idea of a National Church is fast exercising the minds of our intelligent Indian Christians. This is in itself an encouragement and therefore it will be prudent for us to keep up the idea alive before the public view.

Though we seemed at one time to stand helpless and friendless, yet it has pleased the Almighty Father to raise up a sympathizer and co-operator in the person of our Brother P. M. Scott of Madura. When my mind was very much exercised as to the success of this movement, at this time, I suddenly received a letter from Mr. Scott placing his services at our disposal. I immediately offered my thanks to God and felt confident that He would not forsake us. Previous to this I was not known to Mr. Scott either

in person or by correspondence. I therefore look upon this as a God-send. Two strangers unknown to each other have been brought into brotherhood in Christ Jesus through God's love. On this occasion I am equally thankful to God, as I am to Bro: Scott. I am also equally hopeful that other souls will be raised and inspired to aid and sympathize with us—besides devoting their lives to God's service and to the extension of the kingdom of Christ. It is by the devotion of independent brethren that the cause of our Lord's Advent and Mission will receive favorable acceptance at the hands of our non-Christian countrymen, as paid agency has failed to produce any impression on their minds. I am convinced that all the glittering coin of Europe and America will not go much in the way of Evangelizing India; neither the Indian mode of living nor celibacy and asceticism enforced by Missionaries, unless attended by that much wanted outpouring of the Holy Spirit in the professors of this Saving Faith. Spiritual awakening is the first thing needed in an unbeliever. This could only be brought about by the believer himself putting into actual practice the precepts of his Faith and standing as a burning and shining light before the unbeliever. I am sure such a light is not likely to fail in producing the necessary reflection, even in an obdurate heart.

To those who think our undertaking is premature, I have a few remarks to make. We are now in the Nineteenth century of our Christian Era, and India could boast that in her Syrian Church in the Native State of Travancore, Christianity is just as old in her soil as the Era of our Lord. Foreign Missionaries have been working in our land for nearly two centuries. If this length of time is not sufficient to develop us into manhood, I am sure those who think otherwise will never get out of their infancy—perhaps they find it congenial to remain in a perpetual state of infancy. The Rev. Dr. Macleod thought in 1868 that an Indian Church was a

necessity. In 1889 or after the elapse of 21 years, to say that it is premature to think of such a movement, cannot be accepted by any man of ordinary sense as emanating from any sincere motive.

Dr. Norman Macleod after having visited India and having inspected Missions, came to the conclusion, that an Indian Church, deprived of the sectarianism of the West, was a necessity. He says, "by such a Church I mean one which shall be organised and governed by natives themselves, as far as possible, independently of us; we would of course claim as Christian and fellow subjects, to be recognised amongst its members, or if it should please both parties, serve among its ministers, and rejoice always to be its friends and generous supporters." He further proceeds to remark, "moreover it seems to me that India affords varied and remarkable elements for contributing many varied gifts and talents to such a Church as this. The simple peasant and scholarly pundit, the speculative mystic or self torturing devotee, the peaceful South man and the manly North man, the weak Hindu who clings to others of his caste for strength, the strong aborigines who love their individuality and independence, one and all possess a power which could find its place of rest and blessing in the faith of Christ, and in fellowship with one another through him. This Incarnate but unseen Christ, the Divine yet human brother, would dethrone every idol; God's word be substituted for the Purana; Christian brotherhood for caste; and the peace of God, instead of these and every weary rite and empty ceremony, would satisfy the heart. Such is my ideal which I hope and believe will one day become real in India."

It is my sincere hope and prayer that this prophetic saying of our sainted Doctor will, in due course, enter into the hearts of our Missionary Fathers and the Directors of the several Missionary Societies, and that they will be en-

abled to see the necessity for extending their sympathy and co-operation in the way of encouragement to our undertaking.

Now my friends I will draw your attention to the interesting addresses delivered by Bros: Scott and Sathianadhan. I will not comment on them. It is left for you to judge for yourselves. However I consider it is my duty to commend them to you. You can think them over leisurely, reflect, and form your conclusions as to the necessity of giving your sympathy and support. May God grant us the wisdom we need and dispose our hearts to love each other as brothers—and to worship Him in Unity, Love, Spirit and Truth.

Mr. Venkotaramiah then in the name of the Committee thanked the audience for their presence. The proceedings which occupied nearly two hours were brought to a close by the singing of the Doxology and by the Chairman pronouncing the Benediction.

CHURCH COMMITTEE.

S. Pulney Andy, M.D., F.L.S., M.R.C.S. Eng.,	<i>Chairman</i>
S. Sathianadhan, M.A., LL.B., (Cantab)	<i>Member.</i>
D. J. Masilamoney Pillay	do.
W. L. Venketaramiah, B.A.	do.
J. E. Vedanayakam Pillay, B.A.	do.
W. B. Ragaviah, B.A.	do.
J. P. Kotilingam, M.A.	<i>Mofussil</i> do.
A. V. Krishnasawmy Iyer.	
J. Asceervadam David, B.A.	
C. Kathirvelu Mudaliar	<i>Secretary and Treasurer</i>
C. Appasawmy Pillay	

T. M. Scott *Evangelist.*

NATIONAL CHURCH OF INDIA.

ANNIVERSARY SERMON

PREACHED BY

DR. S. PULNEY ANDY,

On the 15th September, 1889.

இந் துதேச திருச்சபை.

வருஷோற்சவப் பிரசங்கம்.

பாக்டர் சேருக் பழனிஜன்கி அலங்காரம்

1889-ம் ஆண்டு செப்டெம்பர் மீ 15

இந்த பிரசங்கம் செய்யப்பட்டது.

“இதோ, சகோதரர் ஒருமித்து வாசம் பண்ணுகிறது எத்தனை நன்மையும் எத்தனை இன்பமுமானது?”

சங்கீதம். 133: 1.

நமது பரம பிதாவின் கிருபையால் இத்திருச்சபை வளம்பெற்று வரும் வரலாறு முடிந்து 4-ம் வருஷத்தில் பிரவேசித்திருக்கிறோம். இவ்வாறு தேவன் கருணைகூர்ந்து ஆசீர்வதித்திருப்பதற்காக, நாம் ஆவருக்கு நன்றிசெலுத்துவோமாக. இன்றைய தேவாரத்தோடு உபகரணமாக வாசித்த பாடங்களில் விசுவாசிகளுக்கு ஐக்கியமும் சகோதரவாஞ்சையுமே ஆவசியமென்று கண்டறிகிறோம். பிரிவினைப் பட்ட வீடு திறக்கென்பது போல, நாம் விசுவாசிகளாக விருந்தும் நமக்குள் ஐக்கியமும் அன்பும் இல்லாவிடில் எவ்வாறு தேவானைக் கொத்திக்குப் பாத்திரவாண்களாவோம்? பிரிவினையானது எல்லா வற்றிலும் புகுந்து பிணந்து கிதரியடிப்பதால் ஐக்கியமே பலமுடையதென்று எல்லாரும் ஒப்புக்கொண்டக் கூடியதென்பதற்குச் சமுதாய மென்ன?

இப்படிப் பிரிவினையினால் கோரிடம் கொடுக்கக் கிடைத்த தன் தாசர்தலை அணை, தோஷப்படுத்தப்போயினால் வென்ற சிக்கை நமது கர்த்தருக்குண்டாயிருந்ததாகத் தோன்றுகிறது. போவான் 17: 11-ம் வசனத்தில் "கீர் எனக்குத் தந்தவர்கள் நமையப்போல ஒன்றாயிருக்கும்படிக்கு, கீர் அவர்கள் உம்முடைய நாமத்தினாலே காத்தாக் கொள்ளும்." என்று காணப்படும் பிராந்தியையே அவ்வாறு உத்தேசிச்சு இடங்கொடுக்கிறது. மேலும் இத்தகைய கர்த்தரின் திருத்தொண்டர்களில் ஒருவராயே பவுல் என்பவர் எழுந்த பவநிருபங்களிலும் காணலாம். எபேசியர் 4-ம் அதிகாரம் 4-ம் வசனத்தில் இருந்து 6-ம் வசனம் வரை வரை உணர்த்தியுப் சென்னகெளரில் "உங்களுக்கு உண்டான அழைப்பினாலே நீங்கள் ஒரே நம்பிக்கைக்கு அழைக்கப்பட்டதேபோல ஒரே சரீரமும், ஒரே ஆவியுமுண்டு;—ஒரே கர்த்தரும் ஒரே விசுவாசமும், ஒரே நூனஸ்ரீரமும் எல்லாருக்கும் ஒரே சேவனும் பிராவமுண்டு, அவர் எல்லா மேலும், எல்லாவிடமும், உங்களுள்லாருக்குள்ளும் இருக்கிறவர்" என்பது. இதனே எல்லாம் ஒன்றும் லபித்திருக்கிறதேயன்றி வெவ்வேறாக லபித்திருக்கவில்லை என்று விளக்கும்படியான கருத்தேயாம்.

மதபடியும் பவுல் 14 முதல் 16 வசனங்களில் எச்சரிப்பதென்னகெளரில் "நாம் இனிக்குழந்தைகளாயிராமல் மனுஷனுடைய குதும், வஞ்சிக்கிறதற்கேதுவான சந்தாமுமுள்ள போசகமாயி பவலிசாற்றினாலே அவைகளைப்போல அடிப்பட்டிலெறிவர்களாயிராமல் அன்புடன் சத்தியத்தைக் கைக்கொண்டு, சலையாகிய கிறிஸ்துவுக்குள் எல்லாவற்றிலேயும் நாம் களருகிறவர்களாக விருக்கும்படி அப்படியேயோர்." இதில் ஒவ்வொன்றையும் தனதாக நாம் சித்தித்து நடக்கவேண்டியதே ஒவ்வொரு விஷயத்தின் கடமை என விளங்குகிறது.

கர்த்தர் அப்படி நடமெல்லோருக்கும் சகோதரராயிருக்கிறாரே அவ்வாறே கர்த்தரின் தாசர்களை நாம் ஒராயித்து ஒரேமனசுடன் சகோதரிகளாகவிருந்து உலகத்தின் குதுமோசனைகளால் அடிப்பட்டப் பிரிவாடாமலிருப்பதே நமக்கு நலம். இத்தகைய 1-ம் கொள்கிறார் 10: 17-ம் வசனத்தில் சொல்லியதேயாவது:—"அந்த ஒரே அப்பத்தில் நாமெல்லோரும் பங்கு பெறுகிறபடியால் அகோசான நாம் ஒரே அப்பமும் ஒரே சரீரமுமாயிருக்கிறோம்." இந்த வசனத்தில் காணும் நூனூர்த்தத்தை ஆலோசியுங்கள். நமது இரட்சகரின் சரீரமாய்ச்சத்துக் கொப்பாகக் கொள்ளும் பிராவமாயி ஒரு அப்பத்தையே நாம் பலரும் கொள்வதுபோல நாமனைப்போல அருக்குள்ளுள்ளாக நிலைத்து பிரிவாமலிருக்கவேண்டியது.

இப்போது கண்டறிந்த விசேஷத்தால் நமக்குள் பிரிவினைகள் காது, நமக்கொரேசேவன் பிராவாக விருப்பதுபோல நமக்கு ஒரே இரட்சகராக அனுசரிமெடுத்து, நம்மோடு சகோதராக, கிறிஸ்து சரீரத்திருந்து போனது போல நாமும் வித்தியாசமில்லாமல் சகோதரராயிருந்து வாழவேண்டும். இதே அறிவாளிகளும் கைப்பற்றி நடக்கவேண்டியதென ஒப்புக்கொள்ளக் கடமைய சத்தியமாயிருக்கிறது.

இப்படியிருக்க, மனுஷன் தன் கபாலத்திற்குத் தக்கதாகக்

முறை பிச்சி நடக்க பிரிவின் அதிகாரத்துக்குள்படுகிறான். இப்போது கிறிஸ்து மதஸ்தோர்களுக்குள் காணும் பிரிவினைகள் இரேபிய நாட்டின் ராஜகவசத்தினாலும் சில பந்தங்களின் சித்தாந்தத்தினாலும் ஏற்பட்டிருக்கின்றது. அவைகளை இக்காட்டாராயி நாம் கைப்பற்றி அதாசரித்துவருதல் கீபவமென்று சொல்லக்கூடுமோ! கிறிஸ்தாமமே சிரேஷ்டம், அதிலுணர்வும் சித்தாந்தமே கிறிஸ்தவர்களுக்குரிய சட்டங்கள்; அவைகளை அதாசரித்து வருகிறவர்களை கிறிஸ்துவின் தாசர்கள்.

இப்போது நடந்துவரும் பிரிவினையே சர்வாத (Missionary controversy) ததை நீங்கள் செப்டிமிருப்பீர்கள். இக்காட்டில் சுவிசேஷம் பிராவமாவது மனுஷனுடைய சத்தாத்தினாலும் திரவியத்தின் பலத்தினாலும் பிராவமாகும் என்ற விசுவாசம் ஆருக்காலும் உண்டா! ஒருவேளை சிலரை கசப்படுத்த, நரித்தானை குரளிக்க, இது உதவும்; ஆனால் அவ்வாயத்தால் ஆதம் இரட்சியும், இரட்சகரின்பிரிவின் விசுவாசமும் லபிக்குமென்று நிச்சயமாய் ஆராதிலும் கம் புலவர்களா? இவைகளெல்லாம் எம்பிரானுலே அவ்லாமல் மனுஷ பிரவத்தினத்தினாலே முடிபுமென்பது ஒத்துக்கொள்ளக்கூடியதல்ல.

இந்துக்களில் அறிவாளிகள் சிலர் கிறிஸ்துவை ஒப்புக்கொண்டாலும் அவர் ஒருவரே மரித்ததினால் உலக முழுவுதம் இரட்சிக்கப்படமோ என்னும் இந்த கொள்கை, அவர்கள் அறிவுக்கேட்டலில்லை. இப்போர்ப்பட்டவர்களுக்கு அவர்களுக்குள் உழக்கமும் தால்களைக் கொண்டே குஜபுபித்தலாம், ஆனால் வம்மல்கள் அதாசரித்தவரும் Sectarianism என்னும் பிரிவினைகளை அவர்கள் ஏற்றுக்கொள்ளார்கள். நமக்குள்ளிருக்கும் பிரிவினைகளைப்போலவே அவர்களுடைய மதமும் சேவனைத் தொழும் ஒர் பிரிவாகிய மரிக்கமென்றும், ஒர் கர்த்தரிருப்போய்ச்சேவ பவவழிகள் இருப்பதுபோல மனுஷர்கள் அதாசரித்து வரு மதங்கெல்லாம் அவ்வாறான மரிக்கமென்கிறார்கள். இதனால் நாம் என்ன அறிபவருகிறோம். நாமதுசரித்தவருப்பிரிவினைகளை சுவிசேஷப் பிராவத்துக்கு முக்கியத்தடைகளின் ஒன்று. ஆனால் நாம் பிரிவினைகளை நீக்கி ஒன்றுக்கேர்த்து லோகஸ்தனும் எல்லாவற்றையும் படைத்தோனுமாகிய நமது பரமபிராவைத் தொழுது வருதல் இப்போர்ப்பட்ட ஆகையினக்கு இடங்கொடாது. இதோடு கிறிஸ்தவர்களுக்குத் தக்க, நேரி மனாகளை ஒழங்குடன் நடத்து வருவோமாகில் நமது ஜீவெல்லவரின் ராஜ்யம் பலப்பெய் பெருகுவரும். நாமும் அவர் திருப்பாதத்திற்கும் பாவதவிற்கும் பாத்திரவான்களாவோம். இதைப்பார்க்கும் புற மதஸ்தர்களுள் புத்தித்து மெச்சுகிறதமல்லாமல் அவர்களும் நமது இரட்சனியத்தில் விசுவாசமடைந்து கிறிஸ்துவின் தாசர்களுமாகார்கள். ஆகலால் கிதேசிகர்களே கிறிஸ்துவின் ராஜ்யம் பலப்பெய்தற்கிவன்ற முயற்சிகளை செய்வோமாக. அவர் மனுஷஜாதியை இரட்சிக்கவந்தவராவலால் அவர் கமக்காகப் பாடுபெய் பலியாக்கப்பட்ட சுவிசேஷத்தை பிரபலப்படுத்துவோமாக. அவிசுவாசிகளை விசுவாசிகளாக்குவோமாக. நாமொன்றாகச்சேர்த்து பாடுபடவும் ஒரே கொடியில்சீழ் வீரர்களாகச் சேவிக்கவும் விரும்புவோமாக.

நாம் பாஷிஷ்டிப்பிறந்து உலகத்திலும், கண்டு கண்ணிலும் கட்டித் தந்த பரிசுத்தமானவரது கருவியைப் புத்திரன் என்று விளக்க அவர் தந்த இயல்பில் நமது இரட்சிப்புக்காகப் பாஷிஷ்டி நமக்குச் சகோதரர் என்றும் பிரதாபத்தப்பெற்ற இம்மாதிரியில் என்றும் நம்பெருமானை ஏவியவனவே நாம் பூமிக்கெனவும் தேவனுடைய நமத்தாக எவ்வளவு நாம் சென்றிருக்கிறோம். ஆதலால் கருணை நியாயம் இருபா. சாக்மரையும் முடிந்து விடுகிறது. இப்பரிசுத நமக்குப் பாடமாய் விந்து அவருடைய புத்திரர்களைய நம்மொருவருவருக்குள்ளும் அப்பரிசு, பரிதி நயமுதலிய சிறகுணங்கள் விளக்கு மபடி நாம் ஒவ்வொருத்தினரும் பிரார்த்தித்துக் கேட்டு மன்றாடவேண்டும்.

தேவன் பிரகாசிய எவ்வளவு பெற்றிருப்பதால் நமது தம்முடைய பாசத்தாக கண்ணிலும் கருவியைப் புத்திரன் என்றும் விளக்க அவர் தந்த இயல்பில் நமது இரட்சிப்புக்காகப் பாஷிஷ்டி நமக்குச் சகோதரர் என்றும் பிரதாபத்தப்பெற்ற இம்மாதிரியில் என்றும் நம்பெருமானை ஏவியவனவே நாம் பூமிக்கெனவும் தேவனுடைய நமத்தாக எவ்வளவு நாம் சென்றிருக்கிறோம். ஆதலால் கருணை நியாயம் இருபா. சாக்மரையும் முடிந்து விடுகிறது. இப்பரிசுத நமக்குப் பாடமாய் விந்து அவருடைய புத்திரர்களைய நம்மொருவருவருக்குள்ளும் அப்பரிசு, பரிதி நயமுதலிய சிறகுணங்கள் விளக்கு மபடி நாம் ஒவ்வொருத்தினரும் பிரார்த்தித்துக் கேட்டு மன்றாடவேண்டும்.

தேவன் பிரகாசிய எவ்வளவு பெற்றிருப்பதால் நமது தம்முடைய பாசத்தாக கண்ணிலும் கருவியைப் புத்திரன் என்றும் விளக்க அவர் தந்த இயல்பில் நமது இரட்சிப்புக்காகப் பாஷிஷ்டி நமக்குச் சகோதரர் என்றும் பிரதாபத்தப்பெற்ற இம்மாதிரியில் என்றும் நம்பெருமானை ஏவியவனவே நாம் பூமிக்கெனவும் தேவனுடைய நமத்தாக எவ்வளவு நாம் சென்றிருக்கிறோம். ஆதலால் கருணை நியாயம் இருபா. சாக்மரையும் முடிந்து விடுகிறது. இப்பரிசுத நமக்குப் பாடமாய் விந்து அவருடைய புத்திரர்களைய நம்மொருவருவருக்குள்ளும் அப்பரிசு, பரிதி நயமுதலிய சிறகுணங்கள் விளக்கு மபடி நாம் ஒவ்வொருத்தினரும் பிரார்த்தித்துக் கேட்டு மன்றாடவேண்டும்.

தேவன் பிரகாசிய எவ்வளவு பெற்றிருப்பதால் நமது தம்முடைய பாசத்தாக கண்ணிலும் கருவியைப் புத்திரன் என்றும் விளக்க அவர் தந்த இயல்பில் நமது இரட்சிப்புக்காகப் பாஷிஷ்டி நமக்குச் சகோதரர் என்றும் பிரதாபத்தப்பெற்ற இம்மாதிரியில் என்றும் நம்பெருமானை ஏவியவனவே நாம் பூமிக்கெனவும் தேவனுடைய நமத்தாக எவ்வளவு நாம் சென்றிருக்கிறோம். ஆதலால் கருணை நியாயம் இருபா. சாக்மரையும் முடிந்து விடுகிறது. இப்பரிசுத நமக்குப் பாடமாய் விந்து அவருடைய புத்திரர்களைய நம்மொருவருவருக்குள்ளும் அப்பரிசு, பரிதி நயமுதலிய சிறகுணங்கள் விளக்கு மபடி நாம் ஒவ்வொருத்தினரும் பிரார்த்தித்துக் கேட்டு மன்றாடவேண்டும்.

நதாஸ்து.

NATIONAL CHURCH OF INDIA.

To

The Sympathisers and Supporters of the National Church Movement in India.

DEAR BRETHREN IN CHRIST,

OUR movement by the mercy of the Almighty Father has been progressing for the past three years and we have been blessed to enter upon its fourth year. Although we are not prepared to say that our undertaking has met with success as we would have wished it had attained, yet there is no denying the fact that the idea of a National Church for India is fast exercising the minds of our Christian Countrymen throughout India. The resolution arrived at, at the last Indian Christian Conference held in December 1888—which consisted not only of laymen but also of Ministers of different denominations—points out prominently the hopeful prospect of the movement for the future. There is one thing that is urgently needed for the movement, viz., recognised Ministers. As great value is attached to ordination it is very necessary that we delay no longer on this subject; the sooner we get it settled the better will it be for the future conduct of our movement. It is not likely that the Bishops in India or the Missionary Conference will be prepared to encourage us in this respect, without instructions from Head Quarters.

The members of the National Church in India cannot assume the name of Dissenters or Nonconformists. In fact the National Church is to occupy a position similar to that of the established Churches of England and Scotland. It will be therefore advisable to get our Ministers ordained by the Bishops of the Church of England in India. It will be out of the power of the Bishops to do so without a

special Mandate from their Primate of the Anglican Church.

Our movement, if it is to be of any permanence, should also receive recognition from the State. I would therefore suggest that a Petition, or Memorial, be forwarded through the local Governments and the Viceroy to the Secretary of State requesting the Arch-Bishop of Canterbury to issue a special Mandate to the local Bishops to ordain persons selected by our Church Congregations, without binding the candidates to the usual vows and the thirty-nine articles of the Church of England, but to observe the Cardinal Tenets formed on the broad basis of Scripture so as to be conducive to the non-sectarian principle of the movement, and to the united worship of Christians of all denominations.

As we wish not to go by the name of any denominational Churches but as adherents of the National Church of India, and as the subjects of Her Most Gracious Majesty, the Queen Empress of India, who is also the Defender of the Faith, we have every right to expect or claim that our wishes be complied with both by the State and the Church.

I take this opportunity of circulating this for your consideration, and trust it will meet with your support.

A committee meeting may be held to concert measures and to draw up a Memorial regarding the subject now brought to your notice.

I am,

Yours in CHRIST,

S. PULNEY ANDY, M. I.

Madras; }

XMAS 1889. }

THE NATIONAL CHURCH OF INDIA.

— + + —

The other day we noticed an annual publication issued by the Roman Catholic authorities in Madras, and to-day we have received the first *Almanack of the National Church of India* for the Madras Presidency containing information for Chaplains, Missionaries, and Christians of all denominations compiled by Dr. Pulney Andy, Chairman of the National Church Committee in Madras. Observing that a want was felt of a Church Almanack for South India, this gentleman addressed a circular letter to the Secretaries, and Heads of Missionary Societies, in the Madras Presidency, for the information required. His appeal was not very readily or generally responded to, and the compiler had to seek the aid of the Superintendent of the Lawrence Asylum Press for most of the general information contained in the Almanack. The need of such a publication as this can hardly be questioned, and Dr. Pulney Andy trusts the Missionaries of the several Societies will recognise it by furnishing the requisite information in their power for the future edition, instead of being chary about it, and thus adding doubts upon doubts at a time when the results of Missionary labour are under special public criticism and scrutiny. The most valuable feature of the present volume, however, is the history which it contains of that remarkable movement amongst Native Christians, viz., the National Church of India, established almost synchronously with the Indian Hierarchy of the Roman Catholics in September 1886. A full account of the objects and scope of the new Church from the able pen of Mr. S. Sathianadhan appeared in our columns in the beginning of October 1887, so that it is needless to refer in detail to it again. It suffices to remind our readers that the reasons assigned for calling it the National Church of India were; firstly, to keep it in uniformity with the one started by Native Christians in Bengal; secondly, to denote that the idea originated with the natives of India; and thirdly, from a sure conviction that if there is any chance of different races inhabiting this land becoming a nation of any power, it will be through the vivifying influence of Christianity alone. Judging from the third and last annual report the movement does not appear to have made

most active part in these services, they were not quite so frequent or regular as we should have wished.

During the year, a circular on the subject of ordination was addressed to the Indian Christian brethren by the Chairman of the National Church Committee; and among others, two native clergymen, one in Madras and the other in Calcutta, responded to it. Both belong to the Church Missionary Society, and both declared themselves in favor of the scheme which they heartily approve of. But as the subject is one of great importance, we should like it to receive more attention from the Christian public than it has yet been. It has therefore been considered prudent not to take any hasty action in the matter, but to wait till the Indian Christian public has had time to weigh the question well and declare itself one way or the other.

A Church Almanack adapted to the requirements of the Indian Christian clergy and laity was published during the year. Dr. Pulaey Andy paid the cost and bore the responsibility of the publication. The Almanack is very neatly got up, and among other things, contains a full and very interesting account of the National Church of India and its history during the past four years. It was favorably reviewed by the Press; and the *Madras Mail* in particular spoke encouragingly of it, and of the National Church movement.

We have to record two deaths this time. On the 6th February last, Mrs. Tabitha Baubdo passed to her rest and reward. For several months after the starting of the National Church movement, she along with her husband took deep interest in it, and helped with her talents in organising and conducting a choir for our Church on the Broadway. A few days after her death, a funeral Sermon was preached in the self-same Church in honor of her memory. The other person whose death has been a very great loss to us was Bro. T. M. Scott of Madura, who of his own

accord became two years ago an Honorary Evangelist of the National Church of India. With his natural talents and acquired experience, with his rare scholarship in English and Tamil alike, with his zeal and eloquence in the Master's cause, he could have done much for the movement had he been spared. Since his joining us he made his debüt as a Christian Evangelist at Madura during the Chitrai festival there of 1889. The good work done by him on that occasion was much applauded by the Rev. Mr. Jones of the Madura American Mission in one of the numbers of the *Harvest Field* of last year. He came to Madras in August last year to make his acquaintance with the Native Christians and the Missionaries here, and it was his intention to return to Madura so soon as his wife who was ill at the time should recover so far as to be able to bear the journey. The death of his wife, however, made him abandon the idea of going back to Madura. His own increasing debility and ill health induced him to settle in Pallavaram. Even here he was accessible to all enquirers, and would talk to them for hours of Jesus and His love for sinners. He organised a choir of young men, trained them carefully, and in March last conducted a very successful lyrical service at St. Thomas' Mount. This last exertion was however too much for him. He became ill soon after, and never rallied. He fell asleep in the arms of his loving Saviour on the 29th May 1890, and a funeral sermon was preached in our Church on the Broadway in honor of his memory too. In the death of Mr. Scott of Madura, the National Church movement has lost a staunch supporter and an able advocate. But we trust and pray that the Lord, who in His inscrutable wisdom took a zealous co-worker away, will in His plentiful mercy be pleased to raise other men to labour in His vineyard.

In conclusion we beg to tender our thanks to all the native brethren who assisted us during the year in cen-

ducting the divine services both in Egmore and in Black Town. We also take this opportunity of expressing our obligations to Revs. S. W. Organ and T. H. Whitmore and to D. MacConaughy Esq., M.A., as well as to Mr. A. T. Scott of the Tract Book Society, for their active sympathy with the movement.

The sum contributed to the Church during the year by its well-wishers and active supporters amounted to Rs 195-7-10 and was utilised in meeting necessary expenses.

We regret to observe that the Tamil Church Prayer meetings conducted monthly by the Missionary Conference ceased during the year. This was another attempt made to promote union amongst the members belonging to the several Missionary Societies. It is a matter for regret that the Christian Congress meetings were not persevered in, as by the gradual growth of vital Christianity among the converts, the object might be eventually gained. In our second Report we alluded to this point and remarked that the subject was deserving of reflection.

We have reason to believe that the idea of an indigenous and united Church for India is greatly exercising the minds of Indian Christians, and that the stage of contemptuous indifference to it has been passed. Certain European Missionaries have now begun to regard the National Church movement with favor, and it is hoped that others will ere long come to sympathise with its aims. As for those, European or Native, who have set themselves against the movement, we shall only tell them what Gamaliel once told the Jewish Sanhedrim: "If this counsel or this work be of men, it will be overthrown; but if it is of God, ye will not be able to overthrow it; lest haply ye be found even to be fighting against God."

May God continue to help and guide us, and bless the movement eventually with success! Amen.

PROCEEDINGS AT THE FOURTH ANNIVERSARY.

THE Fourth Anniversary of the National Church of India was celebrated on Monday evening the 15th September 1890, in the Evangelistic Hall. The meeting was largely attended; in fact, more largely than the preceding year. Dr. S. Pulney Andy occupied the chair. Mr. K. Siva Subramanya Iyer gave out the opening Hymn and offered a Prayer. Mr. C. Appasawmy Pillay then read the portion of the Scriptures selected (Rom. XII). The Chairman made a few preliminary remarks and called on Mr. J. E. Vedanayakam Pillay, B. A., to read the foregoing Report. This was followed by a Tamil Lyric given out by Mr. C. Kathirvalu Mudaliar which was sung by the party of the late Vedanayaga Sastriar, Evangelical Poet of Tanjore. This over, Mr. C. T. Hensman, B. A., (of the Presidency College) addressed the meeting in Tamil to the following effect:—

"This Fourth Anniversary is no doubt one of rejoicing, for it is a proof of the union of Christians of all shades of opinion—a union brought about for a great object, viz., to testify to the world and especially to the non-Christians around us our intense feeling that salvation by Faith in Christ is a simple creed, which has little to do with the prejudices, customs or jealousies of the peoples that happen to have brought the knowledge of it to us in these latter times; that whether in regard to its origin, or the allusions scattered about in the Bible to Eastern customs, habits and manners that have a near resemblance, more or less, to our own, we, as a people, have the privilege to enquire why, we should not rather adopt the Holy Faith in its simple beauty, stripped of the excrescences of ages and countries. Now, if this honest enquiry has found an echo in

the hearts of its members, why then, this movement has a just claim for the respect of us all. But there is need for great caution. The union should not compromise the cardinal truths of the Gospel, however it might disown outlandish though venerated practices. The example is set to us by St. Paul himself. He says in one place that he withstood St. Peter to the face because he had, for fear of the Jews, begun once more to shun fellowship with the Gentile Christians. This was, against uprightness, says St. Paul, according to the truth of the Gospel; for by this conduct of his, St. Peter compelled the Gentiles to live as did the Jews. Here is no contention, no quarrel, no division, but a zeal for the simple truth of the Gospel. May God in His grace govern the spirit of this movement for His own Glory."

The Rev. T. H. Whitmore of the Wesleyan Mission next delivered an address on the Scope and Object of the National Church:—

"We are here to-night to celebrate the anniversary of the Madras Branch of the National Church of India. Well, there is usually about an anniversary, a certain measure of pleasant congratulation and even though that may not be the primary object of the gathering, and though it does not appear from the report that the National Church movement has made any very striking progress during the past year, we may at least rejoice, because in spite of some peculiar difficulties and certain great discouragements, it continues to exist. Religious movements, like secular ones, have their ups and downs just as the boats on our rough beach must pass the dangerous vicissitudes of the surf, before getting out into the open sea.

But, gentlemen, in asking your attention for a few minutes to the general subject which has brought us together, I wish first to ask the question, What is this National Church? Many answers might be given to this question,

no doubt; but it is certain, whatever else may or may not be said about it, that it must be regarded as a young, almost the youngest, branch of the one Church of Christ, holding the great essential doctrines of the Christian faith, possessing in common with other Christian communities, the great heritage of promise and privilege, and power, which the Founder of Christianity bequeathed to His disciples, and holding in all their boundless amplitude the Church's hopes, purposes, and designs. And with this great deposit of Christian doctrine, and these great hopes for an inspiration, you rightly look forward to the dawn of the day, when the whole of India, from Cashmere to Cape Comorin, and from Burmah to Bombay, shall be brought under the dominion of Jesus Christ.

But these, gentlemen, are hopes which you hold in common with all Christian people throughout the world. The thing, however, that is being asked concerning you, is this. What is there distinctive about what is being called—prospectively, or by anticipation,—the National Church? And in reply to that, although I do not pretend to know exactly what is at the bottom of it, you find first of all a great and noble sentiment—I say great and noble, because, as it seems to me, the idea of lifting the degraded and superstitious millions of this country out of their paganism, and imparting to them the purity and morality of a simpler and truer faith, is a great idea, and inasmuch as it may involve immeasurable self-sacrifice and ceaseless industry, beside being purely philanthropic in its character, it is ennobling as well. I happen to remember something of its inception in the metropolis of the Indian Empire. I was in Calcutta in the earliest days of this National Church movement. There was another movement taking place at the time, which rather threw into the background the demonstrations of the National Church. Those were the days when the thoughts of that great Indian religious leader, of whom I desire, having known him well, to speak

those among us who have conceived of the great design of making Christianity indigenous; so to speak; and who look steadily forward to the time when the mighty fabric of an Indian National Church shall rise "broad-based upon the peoples' will," to be not a foreign importation, but a spontaneous, ay, and a national reception of the Saviour of mankind, by the loving and grateful people of this country.

It is not for me to inquire how these things are to come to pass. I do not blame you in any case for not wishing to enter the arena of religious controversy. It has been a fruitful source of misery in the past; and the jesuitical casuistry by which priests of various Churches trick the Government of our time, and conserve what they are pleased to call their rights, is no example for you or me to follow. I see no reason why you should grow excited over Cromwell's Vandalism or the great ecclesiastical reforms effected by Henry VIII. I would not even ask you to represent the fact, that in the great religious revival of the last century, clergymen and even bishops not only closed the doors of the Churches against the great Wesleyan Evangelists, but inflamed the mob with drink, so that they might wield their bricks and blackthorns with greater dexterity. What is all that to you? Or the fact either, that non-conformists have been kept out of the universities, or have suffered from political disabilities, or have been shut out of graveyards? I say it is nothing. Leave these battles to those whom they may concern; you stick to a new tack altogether. Study the New Testament, Epistles to the Corinthians, and Titus and Timothy. Never mind though an Episcopal Ecumenical Council at Lambeth gravely informs you, as they informed another august body the other day, that there can be no basis of union until we all accept the doctrine of the Historic Episcopate. Never mind, I say, even Episcopal utterances, when you have a safer and higher Court of Appeal. Go there. Not to tradition, but to the Divine word. Meanwhile wait prayerfully for guidance.

And while you wait, may you hear sounding in your heart the challenge of the King, "Awake, awake, O captive daughter of Zion, arise, shake thyself from the dust, put on thy beautiful garments, for there shall no more come into thee the uncircumcised and the unclean."

Gentlemen, I have only one other thing to say now. We have seen that the sentiment is there, conceived by Indian Christian gentlemen, and so far carried into effect; and admirable it is, so far as it goes. The only thing that now remains, is to *drive on*. You have been moving too slowly. Unless you take off the brakes and put on steam, you will require more than the regulation 8,400,000 rebirths of the Shasters, to get out the foundations. Kali Yuga will be over, the Millennium will have come and gone, and we shall have got well on with the work of eternity before you settle the somewhat vexed questions as to whether the fundamental basis of the National Church is to be Presbyterian or Prelatic. I would advise you not to wait, but to work. You will not materially lessen the income of the temples in the Broadway, by holding casual services on Sundays and weekdays, issuing a pamphlet now and again holding an anniversary, and publishing an almanac once a year. That is not the way that churches are born. No. The great Churches of history came into existence through birth-throes of agony. Look where you will. Headed by sublime self-sacrifice, hounded by the spite and hate of men, the mighty pioneers of Christianity have gone forth from time to time through toil, and suffering, and blood. Sword and scimitar have gleamed about them from the day that Stephen received his diadem to the moment when Bishop Hannington went through the gates the other day, singing "Safe in the arms of Jesus": and for aught I know, will do so down to the "last moment of recorded time." No church was ever born without its baptism of fire and blood. What the National Church of India requires now is men—men who are ready to sacrifice everything, to

weep, to suffer, and if need be, to die. Then, when we have such men coming forth in numbers, ready to go forth "like men of old to cities and lands to win, ready to wage a deadly strife against the hosts of sin," then, gentlemen, and not till then, shall we have an indigenous Indian Church.

Gentlemen, if there are no such men at present, let no one persuade you that therefore God does not regard the movement with favour. If the work is of God, and I believe it is, then so sure as a man is wanted, there will be one found. In His own time God will raise up the man you require. The cry of those old Hebrews went up from the valley of the Nile for many a long and weary day before deliverance came, yes, all through the weary years that Moses was being trained, that cry went up in quivering accents to the Throne. But when the hour struck, there was the man. Forth he came out of the deserts and led the people through the wilderness to liberty. So again after that they hung their harps on the willows, the same people wept in their captivity when they remembered Zion. But at the right time Cyrus came, Nehemiah led the way, and the people returned to their home. Even the Saviour of mankind was expected and talked of long before he came. Be assured of one thing. "God always hears the cry of the captive and the oppressed, and if those of you whose hearts are set upon this work, continue instant in prayer, forth from some Horeb where He has seen the divine flame, will come, one of these days, the Divine messenger, who shall lead God's people, for aught I know, through a Red Sea of suffering, through deserts of conflict and trial, but into the promised land of Liberty and of Rest, and then, India will cast away the dark mythologies of the ages, and rest for ever in the Light of God."

This was followed by short addresses in Tamil and English by the Rev. S. Abhisheka Nadhan and Mr. W. Thompson

respectively on behalf of the National Church movement. After this Mr. J. Martyn, M.A., gave out another Hymn. The Chairman then said as follows:—

My Friends,—I hope you have heard the addresses just delivered by Mr. C. T. Hensman and the Rev. T. Whitmore, the Rev. S. Abhisheka Nadhan and our friend Mr. Thompson, with the attention they deserve. It is not my habit to comment on the addresses delivered at the anniversary meetings of our National Church movement, but I leave it to the good sense and judgment of the audience to form their own opinions on them.

You have heard it mentioned in the report that the hour of Divine Service was changed from 3-15 p. m. to 5-15 p. m. You will admit that to expect a fair attendance 3-15 p. m. was not a convenient hour, particularly during the hot months. Again, in fixing the time at 5-15 p. m., we had to take into consideration that we are not encroaching upon the hours taken up by other churches. It must therefore be borne in mind that our policy is not to place ourselves in opposition to any existing organisations. Our object is simply to create a desire for union among the Christians of this land. We wish it to be well understood that it is not our desire, nor is it prudent, to form the National Church out of the malcontents of other Churches or to raise it on the ruins of any other Church. It is with this view that we are not in a hurry to introduce any system of organisation and even Church ordinances; as then, instead of having the much-desired united Church of Christ, it will lead to the creation of another sect with peculiar creeds of their own. This is what we should be anxious to avoid.

My friends, I have an appeal to make. You know I am getting old and feeble; have not many years to live. I want you to pray that our Father in Heaven will be pleased to raise a man full of Faith and the Holy Ghost to take up the work, and further it. In the meanwhile I call upon

the rising patriots to come forward and enter the field boldly and continue the movement which, by the blessing of our Lord, has been permitted to enter upon its fifth year. If we prepare ourselves to enter upon the work with prayerful spirit and earnestness, there is every hope of success. All that is needed is harmony in working, combined with that peace love and unity which should be characteristic of every follower of Christ. If this policy could be rigidly followed, you will find in course of time that all opposition will cease to operate and the sectarian differences will gradually wane away. The several missionary societies on finding you ready and prepared to unite will be moved to sympathise with you and do all they can to set you free from their sectarian folds, to enable you to worship together in an independent Church of your own, besides helping you on in the accomplishment of that most laudable and desirable object. This will add to their glory and prove to be the crowning monument of the ultimate result of their praiseworthy labour in this Indian vineyard.

Let me draw your attention to the signs of the times. You find in this land of Bharatavarsha just now, all kinds of agitations in motion; political, social, moral and religious movements in every direction. This is the time for action. If we are real lovers of our country, and sincere believers in the faith we have embraced, we should delay no longer but rise up to the occasion to take the leading part, and act as pilots in landing at the safest port. No nation can rise to any eminence without the influence of a religion calculated to produce the best of virtues, both moral and spiritual. Now let us unite to cultivate these virtues and promulgate them among our non-Christian kith and kin, as it is my conviction, that it is by the ennobling influence of Christianity alone, there is any chance of our land being elevated in the estimation of the other nations of the world. To make Christianity acceptable to all classes we should

give up our sectarian differences, and have one united Church to worship, suited to the national peculiarities of the people. The Bishop of Durham (the late Dr. Lightfoot) has said "We must become as Indians to the Indian if we would win India to Christ." This could be brought about by the permanent establishment of a National Church in India, when in the words of the Primate "Conversion will not remain a function of the clergy only. The converts must convert. They must be trained to make use of their conversion—orderly and yet enthusiastically. These are some kinds of elasticity which must be active in many countries if the Church is to win the world to Christ." After this I hope the generous-minded and devoted Christians of Europe and America, who are contributing most liberally towards the Evangelisation of India, will see the inadvisability of continuing their sectarian differences any longer and I pray that they will be moved to sympathise with us by permitting their several societies to aid us in the formation of one united Church in India.

Mr. J. Martyn, M. A., offered thanks to the Gentlemen who addressed the meeting and to the audience for honoring the meeting with their presence. A Tamil Lyric was given out by Mr. Masilamoney Pillay and after the conclusion of its singing, the Doxology was sung, and the pronouncing of the Benediction by the Rev. C. W. Ambalavanar brought the meeting to a close.

A few days after the meeting the Rev. T. H. Whitmore in a note addressed to Dr. Palney Andy concludes in the following words:—

"Your meeting was fairly enthusiastic and if you persist the work will surely grow. 'Not by might nor by power but by my Spirit' saith the Lord of Hosts."

CHURCH COMMITTEE.

S. Pulney Andy, M.D., F.R.S., M.R.C.S. Eng.,	Chairman.
S. Sathianadhan, M.A., LL.B., (Cantab)	Member.
D. J. Maslamoney Pillay	do.
W. L. Venketaramiah, B.A., B.L.	do.
J. E. Vedanayakam Pillay, B.A.	do.
C. Kathirvelu Mudaliar	do.
J. P. Kotilingam, M.A.	Mufussil
A. V. Krishnasawmy Iyer.	
J. Asceeryadam David, B.A.	
W. B. Ragaviah, B.A., (on a visit to England)	do.
C. Appasawmy Pillay	Secretary and Treasurer.

MY CHRISTIAN COUNTRYMEN,

You will see from the overleaf that England is preparing to have a *united national* Church in her land. Why should we be indifferent in perfecting *one* which has already been started in our land? People who were under sectarian influences for centuries, priding themselves that these have been bequeathed to them as legacies by their forefathers, are now becoming convinced of the utter inutility of that separation and are preparing to unite. What should prevent us doing the same, when it is clear that our connection with these western sects is merely due to the accident of having been *baptised* in one of these Sectarian Churches?. Give up your apathy, arise from your slumber, gird up your loins, and set to work in raising the *much-needed* United Church of Christ in our land. Be earnest and instant in prayer and God will be pleased to prosper this desirable undertaking and bless it with success for the honor and glory of His holy name.

31st October 1890.

S. PULNEY ANDY, M.D.

A NATIONAL CHURCH.

THE Indian Christians will be interested to learn the nature of the following discussion which took place on the subject of Home Reunion at the Thirtieth Annual Church Congress held at Hull and at which Dr. Westcott, the Bishop of Durham, presided in lieu of the Archbishop of York prevented from ill health.

At the morning meeting on the 1st October 1890 the discussion was upon "Home Reunion," the debate being started by the Archbishop of Durham. If (said his Grace) unity in the shape of fusion was not to be hoped for, might they not begin by ascending the steps that led to fraternization and thence to the further stage of federation? He would exclude for the present from their purview the possibilities of reunion with the Church of Rome. Most sincerely did he long for such a change in the teaching and attitude of that Church as might render negotiation possible. Nor did he despair of such consummation in the future; but because he had this longing, he felt deeply the importance of first rallying the scattered forces of Protestantism under the banner of a united national Church. By fraternizing he did not mean formal intercommunication. Rash and ill-considered strivings after fusion too often resulted, he feared, in confusion. Much as he should welcome some mutual arrangement among the Churches authorizing an interchange of pulpits, he could, not in the absence of such authority, see the advantage of such a practice. The opportunities for fraternal co-operation and mutual edification offered by such meetings as that of the Bible Society or by occasional—say annual conventions or conferences of an informal character ought to be gladly welcomed. If home reunion in any form was to be carried out, it would not be reached by requiring the abandonment or modification of opinions now held by those concerned in its accomplishment. Rather would it be attained by so extending the limits of comprehension as to include within the Church many who now stand aloof.

In a long and interesting discussion which followed, every speaker held that efforts should be made by the Church to bring about reunion. The Bishop of Glasgow said that no one could deny the benefits which had been conferred on Nonconformists by the Church. It had kept for them the faith in its unchanging creeds, it had given them the teaching of some, the eloquence of others, and the examples of saintly lives. Earl Nelson and Professor Lumby spoke warmly in favour of strong efforts at reunion being made. Canon Venables stated that if they looked into the origin and present condition of every important sect which had dissented from the Church they would find that in almost every instance there had been an eager pursuit of some truth or excellence which the church had all but lost. He recorded it, after not a few years' experience and attention, as his confident persuasion that, if unity on the basis of the National Church did not take place here and in the colonies and in America, the Church would be the chief cause of the continuance of division.

A NATIONAL CHRISTIAN CHURCH.

Six.—One of the obstacles to Missionary progress is the unhappy sectarian divisions among Christians, which is misunderstood by honest native enquirers, and exaggerated by those unfriendly to Missions—hence the strong desire on the part of educated Native Christians for one Native National Christian Church, and it ought to induce Missionaries of the various denominations to manifest more openly by co-operation that, although differing in non-essential forms of worship and Church government, they hold the same fundamental doctrines of faith and practice, and may join with their fellow labourers in the common cause. This is the more imperative and feasible at present when there is an expanding body of educated Native Christians who are free from those national influences which divide Christians at home. That this is practicable would be obvious to those who understand the origin of the London Missionary Society, or have read "Fathers and Founders of the Missionary Society,"—published at the Jubilee of that Society, 22nd September 1844—according to which that Society was established in 1794 "through the earnest exertions of a large body of eminent and learned Christians of various denominations on nonsectarian principles and in accordance with the spirit of primitive Christianity." After various preliminary meetings, an immensely large body of friends met, with the result that all agreed with holy unanimity to merge all party names and inferior distinctions, and to combine their energies

for the one great object of spreading the doctrine of the Cross. "A Committee was formed of the clergy of the Church of England, Church of Scotland, Methodists, Independents and Presbyterians." The Society was constituted and "circulars" sent to Ministers throughout the land stating that the object of the Society of the fellow labourers in the Gospel of different denominations was the establishment of a Society to appoint Missionaries to heathen and unenlightened countries." As the centenary of that Society is approaching it is a favorable opportunity, in taking stock of its work during one hundred years, attentively to notice whether the catholic spirit which so conspicuously animated its fathers and founders, and which is pre-eminently needful in these days, has been preserved, by attracting to its body of Managing Directors and Missionary Agents, as to one common centre, Christians of the various sections of the Catholic Church.—*Madras Mail*, 7th March 1891.

J. W.

A NATIONAL CHRISTIAN CHURCH.

—§—§—

WE notice in the *Madras Mail* of the 7th instant, a letter addressed to the Editor by one signing himself J. W., who pertinently points out that one of the obstacles to Missionary progress in this land is "the unhappy sectarian divisions among Christians which is misunderstood by honest native enquirers, and exaggerated by those unfriendly to Missions." He therefore hints, that Missionaries of the various denominations should be disposed to help the educated Native Christians in their desire to form one Native National Christian Church. Nearly a century ago, the London Missionary Society was started purposely to disseminate principles of non-sectarian Christianity, for which purpose, "a Committee was formed of the clergy of the Church of England, Church of Scotland, Methodists, Independents and Presbyterians." Unfortunately this Society was allowed to work while other Sectarian Churches were permitted to continue and in consequence, the London Missionary Society's operations have resulted in adding another sect or creed to the already existing divisions in the Christian Church. Those interested in the evangelisation of India should endeavour to see clear their way, and discontinue their sectarian Missions, and take the necessary steps to instruct their agents out here to confine themselves to purely evangelistic work on nonsectarian principles. The several missions now in existence may continue deprived of their sectarian denominations, and may go by the most appropriate designation of the Gospel Preaching

Society of England, Scotland, America, Germany, Denmark &c. Further these societies should be authorised to let their converts free to unite, in forming the much-needed independent church of their own. It is by this National Indian Church, and by the consistent life led by the Christians out here, that the claims of Christianity as a saving faith will become appreciated, and adopted in proportion to the spiritual enlightenment produced in the minds of enquirers. We are certain that if the Directors of the several Mission bodies, and their generous supporters, are determined, as well as sincere in seeing India properly civilised and evangelised, our suggestion will prove a great success—besides be the means of removing a misconception which now exists in the minds of Indians that these several agents are sent out more for the sake of providing a means of subsistence for their surplus population than with any sincerity for the real propagation of the Gospel in this land.—*The Cosmopolite*, 13th March 1891.

National Church of India.

FIFTH ANNUAL REPORT.

1890-91.

By the blessing of our merciful Father, the National Church of India has been enabled to pass through another year of its existence. Our report this time cannot but be brief, inasmuch as during the year under review the Church has pursued the even tenor of its course without any event happening of mentionable importance. Casting a retrospective glance at the year that has just closed, we find matter enough in it for sincere thankfulness on our part. The Lord has indeed led the National Church by a path that nobody knew of. He has led it safe by the hand through ranks of active opponents and quiet contemners. Through His aid, the Church has successfully passed through the stage of opposition, of misrepresentation, and of silent contempt. It has now, we believe, entered on the stage of doubt; but we are confident that the good Lord will enable it to pass unscathed through this ordeal too. And when this twilight region of doubt and uncertainty shall have been traversed, then will come the sunshine of truth, and the National Church basking in it shall grow more and more unto the perfect day.

The year that has just closed has been to some extent one of discouragement. It has been doubted if there is a need for a National Church in India. It has been asked whether the National Church that *is* does not aim at undermining existing missionary organisations. It has been feared in certain quarters that the promoters of the Na-

tional Church movement have begun at the wrong end, have put the cart before the horse, have sought to effect a religious union of Indian Christians while yet a social union of them continues to be impossible. But these doubts, questionings and fears are, happily for us, such as can be easily allayed, and were, in fact, successfully met and put down in past years as often as they cropped up. As for the undoubted need there is for a National Church of India, we need only refer the doubters to the utterances made at the Indian Christian Conference held at Allahabad in 1888. From the report of the proceedings of that Conference, we gather that 'the desirability of welding the varied elements of the Indian Church into a unity was stoutly maintained, as well as the undesirability of Native Christians being burdened with, and hampered by, the denominational Shibboleths of the West,' and that 'the idea of a National Church, or a Church adapted to the condition of life in India, stood out in bold relief from almost every speech.' Even liberal European Christians have repeatedly expressed their longing to see formed a purely Indian Church. In our own Presidency, there have not been wanting enlightened Native Christians who have thought it their duty and mission to advocate the formation of a National Church of India. Mr. W. L. Venkataramiah, B. A., B. L., in the course of the speech he made at the first anniversary of this Church, mentioned 'three very good reasons which ought to enlist our heartiest sympathies on behalf of the National Church,' which he very happily defined as the outcome of 'an attempt to give tangible form to the impatience with which all thoughtful Indian Christians regard needless division and difference in the Church.' But by far the best and most felicitously worded definition of the *National Church* has been given by a gentleman who has also distinguished himself as the most fearless and most powerful advocate of the movement in South India. Mr. Samuel Sathianadhan, M. A., LL. B.,

Cantab, in his interesting letter addressed to the *Madras Mail* in 1887, advocating this movement, defined the National Church of India as 'a Church that will not reflect Scotch Presbyterianism, nor English Anglicanism, nor German Lutheranism; but which will combine into a harmonious whole the best features of all denominations, and be suited to the social instincts and national characteristics of the native converts,' and again, as 'a Church that will give fair play to every healthy energy of government, as well as to every honest instinct of faith, and effectually bind, in one united Christian fellowship, the native converts of all denominations.' From all this it will be clearly seen that it is very generally admitted that there is a pressing and present need for the formation of a National Church of India.

The second objection urged against the National Church movement shall now be dealt with. The National Church of India has now been before the Indian Christian public for fully five years,—a period of time that, we should think, should be quite long enough for that public to inform themselves with accuracy of the real aims and objects of the movement. But we are as much pained as surprised to note that these aims and objects are still to some extent misunderstood. There are some Indian Christians who think it fit to proclaim that the National Church is an anti-missionary institution, and aims at driving out of the land such missionary organisations as at present exist in this country. Whether this be the result of honest misapprehension or deliberate misrepresentation, there is all the same the melancholy and not altogether edifying spectacle for us to contemplate,—to wit, the holding aloof of Indian Christians in mission service from the National Church as if it were an unholy institution which to touch were pollution. Discouraging as all this is, there is yet reason to hope that this distrustful attitude of mission employes towards the National Church will ere long change

to one of hearty support and eager co-operation, when they come to be convinced, as *sooner or later they shall*, that the National Church of India is no more antagonistic to the existing Churches than is the Tamil Christian Congress or the Madras Missionary Conference; that it aims at destroying, not the churches themselves that exist, but only the spirit of sectarianism that precludes their harmonious co-operation for evangelistic purposes; and that it seeks to hasten the time when Indian Christians shall support their own churches, and thus set mission funds at liberty to flow into other and more useful channels. All thoughtful European missionaries readily admit that this is a consummation to be devoutly wished for, and have been always willing to promote rather than retard the National Church movement.

We shall now proceed to meet the third and last objection as best as we may. The *Christian Patriot* has the honor of broaching this latest objection to the National Church. It pretends to have discovered, so late in the day, that the promoters of the National Church movement made a sad mistake in attempting to accomplish a union of Indian Christians for *religious* purposes, when as yet they cannot be brought together for a merely *social* purpose. All plausible as the objection sounds, we think that our brother Mr. Samuel Sathianadhan's able article in the *Madras Mail* to which we have already adverted in this report will furnish material enough wherewith to refute it. So we recommend that article to the editor of the *Christian Patriot* for his careful perusal and digestion, and shall content ourselves with saying here that it is easier and more practicable for all Indians, of whatever caste or rank, who believe in the one Lord Jesus Christ, to unite on a *religious* basis than on a *social*.

Notwithstanding there had been these disturbing elements in operation during the year that is past, we have been enabled by our merciful Father to conduct our week-

ly divine services in Black Town every Sunday without interruption, in English and Tamil alternately, as in previous years. The attendance, though not quite so large as could be desired, was tolerably good. The Telugu services in Egmore were not regularly conducted, owing to the absence in the mofussil of a friend who volunteered to conduct them, and conducted them very vigorously while he remained in Madras.

The necessary expenses of the Church, which amounted to Rs. 196 during the year, were met out of the sums contributed by its well-wishers and supporters. Mr. Arokianadar, Apothecary, presented the Church with a handsome clock, for which the Committee thank him. Another friend, Mr. Paul of Vellore, sent in some money contribution which the Committee has utilised in putting up, in the Church on the Broadway, a *hanging lamp* as a lasting memento of this act of Christian liberality. The Committee desire to express their heart-felt thanks to all Christian gentlemen who readily and cheerfully responded to their call, and conducted the divine services in Black Town and in Egmore.

May our humble efforts find grace in the sight of our Heavenly Father, and may He crown them with success, and dispose the hearts of all His faithful servants to throw in their lot with us and co-operate with us for the advancement of His Kingdom on earth!

CHURCH COMMITTEE.

S. Pulney Andy, M.D., F.L.S., M.R.C.S. Eng.,	Chairman
C. Appasawmy Pillay	Member.
D. J. Masilamoney Pillay	do.
J. E. Vedanayakam Pillay, B. A.	do.
J. R. Siva Subramani Aiyar,	do.
W. B. Ragaviah, B. A., (on a visit to England)	do.
W. L. Venketaramiah, B. A., B. L.,	} Mofussil do.
J. P. Kotilingam, M. A.,	
A. V. Krishnasawmy Iyer,	
J. Ascervadam David, B. A.,	
C. Kathirvelu Mudaliar	Secretary and Treasurer

PROCEEDINGS AT THE FIFTH ANNIVERSARY.

The Fifth Anniversary of the National Church of India was celebrated in the Evangelistic Hall, on Monday evening, 28th September 1891. Owing to the prevalence of sickness in the city, the meeting was not so largely attended as on previous occasions, but those who did honor on this occasion were people of some status occupying prominent positions in the Missions, as well as among the Native Christian Community; there were a few Europeans and Eurasians also present. Dr. Pulney Andy occupied the chair. Mr. J. R. Sivasubramani Aiyar gave out the opening Hymn and offered a prayer. Mr. C. Appasawmy Pillay then read out the portion of the Scriptures selected (Rom. xii). The chairman after making a few preliminary remarks called on Mr. J. E. Vedanayakam Pillay, B. A., to read the foregoing report. It was then followed by a Tamil Lyric which was clearly sung accompanied by two violins. After this Mr. D. McConaughy, M. A., of the Young Men's Christian Association, addressed the meeting in English. As the reporter has not taken the address *verbatim* we give below what has appeared in the *Madras Times* :—

“Mr. McConaughy regretted an absence in the report of anything positive, what they needed then was not to meet objections but facts to fill the report. He earnestly exhorted the promoters of the National Church movement to labour zealously in the Lord's Vineyard.”

Mr. A. T. Scott next addressed in Tamil to the following effect :—

Dear friends,

It gives me great pleasure to come here, at the request

of my friend Dr. Pulney Andy, the originator of the movement of the "National Church of India" in Madras and to say a few words on this the 5th Anniversary of this National Church.

From what I have observed I find that the members and sympathisers of this movement shew a preference for services and meetings conducted in English and comparative indifference to those in Tamil. This feeling does not evince much of a national spirit. If this continues, the object of the movement, viz., to have an indigenous and united Church for India, will only be accomplished when English supersedes the Vernacular languages of India, if such an event should ever take place. In the meantime, the desire to promote union among Christians of all denominations is worthy of all commendation and no effort should be spared to bring about so desirable an object. There can be no doubt that unity among Christians is necessary. Our blessed Saviour prayed thus for his disciples, on the eve of his departure from this world, "Holy Father, keep through thine own name those whom thou hast given me that they may be one as we are," and again for all Christians, "Neither pray I for these alone but for them also which shall believe on me through their word; that they all may be one as thou Father art in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me." The last words indicate that the want of unity among Christians is a cause of unbelief on the part of non-Christians. The best proof of the truth of Christianity is the exhibition of unity and love among Christians. "By this shall all men know that ye are my disciples," said the Saviour, "if ye have love one to another."

Let us not confound unity with uniformity. Uniformity may be desirable, but it is not necessary, nor possible. With our limited knowledge, differences of opinion on matters non-essential must and will exist. But that is no reason why we should not maintain "unity of spirit in the

bond of peace." There are different regiments, wearing different uniforms, but all serve the same sovereign, belong to one country and stand side by side in fighting against the enemy. They are engaged in a common cause, and form one army. So in the Church. Particular churches may have different forms of government, and different methods of worship, but they agree in essentials. They all have one Lord, "one faith, one baptism, one God and Father of all." They unitedly "form one universal Church"—all are engaged in a common cause. Let us then stand shoulder to shoulder in opposing evil, in fighting against sin and error, and in promoting the establishment of Christ's Kingdom in India.

Let us remember we shall be one in heaven. No denominational differences there. May we therefore love all who love the Lord Jesus Christ in sincerity and in truth. Let us exercise more of love and sympathy among the different branches of Christ's church. Let us be more concerned for the promotion of the Redeemer's Kingdom than for the extension of our own particular party.

There is Joy in heaven over one sinner that repenteth, whoever may be instrumental in bringing the sinner to the Saviour. So let us rejoice at the success of any Church on any individual in the great work of saving souls.

This over, Mr. C. Kathirvelu Mudaliyar gave out an English Hymn; after which the Chairman rose and made the concluding remarks:—

My Christian Friends,—

You have heard the Report dwelling on certain points deserving of notice, and serious consideration. The possibility of a National Church for India is no doubt involved in difficulty of solution. But when you see in Japan that a National Church has been an accomplished fact, what is there to deter us from achieving the same in India? It is generally asserted that it is not practicable

to unite the several sects. It may be so among European Nations to whom they have been bequeathed as a legacy by their fore-fathers, and even among them the spirit of union is the rage of the times. We, in India, cannot conscientiously say that we have adopted or joined these sectarian churches of the West, after careful study of each creed, and after full conviction accepted the ordinance of Baptism in any one of them. It is simply a mere accident. It is often due to the convert having been educated in one of these Mission Schools, or from having been necessitated to receive his Baptism in one of these sectarian churches. The converts, therefore, either from mere gratitude, are obliged to continue in connection with that sect, or from being engaged as Agents in that Mission. My own knowledge of these matters leads me to believe that the principal draw-back towards the advancement of the National Church movement lies in the majority of our Native Christians being dependent on these several missions for their support.

It was in this very Hall, some thirty years ago, I heard Revd. Mr. Long of Nil Darpan celebrity, express an opinion, which I should say amounted almost to a prophecy, that the True Church of Christ will yet be raised in India. The late sainted Dr. Norman Macleod boldly pointed out that India possesses all the requisite talents and materials for the raising of an Indian Church freed from western formulas, and shibboleths of different sects. When our western brethren entertain such high hopes for the future of Christianity in our blessed land, why should we continue to be apathetic and indifferent to our own interest? The western nations have done as much as they could for the advancement of our Indian races, and we who have benefited four-fold by their generosity should no longer slavishly stand with folded arms awaiting their continued support. It is high time for us to shake off our lethargy, and begin to help ourselves.

Mr. Labouchere, M. P., boldly writes in *Truth* that Christianity was not founded or spread over Europe by the power of money, and he reasonably questions why it should be expected to do so in Asia and Africa. This kind of contempt is often cast in our teeth, saying in plain words, that we are dependent on the *charity* of Europe and America. Now my Christian Countrymen, take these reflections cast on us in a serious light, and try to make yourselves independent of foreign help, and above all of foreign charity.

In some quarters it is feared that the National Church of India will be another sect added to the already existing divisions in the Church of Christ. Yes, to some minds it may appear so, since the London Mission society which was purposely organised, a century ago, to disseminate non-sectarian Christianity has failed in its trusted function and has unconsciously become another sect. The failure is not due to the Agents of the Mission but to their controlling body, (though it consisted originally of the clergymen of the Church of England, Church of Scotland, Methodists, Independents and Presbyterians,) having allowed them to carry on their work while other sectarian Missions were permitted to continue their operations independently in foreign parts. The experience gained by this fact will enable us to avoid the National Church of India becoming another sectarian church. In my last address I pointed out that it should not be our desire, nor is it prudent, to form the National Church out of the malcontents of other Churches or to raise it on the ruins of any other Church, and it is from this view that we were not in a hurry to introduce any system of organisation, and even Church ordinances; as then instead of having the much desired United Church of Christ it will lead to the creation of another sect with peculiar creeds of its own, and this is what we should be anxious to avoid.

The best and most prudent way of bringing about the consummation of the National Church of India on non-

sectarian principles or devoid of denominational distinctions, in other words, is by the simultaneous union of all sects in India. It will therefore be prudent for the Native Christians of all denominations to forward conjointly a Petition to the Boards of Directors of the several Mission Societies in Europe and America to authorize the local Missionaries out here to permit their converts or congregations to unite in getting up this much-needed church in India. The different Mission Societies may also be asked to retain in their service all those Native Christians who are now supported by them for purely Evangelistic work. The Missions may even drop their sectarian denominations, and may be called after the country which maintains them; or, in other words, to go by the most appropriate designation of the Gospel Preaching Society of England, Scotland, Germany, Denmark and America.

If our Petition is properly couched and forwarded to the controlling bodies of the several Missions in Europe and America, I am sanguine, our requisition will meet with their favorable consideration. In the meanwhile let us not fail to put our trust in God and wait for his pleasure as He alone knows what is good for us.

Now let me draw your attention to the addresses delivered on this occasion by Messrs. D. McConaughy and A. T. Scott. I hope you find in them sufficient material to stir us to be persevering on our onward march. Pray fervently that our Heavenly Father may be pleased to bless our efforts and permit us, sooner or later, to see an Independent Church raised on a sound basis in this land, wherein we may all be enabled to join together to worship the Most High in spirit, love and unity.

Mr. J. R. Sivasubramani Aiyar then in the name of the Committee thanked the Gentlemen who gave addresses on this occasion, and the audience for their presence. The proceedings were then brought to a close by the singing of Doxology and by the Chairman pronouncing the Benediction.

NATIONAL CHURCH OF INDIA.

ANNIVERSARY SERMON

DELIVERED BY

C. KATHIRVELU MUDALIYAR,

On the 13th September 1891.

"While I live will I praise the Lord: I will sing praises unto my God while I have any being."

"Put not your trust in princes nor in the son of man, in whom there is no help."

Psalms cxlvi Verses 2 and 3.

BRETHREN,

I have chosen these verses for our text, because they have a special bearing on the subject we have in God's good Providence to consider to-day. You are all aware that five years have been completed since the formation of the National Church of India, and that we are, if God is willing, to celebrate the Fifth anniversary very shortly. It has therefore become our bounden duty to give expression this evening, to our feelings of humble thankfulness to our Almighty Father, for all the mercies He has to this day graciously vouchsafed unto us in this direction. And we cannot do so better than in the words of the Psalmist in the first of the two verses of our text—"While I live will I praise the Lord: I will sing praises unto my God while I have any being."

In doing so, however, we cannot but pay a little attention to the warnings contained in the immediately following verse—"Put not your trust in princes nor in the son of man, in whom there is no help." The Psalmist having

praised the Lord in the manner stated in the first verse of our text next proceeds to give counsel and caution to the people in general. He warns them not to place any confidence, either on the fickle multitude, who might be induced even to murder, one day, the very person whom they almost idolized the day before, or on the great who generally made promises which they never performed, and raised expectations, which they never intended to fulfil.

To expect, therefore, help, safety from any man, or number of men; to rely on their power, wealth, wisdom, favor and fidelity, and thus to neglect the promises and precepts of God, and to bestow more pains to obtain the patronage and protection of man, than the divine favor, as if a powerful prince could help them to accomplish all their objects and projects—by these things “men make flesh their arm” and put a poor, frail, dying sinful creature in the place of the Almighty Protector and Helper. In so doing the heart departs from the Lord and renounces its reliance on Him.

And as trusting in other men idolizes them, so reliance on our own capacity, knowledge, wisdom or righteousness, idolizes ourselves. Persons of this character resemble a worthless shrub, which grows in the barren desert and withers for want of moisture: whilst other plants in more fertile soils flourish by seasonable showers. He who therefore trusts in man must remain destitute of divine grace, unfruitful and unholy frustrated of all his expectations, liable to be deprived of all comfort, exposed to all misery and excluded from the presence and favor of God.

But he who trusts in the Lord and expects every blessing from his mercy, grace and providence according to His word is a happy man. His profession and prosperity are permanent, he remains safe in every difficulty and needs not fear any event; for he shall not cease from bringing forth the fruits of righteousness at all times.

The contemplation of these important truths, dear brethren, naturally impels us to-day to devote a few moments to the consideration of the origin and progress of the National Church of India, for, these truths, have been little more or less our experience for the last five years of the existence of that Church.

It is scarcely necessary for me to mention, for you all are fully aware, that the unsatisfactory condition of the Indian Christian community, or rather the Indian Church, was one of the main causes which gave rise to the formation of this Church. For, it was evident to the public spirited founder of this Church then, as it is apparent even now to all who may care to see with sincerity and interest, that Christianity in the East has not been the cause, as it has been in the West, the very life of patriotism, of national, political, and spiritual advance, and that a community of religion such as Christianity alone provides, has not been the one bond which can hold together the diverse races and castes like those that compose the Indian Christian community—does not annihilate their prejudice and does not secure a moral unity and fuse them into a nation.

We as Christians hold of course that the first and great design of Christianity is to lift men God-ward, to qualify their spirits for loving fellowship with our Heavenly Father through the medium and intercession of our Divine Saviour and to prepare them for a blessed immortality to come. But since we have a life in this world to live before we reach the other, and are bound in social relations to our fellow beings, and have obligations and duties arising out of these relations which we are impelled to fulfill and perform, Christianity coming, as it does, from God and designed for the world, must have for its final object and function the benefiting of mankind and the perfecting of all the elements of life, domestic, social, political and religious. The logical conclusion of this train of thought then

is, that every nation that has for its guidance Christ Jesus must rise into higher, social, moral, and spiritual life. "Christianity aims at making men saints first and then patriots."

Now dear brethren, there are in India nearly two millions of us, Indian Christians sitting, so to speak, at the feet of Jesus—how far have we risen into higher social, moral, spiritual and national life? How far the present condition and the future prospect of our community afford room for the realization, at least at a distant date though not now, of all these fair promises of Christianity?

Well, brethren, what are your answers to these queries? Will any one here present venture to deny that the condition and circumstances of the community are unfavourable and unwarrantable to the appropriation and enjoyment of the blessings of Christianity? and that the main causes of such an undesirable state are, the want of self-dependence and union amongst us, and that again is due, to a great measure to the existence of sectarian differences among, and the entire dependence for maintenance of many of us upon, one or the other of the various denominational Churches or missions in this land? These state of things are certainly not calculated to our moral, spiritual and temporal advancement long experience has already established beyond doubt, and that brethren is the cause of the origin of the National Church of India.

That the founder of this Church was not wrong in considering that this Church will tend to the amelioration of the deplorable condition of his Indian Christian brethren and will be the means of the Gospel of love more readily finding a place, and wielding its salutary influences in the minds of the unconverted many of this land will be clear to all who know that union is strength and division breeds contentions, and that the National Church of India has for its objects the cordial union of the various

sections of the Christian Church, and the promotion of brotherly love among its members, and the exhibition of Christianity thereby in its true and original colours to our unconverted brethren around.

That these were clearly understood and rightly appreciated by all the intelligent and leading Indian Christians at the beginning, was evident from the large attendance at the services held in this edifice, and the public and private expression of their sympathy and good will towards the movement. Sympathisers had boldly come forward and advocated the cause of the National Church movement both in print and in speech. This apparent exhibition and expression of sympathy had all the appearance of sincerity and earnestness, and we were elated at it a great measure we are ashamed to confess.

But the lapse of few more months and years was enough to convince us, alas! of the truth of the Psalmist's words, put not your trust in the son of man in whom there is no help. Some of those who were the most zealous in helping forward the movement have gradually begun screening themselves from the very sight of the National Church, and others have turned from being its staunchest friends into worst enemies. We were not, however, dejected or dismayed at this, knowing as we did, that the National Church, from the very fact of its being national, or called as such, should and must undergo trials and troubles, ere it firmly takes root and shoots forth its branches in all directions in this land.

The causes however, which we can find to assign for the apparent inconsistent dealings of some of those of our Indian Christian brethren in connection with the movement are:—

1stly—That connection with the National Church founded and brought into existence by one does not confer any honor or bring any emolument with it to themselves.

2ndly—That it does in a measure prove detrimental to their present interests and their future prospects inasmuch as their connection with it may be against the will of those in authority in the several denominational Churches to which they may be connected in a pecuniary way.

To those who are swayed by either the one, or the other of these considerations, we can only say that the National Church is not a place for those who seek worldly honor, gain, name, and fame, but it is a place only to those who prefer their deeds being appreciated by our Heavenly Father, and as such, they must be prepared even to meet with disadvantages, troubles and difficulties now. The secret of lasting and best influence is self-sacrifice, to the highest object. If a man thus sacrifices himself and adds his little strength to some enduring force, or lights up some undying truth, then he links his individuality with an influence that extends far beyond himself.

The patriot is he who loves his country, its people its privileges, nay its very soil. His love is utterly foreign to any thought of self; he is willing to deny himself, to suffer, and if need be to die, so that his fellow men may prosper and enjoy an increased amount of happiness. High and holy things, however, have so great an attraction to even the wickedest of men, that the ambitious and able, who have desired to make unto themselves a name and to become great in the world, have ever thought necessary to sanctify their purposes by giving to them a title which should represent nothing but goodness and purity. Thus in all ages men, who have desired to rise themselves to power on the ruins of their then rulers, have arrogated to themselves the name of patriots, and under its shadow have perpetrated deeds that might make devils turn pale. In other cases, it has been but the cloak of deeds of fraud and villany, which might well make a close observer like Sir Robert Walpole say "Does he call himself a patriot? Then I know him to be a rogue."

The real lover of his country deals in none of these things. His constant enquiry is, What can I do for others? How can I benefit the individuals around me, so that their children and children's children may be the happier and more prosperous for my labours? In short his one aim in life is to leave the world better than he found it.

Such men, dear brethren, the National Church of India needs to count as its members and advocates, and not all those who will praise it here to-day and hold it to ridicule to-morrow elsewhere as it suits their interest and purpose and who still wish to be called disinterested public spirited men and patriots. The happy privilege then, of being the original members and advocates of this Church, will be ours undoubtedly, brethren, if we only be a little less selfish and a little more self-sacrificing and public spirited than what we really are at present. Though it may be considered that this Church is not in such a prosperous and flourishing condition as we could wish, for want of men of the stamp we have been describing, that it has a glorious future, the forebodings of the times leave us not a shadow of doubt to entertain. Our anticipation however, of its bright future is not at present based on the countenance or noncountenance it may meet with from men, in whom we are warned by the Psalmist not to place our confidence, but on our reliance on Him who withholds not His blessings on an undertaking like this, which has for its object and function, the spiritual and temporal improvement of the much neglected Indian Christians, and the manifestation of His glory and the extension of His Kingdom in this land.

It is a source of great satisfaction to us to find, that many liberal minded European, American and Eurasian brethren are in favor of the movement but think, taking into consideration no doubt the wavering, unsteady and depending nature of the Indian Christian community, that the movement is rather premature. But it should be remembered that if the scheme is admitted to be calculated

to bring about good results we need not fear much or any harm resulting by its appearance before the public a little early.

It is a matter for thankfulness to God, dear brethren, that amidst all disappointments and discouragements this Church has been permitted to do its good work uninterruptedly and unostentatiously for the last five years.—Its existence has been widely known:—In it the services are gladly taken up and heartily conducted every sabbath day by the European and native ministers and the laymen of the different denominational Churches. Its pretty long persevering existence, amidst difficulties and discouragements, has opened public discussion as to its present utility and future influence. There is then everything now to encourage and nothing to conquer us. Enemies there will be, but these we expect, for there can be no victory without a battle, no triumph without a contest, no reward without a danger. Let us then render our heartfelt and grateful thanks to the patriotic founder of this Church, and continue praising our Heavenly Father as this Church advances year after year, in the words of the Psalmist:—

“I will praise my maker with my breath;

—And when my voice is lost in death,

Praise shall employ my nobler powers:

My days of praise shall never be past

While life and thought and being last

And immortality endures.”

NATIONAL CHURCH OF INDIA.

MY CHRISTIAN COUNTRYMEN,

The existence of divisions in the Church of Christ has unhappily proved to be the greatest obstacle to the extension of Christ's Kingdom, particularly in this land of “surprises, a land of contrasts and contradictions, of paradoxes and incongruities, of inconsistencies and anomalies.” It is assented that a divided house cannot stand, and our Lord in His intercessory prayer said “That they all may be one in us; that the world may believe that Thou hast sent me.”

Just to meet the object and aim as proclaimed in the intercessory Prayer of our Lord, as well as to be prudent, Christianity should assume a non-sectarian form particularly in India. A living writer says:—“As one of the Christians from the West, I own we have sinned deeply against the people of this land in that we have, along with the Truth of God, introduced our own sects and denominations, and have taught opinions of men, along with the Truth of God. For this we are very guilty before God, and the fact should fill us with deep humiliation and sorrow.” This sentiment is generally shared by all the liberal-minded followers of our Lord.

Rev. Mr. Long of *Nil Darpan* celebrity, when he lectured some thirty years ago, at the Evangelistic Hall in Madras, expressed an opinion that the *True Church of Christ* will yet be raised in India. The late Rev. Doctor Norman Macleod read a Paper before the general Assembly in Scotland in 1868, immediately after a visit to this country, in which he prominently pointed out the need there is

for an Indian Church deprived of the sectarian forms of the West. He further boldly declared that India possesses the requisite talents and materials for the raising of such a Church. There are many who entertain such high hopes for India.

It was in 1859 I left Madras for England, and during my stay there, and up to the time I returned to India in 1861, I studied Christianity as an Enquiring Hindu, i. e., from the standpoint of a Hindu, and I must candidly confess that I found the deeply-rooted sectarianism in the Christian Churches stood as a stumbling block in the way of one's accepting Christianity at least to one's own satisfaction, as suited to a philosophical turn of mind. From association I learnt further that the most intelligent portion of the people of England were not sanguine of successfully winning India to Christ by the labours of the sectarian Missionaries sent out by them. Moreover the "Essays and Reviews" edited by Archdeacon Denison was creating a great sensation at the time in England, and I became deeply convinced that divesting it of the western garb, and doing away with its many sects will alone benefit India with the saving faith of Christianity; and the more I meditate and contemplate on this subject, the more I become convinced of the urgent necessity there is for a non-sectarian form of Christianity brought back to its original purity to solve the difficulties, and meet, and reduce the obstacles that lie in the way of establishing our Lord's Kingdom, as best suited to the instincts of Eastern races and nations inhabiting our land, the ancient seat of civilization and learning, which is unfortunately tending, day by day, to scepticism, and doubts.

After my retirement from official life I endeavoured to bring about the formation of a United Church of Christ on non-sectarian principles under the designation of the National Church of India, under a firm conviction that if there is any chance of the different races

inhabiting this land becoming a *Nation* of any power, it will be through the vivifying influence of Christianity alone. I first consulted the principal Native Christians including Native Ministers and, on meeting with their approval, I held a preliminary meeting at my private residence on the 28th November 1885. The meeting was attended by graduates, under-graduates and other laymen who approved of the scheme laid before them. A few months afterwards the Rev. Mr. Sell, the Secretary of the Church Mission Society, read a Paper, before the Madras Diocesan Conference, on the necessity of a National Church for India.

I inaugurated the movement, after due notice, on the 12th September 1886. It worked successfully until other disturbing elements came into play. Mr. G. J. Solomon Nadar, B.A., B.L., pointed out in his address at its second anniversary that "one thing it has succeeded in doing, viz., it has proved beyond the shadow of doubt that a Church can exist in South India without the aid of European funds, and European supervision," and our late Brother T. M. Scott of Madura, who was an Honorary Evangelist to our movement, also remarked in his address that "there appears to be all the materials for the development of the National Church movement in existing Christian Churches of almost every denomination, for a strong tendency to emphasize the conservatism of the national character and thought exists everywhere." The National Church movement aims at uniting the various denominations and forming one united Church of Christ in India, as suited to the national peculiarities and instincts of the people; to encourage self-dependence and self-reliance and to introduce a system of self-help, self-work, and self-government in the ministrations of the Church, without depending on foreign aid and the charity of the people of Europe and America.

The advantages accruing from an Independent Church of our own are many.

1. It will prove to the world that we Indians have not joined the Mission Institutions for the mere love of filthy lucre.

2. We will be relieved from the contempt that is often cast on us that we are dependent on foreign help and are maintained by foreign charity.

3. It will stimulate the growth of vital Christianity.

4. The model of Christian life exhibited in every individual will be in itself a living example to encourage the non-Christian population of India to accept Christianity as the saving Faith of the world.

5. The Indian Christians when thus united will become a powerful and influential body, as union is strength, and will acquire a political status commensurate with the moral and spiritual status resulting from the exercise of every Christian virtue, and lastly there will be other advantages arising as the natural results of such a union, which may eventually prove beneficial to the community as a whole.

It is prudent to bring about the establishment of an indigenous Church based on non-sectarian principles, as soon as possible, before the sectarianism of the West takes deeper root among the Christian converts of this land, and, therefore, the movement, now set on foot, cannot reasonably be admitted to be premature, but one of actual necessity, and the delay will only add more to its difficulty instead of facilitating the accomplishment of the scheme.

The principal drawback that now lies in the way of the National Church movement is traceable to the majority of our Indian Christians being dependent on the several Missions for their support, but there is a way of getting over this difficulty.

It will be advisable, therefore, that Indian Christians

of all denominations should conjointly sign a Petition addressed to the Boards of Directors of the several Mission societies in Europe and America, to authorise their agents out here to permit their converts to unite in getting up an Independent Church of their own. It is this simultaneous union of all sects here that will alone prevent the National Church of India becoming another additional sect to the already existing Christian sects in this land. The Petition may also contain a request to retain all those Native Christians who are already in their service for purely Evangelistic work for the present.

If this appeal of mine should meet with your approval, and your assurance to respond to, I will convene a monster meeting wherein the subject of the Petition may be discussed and action taken. This will also afford an opportunity to decide the question of ordination, to provide the movement with a recognised Ministry, to meet the various demands of the Law. On this subject I already issued a circular on the Xmasday of 1889.

May we now look up to our Heavenly Father for all guidance, help and succour, and await His pleasure for the timely granting of our Prayer.

I am,

Yours in Christ,

S. PULNEY ANDY, M. D.

October 1891.

EVANGELISATION OF INDIA.

SIR MONIER WILLIAMS, in his Missionary address, regrets that the labours of Missionary bodies in India, have not resulted in making large additions to Christianity from the higher castes of Hindus. He hopes to see the field taken up, for he says; "Nevertheless for all that I shall like to hear of some Hindu Ethelberts being converted. Would it be presumptuous to predict, that if we could make a convert of such a leading Brahman as the Maharajah of Benares, 10,000 Hindus would soon follow his example as did the 10,000 Pagan Saxons of old, who followed the example of their good KING ETHELBERT." He is equally anxious to secure a few Hindu Berthas and he aims at a certain philanthropic Maharani of Bengal whose example he trusts will likewise be followed by 10,000 Hindu women.

The generous hearted people of Europe and America are content and perhaps happy in their thoughts that India could be won over to Christianity by the power of their glittering money—not in the least caring to study the several obstacles that lie in the way of an earnest Evangelist. This money-winning Christianity cannot go further than bringing within its reach the most needy and out-castes who have neither any fixed belief in a religion nor a social status to be proud of. Hence we see the Mission institutions abounding with people who are not looked upon with any respect or favor by the non-Christians, and who, in return, are bent upon attributing all

kinds of sinister motives to the Mission inmates for having embraced Christianity. The dependent state of these converts on their respective Missions is also thrown out as another slur so as to elicit the contemptuous epithets of Rice and Rupee Christians as did Canon Taylor in his Missionary controversy. The labours of Missionaries in India have, in fact, in the majority of instances, turned out more what may be called *mercenary* than actual Spiritual Christianity. Therefore no man of any self-respect, though he may be convinced of the truths of Christianity, will ever think of approaching a Mission institution for fear that he may be classed among those who are already off the Rolls of the Missions. Again the non-Christian populations of India are ever ready to raise the finger of scorn to indicate their disapproval of the conduct and life led by Mission converts and European residents in India. From these inconsistencies the efforts of several Mission Societies in Europe and America are beginning to be looked upon by Indians, in the light of it being intended more as a means to provide maintenance to their surplus population than from a sincere desire to see India properly civilized and thoroughly evangelised.

For the thorough Evangelisation of India, the Christians of the West who are very generous with their pecuniary aid to Missions, should also consider it their duty for the remedying of defects and the removal of obstacles that now lie in the way of spreading Christianity in India. The first and foremost aim should be to divest Missionary operations of their mercenary inducements towards their converts. The second should be to set their present converts free to unite, and to worship in an Independent Church of their own. The third should be to do away with all sectarian distinctions, and the fourth to make all the Missions in India work on non-sectarian principles and in accordance with the spirit of primitive Christianity. These measures if assiduously adopted will in a decade or

two produce immense results. The planting of mercenary Christianity—more familiarly known as Bread and Butter Christianity, has been the bane of and has actually demoralized the people. The self-respect that is likely to accrue to the converts by being set free from such demoralising and mercenary influences, is alone likely to raise the Indian Christians in the estimation of other religionists; and coupled with this if converts would only set the example in life of the precepts taught to them by their spiritual fathers, by leading a life consistent with the ethics of Christianity—this will prove a greater inducement to all earnest enquirers than the mercenary inducement which only attracts the unworthy ones within its fold. Thus as vital Christianity becomes visible day by day, the resulting burning and shining light will become brighter and brighter enlightening the whole land, and then there is every probability of realising the hope expressed by Sir Monier Williams of securing Hindu Ethelberts and Berthas. If the European residents in addition would aid these efforts by their consistent Christian life, India will one day be brought under the most desired category of Christendom.—*The Cosmopolite*, 14th October 1891.

A LETTER
TO
GENERAL W. BOOTH,
FOUNDER AND LEADER
OF
THE SALVATION ARMY.

—§—§—

DEAR BROTHER IN CHRIST,

In welcoming you to these shores, permit me to address you these few lines expressive of my views on the holy work for the successful achievement of which you have devoted your life with great piety, energy and zeal.

It is the world's wide-spread idea,* that God in his mercy towards his fallen creatures and according to times and circumstances, raises up men to carry out his gracious purposes. Thus leaders have risen from time to time as politicians, moralists, social reformers, and spiritual guides to elevate man from his fallen and down-trodden condition. Your advent amongst us, in the cause of the holy work you have undertaken, will be looked upon in the light of *karma* and *re-incarnation* by my Hindu compatriots, and even the Mahomedans may be disposed to accept and greet you as a great philanthropist, if not as a teacher of Truth as they believe Mahomet, their Prophet, to have been.

But the Mission you have entered upon entails on you a great responsibility in fighting out the cause of the Saving Truth, and in propagating it with all sincerity and truth, as well as in proclaiming that "God so loved the

world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This truth, preached and proclaimed in the early times by a few holy men who were themselves recruited from the humblest classes, has gradually and wonderfully brought under its influence kingdom after kingdom, and the Cross now adorns the summits of many a Crown and Sceptre. Thus it is quite evident that the procedure adopted by the Apostles will alone prove victorious in the end in winning the world back to CHRIST.

But what do we find now? Instead of preaching the simple message of Peace in its simplicity and in the humblest manner possible, as exemplified in the life and acts of the Apostles, our priesthood claiming Apostolic succession, lead a life in many instances unbecoming their high vocation, teaching the opinions of men along with the truths of God, and thus split the Church into different denominations. Just as the Brahmin of this land calls himself the God of his followers (*Brahmana mama devata*) and prides himself that God is within the influence of his *Mantrams* (invocation) so the Christian Priesthood of India at the present day arrogates to itself all the honor and glory due to the Great Emmanuel. Owing to schismatic teaching the *Body* of Christ has been split up into several parts, (amounting in all, I believe, to 325 sects). I see no benefits derivable from sectarianism, as it is certain that, when we are summoned from this sublunary abode, we do not put in our appearance before our Heavenly Judge as Romanists, Episcopalians, Presbyterians nor as Wesleyans, and Congregationalists but appear in the name of the *Crucified Saviour* Christ, our only Mediator.

We learn from his intercessory prayer that our Lord expressed the wish that we "may all be one" thus clearly indicating that no divisions should exist among his followers. The question is, are we acting up to his desire? N

honest Christian will say, yes. I admit that men's minds are differently constituted (perhaps these variations are due to the influence of Satan); yet there is nothing to prevent us from worshipping together the True and Living God in brotherly love, in unity, and in truth. When a house is divided, how is it possible for it to stand? It is against all reason, and yet such is the real state of the Christian Church at present.

Now let me turn your attention to India. The earliest Jesuit Missionaries passed themselves off as Brahmins and lived and led the life of Brahmins; and the Protestant Missionaries of the present day charge them with having practised deception on the people. India has been the field of Missionary operations for the last two centuries or so, and must have cost Europe and America a vast sum of hard-earned money. We have now according to the last census about two millions of Indian Christians. This is the numerical result—a result produced by the deceptive method employed by Romanists and the mercenary inducements offered by Protestants for the last two hundred years and more in this land. The greater portion of the figures now quoted is no doubt to be attributed to the natural course of procreation rather than to actual direct conversion. The deceptive method brought in both high and low into the Romish Church, and the mercenary method drew in the most needy classes within the fold of the Protestant Churches. Converts made in this way have not the least spark of vital Christianity in them; besides they have been the means of widening the gulf of disunion by bringing into the Church their caste distinctions and by adding sectarian shibboleths of the West. Among Hindus there is a tendency to *union* observable now-a-days, whereas among the Christian converts *disunion* is noticeable to a regrettable extent.

The above is what one may judge for oneself from the nature of the achievements made by the Evangelising

agency maintained for the conversion of the higher classes of Indians who are inaccessible to the preaching of the Evangelist. The following quotation from the writings of Dr. Pentecost on his Mission to India will speak for itself:—"Those who have been students of the Missionary Colleges have some knowledge of the Gospels, and the leading doctrines of Christianity; but even these do not know nearly as much of the letter and doctrine of the Gospel as they do of English grammar and mathematics; for it must be admitted that the end of Missionary Education seems to be more an English Education up to the standard required by Government as a condition of the 'grant-in-aid' than to make Christians of students."

Now let us consider the attitude of other religionists towards Christianity. The intelligent portion of the Indians do believe in one God, and acquiesce in the necessity of a Universal Religion to knit mankind into one universal brotherhood, but they are not prepared to accept a religion abounding in sectarianisms which, instead of creating brotherly love tends more to keep one brother at variance with another. On one occasion when a Brahman scholar happened to read my article, on the Evangelisation of India, in the *Cosmopolite*, he doubted whether the Missionaries would ever give up perpetuating their sectarian differences in India. If they would only do that, he said, India would in no time become Christianised. The Hindus make bold to say that as there are so many sects in Christianity there are also several sects in Hinduism. And as there are bye-ways, path-ways, and roads leading to a city so they think that the several religious systems of the world, will all lead to the Eternal City of Bliss. In fact the word *margam* which is used as an equivalent to the English word religion, is in itself, indicative of that belief, for the word in question literally means *path*. What would the Western Christians say to this? Will they yet persist in perpetuating their sectarian Christianity in In-

dia? It is certainly an imprudent act on their part to force on India their denominational distinctions and shibboleths, more the result of their political dissensions than of actual spiritual necessity. To break through the citadel of superstition, falsehood, and unbelief, the truth requires to be backed up by all the concentrated forces that Christianity can command; therefore a united front of Christians is needed and not a decentralised and disunited body of workers. Differences and dissensions always weaken the cause of an undertaking, and, I trust, the Christians of the West, who are enthusiastic enough to see India Christianised, will attend to the removal of defects in the scheme now pursued by them for the Evangelisation of India.

There is a current notion amongst my countrymen that under Mahomedan sovereignty Hindus became *cowards* and that now under the British domination they are becoming *liars*; I should further add that under the generosity of the West my country is becoming *demoralised*. Continuous eleemosynary aid has taken away from the people of this land all notions of self-respect and self-help, and as long as givers are coming forward they will continue to be receivers.

Now with regard to the movement organised by you. It is certainly Salvation both in the worldly and religious sense of the world to the neglected classes. Though England abounds in grand and magnificent cathedrals of the State as well as chapels of the dissenting bodies, yet they were not attractive enough to arouse the spirit of the backsliders, and of those inhabiting the slums of populous towns and cities to seek entrance into them for worship. Your organization has certainly proved itself successful in getting at them in their inaccessible and filthy dens and in reclaiming them. Thus both men and women who would otherwise be wallowing in the mire of sin and vice have been rescued to a great extent, and the scheme you

have now elaborated, headed "Darkest England," will, no doubt prove just as successful as the other scheme for their spiritual elevation. As far as my knowledge and experience go about your land and its people, your mission has certainly proved a God-send.

We in India had similar movements both among Mahomedans and Hindus. The holy men who renounced the pleasures of the world had quickly enough an army of followers: they itinerated the land preaching moral, philosophical and spiritual doctrines. Thus we had ascetics and celibates both among Mahomedans and Hindus and also amongst Buddhists when that school of belief predominated in India. The sacred garb they assumed commanded such reverence as to induce the highest monarch as well as the lowest slave of the soil to worship them more as divine beings than as human. The life led by these devotees was a perfect model of purity, piety and virtue. Now what do we see of the institutions originated by them? They have fallen into decay if they are not actually defunct. The *kari* garb, I mean the clothing assumed by your Salvation Army here, is now locked down upon as the garb of beggars and its sanctity has almost departed from this land; holy men such as those who wore it originally are nowhere to be found. Those who wear the garb now-a-days in this country are mostly mere hypocrites and designing men who make religion their means of livelihood, and go about begging in the name of religion. Thus a once consecrated institution has become desecrated *in toto*, and the people of this country know it. My reason for alluding to this is that you should endeavour your best to preserve the integrity of your organization in all its original purity and sincerity of purpose and not allow it to lose its hold upon the people of this land by adopting ways and means which are certainly calculated to lower it in their estimation, and mak-

them question the sincerity of its motives. You should endeavour to prevent it ever coming to be regarded as an Army of Mendicants in the worldly sense, so that Christian leaders may not have to say in after years, that they made a great mistake in introducing the Salvation Army into India and thereby added another sect of *religious mendicants* to the already existing numerous sects of religious mendicants in this land. To make the matter plain I mean, that Indian Christians should not be taunted with such insulting phrase as "Mendicant Christians" in addition to the other opprobrious epithets now levelled at them by those uncharitably disposed, such epithets as mercenary and bread and butter Christians, or as Canon Taylor has said, Rice and Rupee Christians. He has already styled the Missionary bodies as a Mercenary Army, and you will therefore take heed lest your army comes to be known as a Mendicant Army.

India contains a large population of poverty-stricken, down-trodden classes; they would, without any regard to self-respect, and without the least spark of actual religious conviction, embrace Christianity for half a measure of rice and four cubits of cloth as a writer, in the *Madras Times*, has said. In times of scarcity and under the pinching of the stomach, they should not be blamed for doing such an act; but are we to fill up our ranks with such souls and call them Christians for the mere sprinkling of water over their heads? Could this method be considered consistent with the teachings of Christ?

We medical men believe in the force and virtue of the motto "Prevention is better than cure." The Evangelists would do well therefore to act their part in a similar manner to preserve the honor and glory of our Lord Jesus Christ.

The Evangelisation of India is a difficult problem. India has been the seat of ancient civilization, learning, science and art. It has produced men with a philosophi-

cal turn of mind and the country is over-ridden with priest-craft. To successfully penetrate and revolutionize the several revered systems of the people of great antiquity, is not a very easy matter, but the people of the West have not thought of this and they are bent upon wasting their hard-earned money in perpetuating their sectarian differences. This obstinacy on their part is certainly weakening the cause of the Saving Truth.

What India needs for successful Evangelisation is a *non-sectarian* form of Christianity. The workers engaged in the cause of our Lord should also work on non-sectarian principles, and to evince to the world that they are non-sectarian, the several Missionary Societies should drop their denominational distinctions. Above all, the teachings of Christianity should be simple and pure, taught in the spirit of all reverence and sanctity. All exhibitions of feats of fanaticism, in order to attract the attention of the vulgar, should be avoided as they tend more to lower than to raise the dignity of a noble religion whose worship is truly spiritual and not of Idols attended with useless ceremonies and pompous processions. If the Christian population, both white and black, will endeavor to lead a consistent life, this burning and shining light will become brighter and brighter so as to illumine the whole land which may ultimately bring India under the category of Christendom.

I do not consider it very necessary to enter into details of explanation of matters above hinted, and, therefore, allow me to conclude this with Christian love and regards. May God bless you with health, strength and long life with the requisite wisdom for the successful accomplishment of the work for which you have so lovingly and devotedly dedicated your life.

I am,
Yours in Christ,
S. PULNEY ANDY, M. D.

Madras,
23rd December 1891.

NATIONAL CHURCH OF INDIA.

Immortal East! dear land of glorious lays!
Lo, here the unknown God of thy unconscious Praise.

The aim of all Missions in India should be to create an independent Church in the future neither Episcopalian, nor Presbyterian nor Congregational, but the outcome of the national spirit.....For now that people are coming over to Christianity in masses, the question as to the formation of a Protestant National Indian Church must become ever more and more a burning one.—DR. T. CHRISTLIEB, *Bonn Professor of Theology*.

Thus might a new temple be reared on the plains of India, unlike, perhaps any to be seen in our western lands, yet with all our goodly stones built up in its fabric, and with all our spiritual worship within its walls of the one living and true God, Father, Son and Holy Spirit.—DR. NORMAN MACLEOD, D. D.

Again the Sectarian form in which Christianity has been introduced is a stumbling block with many, who have become somewhat acquainted with its principles—the different forms of worship and sacrament, the various creeds and formulae that have been imported to India, European growths on Christianity, rather than Christianity itself, have been to it a source of the greatest weakness...There can be no doubt that Christianity will assume in India—must indeed assume if it is to be universally triumphant—an Indian form. If the religion of Christ is a world's religion, it must be capable of assuming the form best suited for each nation of the world.—REV. JOHN RORSON, M. A.

It is indeed a lamentable and even a monstrous thing to force upon native converts the evil inheritance of the

divisions which sever Church from Church and Sect from Sect, in the lands of the Reformation—divisions which have mainly grown out of peculiar historical circumstances, and have little intelligible meaning for the races now being won over to Christianity.—*Quarterly Review*.

It surely cannot be desired by any intelligent Christian—I might use stronger language and assert that it ought not to be tolerated by any reasonable man, unless proved to be unavoidable—that our several Churches should reproduce, in order to perpetuate in the new world of a Christianized India, those forms or symbols which in the old world have become marks, not of our union as Christians, but of our disunion as sects.—*DR. N. MACLEOD, D. D.*

India is our special charge—as a Christian nation India is our hardest problem—as a Missionary Church. Hitherto we have kept too exclusively to beaten paths. Our mode of dealing with the Indian has been too conventional, too English. Indian Christianity can never be cast in the same mould as English Christianity. We must make up our minds to this. The stamp of teaching the mode of life, which experience has justified as the best possible for an English parish, may be very unfit when transplanted into an Indian soil. We must become as Indians to the Indian, if we would win India to Christ.—*BISHOP OF DUREHAM*.

And in God's good time, working thus together, it might be possible in the pre-millennial future to have one self-supporting, self governing "Church of Christ in India." Ay, the one Father's Love is drawing us. As we follow it, as we draw nearer to Him, like the spokes of a wheel converging towards the centre, we draw nearer and nearer to one another, until in essentials agreed and relegating non-essential differences to the back ground, we shall see in ourselves and our work the outcoming realization of our Saviour's prayer for the visible unity of His Church, when he prayed, "that they all may be one as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou has sent Me."—*REV. DR. CHAMBERLAIN, M. D., D. D.*

Indeed, the existence of a National Church is not only a permissible thing, but is necessary to the completion of a national life, and has shown itself in all nations, when they have made any advance in civilization.—*H. B. WILSON, B. D., Vicar of Great Staughton*.

India needs a Church of her own—a national one which has no arbitrary creeds and forms, but acts upon the principle "Walk in the light of the Gospel and live the life of Christ." The time has now come or is coming for the need of a genuine reformation—one worthy of the name, Christian nation.—*Eastern Star*.

Indications there are which point to a not distant future when a united Tamil Church will be reckoned among the new things of the 20th century in Madras..... All these signs lead one to cherish the hope that the time will soon come when not a few earnest and godly representatives of the community will have the courage to cast off their Sectarian shackles and unite in one common brotherhood to maintain the ordinances of the Gospel among themselves. *REV. J. LAZARUS, B. A.*

But what of our conflicting principles and laws which dash hostile heart against hostile heart, break the Church of God into hostile fragments and spread antagonism among the children of the one Father? In Non-Christian lands especially there is a serious question for all concerned, and it is an especially practical question for our Indian brethren, into whose hands is falling more and more the moulding of the future destinies of the Church of Christ in India.—*REV. W. HARPER, M. A., B. D.*

We may hope, and at no distant period to see a great Christian Church in India, with distinct national characteristics of its own, but with features which may be recognized by all Catholic Christians as be-tokening true Catholic unity with the great Head of our faith.—*SIR BARTLE FRERE, C. C. S. I.*

Our hopes of an Indian nation are bound up with our hopes of an Indian Church; and it is a high privilege for us to be able to help on this consummation. The West

thus gives back to the East the riches which it has from the East received, to be returned again, I doubt not, with interest to ourselves. —DR. N. MACLEOD, D. D.

It is as a united Native Christian Church that we can hope to propagate the truth amongst ourselves and our countrymen, and to protect our rights as Indian Christians. As a united Native Church we shall be able to present a bold front to the heathenism of our land and knowing that Christ's body is one, let us not say "I am of Paul and I am of Appolos." We must bear in mind that "unity is strength." —FARINI CHURN MITTAR, Esq.

Well, the National Church is an attempt to give tangible form to the impatience with which all thoughtful Indian Christians regard needless division and difference in the Church. We do not indeed indulge the vain hope that we shall be able to get on very long without taking up a distinctive and decisive position with regard to the many vexed questions of religion; all that we hope for is, that as difficulties present themselves, we shall be able to find solutions which will be thoroughly suited to our actual needs and circumstances, and not slavishly copied from others with a sublime indifference to all such considerations as their adaptability or utility.

For these three reasons that I have tried to set forth, I recommend the National Church, ladies and gentlemen of the Indian Christian community to your most cordial support, and what is more, to your continued support. —W. L. VENKATARAMIAH, Esq., B. A., B. L.

A National Church is the only way of shewing practically that we are one in Him..... But until we sink all our minor differences, and effect an outward union which would enable us to come in closer contact than when we are separated into different denominations, we cannot expect a union of hearts. —R. S. HENSMAN, Esq., B. A.

I for one am fully persuaded that this National Church movement will receive greater impetus as years pass by, that when such a church shall have been firmly planted in the Indian soil, it will grow and develop till it overshadows the whole of this land, and that India will

become a Christian country like England and will, in its turn, become a grand centre of civilization. —J. E. VEDANAYAGAM PILLAY, Esq. B. A.

I have long cherished the idea of a National Christian Church in India—a true Eastern Church, and in your efforts in this direction you have my warmest sympathy. It will indeed be a glorious time when the several Native Christian communities, now separated and disunited through their connections with Western sects and Foreign missionary bodies, shall be gathered together, by a common Faith, in one grand Church. —REV. T. E. SLATER.

Now it is impossible to speak of the aims of such a movement as this without much sympathy and hope. It is the first prominent indigenous movement of Indian Christianity that there has yet been. Hitherto the Native Christians have been children, depending for their spiritual provision and for all stimulus and direction in aggressive work, upon the various Missionary Societies. In Madras they are now beginning to emerge from this stage and to desire independence. All this is natural and healthy, and we cannot say a single word in discouragement of it. —*Harvest Field*.

I read with much interest and pleasure the paper entitled "A New movement among Native Christians" in South India, and having for its subject the formation of a United Church of Christ in the country. I desire to record my hearty sympathy with the movement. We wish the new movement speedy and complete success. —REV. J. W. SCUDDER, M. A., M. D.

The National Church of India will, it is hoped, be the Church of the future in this land, and the eliminator of all these foreign denominational distinctions which unfortunately disfigure the Christianity of the age in the eyes of the liberal minded Christians as well as Hindoos and Mahomedans. —T. M. SCOTT, Esq.

We should earnestly request Christian missionaries in India to give us a helping hand in the task we have undertaken..... Is it likely that Christian missionaries, who have done so much for the spread of that Divine religion,

will stand by with folded arms, and not attempt to push on the efforts that are being made by Native Christians to create a United Church of Christ in India, a Church that will give fair play to every healthy energy of Government, as well as to every honest instinct of faith, and effectually bind in one united Christian fellowship, the native converts of all denominations?—S. SATHIANADHAN, M. A., LL.B.

I am glad that we have advanced so far as to be able not only to rejoice over a rapidly developing Christian Church in this country; but that there are those among us who have conceived of the great design of making Christianity indigenous, so to speak; and who look steadily forward to the time when the mighty fabric of an Indian National Church shall rise "broad based upon the people's will," to be, not a foreign importation, but a spontaneous, ay, and a national reception of the Saviour of mankind, by the loving and grateful people of this country.—REV. T. H. WHITMORE.

National Church of India.

SIXTH ANNUAL REPORT.

1891-92.

By the Grace of our Heavenly Father, the National Church of India has passed through another year of its existence, and we are met here now to celebrate the sixth anniversary of its foundation. Our report this time is exceedingly brief, inasmuch as we have very little to record besides the good steady work done, Sunday after Sunday, in our Church on the Broadway and in that at Purasawaukham. In our last report, we believed that the National Church of India had successfully passed through the stage of opposition, misrepresentation and silent contempt, and had entered upon the stage of doubt. But we now find that we were mistaken in our belief, that we did not observe the signs of the times aright: for during the year now under review, the National Church has had to encounter nearly as much opposition, misrepresentation, and silent contempt as ever. The Lord, however, has brought the Church safe through all these difficulties; and if the work be of the Lord, as we believe it is, it will ultimately succeed.

During the year that has just closed, the Church has made no visible progress. It has not had any accession of new members or new adherents, nor has it secured anything in the way of facilities for giving it a permanent organization. Not that attempts have not been made in

these various directions, but such attempts as have been made have not met with success up to date. Sad and discouraging as all this is, it is yet some comfort to know that the idea of a National Church for India is slowly but steadily gaining ground; that every year there is an increase in the number of those who see how desirable it is that such a Church should be formed, and who believe it possible that such a Church could be formed. At a recent meeting of the members of the Madras Native Christian Association, there was a discussion as to how the Christians of this country should be styled, whether they should be called Native Christians or Indian Christians. Not only did the majority of the members present prefer to be called Indian Christians, but some among them had the logical consistency to add that besides their calling themselves Indian Christians their Church should be called an Indian Church as well. Several European Missionaries working amongst the Christians of this country have said, and said often, that the idea of a National Church for India was a laudable one and it should and would be formed at no distant date. So we would earnestly call upon these Missionaries and upon such of our educated Indian Christian brethren as are convinced of the desirability of forming a National Church of India, to help to strengthen the National Church that has been formed these six years, and that urgently needs their sympathetic help and co-operation. May the good Lord dispose the hearts of all His faithful servants, Europeans and Indians, to cast in their lot with us, and co-operate with us for the advancement of a cause, of the goodness and ultimate success of which they are assured.

During the year that has just closed, divine services alternately in English and in Tamil, continued to be regularly conducted, Sunday after Sunday, at our Church on the Broadway. Though the attendance at these service was ordinarily not as large as we could wish, yet when

ever special services were held, they were well attended. The Telugu services that used to be held in previous years at Egmore have latterly been held at Purasawaukum instead, to meet the convenience of those who attend them, most of whom are residents of the latter place. The conductors of the services both at Black Town and at Purasawaukum were mostly laymen belonging to different Protestant Churches in Madras. The National Church pulpit affords scope, elsewhere not so freely given, to educated Indian Protestant laymen of all denominations for the exercise of their talents in preaching. The Committee desire to express their thanks to all Christian friends who readily and cheerfully conducted the divine services in Black Town and Purasawaukum.

Some useful religious publications were issued in the past year under the auspices of the National Church of India. Four tracts in Tamil, 4,000 copies of each, were printed and widely circulated. These tracts are entitled—1. Am I a Christian? 2. Am I saved? 3. Am I a sinner? 4. Am I righteous? Telugu versions of these tracts were also issued by the kindness of Rev. S. J. Chowryappah of the Albion Press. A tolerably good Tamil version of our Lord's Prayer has also been printed in large, beautiful type.

About Rs. 195 were contributed last year by the well-wishers of the National Church of India to meet its expenses.

We now conclude our brief report with a prayer to the Almighty God to bless the movement with greater success in the coming year than it has yet met with.

PROCEEDINGS AT THE SIXTH ANNIVERSARY.

CHURCH COMMITTEE.

S. Pulney Andy, M.D., F.L.S., M.R.C.S. Eng.,	Chairman.
C. Appasawmy Pillay	 Member.
D. J. Masilamoney Pillay	 do.
J. E. Vedanayakam Pillay, B. A.	 do.
J. R. Siva Subramani Aiyar,	 do.
W. B. Ragaviah, B. A., (on a visit to England)	do.
S. J. Chowryappah,	 do.
W. L. Venketaramiah, B. A., B. L.,	} Mofussil do.
J. P. Kotilingam, M.A.,	
A. V. Krishnasawmy Iyer,	
J. Aseervadam David, B.A.,	
C. Kathirvelu Mudaliar	... Secretary and Treasurer.

THE Sixth Anniversary of the National Church of India was celebrated in the Evangelistic Hall, on Monday evening, 19th September 1892. The meeting was pretty well attended, and had it not been for the threatening state of the weather the attendance might have been still greater. Dr. S. Pulney Andy occupied the chair, Mr. C. Appasawmy Pillay gave out the opening Hymn and offered a Prayer, after which he read out the portion of the Scriptures selected for the occasion, (Psalm CXXXIII). The Chairman after making a few preliminary remarks called on Mr. C. Kathirvelu Mudaliar to read the foregoing report. It was then followed by a Tamil Lyric which was clearly sung, accompanied by the violin. After this the Rev. J. Colville Peattie, M. A., addressed the meeting to the following effect.—

He said that he was glad to be present at the meeting and to address the audience inasmuch as it gave him a pleasure to see, on the programme and on the Church Committee, men of his own Church associated with the movement, and to find among the audience a greater sprinkling of the congregation of his Church. He said he was not present there to define his position as a Missionary towards this movement or to criticise it but to give it a shove; this he illustrated by a story of advice given by a person to a boy who was wheeling a wheel-harrow to the top of a mountain and who in return asked his adviser to give it a shove. A church, he said, should not be judged according to the number of persons composing its congregation. A Church may have its organization complete and a large congregation to boast, but without the spirit of Christ in it, is simply a church without it. Though the Report just

read might not appear sufficiently encouraging, yet it was possible that this movement might in course of time develop and extend and eventually turn out as successful as any other undertaking. He thus very encouragingly spoke of the movement and advised those present to help it onward. Mr. Peattie suggested that the motto of those connected with the movement should be "Freely give as you have freely received." Mr. Peattie said, that at present Native Christians have only learnt to receive and continue to do so without attempting of their own accord to give. He said that he did not mean giving one's money, that was of very little consequence, but giving one's energy, talent and all one's best support. This he illustrated by the story of two Monks in a monastery, who were always for giving and treating their guests hospitably but when they left, the monastery was reduced to such a state as not to have been able to afford any help to weary travellers. On the whole he impressed on the minds of those present to give this movement their best support. After this Mr. S. Jagannadham addressed the meeting in Tamil.

He said that the object of the National Church movement is not to create a separate church but to bring about the union of all sectarian churches in India, and to call it after the name of this land. It is certainly a deplorable thing that there should exist divisions in the Christian Church, but to carry out this intention successfully how far the existing Native Churches are prepared is a question worthy of serious consideration. He does not believe that the Native Churches are as yet prepared. It wishes still to be nurtured by the mother churches of Europe and America and in this respect it well deserves the remonstrance of St. Paul, the Apostle, with some of his churches, that they were become such as have need of milk and not of strong meat. Therefore the intention of this movement is not for separation but as a woman leavening the whole lump, calling earnestly to overlook the petty distinctions.

and bury their quarrel about words, forms, ceremonies as to Baptism by sprinkling or immersion and to have the whole mass fully leavened with love and charity and to sympathize with one another and afford help to those who are in need of help. This leaven, he hoped, will soon extend through the whole lump, the length and breadth of the Christian community of India and in time there shall rise a glorious National Church in this land. Mr. Jagannadham then said,—Are we to keep silence, and sit down with mere hope with folded arms, to see the church rising of itself before our eyes? No, Brethren, we should work with faith and then the leaven will grow. He said he remembered having read in a book the story of a cartman who was driving his cart slowly along in a deep miry lane, and the wheels stuck so fast in the mire that the horses were not able to drag it. Upon this he cried and prayed to Jupiter to come and help him to which request Jupiter looking down from the clouds replied, you had better rise from your praying attitude and apply your shoulders to the wheel and added that thus alone he would obtain his assistance. Mr. Jagannadham spoke in plainer terms that if we were to realise the idea of, and develop the Church of India as our own, we should work to bring about the same. Perhaps I may be asked of the ways and means and therefore I put forth the following suggestions.

1. We should go forward as members of the Indian Christian Community and preach the Gospel to poor classes, after whose conversion we gather them as our fruits. This will show a real change as wrought out by the influence of divine spirit even in our hearts.

2. We should cherish intense and ardent love towards our fellow Christians and should never suffer the heavenly balm to be spoiled by the flies of caste prejudices. We should ward off such things as would make our balm stink to non-Christians around us.

3. Party feelings and selfishness must be entirely forgotten and we should remember, we are all of one family in Christ Jesus and of one faith and baptism.

4. The present generation of Native Christians, he was sorry to say, neglect their mother tongue. It will be by intimate study that we are likely to obtain a knowledge of the purest Tamil which alone will enable us to translate our Scriptures to the best advantage and then alone our Native Church will be able to sustain itself as other churches in Europe. Where would you find pure and perfect German but in the Bible of that language or where would you find better Anglo Saxon than in that of the English Bible. He trusted that in course of time there would be Tamil Pandits and Hebrew and Greek scholars united in the Native Clergy.

5. And there is another way of building a church up and serving the Lord by devoting the contents of our purses for the purpose of strengthening the community and thereby the Native Church Schools and Orphanages which require to be instituted in course of time. The Native Church must be made self-supporting. Indefatigable labor of love for the welfare of the Natives should adorn the prominent members of the community. The people of rank and position must strive to elevate those needing their help. The wealthy members of the church should leave something in the shape of endowments as they leave a legacy for the benefit of their children.

6. Lastly for the raising of an independent Church, our females must put their hands also in this great work. He said that when he lived in Conjiveram for some time he saw a great multitude of men, women and children dragging the huge car of the temple by unitedly holding the ropes of the car. This sight has not fully vanished from his mind, he said, that how rejoicingly they were,

and how zealously they did this work. Christian brethren, he exclaimed, if you want to see your Gospel-car to run to and fro the length and breadth of your native land come forward and put forth your hands, and let your sisters also touch the car ropes to encourage men to do so.

This over, Mr. C. Kathirvelu gave out another Hymn, after which the Chairman rose and made these concluding remarks.

My Christian Friends:—

Though the Report read on this occasion is meagre and not encouraging, I trust the addresses delivered by the Rev. J. C. Peattie and Mr. Jaganadham have been sufficiently encouraging for our Christian countrymen to sympathise and to come forward to push on the work. One single individual cannot do much unaided, it is your sympathy and co-operation that is wanted for the furtherance of this good cause.

Perhaps it is necessary that I should enter into explanations regarding the issue of a Tamil version of our Lord's Prayer. It has a history of its own. I have often heard our Lord's Prayer criticised by our Hindu brethren, and the blunder very often made by illiterate Native Christians in repeating the same. Immediately after the inauguration of the National Church I devoted my attention to this Prayer, and prepared a version of my own. I gave a copy of it to Rev. Messrs. Lazarus and Gauboo, in the meanwhile other interruptions occurred and the matter was dropped till a month ago I happened to converse on this subject with a Native Christian friend. He encouraged me to issue my version. However to make sure of favorable reception by the learned public I submitted my version of the Prayer to some of the Pandits of distinction in this city and after meeting with their approval I lost no time in bringing it out. The Sanskrit terms therein are those in ordinary use, and may be understood by the learned as

well as the unlearned in that language. I trust it will be utilized by all Tamil speaking communities.

My friends, immediately after the last annual meeting, I addressed a circular letter to our Christian countrymen in which I pointed out clearly that *sectarianism* stands prominently as the stumbling block in the way of extending our Lord's Kingdom particularly in this part of the world. I have alluded in that document to the several advantages that might accrue to us from an independent church of our own, as well as how to bring about the consummation of this laudable object by the simultaneous union of all known Christian sects in India. This appeal of mine has not been responded to by our native brethren as yet, but on the contrary it went to bring out more conspicuously that the draw-back to the National Church movement is chiefly due to the majority of our Christian countrymen being dependent on the several Mission Societies for their livelihood, as well as others who are also in need of the favor and influence of their European Masters. A Hindu gentleman who was apparently acquainted with the nature of my circular letter, observed that after this no Native Christian should keep himself aloof; if he did, it would only go to confirm the reproach often cast on the members of this community by non-Christians and others who are not favorably disposed towards them. The Hindu portion is beginning to look upon this movement with favor. A Christian friend, who attended one of the meetings of one of the literary societies in a certain part of this city, informed me that he had heard a Brahmin gentleman, who presided at that meeting alluding to this movement in commendatory tones and advised his audience to join it. The Rev. J. Lazarus also brought to our notice that a Brahman gentleman occupying a high position in the Educational Department in Bombay made particular enquiries of him when he was on a visit to that city with reference to the efforts made in this presidency for the

union of various sects of Christianity. This alone shows how our Hindu brethren are anxiously watching this movement. It will be prudent, therefore, on our part to use our best efforts to bring this movement to a successful issue instead of remaining idle and apathetic and depending on the *elemosynary* aid of foreign countries.

I find that doubts and fears are entertained by those in the Mission service. I am not anxious to upset or interfere with the existing organization for the purpose of *Evangelization*. All the Educational and Zenana institutions may continue to be as now under the control and management of their respective societies. All that I am anxious for is that our Christian countrymen should unite to worship together without denominational distinction. The churches formed in Apostolic times were called after the names of the countries of the people who embraced Christianity, for instance the Seven Churches in Asia. In the same manner it is right and proper to have our church called after the land of our own. As India abounds now with several sects of Christian churches, the simultaneous union of all these is very necessary, otherwise our Indian church will become another sect. Therefore it will be prudent on our part to press on the several Mission societies to aid us in this respect. The edifices now used as places of worship may be utilized as Parish churches instead of calling them after the names of Missions. The ministers in charge of them may continue to hold their offices under the present existing arrangement. The several mission agents and their Missionaries may attend the churches in their respective parishes or towns and villages as well as take part in conducting divine services in them, only the mode of worship should be uniform as well as suited to the national instinct of the people of this land, and that could only be developed in course of time. I hope you will now at least be assured, that the National Church movement will not in any way affect the exist-

ing organizations or drive out the Missionaries and demolish the churches erected by them. In fact our object is purely intended to bring about Christian union and united worship and thereby to strengthen the cause of Christianity in this land. I hope now at least such doubts and fears are removed and my countrymen and mission authorities thus clearly see and comprehend the spirit and gist of my views. If this scheme meets with your approval let us move a step forward and make bold to address the several missionary societies here and their Home Boards of Directors to help us in facilitating the formation of this much needed United Church of Christ. It will be to their credit and add to their honor and glory; besides they will be leaving an everlasting monument of their victorious labour and magnanimity in this part of the world to promote the honor and glory of our Lord Jesus Christ.

Mr. C. Kathirvelu Mudaliyar then in the name of the Committee thanked the gentlemen who gave the addresses and the audience for their presence on the occasion. Another Tamil Lyric was sung, the proceedings were then brought to a close by the singing of the Doxology, and the Rev. Mr. Pentie pronouncing the Benediction.

நான் கிறிஸ்தவனா?

சிறேகிதனே!

கிறிஸ்தவன் என்பவன் யார்? இக்கேள்வியை என்ருத ஆலோசித்து விடைகொடு. விடைகொடுக்குமுட்கத்தில் என்னவென்று சொல்வாய்?

கிறிஸ்து என்பவர் தேவகாருண்ய பாசத்தை வெளிப்படுத்த மானிட அவதாரமெடுத்து கார்களை பாவத்திலிருந்து மீட்டு இரட்சிக்க வந்த தேவஸ்தவருபியே! அவர் இந்த மண்ணில் அவதரித்து நடந்து காட்டிய முன்மாதிரிகளை தன் வாழ்காட்டகலில் அதுசரித்து காட்டு பவனெவனோ அகனே கிறிஸ்தவன். அவனுக்கே பரத்தில் ஆனந்த பதவியும் இகத்தில் சுசமுங்கிடைக்கும். மேலும் அவனை ஆதம்சகி என்றும் தேகசகி என்றும் சொல்கார்கள். இவ்வாழ்வே பேராநந்தமும் பேரின்பமுமாம். இப்பதவியைப் பெறப் பிரயாசைப் படு. உன் கோரிக்கையை அருள்செய்ய ஜகதிசன் காத்துக்கொண்டிருக்கிறார். ஆதலால் அவரைப் பிரார்த்தி! பிரார்த்தி!! அவ்வாறு செய்வின் ஜய மடைவாய். மரணத்தை வெல்லுவாய். விசுவாசமே பெரும் பக்தி. வீண்காலம் போக்காதே. உலகத்தார் உன்னை, மெய்க்கிறிஸ்தவனென்று கம்பி உன்னைப்போல அவர்களுக்கும் குணப்பட நடப்பாயாக.

* கிறிஸ்துவின் மூலக் கிறிஸ்தவனாய்நற் கிருபை பெற்ற கிறிஸ்துவில் வாழ்த்து கிறிஸ்தவ நென்றெங்கு மோங்கிடவே கிறிஸ்துவின் மூலம் ஒரு கிருபாநிதி காட்டுகின்ற கிறிஸ்தவ நென்போன் கிருபானந்தின் சுதந்தரனே.

தேசன்.

நான் இரட்சிக்கப்பட்டவனா?

— + * —

சிநேகிதனே!

நான் இரட்சிக்கப்பட்டவனா? இரட்சிக்கப்பட்டவனா? என்று ஒவ்வொருவனும் தன் ஆத்ம நிலையை ஆராய்ந்து அறிந்து வரவேண்டும். தேர்ட்சிப்புக்காக எவ்வளவு ஆவலுடையவர்களா? யிருக்கின்றோமோ அதனிலும் நமது ஆத்மாநிப்புக்காக அதிக ஆவலுடையவர்களாயிருக்கவேண்டும். இரட்சிப்பு என்பதென்ன? பாம்பதவிக்குப் பாத்திரமான யிருப்பதென்பதேயாம். எவ்வாறெனில் நித்திய ஜீவனாதி நித்திய சந்தானத்தா யிருப்போமென்ற எண்ணம் நம்மொவ்வொருவரிலும் எப்பொழுதும் குடிகொண்டிருக்கவேண்டும். சரீர சம்பந்தமாக நோயை நிவர்த்திக்கக்கூடிய அஷ்டதங்களை கடவுள் கிருஷ்டித்து அவைகளின் பிரயோஜனார்த்தத்தை அநுசரித்துவர வைத்திருக்கிறான். எவ்வாறு மறுபிறப்புக்குப் புசுட்டி யிருக்கிறாரோ அவ்வாறே நமது ஆத்ம நோயாகிய பாபத்தை நீக்க அவரே பாம்பைத் தீர்த்துக் கொடுத்தார். இந்த அவதாரமே நம்மிடத்தில் அவருக்குள்ள அன்பை வெளிப்படுத்துகிறது. எப்படியெனில், தேவன் உலகத்தின் பேரில் எவ்வளவோ பாபத்தைத் தமது மனுஷ ஜீவிகள் அழியாதிருக்கும்படிக்கு இரட்சிக்கத் தமது குமாரனையே அனுப்பினார். அவரை விசுவாசிக்கிறவர்களை நித்திய ஜீவனை அடைந்து இரட்சிக்கப்படுவார்களென்று கட்டளை இட்டிருக்கின்றனர். இதை நன்றாகக் கவனித்துப்பார். இப்படி அவருடைய கிருபைக்குள்ளான வனை இரட்சிக்கப்பட்டவன். இவன்தான் கிறிஸ்தவன். “கிறிஸ்தவன்” என்றால் தெரிந்தெடுத்துப் பரிசுத்தமாக அபிவேஷிக்கப்பட்டவன் என்பதே. இவ்வாறு உன் ஆத்ம கலைந்ததைப்பற்றி சதாகாலமும் கவலையாயிருப்பாயாக.

இரட்சிப்பதைய விருட்சகமார்க்கத்தையே தழுவி
இரட்சிப்புக் கையத விரட்சக ராரென் றறிந்து நிதம்
இரட்சிப்பின் வாழ்வி விராப்பக லாகவே நாடி யுன்றன்
இரட்சிப் படைந்திடு மீட்சகந்தேடி மானிடமே.

தேசன்.

நான் பாவியா?

— + * —

சிநேகிதனே!

நான் பாவியா? பாவியா? என்று வினாவி உன் பாவநிலைமையை நன்றாகக்கண்டறி. ராஜநீதியை எதிர்த்து நடப்பவன் ராஜாதுரோகி. உலகநீதியை அசுட்டைசெய்பவன் தன் கூட்டத்தாரால் வெறுக்கப்படுவான். அவ்வாறே தேவகற்பனைகளை அநுசரித்து நடக்காதவன் தேவனுக்கே குற்றவாளி ஆகின்றான். இந்த தேவதுரோகியைத்தான் பாவியென்று சொல்லப்படும். பாவத்துக்குக்கூலி மரணமேயாம். நமது ஆதித்தாய்தந்தையர் மறுதலிக்கப்பட்ட கனியை பூசித்ததின்பேரில் பாவநிலைமையிலானார்கள்; ஆகவே, அவர்கள் சந்ததிகளும் அந்தப் பாவ கோய்கொண்ட கொப்பத்திலிருந்துண்டானவர்களானதால் அந்தப்பாவம் அவர்களைவிட்டகலுதல் அசாத்தியமாய் விட்டது. நம்மால் செய்யும் புண்ணிய கருமங்கள் பாவத்தைப் பரிசுரிக்கும் என்ற எண்ணமாயிருந்தபோதிலும் அப்பாவ வர்த்தனையைக் குறைத்துக் கொள்ளக் கூடியதே அன்றி கொப்பத்திலேயே ஊதின் கோய்கள் முழுமையும் பரிகரிக்கக் கூடாததுபோல, ஆதியில் ஜென்மத்திலே வித்துன்றின் ஆத்மநோயான பாவமுழுவதும் நம்மால்பற்றப் பரிகார முறைகளால் எவாததா யிருக்கின்றது. இத்தோயை நிகரணஞ்செய்யும் ஒளவுதம் தேவனின் கிருபையேயாம். மறுபுன் தன்னுடைய விசுவாச பக்தியினால் இத்தவ்ய ஒளவுதத்தை அடையக் கூடுமே யல்லாமல், தன் பெருமை கொண்ட திரவிய புஷ்டியினால் செய்யும் கருமங்களால் கூடியதல்ல. மானசாராதனையே ஜகநீசனுக்கேற்றது. ஆதலால் தேசனே! பாவநிலைமையிலிருந்து விலக மனஸ்தாப்பப்பட்டு இரட்சிப்பை அடையப் பரமவைத்தியமான இரட்சகரின் பாதாலவீர்த்தத்தைப்பிடி! பிமத்தால் இரட்சிப்பு அடைவாய். இம்முறையே திராயேய நிகுமுறைபாம். ஆதலால் தேவனின் கிருபையே தவ்ய சஞ்சிவி என்று விசுவாசித்து நடந்து குணப்படுவாயாக.

பாவம் நன்குணர்ந்தகோர பாவம் விட்டகன்றிடப்
பாவ வாழ்வை விட்டகன்று பாவம் வெட்டாக்கவே
பாவ நீக்கப் பாடுபட்ட பரமாரூ னீயனை
பாவம் போக்கவே தழிஇப் பரம்பதங்கள் பெற்றிடாய்.

தேசன்.

நான் புண்ணியவந்தனா?

சினேகிதனே!

புண்ணியம் என்பதென்ன? புண்ணியவந்தனாயிருக்கப் பிறகுத் தினப்பட்டு வருகிறாயா? புண்ணியத்தால் வரும் பலன் என்ன வென்று சித்தித்தப் பார்த்தாயா?

புண்ணியம் என்பது இகத்துக்கும் பரத்துக்கும், தந்த தருமங்கள் எாம். அதுவது மனிதனுக்கும் கடவுளுக்கும் நாம் செலுத்திய வேண்டும் கடமைகளே. இவ்வாறான தருமங்களை அனுசரித்து வருபவனை புண்ணியவந்தன். அப்படி ஆனாலும் இக்கர்மங்களைச் சம்பூர்ணமாய் கடத்த ஒருவராவும் முடியாது. மேலும் அப்படி கடத்த விரும்புவன் எவனோ அவன் தன் சுயசத்தியினால் கடத்தக் கூடுமென்ற விசுவாசங் கொண்டு நடுப்பானாகித் தான் மோசம் போவதற்கு ஐயமில்லை. பாதாமொரு நற்செய்தை செய்து மனுஷன் முழுநன் துடன் பிரவேசித்த போதிலும் அதனைச் செய்த முடிக்குமுன் பசா சின் எவல்களால் எவ்வளவோ தடைகள் குதக்கிவிடும்மன்றி, தேவன் தானே அவன் கோக்கங்களைப் பரிசோதித்தும் வருவார். ஆகலால் கடவுளுடைய உதவியின்றி உன் காடியும் திறைவேறவேமாட்டாது. புண்ணியவானாகவேண்டி எவ்வளவு பாடுபட்ட போதிலும் உன் சுய பலத்தினால் முடியாது. தேவனுடைய கிருபையே சாவற்றிருக்கும் ஆவசியகம். ஆதலால் அவரை அருதினம் பிரார்த்தித்து அவரால் புண்ணியவானாகவும் நீ செய்யும் புண்ணிய கர்மங்களை அவர் அக்கிரகரித்துக் கொள்ளும்படியாகவும் மனமுருகப்படுபிடு. அவர் இரட்சிக்கச் சிந்தின் திரு விரத்தமே உன்னை சுத்திகரித்து தம்முடைய ராஜ்யத்துக்குத் தகுந்த புண்ணியவா னாகக் கி அங்கீகரித்துக் கொள் ளப்பட்டவனாவாய்! நான் என்னும் அகல்கரத்துக்கும் உன்னது என்னும் மமதைக்கும் உன் இருதயத்தில் வேருன்ற விடக்கொடுக்காதே. உலத்தையி லுள்ளின விதையா யிருக்கிலும் அவ்வுததை அறப்படச் செய்து நம்மை எழுப்ப. தேவன் காத்துக்கொண்டிருக்கிறார். ஆக் லால் இரட்சகரால் புண்ணியவானாகவே சதாகாலமும் அதாவது உன் வாழ்நாட் காலமுழுவதும் இடைவிடாமல் பாடுபட்டு இகத்தில் சுகா கந்தனாகவும் பரத்தில் நித்திய ஜீவானந்தனாகவும் வாழ வரம்பெறுவாயாக.

புண்ணியமே தான் புரிந்து புவலகின் மேல்வாழ்ந்து விண்ணதின மவ்வாறே வீற்றிருக்கக்—கண்மணியாய்க் காத்துள்ள நங்கோனைக் கண்டு தழுவினே ஆத்திரத்தோ டே யடுத்தி வாழ்.

தேசன்.

National Church of India.

இந்துதேச திருச்சபை.

கத்தர் ஜோபு.

பரலோக வாசராயிருக்கும் எங்கள் பிதாவே!
உமது நாமம் பரிசுத்தமாயிருப்பதாக;
உமது ராஜ்யம் வருவதாக;
உமது சித்தம் பரத்தில் நடப்பதுபோலவே
இகத்திலும் நடத்தேறி வருவதாக;
அன்றன்றைக்கும் அளக்கும் படியை எங்க
ளுக்கின்றைக்கும் அளத்தருளும்;
எங்கள் அபராதிகளை நங்கள் மன்னிப்பது
போலவே எங்கள் அபராதங்களை மன்னித்
தருளும்;
எங்களைப் பரிசோதனைக்குட் படுத்தாமல் தீங்
கில் தின்று விலக்கிக் காத்தருளும்;

ஏனெனில்,
ராஜ்யமும், அதிகாரமும், மகிமையும்,
என்றென்றைக்கும்
உம்முடையவே.

ஓம் தத் சத்.

ஆசீர்வாதம்.

பிதா-புத்ரா-பலித்ராந்மாவின்
பாசமும், கருணையும், துணையும்,
நம்மோடு
சதாகாலமுமிருப்பதாக.

National Church of India:

இந்துதேச திருச்சபை.

பரமார்த்தம்.

எல்லாம் படைத்தாலும்

கடவுள் ஒருவரே!

அவர் அளிக்கும்

பதவி ஒன்றே!

அப்பாடி பதவின்பக் காட்டும்

பரமரு ஒருவரே!

அவரை அடையும்

மார்க்கமும் ஒன்றே!

ஓம் சத் சத்.

ஓம் நமோ சத்தியம்.

National Church of India.

ANNIVERSARY SERMON

PREACHED BY

DR. S. PULNEY ANDY.

On the 18th September, 1892.

இந்துதேச திருச்சபை.

வருஷோற்சவப் பிரசங்கம்.

டாக்டர் சேந்தி பாண்டித்யம் அங்குரால்

1892-ம் ஆண்டு செப்டெம்பர் 18-ம்

ஆம் தினத்தில் செல்லப்பட்டது.

தேவநூல்பம்.

எரிசேயர் H-19-22.

இந்த கிறிஸ்து திருச்சபை ஆரம்பித்து ஆறாண்டுகளாயிற்று. ஆசனம் இன்று மருவோற்சவத்தை நடத்துவதற்காகக் கூடியனாம். இந்த ஆறாண்டுகளும் கம்மைப் பாதுகாத்து வந்தது அவருடைய வலியுறுத்தல் கட்ட சத்திகொடுத்த தேவனுக்கு நம்முடைய கன்றியைச் செலுத்தவேண்டும். இப்போது ஆரம்பித்த எழாம் வருஷமும் சித்தியடைந்து வருமாடியாக இருவளமளிப்படுவென்ற விசுவாசத்தைக் கொண்டு அவருடைய மகிமையை காண்குநான் பெருகி வருமாடியான முயற்சியும் சத்தியம் கமக்கருவாரென்று தினம் தோறும் நினைத்தித்து வருகோமாக.

இன்று பிரசங்கத்துக்காக ஆலோசிக்க பரிசுத்த வசனங்கள் எபி தேயர் உ-ம் அதிகாரத்தில் கூடும் வசனமுதல் உ-ம் வசனம்வரையில் அடங்கியிருக்கின்றன. இவ்வசனங்களில் சொல்லுதென்னவெனில்:- “நீங்கள் இனி அன்னியரும் பாதேசஞ்ஞமாயிராமல், பரிசுத்தவான் கனோடே ஒரே நகரத்தாரும் தேவனுடைய வீட்டாருமாயிருந்து, அப்போஸ்தலர்கள் தீர்க்கதரிசிகள் என்பவர்களுடைய அஸ்திபாரத்தின்மேல் கட்டப்பட்டவர்களும் மிருக்கிறீர்கள்; அசற்கு இயேசு கிறிஸ்து தாமே மூலக்கல்லாயிருக்கிறார்; அவர்மேல் மாளிகை முழு வதும் இசைவாய் இணைக்கப்பட்டு, கர்த்தருக்குள் பரிசுத்த ஆலயமாக எழும்புகிறது; அவர்மேல் நீங்களும் ஆவியினாலே தேவனுடைய வாசஸ்தலமாகக் கட்டிக்கட்டப்பட்டு வருகிறீர்கள்.”

இப்போது காசுத்த வசனங்களில் அடங்கியிருக்கிற கருத்தையும் வேக்கதையும் பகுத்தறிந்து பார்ப்போம்.

1—வது உ-ம் வசனத்தின் கருத்தென்னவெனில்; இரட்சகரின் அடியார்களாகிய நாம் ஒருவருக்கொருவர் அக்கிரமங்களையாமலும் பாதேசஸ்தர்களைப்போல் அதுதாபமற்றவர்களாயிராமலும் அபிமானமுடைய ஒரே நகரத்தாராய்போல பரிசுத்தானோடு சேர்த்திருக்கவும், நாம் எவ்வோரும் ஒரே தேவனுடைய வீட்டோருமாக இருக்க வேண்டிமென்றும் தெரிவாசக் காட்டுகின்றது.

2—வது உ-ம் வசனத்தின் கருத்தானது; நம்முடைய தேவன் வீட்டானது அப்போஸ்தலர்கள் தீர்க்கதரிசிகள் என்னும் மகத்தமாக வரின் அஸ்திபாரத்தின்மேல் கட்டப்பட்டிருக்கிறதென்றும், இக் கட்டடத்துக்கு இயேசுகிறிஸ்து தாமே மூலக்கல்லாக விருக்கிறாரென்றும் பரிசுத்தாரப்படுத்தவதல்லாமல்,

3—வது உ-ம் வசனத்தில் மாளிகை முழுவதும் இசைவாய் இணைக்கப்பட்டு, கர்த்தருக்குள் பரிசுத்த ஆலயமாக எழும்புகிறதென்றும்;

4—வது உ-ம் வசனத்தில் அக்கர்த்தரின்மேல் நாமுடைய ஆவியினாலே வாசஸ்தலமாகக் கட்டிக் கட்டப்பட்டு வருகிறோமென்றும் விளக்குகின்றன.

நேசர்களே! கிறிஸ்துவின் தாசர்களாகிய நாம் எதுவரையில் மேற்காட்டிய கருத்துகளை கவனித்த அங்ஙனமே அதுசரித்து நடந்து வருகிறோமா? நாம் ஒருவருக்கொருவர் அக்கிரமாயிராமல் ஒரே குடும்பத்தில் சகோதரர்களாயிருக்கிறோமா? ஆம் அப்படியே இருக்கி

ருமென்றும் முழுமனச்சாகியுடன் சொல்லத் தணிவோமா? அல்லது நமக்கு பிறதேசஸ்தருடைய சுபாவநிலையன்றும் சதேசாயிமானமுள்ள ஒரே நகரவாசிகளெனவும் நாம் மனவருதியுடன் உரைக்க வல்லவர்களா? நாம் பரிசுத்தவான்களென உலகர் மெச்சப்படையானஸ்திதிக்கு உந்தோமா? நாம் எவ்வோரும் ஒரே தேவனுடைய வீட்டோர்கள் என்று மற்ற மதஸ்தர்கள் நம்மை ஏற்றுக்கொள்வார்களா? இப்பலவித கேள்விகளுக்கு இவ்வசனம் இடங்கொடுக்கின்றது.

நம்முடைய ஆலயத்துக்கு அப்போஸ்தலர்களும் தீர்க்கதரிசிகளும் அஸ்திபாரமாகவும் நமது இரட்சகர் அத்திருக்கட்டடத்திற்கு மூலக்கல்லாகவுமிருக்க, இதை மறந்து இப்போது நாம் பிரிவினையாகிய பல மனுஷ எற்பாட்டின் நாமங்களாலும் பிறதேச நாமங்களாலும் விகற்பப்பட்டு இவ்வுலகத்துக்கு ஒரே கடவுளும் நமது இரட்சிப்புக்கு ஒரே மந்தியஸ்தருமென்றும் கூறுங் கொள்கைக்கு ஒத்துரை நாம் அதுசரித்து வருகிறோமா?

இதன்றி நமக்காக கட்டப்பட்டு வருகிற மாளிகை ஒரே இசைவாக இணைத்திருக்கவேண்டிமென்கில் இப்போது நமக்குள் பிரிவுபட்டிருக்கும் சபைகள் ஒன்றுகவிரப்பது ஆவல்யகமல்லவா? பிளவு பெற்ற கட்டடம் நீடித்து நிற்குமா? இதை நன்றாக காலோசித்துப் பார்ப்போம்.

நாயிவ்வாறு கொடும்பிளப்பும் பிளப்பும் பட்டுப் பிறித்த வீட்டினர்களாயிருக்கும்போது எவ்வாறு வீதி பலப்பட்டு நிற்கும். நமக்காகக் கட்டப்பட்ட வீதி-ஒரே இசைவாக இணைக்கப்பட்டிருக்கும் ஆலயமென்றும் அதில் தொழுதுவருபவர்கள் ஒரே குடும்பத்தார் என்றும் நமது வேதம் போதிப்பித்து வரும்போது நாம் ஏன் அப்போதனை பை மீறி நடக்கின்றோம். இது மூலகாரணஞ்சூழ் பிரீதி கொடுக்குமா? ஒர் குடும்பத்துக்குத் தலைவனாகிய தகப்பன், தான் ஏற்படுத்திய வீட்டை பிள்ளைகள் பாதுகாக்காமலும் அவர் கற்பனைகளை அது சரித்து நடவாமலும் அக்வீட்டைப்பிளப்பாக்கி விட்டு வெவ்வேறுகப் பிரிந்து போய்விட்டால் அத்தகப்பனுக்கு எவ்வளவு துன்பத்தைக் கொடுக்கும். அனைப்போலவே நமது பிரிவினையால் நமது பாமபிதாவுக்கும் நாம் தொழுவதற்காக இவரே இசைவாக இணைத்துவைத்த ஆலயத்துக்கு மூலக்கல்லாயிருக்கிற இரட்சகருக்கும், எவ்வளவு துன்பத்திற்கு இடங்கொடுத்து வருகிறோமென்று நாம் கன்றாகச் சிந்தித்து துக்கிக்கவேண்டிய காரியமல்லவா? இவ்வாறு இத்தகைய ஆலயத்திற்கு பிளவுகிடங்கொடுத்தால் 22ம் வசனத்தில் சொல்லுவதோல்

அக்கத்தரி, இமேலு, நாமம் ஆவியிருலே வாசஸ்தலமாகக் கட்டிக்
கட்டப்படுத்தினாலும் இருமணம் வீசுவதெனக்கு கமெஸ்? இப்போது
எடுத்திக்கொண்டிருப்பது கொக்கைவாயும் கன்னா, ஆகையிததுப்பாரு
வதன்

கீழ்த்திசைகளில் உண்டான வந்து இரட்சகரின் மார்க்கம் மேல்
திசைகளாகிய ஐரோப்பா தேசங்களில் பிரகேசித்து பிரபலப்பட்டு
கிருஞ்சமயத்தில் ஈரஜரிக் கவையாய் தேரிட்ட சல்லிய சச்சரவு
னால் பிரிவினையும் அந்த திக்குகளிலிருந்து வந்த போதகர்களால்
நம்முடைய நாட்டிலும் இவ்வாறு விபரித கோலங்களோடு கிதிஸ்த
வின் மார்க்கம் இவரும் துணுக்கப்பட்டன. கீழ்த்திசையான நமது
ஆசியா கண்டத்தில் உதித்த ஒளியானது மேல் திசையில் அஸ்தமிய
கும் சமயத்தில் அதின் கிரணங்கள் பிரிவாய்ப் பிரித்தன. நமக்கு
சூரியன் உதயமாகும்போது எப்படி எகஜோலிதமாய்க் காண்கின்றோ
மோ அப்படியே நமது ஞானசூரியனது கிரணங்களும் எகஜொலி
தாய்ப் திரண்டு ஜெர்வித்தரில்லவோ இப்போது மௌட்டியமடைந்
திருக்கும் நமது நாடானது சமய்ப்பான ஞானபூமியாகலிருக்கும், அப்
படி இசைவற்றிருப்பதினாலேயே இங்காட்டாருக்குள் ஐரோப்பிய
அமெரிக்க தாயிஷ்டிகள் திரண்ட திரவியத்தைச் செலவுசெய்தும் நமது
இரட்சகரின் வரலாற்றையும் அவரால் அடையும் இரட்சணியத்தை
யும் இங்காடுக்கும் பிரபலப்படுத்த போதகர்களை அனுப்பியும் அவ
ரால் அருளப்பட்ட திருவளப்பிரசாதமாகிய ஆத்மாட்சிப்பைக் கை
கொள்ளுதற்கு இடைபூரக தேரிட்டிருக்கிறது. இதனவே முக்கிய
தடைக்கல்லாக விருத்தின்றதென்று அறித்து, இவ்ருள்ள பலவகுப்
பினையும் ஒன்றாகச்சேர்த்து எகதிருச்சபையாகச் சமைக்க பிரயத்தனப்
பட்டு வருவதற்காக இந்த திருச்சபை இப்பற்றலாயிற்று. இப்போ
து ஆறவருவகாளமாயும் நம்மங்கள் தங்கள் அபித்திருக்கும் பிரி
வின்களை விட்டுச்சேருதல் பிரயாசமாகத் தோற்றுகின்றது. இந்த சடை
ஆரம்பித்த முதல் வருஷத்தில் தானே சித்தியடையுமென்ற சூழிப்ப
நன்றாகத் தோன்றிற்று. பெரும்பாலும் நமது தேசக்கிரிஸ்தவர்கள்
பலவித மிகுதன் சபைகளால் தங்களுடைய உபலிவுகளைத் தட்டித்
வருவதால், அச்சபைகளை விட்டு விலகுதல் தங்களுடைய ஜீவன
திற்கு எவ்கேஹானிகேரிடுமோவென்ற அச்சத்தினாலே விலகிநிற்கு
படியாயிருக்கிறது. எல்லா ஜனங்களும் ஏகோபித்தவேண்டியும் ஒ
ன்றாகவினைத்தும்வைக்க ஒரேகாலத்தில் ஒன்றாய்ச்சேர்த்தால் தான் பிர
வினைகளுக்கிடமில்லாமலிருக்கும். ஆசலால் இப்போது அங்கக் கு
ள ஆலயங்களில் தொழுது உரும சபை ஒரே காமாந்தர சரித்து ஒ

விதமான ஆரத்தியை அதுசரித்து வருதல் உத்தமமாயிருக்கும். இச்சபையாண்டு ஏற்படுத்தியிருக்கும் கோயில்களை இடிக்கல்லல், அவைகளில் தொழுது வரும் தாசர்களுந் தன் அந்தியோக்ஷியவைத்தியமும் பத்தி விசுவாசமும் தங்களுடைய இரட்சகரின் மார்க்கத்தின்பேரில் வைராக்கியம் கொண்டு அவருடைய கொடியை பூண்டமாய் வந்தா பிப்பதற்காகவேயல்லாமல் கோதல்வன் என்னுடைய தோக்கம் செய்வையாகப்பலருக்குத் தோன்றவில்லையென்ற நான் சமூகஸிக்குய்யடியாயிருக்கிறது. ஆனால் என்னுடைய தோக்கத்தை தெளிவாகச் சுட்டிக்காட்டுகின்றனவெனில் :-

க. அந்தந்த ஸ்தலங்களிலுள்ள கிறிஸ்து ஜனங்கள் ஏகோபித்து யாதொரு காரணத்தினாலும் ஒரே விதமான ஆராதனையுடன் அங்கங்குள்ள ஆலயங்களிலே தொழுதுவரல் வேண்டுமென்பதே உதாரணமாக—புரசுவாக்கத்தில் உள்ளோர்கள் அங்குள்ள ஆலயங்களில் நானே இப்போது பல்பிரிவினைச்சபைகளைச் சேர்ந்திருப்போர்கள் இப்பிரிவினை நாமங்களைவிட்டு ஒரோமாததை தரித்து தொழுது வரல்கொண்டுமென்பதாம்.

உ. தற்கால போதகர்களுக்கு அந்தந்த துறையினர் எப்படி நடத்தி வருகிறார்கள் என்பதை அறிந்துகொள்ளும் நடத்திவருவதெனினும்,

கூ. தந்தால மிகுந் உத்தியோகத்திலிருப்போர்கள் அம்மிஷ
னில் உத்தியோகஞ் செய்துக்கொண்டே அவ்வாறு விருக்குமிடத்
திலுள்ள ஐயலாசுகளில் பிரிவினை பேதமில்லாமல் தொழுதவரால்
வேண்டிமென்றும்.

4. தொனாறு மிகவுள்ளதிலும் பள்ளிக்குடங்காளிலும் வேலீத்து வீரப்பரன் அம்மத்தியோகத்தி விருத்துக்கொண்டே ஆராதனைக்கு மாத்திரம் நாமபேர்த்தை விட்டு அங்கங்குள்ள ஆலயங்களில் எதசபையாகத்தொழுது வரல்வேண்டுமென்றும்,

இ. சுவிதேவத்தின் பிரபலியத்துக்காக் எந்த மிகுதன் சைபைப் பச்சோத்தாவது தானேயாவது கர்த்தரின் ஊழியத்தை நடத்தி வருவாடுமென்பதே.

பார்த்தீர்களா சிதேகிதர்களே! இந்த கோக்கத்தினால் தற்காலம் பலவித மிஷன்களைச் சேர்த்து ஜீவனம் செய்து வருபவர்களுக்கு யாதொரு இடக்கட்டுக்குமிடமில்லை. இதற்காகவே காண் திரு பிரஸ் தாபப்பட்டுள்ள போஷகூண்டில் நமது சிதேசக.கிறிஸ்தவர்களுக்கு அனுப்பினேன்; அனைத்தகணமும் மெனமையிருக்கிறார்கள்.

பிரிவினை நாமங்களில்லாமல் ஒரே நாமமாகவிருக்க வேண்டுமென்றும் அந்நாமம் இத்துதேச திருச்சபை பென்றிருக்க வேண்டுமென்பதற்கு நியாயமென்ன வென்று கேட்பீர்களாகில், செல்லுபிடுதேன் கேளுங்கள். இப்போது குறிப்பிட்ட நாமம் வேதத்துக்கொத்தது. ஆகியில் கிறிஸ்து சபைகள் ஏற்பட்டிருக்கும்போது அந்தந்த நாட்டின்போல் கூப்பிடப்பட்டதே அல்லாமல் அப்போஸ்தலர்களின் போலாவது போதகர்களின் போலாவது கூப்பிடப்படவில்லை, வேதத்தில் ஆசியாகண்டத்தின் எழுச்சபைகள் யன்றே காண்கிறோமல்லாமல் இப்போது ஐரோப்பியரால் ஏற்பட்ட பிரிவினை நாமங்கள் காணவில்லை. இந்த நியாயத்தினாலேயே நமது நாட்டின் பெயரால் நமது திருச்சபையைக் கூப்பிடுதல வேதத்துக் கொத்ததும் எல்லா முயற்சிகளுக்கு மிடங்கொடுக்குமானதாக விருக்குமென்று தைரியத்தோடு சொல்லத்துணியலாம்.

ஆசலால் சகோதரர்களே! நம்முடைய ரட்சகரின் மார்தக்கமாகியாதொருதேசத்தாரையும் அடிமைத் தளத்திலிருந்து எடுதறி சுகாதந்திரர்களாக்கவும் தேசாபிமானத்தை உற்பவித்து ஆகான் வகிக்கும் தேசத்துக்கு வேண்டிய சீர்திருத்தங்களை திருத்தமாக நடப்பித்து நம்முடைய ஆத்மசுகத்தை அடைந்து பரிபூரணமடைந்துடன் பரிமபதவியில் வாழ வழிகாட்டியாக ஏற்பட்டிருக்கிறது. இப்பலன்களை நாமும் அடைவதற்காக வேண்டிய முயற்சியை யெடுத்து நமதுகோரிக்கையை அருள்புரியும்படி நமது பிராண்டுகோக்கி இடைவிடாமல் பிரார்த்தித்து வருவோமாக.

தந்தல்து.

Dr. S. PULNEY ANDY received the following letter accompanied by the annexed printed Circular. The letter bears the date on which the Anniversary of the National Church of India was celebrated at the Evangelistic Hall, Madras.

LAHORE, 10th September 1892.

MY DEAR BRO. IN CHRIST,

I have read your printed Appeal regarding the establishment of the National Church of India with much pleasure and delight on Non-Sectarian principles and as I am also moved by the Holy Spirit to bring about this much desired union of all Christian Churches in India, I will be very thankful by your sending me all papers &c., in connection with this noble and important movement.

Let us humbly and prayerfully ask the aid and guidance of our Heavenly Father to crown our humble efforts with success.

Yours in Christ Jesus,
(Sd.) J. F. WILLIAMS.

I. N. R. I.

IESUS NAZARETHA REX INDICA.

JESUS CHRIST'S INDIAN CHURCH.

(Free from all Sectarian and Divisive Principles, which are contrary to the declared will of God; to the plainest Apostolical injunctions; and to the spirit and precepts of Christianity.)

PROVINCE,—*PUNJAB.

DISTRICT,—*LAHORE.

LANGUAGE,—*ENGLISH.

Thou hast given a Banner to them, that LOVE Thee, that it may be displayed because of the TRUTH.—*Psalms* ix. 4.

"He brought me to the Banqueting House, and His Banner over me was LOVE."—*Canticles* ii. 4.

"I am black but comely, O ye daughters of Jerusalem."—*Canticles* i. 5.

"Look unto me (Jesus) and be ye saved, all the ends of the earth. Unto me every knee shall bow."—*Isaiah* xlv. 22. 23.

"And the Lord shall be King over all the earth: in that day shall there be ONE Lord, and His Name ONE."—*Zechariah* xiv. 9.

"As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God."—*Romans* xiv. 11.

"At the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess to God.

* These can be changed to suit the Locality and the Vernacular of the Church.

that Jesus Christ is Lord, to the glory of God the Father."—*Philippians* ii. 10. 11.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad."—*Matthew* xii. 30.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—*Ephesians* iii. 14. 15.

"For I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—*ii. Cor.* xi. 2.

And the disciples were called CHRISTIANS first in Antioch.—*Acts* xi. 26.

"If any man suffer as a CHRISTIAN, let him not be ashamed."—*i Peter* iv. 16.

From the above we learn that there are no Presbyterians, Methodists, Baptists, Quakers, or other sects in heaven but only Christians.

"Jesus answered and said unto him (Judas not Iscariot). If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him."—*John* xiv. 23.

"Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."—*Revelation* iii. 20.

"Abide in me, and I in you, As the branch cannot bear fruit of itself except it abide in the Vine; no more can ye, except ye abide in me."—*John* xv. 4.

"For other Foundation can no man lay than that is laid, which is JESUS CHRIST."—*i Cor.* iii. 11.

"For there is none other name under Heaven given among men, whereby we must be saved but the name of our Lord Jesus Christ."—*Acts* iv. 12.

CHRIST'S PRAYER BEFORE HIS BETRAYAL.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word. 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one. 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. 26 And I have declared unto them thy name and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.—JOHN XVII.

The Christians' Prayer for UNITY, PEACE, & LOVE.

Come quickly O! Thou Holy and Divine Spirit of PEACE and LOVE, who didst reside in the Bosom and Soul of the HOLY JESUS, descend into His mystical Body THE CHURCH; and fill us, who compose it, with all His Heavenly temper. Put an end to all heresies, heal all the wounds of Thy divided CHURCH upon Earth with the soothing Balm of Gilead; cause all bitter contentions both internal and external to cease, abolish every enmity and make us to be of one heart and one mind in Thy Holy City JERUSALEM upon Earth; that so PEACE being within her walls, her citizens may give themselves to every profitable employment; and plenteousness of GRACE, WISDOM, and TRUTH, as well as of earthly blessings, may be in all Her palaces. Thus will She become a lively Portrait of that peace, which Thou hast prepared for them that love one another; where with one heart and one voice they shall ascribe SALVATION, and GLO-RY, and HONOR, to God and to the LAMB for ever and ever.—Amen.

PSALM LXVIII. 32. *Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord.*

"Wrapped into future times," the prophet exhorteth, not Judea only, but all, "the kingdoms of the earth," to unite in chanting forth the praises of their God and Saviour. In the fulness of time, this exhortation was heard and obeyed. For Eusebius thus describes the state of the Church in the days of Constantine:—"There was one and the same power of the Holy Spirit, which passed through all the members; one soul in all; the same alacrity of faith; one common consent in chanting forth the praises of God."—Euseb. Eccles. Hist. b. x. ch. 2. And it deserves notice, that the primitive Christians, when, delivered from the rage of persecuting tyrants, freely cele-

brated their holy festivals, could find no words so well calculated to express the joy and gladness of their hearts, as the songs of Moses and David, and the prophets, which seemed to have been divinely penned on purpose for their use, upon that glorious occasion. The reader may see several very curious and beautiful instances of this, in the opening of the 10th book of Eusebius's History, and in the panegyric there recorded to have been spoken by him, in a full ecclesiastical assembly, to Paulinus, bishop of Tyre, upon the consecration of that church.

33. *To him that rideth upon the heaven of heavens which were of old; lo, he doth send out his voice, and that a mighty voice:*

The praises of the church are sung to him, who, after his sufferings here below, re-ascended to take possession of his ancient throne, high above all heavens; who, from thence speaketh to the world by his glorious gospel, mighty and powerful, as thunder, in its effects upon the hearts of men.—See Ps. xxix. throughout. The power of Christ's voice, when he was on earth, appeared by the effects which followed, when he said, "Young man, arise: Lazarus, come forth: Peace be still:" and it will yet further appear, when "all that are in the graves shall hear the voice of the Son of man, and come forth."

34. *Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.—Heb. the skies.*

God requires his people to ascribe unto him the kingdom and the power and the glory to acknowledge him as the author of life, health and salvation; if all they are, and all they have, in nature and his grace; to glorify him as the Creator and Governor of the world, the Redeemer and Sanctifier of his church.

35. *O God, thou art terrible out of thy holy places the God of Israel is he that giveth strength and power unto his people. Blessed be God.*

The Psalmist, here exemplifying the precept laid down in the foregoing verse, ascribes to God the glory of his appearance in the sanctuary, as the God and King of

Israel, terrifying and dismaying his enemies, comforting and invigorating his people. Such in the presence of a glorified Saviour, by his Spirit in the Christian church. For this, and his all other mercies, she is bound continually to say, and by her holy services, continually doth she say, *Blessed be God.*

THE GATHERING OF ALL NATIONS INTO ONE CHURCH

12 For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentile like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. 13 A son whom his mother comforteth, so will I comfort you and ye shall be comforted in Jerusalem. 14 And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. 15 For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. 16 For by fire, and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. 17 They that sanctify themselves, and purify themselves, in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. 18 For I know their works, and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. 19 And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarsish, Pul, and Juc that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. 20 And they shall bring all your brethren for an offering unto the Lord, out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts to my holy mountain Jerusalem, saith the Lord as the children of Israel bring an offering in a clean vessel into the house of the Lord. 21 And I will also take of them for priests and for Levites, saith the Lord. 22 For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. 23 And it shall come to pass, that from one new moon to another, and from one sabbath to

another, shall all flesh come to worship before me, saith the Lord. 24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.—ISAIAH LXVI.

That He might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.—Ephes V. 27.

PSALM XLV. 10. *Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.* 11. *So shall the king greatly desire thy beauty; for he is thy Lord, and worship thou him.*

This seemeth to be the voice of God, addressing the church, to the following effect—O thou, whom I have begotten unto a lively hope, by the resurrection of Jesus from the dead, and whom I have called out of the world, to become “the Lamb’s wife,” hearken diligently to my voice, consider attentively what I say, and be obedient to my direction; thou art now entering into a new state; let old things pass away; regard no more thy connexions with earth; but let the love, and, if possible, the very memory of thy former condition, be obliterated from thy mind; let all things belonging to the flesh die in thee; then shalt thou be truly acceptable and dear in his sight who, having purchased and betrothed thee to himself justly claims, thy whole heart, thy undivided love, and thy unlimited service and adoration.

12. *And the daughter of Tyre shall be there with a gift, even the rich among the people shall entreat thy favour*

The accession of the Gentiles, with their offerings and donations, to the church, is here predicted, under the name of “Tyre,” a city in the neighbourhood of Palestine formerly the glory of the nations and mart of the world.—See Isa. lx. and Rev. xxi.

13. *The King's daughter is all glorious within: her clothing is of wrought gold.*

The church, in different respects, is sometimes called the spouse, sometimes the sister and often, as here, the

“daughter” of the heavenly king; the connexion formed between them, uniting in itself every relation and every affection. Her beauty, so greatly desired and delighted in by Messiah, is spiritual; it is the beauty of holiness; and her clothing is “the righteousness of saints.”—1 Pet. iii. 3. Rev. xix. 8.

14. *She shall be brought unto the King in raiment of needle-work; or, embroidery; the virgins her companions that follow her shall be brought unto thee.*

The different graces of the faithful, all wrought in them by the same Spirit, compose that divine “embroidery,” which adorns the wedding-garment of the church, who is therein presented to the King, attended by her bride-maids, after the nuptial manner. These are either the single churches, or holy souls, that accede to, and accompany the spouse; unless we suppose, as some do, that the Bride is the Israelitish church, and then the attendants will represent the Gentiles.

15. *With gladness and rejoicing shall they be brought: they shall enter into the king's palace.*

The solemnization of this marriage between Christ and the church produceth a jubilee upon earth, and causeth the streets of the heavenly Jerusalem to resound with hallelujahs. For this the angels tune their golden harps, while prophets, apostles, martyrs, and saints, fill up the universal chorus of “Blessing, and honour, and glory and power be unto him that sitteth upon the throne, and unto the lamb, for ever and ever.”

16. *Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.*

In this verse the prophet foretelleth the fruit that should spring from the glorious nuptials which he hath been celebrating. He assureth the spouse, that, instead of her earthly kindred whether Jewish or Pagan, which she was to leave for Christ, should arise an illustrious and royal progeny of believers, out of whom were to be chosen Christian kings to govern the world, and Christian bishops to preside in the church. The expression, whom thou

mayest make princes," may answer to that in Revelation chap. i. ver. 6.—"And hath made us kings and priests unto God and his Father." So Mr. Merrick thinks, who beautifully turns the passage, in his poetical version, as follows—

No more the patriarchs of thy line,
In time's long records chief shall shine;
Thy greater sons to empire born,
Its future animals shall adorn,
Thy powers deriv'd to them display,
And stretch through earth their boundless sway.

17. *I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever.*

By inditing this divine marriage-song, appointed to be sung in the congregations of the faithful from age to age the Psalmist hath been, as he foresaw he should be, the blessed means of celebrating his Redeemers name, and in citing the nations of the world to do likewise; nor will he cease to be so while the 45th Psalm continues to be sung in the church upon earth, that is, while there remaineth a church upon earth to sing it. And we, who now do sing it, are witnesses of these things.

O LOVE, Who formedst me to wear
The image of Thy GODHEAD here;
Who soughtest me with tender care
Thro' all my wanderings wild and drear;
O LOVE, I give myself to Thee,
Thine ever, only Thine to be.

O LOVE, Who ere life's earliest dawn
On me Thy choice hast gently laid;
O LOVE, Who here as Man wast born,
And wholly like to us wast made;
O LOVE, I give myself to Thee,
Thine ever, only Thine to be.

O LOVE, Who once in time wast slain,
Pierced thro' and thro' with bitter rue;

O LOVE, Who wrestling thus didst gain
That we eternal joy might know;
O LOVE, I give myself to Thee,
Thine ever, only Thine to be.

O LOVE, Who lovest me for aye,
Who for my soul dost ever plead;
O LOVE, Who didst that ransom pay,
Whose power sufficeth in my stead;
O LOVE, I give myself to Thee,
Thine ever, only Thine to be.

O LOVE, Who once shalt bid me rise
From out this dying life of ours;
O LOVE, Who once o'er yonder skies,
Shalt set me in the fadeless bowers;
O LOVE, I give myself to Thee,
Thine ever, only Thine to be.—Amen.

THE Church's one foundation
Is JESUS CHRIST her Lord;
She is His new creation
By water and the word:
From heaven He came and sought her
To be His holy Bride;
With His own Blood He bought her
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one Faith, one BIRTH,
One Holy Name she blesses,
Partakes one Holy Food;
And to one bosom she presses
With every grace endued.

Though with a scornful wonder,
Men see her sore oppress'd,
By schisms rent as under,
By heresies distress'd,
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

Q6:68

M93

228

Mid toil, and tribulation,
 And tumult of her war,
 She waits the consummation
 Of peace for evermore;
 Till with the vision glorious
 Her longing eyes are blest,
 And the great Church victorious
 Shall be the Church at rest.

Yet she on earth hath union
 With God the Father in One,
 And mystic sweet communion
 With those whose rest is won:
 O happy ones and holy!
 Lord, give us grace that we,
 Like them the meek and lowly,
 On high may dwell with Thee.—Amen.

TO THE DEARLY BELOVED AND FAITHFUL IN THE
 LORD JESUS CHRIST.

The above few passages from the Holy Writ are selected for consideration and meditation, with a view to the abolition of Sectarianism, which now retards the progress of the gospel and is a stumbling block to the advancement of Christ's kingdom upon Earth.

LAMUEL, } Yours affectionately, in the bonds of the Gospel
 APRIL 1890 } DOOR-KEEPER, JESUS CHRIST'S INDIAN

CHURCH

