Proceedings
of the Fourth Meeting
of the
National Missionary Council, Coonoor,
November 9-13, 1917.

Office of the National Missionary Council,
48, Ripon Street, Calcutta.
NATIONAL MISSIONARY COUNCIL.

Members, 1918.

ANDERSON, Rev. Herbert, 48, Ripon Street, Calcutta.
BACKHOUSE, Mr. B. H., M.A., Hoshangabad, C.P.
BECKELL, Rev. D., Church of Sweden Mission, Madura, Madras.
BOMBAY, The Rt. Rev. the Bishop of, Bishop's Lodge, Bombay.
BOSE, Miss K. M., M.B., Asrapur, Atari District, Amritsar, Punjab.
CAMPBELL, Dr. T. K., M.A., M.B., C.M., Chikkaballapur, Mysore.
CAREY, Rev. William, Barisal, Bengal.
CHATTENDER, Rev. J. R., B.A., M.E. Mission, Lucknow, U.P.
CHOTA NAGPUR, The Rt. Rev. the Bishop of, Bishop's Lodge, Ranchi, Bihar.
COLLIER, Rev. A. E., Monghyr, Bihar.
DORNAKAL, The Rt. Rev. the Bishop of, Sengereni Collieries, Deccan.
GOUGH, Rev. C. M., Church Missionary Society, Lahore.
GRISWOLD, Rev. E. D., Ph.D., Saharanpur, U.P.
GULLIFORD, Rev. H., Mysore City, S. India.
HIGGINBOTTOM, S., Esq., M.A., B.Sc., Allahabad, U.P.
HOLLAND, Mr. A. H., B.Sc., Jubulpore, C.P.
HUME, Rev. G., M.A., Ph.D., The College, Serampore, Bengal.
INDIA, The Most Rev. the Metropolitan of, Calcutta.
JOSHI, Rev. Canon, C.M.S., Girgaon, Bombay.
LEHMAN, Rev. M. C., M.A., Dhamtari, C.P.
MADRAS, The Right Rev. the Bishop of, Madras.
MUKERJI, Rai Saheb, A. C., Benares, U.P.
MUKERJI, Prof. S. C., M.A., B.L., The College, Serampore, Bengal.
PAUL, K. T., Esq., B.A., 5, Russell Street, Calcutta.
PURSER, Rev. C. R., M.A., Kemmendine, Burma.
ROBINSON, Bishop J. W., M.E. Mission, Bombay.
SINJUDDIN, Prof., Forman College, Lahore, Punjab.
SMITH, Rev. Ray C., Fatehpur, U.P.
SWIFT, Miss E., Madura, Madras.
TARAFDAR, Rev. S. K., Bhagalpore, Bengal.
TUBBS, Rev. N. H., M.A., Bishop's College, Lower Cir. Road, Calcutta.
TUCKER, Commissioner F. Booth, Simla, Punjab.
WARNE, Bishop F. W., Lucknow, U.P.
VIOKEY, Rev. W. S., Shan States, Burma.
YOUNG, Rev. A. Willifer, 23, Chowringhee Road, Calcutta.

Executive Committee.

Chairman ... The Most Rev. the LORD BISHOP OF CALCUTTA and Metropolitan of India.
Vice-Chairman ... S. C. MUKERJI, Esq., M.A., B.L.
Hony. Treasurer ... Rev. N. H. TUBBS, M.A.
Secretary ... Rev. HERBERT ANDERSON.
Members ... Rev. N. H. Tubbs, M.A., Mrs. A. H. Holland, B.Sc.,
The fourth meeting of the National Missionary Council was held at Coonoor, Madras, on 9-13 November, 1917. The Metropolitan of India presided. The first session was held on Friday, November 9th.

**Introductory Statement by the President.**—The President extended a warm welcome to the members of the Council at this its fourth annual meeting. He expressed the Council’s deep gratitude to God both for His unfailing goodness and mercies during the past year and for having brought the Council together again. Now that the experimental stage of the Council’s life and work was passed, he thought there was no need to detain the Council with a preliminary statement, but he wished to emphasise two points: one that members should observe the business habit of punctuality, so that the long agenda might be finished in the allotted time; further, it would be helpful if members would be prompt, and brief in speech.

**Members Present.**

The following members of Council were present:—

**Elected Members or Substitutes**—

**Madras**


**Bombay**

Mid-India

Mrs. A. H. Holland, B.Sc., Mr. B. H. Backhouse, M.A.

United Provinces


Punjab

Rev. C. M. Gough, Professor Sirajuddin, Rev. R. Maxwell, M.A.

Bengal and Assam

Professor S. C. Mukerji, M.A., B.L., Rev. A. Willifer Young, Rev. William Carey.

Bihar and Orissa


Burma

Rev. W. Sherratt.


Letters expressing regret at their inability to attend were received from the Rev. C. R. Purser and the Rev. L. T. Ah Syoo of Burma, the Rev. G. H. Kay of Mid-India, the Rev. W. H. Findlay, M.A., Director of Survey, Mrs. Satthianadhan of Madras, and Father Geevergese of Serampore.

The roll-call of members present was taken, which showed that 21 of the 24 elected members of Provincial Councils or their substitutes, and 15 of the 18 co-opted members, were present.

Minutes of the Seventh Executive Committee.—The Secretary reported that the minutes of the seventh meeting of the Executive Committee of the Council, held in Calcutta on the 11th and 12th July, 1917, had been circulated and ratified. He had however received a letter from Mr. J. H. Oldham correcting a statement in Resolution 9, page 9 of these Minutes. It was not the Continuation Committee of the Edinburgh Conference that appointed the proposed deputation to India to enquire into educational problems in Mass Movement areas. That Committee being an international body has not met since the outbreak of the war, and it has not been possible to take any formal action in its name. It was a Conference of British Missionary Societies held in London that made the proposal. It was decided that this correction should be minuted.
I. Preliminaries.

1. **Hours of Session.**—It was agreed that the Sessions for business should be

- 8-30 to 10-45 A.M.
- 12-30 to 3-30 P.M.

the afternoon and evening being reserved for Committee work.

2. **Devotional Arrangements.**—The President on behalf of the Committee appointed by the Executive to make all arrangements for services of worship and prayer, reported that the daily devotional sessions from 7:45 to 8:30 A.M. would be conducted by the Bishop of Madras, Dr. Hume, Dr. Aberly and the Rev. W. E. S. Holland, and that the special services to be held on Sunday, November 11th, would be led by Bishop J. W. Robinson and the Bishop of Bombay, at 11 A.M., and by the Metropolitan of India in the afternoon at 3-30 P.M.

These arrangements were approved.

3. **Appointment of Business Committee.**—Upon the recommendation of the Executive Committee the following were elected a Business Committee:


4. **Procedure in Discussions.**—Upon the recommendation of the Executive Committee the following rules of procedure were adopted:

   (1) That all substantive resolutions must be submitted in writing.

   (2) That the Business Committee be empowered to decide the order of subjects at each session, and if necessary the time to be allotted to each, with the limitation to opening and subsequent speakers.

   (3) That recommendations and resolutions by Standing Committees or individual members shall first be submitted to the Business Committee for its approval in regard to the form in which they shall be presented to the Council, except in cases of resolutions arising in course of debate.

   (4) That the acceptance by the Council of the Reports of Standing Committees implies the approval of the Reports as to their general substance, but the Council holds itself responsible only for those resolutions that are passed by it.
(5) That substitutes for representatives of Provincial Councils take their place on Council meetings only and not as members of the Standing Committees to which the representatives belong.

(6) That resolutions, formally moved, considered and voted on by the Council, even if rejected by a majority of votes, be recorded on the minutes kept by the Secretary.

5. **Arrangement re Visitors.**—Upon the recommendation of the Executive Committee it was decided:

1. That the Rev W. H. Hannum, M.A., be invited to sit with the Council throughout its meetings and to take part in its deliberations without right of vote.

2. That all members of Standing Committees of the Council be permitted to be present, but not to take part in the deliberations of the Council, except with the permission of the Chair.

3. That the admission of local visitors to the sessions of the Council be dealt with by the President and Secretary.

The Council welcomed the following local visitors, or members of Standing Committees, to one or other of its sessions: the Rev. D. Downie, D.D., and Mrs. Downie, Mrs. Hume, R. Stanes, Esq., Rev. H. H. Newham, Rev. J. W. Pickett, M.A., Rev. R. and Mrs. Burges, Rev. H. Halliwell, Mr. and Mrs. Yates, The Bishop in Tinnevelly, Rev. R. J. Ward, Miss Bishop, Mr. and Mrs. Thompson, Mr. D. R. Logan, Mrs. Higginbottom, and Mr. J. N. Macrae.

II. **Constitutional Matters.**

1. The Secretary reported that the following members of Council were present for the first time as representative members of Provincial Councils:—Rev. J. F. Steel, Bombay; Prof. Sirajuddin, Punjab; Mr. B. H. Backhouse, Mid-India; N. K. Mukerji, Esq., United Provinces; Rev. C. M. Gough, Punjab.

In accord with Bye-law 15 of the Constitution the Executive Committee had filled vacancies caused by resignation or absence from India of Miss Ruth Robinson, Dr. W. J. Wanless, Dr. S. K. Datta and Commissioner Booth Tucker by the election of Mrs. Satthianadhan, Dr. T. V. Campbell, Rev. J. H. Maclean and Mr. Higginbottom.

2. **Memorial Minute re the late Professor J. H. Moulton, D.D.**

The Council desires to place on record its profound sorrow at the tragic death on April 4th, 1917, of Dr. James Hope Moulton as the
result of exposure in an open boat after the steamer on which he was voyaging to England was torpedoed. He was present at the Council Meetings held at Matheran in 1915 and at Jubbulpore in 1916; and we gratefully remember the addresses he gave us on the latter occasion.

He came to India at the invitation of the Y.M.C.A. for a special work among the followers of Zoroaster whose confidence he won in a very special degree, and his studies of their faith have enriched religious literature. He was an acknowledged authority on the Greek of the New Testament, and we thank God for the further understanding of the Christian revelation into which his studies have led the Church.

3. Appointment of Nomination Committee.—Upon the recommendation of the Executive Committee, the Council appointed a Nomination Committee consisting of the representative members of Provincial Councils elected for a period of two or three years, with the Executive Committee, to make nominations and report at a later meeting on—

(2) Officers of the Council for 1917-1918.
(3) Executive Committee of the Council for 1917-1918.

It was agreed that the Nomination Committee would also bring forward a recommendation in regard to the appointment of a half-time Secretary, and Joint Secretary, for 1918.

III. Annual Report of the Secretary for 1916-17

The following Annual Report was presented by Mr. Herbert Anderson:

This report covers the period from November 1916 to October 1917.

Recently, when an Indian Christian leader was asked to return from war work in France to missionary effort in India he refused saying, "We have no right to order our lives as if the war did not exist." Many of us have felt in the same way during the past twelve months, and I give the first place in the report to a brief paragraph on Missions and the War.

It is not possible adequately to summarize the extent to which Indian Missions have aided the Allies. There is not a single Mission—and I have been in communication with the officials of sixty of them—that does not report having done something to help in winning the war. Some missionaries have objected to the attempt to secure data on which to form a judgment, however inadequate, of what has been done as it does not appear to them to serve any useful purpose, or favours of self-advertisement, or typifies a spirit of unfaithfulness to Christ. I regard it rather as a duty to the cause of Christ we are in India to serve, to let it be known that, speaking broadly, Missions in India have realized the significance of the war, and are loyally aiding in helping to win it. Indian Christians in their hundreds, representatives of many races, and many tongues, are bearing to-day all the
hardships of a campaign in Europe and Mesopotamia. A number of missionaries are with them, as Supervisors or Assistant Commandants, with some Indian clergy, and a great deal of the recruiting of Indian Christian labour has been through Mission agency. Indian Christian soldiers from the Punjab chiefly, but also from other provincial areas, have both fought and died for their country, and we shall learn at the close of the war how many joined the colours in the hour of the Empire's need. The call upon the European staff of Missions has not been severe. In many cases it was felt better for missionaries to continue their work, especially in mofussil districts. Not less than one hundred, however, have left their stations, and are engaged on active service—some as combatants, some as chaplains, some as doctors, and some as nurses. A good number of medical men and nurses have also offered themselves to the Government for local service, so allowing others to go to the front. Their absence in many cases has thrown increased responsibilities and burdens upon fellow-workers, which are being cheerfully borne. The aid that has been given by lady missionaries and their Indian helpers and by scholars in missionary institutions has been considerable. More than fifty lady missionaries have given time to Red Cross work, more than a hundred have started and maintained sewing meetings for medical or war purposes, and the number of articles provided from these sewing meetings has been many thousands. Missionaries have given lectures and addresses on war themes in most of the principal languages of India. Numbers of entertainments for the raising of funds or to give pleasure to the wounded have been arranged under missionary auspices. Missionary circles especially in the larger cities of the Empire have vied with other sections of the community in showing hospitality to soldiers from all lands, and there must be thousands who will return after the war with a knowledge of Missions that will deepen the interest of the Home Churches in their foreign missionary labours. It will not be surprising if the ranks of the foreign staff are increased considerably by this living touch with the problems of Missions in India. In regard to financial support, it was a lady missionary who early in the war collected more than Rs. 10,000 for a Missionary Motor Ambulance, and the Salvation Army have collected and sent Rs. 7,000 for another Motor Ambulance besides maintaining two Homes for naval and military men in India. The India Sunday School Union succeeded in raising Rs. 25,000 for the Belgian Children's Relief Fund. A comparatively small city church has raised Rs. 500 per month since January 1916 for the Lady Burghclere's Fund for British war prisoners in Germany, and all special Funds such as that for the Hospital ship "Madras" have received support from missionary sources. The British and Foreign Bible Society has forwarded Red Cross Scriptures for free distribution to wounded and sick soldiers, and specially-prepared editions for issue to the Indian Labour Corps. In the above summary no figures are included of the magnificent achievements of the Young Men's Christian Association in its War Work Department. These are not yet available. The Secretary states that at least twelve lakhs of rupees has been expended since the war began. If we add to the facts mentioned above what missionaries in the Homelands on furlough have done—and quite a large number are postponing their return in order to serve their country till the war is won—it is clearly manifest, and may be stated without any desire to exaggerate the services rendered, that Indian Missions have acted loyally and aided greatly and have rejoiced to take their humble part in resisting to the death the terrific attack that is being made on the very foundations of human freedom.
Turning now to the work of the Council during the period under review, there was the usual mid-year meeting of the Executive Committee held in Calcutta on 11th and 12th July, 1917. Members are acquainted with the recommendations set forth, and by a very large majority they have approved the action taken by the Executive on the various matters reported. The chief of these referred to interim changes in Council memberships or Standing Committee convenerships, the necessary arrangements for this Council meeting, and urgent matters referred to the Executive from Standing Committees.

Committees that have been able to achieve any progress will be furnishing their own reports. The Council will be aware that Survey subjects have given the Executive and the Standing Committee on Survey very anxious concern. In the light of the results thus far achieved the whole question of the continuation of the Survey on the lines approved by the Council at previous meetings may have to be reconsidered.

The arrangements for the publication of a Legal Handbook have been forwarded by the Public Questions Committee. This Committee also dealt with the relation of missionary bodies to the India Defence Force Act. Some missionary organizations experienced difficulty with civil or military officers on the subject of exemptions under Schedule II, para. 2 of the Registration Ordinance, but such difficulties were eventually met. Mr. Bernard Lucas' memorial claiming exemption for all missionaries as missionaries was not approved, but the Public Questions Committee is considering a request to the Government asking that the Missionary authorities of Societies in India should decide who is "a minister" under the Act.

A Memorial was submitted to His Excellency the Viceroy on the subject of the policy of the Government of India in the matter of Lotteries, and was duly acknowledged.

Statements have been submitted concerning the superintendence of Missions formerly under German control, and the Council will be presented with reports bringing this information up to date. In accord with the request of the last Executive the Government of India was approached in regard to future arrangements for the control of the Basel Mission. The Secretary to the Government of India replied that "the question of the Basel Mission is forming the subject of prolonged and complicated negotiations in Europe. The Government of India have recently addressed the Secretary of State both on this subject so far as India is concerned, and also in regard to Foreign Missions in this country generally." Sir James DuBoulay further says: "If the National Missionary Council of India wish to make any specific representation, the Government of India will be glad to forward it to the Secretary of State who is understood however to have already expressed his intention to avail himself of an offer made by the Conference of Missionary Societies in Great Britain and Ireland to place at his disposal their knowledge and practical experience of the problem."

The Committee of Reference and Counsel in America and the American and British Continuation Committee in Great Britain have been kept informed of the Council's proceedings and everything published in the way of Minutes, memoranda, etc. has been forwarded for information to them. The report of the 24th Foreign Missions Conference held in New York last January shows that reference was made to
the work of this Council. Dr. de Schweinitz presented a review of it which was favourably received. At a Conference of Missionary Societies in Great Britain and Ireland held in London in June many subjects of the deepest interest and importance to Indian Missions were discussed. Perhaps the most essential to the permanent continuance of this Council and its activities was that which dealt with the financial support of co-operative effort in the Mission Fields of the world. A grant of £200 for India to be raised from the Home Boards of Bengal Societies was included in the budget for 1917-1918.

The multiplication of secretarial appointments connected with this Headquarters. Council suggests the consideration of adequate and permanent headquarters. Dr. G. W. Brown of Jubbulpore, in a recent article after a visit to Shanghai, writes: "In China one building is given up entirely to inter-mission activities, such as the Sunday School Union, the Educational Association, the Continuation Committee, etc. The office is equipped with all modern appliances. A vast amount of information has been collected in the way of statistics, and interesting charts, maps and tables prepared." Now that this Council may have to appoint officers to deal with Survey, Literature, Mass Movements and other subjects as well as a Secretary or Secretaries for its own regular administrative work, economy and efficiency suggest a change. I hesitate under war conditions to advise any consideration of this question this year, but the time is coming when it might be possible for inter-denominational and co-operative missionary organizations to have headquarters in Calcutta—or elsewhere—adequate to the growing need.

It will interest members of the Council to learn that the Statement on Comity approved at Jubbulpore has been accepted in China with such changes or additions as were necessary to meet local conditions. The China Continuation Committee acknowledges its indebtedness to India, and rejoices in the growth of national missionary agencies the experiences of which thus prove so helpful. Similarly we have received an enquiry from the Secretary of the Japan Continuation Committee asking for information on Mass Movements in India. Such information is likely to be useful to rural workers in Japan.

The Council is under further obligation to the Committee of Reference and Counsel in America, and to the Conference of Missionary Societies in Great Britain for financial aid, and to Mr. E. C. Carter for a special gift with which to push literature survey work in the various language areas of the empire. Dr. Griswold has superintended a year's most thorough work in this department of the Council's activities.

Reference must be made to the death of Dr. James Hope Moulton from terrible exposure on his voyage to England when the vessel on which he was traveling was torpedoed. He was with us at Matheran and Jubbulpore. The charm of his personal influence and the fragrant memory of his messages abide with us to-day.

The Council issued the annual Call to Prayer in March last, and published the Address Book of all National and Provincial Council membership. The Memorandum ordered by the Council on the subject of a Conscience Clause in Indian schools was published and circulated as directed. Gratitude is due to the editor of the Harvest Field for publication of such full accounts of the National and Provincial Council's activities during 1917.
It appears probable that both your Honorary Treasurer and your Departure of Treasurer and Secretary will be leaving for England within a few months. It has been their heart's desire to foster the cause of Christian cooperation and unity among the Missions of India, and to develop an ideal of missionary policy that aims to make the Indian Church central in all missionary plans and procedure. They pass on hopefully to others the labours of the past. There is room for much closer and more helpful relationship between Missions, Churches, and fellow-workers. May the Spirit of Christ foster that spirit of unity in faith, love and service, throughout the Indian Empire.

IV. Annual Report of the Provincial Councils.

The Annual Reports of the Provincial Councils (see Appendix I, 1-8) were presented by the following members:

- Mid-India: Mr. Basil H. Backhouse.
- Punjab: Miss Rose Greenfield.
- Bengal and Assam: Rev. A. E. Collier.
- Bihar and Orissa: Rev. A. Willifer Young.

Upon the presentation of each Report the Council gave brief consideration to any special subjects arising from them.

1. Government Proposals for Labour Emigration.— Arising out of the Report from the United Provinces a small Committee was appointed to consider the Report of the Inter-departmental Conference on assisted Emigration from India to British Guiana, Trinidad, Jamaica, and Fiji recently published by the Government of India. The Council on the recommendation of this Committee and after discussion

RESOLVED:—

I. As the scheme proposed in the report of the Inter-departmental Conference on assisted emigration from India to British Guiana, Trinidad, Jamaica, and Fiji is in several respects open to criticism, the Council urges upon the Government of India the desirability of referring the scheme to a Conference in India composed of both officials and non-officials, European and Indian, who have had experience of the working of systems of free emigration and indentured labour in the past; and in view of the fact that a certain proportion of the emigrants under this proposed scheme would be Christians, the Council requests that if such a Conference be held, the National Missionary Council may be invited to nominate one or more representatives to it.
V. Reports of Standing Committees of the Council.

1. Co-operation and Unity.—The following Report of the Committee on Co-operation and Unity was presented by the Convener, the Rev. R. Maxwell:

The Statement on Comity submitted to them last year is being considered sympathetically by the Provincial Councils and they are adopting it with slight modifications. The committee is considering these modifications, and when all the Provincial Councils have taken final action on the Statement on Comity, will endeavour to embody these modifications in suggested amendments to the Statement on Comity for the consideration of the Council.

Acting on the proposal made in the report submitted by this Committee to the meeting of the Council in Jubbulpore an investigation of missionary institutions and organizations in India in which the principles of co-operation are in force was begun.

A letter was sent to those in charge of such institutions requesting them to send copies of the agreements under which the co-operating Societies carrying on these institutions are working, or, where these documents are not available, information on the following points:

1. How the property is held by the co-operating Societies and the provision for the withdrawal of the Societies from the agreement.
2. Board of Directors; appointment and powers.
3. Staff; appointment and control.
5. Apportionment of running expenses.
6. Problems, general or special, which have been met or solved.

The responses to this request are very gratifying and the Committee hopes to complete the work and make the results available to all whom they might be useful.

RESOLVED:—

II.—1. The Council authorizes the Committee on Co-operation and Unity to publish a small handbook for the guidance of those desiring to enter into agreements for co-operation similar to those under which co-operation is now being successfully carried on.
2. A grant of Rs. 200 (rupees two hundred only) for the publication of this handbook be sanctioned.

2. Survey and Occupation.—The following Report of the Committee on Survey and Occupation was presented by the Convener, the Rev. H. Gulliford:

1. The Committee appointed at the last meeting of the Council consisted of fourteen members, with the Rev. W. H. Findlay as Convener.
2. In the month of April Mr. Findlay resigned the Convenership, and the Executive Committee appointed the Rev. H. Gulliford Convener.
3. The Rev. W. J. Mowll has taken the place of R. A. Adams, Esq., Bombay, on the Committee.
4. A meeting of the Survey Committee was held in Calcutta on
July 9th and 10th, 1917, when nine members of the Committee were present. Three sessions were held, and the following were the chief resolutions passed:


The Committee resolved to recommend to the Executive of the National Council that the Rev. W. H. Hannum be immediately set free from the Associate Directorship of the present All-India Survey, and be appointed under the National Survey Committee to draft for the next Council a scheme for the regular Survey work of the National and Provincial Survey Committees and to prepare a full prospectus of an Indian Year-Book of Missions, and a Directory of Missions, to be submitted to the Council after consideration at the next meeting of the Standing Committee on Survey.

Also that Mr. Hannum be free to choose his place of residence in India.

(ii) The Future of the Survey.

The Committee had before it the memorandum by the Director on "The Future of the Survey" and a statement on Survey by the Associate Director. The following resolutions were provisionally adopted:

(1) That in the judgment of this Committee the All-India Missionary Survey should be continued on the lines on which it has hitherto been conducted until at least the Survey of the Madras Province is completed.

(2) That the publication of an incomplete report of a Survey of any area or section is undesirable.

(3) That the Committee regards it as most desirable that, if possible, the Introduction to the series of Reports and the Report on the Mysore Section should be in the hands of the Committee and the Council, at least in proof, before the next meeting of the Council; and that the Madras Province should be completed by the end of 1918.

(4) That the question of the prosecution of the Survey on the same lines in the remaining Provinces shall be regarded as open for reconsideration when the Report on the Madras Province is available.

(5) That the Committee considers that whatever increase of staff is necessary for expediting the work, should be authorized from the funds available.

(6) That the organizations at the Home base for co-operative finance be respectfully requested to provide the amount necessary for carrying on the Survey during the year 1918.

(iii) Draft Prospectus of a Missionary Survey of India.

The Committee resolved:

(1) That the proposal to supply copies of the reports to Missionary Boards at half price be deleted.

(2) That the second paragraph should be modified to agree with the suggestions made by this Committee with regard to the future of the Survey.

(3) That 1,000 copies of the Introduction and 1,000 copies of the Report on the Mysore Section be printed as a first edition.

5. The resolution regarding Mr. Hannum's work was reported to the Executive Committee, which accepted the recommendation of the Committee on Survey, "understanding that the scheme of regul-
lar Survey work which Mr. Hannum is asked to prepare deals with matters quite distinct from the work on which the National Missionary Council and the Director of Survey are at present engaged, and that this latter work will continue to go forward in no way affected by the scheme thus asked from Mr. Hannum."

6 The Director of Survey submitted the following Minute to the meeting of November 8th:—

_Minute by Director of Survey, October 1917, for National Survey Committee._

I greatly regret that it has proved impossible to meet the desire recorded by the Committee at the July meeting, that the General Introduction and the Mysore Sectional Report should be in the Committee's hands before the November meeting. Up to the end of August I could see my way to the presentation, if not of the whole, of considerable instalments of these two parts of the Report. But since the end of August I have been, and am completely laid aside by a severe attack of arthritis, largely due, the doctors think, to the abnormal rains of recent months. I am therefore unable as yet to present any part of the Report in print.

The Committee is thus faced both with prolonged delay in appearance of results of the Survey and with the question of the physical capacity of the Director to go on with the work. I wish to notify to the Committee,—as I notified the Convener of it last year and have from time to time intimated to the promoters of the Survey at the home base,—that I am at any time prepared cheerfully to resign the task, if the Committee, in consultation with the home base authorities, should judge that any physical disqualifications make a change of Directorship necessary.

At the same time it is proper that I should advise the Committee that in my judgment, reviewing the whole problem as impersonally as possible, the Survey process and method is not at this stage sufficiently developed, or at least is not as yet sufficiently on record in black and white, for the task to be transferred to other hands without considerable risk. The difficulty of the situation is further complicated by the—quite reasonable—notification received both from America and from Britain that further funds for the Survey must not be expected until some sections of its Report are available for judgment. In the circumstances I submit to the Committee the following suggestion:—The doctors encourage me to expect renewed health when we get dry weather. I am prepared, as soon as possible, to resume work on the preparation of such parts of the Report as are nearest completion, continuing to act as Director of Survey, but without salary. The Treasurer of the N.M. Council informs me that this year's account will close with a balance of Rs. 7,000 in the Survey Fund. This should amply suffice to maintain the office and Indian staff until the publication of the first Reports is effected; and the need for further appeal for funds from Home will thus be obviated. When the first sections of the Report are in the hands of the Committee here and at Home, I shall readily concur in the decision of the Committee, whether it be to shut down the operations, to push forward with them, to modify them, or to transfer them to other hands; but I feel that the Committees are entitled to expect some tangible products of my labours before my connection with the work is severed, and it would be a serious mortification to me to relinquish the task before that stage is reached.

I am glad to report an offer of service, which, if it is accepted, may appreciably expedite progress on the lines just indicated. Mr. K. T.
Paul, General Secretary, India Y.M.C.A., is good enough to offer the temporary loan of the services of an Indian Y.M.C.A. Secretary. I have interviewed the helper suggested and believe that his co-operation might be of much value, saving my time very materially. I strongly urge that this generous offer should be accepted.

Bangalore.

W. H. FINDLAY, Director of Survey.

The Committee met in Coonoor on November 8 and 9, considered the above minute by the Director, and a statement made by the Convener who had recently seen Mr. Findlay.

RESOLVED:

III.—1. The National Council receives the report of the Survey Committee, regrets that the health of the Director and other circumstances have prevented him from accomplishing the amount of work anticipated, accepts the offer generously made by the Director, requests him to proceed on the lines already laid down till the Survey of Madras Province is completed by June of 1918 and reserves for the present its final judgment on the future of the Survey.

2. The Council records its hearty thanks for the substantial help given by the British and American Committees, and expresses its gratitude to the members of the British Committee on Missionary Survey and Occupation for the promise to try to procure additional funds, if needed.

3. The Council authorizes the Director to secure whatever efficient help he can find in this country, strongly recommends him to accept the kind offer made by the Y.M.C.A. to place at his disposal the services of a Y.M.C.A. Secretary on most generous terms, which the Council greatly appreciates, assurs the Director of its sympathy with him in being compelled to lay aside his work for a time, and trusts his health will be so restored that he will be able to complete the Survey of the Madras Province by June of next year.

The report drawn up by Mr. Hannum, who had been instructed by the Executive Committee of the Council to draft a scheme for the regular survey work of the National and Provincial Committees on Survey and Occupation and to prepare a full prospectus of an Indian Year-Book and Directory of Missions, was considered. With regard to survey, the Committee believe that it is essential to have an office, where all the apparatus for, and the results of, survey work can be kept, and a suitable staff; but till the Council has a permanent habitation, it feels that any practical proposal of this nature cannot be entertained by the Council.

RESOLVED:

IV.—1. The Council is of opinion that the Standing Committee on Survey and Occupation should in addition to its general functions of advice and information to the Provincial Committees on Survey and Occupation, and of correspondence with related bodies in other countries, (a) maintain at the Council’s headquarters, when established, an office for records relating to Christian work in the Indian Empire and for dissemination of information; and (b) provide for regular issue of a Year-book of Missions.

2. The Council requests the Provincial Councils to instruct their several Committees on Survey and Occupation to give all necessary assistance to the Standing Committee in the obtaining of information.
on the forms prepared by the Committee and to forward that information to the Committee's office, and to do all in their power to facilitate the study of problems concerning their respective Provinces, in particular departments, such as ecclesiastical, evangelistic, educational, medical, philanthropic, and literary; for particular classes, as out-castes, Muslims, women, and students; and for particular regions.

9. The publication of a Year-book and Directory of Missions occupied a great amount of the time of the Committee, and in coming to its conclusions it was assisted by two members of the Literature Committee, the Rev. Dr. Griswold and the Rev. J. Passmore. The desirability of such a publication was recognized, and the question resolved itself into one of securing the necessary funds. Mr. Hannum informed us that the grant already made to him from America would not be sufficient for the publication of his work, and correspondence with America is proceeding. With regard to the actual publication of the Year-book, the Committee believes from the information placed before it by Mr. Passmore, that a Year-book with a Directory can be published without cost to the Council. But in order to avoid any risk of the omission on financial grounds, of desirable features of the work, and of maps, etc., which would be of permanent value, the Committee would like the Council to place a sum of Rs. 500 at its disposal, to be used only in case the Committee deems it necessary. In the event of funds being available for the publication of the book, the Committee asks the Council to pass the necessary resolutions.

RESOLVED:—

V. 1. The Council directs the Standing Committee of the National Council on Survey and Occupation, funds permitting, to publish a Year-book and Directory of Missions, and appoints Mr. Hannum editor.

2. The Council places at the disposal of the Committee on Survey and Occupation the sum of Rs. 500 to be spent on the Year-book and Directory of Missions, if it is found necessary.

10. The Committee recognizes that survey operations have reached a critical stage, and important decisions will have to be made during the year. The Committee therefore requests the Council to appoint the Secretary of the Executive Committee as a member of the Standing Committee on Survey and Occupation and to empower the Committee to take all necessary action.

RESOLVED:—

VI. The Council, recognizing that Survey operations have reached a critical stage, and that important decisions will have to be made during the year, appoints the officers of the Council as members of the Standing Committee on Survey and Occupation and empowers the Committee to take all necessary action.

ALL-INDIA SURVEY.

Estimate of Expenditure in 1917-18.

In the exceptional circumstances of the All-India Survey and the exceptional relation of the Council to its finances, the Council is not in a position to adopt a Budget for the coming year's expenditure, but accepts the following
and authorises the Treasurer to disburse from the balance in hand in the Survey Fund, as the Director of Survey may request.

3. The Indian Church.—The following Report of the Committee on the Indian Church was presented by the Convener, the Bishop of Dornakal:

The Committee sent out during the year a questionnaire with a view to discover progress made in the Indian Church in the matter of Self-support, Missionary efforts, and Indian leadership. Answers from 53 societies and representatives have been received, and much valuable information has been collected. The Committee however feels that the investigation should be continued and completed, and the results made available for the churches and missions throughout the country.

A short summary is here presented.

SELF-SUPPORT.

With the exception of a few missions in which the unit of self-support has not yet been clearly defined, all missions appear to present to the people some ideal of self-support. Great differences, however, exist in defining the goal. Between the individual congregation at one end, and the entire church work in a whole district at the other, all varieties exist in the Missionary Societies that have given any serious thought to the subject. The vast majority of the missions begin with the sphere of the individual pastor as the immediate goal. It is evident that this is the practice in most missions. The details however again vary a great deal. Too often local church expenses and the salary of the pastor are the only items that are reckoned as falling within the purview of self-support. Elementary schools for the children of the congregations, and evangelistic work in the area covered by the pastorate are left out of this scope and are provided by the mission. The income is often gathered from a large area, and the expense is limited to one or two items in only a part of the area.

The whole of the congregational work within the sphere of the pastor, whether it be that of the pastor in charge of the congregation, or of other workers assisting in the pastoral work, or of school masters teaching in the congregation schools, or of evangelistic work within the area—all this work may legitimately be considered as falling within the reckoning of self-support. It is however evident that complete support of the Indian Church including the maintenance of higher educational institutions, etc., can only be attained by the grouping of a large number of such congregational units.

In a few missions the gifts of the people in the whole district are pooled to support the pastoral and evangelistic work carried on in one particular station of the field. It is not clear that such a
method evokes enthusiasm in the long run. Moreover this can at
best be considered as the Home Mission of the Church, and nothing
more. The solution of the problem of self-support of the churches
must be sought for in some other direction.

From the facts before the Committee, it appears that the division
of the district into several pastoral units, and combining several such
units into a body that will have the direction of all the work carried
on for the congregations in the area would appear to succeed most
in creating enthusiasm for self-support. A method that has been
found successful in many cases is for the mission to give a measure
of control to such a central body, and make it a diminishing grant to
enable it gradually to realize the ideal of self-support. The C.M.S.
percentage of reduction is 5 in some of its fields, and 2\% in others.
The Committee recommends an earnest consideration of this problem
at the present time, so that in view of the rising tide of national
feeling the Indian Church may assume larger responsibilities. There
is no mission that is too young to place the idea of self-support in
some form or other before the Christian community gathered by it.

It appears to be the general practice that special privileges are
given to churches according to the measure
of self-support attained. It cannot be de-
nied that this has acted as a stimulus in many cases. On the other
hand, the Committee feels that the time has come for a reconsidera-
tion of the whole subject. And those correspondents are certainly
right who urge that self-management in some form or degree should
not be withheld simply because complete self-support has not been
obtained. A measure of self-government has been proved to be a
great stimulus to self-support.

Several suggestive answers have been given in answer to the ques-
tion regarding the measures found to be most
successful in interesting the people's gifts.

The spiritual life naturally comes first and foremost. “A genuine
revival of religion,” “deepening of the spiritual life,” “an enthusi-
astic preaching of the Gospel of self-denial,” “helping the people
to a real spiritual experience and a corporate church life” are among
the answers from every part of India. The Committee would reiter-
ate the finding of the First National Council: “That the church can
truly develop along lines of self-support, self-government, and self-
propagation, only as it is purified and empowered by the Holy Spirit
of God.”

The increasing of the Indian Pastorate appears to come next in
order of importance. As a correspondent from North India puts it, “securing pastors for churches is fundamental.” Very little is
given, he says, when there is no pastor. And yet there are evidently
hundreds of places where the foreign missionaries are also in pas-
torial charge of congregations. So common had the practice become
that, some time ago at a conference of Indian workers, an Indian
Christian leader referred with evident sadness and disappointment
to the practice of missionaries being pastors of congregations too
long. For the sake of the Indian congregations and for the sake of
the Indian Church in general, the increase of Indian pastors must
receive the first consideration. It is vital to the well-being of the
Indian Christian congregations that they are shepherded by pastors
of their own nationality and language from a very early stage.

Consecrated Lay-workers.—It is accepted by all correspondents
that it is essential for self-support to have consecrated lay-workers.
One correspondent from South India mentions, “good consecrated
workers” as the most successful means of promoting self-support.
And with this view all will readily agree. It is absolutely in the hands of the worker whether the people will be trained in the spirit of "receiving," or in the spirit of "giving." Instilling into the minds of the Indian lay workers the highest ideals of devotion and self-denial, is therefore a branch of work whose value cannot be over-estimated. Any money spent in bringing workers together for a period of study, meditation and inspiration is a most valuable investment. The benefits derived from such conventions and study schools are incalculable and altogether out of all proportion to the expense and trouble involved.

Several direct means of increasing the people's gifts are indicated in the replies. Harvest Festivals perhaps are mentioned most often. No doubt festivals of this kind appeal to the genius and temperament of the people. Offerings in kind come next as the most successful method of encouraging regular gifts from village congregations. "God's Rice Bag," "Vessels of Blessing," "Barakat-Barten," "Handful of Rice" are the terms used in this connection. It is the regular feature in some districts at Sunday morning services to present at the Table, basins or bags of rice, or other grains, garden vegetables and chicken brought by the worshippers. Annual subscriptions seem to be worked most successfully in the South. Monthly subscriptions, and subscription-books, seem to be the order in other parts. The subscription-book is purely Western, and, no wonder, it never inspires generous giving. Thankofferings, Birthday gifts, Church dues, all are utilized in different parts of the country with more or less success.

The ancient Syrian churches on the west coast are completely independent of foreign aid. According to the Syrian Christian correspondent, "all current expenses of the churches, the support of the pastors and of the bishops are provided by the people themselves."

The information before the Committee in regard to the Mar Thoma Syrian Church is so interesting that it is presented here in full.

"The church levies fees on its members on certain specified occasions and for certain specified purposes. This is truly Indian in its method. Temple worship, village sacrifices, and the cost of erecting temples are throughout the country met by the people taxing themselves according to the number of households interested in the temple or in the sacrifice. This is followed by the Syrian Church. The upkeep of the churches, of the clergy, and of the bishops are met from compulsory fees, while the evangelistic and missionary efforts are supported by the voluntary contributions. The Evangelistic Association received last year about Rs. 15,000. The fees levied are: (1) Baptismal fees; (2) Marriage fees; (3) Burial fees; (4) "Pidiari" (handful of rice) and monthly fee from every family of the community. Certain customary fees are levied for the support of the bishops exclusively. These fees were introduced into the church centuries ago, and have always been set apart for the support of the bishops. Over and above these dues, the Metropolitan is allowed Rs. 125 per mensem from the general treasury of the church. When the bishop visits a church, all his expenses are met by that church.

The clergy are paid from the fees specified above, except the rice collection. The sale proceeds of the latter go to the general treasury of the church. This amounts to Rs. 7,000 a year. It is from this fund that the salaries of the Metropolitan's office staff, contributions to schools, etc., are met. Some of the clergy get fixed salaries, while others are remunerated by fees. On an average they get Rs. 15 and Rs. 20 per mensem. Nevertheless most of the ministers are in well-to-do circumstances, as they inherit ancestral property. But it must
be confessed that possession of landed property sometimes interferes with the official duties of some of the clergy, as they have to devote time to look after their private interests also.

A portion of the income of every parish is reserved as parish fund, and it is from this fund that church expenses, such as Eucharistic expenses, lightings, repairs, etc. are met.

The Mar Thoma Syrian Church runs two higher grade secondary schools, three lower grade secondary schools, and 98 elementary schools. Fees are levied from boys and girls except from pupils of elementary schools who get their education free. To schools, whose income by way of fees and Government grants may not be adequate to meet the expenditure, the church pays the balance to make up the deficiency.

One chief source of income is what is called Parissam. Parissam is a tenth of the dowry given by the parents of the bride to the bridegroom. This tithe is of course a handsome sum in a wealthy community like the Syrians. Half of this tithe goes to the priest, and the other half to the local church funds.

While the example of the Syrian churches may not be followed by other churches in its entirety their successful methods are full of suggestion and inspiration.

One of the questions asked was in reference to the proportion of church income derived by deductions from the salaries of mission workers. Though deductions (that may more or less be considered compulsory) are made in some missions, the general opinion is against such a practice. In a notable case, the correspondent says, "till the end of this year salaries of all workers are subject to tithes. This will cease in December 31st, 1917. The principle of compulsory tithes has been almost unanimously condemned." The principle is well expressed by another correspondent representing a large mission extending to most of the provinces in India: "As a mission we do not make deductions from the workers' salaries. The Lord loveth a cheerful giver. We do not believe that forcible taking by deductions is giving." A few missions, however, report that as much as a fourth, and in one or two cases a third, of the entire Indian church income is obtained by such deductions. From very wide experience we gather that system is not loved in the least by the workers under the system. It is clear the missions concerned ought to give very careful consideration to this subject.

The Committee is not in possession of complete and accurate statistics to enable it to estimate the proportion of the people's gifts to the amount spent by the missions. Generally speaking, the proportion is, in the words of correspondents, "very small," "one-tenth per cent," or "microscopic." Sometimes it is one-hundredth, in a few of the missions one-twentieth or one-tenth, or even a third. The highest figures are reported from the C.M.S., Tinnevelly, which provides at least 66% of the total expense on the pastors, primary schools, and evangelistic work of the whole district.

A review of the progress made in the matter of self-support leads the committee to the conclusion that a great deal can be done by the Provincial Committees in studying the subject in relation to the churches in their respective provincial areas, and it is also urged that Indian leaders can render real service to the church by urging on their fellow Christians the importance and principles of giving.

Missionary Efforts. The progress made by the Indian Church in evangelistic and missionary efforts is very encouraging.
Almost all the correspondents say that their missions recognize the principle that the Church rather than the Mission ought to be the centre of the evangelistic work. But many have to confess that the recognition is "theoretical, rather than practical." The "proposition," says the representative of a Missionary Society in North India, "has not become practical, because the Christian community is so small and weak." The secretary of another mission remarks that "the difficulties are not with the mission, but with the Church which is so slow to recognize this principle and act upon it." One large missionary body does not recognize any distinction between church and mission. The organization is evidently based in India exactly on the same lines as in the Homeland. But as another correspondent confesses: "The principle is that the Mission has no separate existence from the Church; in practice it exercises a fairly strong control." The danger, however, must be recognized and guarded against of the Mission constituting itself the Church in the mission field.

**MISSIONARY SOCIETIES.**

Most churches have Home Missionary Societies connected with their organization, though in a large number of cases the receipts of such Societies and the work done by them are extremely limited. The Committee recognizes with thankfulness the advance thus made in the missionary effort of the Indian church and intends to make the information in its possession available for the Church in India. The aggregate of what the Church is doing is marvellously great and truly inspiring. The receipts range between Rs. 300 and Rs. 16,000 per annum; resulting in the aggregate in the ingathering of some thousands of converts. The largest of these is the Indian Missionary Society of Tinnevelly which raised Rs. 16,000 last year. This Society supports in its Telugu field four ordained Indian missionaries, a boarding school, and an Industrial School, and has gathered in the Telugu country over 2,000 converts. In addition to these, most churches support the National Missionary Society of India whose income last year was Rs. 22,000. It carries on work in six fields, with fourteen Indian missionaries, and has a Christian community altogether of about 2,000 converts.

The reflex effect of such efforts on the Church itself is always unmistakable. Wherever such a Society exists, there the report is that it has "strengthened character," "enthused the Indian Church," "increased the sense of responsibility for the evangelization of India," "helped the Church to realize its duty," "created great interest in the missionary work," and in one noteworthy case that "it is helping to make caste feeling disappear."

**INDIAN LEADERSHIP.**

The first question proposed by the Committee under this head was whether any change had been effected recently in the mission organization to give larger place to the Indian Christians in the counsels of the mission. The Committee reports with thankfulness that in different parts of the country, in different Missionary Societies, steps have been taken in this direction which are sure to be far-reaching in their influence and effects. In several large missions the system laid down in the constitution is that no difference is made between Indian and European, and that every position open to the European is also open to the Indian in the church organization; but evidence has reached the Committee that even in such missions there is room for improvement in carrying the principle into practice.
Several missions report steady progress already made in this direction. From a large number of reports we have received we take the following instances:—In the Church of England field in Assam “District Councils or conferences have been established and a Diocesan Council on which all the clergy, English and Indian, have seats, as well as lay representatives from each district.” In the National Council of the Y.M.C.A. “it is now the settled policy of the Council to gradually transfer the General Secretariats of all Associations to Indians, using foreign Secretaries for training purposes and for specialized work.” In the Nadia District, the C.M.S. has just introduced a new District Church Council system and has placed all evangelistic and elementary schools in the hands of the Councils which consist mainly of Indian clergy and representatives of the congregation. Previously this was directly under the C.M.S.

Another notable instance of a forward step taken in this direction is to be found in the Baptist Missionary Society. The last Triennial Conference may be said to have adopted the Magna Charta of the Indian Christian community of that Mission. The first resolution adopted is as follows:—

“Whereas the Conference notes with satisfaction indications of real progress throughout the field towards a true appreciation of the place and importance of the Indian Church in relation to the Missionary cause, and

“Whereas in some of our areas there is established a large body of believers and a form of Church organization in which these ideals are being slowly realized, and

“Whereas there are other areas in which Christians consist of a rapidly growing body of new converts, who may and should, profiting by the experience of the past, be taught these ideals from the beginning; therefore it is resolved:

“That we do now and henceforth proceed on the principle of making the Church centric in all our plans.”

Another resolution appointing a Committee to discuss and make definite suggestions states that “a period of transition must elapse before the reorganization contemplated can reach its full development, and that during this period, one of the main difficulties will be the maintenance of an adequately equipped Pastorate, and that it may well be the case that this temporary difficulty can only be overcome by financial aid from the Church in the West, and that the solution of the problem should be sought along lines consistent with the principle of making the Church centric in all our plans.”

In the Telugu S.P.G. Mission “the local governing body of the mission has been reconstituted, and now includes a majority of Indian Christians,” whereas until three years ago the body was composed of European missionaries only. In the Tinnevelly S.P.G. Mission “all the Councils have been reorganized and more real power given them. The result has been a far keener interest and better attendance.” The Tinnevelly C.M.S. Mission “has perhaps taken the most notable advance step in recent years. Two Indian clergy have been made Vice-chairmen of the Council, a position hitherto reserved for European missionaries. One Vice-chairman has been given superintendence over a large district comprising 4 circles, succeeding to a European missionary. Three Indian members have been appointed on the local missionary conference which manages all departments of work not directly under the Council. The Theological Institution which has hitherto been entirely under the Mission has been now placed under a board, representative of the local Indian and Euro-
pean bodies or other. The Second Grade College has been transferred entirely to the Indian Church Council.”

The Wesleyan Missionary Society in South India has since 1914 inaugurated a scheme of devolution of work from the Mission to the church. The American Madura Mission has given a new constitution according to which the Council now takes all the responsibility formerly vested in the District Conferences. The American Arcot Mission has transferred its whole village work and church work and its whole evangelistic work to the control of an Indian Church Board with a grant of Rs. 50,000 per annum.

The formation of Diocesan Councils in the Anglican body has done a great deal to throw the emphasis on the church rather than the Mission. A correspondent from Bengal says that important steps have been taken in the Diocese of Calcutta whereby the churches under the C.M.S. and of the S.P.G. will now take their places as regular parts of the Diocesan organization. All clergy together with lay representatives are members of the District Church Councils. All pastoral, educational and missionary work in its own area (except higher education) are directed by the Council. The higher education work falls under the purview of the Diocesan Board of Missions. When the District Church Councils assume the entire responsibility for the work under them, the path is cleared for the euthanasia of the Mission.

All who have the welfare of the Indian Church at heart will thank God for this progress.

To the enquiry whether the war in any way has contributed to the change recently effected, the answer was largely in the negative. And yet in a few cases the war has compelled the societies to take a forward step which otherwise they might not have taken immediately. Opening the position of superintendents to Indians in one church; placing an entire mission in the hands of an Indian clergyman in another, and the creation of a larger number of Indian assistant missionaries in several missions, all these appear to be directly or indirectly traceable to the conditions created by the war.

The Committee is in possession of most interesting replies to the query regarding men with university education. The missions that indicate that they cannot entertain men of this type are very few indeed. All missions require such men in the educational institutions. But several would welcome such men in pastoral and evangelistic departments also. One mission in the North “is sadly in need of such men.” The Y.M.C.A. needs them for secretariats; another needs them as pastors of congregations. “Such men will be welcomed enthusiastically if they possess the necessary qualifications as to their character and ability. Several self-supporting congregations would welcome such men as pastors. Within a few years they would, if they seemed to warrant it, be appointed district superintendents.” A large mission in South India says, “We are making definite efforts to see graduates as pastors of the leading churches.”

To sum up the situation: Most missions are ready to-day to place qualified and experienced men in full charge of districts or sections of districts. The mission organizations are undergoing such rapid changes in most places that the men will be directly responsible to the church authorities only, and not to individual European missionaries. Large opportunities and large responsibilities are ready for suitable men in every part of India. They have, in the words of a correspondent, “large scope not only in routine work, but for initiative also.”

The door is thus wide open; the call is insistent and urgent. May
it be given to the young men of the Indian Christian community to respond to these calls, and enter in through these open doors! Your Committee prays that it may be commissioned to ventilate these needs and opportunities to the Indian Christian student community, and seek the co-operation of the Christian Student Movement to place these calls before the student body. The Committee feels most solemnly that these calls constitute an unequivocal challenge to the Christian student body of India. We have every hope that the response in the coming years will, with the blessing of God, be equally hearty and generous. It will be one of the primary functions of this Committee to watch, and stimulate, progress in this respect both on the side of the missions and on the Indian Christian community.

THE CHURCH IN INDIA.

In view of the fact that wide discussion is going on in the Christian community as to the possibility and scope of a National Church in India, the Committee feels it desirable to conclude this report with some reference to the subject.

We believe that the Body of Christ will not be complete till India, with other nations, is free to give full expression to its own character and life in Christ. It is no use hiding from ourselves the fact that this goal is not yet reached. It is clear that in respect to forms and organization, the Indian Church should have entire freedom to develop on such lines as will conduce to the most natural expression of the spiritual instincts of Indian Christians.

Any hasty attempts to precipitate the realization of a "National" Church, which will have no connection with the church of the historic past is bound to end in disastrous failure. We cannot wipe out the history of the past. What India has to do is to study the Revelation of God and the teaching of history, and to think out her own position in the light which God has given to her. We therefore plead with missionary leaders to encourage their Indian fellow-workers to think fearlessly along these lines. We also plead with Indian Christian leaders to make a deeper study of what the essentials of the church are, and what its characteristics and functions. In the words of Dr. Gore: "no system, no religion, no body can hope to stand, unless it undergoes the painful intellectual effort of defining what its principles are." If we all do this faithfully, we shall be ready in God’s own time for the consummation when the Church of Christ in India will be at once independent and free, as well as historic and catholic.

A study of the progress and problems of the Church of Christ in India teaches us the necessity for a deeper consciousness of the Presence and Work of the Holy Spirit in the Church. His is the Temple we are endeavouring to build in this land, and He is the Guide into all truth. A practical recognition of this fact by the missions and the churches in dealing with all these problems is what is most urgently demanded at the present time.

THE EVANGELISTIC FORWARD MOVEMENT IN INDIA.

The following part of the report has been prepared by the Rev. H. A. Popley, B.A.

WEEK OF EVANGELISM.

This special week has been a distinct feature of the movement in India from the beginning. Its purpose is twofold. First, to place
a definite objective before the church so as to call out all the available evangelistic forces. Second, to unite these together in a large concerted movement. In October 1916 the churches in South India held their second week of evangelism. The churches taking part included the following: Wesleyan Church, C.M.S., Canadian Baptist, American Baptist, and South India United Church. As far as we have been able to gather in returns, it appears that about 7,000 voluntary workers and 3,000 other workers took part in the effort. About 4,000 decisions for Christ resulted from the work. There was a very large sale of Christian books including about 29,000 Gospel portions during the week.

In February 1917, the Presbyterian Church of India in Western, Central and Northern India, organized a special evangelistic week. In many places the work was most carefully prepared and enthusiastically carried out. Previous to this the church had arranged for the Rev. J. N. Forman to devote himself entirely to helping in the preparation of the churches. In many of the large towns other churches joined in the effort during the week. As far as we have been able to ascertain, about 3,000 voluntary workers took part and nearly 300 confessions for Christ were made. The most remarkable results were obtained in Lahore, Jalna and Ludhiana Districts. 45,000 Christian books including Gospel portions were sold during the week. In April 1917 also, some of the churches in South India organized another special effort as they found this time to be more suitable for the village Christians than September or October. The churches taking part in this included the Dornakal Diocese of the Anglican Church, where the work was carried through with great enthusiasm.

Again in September 1917, South India had its third week. A large number of churches joined in this effort, and special topics were prepared for the use of the workers. No reports are yet to hand regarding the work done, but it seems largely to have taken the form of following up the work done previously.

The churches of the American Marathi Mission in Western India had a similar week during September, but hitherto no report has come to hand; from personal enquiries we learn that the work has been exceedingly helpful.

The institution of the special week has been very valuable in helping the church to realize its responsibility in the evangelization of India. Voluntary personal work is the central feature of this effort.

OTHER SPECIAL EFFORTS.

Madura District led the way in a number of intensive campaigns in selected centres. The first of these took place at the end of 1916. A number of others are also taking place this year.

The feature of these efforts is first about six months of very careful and thorough preparation by the whole church, men and women, followed by a week of special evangelistic effort with the object of winning people to decision. After this there comes a period of steady continuous follow-up work.

These special efforts have been very successful in reaching the middle class people of the towns and large villages.

The Calcutta churches have organized a strong evangelistic band which arranges for a number of days of special evangelistic work at holiday seasons.

In Barisal special campaigns have been held among the Christian adherents and among the children. These have resulted in the win-
ning of a large number to definite discipleship, and in the growth of a sense of responsibility among the ordinary church members, leading to regular personal work.

**OTHER SPECIAL FEATURES.**

1. The Madras Committee have continued the services of the Tamil Christian Bagavather, and these are made use of by a large number of churches. His work has resulted in dispelling opposition and suspicion, and creating sympathetic interest in Christian teaching amongst large number of middle class people in the places he visited.

It is interesting to note that the use of Indian music has been emphasized more and more in evangelistic work. Definite requests have been made in various quarters, to arrange for the training of selected young men in the methods of lyrical preaching.

2. Women's Work.—Work among women has been carried on throughout along similar lines to that among the men, and large numbers of Christian women have for the first time been enlisted in definite voluntary service. In Madura city a building has been taken as a centre from which to carry on women's work throughout the city. The object is to have a regular place where women both Christians and Hindus can meet one another, attend classes and lectures on various subjects, and find all the help they require.

3. **Publication of Literature.**—During the year a large amount of literature, both in English and the vernaculars, has been published in connection with the work. This literature includes Bible study literature, pamphlets, tracts and handbills for Hindus, suggestions for workers, men, women and children, and picture cards for presentation to Hindus at Christmas, and a bulletin giving information of the work throughout India.

**DEVELOPMENT.**

The Forward Movement has developed throughout most parts of India. In Western India recently as a result of a conference at Poona, in which a large number of churches took part, it was decided to ask for the services of Mr. Bhaskare of the Y.M.C.A. for a limited period in order to help in the work of the movement. The Y.M.C.A. were good enough to make the necessary arrangements and Mr. Bhaskare is now working in the churches in Western India under the direction of a special committee.

In Bengal there is a Representative Committee which is connected mostly with the work in Calcutta city.

The United Provinces has handed over this work to the Committee on the Indian Church.

In Mid-India a Special Committee has been appointed for this purpose, and efforts are being made to develop the work in all the churches.

The Madras Committee has continued its work along the lines already decided upon.

A number of workers' conferences in connection with this movement have been held in different places, including two Telugu, and one Tamil conference. In Mid-India arrangements have been made to bring the subject of this Forward Movement, and the principles connected with it, before the different Christian conferences which are being held in that area.
CONCLUSION.

The lessons learnt during the past two years may be briefly summarized as follows:—

(a) Thorough preparation of the church and also of the field to be evangelized is absolutely essential if permanent results are to be achieved.

(b) Personal voluntary work of all the church members is the secret of success in this work.

(c) Indian leadership in evangelistic work needs to be emphasized far more strongly and to be developed, more thoroughly among both men and women.

(d) However poor and uneducated the church may be, it can become through careful preparation a powerful evangelistic instrument.

RESOLVED:—

VII. 1. In view of the services that the Evangelistic Forward Movement has rendered to the Church of India, the Council recognizes its obligation to render every possible help to the movement, and authorizes its Indian Church Committee to take this into its purview. It also suggests to all Provincial Councils the desirability of keeping in touch with the work of this movement either through their Indian Church Committees or through special Committees.

2. The Council, while emphasizing its belief that the Evangelistic Movement must be carried on and supported by the Indian churches in all its local activities, recognizes that in such matters as general organization, the provision of special literature, and arrangements for the services of special speakers for the whole country, the Indian Church needs outside financial help at the present stage, and authorizes the Indian Church Committee to appeal to the Committee of Reference and Counsel in New York for funds to carry out these special objects.

3. The Council directs its Indian Church Committee to publish and circulate the report submitted, and to continue the investigation in the ensuing year on similar lines. In such investigation it suggests that the Women’s Work Committee may co-operate with the Indian Church Committee in studying the problems and work among Christian women.

4. The Council allots Rs. 250 for the work of the Committee during the ensuing year.

4. Christian Education.—The Report of the Committee on Christian Education was presented by the Convener, the Bishop of Chota Nagpur.

This Committee has followed the precedent set by its predecessors and only dealt with such matters as have been referred to it. The number of these has been very small, though the charge laid upon it by the resolutions on the Conscience Clause, at the last session of the Council at Jubbulpore, has entailed considerable work. In accordance with that resolution a form approved by certain members of the Committee was issued with a view to ascertaining the facts regarding single-school areas, while a collection of pamphlets and articles bearing on the subject of a Conscience Clause was made. An abstract of these together with tables giving the returns regarding the single-school areas as far as such had been received, was circulated to all members of the Committee, and after revision in the light of the criticisms received, was printed and circulated according
to the directions of this Council. The members of this Committee other than those sitting on this Council were not summoned to a meeting here, the expense of such a course being beyond the means placed at our disposal. The other members together with the Bishop of Bombay, Rev. J. H. Maclean, and R. Maxwell, met at Coonoor on the 8th and 9th instants and considered carefully the resolutions of the various Provincial Representative Councils on the subject of the Conscience Clause.

It appeared to them wise to present certain resolutions on the subject to the Council for their approval. In some quarters such a course has been deprecated as calling undue attention to a subject, which is not in reality a burning question, and had best be let alone. We feel however that it is our duty as Christian missionaries to do what we hold to be just and right, and of our own initiative lay down the principles which should govern our conduct in this matter. To do so is no easy matter, for on several points there is a legitimate diversity of opinion, but two points emerge on which we may fairly claim that the voice of missionary opinion is unanimous. That the education imparted in missionary educational institutions must be radically and fundamentally Christian all are agreed, nor does any missionary dissent from the justice of the claim that conscientious objection to definite Christian teaching on the part of certain parents should receive sympathetic consideration. Starting from these generally admitted principles we have laid it down that they can only both be generally acted upon by the provision of alternative schools in which in the one case Christian teaching in accordance with the missionary’s conscience and the Christian ideal of education can be given to all who are willing to receive it, and in the other schools in which no teaching likely to offend the conscience of the parents will be imparted. A certain number of cases will remain in which this solution would not be practicable, and in these it must be left to the school authority to give such relief to conscience as circumstances demand, and may justly be conceded without injury to the Christian character of the school.

The Bombay Council has drawn our attention to the subject of religious teaching and services in Mission Schools and Colleges. Your Committee agrees with the Bombay Council in regarding this as a matter of great importance in itself as well as in relation to the demand for a Conscience Clause. It seems to your Committee that those responsible for missionary education would do well to take care that all who are engaged in religious teaching should endeavour to avoid such forms of presentation of Christian truth as are likely to give needless ground for offence. With reference to religious services in which non-Christian pupils are expected to take part, it seems to your Committee that while Christian hymns may rightly be used as memoriter lessons, the prayers and hymns included in these services should be such as can be used with reality.

This report, with its Resolutions, was debated by the Council at considerable length. The following resolutions were finally adopted as embodying the considered judgment of the Council on the proposal for a Conscience Clause in Indian educational institutions:

RESOLVED:

VIII.—I. That this Council expresses its conviction of the soundness of the principle on which the educational policy of the Government
in India is based, viz. of giving impartial aid to all institutions which contribute efficiently to general education, without reference to the religious instruction given, and deprecates any departure from that principle in the widest interests of the public.

2. That all education given by missions or missionaries must be radically Christian, centring in the revelation of God in Jesus Christ, and including instruction in the Bible as the greatest of books for the teaching of truth and the building of character, and at the same time as necessary to the understanding of the history and literature of Christian peoples.

3. That Christian educational institutions exist to provide such education for all who are willing to receive it and claim a definite sphere in which to exercise this function, and it is unreasonable to require Christian missionaries to participate in giving any education which is not fundamentally Christian.

4. That inasmuch as missionaries have always taught as a Christian principle the duty of loyalty to conscience, they rejoice at every manifestation of such loyalty and desire to show the utmost regard for the conscientious convictions of others.

5. That wherever there is a sufficient demand for other than Christian education, the Council holds it is the duty of private or public bodies to provide it. In all save single-school areas such education is available, and all that can be rightly demanded by those who object to Christian teaching is already provided. In single-school areas where local conditions warrant it relief may be found by the provision of alternative schools. But where either the total number of pupils or the number of conscientious objectors is too small to render this course feasible, the wishes of parents for the exemption of their children from the Scripture period, when expressed in writing, should be given effect to by the school authorities.

6. That in regard to Missionary Colleges, this Council holds that no College can be said to occupy a position analogous to that of a school in a single-school area, and that it remains for Principals of Missionary Colleges to make it abundantly clear that religious instruction is part of the regular curriculum, and recommends that this be stated on all forms of admission which have to be filled in by intending students; and further that at the commencement of each academic year the offer of a free transfer be given to any student desiring to leave on conscientious grounds.

5. Christian Literature.—The following report of the Committee on Christian Literature was presented by the Convener, the Rev. H. D. Griswold, Ph.D.:

The Literature Committee of the National Missionary Council met at Coonoor on November 7th and 8th, 1917.

Present:—Revs. H. Gulliford (Chairman), Ahmed Shah, Clayton, Pasmor, Poley, Sherratt, Western, the Bishop of Tinnevelly, N. K. Mukerjee, Esq., and H. D. Griswold (Convener).

1. The Convener reported correspondence with the Literature Committee of the Edinburgh Continuation Committee, in which they informed us of the steps being taken to interest the Home Boards in the financing and production of Christian Literature, and encouraged the Council to hope for increased support. They requested there with that a complete survey and statement of needs should be provided as soon as possible.
2. Progress of Survey.—(See Resolution VI. 4 of National Council of 1916). Reports were read from the Provincial Committees showing gratifying progress made up to date.

3. All-India Survey and Statement of Needs.—A Sub-Committee, consisting of Rev. A. C. Clayton (Convener), Rev. H. Gulliford and the Bishop of Tinnevelly, was appointed to draft the general survey and statement of needs, to be approved by the Literature Committee at its annual meeting in 1918. The Council are requested to adopt the appended resolution of instructions in this matter to the Provincial Literature Committees. (See Resolution 1.)

In the case of the catalogue of English literature it was agreed that only books published and obtainable in India be included.

4. Gift of £200.—The Convener reported that a gift of £200 had been received through Mr. E. C. Carter to help meet the expenses of the Provincial and All-India Literature Surveys. (See Resolution 2.)

5. Requests for Grants.—The Committee discussed the procedure to be adopted by Provincial Committees in submitting requests for grants. (See Resolution 3.)

6. Grants for Buildings.—The Committee discussed a request that the Committee should endorse an application to Home Boards for a grant to assist the Bombay Tract and Book Society in the acquisition of new premises, and present the appended resolution to the Council. (See Resolution 4.)

7. Sub-Committee on Production.—The report of the Sub-Committee on Production (see the Committee's report for 1916) was considered and referred to the Sub-Committee appointed under para 3 for inclusion in its report.

8. Sub-committee on Distribution.—The report of the sub-committee on Production and Distribution (see the Committee's report for 1916) was read. The sub-committee's exhaustive report emphasized four points:—(a) That whereas in the past the work of distribution was almost entirely confined to the foreign missionary, the growth of the Indian Church and the withdrawal in many places of the foreign missionary has necessitated the adoption of new methods of bringing literature into the hands of both Christians and non-Christians. On this point the Committee presents the appended resolution. (See Resolution 5.)

(b) That where, however, the work of distribution still remains in the hands of the foreign missionary, the difficulty presents itself that publishing societies have found themselves from various reasons unable to continue the old system of supplying missionaries with stocks of books on sale or return, and the missionary, as a rule, has not funds at his disposal for the purchase of such stocks. The only solution which presents itself to the Committee is that the Missionary Societies should be urged to make regular appropriations, however small, for this purpose, and suggests the appended resolution. (See Resolution 6.)

(c) That the unwillingness of Indian booksellers to stock Christian literature is to some extent disappearing. The consideration of this question was referred to the All-India Federation of Tract and Book Societies.

(d) That the present system of colporteurs is to a certain extent unsatisfactory. The Committee discussed certain suggestions of the sub-committee for the improvement of this system, and referred the matter to the All-India Federation of Tract and Book Societies.
9. A report was presented on the proposal to establish an all-India Christian weekly newspaper and a monthly magazine. After discussion, the Committee agreed that the time was not ripe for the successful floating of a weekly newspaper, but appointed a sub-committee consisting of Revs. J. Passmore (Convener), H. A. Popley, and Dr. Griswold, to enquire into the proposals for a monthly magazine, and to report to the Committee at its next meeting.

10. Relation of Committee on Literature to that on Work among Young People.—It was pointed out that the Committee on Work among Young People is concerned with the production of certain classes of literature (especially Mission and Bible Study books and Sunday School literature), and the Committee, after discussion, adopted and present the appended resolution. (See Resolution 7).

11. Finance.—(a) A budget was worked out for the expenditure of the gift of £200 for the expenses of the All-India Survey. The accounts of this expenditure will be submitted to the Treasurer of the Council for inclusion in his annual statement.

(b) The Committee agreed to request that Rs. 1,000 be budgeted for office and travelling expenses of the Committee for the year 1917-18.

RESOLVED :

IX.—1. (a) That the Council requests Provincial Literature Committees to complete their surveys and statements of needs by February 28th, 1918, at latest, in order that the Sub-Committee may carry out its work and the Committee be able to forward requests for grants.

(b) That each Provincial statement should consist of the following parts:

1. A general survey and catalogue on similar lines to those followed in the Tamil survey already published.

2. A definite programme of work which needs to be attempted in some stated period of years.

3. Requests for grants towards the expenses of such programme (including any requests for support of literature missionaries).

2. That the Council expresses its gratitude for the gift of £200 received through Mr. E. C. Carter towards the expenses of carrying out the Provincial and All-India Literature Surveys.

3. That in the case of requests by Provincial Councils for grants on behalf of the production of literature, the Councils be asked to send to the Committee a full statement showing the probable cost of the literature (including expenses such as the setting free of special men for the work, payment of pandits, clerks, etc.) and the probable receipts, giving all explanations that may be necessary, in order that the Committee may understand the reasons for the grant required and may be able to give due weight to them in presenting the request to the Continuation Committee. In order to facilitate this work, the Councils are requested to employ for each book the form appended.

**Estimate Form.**

| Name of Publishing Society | .............................................. |
| Name of the Book | .............................................. |
| Size of the Book | .............................................. |
| Number of pages | .............................................. |
| Number of copies | .............................................. |
4. That while requests for building grants for individual societies obviously fall within the scope of the recommendations of Provincial Councils, the National Council holds that the consideration of such applications does not fall within its own province or that of its Literature Committee.

5. That the Council is of opinion that the time has come when the Indian Church should take an active share in the distribution of Christian literature, and urges that efforts should be made to encourage the Church to organize in this direction, and that a simple method of doing this would be for each church to set apart a small sum annually, which would form a fund for the purchasing of books which its members might be induced to sell. Furthermore, the Council desires to draw attention to the great usefulness of the establishment of lending libraries in connection with individual congregations.

6. That the Council urges that all Missionary Societies should in their appropriations provide at least a small amount annually for the purchase and distribution of literature, and desires to emphasize the fact that even a very small appropriation would be of considerable value for this purpose.

7. That in view of the common interest in literature for young people, which the Committees on Work among Young People and on Literature share, it is desirable with a view to mutual help and support that each Committee should be consulted by the other in matters of importance which come within their common sphere.

6. Medical Missions.—The following report was presented by Dr. T. V. Campbell, President of the Medical Missionary Association, and adopted:—

Dr. Wanless, Convener of the Committee on Medical Missions, went on furlough to America in May last after having presided at the general meeting of the Medical Missionary Association of India held at Kodaikanal this year. No one was appointed Convener in his place and no meeting of the Standing Committee for Medical Missions was held. On October 28th, as soon as I had intimation from the Secretary of the National Council that I had been co-opted to represent Medical Missions at the Council Meeting, I at once consulted Dr. Lankester, Secretary of the M.M.A., and Dr. Macphail, Editor of our Journal, as to what business should be brought before
the Council. In accordance with their suggestions I venture to make the following report for the information of the National Council.

The following matters of importance were considered during the past year:

1. The urgent question of providing sanatoria for the treatment of tuberculous patients has been discussed in several of the provincial councils, particularly in those of the U.P., Bengal, Bihar and Orissa, and Burma. In the United Provinces in connexion with the New Zealand Presbyterian Medical Mission there is a scheme for building a sanatorium at Jagadri for Indian Christian male consumptives, but this has been held over until the end of the war. At Tilaua, in connexion with the M.E. Mission, there is a sanatorium for Christian women and girls. Another has been opened at Pendra Road for the Disciples Mission. The Bengal, and Bihar and Orissa Medical Committees have united to gather information with regard to the prevalence of tuberculosis with a view to the opening of sanatoria. They hope that the necessary information will be gathered from the Bengal and Bihar areas in order that action may be taken in 1918. The Burma Provincial Council requests the Medical Committee to go on with its investigations and project plans for a co-operative effort in starting a sanatorium, and that an endeavour be made to secure Government assistance. In Madras the inter-mission sanatorium at Madanapalle is rendering valuable help not only to tuberculous patients in Madras Presidency, but to patients coming from many other parts of India and from Ceylon. Already twelve different missionary societies are co-operating in the sanatorium, and there is reason to believe that soon two or three other societies will come in. There is already accommodation for one hundred patients including shelters for two European patients and a small ward for Anglo-Indians. During the year several European missionaries have been under treatment. Indian Christian patients from nearly all the missions in South India have been treated, and many have left the sanatorium with the disease arrested. In all over 300 patients have been treated during the year. An expenditure of over Rs. 26,000 has been met by fees and thankofferings from patients, Government grant and contributions from the co-operating missions.

There is an urgent need for the starting of sanatoria in Northern and Western India for the treatment of Christian students from mission schools, and also for members of the various Christian communities.

2. The coming into operation of Medical Registration Acts in the various provinces has created considerable difficulty in mission hospitals and in village dispensaries under supervision of medical missionaries, inasmuch as all assistants in such hospitals must now have a registrable qualification.

The Madras Medical Council permitted the 24 medical evangelists who had been trained at Jammalamadugu to go in for the sub-assistant surgeons' final examination. Of these 20 passed the examination and are now duly registered medical practitioners.

The Bombay Medical Council has not yet recognized the Miraj Medical Mission School. So the men there have not been able to secure registration.

The Madras Medical Council has allowed the South Indian Branch of our Association to nominate one of its members to the Council.

The Madras and Bombay Councils have registered non-British medical missionaries who are at work in India. Those arriving after the date of enactment of the registration laws, must pass an examination in order to secure admission to the register.
3. The subject of the training of Indian assistants, men and women, for work in our central and village hospitals is one of vital importance. Only those trained in the atmosphere of a mission hospital will give us the type of assistants we require.

The Medical Christian College at Ludhiana, three years ago, received Government recognition, and is affiliated with the Government Medical School at Lahore. This school meets the needs of North and Middle India.

A scheme for starting an Inter-mission Medical Mission School at Vellore for giving Indian women a medical training is under consideration, and will be very soon started with the promise of Government aid and recognition.

The Medical Mission School at Miraj is doing valuable work, and hopes soon to receive Government recognition. If Government recognition is not granted the school will have to be closed.

South Indian medical missionaries are anxious to start an inter-mission medical school for men at some suitable centre, but as yet no agreement has been come to.

At the Kodaikanal meeting of the Association a Committee was appointed to inquire into the whole question of the education of medical mission assistants.

4. The question of physical training in schools was brought to the notice of the Association at its general meeting, in a paper by Dr. Grey, National Secretary, Physical Department of the Y.M.C.A., in which he advocated the establishment of a united and central institution under Christian auspices for the training of physical instructors. The Association resolved: "That we view with sympathetic interest the work being carried on at present by the Y.M.C.A. in regard to physical training in India; and appreciating the need of keeping the Indian leadership of this work in Christian hands, would heartily favour the suggestion for the establishment of a united and central institution for physical training under Christian auspices."

5. The question of diet in mission schools was discussed at the Association Meeting. It was decided that after further information had been received from all parts of India, a book on the whole subject should be prepared and published at the expense of the Association.

6. The segregation of lepers. After hearing statements from members as to the prevalence of leprosy and its apparent increase, the Association resolved: "That in view of the great, and in some areas undoubtedly increasing, prevalence of leprosy we would press upon local Governments the importance of enforcing present regulations as regards segregation of lepers, wherever the asylum accommodation for them in a district makes it possible so to do; and we strongly hope that the supply of such accommodation will at no distant date be so developed as to render practicable the universal enforcement of segregation throughout the country."

7. The Training of Missionaries.—The following Report of the Committee on the Training of Missionaries was presented by the Convener, the Rev. J. Aberly, D.D.:

As during the previous year, there is not much for this Committee to report. All the language schools, except the Landour-Mussoorie School, have been closed because of the war. The schools at Landour and at Mussoorie were conducted without any interruption from May 1 to about September 1. The Landour School had 81 students. Urdu, Panjabi and Hindi were taught and lectures on Hinduism,
Indian Law and Government and Muhammadanism were delivered. The expenses were kept very low as all supervision by missionaries was given free of charge. Arrangements are made for the continuance of the school in 1918, and a prospectus has been issued. Dr. H. D. Griswold is the Superintending Missionary.

The Mussoorie Branch is conducted on the same line, but had only 12 students in attendance last year—all first-year students. A second year’s course is planned for 1918. The course is practically the same as that at Landour.

Not only have courses of study been outlined, but very carefully prepared directions for studying the languages have also been issued. These directions might well serve as a model for similar directions to be prepared to aid in the study of the various vernaculars of India.

The South India Missionary Association has during the last year prepared a syllabus for examinations in knowledge of Hinduism. Hitherto its examinations have been confined to the vernaculars of South India. The examinations in knowledge of Hinduism are intended chiefly to serve as a guide and a stimulus to the new missionary in acquainting himself with Hinduism. The syllabus, which was prepared by a Committee of which the Rev. A. C. Clayton was Chairman, is as follows:

**First Examination.**


Questions shall not be set on the illustrative readings nor on the chronological or other tables.

**Second Examination.**


The examination should be on the following chapters only:

- Ch. I. Indo-Aryan Faith.
- Ch. III. The Eternal Moral Order (karma, rebirth).
- Ch. IV. The Divine Social Order (caste).
- Ch. V. The Essentials of Hinduism.
- Ch. VI. The Summit of Indian Thought (Vedanta).
- Ch. VII. The Work of Men’s Hands (Idolatry).

Altogether about 160 pp. of somewhat closely-printed matter.

**Third Examination.**

The *Bhagavad Gita*. Barnett’s edition in the Temple Classics and Davies’ in Trubner’s Oriental Series, or Telang, in the Sacred Books of the East, recommended. But the examination is to be in knowledge of the Gita, and of its origin and significance rather than on any special commentary or edition.

In addition, during the previous year, each candidate for the Third Examination shall write an essay, which shall be handed to the examiners at the time of the examination. This essay shall deal with some aspect of local belief or local practice. The definite subject shall be submitted to the Sub-Convener in charge of these examinations not less than two months before the time of the examination, and by him at once submitted to the examiners for their approval. The approval of two out of the three examiners shall be sufficient. Should they not approve, the candidate, in consultation with the Sub-Convener, shall modify the subject or select another subject.
Books to be read.

The following is a list of books which a candidate should read. It is not expected that the candidate will read them all, or all of each of them, in the years to which they are allotted. They are suggested.

First Year.
The chapters on Hinduism in the Gazetteer of India, Vol. II.
Hopkins' Religions of India.
In South India candidates should read Village Gods of South India by the Bishop of Madras (Association Press, Calcutta), and Elmore's Dravidian Gods in Modern Hinduism.
(To be had from Baptist Mission Book Depot, Ramapatam).

Second Year.
Chapters on Literature and History in the Gazetteer of India, Vol. II.
Macdonell: History of Sanskrit Literature. (Heinemann), Rs. 6.
Frazer: Literary History of India.
(In South India) Padfield: The Hindu at Home.

Third Year.
Oman: Mystics, Ascetics and Saints of India.
(In South India) Dubois: Hindu Manners and Customs, in either the Oxford or Madras editions.

The Committee notes that while general lectures on missions as also on phonetics have been given, and are to be given at home for prospective missionaries as also for missionaries on furlough, and a Central College for missionary studies is to be established, yet it is generally accepted that the practical study of the language is to be done on the field. While the present does not seem an opportune time to urge the opening of language schools, we yet call attention to the very general feeling that old language schools ought to be re-opened, and others started in language areas hitherto without them as soon as possible.

Resolved:

1. That the Council suggests to Provincial Councils that it would be desirable to arrange as soon as it may be possible for the carrying on of language schools, wherever advisable, for at least six months in the year for the study of the vernaculars.
2. That the attention of the Provincial Councils be called to the work done by the British Board of Studies for Missionary Preparation with a view to arrangements being made for lectures or study classes on the lines indicated.
3. That the Council calls the attention of Provincial Councils to the South India Missionary Association Syllabus for Examination in knowledge of Hinduism, and suggests to them the advisability of preparing similar syllabi for use in the various provincial areas of India.

8. The European and Anglo-Indian Community.—In the regrettable absence of Bishop Warne, the Convener of the European and Anglo-Indian Community Committee, a statement he had submitted was read by the Secretary. After consideration the Council thought it best to remit the report to the Convener of the Committee for 1918, for completion and presentation at the next meeting of Council.
9. Public Questions.—The following Report of the Committee on Public Questions was presented by the Secretary, Mr. S. C. Mukerji, M.A., B.L.

The National Missionary Council at Jubbulpore referred the following matters to the Public Questions Committee: (I) The legal status of married converts from Islam, for further consideration. (II) The advisability of preparing a legal Hand-book giving the principal enactments and legal decisions affecting Indian Christians, with notes and comments that shall make their application clear. The Committee was asked to consult the South India Missionary Association in this matter, and to submit proposals to the Executive Committee of the Council. (III) The question of the amendment of the Indian Christian Marriage Act or the preparation of a new Act was postponed for one year to allow Provincial Councils time for fuller consideration. (IV) In course of the year the Public Questions Committee had also to deal with the question of the amendment of the India Defence Force Act.

I. LEGAL STATUS OF MARRIED CONVERTS FROM ISLAM.

The subject of the legal status of married converts from Islam has once more been re-considered by the members of the Public Questions Committee. Three members are of opinion that such converts should be re-married immediately after baptism according to Christian rites. Another member is of opinion that such married converts should "immediately after their baptism make a solemn declaration that they are man and wife, and will live together as such according to the Christian Laws." He is further of opinion that "the National Council should approach the Government of India with a proposal that such a declaration made in a religious service before any minister who at present is permitted under the Indian Christian Marriage Act to solemnise Matrimony, shall be registered by him in his register of marriages, and be held by the courts to place beyond doubt the fact that the persons who have made this declaration are for all legal purpose validly married." Two other members of the Committee and the Mid-India Representative Council of Missions are of opinion that a test case should be instituted and carried forward to the highest judicial tribunal to get a final ruling on the subject.

II. LEGAL HAND-BOOK.

The Secretary of this Committee reported to the Executive Committee of the Council that the members of his Committee had expressed an unanimously favourable opinion about the desirability of the preparation and publication of a legal Hand-book. He had correspondence with the South India Missionary Association, who had a special Committee dealing with the same subject, and as the matter was urgent the Executive was asked to decide certain matters on behalf of the Council in order to enable the work to be put in hand at once.

The following as recommendations to the Council were passed by the Executive: (i) That while the Executive would prefer that the Council should publish the legal Hand-book as its own, making full acknowledgment in the preface of the assistance received from the South India Missionary Association in respect of finance and material, they are none the less prepared to have the Hand-book published under the joint auspices of the National Missionary Council and the South India Missionary Association, if the latter press the point.
(ii) That the Council give to its Standing Committee on Public Questions full power to proceed with the preparation of the Handbook in any way it thinks best, in association with the special Committee of the South India Missionary Association.

(iii) That it would be advisable to get the Christian Literature Society to publish the Handbook, upon conditions satisfactory alike to the Society and to the Committees concerned.

(iv) That the Handbook shall not previously appear in the "Harvest Field" or other papers, but that only such portions of it as require suggestions or criticisms from various sources before final publication shall so appear.

(v) That the Council sanction necessary funds up to half the total cost, subject to a maximum of Rs. 1,500 from the Council.

The above recommendations of the Executive Committee have been accepted by the Council, and the Secretary of the Public Questions Committee has already taken the matter in hand and is collecting materials.

III. THE INDIAN CHRISTIAN MARRIAGE ACT.

The question of the amendment of the Indian Christian Marriage Act or the preparation of a new Act, has been considered by almost all the Provincial Councils and most exhaustively by the Bengal and Assam Council. The statement prepared by the latter practically embodies the views expressed by the other Provincial Councils, and has been appended to this Report as Note A.

IV. AMENDMENT OF THE INDIA DEFENCE FORCE ACT.

In February last Mr. Anderson received a letter from the Rev. Bernard Lucas of Bangalore, requesting that the Council submit a memorial to the Government of India asking for an amendment of the Indian Defence Force Act so that missionaries, as missionaries, be included under Exception 2 of the Act. Mr. Anderson replied that it was a subject for the Public Questions Committee to deal with and suggested that Mr. Lucas should himself draw up the memorial. This having been done, it was submitted to the members of the Public Questions Committee by the Convener, the Bishop of Calcutta, who, however, felt impelled to add a note of dissent, which was submitted to Mr. Bernard Lucas, and to which he wrote a reply. The majority of the members of the Public Questions Committee, upon having these documents submitted to them, deemed it inadvisable that the memorial should be forwarded. The whole correspondence was forwarded to Mr. Bernard Lucas, who replied in a letter dated June 1917, addressed to the Secretary of the Public Questions Committee, which he requested might be brought before the Executive for its consideration. The matter was laid before the Executive Committee which passed the following resolution:

"That in view of the careful consideration which has been given to the subject by the Public Questions Committee, and the nearly unanimous decision that was come to by that body, to the effect that it is inadvisable to forward this memorial to Government, the Executive Committee do not desire to re-open the question. The Committee would, however, refer to the Public Questions Committee the further question, whether it would not be well for the Council, as representing the whole body of missionary opinion, to move the Government of India to leave it to the responsible authorities of each mission to decide whom they regard as ministers of religion for whom they claim exemption."
In view of the above resolution a draft Memorial (Vide note B) had been circulated to the members of the Public Questions Committee to ascertain whether they approved of the draft or not. Nine out of thirteen members replied, of whom four were in favour of sending the memorial as it is; one member was in favour of sending it, but suggested a slight amendment in the last sentence; two were opposed to sending any such memorial; one did not vote, and another made an enquiry about it.

NOTE A.

Report of the Public Questions Committee of the Bengal and Assam Representative Council of Missions on The Indian Marriage Act (XV of 1872).

At the last session of the Bengal and Assam Representative Council of Missions it was resolved:—

"That in the judgment of the Bengal and Assam Council of Missions it is desirable to approach Government with a view to the preparation of a new Christian Marriage Act to take the place of Act XV of 1872."

"The Council considers this course preferable to that of attempting to amend the present Act. They therefore instruct their Standing Committee on Public Questions to take such steps as may be necessary to give effect to this purpose through the National Missionary Council."

The Committee met three times, and the reasons given below explain why a new Act rather than an amendment of the present Act is necessary.

I. The Act in its present form deals with both civil and ecclesiastical matters. Now that non-Christian influence is increasing so rapidly in the administration of the country, civil control over religious matters is less and less desirable. It would be far wiser to have a Christian Marriage Act in India that leaves all questions of the rules, rites, ceremonies and customs of the churches concerned to be dealt with by themselves. It is enough to lay down the civil law in regard to Christian Marriage as to the contracting parties, age, license, registration, etc., and leave churches to deal with their own requirements. The special Marriage Act (III of 1872) may be cited as an illustration. This will obviate the necessity of granting special privileges to some sections of the Christian community as specified in clauses (1) and (2) of Section 5 of Part I to which exception has been taken by a large body of missionaries.

II. There is no need for a separate part for the solemnization of marriages of Indian Christians as they can very well come under a much more simplified Act along with other people professing the Christian religion. Thus there will be one Act and one uniform procedure dealing with the marriage of Christians in India. As it is, Indian Christians are not bound by the present Act to have their marriages solemnized under Part VI. They can be married under Part I or Part III.

Then under Section 65 of the Act, Part I does not apply to Roman Catholics. No solid reason has been shown why this invidious distinction has been made between Protestants and Roman Catholics. The Indian Christian community would prefer a short Act that treats all communions alike, and in which the rules regarding preliminary notice and age limit are equally stringent for all.

III. Part II of the present Act dealing with time and place at which marriages may be solemnized can be safely omitted. Such
details as to the time and place may be left with the churches themselves. It has been pointed out with great force that the time and place mentioned in Part II do not suit Indian Christians, especially those living in villages. Missionaries and Indian ministers feel that it would be much more convenient to village Christians if marriages were allowed to be solemnized at night, and the ceremony performed in the house of the bride. No hard and fast law is necessary in the matter of such details as long as churches are required to make special rules in regard to them, and so long as they are definitely entered in the Schedule of Form of Register of Marriage (Vide Schedule III of the present Act).

IV. The Act in its present form bristles with difficulties, ambiguities and imperfections. Some of the salient ones are summarised below:

(a) Under Section 4 of the Act the marriage of a Christian and a non-Christian can be solemnized. But it must be remembered that under Part VI, which is applicable to Indian Christians only, both parties must be Indian Christians. As this was not fully understood several marriages were solemnized under Part VI between persons of whom one was a non-Christian, and the Government had to pass a special Act (II of 1892) to validate such marriages. The preamble of the said Act runs as follows:

" Whereas provision is made in Part VI of the Indian Christian Marriage Act, 1872, for the solemnization of marriages between persons of whom both are Native Christians, but not of marriages between persons of whom one only is a Native Christian;"

" And whereas persons licensed under Section 9 of the said Act have in diverse parts of British India, through ignorance of the law, permitted marriage to be solemnized in their presence under the said part between persons of whom one is a Native Christian and the other is not a Native Christian;"

" And whereas it is expedient that such marriages, having been solemnized in good faith, should be validated;"

" It is hereby enacted as follows:"

(Here follows the Act).

The above fact shows that the Section is not as clear as it should be.

Then Section 4 must be read with Section 88 of the Act which lays down that "nothing in this Act shall be deemed to validate any marriage which the personal law applicable to either of the parties forbids him or her to enter into."

Now this raises several intricate points:

(i) Does the personal law of a Hindu or Mahommedan allow his or her marriage with a Christian? If not, what is the value of the section or what is its real drift?

If so, by whose personal law will the marriage be governed?

The personal law of the Hindu or Mahomedan husband allows polygamy; the personal law of the Christian does not.

Supposing the marriage is governed by the personal law of the Hindu or Mahomedan husband, what will be the fate of the Christian wife, if he marries again during her lifetime?

The present Act provides no remedy for this. Act III of 1872 does. Vide Section 16 of the said Act which lays down—"Every person married under this Act who, during the lifetime of his or her wife or husband contracts any other marriage shall be subject to the penalties provided in Sections 494 and 495 of the Indian Penal Code.
for the offence of marrying again during the lifetime of a husband or wife, whatever may be the religion which he or she professed at the time of such second marriage."

The subject of marriage between a Christian and a non-Christian is constantly giving difficulty. See the cases recently decided by a full Bench of the Madras High Court.

(b) The term "episcopal ordination" in Section 5, Clause (1), requires explanation. The general impression is that "episcopal ordination" is limited to the Church of England and the Church of Rome. In August 1876, the Government of India intimated that the Advocate General, Calcutta, was of opinion that it would be unsafe to accept clergymen of the Episcopal Methodist Church of America as coming within the purview of Section 5, Clause 1 of the Indian Christian Marriage Act, 1872 (G.O. No. 237, Ecclesiastical, dated 19th September, 1876). But in a letter to the Government of the Punjab, No. 372, dated 10th September, 1902, the Government of India expressed the opinion that Section 32 of the Indian Christian Marriage Act, XV of 1872, clearly indicates that there may be "episcopal ordination" outside the Church of England and the Church of Rome; that the legislature appears to have acted on the opinion that if in any religious body the right to ordain ministers is limited to a superior order of clergy, styled Bishops, this arrangement affords a certain guarantee of regularity of procedure, and that the minister of any such body may, therefore, be exempted from the necessity of obtaining a license; that this appears to be the correct interpretation of the Act, and that any Church which adopts the rule of episcopal ordination will accordingly bring its ministers within the scope of Section 5 (1) of the Act.

(e) According to Section 7, Marriage Registrars must be Christians. It has been pointed out that non-Christians have been appointed Marriage Registrars marrying Christians.

(d) It is remarkable that there is no legal minimum age limit specified under Part III. Vide Section 12. The present Act in order to safeguard the control of parents over children went to the other extreme from the previous Act V of 1865, which provided that marriages should be valid where the ages of the contracting parties are not less than 16 and 13. It permits, with the consent of the parents or guardians, the marriage of a boy of any age with a girl of any age. The Penal Code in regard to the age of consent is the only limit that applies.

(e) Part VI which applies to Indian Christians only, fixes a minimum age, but Part III does not, so the parties to whom marriage is refused under the former, by giving notice under the latter become, so far as the provision of the Act is concerned, competent for marriage.

It is most desirable that a minimum age limit for both parties should govern all marriages under the Act, such limit being in accord with the public opinion of all Christian bodies and all persons by whom marriage may be solemnized should be equally bound by the same provision as to age.

In Section 2, Sub-section (2) of the Special Marriage Act 888 of 1872, it is laid down that the man must have completed his age of 18 years, according to the Gregorian Calendar. In view of the fact that a large number of Indian Christians are accustomed to village life, the age limit mentioned in Section 60 of the Act will meet the requirements of all.

In Section 12 certain particulars are specified as essential; age is not one of them. A Marriage Registrar under Section 53 is em-
powered to ask particulars, and among his interrogatories usually satisfies himself regarding the age of the parties giving notice of marriages. But this does not apply to licensed ministers.

This is a grave defect in the Act, and it should be remedied by inserting a minimum age limit in some preliminary section, as in Act 888 of 1872, so as to govern all marriages under the Act.

(f) Recent correspondence has shown the necessity of Marriage Registrars and Ministers of Religion being cautioned against re-marriage between persons one or both of whom have been parties to a previous marriage which has been legally dissolved, so that the provisions of Section 57 of the Divorce Act may be strictly enforced. To assist this object, Part 888, Section 12, Sub-section (a), should be amended by inserting and for or so that all parties giving notice of marriage would be under obligation to declare condition as well as profession, and when either or both of the parties are divorcees, the law of re-marriage of divorcees by Registrars and licensed ministers would not be contravened.

(f) Section 17 and proviso (1) are full of ambiguities.

Is the issue of a certificate of notice as contemplated by section 17 obligatory on the minister who is served with a notice by one of the parties intending marriage? As the section stands the issue of a certificate can be dispensed with, as the person who should issue such notice may not be required to do so by or on behalf of the parties to the marriage. The persons giving notice, as a rule, know nothing of the provisions of the law and would not desire a certificate if they did. There is apparently in Section 17 no prohibition of marriage without such issue of certificate of notice, although Section 25 appears to make it obligatory.

Then proviso (1) is equally ambiguous. Under this section, four days is essential if the persons giving notice demand a certificate, but if they do not, there is nothing in the wording of the Act to prevent marriage on the day the notice is published.

(g) The procedure for the registration of marriages under Part IV, solemnized by licensed ministers, is unsatisfactory, specially in regard to the custody and disposal of Register Books in charge of licensed ministers. Many registers are mislaid, lost or destroyed under the loose arrangement at present prevailing.

There is a general complaint that the Record Books now used by ministers are much too cumbersome. The American Presbyterian Mission so felt the need of a small-sized book that they had one printed in consultation with the Registrar General, and got its use authorized by the U.P. Government.

This shows that there is great need for one uniform system in the matter of recording marriages.

(h) The conditions of the Indian Christian community are such today that marriages under Parts I and III of the Act should not differ on registration of the same from the procedure adopted for Europeans. The practice prescribed should be uniform without distinction of race or creed and some one made responsible for seeing that Register Books when filled are forwarded to the Senior Marriage Registrar. It would be a great gain if registration, so far as the State is concerned, could be made uniform for all persons authorized to solemnize marriages.

In the recording of Indian Christian marriages the system is faulty in that the Registrar-General of Marriage lives at too great a distance, and the result has been that in many cases, in fact in most cases, the record has not been sent. The District Registrar should be made responsible for keeping these records for his own district.
The expression "usual place of abode" in Section 42 needs definition. It is necessary to define what constitutes "abode" for the purpose of the section. The vagueness of the expression has caused a lot of difficulty to marriage registrars.

It is doubtful if action has been seriously taken under Sections 66 to 76 of the Act. If whoever is accepted in its ordinary sense to include licensed ministers, marriage registrars, and all persons coming under Section 5 of the Act, then Sections 70, 71, 72 and 75 present a study of varieties of penalties for the same offence.

In Section 88, the expression "personal law" occurs, but it has not been defined. In view of the provision made in Section 4 of the Act for the marriage of a Christian and a non-Christian, it is imperative that the expression should be defined. The explanation given by the Calcutta High Court may be adopted. In Lopez vs. Lopez, 8 and R. 12 Cal. 706, and also in Lucas vs. Lucas, I. and R. 32 Cal. 187, "personal law" has been explained as "the customary law of the class to which a person belongs."

Then in the margin of Section 88, we have the expression "non-validation of marriages within prohibited degrees." This section governs Sections 4, 18 and 42 of the Act. No table of consanguinity or affinity has been given in the Act, nor has any principle been enunciated as has been done in the Special Marriage Act, 1872:

"That the parties must not be related to each other in any degree of consanguinity or affinity which would, according to any law to which either of them is subject, render a marriage between them illegal.

"1st Proviso. No such law or custom, other than one relating to consanguinity or affinity, shall prevent them from marrying."

"2nd Proviso. No law or custom as to consanguinity shall prevent them from marrying unless a relationship can be traced between the parties through some common ancestor, who stands to each of them in a nearer relationship than that of great-great-grandfather or great-great-grandmother, or unless one of the parties is the lineal ancestor, or the brother or sister of some lineal ancestor of the other."

Though it is not at all desirable that the State should define a table of consanguinity or affinity, yet it is incumbent upon the State to insist upon every communion to have its own table by which members belonging to it shall be bound.

The title of the Act is defective. The Indian Christian Marriage Act means a Marriage Act which is intended for the Indian Christians. Native Christians are called Indian Christians under the order of Government. The Act should be called "the Christian Marriage Act in India."

The above statement goes to show that what we really need is not an amendment of the present Act, but a fresh Act and a much simpler Act, after the model of Act III of 1872. Instead of having as in the present Act a series of methods by the adoption of which the validity of a marriage is insured, we need one method for all Christians, with a clear definition of what in legal phrase the capacities of the parties must be.
To

THE CHIEF SECRETARY TO THE GOVERNMENT OF INDIA.

SIR,

Under the Registration Ordinance of 1917 it is incumbent upon all male European British subjects between the age of 16—50 to register themselves with a view to compulsory military service in the Indian Defence Force. A European British subject of the prescribed age may be exempted from registration on the following among three grounds, viz.:

(2) That he is in Holy Orders or is a regular Minister of any British denomination.

The responsibility of deciding who is a regular minister of any British denomination is left to the District Magistrate or to an officer specially empowered in his behalf by the local Government in the district or local area in which the person resides, and such Magistrate may summarily determine the question, and his decision is final for all purposes of the Act.

The experience of the past year has shewn that difficulties arise in cases where Magistrates are not prepared to accept the claim from bona fide members of recognized British Missionary Societies that they are “Regular Ministers of a British denomination,” and it is felt by the members of the National Missionary Council that, on behalf of such societies, it should rest with the responsible authorities of each mission, and not with a District Magistrate, to decide who are and who are not ministers of religion for whom exemption may be claimed. The services that missions have rendered to the Empire during the war, justify the claim that it is with no desire to prevent every available British subject being placed for the purposes of defence at the disposal of the Government of India, but the decision of such a question as to who is or is not a “regular minister of religion” is an ecclesiastical rather than an administrative one, and the Council therefore respectfully asks that there should be such an administration of the present Act as shall give to the authorities of the missions the right to decide this question. It is therefore urged that local Governments be informed that the Government of India have no objection to the head of any recognized British Mission of India so desiring it being the officer specially empowered to decide whether a bona fide member of the mission is or is not a regular minister of the denomination to which the person belongs.

I have the honour to be,

Sir,

Your most obedient servant,

The Metropolitan spoke to the first resolution on the subject of the validity of the marriage of a man and his wife, converts from Islam, who professed their faith as Christians simultaneously. It appears to be the most widely accepted opinion of legal men that marriage under Moslem law is dissolved by such conversion; and if it be so, many serious questions are raised such as to legitimacy of children born subsequently to conversion, and their right to property, etc. The authorities approached had suggested that in all such cases the simplest way to met the difficulty was by a marriage ceremony under Christian law.
But to this there were serious objections. The teaching of Christ and the practice of the church would suggest that there should be no re-marriage of such converts. Further, the Moslem marriage was valid in the mutual personal relationship of man and wife, and few converts, if any, would approve of a re-marriage under Christian law that seemed to reflect upon the marriage consummated under Moslem law. A long consideration of the problem involved had led to the suggestion that the validity of their marriage under Christian law might be secured by a declaration made before a minister licensed to marry, and two witnesses, stating the parties are man and wife, and desire to live according to the Christian law of marriage, such declaration to be registered and attested.

A long discussion followed. It was finally

RESOLVED:—

XI. That whereas it is uncertain whether in the eye of the law simultaneous admission into the Christian Church whether by baptism or otherwise of a Muhammadan married couple ipso facto dissolves their marriage, it is desirable that the Council should approach the Government of India with a request that it should pass legislation which would put an end to this uncertainty.

The Council suggests the following as the line which such legislation might take.

If a Muhammadan married couple who embrace Christianity together and are simultaneously baptized or otherwise admitted into the Christian Church, make before a minister who is permitted by the Indian Christian Marriage Act to solemnize marriages, at a public service, a solemn declaration that they are man and wife, and that they promise henceforward to live together according to the Christian laws of marriage, then this declaration shall be registered by the minister in his register of marriages, attested by himself and two credible witnesses, and shall be held by the courts to place beyond doubt the fact that the persons who have made the declaration are for all legal purposes validly married.

In reference to other matters contained in the Report of the Standing Committee on Public Questions, it was

RESOLVED:—

XII. That this Council sanction necessary funds for the production of the Legal Handbook up to half the cost and subject to a maximum payable by the Council of Rs. 1,500, and instruct the Finance Committee to include this amount in the budget for 1918.

RESOLVED:—

XIII. That in view of various defects in the existing Indian Christian Marriage Act, the Council approach the Government of India, and ask for the enactment of a new Christian Marriage Act for India.

As however it is desirable that the main features of such an Act should be determined by the Christian community, and formulated by it for the guidance of Government, the Council instructs the Public Question Committee to take steps for drafting such an Act; the Public Questions Committee should consult with the All-India Christian Conference and with the authorities of the Roman Catholic Church. When prepared, it should be circulated to the various Provincial Councils for consideration by their Public Questions Committees. The draft Act should subsequently be laid before the next meeting of the National Council.

The Act should be as short and simple as possible and should contain the explicit provision that all matters connected with marriage which
are not dealt with in the Act are to be subject to the law of the Christian Church to which the parties belong. The Act should be formulated to meet the present needs and conditions of the Christian community in India.

RESOLVED:—

XIV. That provision be made in the budget for a sum of Rs. 600 for the expenses of the meetings of the Committee necessary for dealing with its work.

10. Mass Movements.—The following Report of the Committee on Mass Movements was presented by the Convener, the Bishop of Madras:—

The Committee on Mass Movements decided to concentrate their attention this year on the question of education in Mass Movement areas. It seemed to us that this is at present one of the most important questions that we have to deal with in relation to Mass Movements; and as a conference of missionary societies in Great Britain proposed sending a deputation to India to enquire into the educational needs of the Mass Movement areas in January 1918, we were of opinion, that the most useful thing we could do would be to gather information for the use of the Deputation, and prepare the way for their visit.

A questionnaire on education was accordingly drawn up and sent to all the missionaries working in the Mass Movement areas throughout India. A copy of the questionnaire is appended to the Report. At the time of writing this Report the returns sent in are not quite complete. The difficulty in getting the information asked for from some of the missions illustrates the needthere is for more accurate statistics with regard to educational matters. It would be a great help in the solution of the educational problem in Mass Movement areas if a few simple statistics were regularly collected by all the missions on the same basis. At the present moment it is difficult to find out even such a simple fact as the number of Christian children who are being educated. The information so far given serves to show:—

1. That in South India about a third of the Christian children of school-going age are receiving no education at all, while in North India the proportion is considerably larger, in many of the Mass Movement areas being as high as two thirds.

2. That in a large number of villages where there are Christian congregations there are no schools.

3. That even in villages where there are schools there is considerable difficulty in getting the Christian parents to send their children to school owing to their poverty and owing to the fact that the education does not seem to pay.

4. That a large number of Christian children who go to school, attend very irregularly, and leave school at an early age.

It has been calculated by a member of the Education Department, who has made careful enquiries on this point, that in the schools of the Madras Presidency children only stay at school for an average of about two years. The same fact is brought out in some of the answers sent to our questionnaire. The Rev. E. S. Tanner of the C.M.S. Telugu Mission, who is in charge of one of the districts where the educational progress has been most marked during the last thirty years, states that "the majority of pupils leave after the infant standard." His returns show that out of about 1,600 Christian pupils in the schools of his district, 1,209 were in the infant standard and 209 in the first class. So again the Bishop of Travancore says:
"I think the point of 'Standard of School' ought to be considered in this connection. Most of our schools have only two classes, i.e. up to the second vernacular reader. Some have only one. Such schools cannot be regarded as producing 'literates.' Progress must be made until each mass-movement school is at least a fourth-class standard. We have only about eight mass-movement schools of that standard out of a total of 205."

In most of the missions in South India that have sent returns the whole-time day schools and night schools are regarded as the most successful and effective. The L.M.S. in the Telugu area, however, report that though they have so far departed very little from the single day school method, they are so dissatisfied with the present conditions that they are meditating an experiment in the shape of central schools where the pupils would be drawn from villages within a distance of four miles, where there would be several teachers on the staff, and where the school would probably be thrown open to non-Christians. The present system of a school in each village with a single teacher is said to be "distressingly ineffective." In a certain number of mission districts night schools have been tried, and found successful, but they have not as yet been developed to any great extent.

Some of the Methodist Episcopal missionaries in North India strongly advocate the system of day schools with only a two-hour session in the middle of the day. They do not regard this as by any means ideal, but as the best that can be done under the circumstances, considering the poverty of the people, and the difficulty of inducing the parents to send their children to whole-time schools. Mr. Vaughan of the American Mission in the Madura District in South India also advocates the half-time day-school, and says that having used all kinds of schools he regards this type of school as giving the greatest promise of success, if the teachers take it seriously. On the other hand other missionaries in South India speak of half-time schools as of little value.

For pioneer work in the matter of education in Mass Movement areas where the Christian population is rapidly expanding, what is called "the contract system" has been devised by the Rev. Dr. C. H. Bandy of the Presbyterian Mission in the United Provinces. His object is to teach the largest number of people as quickly as possible to read the Bible, and with a view to this he pays any Christian man or woman, boy or girl, a fixed sum if he or she teaches another Christian man or woman, boy or girl, to read.

There is a regular scale for the different grades of reading books. This system demands a great deal of time and labour in supervision, but no trained teachers and no capital expenditure on school houses. It has the advantage of enlisting a large number of Christian people in the work of education. The system and its results are described in a pamphlet written by Dr. Griswold on "Methods of Teaching Village Christians to Read," published by the Christian Literature Society for India. It is claimed for the system that it has already produced very satisfactory results.

Very little has been done in the way of industrial training in Mass Movement areas. Most missionaries feel that the usual methods of industrial training are wrong, and only tend to weaken the village communities by drafting off the young men into large centres of population. What is needed is to teach industries useful to the village community, and to make the education given in the village schools bear directly upon what one missionary has well described as "the complete social salvation" of the people.
There is a widespread feeling that village education in India is at present too much up in the air, and that it does not bear on the every-day life of the people. Children are taught to read and write, and there is nothing for them to read and write when they leave school. The result is that a very large number of the children who have passed through the village schools become illiterate within about ten years of their leaving school. It has been calculated that this is true of about 80 per cent. of the school children in the villages of South India. We need, therefore, not merely a large extension of our educational system in Mass Movement areas, but even more a careful revision of our methods. What one missionary says of the educational work of a large and successful mission in South India is probably true of most of our work in Mass Movement areas, "our history has been one of many failures."

This applies to the religious teaching given in our schools and congregations as well as to the teaching of secular subjects. In former days religious teaching was given largely through the medium of catechisms. But many of the most experienced missionaries are now strongly of opinion that Indian children ought to be taught mainly by means of stories and not by abstract dogmatic teaching either of morality or religion. One of the returns sent in from South India puts this point very forcibly.

Mr. Scott, of the Canadian Baptist Mission, says: "A graded system of Bible lessons in story form is a great desideratum. Abstract teaching of morals or moralising on stories told should give place to the story carrying its own moral so naturally that the child will have no trouble in applying for itself. Stories, stories, endless stories for children are required. They never tire of them and they carry life or death according to their spirit. The kind of stories the Indian child has been fed on for ages has warped the whole heart of society with trickery and deceit to an appalling extent. Let us have the Christian story, i.e. not necessarily the Bible story always, but stories filled with the spirit of Christianity not necessarily always religious as such, but having the true life emanating from them. They must be eminently practical, too, to fulfil their mission."

The experience of all missions shows the great value of well-managed district boarding schools, and we strongly advocate the establishment of these schools in all Mass Movement areas. There are still large arrears to be made up in this respect in some parts of India. It is also essential that training schools for teachers should be established in each area, and that in staff and equipment the Christian training schools should be equal if not superior to the Government institutions.

In view of the fact that the Deputation from Great Britain is now postponed till the cold weather of 1918-1919 at the earliest, the Committee suggest that the work of collecting information on special points should be continued for the next year, and that arrangements should be made through the Mass Movement Committee of the various Representative Councils for the visit of the Deputation. The general conclusion we have arrived at as the result of our present enquiry is that a thorough discussion of the whole education problem in Mass Movement areas is urgently needed.

RESOLVED:

XV. 1. The Council requests the Mass Movement Committee to continue the work of collecting information on the present state of Education in Mass Movement areas.
2. The Council realizes the primary importance of a scientific study of the problem of the education of the Indian Christian community,
more especially in the villages, and regrets that the deputation proposed by the Conference of British Missionary Societies has been delayed, and hopes that the deputation will be sent out at an early date.

3 The Council requests the Mass Movement Committees and Educational Committees of the Provincial Councils to make preparations and arrangements in consultation with the Secretary of the Council in anticipation of the visit of the deputation.

11. Women's Work.—The following Report of the Committee on Women's Work was presented by the Convener, Miss M. Rose Greenfield.

The Women's Committee held its first meeting in Coonoor on November 8th and 9th and prepared the following three Resolutions for submission to the National Missionary Council.

It will be seen that, while the first is essentially a women's question, the second would obviously lend itself to the work of the Committee on the Indian Church, and the third would naturally fall under the cognizance of the two Committees, (1) on Public Questions, and (2) on Work among Young People—all which illustrates a point often reiterated, that the work of women divides itself into the same departments as that of men and cannot be separated from it.

It is evident to every observer that great changes are taking place among the women of India; that the women of the higher and official classes are becoming liberated from the restrictions of the past, that bonds which have formerly held them in seclusion are being relaxed. It is apparent also that the attention of such women is being directed to political agitation, and their energies engaged for such purposes.

We rejoice in every evidence of progress, but in view of the great needs of women throughout India it is with regret that we see that the energies of the new womanhood may be dissipated upon objects less worthy and for which it can hardly yet be fitted. We therefore submit the following resolution. (See Resolution XVI.)

For the better conservation and organization of the evangelistic power of the women of the Indian Church, we put forward the following Resolution for adoption. (See Resolution XVII.)

We are assured of the full sympathy of the Council with the principle of our third Resolution though the matter of its presentation to the Provincial Councils, and the still more difficult matter of concerted action, will require the most careful thought and tactful approach; and the question of dealing with it might well be submitted to a small sub-committee of the Council in consultation with the Women's Committee. (See Resolution XVIII.)

The immense number of women requiring protection has already been under the consideration of this Council. (See Report of Public Questions Committee for 1914 in the Minutes of the second meeting of the Executive Committee of the N.M.C., Appendix VIII, page 39). And the new conditions of a great influx of British troops, and the absence from their homes of thousands of husbands and fathers and brothers, European, Anglo-Indian and Indian, at the call of duty, demand action on our part if by any means we may stem the tide of evil.

RESOLVED:

XVI. In view of the rapid emancipation of the upper-class women of India, and the part they are beginning to take in social and political movements, the Council would lay stress on the importance of winning this New Womanhood for Christ: and would urge that the Women's Committees of our Provincial Councils should seek
opportunities of directing the energies of these educated women into
the best channels for the amelioration of their Indian sisters, with
regard to such matters as infant mortality, child marriage, neglect
of education, insanitary conditions, and the like.

XVII. In view of the remarkable response of the Indian Church
to the call for a larger evangelism; in view also of the need of per-
sonal enthusiasm to kindle enthusiasm in others; and of the fact
that most Indian women need the guidance of one of their own sex;
the Council commends to the attention of the Provincial Councils
and their Indian Church Committees the following suggestion,
knownly, that wherever any woman, missionary or other, be found to
have special fitness, arrangements be made to utilize her services as
widely as possible, to stir up and organize the women of the churches
to take their part in aggressive evangelism.

XVIII. In the interests of the women of India, the Council would
draw the attention of its Public Questions Committee and of the Pro-
vincial Councils to the disastrous moral and physical effects of
"tolerated prostitution", so that their influence might be directed
to the creation of a public opinion that will oppose such toleration,
the chief grounds of our opposition being—
(a) that tolerated vice is a menace to all young and unprotected
women
(b) that it brings a grave reproach on any Government that allows
it; and
(c) that it is inimical to the acceptance of the Gospel by the women
of India.

12. Work among Young People.—The following Report
of the Committee on Work among Young People was presented
by the Convener, the Rev. William Carey:

The year's work ended with a meeting held at Coonoor on the
8th and 9th of this month. Eight members elected as a measure of
economy to represent the entire committee were present. The
following is a summary of what has been done.

I. Completed Circle of Provincial Committees.—This primary
piece of work has now been happily accomplished, notwithstanding
much apathy and some quizzical opposition. We reported last year
that four out of the eight Provincial Councils had appointed Standing
Committees of their own. The remaining four have since followed
suit. Together with your central Committee, they now form a system
which covers the field and is fitted for harmonious and effective
service. It remains for the Churches, the leaders of Young People's
Movements, and the several missionary bodies, to take advantage of
this fact for the furtherance of their work.

Your Committee has published during the year a folder for general
circulation.

II. Correspondence with Provincial Committees.—Conveners of
these Committees have been faced with many discouragements and
will have an up-hill fight for some time to come. They are not less
busy than other hard-pressed missionaries, and are called upon to
deal with a situation not very clearly defined, for which breadth of
view, constructive ability and great tact are the first essentials.

The Bengal and Assam Committee has made a beginning with
Calcutta and collected information of the work being done among
young people in that city. Attention has been drawn to the lack of
provision by the churches for the needs of the children and young
people during the week, and to the importance of making them feel
that the church has need of them. A letter to pastors of village
churches has been circulated throughout Bengal. A conference of
leaders has been held. Translations of several text-books for Mission
Study in Bengali have been undertaken, which the Literature Com-
mittee of the Y.M.C.A. has agreed to publish. The movement towards
co-operation in Christian girls' schools is noted:—"The girls are
learning what practical work other girls in other schools have found
possible. In connection with nearly every school something practical
is going on. The Student Branch of the Y.W.C.A. is helping to co-
ordinate. In particular, their Easter Camp for school girls led to a
real increase of interest of the right kind." Similar testimony
might be given regarding the North-east India Annual Christian
Endeavour Convention and the Bengal Christian Students' Camp for
young men. In one Bengal district an Evangelistic Campaign
amongst children has been tried and found full of helpfulness.
The Mid-India Committee has been making inquiries to learn where
and why the forces engaged in Young People's Work in that area are
ineffective. The members have reached some very definite conclu-
sions and reported those to their Council as the basis of future opera-
tions. They lay stress on the culture of "an active Christian
character"; urge that general church life should be made "a more
helpful environment" and are "going in for pressing young people
all over the area into the Evangelistic Campaign."
The Madras Committee is collecting information as to existing ac-
tivities in that Presidency and organizing special departments of work.
The Committees of Bihar and Orissa, the Punjab and Burma have
been somewhat slow in making a start, partly from misapprehension
as to functions and methods, partly from changes in the convener-
ship. These committees may be expected to make progress in the
near future.
The United Provinces Committee is studying the spiritual needs of
boys and girls in the different classes in the schools, particularly as
regards the use of suitable printed helps. Valuable suggestions from
this Committee have been sent in for consideration by the National
Committee.
The Bombay Committee, although the latest to be organized, may
prove to be one of the most vigorous of the group. A preliminary
meeting was held in that city on August 35, to which representatives
of all the main organizations which make work for young people a
speciality (including the Boy Scouts and Girl Guides) were invited to
confer with selected members of the Council. Their main recommen-
dations received the almost unanimous approval of the Council,
which at first was inclined to question the wisdom of having a Com-
mittee for this interest at all. The Committee was accordingly
appointed and charged to do four things:—First, to gather and dis-
seminate all available information of the work now going on in the
Presidency. Second, to develop actual co-operation between existing
agencies, so far as may be found possible and desirable, e.g. such as
in the conduct of a training conference for leaders, the production of
Bible Study notes, the distribution of literature, and so forth. Third,
to lay down principles of demarcation where there is danger of
agencies overlapping. Fourth, to consider and try to meet any need
of young people's work not adequately served by existing organi-
izations, such as Mission Study and Social Service. Their present
programme is (a) a collection, tabulation and publication of the salient
facts about the work now going on; (b) the conduct of a union train-
ing conference for leaders on the model of Y.M.C.A. Student Camps,
part of the time each day being given to general meetings and part
to sectional conferences on the methods and ideals of the different
organizations represented.

III. Sub-Committees of the Central Committee.—Sub-Com-
Committees have been tentatively formed to watch and stimulate the interests of different departments of the work. The number and character of these is subject to modification as the need may arise. We are only beginning to learn what the needs are, and it will take a long time to find out how best they can be met. Four sub-committees have been at work during the year. The first on the Training of Leaders has not reported definite action, though the subject has been considered by its members in correspondence. The second on Devotional Topics and S.S. Lessons was deprived of its convener very early in the year, Dr. Brown having been obliged to return to the United States. As the result of negotiations during the year, the Christian Endeavour Society and the Epworth League have arranged to co-operate by using certain devotional topics in common during 1918, and plans are well advanced for the production of a uniform series of devotional topics for 1919, which will be available for use by other societies. In the department of S.S. Lessons no progress has been possible owing to the separation of the British and American International Committees. The Bible Study Sub-Committee has carefully considered its responsibilities and submitted a series of recommendations to the Standing Committee. It has been decided to publish a short impartial statement of the several courses of daily Bible-readings now in use in India, drawing attention to the particular purpose for which each was designed. The Convener of the Mission Study Sub-Committee has done excellent work under conditions of unusual stress. In January he took advantage of a journey on other business to visit Aligarh and to consult a fellow expert. He has also during the year addressed several gatherings of missionaries and also of Indian students in the interests of Mission Study. One result has been the formation of normal classes for Mission Study in different places. In June he presented Mission Study at a conference on Work among Young People in Landour and arranged a meeting of its sub-committee at the same time. Your Committee has voted funds for the preparation and publication of a complete and classified catalogue of available Mission Study Literature in English and the several vernaculars, and also a folder calling special attention to the few books best suited for Study Circles. The need of a Mission Study text-book on India in Roman Urdu and Hindi in the north, and in Tamil and Telugu in the south, and probably in some other vernaculars, has been felt and efforts will be made by this sub-committee during the year to meet this need.

The Standing Committee recommends the Provincial Committees to constitute normal classes in all the larger centres for the training of Mission Study Circle leaders.

The sub-committee has been authorized to prepare a scheme for Mission Study Literature to cover the next five years for incorporation in the consolidated report of the Literature Committee to Great Britain and America.

Sub-Committees for the ensuing year.—From among the many departments of the work for which your committee recognizes its ultimate responsibility, the following have been selected for special attention by sub-committees during the ensuing year: Bible Study; Mission Study; Sunday Schools; Social Service.

IV. International S.S. Lessons.—Resolution X.—4 of this Council at its last meeting, expressing the hope that a uniform series of S.S. Lessons might be continued, was duly forwarded to the British and American Committees, but no answer has been received from either, and competing series of International Lessons are now being issued. The inconvenience and confusion thus introduced will be keenly felt.
V. Relations with other Standing Committees.—Where the special interests or responsibilities of this Committee coincide at any point with those of another Standing Committee it is felt to be a matter of importance that consultative relations should be established. The Council has already adopted a resolution to this effect regarding the relations between the Literature Committee and this Committee, and a similar resolution with reference to the Indian Churches Committee which has received the endorsement of that Committee is presented for approval by the Council.

VI. The Link with the Homelands.—War conditions must be held mainly responsible for the fact that nothing has been heard from your representatives abroad appointed last year to confer with the Missionary Education Movements in America and Britain, with a view to securing the continuance and expansion of their sympathy towards this work as expressed by generous grants to the former United Council. Mr. Collier is still in India and Mr. Drake is on his way back. A resolution regarding your representatives for this purpose during the ensuing year is appended.

VII. Finance.—The Committee presents the following accounts for 1916-17 and the Budget for 1917-18.

### RECEIPTS.

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<thead>
<tr>
<th>Description</th>
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<td>&quot; Rev. T. C. Badley</td>
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### EXPENDITURE.

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**TOTAL** 2,204.14 8

**BUDGET FOR 1917-18.**

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<td>Mission Study</td>
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<td>Sunday Schools</td>
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<td>Social Service</td>
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</tr>
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<td>Bible Study</td>
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<td><strong>TOTAL</strong></td>
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RESOLVED:—

XIX.—1. Inasmuch as the interests of the Standing Committee on the Indian Church and the Standing Committee on Work Among Young People are inter-related, the Council considers that it will be to the advantage of each to consult the other in all matters of importance in which both are concerned.
2. The Council approves of the production in India, if possible, by persons conversant with the need, of suitable graded courses of lessons specially designed for use in the Sunday Schools of India.
3. The Council recommends the formation of Mission Study classes, including normal classes for Mission Study Circle Leaders.
4. The Rev. B. T. Badley, M.A., and the Rev. A. E. Collier be appointed for the ensuing year to represent the interests of the Standing Committee on Work Among Young People to the Missionary Education Movements in America and Great Britain respectively.
5. That provision be made in the budget for a sum of Rs. 600 for the expenses of a meeting of the Committee during the ensuing year.

13. Industry and Agriculture.—The following Report of the Committee on Industry and Agriculture was presented by the Convener, Mr. S. Higginbottom:—

Owing to the fact that this is the first year of the Industrial and Agricultural Committee, that there were no funds available to enable the committee to meet, that the committee suffered from change of conveners late in the year, that the process of gathering the necessary information is still going on, the committee asks you to allow it to report more fully next year. There are one or two matters in which your Committee wants your help:—

1. Several members met in Calcutta at the call of the Convener, Commissioner Booth-Tucker, and among other business transacted it was decided to change the name of the Committee to the Committee on Agriculture and Industrial Missions. Your sanction is asked for this.
2. It would greatly strengthen your Committee if the Council placed on record its belief that Agricultural and Industrial Missions are an integral part of the gospel for India at this time, that these activities are not an adjunct to the gospel which may be undertaken if personal tastes and feelings lead that way and if money allow, and may be left undone without hurt to the gospel if there be no one with the aptitude, and funds be not available; and that being an essential part of any programme that looks to making the Indian Church self-supporting, Missions should endeavour to call for properly trained missionaries and means to carry on agricultural and industrial work.
3. We desire to report an important advance made by Government during the year in the matter of agricultural education. At a conference held at Simla of agricultural experts in India it was determined by Government to introduce Agricultural Middle Schools. This step is a boon and an opportunity to the Indian Christian community which should be taken advantage of by Missions. Also the Government is going into rural primary education.
4. India is an agricultural country. When the climate, soil conditions and crops grown are studied, and when the social structure under which her people live is considered, it is likely she will remain an agricultural country. Your Committee feels that the increase in agricultural training with its supplement, co-operation, is the most urgently needed and most important phase of its work. If scientific agriculture be taught, the result will increase the yield both per acre and per man, and as scientific agriculture develops, so will industries develop. Improved agriculture has in its train a list of industries, depending upon it, that will absorb any part of the
population displaced from the land, and these subsidiary industries will grow in proportion to agricultural development. Also in the case of giving poor, landless converts training in agriculture objection is made that they cannot get land after they are trained. That is true, but at present they are mostly casual labourers whose earnings are almost always small and uncertain. Training in agriculture will enable them to get regular work at good wages, and also they may become tenant-farmers on shares, and as they can grow larger crops, both landlord and tenant will benefit. It is out of the first foot of India’s soil, properly farmed, that will come homes, schools, churches, hospitals, roads, men and women of independent character, debt-free, in fact all the amenities of life. One objection to industrial training to-day is that anyone who succeeds at it leaves his village and his people, and goes to the city. The tendency is for the village to retain the less enterprising and most shiftless, and thus village life deteriorates. If the man trained industrially cannot better himself by remaining in his village it is right that he should leave it, but training in agriculture and its subsidiary industries will enable the one trained in it to better himself where he is, and also to better his village neighbours.

5. Many missions have undertaken agricultural and industrial work with varying success. In some cases there have been striking successes, in others dismal failures. The failure is generally due to some removable cause, such as—

(1) a highly technical business in the hands of a man who knows little about it;
(2) no policy for the continuance of the work, when the one in charge takes furlough or retires;
(3) an industry, for the product of which there is little market demand;
(4) a wrong location for a given industry;
(5) the expectation that vocational education is cheaper than literary education and should be self-supporting;
(6) insufficient equipment both of material and staff.

In view of the situation your Committee plans to make a survey of the agricultural and industrial activities of Missions so as to collect the experiences already obtained and to make them generally available to missions.

Your Committee hopes that to make such a survey as complete as possible each Provincial Council will appoint a Committee to carry on this work, and as far as possible the Convener of the Provincial Committee be on the N.M. Council’s Committee.

6. Many Missions would like to take up agricultural and industrial work in order to improve the economic condition of the Mass Movement Christian communities and thus make them more useful to their day and generation. One great obstacle to entering this field (which is also felt by Government) is the lack of suitable teachers. Government is trying to meet the need by establishing training schools for the giving of vocational education.

The time has now come when missions must also provide a supply of teachers, adequately trained; institutions are necessary for this. The expensiveness of such institutions and the missionaries needed to carry on such work in proper manner, are so great, that with the tremendous urgency of the need for gathering in the multitudes now ready to enter the Christian fold, few missions feel that they can turn aside enough men and means to start such institutions. This is a field, therefore, where several missions working in a given area could co-operate and make one strong institution adequate to the needs of
the work of each individual mission. There are many trained Chris­
tians in the homelands who are willing to give their lives to such
service who do not feel called to preach, and other Christians who
would support such work, without in any way diverting the men and
means now given to the existing missionary activities.

Further, there are several institutions already in existence which
by the addition of a little more equipment and enlargement of the
staff would be able to meet the needs of the missions, and a large
initial outlay be avoided. Much could be done to help to raise the
Christian community if the present staff of rural preachers and teach­
ers could be given training in agriculture in Summer Schools, and
if, in connection with all Theological Seminaries and 'rural Teachers'
Training Schools, there could be a brief course of popular lectures on
agriculture and a garden maintained by the students, as is now done
in many such institutions in Canada and the United States. Such
training would often make the mission agent a more useful man and
would give him a line of approach to non-Christians that he does not
now possess.

Resolved:—

XX. 1. The Council endorses the view that Agricultural and Indus­
trial Missions are an integral part of the presentation of the gospel
to India at this time.

2. That the Committee be allotted Rs. 600 for a meeting, stationery,
etc.; also Rs. 100 for the meeting last December, in Calcutta.

The Convener gave notice that at the next meeting of the
Council he would move that the name of the Committee be
changed to The Standing Committee on Agricultural and Indus­
trial Missions.

VI. The Present Political Situation in India.

The Council resolved to send the following open letter to
missionaries in India:—

An Open Letter from the National Missionary Council
To Missionaries in India.

At a time when the situation of public affairs in this country gives
occasion for great anxiety, the National Missionary Council respect­
fully asks the missionaries throughout India to make the public affairs
of the country a subject of the most earnest prayer, that God may
give to our rulers wisdom and strength, and to all who take part in
political deliberations a spirit of calmness and reasonableness and a
single eye to the better government of this country in the interest of
all its inhabitants both the great and the small, the powerful and the
weak, the educated and the ignorant.

Further, we would ask all missionaries to consider afresh the great
ideals for which, in the providence of God, governments exist, and to
let those great principles dominate and control their own thinking in
these times of controversy, and, when occasion requires, to make
those principles clear to others. It is as much an ideal of good govern­
ment to provide to every one of its subjects the opportunity for the
development of his personality, as it is to provide for the whole body
politic the blessings of order, peace and justice.

The former of these is an ideal of good government because the
better the individual citizens are, the better is the whole State. As
the messengers of Christ we teach the freedom of man's will and the
responsibility towards God and man which attaches to that freedom. We teach that our Lord came that men might have life and have it more abundantly. We are well aware that nothing adds more to the richness of life and to the development of his personality than responsibility. Among the responsibilities which thus draw out the best of man's powers is responsibility to his nation for its good government. Accordingly one result of our work will be to make men fit for, as well as desirous of, taking their share in the burden of responsibility for their country's welfare. We ask our missionary brethren to fix their eyes steadily on this implication of one of the most fundamental elements of our teaching.

At the same time Christians have ever taught that "the powers that be are ordained of God" for the special purposes of maintaining equal justice between man and man and of giving security of life to all. The larger the proportion of the ignorant and the poor in a State, the greater is the need for efficiency in the administrative Government. For under weak or corrupt Governments it is the poor and ignorant who suffer.

Again even those who are most concerned for the development of the individual, should reflect that in the absence of order and justice the great majority of men are deprived of the opportunity for that development, and often of liberty itself.

It is the duty of Christians continually to keep before their minds these two great ideal purposes of government, the encouragement of free developing of life and the maintenance of equal justice; to labour to get them understood by all men; and to pray God to enable the Government of each country to realise them more and more.

The contribution of the missionary body to the governance of India should be the same in character as the contribution which the Christian Church makes to any State, namely to awaken men to their responsibility towards their fellow-men and towards God, to fit them to take and to bear that responsibility, and to offer for their acceptance the closest bond of unity between men and classes, the unity in Christ.

Finally the Council would ask the Missionary body to commit the issues of the present time to God in the full confidence of faith and hope, knowing that He who has called us to be fellow-workers with him is working in us and in others towards the fulfilment of His eternal purposes of good.

VII. Finance.

The following Financial Report was presented by the Hon. Treasurer, the Rev. W. E. S. Holland:

This year's income and expenditure seem likely to show certain marked deviations from our budget. In the first place our opening credit balance was Rs. 1,500 in excess of estimate. And we are encouraged to expect a contribution of Rs. 3,000 from the British Conference of Missionary Societies. It has therefore not seemed necessary to ask for the donation of £50 kindly promised, if required, by a friend in Britain. There has also been a saving of Rs 500 under other heads. Against this has to be set an expenditure upon this meeting of the Council of probably Rs. 2,000 in excess of estimate. This large increase is due in part to the rise of railway rates; in part to the fact that we are meeting in a place which involves considerable expense in travelling for even the nearest members of Council. The net result is that despite the heavy expenditure of this meeting of the Coun-
cil, we expect to open the account for 1918 with a credit balance of Rs 3,000, if the expected contribution from Britain arrives.

It falls to be gratefully recorded that the Madras and United Provinces’ Councils have generously contributed Rs. 50 and Rs. 25 respectively towards the Rs. 100 remission from the annual contribution of the Bihar Council. The Committee of Reference and Counsel, with that steady and unhesitating care for our needs upon which we have come to count, have sent us the annual contribution for which we asked. Through the same agency there has also come to us Rs. 5,469-4-0 on account of Survey; and Rs 6,148-11-0 on account of the Gossner Mission. To Survey the British Conference has also contributed £200.

Our debt of obligation to our American friends is so heavy that it is difficult adequately to express it. Last year the British Conference of Missionary Societies forwarded us a contribution towards the Survey work of our Council. With that exception, the only source hitherto of support for the work of our National Council, apart from sums raised in India, has been the generosity of friends in America.

But during the year the Standing Committee of the British Conference has formally considered the question of the support of our Council and the sister Council in China, and has resolved to recommend to the Conference of British Societies that they contribute by a pro-rata levy the sum of £200 each to these two Councils for this year only. We have yet no information as to any action taken by the Conference. In a Memorandum issued by that Committee it is pointed out that it is undesirable and, now that America has entered the war, unreasonable to allow the whole burden of the support of this Council’s work to devolve upon America. It is recognized that while it is well that the support of the work of the Provincial Councils should be derived from local missions which can justly appraise and efficiently direct the work of the Provincial Councils, yet individual missions can hardly have the intimate knowledge of the work of the National Council necessary to enable them cordially to support or wisely to direct that Council’s work. Such help could only reasonably be expected from large centralised missions having extensive work over many parts of India. On the other hand, it is felt that regular support by British societies must carry with it considerable powers of control.

We cannot but cordially welcome this advance by the home societies towards the policy that from the first has seemed to this Council to provide the only proper and secure basis for its finances. It would however perhaps be inexpedient that our annual budget should require sanction from home before becoming operative. Such procedure would detract from the responsibility of this Council, and should differences of opinion arise it would be difficult to arrange for their proper adjustment by a Council which can only meet once a year. The budget is too important a matter to be left to a committee of the Council. Composite bodies in Europe and America can hardly exercise that control over a composite body in India which a missionary society can exercise over its officers.

The requisite powers of influence and direction could possibly be best exercised if the British missionary societies were to determine the extent of their contribution by consideration of the policy and work of the Council in preceding years. If at any time any part of our financial policy seemed to call for reconsideration, the necessary adjustment could become the subject of correspondence. It need hardly be said that the opinion of the British societies, even apart from the question of financial dependence, could not fail to carry the
very greatest weight with this Council. And we could not look for­ward to any considerable increase in the contribution from England until we had satisfied the British societies of the grounds on which such increase was desired. The relation would thus have some analogies with that between a supporter of missions and the society to which he contributes, though the procedure we contemplate involves a much more intimate and direct voice in our affairs than that pos­sessed by an individual contributor in the concerns of the society he supports. We thankfully and hopefully await the outcome of the British Conference’s consideration of this matter.

Even should these proposals materialize it would probably be well to continue the system of annual contributions to our funds by the Provincial Councils. This procedure is perhaps the most effective that could be designed for ensuring an intelligent and responsible interest on the part of the Provincial Councils in the National Council’s work.

The statements of the Survey and Gossner accounts sufficiently re­veal the position in these two regards. As both come up for separate consideration by the Council, it is unnecessary to do more than point out that under the head of Survey we expect to have a credit balance of Rs. 6,500 towards next year’s expenditure, and that the resources available for the support of the Gossner Mission were exhausted last September.

In regard to next year’s budget it needs to be pointed out that while, if we receive the expected contribution from Britain of Rs. 3,000, we may expect to open the year with a credit balance of just that amount, and have budgeted for another, but uncertain, contribution of Rs. 3,000 from the British Conference of Missionary Societies, and for a grant from the Committee of Reference and Counsel larger by Rs. 1,200 than that previously asked for, we expect to have wiped out the whole of our opening balance by the end of the year. This indicates unstable finance. It is partly accounted for by the extraordinary expenditure of Rs. 1,500 upon the Legal Handbook, but partly also to a large increase in expenditure on Committee work. It is very questionable whether we ought to ask for increased sup­port from America, now that the country has entered the war. And unless we make considerable reductions in our ordinary expenditure it will be necessary in the year after next to ask for yet a further £100 from our supporters in Britain and America. The alternative is to reduce considerably the size of our Committees, and thus reduce by at least 50% our expenditure in that direction. It is for the Council to say whether smaller Committees will deal less efficiently with the all-important work of our Committees. If the British Con­ference fails to send us its anticipated help, we shall be Rs. 6,000 to the bad at the close of next year.

It remains to refer again to the constantly recurring question of the basis of assessment for the annual contributions from the Provincial Councils. Equal representation seems to carry with it equal taxation. But it may be questioned whether representation and taxation of the Provincial Councils in proportion to the number of missionaries at work in their respective areas would not yield a more representative Council. A Council of 5 representatives from Madras, 4 each from Bengal, the United Provinces and the Panjab, 3 from Bombay, and 2 each from Behar, Central India and Burma, and the assessment of the Provinces in some such ratio, would make it easier to secure adequate representation of neglected interests in our co­opted membership, and would distribute the burden of our financial support more equitably.
### National Mission—

#### Statement of Receipts and

**Receipts.**

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<tr>
<th>Description</th>
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<td>81</td>
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<tr>
<td><strong>Total</strong></td>
<td>1,994</td>
<td>2</td>
</tr>
<tr>
<td><strong>Contribution from Provincial Councils</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2,698</td>
<td>8</td>
</tr>
<tr>
<td><strong>Contribution from Committee of Reference and Counsel</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4,687</td>
<td>15</td>
</tr>
<tr>
<td><strong>Donation—£150.</strong></td>
<td>2,215</td>
<td>5</td>
</tr>
<tr>
<td>Local</td>
<td>40</td>
<td>0</td>
</tr>
<tr>
<td><strong>Interest on Bank Balance, etc.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2,255</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>11,644</td>
<td>9</td>
</tr>
</tbody>
</table>

---

### Survey

#### Statement of Receipts and

**Receipts.**

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Balance brought from year 1915.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>On Fixed Deposit</td>
<td>10,000</td>
<td>0</td>
</tr>
<tr>
<td><strong>Less—Due to National Missionary Council</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1,487</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>8,512</td>
<td>5</td>
</tr>
<tr>
<td><strong>Donations—£300 and Interest thereon</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>4,504</td>
<td>5</td>
</tr>
<tr>
<td><strong>Interest on Deposits and Bank Balance</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>446</td>
<td>10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>13,463</td>
<td>5</td>
</tr>
</tbody>
</table>
**ARY Council.**

*Payments for the Year 1916.*

<table>
<thead>
<tr>
<th>Payments</th>
<th>Rs. A. P.</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secretary’s Salary</td>
<td>...</td>
<td>3,060 0 0</td>
</tr>
<tr>
<td>Secretary’s Travelling Expenses</td>
<td>...</td>
<td>411 0 0</td>
</tr>
<tr>
<td>Office Expenses</td>
<td>...</td>
<td>685 0 0</td>
</tr>
<tr>
<td>Stationery and Printing</td>
<td>...</td>
<td>483 2 0</td>
</tr>
<tr>
<td>Council’s Travelling Expenses</td>
<td>...</td>
<td>2,467 1 0</td>
</tr>
<tr>
<td>Literature Committee’s Travelling Expenses</td>
<td>...</td>
<td>718 5 9</td>
</tr>
<tr>
<td>Executive Committee’s Travelling Expenses</td>
<td>...</td>
<td>132 6 0</td>
</tr>
<tr>
<td>Audit Fee</td>
<td>...</td>
<td>32 0 0</td>
</tr>
<tr>
<td>Indian Church Committee’s Expenses</td>
<td>...</td>
<td>11 9 9</td>
</tr>
<tr>
<td>Interest on Loans</td>
<td>...</td>
<td>43 13 11</td>
</tr>
<tr>
<td>Bank Charges</td>
<td>...</td>
<td>5 7 0</td>
</tr>
</tbody>
</table>

**Balance carried to year 1917.**

<table>
<thead>
<tr>
<th>In Bank Current Account</th>
<th>1,594 12 0</th>
</tr>
</thead>
<tbody>
<tr>
<td>On Fixed Deposit with Allahabad Bank</td>
<td>2,000 0 0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,594 12 0</strong></td>
</tr>
</tbody>
</table>

We have examined the Cash Book with the vouchers and have prepared the above Statement from the books and from information furnished to us and believe it to be a correct account of the Receipts and Payments for the year 1916.

LOVELOCK AND LEWES,

*Chartered Accountants.*

*Calcutta, 25th April, 1917.*
## Arbitration

### Statement of Receipts and

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Rs. A. P.</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Received from Arbitration Board</td>
<td></td>
<td>1,680 0 0</td>
</tr>
</tbody>
</table>

**Total**                                       |           | 1,680 0 0 |

## Gossner Mission

### Statement of Receipts and

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Rs. A. P.</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance brought from year 1915.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>In Bank Current Account</td>
<td>1,761 13 10</td>
<td></td>
</tr>
<tr>
<td>On Fixed Deposit</td>
<td>6,000 0 0</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>7,761 13 10</td>
<td></td>
</tr>
<tr>
<td>Contribution from Committee of Reference and Counsel</td>
<td></td>
<td>12,397 0 0</td>
</tr>
<tr>
<td>Contributions</td>
<td></td>
<td>716 0 0</td>
</tr>
<tr>
<td>Interest on Deposits</td>
<td>85 9 8</td>
<td></td>
</tr>
<tr>
<td>Interest on Loans</td>
<td>91 15 0</td>
<td></td>
</tr>
<tr>
<td>Interest on Bank Balance</td>
<td>30 5 11</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>207 14 7</td>
<td></td>
</tr>
</tbody>
</table>

**Total**                                       | 21,082 12 5|
ACCOUNT.

Payments for the Year 1916.

Payments.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bank Charges</td>
<td>..</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Balance carried to year 1917.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>In Bank Current Account</td>
<td>675 12 9</td>
</tr>
<tr>
<td>On Fixed Deposit with Allahabad Bank</td>
<td>1,000 0 0</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>1,680 0 0</strong></td>
</tr>
</tbody>
</table>

RELIEF FUND.

Payments for the Year 1916.

Payments.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs. A. P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bishop of Chota Nagpur</td>
<td></td>
</tr>
<tr>
<td>Father Bretandein</td>
<td></td>
</tr>
<tr>
<td>Rev. H. Anderson (Jharsugada Mission)</td>
<td></td>
</tr>
<tr>
<td>Office Expenses</td>
<td></td>
</tr>
<tr>
<td>Bank Charges</td>
<td></td>
</tr>
</tbody>
</table>

| Balance carried to year 1917.                           |           |
| In Current Account                                      | 2,738 15 5|
| On Fixed Deposit with Allahabad Bank                    | 1,500 0 0 |
| **TOTAL**                                               | **21,082 12 5** |

We have examined the Cash Book with the vouchers and have prepared the above Statement from the books and from information furnished to us and believe it to be a correct account of the Receipts and Payments for the year 1916.

LOVELOCK AND LEWES,
Chartered Accountants.

Calcutta, 20th April, 1917.
BUDGET FOR 1918.

Receipts. | Rs. A. P. | Expenditure. | Rs. A. P.
--- | --- | --- | ---
Estimated Balance, January 1st, 1918 | 3,000 0 0 | Salary of Secretary, half time | 1,800 0 0
From Provincial Councils | 2,750 0 0 | Half rent of Secretary's House | 1,200 0 0
From British Conference of Missionary Societies | 3,000 0 0 | Meeting of National Council | 3,000 0 0
From the Committee of Reference and Counsel | 6,500 0 0 | Meeting of Executive Committee | 500 0 0

TOTAL | 15,250 0 0

2. The Honorary Treasurer's accounts for 1916 as audited be accepted.
3. The budget for 1918 be accepted, funds permitting, subject to the provision that the Honorary Treasurer do not pay more than half of the allocations to Standing Committees, till authorized to do so by the Executive Meeting in July.
4. A sum of Rs. 400 for the expenses of the Council be asked from each Provincial Council, subject to such readjustments as the Executive Committee of the National Council may deem wise.
5. Provincial Councils not seeing their way to pay this allocation of Rs. 400 be asked to meet the travelling expenses of their own representatives to the meetings of the Council.
6. A most hearty vote of thanks be given to the Rev. W. E. S. Holland for fulfilling so satisfactorily the duties of Honorary Treasurer since his appointment in 1914.
7. The Rev. N. H. Tubbs be appointed Honorary Treasurer of the National Missionary Council in the place of Mr. Holland.
VIII. German Missions in India.

1. The Situation in Bihar.—The Bishop of Chota Nagpur presented a brief Report and Financial Statement on the work of the Gossner Mission in Chota Nagpur:

THE GOSSNER MISSION.

The second year of my charge of the Lutheran Schools in Chota Nagpur ended last July, and my report for the year was printed in the proceedings of the Executive Committee which is in your hands. There is but little to add on the topics mentioned therein. The result of the Entrance Examination as far as the Gossner High School is concerned, are the best in its history. Eight out of the ten candidates sent up passed, of whom seven were aborigines. Two more schools have gained recognition as Middle English Schools. The financial situation has become still more acute, as the funds in the hands of your treasurer came to an end last September, and a telegram from Dr. Mott has been received stating that he regrets that further funds for the Gossner Mission are unavailable. Dr. Aberly came to our assistance in October, and I must seek the advice of this Council as to future provision for the work.

But financial difficulties are not the only difficulties which we have experienced. You will understand that the position of our missionaries in the Lutheran stations has not been an easy one, nor has the difficulty diminished with the lapse of time. The educational work alone cannot occupy all the missionaries' energies, and they often see spiritual matters requiring attention which they have no right to give unasked; and congregational difficulties, which might have been perhaps easily adjusted, assume grave proportions for want of timely and tactful handling.

The conditions under which the Lutheran missionaries were removed led me of my own accord to make two promises with regard to the work which you doubtless know. I said that I would not receive any Lutherans into the Anglican Church during the war, nor would I seek to turn the members of the congregations from their Lutheran allegiance. To these promises we have loyally adhered during the past nearly two-and-a-half years. It is not without interest in this connection that the returns prepared by the Lutheran pastors shew that they received into their congregations from the Anglican Church in 1916, 25 more persons than passed the opposite way. The time has however now come when some relaxation of this arrangement is necessary. Conditions have greatly changed from those which obtained when this arrangement was entered into. At that time I did not anticipate that the war would last another two-and-a-half years and the end not be in sight then. I was not without hope that such conditions might obtain at the conclusion of the war as would not entirely preclude the return of the German missionaries. That is now, I believe, wholly impossible.

In these circumstances one cannot but look forward to the future and ask what is to happen after the war. The position of the Missions in the Ranchi District before the war was, I think, exceptional in that the number of stations manned by missionaries of foreign nationality was very large. There were thirty such stations in this one district of which twelve were occupied by the Germans, and the number was being added to from time to time. Whether the Government will think it politically wise to allow such a state of things to be re-established is, I think, doubtful.
Again, in a large part of the district there has been great overlapping, though not in all of it, and small villages are to be found with representatives of the three Missions working side by side. Strong feelings were instilled into the Lutherans against the English Mission—not based, as far as I can discover, on special doctrinal grounds but apparently as a protest against our presence. Consequently the Christians have no desire for unity, but seem to regard the present divisions as best subserving their material interests.

I still do not wish to seek liberty to take over any Lutherans who might wish to join us, during the war; but I wish to be free to set before them unity as the ideal of the Gospel, and to see if there is any way by which such unity can be attained. Indian Christian opinion holds that where congregations have been formed the right function for the foreign Mission to fulfil, is that of training clergy and workers for the Indian Church and educating the children, fulfilling, as it were, the duties of a teaching order, to the indigenous self-supporting, self-governing branch of the Church. It may be that in the providence of God such an Indian Church in full communion with the Anglican Church working in the district may be possible, but we have first to realize that unity is our Lord's ideal for His Church before we can consider the basis of such a union.

F. CHOTA NAGPUR.

Resolved:—

XXII. That the Council expresses its gratitude to Dr. J. Aberly for his promise to endeavour to secure the funds necessary to maintain the work of the Gossner Mission, and should he not be able to do so, instructs the Executive Committee to issue another appeal to friends in India for the purpose of raising the money needed.

2. The Situation in the Madras Presidency.—The Rev. J. H. Maclean gave the following Report upon the situation in the South of India:—

The arrangement under which the former German Missions are carrying on their work are for the most part the same as those reported to the Council at its last meeting. The Missionary Educational Council of South India was asked by Government if it would be willing to continue during the year 1917-18 the responsibility it had undertaken for the previous year, and on receiving certain guarantees from the bodies financing the educational work of the respective missions it answered the question in the affirmative. The fact that the Council was asked to continue its work may be taken as evidence that Government was satisfied with the arrangements that had been made, and was desirous that the schools should be maintained as mission institutions.

The financial support of the educational work is provided for as before, viz. by the Church of Sweden for the former Leipzig Mission schools, by the Rajahmundry Mission for those of the former Schleswig-Holstein Mission, and by the Synod of Ohio for those of the Hermannsburg Mission, while in the case of the Basel Mission funds are provided from the profits of the associated Trading Company. In each case Government aid is continued in accordance with the Grant-in-Aid Code. It has been found necessary to close a number of the weaker schools, but on the whole the work has been well kept up. Whether the standard of efficiency which had been reached before the war has been generally maintained is doubtful. For a number of
schools the correspondents approved by Government, being mission­
aries of other societies, have not been in a position to devote to the 
schools the personal attention which is essential, and even when the 
correspondents are missionaries or pastors of the missions which are 
now carrying on the other branches of missionary activity, the amount 
of work for which they, through the depletion of the European staff, 
have become responsible, has increased so greatly as to make thorough 
efficiency almost impossible. The difficulty of providing for this and 
other branches of mission work is increased by the impossibility, owing 
to war conditions, of obtaining new workers from Sweden and Switzer­
land.

For the work as a whole the bodies which have undertaken to carry 
it on are doing so to the best of their ability. The Church of Sweden 
has largely increased its contributions for missionary work, and the 
Danish Mission is providing Rs. 1,500 monthly, besides lending the 
services of a married missionary. The Continental Missions Con­
tinuation Committee has made a grant of Rs. 2,000. Shortly before 
the removal of the German missionaries the Church Council ordained 
eight young men who had completed a theological course, and on them 
as well as on those already in the ministry a heavy responsibility has 
fallen. There is good reason to believe that they have met the situa­
tion in such a way as to give ground for thankfulness and hope.

The position of the former Hermannsburg Mission is less favourable. 
So far as money is concerned, the Synod of Ohio is able to meet the 
need, but the work of the Mission is suffering through lack of adequate 
supervision. The pastorate had not been sufficiently developed, and 
the only one of the former missionaries who has been allowed to re­
main in India is obliged to carry on his work under certain restric­
tions. The Guntur Mission has allowed one of its missionaries to act 
as Secretary of the Mission and to devote part of his time to work in 
its area, and it is hoped that it will soon be able to lend the entire 
services of a missionary and his wife.

The former Schleswig-Holstein Mission also suffers from lack of 
supervision. The principal responsibility for the oversight of a com­
munity of over 20,000 Christians, scattered over a wide area, of which 
some parts are very difficult of access, rests on a member of the Rajah­
mundry Mission which, though supplying the necessary funds, is 
unable to do more in providing men. The difficulty is increased by 
the fact that the language of many of the people is Oriya, while that 
used in the Rajahmundry Mission is Telugu. It is matter for thank­
fulness that, so far as is known, the people have remained faithful.

The arrangements at present in force for the Basel Mission are on 
the whole fairly satisfactory. The non-German members (chiefly 
Swiss) are permitted to carry on their work, and a former member of 
an American Mission has been added to the staff. With the co­
operation of a number of Indian ministers and responsible lay workers 
it has been possible to maintain and even to some extent to develop 
the work. With a view to making provision for the continuance of 
the work of the mission in British territory, i.e. in British India and 
on the Gold Coast, a new Society has been formed in Switzerland, with 
headquarters at Bern, and to this Society the governing body of the 
Basel Mission has declared its willingness to hand over all its property 
and rights so far as these territories are concerned. The constitution 
of the Society has been approved by the Secretary of State for the 
Colonies, and has also received the provisional approval of the Secre­
tary of State for India.

This Society, however, even if permitted to work in India, will be 
seriously crippled in its efforts unless it receives as before the finan­
cial support of a trading company working in alliance with it. The Mission Trading Company in Basel, since its formation in 1859, has rendered invaluable assistance to the Basel Mission, by providing work for indigenous Christians, in India and in Africa, and by handing over its profits to the Mission, after paying five per cent to the shareholders. The governing body of the company is willing to stand in the same relation to the new society as it did to the old. The German element in its management, both in Switzerland and in India, has been entirely eliminated, and the Swiss shareholders are ready to purchase the shares (about ten per cent of the whole) at present held by Germans. In these circumstances the information that the Government of Madras regards the company as belonging to hostile aliens, and intends to put its factories in the west coast up to auction, gives serious anxiety to all concerned. The matter has been carefully considered by the Committees specially concerned with the work of the former German Missions, viz. the German Missions Committee of the Madras Representative Council and the German Schools Committee of the Missionary Educational Council, and H.E. the Governor has been asked to receive a deputation from these bodies. In a written statement sent in by the convener of these committees certain suggestions are made as to possible ways of reorganizing the company on lines likely to be acceptable to Government, and reference is made to a promise by the Secretary of State to avail himself of an offer by the Conference of British Missionary Societies "to place at his disposal their knowledge and practical experience of the problem of the Basel Mission." The convener has made a similar offer to the Government of Madras on behalf of the Committees he represents.

As it is understood that the whole matter is before the Secretary of State, care is being taken to keep in communication with Mr. J. H. Oldham.

The following financial statement is submitted on behalf of the Continental Missions Continuation Committee:—

<table>
<thead>
<tr>
<th>Receipts</th>
<th>Disbursements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand (last report)</td>
<td>Rs. A. P.</td>
</tr>
<tr>
<td>Cash per Dr. L. B. Wolf —$600</td>
<td>577 13 1</td>
</tr>
<tr>
<td>Cash per Dr. L. B. Wolf —$600</td>
<td>1,860 0 0</td>
</tr>
<tr>
<td>Cash per Dr. L. B. Wolf —$600</td>
<td>1,825 0 0</td>
</tr>
<tr>
<td>Cash per Dr. L. B. Wolf —$600</td>
<td>1,819 4 10</td>
</tr>
<tr>
<td>Cash per Rev. J. H. Maclean, being balance of amount collected from South India Missionaries</td>
<td>1,977 15 11</td>
</tr>
<tr>
<td>Cash per Rev. O. L. Larsen</td>
<td>16 8 0</td>
</tr>
<tr>
<td>Interest on deposits</td>
<td>17 8 10</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,094 2 8</strong></td>
</tr>
</tbody>
</table>

**Resolved:**

XXIII. The Council empowers the Executive to approach the Government of India in the interests of the Basel Mission if desired by the Madras Representative Council to do so.
IX. Council for 1917-1918.

The Report of the Nomination Committee was presented by Mr. Herbert Anderson. It was

RESOLVED:

XXIV. The Council in accordance with Bye-Laws of the Constitution elects the following eighteen co-opted Members, the Officers, the Executive Committee, and the Members of the various Standing Committees:

1. **Co-opted Members for 1917-1918:**
   - **The Metropolitan of India.** S. Higginbottom, Esq., M.A., B.Sc.
     - United Provinces.
   - **Rev. Herbert Anderson—**
     - Bengal.
   - **Rev. N. H. Tubbs, M.A.—**
     - Bengal.
   - **Rev. J. Aberly, D.D.—**
     - Madras.
   - **The Bishop of Dornakal—**
     - [gal.]
   - **Rev. S. K. Tarafdar—**
     - Bihar.
   - **Miss K. M. Bose—**
     - Punjab.
   - **Rev. H. Gulliford—**
     - Mysore.

2. **Officers of the Council for 1917-1918:**
   - **Chairman**
     - The Metropolitan of India.
   - **Vice-Chairman**
     - S. C. Mukerji, Esq., M.A., B.L.
   - **Hon. Treasurer**
     - Rev. N. H. Tubbs, M.A.
   - **Secretary**
     - Rev. Herbert Anderson.


   **Standing Committees for 1917-1918:**


4. **Christian Education—** The Bishop of Chota Nagpur (Convener), Rev. George Howells, Rev. John Reid, Miss E. McDougall, Rev. R. A.


6. **Medical Missions**—Dr. T. V. Campbell (Convener), Dr. W J. Wanless, Dr. Goheen, Dr. J. M. Macphail, Dr. E. Muir, Dr. E. Neve, Dr. A. S. Kugler, Dr. Edith Brown, Dr. A. Lankester, Dr. M. Mackellar, Dr. Helen McMillan, Dr. G. J. Campbell, Dr. F. Kugelberg.


12. **Women’s Work**—Miss Swift (Convener), Miss M. Rose Greenfield, Mrs. Holland, Miss K. M. Bose.


X. Other Business.

1. Appointment of Half-time Secretary and Joint Secretary.—Upon the recommendation of the Nomination Committee, it was

RESOLVED:—

XXV. 1. The Committee of the Baptist Missionary Society be approached to give the services of the Rev. Herbert Anderson as half-time Secretary of the National Missionary Council until the date of his departure on furlough to England.

2. The appointment of a successor to Mr. Anderson, and of a Joint Secretary be left with the Executive Committee, who shall report the matter to the Council for confirmation.

RESOLVED:—

XXVI. Each Provincial Council be requested to elect one Indian on the Representative membership of the National Missionary Council.

The Secretary gave notice under bye-law 16 that a change would be proposed at the next Annual Meeting in the Bye-laws of the Constitution by which to secure a larger Indian Representation on the Council, and the Executive Committee would bring the matter before the Council in due course.

2. World’s Conference on Faith and Order.—On the motion of the Bishop of Bombay it was

RESOLVED:—

XXVII. The Council commends the work of the Joint Commission appointed to bring about a World Conference for the Consideration of Questions concerning Faith and Order to the prayerful support of the Christian people of India, and more especially calls attention to the request of the Commission that the days January 18-25 be observed as days of prayer for the unity of Christ’s visible church.

3. Amendment of Resolution VIII, 3, of the Third Meeting of the N.M. Council.—The Bombay Representative Council of Missions through their representatives proposed that the following resolution (VIII, 3) of the third meeting of the National Missionary Council, viz.—

3. That in the opinion of the Council it is contrary to the principles of Comity for a minister of any Church to perform a marriage between parties one or both of whom are and desire to remain members of another Church if the said marriage is forbidden by the law of their own Church

should be amended by deleting the words “one or.”

This was supported by a similar request from the Mid-India Representative Council of Missions.

RESOLVED:—

XXVIII. In the opinion of this Council it is contrary to the principles
of Comity for a minister of any church to solemnize a marriage between parties both of whom are and desire to remain members of another church, if the said marriage is forbidden by the law of their own church.

4. Call to a Day of Prayer.

RESOLVED:—

XXIX. The Executive Committee arrange for the observance of a Day of Prayer for India on April 14th, 1917, on the same lines as in former years, and that the Rev. H. D. Griswold, Ph.D., be requested to draft the call. Further, that arrangements be made for the translation of the call into the vernaculars of India.

5. Time and Place of next Meeting.

RESOLVED:—

XXX. The choice of place and date of the next Annual Meeting be left to the Executive Committee, it being suggested that the second week of November, and if possible some place in the United Provinces area, be chosen.

6. Temperance Resolution.

RESOLVED:—

XXXI. The National Missionary Council request the Bishop of Madras to form a carefully selected Sub-committee on Temperance, whose duty it shall be to gather information concerning the extent and growth of the drink habit in India, particularly among Christians; the prevailing state of the traffic; the policies of the General and Local Governments in relation thereto; and to report to the Council the results of this inquiry, together with such recommendations as may be advisable.

7. Vote of Thanks.—The President expressed the feeling of all the members of the Council in thanking Miss Bishop and her fellow helpers for the delightful surroundings and helpful atmosphere which the Council had enjoyed during the meetings of the Council.

The Chairman closed the meeting with a short address, after which members rose and sang the doxology.

(Signed) G. A. CALCUTTA.

HERBERT ANDERSON.
Appendix I (I).

REPORT FOR 1916-17 OF THE MADRAS REPRESENTATIVE COUNCIL OF MISSIONS.

The Madras Representative Council of Missions on the whole has had a good year. Evidences are not lacking that the Council is beginning to come to its own and to fill a place of real need among the missions and churches of South India. There is a growing disposition on the part of missions and missionaries to apply to the Council for information and for aid regarding various matters.

During the past year the South India Missionary Association and the Council have come into closer relations as co-operating bodies. The Association is composed of missionaries who are banded together in their individual capacities. It has had a long and honourable career, having undertaken a variety of activities for the betterment of missionary operations in South India, through which the way was prepared for the organization of the Madras Council. It is fitting that the Council, which is composed of missions, should thus become affiliated to the older body, and that the two should henceforth have representatives sitting each upon the other's Executive or in the annual meeting. One of the happy outcomes of this new relationship has been the successful conduct of Hill Conferences in the various stations where missionaries spend their summer vacation. Four such Conferences were held this year,—at Kotagiri, Coonoor, Ootacamund, and Kodaikanal,—in which matters of importance were discussed by the missionaries assembled and recommendations made to the Association and to the Council.

The annual meeting of the Council was held in February last, at which a considerable volume of business was transacted. Most of the Standing Committees reported progress in the tasks that were assigned them; but one or two gave no report owing to the loss or inactivity of the Convener. The Committee on Survey and Occupation is holding its activities in abeyance till the All-India Survey for the Madras Presidency is completed. The Committee on Public Questions has had under consideration the questions of revised Christian Marriage Act, some modification of the Divorce Act, the closing of liquor and drug shops, the censoring of Cinema Films and the employment of married women in Missions and in Government Schools. The Committee on Christian Literature has put through a survey of literature now available in Tamil, Telugu, Malayalam, and Kanaree. The Report on Tamil literature has just been published, and the reports on the other languages are expected shortly. The Report of the Committee on Mass Movements shows that the progress of the mass movements in the Telugu country and in Travancore has not in any way diminished, but on the contrary in has the rather increased. The Committee emphasizes the importance of education for the Christian community as a whole, and would press this need upon the Home Boards, and the Deputation from a Conference of Missionary Societies in Great Britain, which is expected in India during the cold season of 1918. The work of the Committee on Evangelistic Forward Movement is bearing good fruit, and its services in furnishing literature, speakers, equipment, and a knowledge of methods which have succeeded elsewhere, have been much appreciated.
The Special Committee of Relief on German Missions reported both to the Council at its annual meeting and to the Executive in September last; and has been continued by the Council. The funds put at the disposal of the Committee early in the war have all been disposed of, and a full accounting rendered by the Convener.

The Council appointed a Standing Committee on Work among Young People, with Rev. Herbert Halliwell as Convener. This Committee is already at work on a survey covering all missions, churches and other religious bodies within the Council's area.

All the questions referred to Provincial Councils by the National Council have either received attention or have been handed on to the conveners of committees for report and recommendation.

The Executive of the Council has held three meetings during the year, two of these being in connection with the Palghat case. Although the proposals formulated by the Executive did not come to full fruition, still it is hoped that something was accomplished toward a solution of the difficulties. It is gratifying to report that recent information is to the effect that the entire case has been settled.

The Council generally approved of the Statement on Comity prepared by the National Council at its meeting in Jubbulpore, and directed that it be sent to churches, missions and other Christian organizations, together with an enquiry concerning how many of them are in sympathy with this statement, and how many are prepared to adopt it.

The Council is considering certain modifications of its constitution, one in regard to the time of holding the annual meeting. It is now proposed to change from the third week in February to the third week in August so as to bring the meeting of the Madras Council nearer to the time of holding the annual meeting of the National Council. The second change proposed is in regard to membership fee. Indian bodies represented on the Council have felt that an annual contribution of Rs. 20 for each representative was more than they could afford to pay. It is now proposed to make the membership fee Rs. 10 in such cases. This if brought into effect will reduce the income of the Council by about Rs. 100 per annum. At the same time there is a growing demand for an increased income for the Council. Work of various sorts is waiting to be done by the Standing and Special Committees of the Council, but through lack of funds the Council is unable to bear the expenses necessary for bringing the Committee together for one or more meetings during the year.

Hitherto constituent bodies have paid the travelling expenses for their representatives in attendance upon annual meetings. Some dissatisfaction has arisen regarding this plan, the feeling being that those societies and churches in or near Madras City, where the annual meeting is held, were being unduly favoured in not having to bear travelling expenses for their representatives, while bodies at a distance were heavily taxed on account of the railway and incidental expenses of their representatives coming to the meeting. It is now proposed that all travelling expenses of representatives shall be prorated among the bodies composing the Council. Full information has not yet been received, but the majority of the replies at hand indicate that most of the constituents of the Council are in favour of the change.

A Telugu Language Area Conference is to be held in December next under the auspices of the Council, for the purpose of considering a number of projects which are peculiar and somewhat vital to the interests of the missions working within that area. The Call for the Conference was issued some months ago, and a programme has been prepared for its sessions.

The existence of the Missionary Educational Council of South India, working in affiliation with the Representative Council, makes it unneces-
sary for the Council to have an Educational Committee. Among the ac-
tivities of the Educational Council, as reported to the Representative
Council, are the following:

(a) An effort to provide for the continuance of the schools of the
four missions formerly German, as schools recognized and
aided by Government. The Educational Council, in the begin-
ing of 1916, undertook to be responsible for the management
of these schools, by means of managing committees and corre-
spondents approved by Government, for the year 1916-17, and
at the request of Government the arrangement has been con-
tinued for another year.

(b) An attempt to see that the vernacular text-books prescribed for
various public examinations are free from objection on moral
grounds.

(c) The issue of appeals to Christian students, men and women, and
to the senior pupils in high schools, for the adoption of the
profession of Christian teaching as a vocation. A special appeal
to Christian boys is now being published.

(d) A representation to Government regarding the revision of the

(e) Arranging for Educational Conferences at hill stations.

The proposed Conscience Clause has been carefully discussed, and the
prevailing opinion of South India Missions summed up in a resolution
which has been sent to the Educational Committee of the National
Council. Among other matters which have occupied the attention of the
Council are the following: The attitude of Government to the question
of religious neutrality, the question of greater uniformity in scales
of salaries, vocational education, the teaching of Indian music, and the
relative place of English and the vernaculars in the lower classes of
secondary schools for girls.

The Representative Council's Bulletin has been issued as in former
years, No. 6 having appeared in April and No. 7 in October, in which
full reports of the activities of the Council and its Standing Committees,
together with a showing of its financial accounts, may be found.

W. L. FERGUSON,
Hony. Secretary.

Appendix I (2).

REPORT FOR 1916-17 OF THE BOMBAY REPRESEN-
TATIVE COUNCIL OF MISSIONS.

The annual meeting of the Council was held in Bombay on the 11th
and 12th September. Thirty-one members were present.

The Council had before it reports on the working of the Literature
Missionary Scheme. The Literature Committee presented a report which
showed that the Rev. R. B. Douglas, the Marathi Literature Missionary,
had begun his work and was making plans for the production of Christian
literature along those lines on which the need has been felt to be greatest.
In connection with the statement of accounts the financial side of the
scheme was considered. The scheme adopted by the Council in 1914
provided for the appointment of two half-time literature missionaries, one
for the Marathi, and one for the Gujarati area, and it was assumed that
for this scheme a sum of £440 per annum would be required. Up to the present the annual contributions promised amount to only £266, while on the other hand it has been found that the cost of the scheme has been under-estimated. Mr. Douglas has been working honorarily, his services as part-time Literature Missionary having been lent by the United Free Church Mission; otherwise the income would have been insufficient to meet the cost of the part of the scheme which has been brought into operation. The Council feels the great importance of the work of stimulating the production of Christian literature in the vernaculars, and it has accordingly adopted a statement which has been submitted to the National Missionary Council through the National Literature Committee, in which it asks the N.M.C. to aid it in carrying into effect the scheme which the Council originally considered, but which it did not adopt because of the expense of having a whole-time literature missionary for each of the two language areas, a scheme which is now estimated to cost about £1,500 per annum.

The Literature Committee laid before the Council a draft scheme for the establishment of an inter-mission paper. The American Marathi Mission is willing to give up the paper, Dnyanodaya, which it has conducted for the past 76 years, in order that it may be developed into an inter-mission paper. The Council decided to send the draft scheme to the missions with a view to discovering whether they were in favour of starting an inter-mission paper, and whether they would approve the draft scheme or whether they would suggest some other plan.

The Bombay Tract and Book Society desires to acquire more convenient premises in the business part of the city, and the Committee of the Society asked for the Council’s approval of its making an appeal to the American Continuation Committee for a grant of 50,000 dollars for this purpose. The Council gave this approval.

The memorandum on the Conscience Clause drawn up by the Education Committee of the N.M.C. was laid before the Council, and the whole question of the Conscience Clause was discussed. Resolutions were adopted re-affirming the decision of last year in general, but making this qualification, that the Council is prepared to give favourable consideration to a Conscience Clause in single school areas; also suggesting that missions should review their methods of religious teaching and make sure that they are justifiable in every respect. These resolutions have been submitted to the National Missionary Council.

The Council has postponed consideration of the Statement on Comity till next meeting, and in the meantime it is being sent to the missions for their opinion.

The Council had before it Resolution VIII, 3, of the Third Meeting of the National Missionary Council. Two resolutions were adopted, which have been submitted to the N.M.C. In the first of these the Council expressed the opinion that it was contrary to the principles of Comity for a minister to solemnize a marriage between parties both of whom are and desire to remain members of another church, if the said marriage is forbidden by the law of their own church. In the second resolution the Council expressed the opinion that our representatives on the N.M.C. should recommend an amendment to Resolution VIII, 3, accordingly.

In connection with the annual meeting of the Council a Public Missionary Meeting was held on the 11th September. The meeting was largely attended. The speakers were: Mrs. Sinclair Stevenson, Rajkot, on “A Temple and its Worshippers”; the Rev. E. C. Sircar, Calcutta, on “The Evangelistic Forward Movement”; and the Rev. Dr. Hume, Ahmednagar, on “The War and Missions.”

JOHN MCKENZIE,
Hony. Secretary.
Appendix I (3).

REPORT FOR 1916-17 OF THE MID-INDIA REPRESENTATIVE COUNCIL OF MISSIONS.

During the year the Secretary, Rev. G. W. Brown, was obliged to take his furlough, and his duties were handed over to the present Secretary.

Owing to war conditions it has been found impossible to proceed with the establishment of the Union Normal School mentioned in our last report, but the matter is having serious consideration, and it is hoped that before long the school may be started. In the meantime there is some prospect of the Government making better provision for the training of teachers of aided schools.

It is reported that a second missionary has been recently appointed on the Provincial Text-Book Committee.

The question of religious instruction in mission schools, and the agitation to hamper this instruction has again been considered by the Council, and it was decided to reaffirm the resolution passed last year.

(a) Whereas religious instruction is a fundamental principle of Christian education, the value of which is generally recognized, and

(b) Whereas we believe that the true progress of the youth of India is best furthered by the inculcation of Christian principles through the medium of such religious instruction, and

(c) Whereas considerable sums of money have been and are being provided by missionary societies for school buildings and teaching staffs under definite conditions as imposed by Government, but also with the understanding that Christian religious and moral instruction be given, and

(d) Whereas in our opinion the operation of this proposed restrictive clause will be disastrous to the successful imparting of such religious instruction,—

It is resolved:

(a) That this Council expresses itself as emphatically opposed to the introduction of such a restrictive clause under any form whatsoever in the Grant-in-Aid Code; and is of the opinion that the introduction of such a clause would result in the relinquishment of grants-in-aid and in the consequent closing down of much missionary educational work.

Report has been made that the tuberculosis sanatorium for female patients has been opened at Pendra Road. At present the accommodation is strictly limited, but building is proceeding.

The Literature Committee has continued its work on the survey of existing vernacular literature and of the needs in the near future. The work on the Bible Dictionary in Hindi is progressing. The Committee has been authorized to act in conjunction with the Literature Committee of the U.P. Council in choosing the books which it is intended to publish during the next five years.

With regard to the question of the legal status of married converts from Islam, it was decided to ask the National Missionary Council to institute a test case and carry it forward to the highest judicial tribunal to get a final ruling on the subject.
With reference to the N.M.C.'s Resolution VIII, 3, passed at Jubbulpore, the Committee's recommendation was adopted as follows: "The National Council be asked to reconsider their resolution with a view to having the two words 'one or' deleted."

The Council favours a revision of the Marriage Act, and approves of the draft report presented by the Public Questions Committee of the National Council as a basis of such a revision.

The Council is of opinion that some general action for the whole of India should be taken with regard to the Censorship of Cinema Pictures, and recommends the National Council to approach the Government of India on the subject.

The Evangelistic Campaign Committee gave an encouraging report of the work done during the year. Although plague and a lack of preparation prevented general participation in the campaign throughout the area, the start, where made met with encouraging results.

The Council has approved the Statement on Comity among missions in India issued by the National Missionary Council, and steps are being taken to find out the opinion of the various missions in the area with regard to it.

BASIL H. BACKHOUSE, Hony. Secretary.

Appendix I (4).

REPORT FOR 1916-17 OF THE REPRESENTATIVE COUNCIL OF MISSIONS OF THE UNITED PROVINCES.

At the last annual meeting held in Allahabad on the 19th and 20th of April, 1917, there were 32 out of the 40 members present. Arrangements were made to bring the terms of service of our representatives on the National Missionary Council into line with the requirements of the National Missionary Council. The Council was strengthened by the election of four representatives of the Indian Church. These were chosen by an electoral college, composed of representatives of the various churches in the United Provinces.

The Council placed in its budget an additional Rs. 25 to help make up the Rs. 100 which the Bihar and Orissa Council has felt that it could not contribute this year to the National Missionary Council. Two new Committees were added, one on the Indian Church to which has been added the duty of developing the Evangelistic Forward Movement, and another on Women's Work to consider the problems of the evangelization of women and educational work for girls. A resolution was sent to Government expressing our pleasure at the suspension of Indentured Labour during the war, and our hope that it may never again be resumed. Interest in Co-operative Societies and Banks as a way of promoting missionary work was much stimulated by a paper by one who had succeeded in starting eight such banks among the Chamars, and had thus gained a very open door into their hearts.

The Council sent a protest to the Governors of Bengal and Bombay regarding lotteries in connection with the War Loan. Their Excellencies received these in a very sympathetic manner, and we are glad to be as-
sured through the press that it is not the intention of their Governments
to further extend the practice. Attention is being given by the Public
Questions Committee to the conditions under which Cinema Exhibitions
are permitted to be shown in the United Provinces. Regarding restric­
tions as to the sale of liquors, all missionaries were urged to ascertain
what restrictions now exist in their localities, and do their best to help to
make them effective. It was discovered that in some places much more
had been done than in others to make existing regulations helpful.

The Council reaffirmed more clearly its decision of last year regarding
the introduction of a Conscience Clause, and advises missions, in case a
Conscience Clause becomes effective, to close down such schools and col­
leges as they cannot continue without Government grants-in-aid. But in
view of the place now held by missionary colleges and high schools in the
educational system of the country, it is considered just to the Govern­
ment and the public not to close such schools for two years after the
clause will come into effect.

During the year the Survey Committee carried through a preliminary
survey of the Chamar caste. This together with the activities of the
Mass Movement Committee has tended to introduce something like team
work in the impact which the various missions are making on this next
to the largest community in the United Provinces. The Survey Com­
mittee is prosecuting its investigation further. It has also been instruct­
ed to prepare statistical forms and collect the figures setting forth the
work and state of the missions during 1917, and report at the next meet­
ing.

The Mass Movement Committe has continued to do most excellent and
helpful work. It has held two meetings of the Committee to which visit­
ors interested in Mass Movement problems have been welcome. Thus
by conference methods most valuable discussions have been conducted
and decisions arrived at. Methods of work are taken up in detail, and
the customs and doctrines of the people among whom the Mass Move­
mment moves are studied. The reports of these meetings are now printed
by the Executive Committee of the Council in its bulletin, and thus reach
a very large number of readers. One of the results of this Committee’s
agitation has been the prosecution of parties to the non-Christian wed­
ding of a Christian man. They have been convicted and sentenced to hard
labour for one year. This Committee recommends that the National
Missionary Council nominate or appoint two missionaries actually en­
gaged in Mass Movement work to sit on the Commission on Education in
Mass Movement work while it tours India, and nominates Rev. Hibbert­
Ware from North India. This suggestion was approved by the Executive
Committee.

The Literature Committee has recently published a very complete des­
crptive catalogue of all literature published in Hindi, and has prepared a
statement of the needs in the orders in which they should be met during
the next five years.

The Council on recommendation of its Comity Committee approved of
the Statement on Comity among missions in India adopted by the last
two meetings of the National Missionary Council, and has sent them down
to the various missions for their adoption or emendation.

The Council now issues an occasional Bulletin containing the proceed­
ings of the Council and its various Committees.

RAY C. SMITH,
Hony. Secretary.
Appendix I (5).

REPORT FOR 1916-17 OF THE PUNJAB REPRESENTATIVE COUNCIL OF MISSIONS.

The Panjab Representative Council of Missions held its Fifth Annual Meeting in Lahore, on February 28th and March 1st, 1917.

Twenty-nine delegates and co-opted members were present, and nine members of Standing Committees. The Rev. H. D. Griswold, Ph.D., was invited to join the Council as a corresponding member.

The Rev. F. Lawrence gave a vivid and detailed report of the National Missionary Council's Meeting in Jubbulpore and the N.M.C.'s Call to United Prayer on Sunday, March 18th, was accepted, the delegates present undertaking to make it known as widely as possible during the brief time before them.

Co-operation and Unity.—This Committee having held a special meeting to consider the N.M.C.'s "Statement on Comity among Missions in India," brought in its report, with two recommendations as follows: "The only points on which they wish to suggest modifications of the N.M.C.'s resolutions are the following: First (I)—Arbitration and Conciliation (not dealt with by the Panjab Council Standards). It was agreed that as Provincial Councils are themselves too large, and their members too widely dispersed to be able, in the first instance, to deal with cases of disagreement between missions, all such cases should be dealt with by the Executive Committees of the Councils in each instance. As Executive Committees are by our constitution appointed to exercise all the functions possessed by the Councils themselves, subject to ultimate confirmation by the Councils,' this suggestion is merely a logical corollary from our constitution, and seems called for if cases, as they arise, are to be expeditiously dealt with. In specially difficult cases, it will always be possible for them to be referred to the next Council Meeting. The same procedure would apply, mutatis mutandis, to the action of the N.M.C. if its aid should have to be resorted to. Second (VII)—Baptism and Admission to Church Membership. (It was noted that the Panjab Council has already (vide page 5 of Proceedings of 1914) agreed to rules defining a more uniform standard regarding baptism, and the conditions of admission to church membership such as is advised by the N.M.C. in clause (I). The Committee recommends that these rules be therefore reaffirmed as valid and in force for this Province.) It was agreed to add to this Section, clause (2), the following note: 'that this note (clause 2) is not intended to be applied to cases where territorial delimitation is in force. This is suggested to meet cases in which, for ulterior motives, catechumens and adherents, especially in village districts, seek baptism in another mission which has been refused by their own missionary.'"

After the adoption of this report, the Council debated what we should do with the N.M.C.'s Statement on Comity. After full discussion, it was resolved:—

I. That this Council accepts the rules upon arbitration and conciliation proposed by the National Missionary Council, and will henceforth act upon them, it being understood that when the Councils, Provincial or National, are not in session, their Executive Committees shall exercise the powers conferred upon them.
II. That this Council approves the Statement on Comity among missions in India of the National Missionary Council.

III. That in approving the Statement on Comity of the N.M.C. the P.R.C.M. is glad to find that its own standards are in accordance with the principles of its recommendations, and remits (them) to the Comity Committee to bring forward any modification or addition which they may now consider necessary.

Survey and Occupation.—The Committee on Survey submitted that the forms adopted and used by the Rev. G. H. Findlay in South India, are more than sufficient for our present purposes. The Council directed the Survey Committee “to secure (as far as possible having regard to the necessity of uniformity throughout India) that any enquiries made in the Panjab shall be as simple as possible, and such as can be answered by the central office of each mission, without burdening individual missionaries with elaborate enquiries.”

Christian Education.—The Convener gave a concise verbal report, which was briefly discussed and accepted.

Christian Literature.—This Committee reported on the need of funds, and resolved to put a statement of the need before the Literature Committee of the N.M.C.; it also recommended a bye-law by which the Panjab Religious Book Society and the Panjab Branch of the Christian Literature Society be represented on the Literature Committee of the Council; stated that the Committee regarded the appointment of a Literature Missionary for the Panjab as most desirable; and reported that the survey of literature is progressing (in the case of Urdu books the Convener is collaborating with the U.P.R.C.M.).

The recommendation re the representation of the P.R.B.S. and C.L.S. on the Literature Committee was adopted. The Rev. E. M. Wherry, D.D., and the Rev. H. E. Clark were nominated by their respective Committees to represent the two societies. It was also agreed that the Mission Boards might be approached with a view to getting some missionary set apart for literature.

Public Questions.—On the subject of the amendment of the Indian Christian Marriages Act, the Committee suggested that “provision be made for the formal licensing of all ministers of religion to solemnize marriages,” and that the ages of 16 and 13 for male and female applicants respectively be inserted. On the evils of the drink traffic and cinematograph, recommended, that the Public Questions Committee be authorized to report violations of the law to officers of the Government.

The Council approved.

Mass Movements.—The Committee drew attention to two problems of special and vital moment, i.e. (1) the education of the masses, (2) the development of an indigenous church among the masses.

The Council after prolonged discussion resolved to ask the Education and Mass Movement Committees together to “thoroughly investigate the means being used to educate the Christians in villages, and report as to how these can be improved and extended.”

Women’s Work.—The Committee reported the opening of a hostel for Christian students in connection with the Government Normal School, Lahore, under the auspices of the C.M.S. and C.E.Z.M. Also a meeting of its Sub-Committee to discuss the advisability of substituting (in girls’ schools) the High School Final for the Entrance Examination, as it professes to be of a more practical and domestic nature, with the result that the change suggested was entirely disapproved of unless the present course of subjects were greatly modified.
The Council resolved that the Educational Committee be instructed to request the Director of Public Instruction to have the curricula of girls schools made the subject of discussion at the coming Educational Conference.

The Committees on the Indian Church, European and Anglo-Indian Communities, Medical Missions and two Sub-Committees, had no business to bring forward. On a proposal by the Rev. R. Maxwell, the Council resolved to appoint two new committees—(1) on Work among Young People, (2) on Industry and Agriculture. It was recommended and adopted that we should in future name our committees by the same names as those used for the N.M.C. Committees, and number them in the same order. This has been observed in writing this report, though it was not the order of Procedure in the Council Meeting.

The constitution was amended to raise the annual subscription from 15 to 25 rupees per delegate.

Respectfully submitted,

M. ROSE GREENFIELD,
Hon. Secretary.

Appendix I (6).

REPORT FOR 1916-17 OF THE BENGAL AND ASSAM REPRESENTATIVE COUNCIL OF MISSIONS.

The Bengal and Assam Provincial Council of Missions held its Fourth Meeting in Calcutta on March 22-23, 1917, under the presidency of the Rev. R. Gee, M.A.

Twenty-four elected and twelve co-opted members were present. Eight members were unavoidably absent.

After dealing with constitutional matters the Council received the reports of the various Standing Committees.

The Survey Committee has been “marking time” pending decisions in South India, but has been holding itself in readiness for active co-operation with the Director of Survey, when the centre of activity shall be removed to Bengal.

The Primary and Industrial Sections of the Education Committee had little to report, but the Higher Education section presented two resolutions on the Conscience Clause.

The Council expressed itself strongly of opinion that the time had come for such a definite statement of views as should be useful to the N.M.C. and to the Foreign Mission Boards and Committees.

After a lengthy discussion the Council’s views were embodied in six resolutions drawn up with the desire of maintaining a fair attitude towards the consciences of the people of this country; the definition of a policy for the Home Boards in regard to Bible teaching, and the affirmation that under all circumstances missionary education should be Christian in every sense of the term.

The Committee on Literature has been concerned with the co-ordination of efforts between organizations producing and distributing Christian Literature. As a first step it was agreed that the Council’s Committee on Literature shall henceforth have representatives elected by the C.L.S. and C.T.S. and the Y.M.C.A. Association Press.

Throughout the year the Committee has been in close communication
with Dr. Griswold, and has been carrying through a survey literature available in Bengal and Assam.

The Committee on Work among young people has shown commendable activity. Besides holding a Social Gathering for the leaders of Young Peoples Societies, etc., it has addressed a letter to the pastors of village churches urging upon them the importance of the right spiritual training of the young people.

The Report of the Public Questions Committee was concerned with three questions, (a) the amendment of the Christian Marriage Act, (b) the Censorship of Cinema Films, and (c) the Reduction in the number of Liquor Shops. In the Council interest gathered chiefly around the first question. It was felt that the Committee's recommendation did not go far enough. Emphatic expression was given to the feeling that no amending of the Christian Marriage Act of 1872 would meet present requirements, and the Council resolved that "it is desirable to approach Government with a view to the preparation of a New Christian Marriage Act to take the place of Act XV of 1872."

The Report of the Indian Church revealed the pleasing fact that ideals of self-support and self-propagation are being kept well to the front; that many churches in Bengal and Assam are on a partially self-supporting basis, and that a fair account of Home Mission work is being done. The Council was manifestly impressed by the testimony produced relative to the changes that are taking place in all the missions in the direction of placing increasing responsibility on the local churches.

Other matters referred to were the evangelistic campaign, and the formation of the Diocesan Council of the Church of England.

The Statement on Comity was considered carefully, and accepted with one or two very small modifications. The Council resolved that the Statement on Comity should be printed separately and circulated among all missionaries working in Bengal and Assam.

A satisfactory financial report was presented by the Treasurer, a letter of welcome to His Excellency the Viceroy as agreed to, and after the election of Committees for the ensuing year the Council adjourned.

A. WILLIFER YOUNG,
Hony. Secretary.

Appendix I (7).

REPORT FOR 1916-17 OF BIHAR AND ORISSA REPRESENTATIVE COUNCIL OF MISSIONS.

The Third Meeting of the Council was held at Cuttack, Orissa, 20th to 23rd March, 1917. Owing to the distance and difficulties of travel the attendance was smaller than usual, only seventeen members being present.

The reports of the Standing Committees were considered and dealt with as follows:

Education Committee.—On the report of this Committee action was taken with regard to School Readers prescribed by the Government Code, some of which inculcate Hinduism, and contain lessons which are most objectionable. The Convener of the Committee was requested to arrange for a careful perusal of the readers at present sanctioned, and to request
the Government to withdraw such as offend against religious neutrality. A full discussion of the Conscience Clause question resulted in the reaffirmation of the resolution passed last year.

The Survey Committee.—The report of the Convener set forth the progress of the All-India Survey, and suggested the Geographical Sections of this Province which seem to offer the best basis for the survey of this area.

The Comity and Co-operation Committee.—The statement prepared by the National Council was referred to the various missionary societies for an expression of their opinion before its final adoption by the Council. Several of the missions have already signified their adherence thereto.

Medical Missions.—The report dealt with the steps taken to gather information with regard to the prevalence of tuberculosis, and the proposed co-operation with the Bengal Medical Committee with a view to the opening of sanatoria on the uplands of this Province. The action taken by the Committee was warmly approved.

The Literature Committee.—The report dealt with the present position and needs of Christian literature in the principal languages of this Province, and proposed lines of future development. The classified catalogue of Christian literature in Oriya has recently been issued, the Santali one is in course of preparation.

The Indian Church Committee was reformed, exclusively of Indian members, and special attention was directed to (1) Self-support, (2) Questions of Church Unity, and (3) Relation of the Indian Church to European Missions.

Christian Conventions.—The report represented by this Committee dealt with the arrangements for forthcoming conventions to be held at Ranchi and Bhagalpur. The report was adopted. The Convener has since reported that very successful gatherings were held at Ranchi in May, and at Bhagalpur in June.

The Fourth Annual Convention for Christian workers was held at Bhagalpur, most of the missions in Bihar were represented. The meetings were held at the C.M.S. High School, visitors being accommodated in the adjoining hostel. The speakers were drawn from the C.M.S., Methodist Episcopal, Baptist and Regions Beyond Missions. The morning Bible readings were exceedingly helpful to the workers. The afternoon meetings were charged with spiritual power and led many to dedicate themselves afresh to the service of the Lord Jesus Christ. A prominent feature of this Convention is the discussion of some aspects of Christian service by the Indian workers themselves, which helps in the practical expression of the benefit received. The unanimous verdict was that this Convention was the best we have had yet.

The First Ranchi Convention was attended by between 400 and 500 Christians from the S.P.G. and G.E.L. Missions, including 100 women. Rev. E. Greaves, L.M.S., gave three addresses on the Life of Christ and three on the Epistles of St. Paul. The Bishop gave Bible studies on the Holy Spirit in the Life of Christ. There were also discussions on practical problems connected with Christian work in the district.

German Missions.—The Bishop of Chota Nagpur reported that the work in Chota Nagpur has been well maintained. A fuller and more up-to-date report will be presented to the N.M. Council.

Financial.—The Financial Report, while showing an increase of Rs. 132 over last year, is still much below the amount received from subscriptions previous to the war.

At the meetings of the B. and O. Missionary Union, held in connection
with the Council meeting, deeply interesting papers were read and discussions ensued on—

(1) The Indian Church in relation to the evangelistic work of Missions.
(2) The Missionary Educational Policy in relation to Government.
(3) Extension of Co-operation amongst Missions in Industrial Work.
(4) The Development of the Spiritual Life in Indian Christians.

A. E. COLLIER,
Hon. Secretary.

Appendix I (8).

REPORT FOR 1916-17 OF THE BURMA REPRESENTATIVE COUNCIL OF MISSIONS.

The Burma Representative Council of Missions held its Third Annual Meeting on Friday, July 20th, 1917. Including the officers of the Council, 18 members were present.

1. The Annual Report was read and adopted.
2. The Report of the Committee on Co-operation and the Christian Church dealt with two subjects: The Indian Christian Marriage Act and a Union Language Course. The following resolutions were passed:—
   (i) That the Council approve the recommendation of the Committee with reference to the proposed amendment of the Marriage Act and order that it be forwarded to the Public Questions Committee of the N.C. as expressing the attitude of this body.
   (ii) That the Committee be instructed to meet and prepare a draft syllabus for a union language and examination course for missionaries, and present it to the conferences and synods of the various missions at their coming annual sessions.

3. The Convener of the Committee on Survey and Occupation presented a brief report. Nothing of importance had been done. Several circulars and pamphlets on the subject had been received from the Director of Survey, one dealing with the Geographical Sections of Burma had been wholly disapproved of by the Committee as it evinced lamentable ignorance of conditions in Burma.

4. The report of the Educational Committee dealt almost entirely with local difficulties, some of which had been removed as the result of an official memorial to the Government of Burma. Enquiries as to the attitude of the different missions in regard to a Conscience Clause are proceeding.

5. The Convener of the Literature Committee presented the report of the Committee. It was gravely impressed with the great paucity and entire inadequacy of the present supply of Christian literature to the needs of the country. A careful consideration of existing fact seems to prove that until a competent literature missionary is set apart for this work with a well qualified Burmese staff, there can be little hope of solving the problem of an adequate supply of Christian literature for Burma. The following resolution was passed:—

That the Committee be authorized to proceed with the preparation of plans with a view to securing for Burma the employment of a literature missionary who could give his whole time to that work.

A descriptive catalogue of existing literature in Burmese has been prepared and printed.
6. The Report of the Public Questions Committee dealt with various subjects. These included, (a) the censoring of cinema films, (b) the establishment of a sanatorium for consumptives, (c) a labour exchange for Christian servants, and (d) the signing of 'chits' for liquor at public bars. The following resolutions were passed:

(i) That the Council views with sympathy the proposal to establish a sanatorium for consumptives, and requests the Committee to go on with its investigations, and to project plans for a co-operated effort in this direction, on the understanding that an effort shall be made to secure Government assistance when the present financial stringency shall have relaxed.

(ii) That the proposal of the Committee for the formation of a labour exchange be received sympathetically and be referred back to the Committee, with authority to put it into operation if found feasible.

(iii) That the Council seek permission to print in its annual report, and, if possible, secure publication in the local press, of the communication of the Government of India on the subject of lotteries.

(iv) That the Committee on Public Questions be requested to try and get into touch with other bodies now moving in the matter of the signing of chits for liquor at public bars, and that the Committee be authorized to make representations to the Collector direct if it seems desirable.

(v) Whereas the present Divorce Act of 1869 practically discriminates very greatly to the disadvantage of the woman as plaintiff, it was resolved to request the Public Questions Committee of the National Council to take steps to secure such amendment of Section 10 of the Act as will place the man and the woman on an equal footing on the matter of securing divorce.

(vi) It was further resolved to request the same Committee to endeavour to secure such renumbering of the section of the Divorce Act that it shall be made clear the re-marriage of divorce persons within six months of the confirmation of the decree shall be illegal. On the subject of Cinema Censorship a letter from the Director of Public Instruction was read, and it was directed that this letter should be printed in the annual report.

7. The Committee on Women's Work also dealt with varied subjects, but no resolutions were passed.

8. A Special Committee was appointed for the consideration of co-operated evangelistic work.

9. The following resolution was adopted and referred to the Committee on Co-operation to be carried into effect:

Recognizing that without the guidance of Almighty God no good thing can be accomplished, and that his guidance and blessing has been promised to all those who pray for it, this Council is of the opinion that those who desire to work together in the name, should seek opportunities to pray together, and therefore desires that steps be taken to arrange for a monthly meeting of Christian workers in Rangoon for the sole purpose of united prayer. Several amendments to the constitution and bye-laws of the Provincial Council were adopted.

Wm. Sherratt,
Hony. Secretary.

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