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Editorial Notes

The Syrian Church in Malabar.

We call attention to Mr. Philip’s paper on “The Syrian Christians of Malabar,” not because of the succinct historical sketch of the Syrian Church, but for the promise that Church has of development and possible reunion in the future. No new light is shed on the past, but it is most cheering to find a spirit of evangelism and of missionary activity in each branch of the ancient church. This carrying out of our Lord’s last command is bringing the churches nearer to one another, and there can be no doubt that, if united in one body, this indigenous church would be a powerful influence for good throughout India.

The consecration of the new bishop, the Rev. Abraham Ramban, M.A., B.D., brings new ideals into the Church, for he was educated partly in India and partly in Canada. He is in touch with modern movements in the Church of Christ and fervent prayer is offered by many that he will fulfil his ministry in the sense in which Bishop Gill urged upon him in his sermon at the consecration. It was most significant that while the Syrian bishops consecrated their colleague, an Anglican bishop preached the sermon. The Syrian Church, though ancient and apostolic, is not exclusive, and does not put other communions outside the pale of the church. We know that the new bishop is catholic in the true sense of the word, and will hold fellowship with other
churches. We trust the spirit of evangelism will overcome the spirit of litigation that has wrought so much evil in the Syrian churches, and that from these churches there will arise many evangelists who will go through the land to proclaim the Gospel to their countrymen.

It is cheering to find how great a part the Madras Christian College and other mission institutions have had in creating new ideals in the minds of Syrian Christian young men. This again is a sign that there is abroad in India a desire among Christians for a wider fellowship and a closer co-operation in the kingdom of Jesus Christ.

Caste and Christianity.

The letter of the Rev. E. Greaves and our note on the above subject in our February issue have attracted considerable attention. We published a letter from Mr. Grant last month, in which he gave the history of the resolution we criticised, and two other communications appear this month. Several newspapers have referred to the question. All are agreed that caste should be kept out of the Christian Church, if possible. On this point there is, we believe, no controversy. The question that is forced to the front is this, What is to be done with the people who are asking to be received into the Church of Christ before they know all that this involves? Motives of a very mixed nature urge them to this step, and they must be treated most sympathetically. Because the spiritual element is not perhaps the most dominant, they must not be turned back, but must they be baptised?

As Mr. Grant pointed out last month, the various branches of the Christian Church are not agreed as to when baptism should be administered and what privileges it confers. Some place baptism near the beginning of a course of probation for full church membership and some at the close. As long as these two views are held, uniformity of action cannot be secured.

We think that concentration on one point is necessary. Should baptism be administered to anyone who is not prepared to break caste, whether baptism be near the
beginning or at the end of the course of probation? We do not see how any person who wishes to maintain caste is a suitable candidate for baptism? Baptism admits a person into the Christian Church, whether as a probationer or full member matters not, and as caste is totally opposed to the teaching and practice of Jesus Christ, we think it is a prostitution of the rite to perform it on a person who is not willing to give it up. This we regard as a fundamental principle, and one that should be accepted by all.

But it is urged that there are practical difficulties. Persons cannot find wives for their sons or husbands for their daughters. The means of livelihood may be taken away. Persecution will follow. These people are but babes in intelligence, in Christian experience, and under stress they will fall away. This is too true; but we must not forget Christ's hard saying, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." It may be said in reply to this, "If an individual were desirous of entering the church, we should not hesitate to apply Christ's saying; but when whole families and villages are coming, must we still apply this principle?" We do not see how it can be relaxed without causing great harm to the Christian Church. What then is to be done with these people? As we have said before, they must not be turned back. They must be welcomed, taught, trained for worship and service, shepherded tenderly till they realise what baptism into the name of the Father, Son, and Holy Ghost involves. They should be received as catechumens. It will probably be desirable to have a special service to admit them into the catechumenate. They must be made to understand by this public act that they have renounced the evil of the past and are willing to learn of Christ. The continuance of these people in this stage must depend on their growth in grace, and baptism should not be suggested till they declare their willingness to renounce caste and take their place in the Christian brotherhood.

But it appears that the Christian community is not prepared to receive these low-caste persons into the Christ-
ian brotherhood. We do not think that this necessarily means that caste has already taken possession of the Christian Church. They hesitate to receive these new comers till they are sure they are Christ's men and women. This again is a reason for a stage of probation before baptism. When that rite is celebrated, it should be in the church where all are assembled, and the congregation should welcome them into the brotherhood.

We may be told that all this is impracticable. It may be: but of one thing we are sure, and that is this, that nothing should be done to make it easy for caste to enter the Christian Church. Better far that these men and women be kept waiting than that the rite of baptism be given to them while holding that which frustrates the work of Jesus Christ.

The Indian Government and the Drink Traffic.

The Hon. Mr. Sarma raised in the Indian Legislative Council a question in which the policy of the Government of India in regard to the drink traffic was criticised. The mover of the resolution wished the Government of India to declare that its policy was to aim at the prohibition of the drink traffic in India. There is grave reason for anxiety regarding the spread of the drinking habit amongst the people. The continual rise of the amount raised by excise shows that the people are drinking more and more alcoholic liquors. Other proofs are forthcoming, and places that never saw the sad spectacle of a drunken man now see many of these helpless, wretched men. This question is surely one which the people of this country should decide. If Indians want prohibition, no Englishman ought to stand in the way. The arguments brought forward were of a very flimsy nature, and unworthy of men having the interests of the people at heart.

We notice that the Madras Government has made some new regulations which increase the price of spirits and place restrictions upon the opening of new liquor shops. In the town of Salem, as the result of local opinion, most of the liquor shops have been closed. This is an experimental
measure; but it is one we should like to see tried on a much larger scale.

The Government of India should itself lay down a policy and not be compelled to act by the pressure of opinion expressed in Britain and elsewhere. The chief religions of India prohibit the drinking of intoxicating liquors, and if the people desire that their manufacture and sale should cease, the Government should be sympathetic and try to devise a plan by which this should be possible. It is not easy to accomplish, but a great deal can be done to lessen the drinking habits of the people. We notice that in a more recent meeting of the Legislative Council, a member of the Government stated that if in any area the people wished to stop the drink traffic the Government would not put any obstacle in the way. This is good so far as it goes, but there ought to be more active efforts to co-operate with and help the people to stem the evil of alcoholic drinking.

The Year's Reports.

Missions are now publishing in more or less completeness their annual reports, and we shall welcome copies for review. The ordinary missionary finds it difficult to secure information regarding the work of missions other than his own; and it is only through a magazine of this kind that the activities of all the missions can be ascertained. We trust editors of reports and secretaries of missions will send us copies of their annual report.
“The Indian Church”
By the Rev. W. S. Hunt

WHAT do we mean by “the Indian Church”? We mean, really, something which already is and also something which is to be.

The existing Indian Church—that which is—is an extension of the church of the West, and of the East. The Indian Church—the church that is to be—cannot be pictured as yet by any European or American, or even, I think, by any Indian. It will be a Church and it will be Indian: more than that we cannot now say. One thinks of it, the Indian Church that is to be, as an organisation within the Church Catholic which shall have been evolved in, and by, India. As we expect Indian Christianity to evolve a worship and ritual that shall be the true and natural expression of the Indian soul, we also expect Indian Christianity to evolve an organisation of which all Indian Christians shall be members, and it too must be the expression of the Indian soul.

Is this a mere phrase? Can a soul “express itself” in organisation? Is the Indian soul ever likely to express itself in organisation—even the Indian soul of the twentieth century that has been so strongly affected by the organising West? Well, what we mean is, I think, this—Indian Anglicanism and Indian Methodism, Indian Congregationalism and Indian Presbyterianism, Indian Baptistism and Indian Lutheranism, Indian Roman Catholicism and Indian Syrianism are all “temporary expedients” destined to disappear and to be replaced by the one church of India that is to be. In that church Tamil and Malayāli, Bengali and Marathi, Sindhi and Panjabi will tell forth each in his own tongue and in his own way, according to his own genius, the wonderful works of God, and yet all will be members one of another, in full communion one with another, all realising themselves to be members of the one Church of India, which is a member of the one Body of Christ.
Our missions—yes, and the churches we are laboriously building up—are like little pools on the seashore which the incoming tide will unite and obliterate, or like the pools in this land of Travancore that swell and grow fuller and bigger and finally merge in one watery expanse under the influence of our generous monsoons.

This is not an attempt to “picture” the Indian Church that is to be. It is an act of faith, provoked by some recent papers in *The Harvest Field*—especially by Mr. Bernard Lucas’s article in the November issue. I do not wish to controvert anything in the subject matter of that article, quite the contrary: but I do wish to glance at one sentence in it on p. 413. After saying that “the home ministry accepts the principle of what may be called market value”—i.e., that a (Free Church) minister in England usually receives the salary his congregation think him to be worth, Mr. Lucas writes, “Now, if this is the fact in regard to the home church, ought it not to be kept in mind when we are considering a policy for the development of the Indian church?” the answer is, surely, “Not necessarily.” Without saying anything as to the suitability of the market value method for the Indian ministry, I do venture to question the principle implied in Mr. Lucas’s question. Because a method or a custom fits in with an English idiosyncrasy, which has produced it, it does not follow, surely, that it will fit in with the Indian idiosyncrasy. I do not say that Mr. Lucas says it will, but his question at least infers that what works in England ought to work in India and that is a principle much acted upon in the past, and still. And, of course, naturally—because we must work from what we know. In other writings Mr. Lucas has (I am sure I remember) shown us that he looks forward to an Indian Indian Church, not one fashioned in a Western mould. But, in *this* article, he has kept his eyes so resolutely fixed on “things as they are” and their perpetuation that one could not help asking oneself, “What do we mean by the Indian Church?” and reminding oneself of the Indian Church that is to be as (I suppose) most of us think of it.
But, of course, what we are doing now means something. It is true that we are engaged in reproducing in India (with slight modifications) the several churches that have sent us here. It is true that the Indian Church that is an extension of the churches of the West. We are (like "the Law") schoolmasters to bring Indians to Christ; but, as we all know, we are to be superseded. It has been a stated principle of the C. M. S. (for example) for the last thirty or forty years that "the object of its missions, viewed in their ecclesiastical aspect, is the development of native churches, with a view to their ultimate settlement upon a self-supporting, self-governing and self-extending system." But we have the vision also of something even beyond this "ultimate," the Indian Church that is to be, that may supersede these "native churches," whether Anglican or Wesleyan, Independent or Presbyterian or Baptist, or of whatever denomination. But, though we and they may be superseded, we shall each have contributed something to that Indian Church that is to be. Though that church is to be Indian, the fact that it has been through its present phase, that it has been an extension of the church of the West, will inevitably and permanently affect it. India can never be the India it would have been if it had not experienced the "English connection." So the Church of India cannot help being affected by the fact that it was through Western media that it received its faith. It has learnt much from the West that has become a part of itself and that it cannot completely unlearn—even if it wants to. And probably each one of the churches that have evangelised India will contribute something to the final Indian Church. Though that church may not be Anglican yet Anglicanism will have contributed something of its own to it, and similarly Methodism and Presbyterianism and Independency and so on. All share in the evolutionary process. God has not made a mistake in sending us here. As we believe that the Church of India has its special and characteristic contribution to make to the Body of Christ, so may it not be that each of these churches shall contribute something characteristic to the eventual Indian Church?
To write like this I have called an act of faith. "Now faith is the giving substance to things hoped for." Whilst we are up against "things as they are," it is inspiring to recall the ideal we are working towards, "the things not seen." Though it is now all very far off to us doing our bit in the present, developing the Indian Church that is, it may not be altogether folly to remember sometimes that "our little systems have their day... and cease to be," and that "better things" lie beyond, which we may not ourselves see unless we are privileged to do so from the other side, but toward which we are making our tiny contributions (like earthworms in the scheme of physical evolution) because we love India and believe in the Indian Church that is to be.

But the Indian Church that is is not only an extension of the church of the West. As was said at the beginning, it is an extension of the Eastern church also. Living in Travancore one cannot forget that. Here are the Jacobite Church and (in Cochin State) the Chaldean Church, and there is the Mar Thoma Church. These are Eastern, but not uninfluenced by contact with a Western (Anglican) Church whether in Malabar or Kurdistan. Are not these nearer to the Indian Church that is to be than the Indian branches of English or American churches? May not that Church be found here in germ already? These and similar questions are constantly suggesting themselves. They arouse hopes. Certainly, these churches should make their peculiar and important contribution to the Indian Church that is to be. But, though undoubtedly Eastern, are they Indian? They are not Indian in origin: have they become Indian? do they express the Indian genius? Even the Mar Thoma Church, though it quite truly claims to be indigenous and autonomous, derives from outside India, and the other two still look to Antioch and Babylon as their respective spiritual or ecclesiastical homes. Their worship, if not now wholly or mainly in Syriac, is Syrian, expressed through the medium of liturgies that originated in Syria and Mesopotamia. Their polity and Christian customs have come from beyond the Himalayas, and have been, apparently, but little affect-
ed by centuries of use in India. Conservatism may account for this. Or they and the liturgies and ritual may, after all being Oriental though not indigenous, provide an apt vehicle for the self-expression of the Indian genius. The Mar Thoma Church, however, has its head in India, all its members are Indian-born, its doctrine is orthodox judged by Western canons, though it retains the Oriental liturgy (but reformed), and it is permeated with the evangelical spirit; but it is called “Syrian” and not “Indian,” and probably the great majority of its members cherish the distinction. But that may not be always so. The time may come when, to many of its members, and those not the least enlightened or influential, India may seem greater than Syria. If so, the hopes above referred to may, in God’s Providence, be realised and a leading share in the evolution of the Indian Church that is to be may be in store for this Oriental Church. And we cannot help believing that God has caused each of these churches to be planted here and preserved through the centuries for some purpose connected with the growth of His Kingdom in India.

The Syrian Christians of Malabar*

By Mr. P. O. Philip, B.A.

W e often hear it said that Christianity is a foreign religion and that an Indian who renounces the religion of his fathers and becomes a Christian is not true to the national traditions and heritage. But these critics of Christianity forget the fact that there has been existing in the South of India from the early centuries of the Christian era, hundreds of years before any European Christian came, a large and flourishing community of Christians. Among religions like Brahmanism, Buddhism, Saivism and Islām, that either came into or arose in this country and successively influenced its life and thought, Christianity has also a place. Christian influence in India does not begin, as is

* A paper read before the Madras Missionary Conference on January 14, 1918.
ordinarily supposed, with the date of her contact with western countries, but from the early centuries of our era. It is true that this influence, owing to various reasons, did not go far enough or deep enough, but nevertheless it was there, from the early days, though confined to a limited area. The community now known as the Syrian Christians, living in the Feudatory States of Travancore and Cochin and in some parts of the District of Malabar, are the modern representatives of this old and indigenous form of Christianity, and I propose to deal in this paper very briefly with their past history, present condition, and future possibilities.

The total number of Syrian Christians is more than 700,000. Of these about 400,000 now belong to the Roman Catholic Church, who, unlike other Roman Catholics, use a Syriac liturgy and are under Indian bishops consecrated by the Pope. The remaining 300,000, omitting a few hundreds who joined the Church of England, have also their own Indian bishops. Whatever may be the differences of doctrine and polity among these sections of Syrian Christians, they all agree in the belief that St. Thomas the Apostle came to Malabar, preached the Gospel, and established the Church. The tradition long current among them, and to which they tenaciously cling even to this day, is that St. Thomas landed at Cranganore, an old seaport of Malabar, in 52 A.D., laboured among the people, and established seven churches. From the West Coast he went towards Madras, where it is believed he suffered a martyr’s death at Mylapore. In recent years the truth of this tradition has been doubted. Some suggest that some other man named Thomas in later centuries founded this church, or that the name India at that date was applied to the country on the west of the river Indus and not to the peninsula which bears the name. It is not necessary to consider here the arguments advanced on both sides, but it may be mentioned that there is no historical evidence whatever either to prove or to disprove that St. Thomas came to Malabar. In the absence of any such conclusive evidence the different theories put forward by recent writers on the subject
remain as mere theories and nothing more. On the strength of such theories alone it cannot be claimed that the ancient tradition handed down from generation to generation among the Syrian Christians has been explained away as of no value.

Nothing can be definitely known about the condition of the Syrian Church during the long period of about fourteen centuries intervening between the early century in which tradition affirms the Syrian Church was established and the latter part of the 15th century when the Portuguese came to India. Materials for any reliable history of this period are very meagre. This is mainly due to the fact that the Syrian Christians, like their Hindu neighbours, had no interest in recording the events of the past, and therefore they kept no annals. And whatever records were in evidence were unfortunately destroyed by the Portuguese in the 16th century in their misguided zeal to establish the authority of the Pope of Rome over the Malabar Church. We have therefore to depend for any information about the condition of the Malabar Christians during these centuries on the accounts of certain travellers who happened to visit Malabar and on certain monuments which have fortunately escaped the vandalism of the Portuguese priests.

In the year 345 a merchant named Thomas of Cana came to Malabar with a colony of Christians from Baghdad, Nineveh, and Jerusalem. Among them it is said there was a bishop from Edessa and several priests and deacons. The reinforcement the Malabar Church thus received placed it on a firmer footing than before. The ruler of Malabar at that time, Cherama Perumal, conferred privileges on Thomas of Cana and his people. It should be mentioned here that some writers put the coming of Thomas of Cana four centuries later than the date mentioned above. But a good many scholars agree in believing that this colonisation took place in the fourth century.

Coming down to the sixth century, we get unassailable testimony about the existence of the Church in Malabar. It is from an Alexandrian traveller named Cosmos, who, having sailed the Indian seas, was surnamed Indicopleustes,
the Indian voyager. He was a man who had curious notions about the shape of the earth. He believed that the world was made after the pattern of the Jewish tabernacle in the wilderness, and that the earth was a great rectangular plane, the length, as in the case of the table of the shewbread, being double the breadth. In his travels as a merchant he gathered all observations he wanted in support of this cosmical theory. Later he became a monk and retired to a monastery, where between the years 530 and 550 he wrote in Greek an account of his travels under the name "The Christian Topography". A good deal of what is found in this work is unmitigated nonsense, having nothing whatever to do either with Christianity or with topography. But strange as it may seem, this curious book has embedded in it a valuable reference to the existence of the Church in Malabar. All scholars agree in considering this reference as the first clear ray of historical light we get in the darkness which surrounds the early days of the Church in India. This is what he writes, "There is in the island of Taprobane (Ceylon) in the farthest India in the Indian sea a Christian Church with clergymen and believers. I know not whether there are any Christians beyond this island. In the Malabar country also, where the pepper grows, there are Christians, and in Calliana, as they call it, there is a Bishop, who comes from Persia, where he was consecrated." This is undoubted testimony that the Church was in a well established and organized condition in India in the sixth century. If Cosmos found a flourishing Church in India at this date, we are not wrong in inferring that Christianity was introduced into this land at a much earlier date. This circumstance only gives support to the traditional view held by the Syrian Christians themselves about the date of the origin of their Church.

There are four valuable documents which throw a good deal of light on the condition of the Church in the centuries prior to the arrival of the Portuguese in India. These are two copper plate grants and the inscriptions on two stone slabs. These stone slabs are preserved in the old
Syrian church at Kottayam. This church is only 300 years old; but the stones are said to have been brought from a much older church that existed near Cranganore. On each of the stones is carved a cross and an inscription runs above and below the cross. The language written on the older stone is Pahlavi, which was the official language of the Sassanides dynasty in Persia. A similar inscription and cross is on the stone in the church on St. Thomas' Mount. The letters of this inscription on the older stone at Kottayam and on the stone at the Mount are said to be of a date about the second half of the seventh century, though attempts to translate the inscription by scholars have given widely differing results. The other stone in the old Syrian Church at Kottayam is declared to be of later date, probably about the tenth century. Above the cross is half of the Pahlavi inscription of the older stone. Below the cross is a Syriac version of Gal. vi, 14, "Let me not glory except in the cross of our Lord Jesus Christ."

The copper plates are in the Syrian Seminary at Kottayam. The older of these is a single plate, which in the opinion of Dr. Burnell is dated 774. It is a grant by King Vira Raghava Chakravarti to one Iravi Korttan, of Cranganore, making over to him the territory of Manigraman and giving him the rank of a merchant. It is in old Tamil letters with an admixture of Granth characters. The other copper plate consists of five sheets fastened together by a ring. Tamil, Pahlavi and Arabic with Kufic characters are used. Some of the signatures are in Hebrew. This grant is said to be of the date 824. It says that with the permission of King Sthanu Ravi Gupta one Miruvan Sapir Iso gives certain lands near Quilon to the Church. These inscriptions on stones and copper shew that in the seventh, eighth, and ninth centuries, Christians had a recognised position in the country as landowners and merchants, and that they built and endowed churches. These sources of information mentioned above, though valuable and reliable as far as they go, do not help us much in knowing more about the Church at this period. It is impossible to reconstruct the history of this period on the strength of
such meagre materials so as to indicate in any clear manner what doctrines the Christians believed at this time, what kind of social and political life they had, their connection with churches outside of India, whether they attempted any missionary work, how far they were influenced by non-Christian religions, and other such questions of engrossing interest. Nevertheless it is possible to infer the following from the facts at our disposal. The Church had an episcopal form of government from early times and was in communion with other Oriental Churches. The Church in Persia frequently sent bishops to India, but it is improbable that in the direction of the internal affairs of the Church they had anything to do. These bishops from Persia were welcomed whenever they came, in the same way as bishops and prominent Christians from other churches are welcomed even to-day by the Syrian Christians. But there is nothing to tell us that there was anything like a domination of the Malabar Church by a foreign hierarchy.

It is clear from the copper plate grants that the Christians had a recognised status in the country. They were considered a respectable caste by their Hindu rulers and fellow-countrymen. This social status, which they enjoyed in the midst of people who observed caste, naturally tended to make them also into a caste by themselves with their own rights and privileges. Such a situation was undoubtedly not congenial to the development of a missionary spirit. The fact that they were under Hindu rulers must have also prevented them from doing any aggressive missionary work even if they desired. But at the same time it is difficult to account for the large increase in the number of Christians in this period, except on the supposition that additions to the Church were made by conversions.

We are not in a position to say anything about the doctrines of the Church in this period. We get some definite information on the subject only when we come to the Portuguese period in the 16th century.

The arrival of the Portuguese in Malabar towards the close of the 15th century marks a turning point in the
history of the Syrian Christians. They were surprised to find a flourishing community of Christians who knew nothing of the Pope or of his authority. The Christians welcomed them as their co-religionists and hoped that with their help they would be freed from the many disabilities to which they were subjected under Hindu Rajas. But the hopes thus raised were soon to be dashed to the ground. Instigated by Roman Catholic priests, who wielded considerable influence over the Portuguese Governors, they bent their energies to the task of bringing the Malabar Christians under the obedience of the Pope. The Portuguese priests contended, as some modern Roman Catholic writers still do, that the Syrian Church was from early times subject to the authority of Rome. But this connection ceased for some centuries owing to the difficulties of communication with Rome. Now the Portuguese have been sent to India with the divine mission of re-establishing the old state of affairs and bringing the Church once again under the authority of the Holy Roman Church, the mistress of all other churches, and from whence all good government and true doctrines do come. It is not necessary to stop here and expose the hollowness of these pretensions, as the narration of subsequent events will clearly show that the Syrian Christians in all these centuries were as innocent of any relationship with Rome as they were with the Grand Lama of Tibet.

At first gentle methods of persuasion and propagandism were used for bringing the Syrians under the Pope. The friars of the Order of St. Francis were sent with royal approval and help. They founded a college at Cranganore in 1545 for educating the Syrian youths who were to become Kattanars* (ministers). The Syrian Christians welcomed such efforts first, but their real purpose was soon discovered, and so the students of the college, ordained as priests and sent out, were refused admission into the churches by the congregation. Seeing that the efforts of Franciscan friars ended in failure, the Jesuits were sent

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*Kattanar is the common name applied to a Christian minister in Malabar. It is a contracted form of Kartan-al (the Lord's man).
out. In 1587 they came and with the assistance of the
king of Portugal and with the permission of the Rajah of
Cochin they erected a college at Vaipicotta. They im-
proved upon the methods adopted by their predecessors
by teaching Syriac instead of Latin and by allowing the
deacons to wear their own dress instead of the western
dress. This method allayed suspicions for a time. But
when the deacons were ordained and sent out as priests,
they refused to preach, as they were instructed to do,
against their own bishop.

If peaceful methods of persuasion failed, force must be
applied. They therefore determined to remove the Syrian
Bishop. He was Mar Joseph, consecrated by the Patriarch
of Babylon. Charges of heresy were trumped up against
him; he was arrested and sent to Goa, from whence he
was sent to Rome. The Patriarch of Babylon, hearing of
this, sent another Bishop Mar Abraham. The Portuguese
tried to intercept him on the way, but he succeeded in
reaching Malabar. About this time a man of great ability,
Alexio de Menezes, arrived as Archbishop of Goa and
Primate of the Indies. He was armed with authority
from Pope Clement VIII, dated January 27, 1595, according
to which he was directed to make inquisition into the
crimes and errors of Mar Abraham, and in case he
found him guilty of such things to have him apprehended
and secured at Goa and also to appoint a Vicar-Apostolic
of the Roman communion over his bishopric, and upon
Mar Abraham's death to take care that no bishop coming
from Babylon should be suffered to succeed. Mar Abraham
died in 1597, committing the care of his diocese to Arch-
deacon George. In pursuance of his plans Menezes began
negotiations with Archdeacon George. The Archdeacon
boldly informed him that the Pope of Rome had nothing
to do with the Syrian Church. Having made this de-
claration, he went from parish to parish and told the
people of the danger that was threatening their Church,
and assembled a synod of the clergy and laity at Ankamali,
the metropolis of the diocese. Here they all swore to stand
by their Archdeacon in defence of the faith of their fathers,
to allow no alteration to be made in the doctrines of their Church, and to admit no bishops except those sent by the Patriarch of Babylon. Hearing of this, Menezes himself came to Malabar from Goa with all the great powers of the Portuguese Raj behind him and determined to have his end accomplished. He undertook a tour of visitation through the diocese in all the splendour of his power and authority. This was intended to create a great impression on the people and thus overawe them into submission to the proposals he was soon going to place before them. After this tour Menezes convened a synod of the Syrians at Diampore, on June 20, 1599, presided over by himself. Here under heavy pressure the delegates were forced to sign a profession of faith repudiating what the Archbishop considered as errors and accepting the doctrines of the Roman Catholic Church. In the face of what the Syrians decided but a few months ago under the leadership of Archdeacon George to stand by their Church at all costs, their submission to Menezes at the Diampore Synod is indeed regrettable. But when we consider the enormous powers which Menezes wielded of setting in motion the cruel engines of inquisition, imprisonment and persecution, we cannot wholly condemn the helpless Syrians. Some of the doings of Menezes were most blameworthy. By making the celibacy of the clergy retrospective he compelled all married priests to put away their wives on pain of excommunication. The old liturgies of the Syrian Church were either destroyed or altered beyond recognition. All other books that could be laid hold of were committed to the flames. By these measures Menezes hoped to cut off the Syrian Christians entirely from their past and make their attachment to the Roman Catholic Church secure. In the proceedings of the Synod of Diampore what Menezes considered as errors of the Syrian Church are mentioned and the doctrines of the Roman Church are set forth in their place. Hence at the present day they constitute a valuable document from which we get correct ideas of the doctrines of the Syrian Church before it came under Roman Catholic influence. It is clear from the decrees of
the Synod of Diampore that the Syrian Christians knew nothing of the adoration of the Virgin Mary, of masses for the dead, of auricular confession, of the use of images in churches, and of purgatory, till they were forced upon them by the Roman Church. The clergy were allowed to marry with as much freedom as the laity. This and other practices which were not in conformity with those of the Roman Catholic Church were forbidden.

The work of the subjugation of the Syrian Church by Rome was thus accomplished at Diampore by Menezes in the last year of the sixteenth century. Excepting those who lived in the inaccessible parts of the country, all the Syrian Christians were soon brought under the ecclesiastical authority of Rome. For over half a century Rome ruled but not without the help of the strong arm of the Portuguese. As soon as the Portuguese power shewed signs of decline, the Syrians sought opportunities for asserting their independence. In 1653 an incident occurred which transformed what was hitherto the smouldering fire of discontent into a blazing flame. Mar Ahatalla, a bishop sent by the Patriarch of Babylon, was seized by the Portuguese and put on board a ship at Cochin to be deported to Goa, where he was to be consigned to the Inquisition. When the Syrians knew of this, they became enraged. Thousands of them gathered at Mattanchery, near Cochin, and solemnly declared before the big stone cross usually erected in front of Syrian churches that they would never again acknowledge the authority of the Church of Rome. The number being so great that all could not touch the cross for taking the oath, they connected themselves with the venerable symbol by means of ropes tied to it. This incident known as the Coonen Cross incident, is cherished with pardonable pride by the Syrian Christians of to-day. Here they also decided upon a provisional government for the diocese and chose Archdeacon Thomas as their bishop. The influence exerted by the priests of a well-organised Church like the Church of Rome for over half a century on the Syrian Christians was such that all of them did not renounce Rome on that
memorable day. Those who remained in the Roman Church were called *Paliakur* (old party), and those who asserted their old independence were called *Puttenkur* (new party), names still in use among the Syrians.

The Portuguese power was fast declining. The Dutch now appeared on the scene as rivals in trade. Within a decade after the Coonen Cross incident the Dutch became the masters of Malabar by capturing Cochin. They allowed complete toleration to the Syrian Christians and ordered all foreign ecclesiastics of the Roman Church to leave the country. The supply of bishops from the Patriarch of Babylon having ceased, and enjoying as they did religious toleration, this was an opportune moment for the Syrian Christians to become once again a self-governing church. But their traditional reverence for bishops coming from other Oriental churches was so great that they blindly accepted any ecclesiastic who came to them, without enquiring into his credentials. Twelve years after the rupture with Rome one Mar Gregorius arrived in Malabar from the Jacobite Patriarch of Antioch. The officiating bishop, Mar Thoma I, had not received the formal rite of consecration, and so Mar Gregorius was considered as sent by Providence in answer to their prayers. Thus begins the connection of the Syrian Church with the Jacobite Patriarch of Antioch. Ever since this connection was established the bishops of the Syrian Church were either foreigners sent by the Patriarch of Antioch or Indians consecrated by him. Some of the Indian bishops were capable men, and they tried to reform the Church of Rome practices she had adopted at the time of the Portuguese domination. But the Church was not able to make satisfactory progress so long as it was dependent upon this decadent Jacobite Church of Antioch. The foreign bishops sent by this church to Malabar were often mere adventurers, who sought only material gain, and not a few of them were unscrupulous men. The church was therefore left in a neglected condition, the priests uneducated, and the people uninstructed. Such a state of affairs prevailed till the beginning of the 19th century, when, with the establishment
of British suzerainty over the States of Travancore and Cochin, brighter days dawned for the Syrian Church.

Claudius Buchanan, Anglican Chaplain from Calcutta, visited Malabar in 1815 and became greatly interested in this ancient church. The British Resident in Travancore at that time, Col. Monroe, also desired very much to see the condition of the Church improved. He appealed to the Church Missionary Society to send out a mission to the Syrian Church. In response to the appeal three English missionaries—Benjamin Bailey, Henry Baker, and Joseph Fenn—arrived in Travancore in 1816. The Syrian Metran (Bishop) allowed them to preach in the churches and instruct his people. The policy clearly laid down by the C. M. S. was “not to pull down the ancient Syrian Church and to build another on some plan of their own, but to remove the rubbish and to repair the decayed places, altering as little as possible, so that the character and the individuality of the Church might be preserved.” In pursuance of this plan a Seminary was established at Kottayam for the training of the Syrian clergy, a printing press was established and the Bible translated into Malayalam, and grammar schools were started in three centres. It is interesting to know where the funds for establishing the seminary came from. Col. Monroe’s predecessor, Col. Macaulay, had recovered 3,000 star pagodas (Rs. 10,500) through the Travancore Government on account of injuries inflicted on the Syrian Christians by their non-Christian neighbours. This sum was invested with the Madras Government at 8% for the benefit of the injured community. The accumulation of interest was used for erecting the seminary while the Rani of Travancore gave land for the site and endowments for its upkeep. The work of the missionaries went on uninterruptedly for about twenty years. But meanwhile evidences were not wanting to shew that there was a party among the Syrians who looked upon their work with suspicion. They were of the extreme evangelical school of the Church of England, and as such they made no secret of their disapproval of the elaborate rituals of the Syrian Church, though they did not
openly preach against such things. The Metran who favoured the English missionaries died. A Pharaoh who knew not Joseph succeeded him. The dissatisfied party sent alarmist reports to the Patriarch of Antioch, who sent his deputy to Malabar to make enquiries. Finally it was decided in 1836 by mutual agreement that the C. M. S. should cease from doing any work among the Syrians. From that date the missionaries turned to work among non-Christians. But a good many of the Syrian Christians, employed as agents by the C. M. S., joined the Church of England.

The mission of help sent by the C. M. S. to the Syrians thus ended in failure. But the failure was only apparent. The new light and progressive spirit introduced by the missionaries were imbied by many. Among those was a priest of the Syrian Church, Abraham Malpan, who was a professor of Syriac in the Syrian Seminary. He was a devout student of the Bible, a man of great piety, and a powerful preacher. He saw that some of the beliefs of the Church were not in accordance with the teaching of Scripture, and he had the courage of his convictions to preach against them. He soon incurred the displeasure of the Syrian Metran and had to leave the Seminary. But he continued his work in his own parish. This and the neighbouring parishes soon came under his influence. Abraham Malpan maintained that practices, like praying to the Virgin Mary and the saints, saying masses for the dead, were introduced into the Syrian Church by the Roman Catholics, and that no support for such practices could be found either in the Scriptures or in the past history of the Syrian Church. The liturgy was read or chanted by priests in Syriac, a language which was not understood by the people. Abraham Malpan translated the liturgy into Malayalam, leaving out the portions he considered unscriptural, and he used this liturgy. The example set by Abraham Malpan was followed by other Syrian priests. While this movement was making progress in different ways, a Syrian deacon, Matthew by name, a nephew of Abraham Malpan and a former student of the Syrian Seminary, conceived the bold idea of going to
Antioch and getting himself consecrated as bishop. After an adventurous journey he reached Antioch. He served there for some time as a priest. He was consecrated by the Patriarch as bishop with the name Mar Athanasius and sent to Malabar. Mar Athanasius was a man of great ambition. He favoured the reforms advocated by his uncle. But he sought, against the advice of that saintly man, the help of the law in establishing his authority over the Syrian Church against the Metran who opposed reforms. With the help of the Travancore Government and the British Resident, over whom he had considerable influence, he finally succeeded in getting himself recognised as the Metropolitan of the Syrian Church. But he was not allowed to remain long in undisputed possession of his office. The rival Metran and his party sent reports to the Patriarch against Mar Athanasius, and the Patriarch himself came to Malabar. The Patriarch, supported by the rival Metran, instituted law-suits in the Travancore courts to get Mar Athanasius and his party ousted from the churches and the benefits of church properties and endowments. Meanwhile Mar Athanasius died, consecrating as his successor Thomas Athanasius. This disgraceful fight between the two sections of the Syrians went on in the law courts of Travancore for over twenty years. They were known as the Patriarch’s party and the Metran’s party. The Patriarch’s party contended that the Syrian Church had always been under the Jacobite Patriarch of Antioch, but the other party maintained that she was from the beginning an autonomous Church under Indian bishops, though the Patriarch of Babylon, the Pope of Rome, and the Jacobite Patriarch of Antioch had at different periods of her history sent bishops and tried to exercise authority over her. Of the three judges of the Supreme Court of Travancore two were Hindus and they gave judgement in favour of the Patriarch’s party, while the other judge, a European Christian, held that that party had failed to establish the case of Antiochean supremacy over the Malabar Church. But the opinion of the majority prevailed, and the party denying the
supremacy of the Jacobite Patriarch had to give up all their ancient churches and properties. The Patriarch's party established themselves as the Jacobite Syrian Church, while the other party, which stood up for the principles of the independence of the Church and of progressive reform constitute the Mar Thoma Syrian Church. At this time it appeared as if the Mar Thoma Syrian Church would collapse under the heavy weight of the loss it sustained of all its churches and properties. But on the other hand the situation called forth only a remarkable expression of the spirit of willing sacrifice from the people. Within the last twenty-five years, the Mar Thoma Syrians, though comparatively small in numbers and in wealth, have erected over a hundred new churches and established two seminaries each at a cost of over Rs. 30,000 in place of the ones they lost. Besides this they have built up a successful missionary work among their own non-Christian countrymen. The history of this Church during the last few decades is an illustration of the great truth that missionary activity alone gives real life to the Church. At a time when the Church was smarting under the heavy material loss sustained, it was laid on the hearts of a handful of men to start a small missionary society for doing evangelistic work in Malabar. Many even among the Mar Thoma Syrians considered this move as an act of supreme unwisdom. They contended that it was madness to spend money on missionary work when every pie they could spare was needed for putting up new churches, for establishing new schools, and for keeping things going. Nevertheless a missionary society was formed in the year 1886, under the deep conviction that the only justification for the existence of a Church was the preaching of the Gospel. Some idea of its humble beginnings may be formed when it is mentioned that the income for the first year was less than ninety rupees. But now with an annual income from voluntary contributions of more than Rs. 15,000 it is engaged in doing evangelistic and educational work in the Malayalam country. As the result of its work about 2,500 non-Christians have been gathered into the
Church. It has under its management twenty-four vernacular schools and a well-equipped English High School with a boarding establishment for Christian boys attached to it. For the last 22 years an annual convention for the deepening of spiritual life has been held under the auspices of this missionary society at Maramanū in Central Travancore. More than 20,000 Christians attend this convention, and not a little of the evangelistic and missionary activities of the Mar Thoma Syrian Church spring from the influences that flow from these conventions. The Mar Thoma Syrian Church also co-operates with the National Missionary Society by undertaking the responsibility of doing missionary work in one of its fields, namely the district of North Kanara in the Bombay Presidency. Three Syrian missionaries are now working in that district in connection with the National Missionary Society. The total number of the Mar Thoma Syrians is only about 80,000, but their influence on the whole Syrian community has been out of all proportion to their numbers. This influence has been mainly along two lines. Firstly, the emphasis placed by the Mar Thoma Syrians on Christian life and service and their evangelistic zeal have helped the whole Syrian community to see the importance of missionary activities in relation to the life of the church. Influenced by the example of the Mar Thoma Syrian Church, the Jacobite Church has also recently started some missionary work among non-Christians. Though this work of the Jacobite Church is still in its beginnings, it is bound to grow as years go by. Secondly, the ideal of complete autonomy without any foreign ecclesiastical control, for which the Mar Thoma Syrians stood and fought at great sacrifice, has now been generally accepted by the Syrian Christians and is bearing fruits of far-reaching consequence in the other and larger section of the Syrian Church, the Jacobite Syrian Church. The Jacobite Syrians, about 250,000 in number, are now realising the disadvantages of being under the Patriarch of Antioch, and a movement is in progress among them to sever this connection. It began seven years ago, when the Jacobite Patriarch came to
Malabar and made an attempt to secure absolute control over the Church. The Indian Metropolitan, Mar Dionysius opposed his plans, with the result that he was removed from office and another man appointed as Metropolitan by the Patriarch. But the large majority of the Jacobite Syrians are with Mar Dionysius. The most regrettable phase of this struggle for independence is the litigation that has once again started in the law courts about the churches and properties. The Patriarch's party contends that Mar Dionysius and his people, having repudiated the authority of the Jacobite Patriarch, have no claim to the churches and properties. Whatever may be the decision of the law courts on this question, there is no doubt that a large majority of the Jacobite Syrians stand committed to the principles for which the Mar Thoma Syriams fought three decades ago. This internal trouble in the Jacobite Syrian Church has unsettled its normal activities to some extent. But there is a group of earnest devout men among the Jacobites, who, under the feeling that the salvation of their Church lies only in the direction of missionary effort, are trying to educate the people along that line. Seeing that the Jacobite and the Mar Thoma Syrian Churches are thus approximating more and more to the same ideals, hopes of their reunion in some future time are fondly entertained in some quarters. This is a consummation for which a few earnest men in both churches are devoutly praying and working. The difficulties in the way of this reunion are no doubt great, but they are not insuperable. There are many circumstances to-day which help to bring about this much-to-be-hoped-for result.

A large number of Syrian students of both churches go to Madras, Trichinopoly, Madura, Calcutta (there are over a hundred Syrian students in Calcutta colleges now), Allahabad, and other centres of education. Their association with the members of other churches and the wholesome Christian influences under which they come are making their young men dissatisfied with the condition of their own community and are helping them to get visions of what it ought to be. The majority of these men return to
Travancore and Cochin and enter various walks of life. Their influence on the community is considerable. In recent years some of these young men have under great personal sacrifice taken up work in their churches as teachers and ministers, and they are beginning to occupy positions of responsibility and leadership. The consecration of the Rt. Rev. M. N. Abraham last month as the Suffragan Bishop of the Mar Thoma Syrian Church is an instance in point. He is a man honoured by all who know him for depth of spiritual life. He has also had all the advantage of modern education both in India and in the West. He enjoys the unbounded confidence not only of the people who have called him as their chief pastor but of the Syrians of other churches as well. We get an indication of this from the fact that about 20,000 Syrian Christians of both churches attended the service at Tiruvalla on December 27, when he was consecrated as Bishop. The Jacobite Syrian Church has also men of such consecration, who have the confidence not only of its members but of the members of the Mar Thoma Syrian Church. It is quite probable that within the next few years we may see as the bishop of that Church also a man of such wide sympathies and culture as Bishop Abraham of the Mar Thoma Syrian Church. Then we may hope the movement for the reunion of these two sections of the Syrian Church will proceed at a speed more rapid than the most optimistic calculations of the present day may warrant.

Here it should be acknowledged with gratitude that the Madras Christian College, where most of the Syrian young men for the last three generations have been getting their higher education, is indirectly contributing not a little towards the regeneration that is silently making headway among the Syrian Christians. Judging from the number of Syrian girls that the Madras Women's Christian College has begun to attract, we may confidently expect that this institution also will have an equally important part to play in the shaping of the future of this ancient Christian community. What that future is going to be no one can tell. But I know that many among the Syrians are con-
vinced that there will be absolutely no justification for their existence in India as a Christian community if they do not hasten to forsake their old life of inaction and of the attitude of self-defence against other religions and decide to go forward in a real aggressive manner for the accomplishment of the task that God has committed to them. This conviction is already expressing itself in various ways among them. And I believe as years go by they will increasingly share with the other branches of the Church of Christ the joy and the privilege and also the burden of the task of establishing God's Kingdom in this land.

All-India Missionary Survey
SURVEY NOTES
It seems as if the progress of this Survey were fated to depend on the personal affairs of the Director of it to an extent that certainly would be deprecated by human wisdom. Two months ago I had to report how the work had been retarded by my prolonged ill-health; now again I have to obtrude my personal history as crucially affecting progress.

My general health, I gratefully record, has in the last two months so completely recovered that, so far as it is concerned, I am able now to give full time and energy to the prosecution of the task, and to make full demands on the services of the colleagues to whom I referred in the February Harvest Field. But, as some readers of these Notes will know, at the beginning of last month it pleased God to call Home to Himself my dear wife, for twenty years my intimate companion in the service of Christ's Kingdom in India. Such an event could not but seriously affect my work for the Survey. There have been those, I know, who supposed that, for one reason or another, this bereavement must needs bring to an end my connection with the Survey. It is right that I should take you into my confidence, even, in this sacred matter; for I recognise with no demur that in a broad sense, the missionary body in India are my
masters in this task. What I have to report as the experience of the past month is that, in the infinite mercy of God in giving me back my health, the Survey work, so far from becoming difficult or impossible, has been, and is, an effectual shelter from hurtful sorrow—“the covert of His tabernacle,” I call it. So in this unexpected sorrow, as in so many previous unexpected turns of events, the things that threatened to hinder have “turned out rather for the furtherance of the” Survey.

The net result of these conditions, and of the able fellow-service I am favoured with, is that the work is making both more rapid and more useful progress now than at any earlier stage. And although the past record makes me very chary of prediction, I can say that all the omens are favourable for steady prosecution of the task until, at least, the first two products of it are in your hands. I hope that in two months’ time Harvest Field readers will have before them a prospectus of the Reports which are now at one stage or another of preparation.

The immediate tasks are—the completion of the Mysore Sectional Report (with which the series of Sectional Reports will commence), and, pari passu with that, the preparation of a General Introduction to the whole series, which is designed to gather up those general explanations and reflections which would otherwise have to be repeated in each of the series. The completion of the Mysore Report involves the completion of that series of “Forms of Enquiry” which have become such a bugbear to my numerous correspondents in South India. It will be cheerful news that the end of that plague is in sight; may the brotherly patience with which I have so far been universally treated endure to the end! To practise again my childhood’s game of “Friend, I’ve come to torment thee!” has been, I verily believe, more torment to me than to the “friends”; but the sufficing consolation has been that they have so forbearingly and loyally entered into the game. I am now using every effort to ensure that the reward, in the published report, shall be full compensation for our common pain and pains.

W. H. Findlay.
Correspondence

CASTE AND CHRISTIANITY

To the Editor of The Harvest Field

Sir,—I should not be surprised to find that Mr. Greaves and the Editor of The Harvest Field on the one hand, and Mr. Moore and Mr. Shutz on the other hand, are not so irreconcilably opposed on the question of the breaking or maintaining of caste by the converts to Christianity as at first sight they might seem to be. Mr. Greaves does not insist on breaking with caste out and out. He says, “There are not a few customs connected with caste which are right and good; there is no ground for demanding the casting away of these.” Again, “Caste is not the observance of this or that custom, neither is it simply a question of eating and drinking: it is enslavement to a biradari, instead of loyalty to conscience and obedience to God.” Now if “not a few customs connected with caste which are right and good,” Mr. Greaves is unquestionably right in stating that “there is no ground for demanding the casting away of these.” That is well said, and the remark is very pertinent to Mr. Moore’s case. Further Mr. Greaves says, “Caste is not the observance of this or that custom, neither is it simply a question of eating and drinking.” True, but the matter of eating and drinking is a crucial caste test. Evidently my colleague, Mr. Greaves, does not demand that converts to Christianity should take the initiative, and refuse to eat with the non-Christians of their old biradari. Can we not all agree in this, that they should not of their own initiative refuse to eat or smoke the huqqa with the non-Christians of their biradari, or refuse to comply with such of the caste customs as are “right and good”? Mr. Greaves agrees: let us be clear here. With him, I imagine, and with the editor, I think it is a dangerous and wrong line to take to say, as Mr. Moore would have us, to the Chamar candidates for baptism, “Do not horrify your Chamar brothers and sisters by eating with Christians.” Throw on the non-Christians the onus of refusing, if there is to be any refusing, to eat with the Christians. It has been a great surprise to me to learn that in a mass movement the non-Christians do not so refuse. Of course where the whole caste in a place comes over, there is no one left to refuse.

But put first things first. Baptism, whenever it takes place, should at any rate, and at all costs, mean an utter break with idolatry, ojhai, and heathen rites and ceremonies, an abandonment and renunciation of all such. There we should make a strong stand; questions of eating and drinking, as Mr. Moore rightly contends, are of secondary, not primary, importance, or they ought to be; and we must teach the converts what questions are primary, and what secondary. It is not “dallying
with caste," it is not "expediency," to relegate eating and drinking to a secondary place, or to allow and encourage the converts to claim a voice in the panchayats of their old biradari. Let them, like their Master, "eat and drink with publicans and sinners," keeping themselves undefiled. That is the ideal thing. Jesus showed us the way.

Recently in our mission a whole non-Christian village petitioned the Christian preacher to be their Mukhya. That points the way to an indigenous Christianity.

While Mr. Greaves' letter, and the editor's comments, which go one further than Mr. Greaves, are perhaps not quite just to the other side, they have done a service in pleading for thoroughness and purity and loyalty to Christ in the handling of mass movements. Yet there must be patience with firmness. Mr. Greaves will recognize this too; for does he not say, it has been urged that when men profess to break with caste, practices continue which are distinctly bad: that this should be so is sad, but hardly surprising.

The question of caste inside the Christian Church needs to be approached very differently. The greater need is not to get the converts to identify themselves with the church: it is to get the church to receive "untouchables" with open arms into full Christian fellowship. The difficulty of eradicating caste from South Indian churches, referred to by the editor, has been due to the murmuring of the elder brother.

I am confident that Mr. Greaves and the editor do not wish to be unsympathetic to the mass movements which are assuming vast proportions; we know they would rather see thousands than units come over to the side of Christ, and that the editor does not mean to rebuke "those who are so keen to bring the Chamars to the feet of Christ." But will they not think that they have a monopoly of principle on the mass movement question, with all its difficult problems?

Mirzapur. Yours sincerely,
H. H. Theobald.

II

DEAR SIR,—The Rev. Edwin Greaves has done a great service to the Indian Church by drawing attention to the resolutions passed by the Mass Movement Committee of the United Provinces Representative Council of Missions. The suggestion made by the Committee that "the breaking of caste should not be made an indispensable condition of baptism" is highly objectionable, and it is high time that a chorus of disapproval was raised by all sections of the Church against it. Missionaries of the "advanced" type have to understand that they have no right to trifle with the laws regulating the admission into the Church. Missions talk of "Indian leadership," but it is a matter of great regret that in such important matters the advice of Indian Christians is not, if at all taken, followed. It is particularly interesting to note that not a single Indian was present at the meeting of the committee when the resolution in question was passed.
I have not the least doubt that Indians as a whole will agree with the Indian minister (a Methodist), whose opinion is quoted on page 5 of the Bulletin, and is as follows:—

"The caste system is the keystone of the arch of Hinduism and unless we try to weaken and even destroy it, our progress as a church will be very slow. Because there has been a little carelessness in this particular, we hear of caste distinctions in the church to-day,........ Nothing which savours of idolatry should be countenanced or tolerated in our church,........ It is true that if we insist on our converts breaking loose with caste distinctions before their baptism, we shall have fewer converts, but, on the other hand, these few will be strong, able to stand against all trials. By keeping even an iota of this relic of Hinduism in our church we shall allow Hinduism to come into our midst. There is a danger of our making Christianity a bit easy for our inquirers. I am heart and soul in sympathy with the Mass Movement and rejoice in the large numbers turning to the Lord, but I am also desirous to keep off all heathenism and idolatry and customs and practices which will allow any vestige of Hinduism to creep into or remain in our midst."

In your editorial notes you, Sir, have quite rightly struck a note of warning by referring to the effects of caste in some of the churches in South India. When Dr. Mott presided at the first meeting of the United Provinces Council of Missions, one of the items on the agenda was the attitude of the church toward caste. There was no discussion simply because an Indian member, voicing the opinion of all others in the house, said something like this, "Down with caste; we do not want South India experience to be repeated in the North." When a Bishop of the Anglican Church in the south gave in to the clamour of the "high caste" Christians by sanctioning separate seats for "high caste" and "low caste" Christians in a church in his diocese, one Hindu paper in the North (there might have been more) referred to it as a very sad departure.

"The result of not breaking caste is that now we are finding all old customs and ceremonials very hard to break up and it is even harder to install the fundamentals of Christian ones." (Opinion of an "American Presbyterian," quoted on page 7 of the Bulletin).

There are two points in connection with the advice not to break with caste in the interest of Christianity itself which should not be forgotten. The first is that it will defeat its own end. The converts, instead of leavening the whole lump of the biradari, will themselves be leavened by the old spirit, and this again will be due to the low standard of their spiritual culture. This is the second and most vital point in connection with the matter. However good such advice may appear in the abstract, the quality of the convert and his resisting power is the rock on which this beautiful theory splits. We have not to think of "expediency," or of "numbers," but of the "purity" and "welfare" of the Church.

Yours sincerely,

Allahabad, 13th February, 1918.

N. K. Mukerji.
Obituary

REV. A. E. OGG

Mr. Ogg was manager of the Methodist Episcopal Mission Press, Madras, for some years. From The Christian Advocate we learn that, he was killed in October last at Chicago in a railway accident, while on his way to the Pacific coast. He leaves a wife and two children.

REV. J. F. T. HALLOWES, M.A.

The Rev. J. F. T. Hallowes, M.A., the pastor of the Union Church, Mussorie, while in the midst of his work, was suddenly called to the higher service on Thursday, the 20th December, at Muttra, where he had gone to conduct a series of services.

John Francis Tooke Hallowes was a member of an old Derbyshire family which has given many distinguished officers to the Army and Navy. He gave his heart to God when a boy, and devoted himself to the higher service of the King of kings. He was educated at University College School, London, and at eighteen entered Caius College, Cambridge. He took his degree with first class honours being bracketed second in his Tripos. While in Cambridge, he decided to become a Nonconformist, and in consequence suffered much opposition and even ostracism from the dons of his college and from the clergy, in whose parishes he preached in the open air. Nothing daunted, he was then, as always, ready to bear reproach for his opinions. Broad-minded himself, he was at all times willing to work with any section of the evangelical church of Christ. He was pastor of three Congregational churches in England and Principal of a Training College.

In 1903 with his wife and daughters, leaving his sons at college in Cambridge, he came out at his own cost to devote the rest of his life to India. He accepted a call to the Union Church, Mussorie, on condition that during three and a half months of the cold season he should be free for evangelistic work in the plains. Thus during fourteen years he has been welcomed by the various sections of the church in India—the Church Missionary Society, the London Missionary Society, the Baptist Mission, Church of Scotland Mission, the American Presbyterian Mission, and others, including the Episcopal Methodist Mission, with which he had much sympathy and from which he received much brotherly love. Mr. Hallowes was great as a pastor, for he had a genius for sympathy and never spared time or strength in visitation. His heart and pocket were open to every tale of woe.

He loved the Indian work, and his preaching in the open air twice every week was a sound task. As chairman of the Wynberg Orphanage and School, he devoted much time to this onerous and exacting philanthropy. He loved the children and visited weekly the three
OBITUARY

schools—Woodstocke, Wynberg, and Hampton Court, for Bible classes. He was a man of prayer and lived in the presence of God. One of his sayings was, "We lose not those whom we love, because they are in Him, whom we cannot lose."

REV. TALID-UD-DIN, B.A.

The Lahore Presbyterian Church in Lahore has sustained a severe loss in the death of its pastor, the Rev. Talid-ud-din, who was ordained in 1895. He had taken a leading place in all church activities in the Panjab, and his judgment and sterling qualities were much valued throughout the Presbyterian Church in India. He was a great writer, and Christian literature in Urdu has been much enriched by his books and translations. He leaves a wife and a large family of children.

REV. SHEM SAHOO

The Christian community in Orissa has lost one of its veteran leaders in the sad demise of Rev. Shem Sahoo, the first Uriya missionary of Orissa. He worked for about 50 years in the capacity of a missionary and Professor of the Theological College of Cuttack. He was author of many Uriya books, and he translated the Bible into Uriya, which helped greatly in the propagation of Christianity in the holy land of Utkal. His sermons and lectures in the Baptist chapel attracted large numbers, many erring souls being led to Christ. As a public man he rendered valuable service as an Honorary Magistrate and Municipal Commissioner of Cuttack. He died at the age of 77 years, leaving four sons and a large circle of relatives and friends. Hindus and Muhammadans gathered in large numbers in his house as soon as his death was announced.

REV. TUCKER YESUADIAN

The Rev. Tucker Yesuadian, retired pastor, C. M. S., Tinnevelly, died at his son's residence in Cuddalore O. T., on Friday, the 8th February, in the 87th year of his age. He was born of Hindu parents on the 31st March, 1831. When he was ten years old, he was baptized with his parents and other members of the family. After studying for some years he was sent to the C. M. S. Theological Institution at Palamcottah, which was then under the supervision of the Rev. E. Sargent. As a teacher, evangelist, catechist and pastor he has served the C. M. S. for more than 60 years in some of the villages around Mengnanapuram, except for a period of five years in North Tinnevelly as evangelist under the saintly missionary, Rev. T. G. Ragland. In 1878 he was ordained by Bishop Sargent, and he served the Lord faithfully in six pastorates. He retired in 1911 in his 80th year.

MISS CHARLOTTE SCHWARY

Miss Schwary was the daughter of a C. M. S. missionary, who came to India in 1854, and she joined the mission in 1875, but two years
later was transferred to the Z. B. M. M. Her sphere of work was Nasik and Bombay. She had a wonderful command of the Marathi language and was acquainted with Gujarati and Hindustani, and her knowledge of the people of India and their customs coupled with kindness of heart and sound common sense gave tone and strength to the work in which she was engaged. No matter what she laid her hand to, there was a delicacy of touch and a finish that commanded admiration and inspired imitation, and so, without any apparent effort, but simply by being what she was, she educated others and beautified her surroundings. Her health, which had never been strong, failed in 1908, when she retired to Ooty. In the midst of those lovely surroundings ten quiet but rather lonely years were passed, and she passed away early in the New Year.—Bombay Guardian.

Current Mission News

CHURCH UNION IN INDIA

The General Assembly of the Presbyterian Church in all India, which met in Nagpur in the last week of last year, passed several important resolutions. Two of these resolutions are as follows:

"Resolved to advise the Synod of Bombay and Central Provinces to co-operate with the American Marathi Mission in the matter of Theological Education."

"Resolved that in accordance with the repeatedly declared desire of the Presbyterian Church in India for organic union with other Christian bodies, and in view of the unusual opportunities in different parts of India for opening this question, that the Committee on Union be instructed 1, to communicate with as many such churches as may be willing to consider the question of organic union, questions as to name and basis of union to be open for consideration, and 2, to approach the South India United Church as to the possibility of uniting with them to form a United Church for All India."

This last resolution ought to be epoch-making. It holds out to other ecclesiastical organizations the hand of fellowship, and invites them to join the Presbyterian Church in considering how to form A United Church for All India, which shall have no Western label whatever, such as Presbyterian, Congregational, Methodist, Baptist, Lutheran or Anglican, all of which terms suggest some divisive particular kind of ecclesiastical polity or some sectional interest. The early Christian Church had no such labels. The final Christian Church will have no such labels. It will be simply Catholic, i.e., universal. Its controlling principles will be absolute loyalty to the Lord Jesus Christ, the head of His Catholic Church, and to the Holy Spirit Whom the Lord Jesus, when disappearing from visible leadership of His Church, appointed to be its Guide and Empowerer. An ever-
living, invisible Lord and an indwelling Holy Spirit are drawing together the divided members of the universal Church. This universal Church will be developed from the present churches sooner on foreign mission fields than in Western Christendom because divisions have taken firmer root in those western lands. It is to the very great credit of the Presbyterian Church in India that it has taken the lead in expressing its desire for an organic union of the Protestant churches of India under a name and on a basis which many churches can agree on. "The United Church for all India" is an inspiring name.

The first response to the above action of the Presbyterian General Assembly is the following from what is practically the General Assembly of the Congregational Churches of Western India:—"Whereas the Presbyterian Church in India has directed its Committee on Union to communicate with other churches with a view to considering the question of organic union, the name and basis to be open for consideration; and also has directed its Committee to approach the South India United Church as to the possibility of uniting with them to form a United Church for all India, resolved that the General Aikya (or Ecclesiastical Union) of the Congregational Churches of Western India joyfully responds to this action of the Presbyterian Church, and directs its committee on Church Union to communicate with the Committee of the Presbyterian Church in order to consider possible organic union with that Church and other Churches in a United Church for all India."—Dnyanodaya.

THE EVANGELISTIC FORWARD MOVEMENT COMMITTEE

At the meeting of this Committee in December, Miss Greenfield described the methods adopted to reach the women.

In Madras, meetings were held in Hindu day schools for the mothers and friends of the pupils. The pupils took their part in getting these to the meetings. Women came to the schools in large numbers. The elder pupils helped by singing gospel lyrics composed for the occasion. In some schools lantern pictures were shown. Some used Hole's pictures of the life of Christ and explained them to the women.

This was done in small groups and so the women could ask questions freely. In many cases there was an eagerness to hear more of the things which they had heard from their children. This form of small meetings gave an opportunity to all the teachers to help in some way. Many realised that the Hindu women were seeking for something which they had to give. Before the meetings, classes were held for the teachers and other workers to help them as to how to present the Gospel. In many cases Hindu women asked for more frequent meetings. In some schools children acted Bible stories. In addition to meetings, the houses of pupils and former pupils were visited by the workers. Visits were also made to the hospitals and dispensaries. Bands also went to villages where there were schools and conducted meetings for women.
In Chingleput the work was managed by a committee composed entirely of Indians. They arranged for bands to visit the surrounding villages. (These bands are regularly continuing the work thus started). In the town the schools were used as in Madras. Specially selected homes have been visited weekly since that time. All this work has been arranged by the Indian Christian women themselves.

In Salem before the week meetings were held for the Christian women at which papers were read on the work to be done, and the message was explained to the workers. Some definitely promised to teach at least one Hindu woman. Some promised to speak to the milkwoman who came to the house.

In Ramachandrapuram most of the Christian women are illiterate. These are first taught the verse and songs chosen for the week and then they endeavour to teach them to at least one non-Christian woman. A list of the Christian women and those whom they have promised to teach has been made. One reports of the preparation work that a number of prayer circles were formed among the women to pray for those whom they had promised to reach. Those who could not go out in the bands spent the time in praying for their work. In the discussion it was stated that the greatest difficulty was to get the Hindu women into the meetings in the town. Others stated that this largely depended upon personal invitation. In some churches the women spent the whole day in prayer in the church for the work, sometimes combining this with fasting. This has been kept up to some extent by them. It was entirely spontaneous.

In Guntur two weeks were held, one for the villages and one for the towns. The whole church at Guntur was filled with non-Christian women. This was the first time such a meeting had been held. In one village the wife of a Karnam was converted and through her the whole family.

In Dornakal all the Christians were asked to go about and teach others, and it was a common sight to meet bands of these poor working women going to neighbouring villages after their day's work was done. Different villages were allotted to the bands.

The Rev. J. A. K. Walker said the principal aims of the Gospel week were the sowing of as much seed as possible and the winning of decisions. There is a danger that workers will reserve all their effort for the special week so as to get the greatest possible results. It is often easy to persuade people to decide during a special effort and then afterwards one finds that they fall back owing to immature decision. Classes for instruction following upon this effort are very necessary. In view of this danger the following method is suggested, which has been tried with success in the Ramachandrapuram field. A whole quarter is allotted to the special work of evangelism. The first month is spent on training and inspiring the church workers by means of special meetings and classes and prayer. All Christians are taught the special verses and lyrics. The next month is spent by the
Christians each teaching at least one non-Christian these verses and lyrics, and all these names are listed. The next month is spent in the definite attempt to win these people for Christ. Each person is allotted to some Christian. Each of the new converts is also expected to teach another. The success of this effort has been surprising. Christians have developed the power to speak to others of their experience. When the new converts are received into the church, the winner stands beside him. This effort helps to make the work of preparation and follow-up much more definite and certain. It also ensures that decisions are only come to after the convert has been thoroughly prepared. Such a quarter of special effort gives a very great impetus to the whole evangelistic work of the district. In all this it is necessary that praying bands of workers should be encouraged to get the power of the Holy Spirit needed for successful work.

Then all the villages in the district were allotted to different bands of workers by the central committee. A special lyric, which gives a brief summary of the life of Christ, was learnt by all. In some places special meetings were held to prepare for the week. Mr. Devadasen suggested that a greater effort should be made to get the college students enlisted in this work. In Madras some of them paid their own expenses and went out to villages for this work.

The Bishop of Dornakal gave the reasons for the success of workers' conferences. They were (1) the conference was a real conference of churches and missions and not simply a committee, (2) men able to inspire others were present, (3) the devotional spirit was maintained throughout. The signs of weakness were (1) sometimes sufficient attention was not given to the programme, (2) the evangelistic aim was not prominent enough, (3) the missionaries did not attend the meeting, (4) the number of workers must not be too large.

At Bezwada all the delegates were divided into groups for practical evangelistic work in the streets. At the end of the meetings the leader who had noted down defects presented them to the conference.

Plans for 1918 were introduced by Mr. Popley. After a brief review of the plans and aims of the committee as already defined, the following were suggested as definite plans for the committee during the coming year.

(1) To endeavour to promote earnest, persistent intercession on behalf of evangelistic work and to urge that intercession be a working part of every evangelistic effort.

(2) To make a careful study of the evangelistic plans and policies adopted in different churches and missions.

(3) To plan for a special period of evangelism and to endeavour to arrange for its wide acceptance.

(4) To give a call to every church to place before itself as a definite aim the enlisting of every church member in definite voluntary Christian service.
(5) To arrange cooperation with the churches for evangelistic workers' training conference.

(6) To make a study of the possibilities and difficulties of work among the middle classes.

(7) To continue to arrange for the publication of literature needed for this work.

(8) To help in every way possible to prepare for the visit of Dr. Eddy in 1919, so as to utilise his services to help forward the whole movement and not as a limited spasmodic effort.

Gleanings

Centenary of Serampore College.—The Centenary of Serampore College, which originated in the labours of William Carey, is due next year. A history of the Institution, for issue at that time, is in course of preparation by Rev. William Carey, of Barisal, who is eager to obtain any documents or illustrations bearing upon the college work and story in the early days. Those who possess old letters, especially letters written at Serampore by the early missionaries, could help Mr. Carey in his important and interesting effort. Communications may be sent to him direct at Barisal, Eastern Bengal.—Indian Witness.

The Baptism of a Brahmo.—Dnyanodaya publishes the following:

"We have great pleasure in announcing that on February 6th in the C.M.S. Church in Bombay Mr. Manilal C. Parekh, B.A., of Gujarath, was baptized. In 1909 when Mr. Parekh was a student in Wilson College he successfully passed his B. A. Examination, and immediately joined the Brahmo Samaj. His abilities and enthusiasm led to his appointment as a missionary of the Brahmo Samaj. Some time ago a serious disease weakened him. Then he read a book in support of Hinduism which instead of confirming his faith in Hinduism led him to believe that the Lord Jesus Christ is the spiritual Saviour of the world. We hope that, similarly, other educated Hindus will openly take the help of the Lord Jesus Christ." It is a pleasure to record that the members of his Samaj wish him all blessing in the step Mr. Parekh has taken.

The Women's Christian Medical College, Ludhiana.—This College has had a most successful year. The number of students has been unusual: medical students over sixty, twenty-two compounders, and thirty-eight nurses. The examination results have been encouraging. Sixty pupils who went up for various examinations were successful. Miss Singh, who took her L. M. P. in 1913 went to Bombay for the L. C. P. S. and passed. There are now three Hindus and one Muhammadan among the pupils. Two of the old students took graduate work in India this year and received first and second prizes. Interest in the Gospel is increasing. Four women have been sent to
homes for inquirers. One child was rescued and put in a Home and Christian homes found for three others. These children were all orphans. In the hospital attached to the College the largest number of patients on any one day was 129, the smallest 50, the daily average being 88.—Makhzan-i-Masīhi.

"Christian Convert to Hinduism".—Under the above heading a correspondent of The Hindu describes a Suddhi ceremony, by which a Christian was admitted into the Arya Samaj, not to any particular caste in Hinduism. The young man is said to be twenty-two years of age, the son of a catechist employed in the Lutheran Mission, and the headmaster of a mission school. He had been dissatisfied with his religious state, and hearing that the President of the Arya Samaj, Madras, had come to Madura after going to Tinnevelly "to try, if possible, to release the two Brahman boys from the clutches of the American missionaries," he came to Madura and was admitted into the Arya Samaj. We presume publicity is given to this change of religion, because of the stir made in Madura by the baptism of the two Brahmins referred to above. The correspondent thus describes the ceremony:—

"Under the auspices of the Arya Samaj of this place, a Suddhi ceremony was arranged for in the Victoria Edward Hall, which was decorated for the occasion. A very large and distinguished gathering of gentlemen of this city was present. The proceedings started with the recital of devotional songs in Hindi, Sanskrit and Tamil, invoking the blessings of the Almighty. Vedic mantrams were then chanted. Speeches were given by a number of those present in praise of the Hindu religion. The speakers dealt with the evil influences of the missionaries in this part of the country and the ways and means adopted by them in proselytising to the Christian religion. Mr. A. Rangasami Aiyar, who presided, spoke a few words introducing Mr. Pillai. This man fasted the three previous days and nights and underwent all the formalities of a Hindu purification ceremony. He declared to the audience of Brahmin and non-Brahmin Hindus that he was sincerely desirous of embracing the Hindu faith and made a solemn confession in writing to that effect. He performed Homa, after which he was initiated in the Vedic learning, and was given a sacred thread and the name Ramachandra Varma amidst the deafening cheers of those present. A certificate was then granted to him by the prominent among those who attended the meeting in token of his having been from that hour taken into the Hindu fold as a brother Hindu. Mr. Thakur Khan Chandra Varma of Lahore, who was responsible for this gathering, exhorted the young men to study the Hindu religion, to recognise the great truth underlying it, and to beware of the missionary influence. Light refreshments were given, after which the ceremony was over."