The South India United Church

Minutes of

The Twelfth General Assembly

Bangalore, October 4—8, 1929
The South India United Church

MINUTES

OF THE

TWELFTH GENERAL ASSEMBLY

HELD AT

Bangalore, October 4—8,
1929

With Statistical Tables

AMERICAN MISSION LENOX PRESS, PASUMALAI
1930
ERRATA

Page 2 Delegate from Madras Church Council.
   For Mr. Santhosam, B.A., read Mr. G. Prakasam, B.A.

"  8 For Mr. P. Adisesiah read Mr. V. P. Adisesiah.

ADDENDA

Please add the following resolution.
The minutes of the previous Assembly, having been printed and circulated, were taken as read.

ERRATA

Travancore Council.

P. 49 Third line: Read “from” instead of “form”
   Eighteenth line ff.: Read “gain for 1918-1928 was 3,422,
   ..........the gain per cent being .......... —8 per cent.”
Substitute for the sentence at foot of page the following:
   “In the case of baptized adherents, there was an in-
   crease for the decade of 19,241.”

P. 50 Third line: Read “16” instead of “19”
   Seventh line: Read “20,890” instead of “18,098.”
   Ninth line: Read “—24” instead of “—34”.
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MINUTES
OF THE
TWELFTH GENERAL ASSEMBLY
OF THE
South India United Church, Bangalore
October 4—8, 1929

Journal of Meetings

The General Assembly of the South India United Church met on Friday, October 4, 1929, at 9 30 A.M. in the Haigh Memorial Hall of the Wesleyan Mission in Bangalore.

The Retiring President, Rev. John J. Banninga, D.D., occupied the Chair.

After singing the hymn "The Church’s One Foundation", Mr. C. J. Lucas read Scripture and led in prayer.

The Rev. Samuel Francis of Bangalore welcomed the Assembly in a brief speech and Mr. J. V. Chelliah of the Jaffna Council responded on behalf of the members of the Assembly and visitors.

After the singing of another hymn Dr. Banninga gave his Presidential Address and at the close of the address, the Twelfth General Assembly of the South India United Church was constituted with prayer by the President.

Roll Call. The Secretary next called the roll and the following persons responded:—

Telugu Church Council

Ministers.
Rev. S. Devadattu
, E. F. Gurney
, A. Rumpus, B.A.
, M. Samuel
, A. E. Smith, B.A.
, L. J. Thomas

Laymen.
Mr. Isaiah Peters
, K. John
, B. Samuel
Kanarese Church Council

Ministers.
Rev. S. J. Cox, m.A.
,, A. A. Taylor

Laymen,
Miss M. L. Butler, b.A.
Mr. Ebenezer Surappa
,, B. Karibasappa

Madras Church Council

Rev. D. S. Herrick, m.A.
,, Jeyaraj Souri
,, John Bashiam
,, Meshach Peter
,, W. E. H. Organe, b.A., b.D.
,, L. R. Scudder, m.A.,
,, A. Silver, m.A.
,, B. Thomas
,, H. E. Van Vranken, m.A.
,, Mr. V. P. Adiseshia, m.A., l.t.
,, Arthur John
,, J. J. De Valois, b.sc.
,, George Samuel
,, S Gnanapragasam
,, G. V. Job, m.A., l.t.
,, M.D., D.D.
,, S. A. Kanagasundaram
,, Santhosham, b.A.
,, B. I. Simon

North Tamil Church Council

Rev. W. T. M. Clewes, m.A.
,, D. P. Duraiswamy
,, G. Gnanamuthu
,, R. Robertson, b.D.
,, P. R. Samuel
,, L. I. Stephen
,, T. C. Witney, b.A.
,, Dr. V. I. David
,, Mr. C. V. Jesudason
,, Nannu
,, E. J. Rajaratnam
,, M. J. Sargunam, m.A., l.t.
,, V. Vethanayagam, b.A., l.t.
,, R. S. Visuvasam, b.A.

Madura Church Council

Rev. T. S. Charles
,, R. A. Dudley, b.A.
,, J. S. Gurupatham
,, S. A. Jacob, L.Th.
,, A. A. Martin, b.A.
,, A. Masillamony
,, E. L. Nolting, b.A.
,, S. V. Ponniah
,, Samuel Joseph
,, C. Stanley Vaughan
,, Mr. G. Chinniah
,, Dr. I. Devasirvatham
,, Mr. Edward T. Paul
,, R. Israel
,, John D. Monickam
,, L. L. Lorbeer, m.A., b.D.
,, J. I. Monickavasagam,
,, E.A., L.T.
,, S. J. Nalliah, L.Th.
,, Paul G. Devaraj, m.A.
,, G. Peter
,, R. S. Samuel

Travancore Church Council

Rev. S. V. Daniel
,, G. Ebenezer
,, J. Ebenezer Kesari, m.A.
,, A. T. Foster, b.A.
,, N. H. Harris
,, Mr. S. D. Bright, b.A., b.D.
,, Y. J. Chelliah
,, Y. David
,, S. Manuel
,, G. H. Marsden, m.A.
Ministers.
Rev. A. H. Legg, M.A.
" G. N. Moses, B.D.
" J. W. Rasalam, B.A., B.D.

Laymen.
Mr. Paul Daniel, M.A.
" D. Sahayadas

Jaffna Church Council
Rev. G. M. Kanagaratnam, L.Th. Mr. J. V. J. Arnold
" A. K. Kandiah " S. J. Asirvatham
" G. D. Thomas " J. V. Chelliah, M.A.
" " K. E. Thambiraja
" " S. P. Vijiaratnam

Ex-officio Member
Rev. M. S. Taylor, B.D., Secretary.
The following telegrams were received:—
From London,
Greetings General Assembly and prayer for helpful meetings.
...Popley.
From Nagercoil,
Hearty greetings and prayer for God’s guidance.
...Devasahayam.

It was resolved on the recommendation of the Executive Committee that the Assembly welcomes the Rev. A. J. Arangaden and Mr. B. Pavamani who have been sent by the Board of the Malabar Council to the meeting of the Assembly and is glad to give them the privileges of the floor.

Honorary Members. On the recommendation of the Executive Committee the Secretary moved that the following persons be honourary members of the Assembly with the privilege of the floor:—
Adopted.
The former Moderators who were present,
Conveners of the various committees,
Members of the Executive Committee and the following Fraternal Delegates:—
Rev. A. C. Gaul,
" C. H. Monahan,
Dr. A. A. Lucas,
Rev. W. Hazen,
" K. Karunakar,
Rt. Rev. The Bishop of Dornakal,

Election of President. The Secretary reported that the following persons have been nominated by Councils,—
Madras Council Rev. M. Peter,
Madura " Mr. J. V. Chelliah,
Travancore Council
Kanarese

Rev. R. Sinclair,
Mr. P. Chenchiah,

and that the Executive Committee nominated Mr. J. V. Chelliah as President.

The name of Rev. R. Robertson was added to these names from the floor of the house.

Messrs E. L. Nolting and J. E. Kesari were appointed tellers and the ballot was called for.

On the first ballot Mr. J. V. Chelliah, M.A., was elected President. He was conducted to the Chair by the two former Presidents, Rev. V. Santiago and Mr. J. P. Cotelingam. The new President after taking the chair thanked the Assembly for his election and then adjourned the first session of the Assembly with prayer.

The Assembly met again at 2.30 p.m. The Rev. J. H. Maclean conducted devotional exercises. The new President took the chair and called upon the Fraternal Delegates to give their greetings.

The following spoke in the name of their Churches:—

Church of England,
Wesleyan Methodist,
Danish Lutheran,
United Church of Northern India,
Basil Evangelical Mission,
National Christian Council,

Rev. A. C. Gaul of Bangalore.
,, C. H. Monahan of Madras.
Dr. A. A. Lucas of Virudachalam,
Rev. W. Hazen of Sholapur.
Rev. K. Karunakar of Mangalore.
The Bishop of Dornakal.

The greetings of all these fraternal delegates were most cordially received.

Rev. J. D. Parvadam of the Tamil Evan. Lutheran Church would have been present as a Fraternal Delegate had he not been prevented by unavoidable circumstances.

Election of Vice-President. The Secretary reported the following nominations:—

Madura Church Council, The Rev. W. S. Sutherland,
The Travancore Council, The Rev. A. H. Legg,
The Executive Committee, The Rev. Meshach Peter.

It was moved, seconded and voted that the Rev. Meshach Peter be elected as Vice-President by a show of hands. Mr. Meshach Peter was declared elected.

Election of the Secretary. The Secretary reported the following nominations:—

M. S. Taylor. Further the following were nominated on the floor of the house. Rev. J. E. Kesari, Rev. T. C. Witney and Mr. G. V. Job.

Ballots were collected and as no one received a clear majority over all others it was moved and seconded that the Rev. M. S. Taylor who had received the highest number of votes be declared elected as Secretary of the Assembly. Carried.

Election of the Executive Committee. The following names were placed in nomination by the Executive Committee:

| Madras Council | Mr. C. J. Lucas. |
| Malabar        | Rev. K. Schaefer. |
| Madura         | Dr. J. J. Banninga |
| Jaffna         | Rev. G. D. Thomas. |
| Telugu         | Rev. L. J. Thomas. |
| Kanarese       | Rev. H. Sumitra. |
| Travancore     | Rev. A. H. Legg. |
| N. Tamil       | Mr. K. T. Paul. |

As the Rev. L. J. Thomas wished to withdraw his name it was taken from the list. The following were nominated on the floor of the house:

| Telugu Council, | Mr. B. Samuel. |
| N. Tamil        | Rev. R. Robertson. |
| Kanarese        | Rev. Mr. Veerabadrayya. |

The ballots were then prepared and collected but as the time for adjournment had arrived the Assembly adjourned with prayer by the Rev. A. A. Martin to meet again on the 5th morning at 8.30 A.M.

October 5, 1929.

The Assembly met again on the 5th October at 8.30 A.M. in the Haigh Memorial Hall. After the singing of a hymn and the offering of prayer the business of the Assembly was resumed.

The result of the ballot taken for the membership of the Executive Committee was reported by the Rev. E. L. Nolting. The following were declared duly elected:

| Mr. C. J. Lucas, | Madras Council. |
| Rev. A. H. Legg, | Travancore. |
| Rev. J. J. Banninga, | Madura. |
| Mr. K. T. Paul, | N. Tamil. |
| Rev. H. Sumitra, | Kanarese. |
| Rev. K. Schaefer, | Malabar. |
| Mr. B. Samuel, | Telugu. |
| Rev. R. Robertson, | N. Tamil. |
The question was raised as to whether it was right or not for those who were not members of a Church Council or duly appointed representatives of the Councils to the Assembly could be elected as members of the Executive Committee. The Chairman ruled that it had been the custom to elect such members to committee memberships and that therefore this election was in order.

Executive Committee Report. The Secretary read the report of the Executive Committee. The Report was received and it was resolved that it be edited and published in the Minutes of the Assembly. Various items from the Report were placed on the agenda for future action.

Report of the Committee on Union. Dr. J. J. Banninga, Convener, presented the report of the Committee on Union. It was resolved that the report be received.

A motion to amend the “Proposed Scheme of Union” was made by the Rev. R. Robertson of the North Tamil Council. The motion was seconded by Rev. A. H. Legg of Travancore. The motion read as follows:—

Resolved to amend B, page 4 by omitting the word “historic” in line 5 and the phrase “without intending ...... concerning episcopacy” so that the paragraph would read as follows:—

“The uniting Churches recognizing that the episcopate, the councils of the presbyters and the congregation of the faithful must all have their appropriate places in the order of life of the united Church accept in particular the episcopate in a constitutional form as a part of their basis of union”.

The Rev. R. Robertson and Rev. A. H. Legg spoke on their proposal.

At 10 o’clock the debate was closed and the Rev. T. Narsimham conducted the devotional exercises for one half hour.

At 10-30 the debate was resumed and the following took part in the debate,—

Rev. Arthur John,
" T. C. Witney,
" J. E. Kesari,
" L. Gurney and
Mr. G. V. Job.

The Assembly adjourned to meet at 2. P.M.

At 2 P.M. the Assembly met and after the singing of a hymn Mr. K. T. Paul, Rev. A. A. Taylor, Rev. J. H Maclean, Mr. Peter Isaac, Rev. V. Santiago and Rev. Meshach Peter took part in the discussion. At 4 P.M. the Assembly adjourned after prayer by Rev. Dr. L. R. Scudder and Rev. C. S. Vaughan and benediction by Dr. J. J. Banninga.
At 5 P.M. the Assembly met at the United Theological College for a reception and tea after which the anniversary of the College was celebrated in the College Hall.

Sunday, Oct. 6, 1929.

Divine service was held in the Rice Memorial Church at 8.30 A.M. Rev. Mr. Virabhadrayya conducted the service in Kanarese. Rev. R. Robertson preached the sermon in English from the text 1 John. 1:7.

At the close of the service Holy Communion was celebrated by the Rev. A. T. Foster and Rev. Meshach Peter.

Under the auspices of the Assembly a public meeting was held in St. Andrew's Kirk with Rev. A. Silver, acting Chaplain of the Church, in the Chair. The following spoke on different aspects of Church Union:—

Rev. J. H. Maclean,
The Rt. Rev. The Bishop of Dornakal,

Monday, October 7, 1929.

The Assembly met at 8.30 A.M. in the Haigh Memorial Hall on Monday, October 7, 1929 with the President in the Chair. A hymn was sung and the Rev. W. E. H. Organe offered prayer.

The Minutes of the meeting of the 5th inst. were read and approved.

The Rev. W. E. H. Organe in the name of the Committee on Union presented a resolution which was seconded by the Rev. Meshach Peter and adopted by the Assembly, as follows:—

Resolved to appoint the following committee and ask them to draw up a summary of the discussion on Church Union together with other points on which there is a difference of opinion and report the same to the Assembly for its approval and submission to the Councils along with the "Proposed Scheme of Union" for their consideration and action. Members of the Committee:—

Rev. L. R. Scudder (Convener), Mr. G. V. Job,
,, R. Robertson, ,, K. T. Paul, and
,, A. H. Legg,, Paul Daniel,
,, L. J. Thomas,
,, G. D. Thomas,
,, J. H. Maclean,
,, J. J. Banninga,
,, W. E. H. Organe,
At 10 o'clock the Rev. F. L. Marler conducted devotional exercises for one half hour.

After the devotional exercises the discussion on Church Union was resumed and Mr. J. P. Cotelingam, Rev. A. Silver, Rev. T. C. Witney, and Rev. M. Samuel spoke. At this stage a request was made that the resolutions of the various Church Councils with reference to Church Union be read. The resolutions of the various Church Councils were then read after which Mr. J. Sargunam spoke. The Assembly took recess after prayer by Mr. Paul Daniel to meet at 2 p.m.

The Assembly met again at 2 p.m. After singing a hymn the discussion on Church Union was resumed.


The President, Mr. J. V. Chelliah, expressed his regret that he had to leave for Jaffna that evening and that he could not therefore be present the next day and asked that the Vice-President should take the Chair in his absence. He further spoke on his attitude toward the question of Church Union and urged upon the Assembly the most prayerful consideration of this important subject.

It was moved by the Rev. A. A. Martin that the Assembly meet at 7.45 the next morning. Adopted

The Assembly adjourned with prayer by the Rev. A. T. Foster.

Tuesday, October 8, 1929

The Assembly met at 7.45 a.m. with the Vice-President, Rev. Meshach Peter, in the chair. After a song and prayer the Minutes of the previous day's sessions were read and approved.

The Hon. Emily Kinniard, Secretary of the Y.W.C.A. who had been invited by the Executive Committee to speak at this time, spoke to the Assembly for ten minutes on the history of the Y.W.C.A. and its relation to the Church. The Assembly expressed its thanks to Hon. Emily Kinniard for her address.

Report of the Temperance Committee. The report of this committee was prepared by the Convener, Rev. W. S. Sutherland, and was sent to the Secretary who read it to the Assembly.

It was resolved that the report be received and published in the Minutes.
Report of the Committee on Work among the Young. This report was read by Rev. G. N. Moses, Convener. It was resolved that the report be received.

It was pointed out that the Christian Literature Society is already making arrangements for compiling a song book suited to children. It was therefore resolved that any Christian authors who have prepared songs for children should be asked to send them to the C.L.S.

Report of the Committee on Reference. The report of this committee was read by Mr. Peter Isaac, Convener. After much discussion the following action was taken:—

Resolved that the Assembly receive the report of the Committee on Reference and that the Executive Committee be directed to revise the report in the light of the discussion and print it in the Minutes for submission to the Councils. (see p. 14).

At 10 a.m. the Rev. V. Santiago conducted devotional exercises for one half hour.

Report of special Committee on Church Union. The special committee appointed the previous day brought in its report. The Convener, Rev. Dr. L. R. Scudder explained the action of the Committee briefly and called upon the Secretary, Mr. G. V. Job, to read the report of the Committee. (see p. 11.)

In view of this report the Rev. R. Robertson and Rev. A. H. Legg withdrew their motion to amend the “Proposed Scheme of Union”.

The Assembly took recess until 1.30 p.m.

The Assembly met again at 1. 30 p.m. After the singing of a hymn the Rev. G. P. James of the Madura Council read obituary notes concerning ministers and laymen of the South India United Church who had died since the meeting of the 11th General Assembly. In recognition of the life and work of those who had passed away during the last two years the Presiding Officer asked the Assembly to adopt this report by a standing vote. Carried.

Committee on Union. Mr. G. V. Job again read the report of the Special Committee after which the following took part in the discussion,—

The Bishop of Dornakal, Rev. T. C. Witney, Rev. A. Silver, Rev. R. Robertson, Rev. J. H. Maclean, Mr. K. T. Paul and Dr. L. R. Scudder.

Committee on Life and Work. In the absence of the Convener, Rev. C. W. Miller of the Madura Council, the report was read by
Mr. Paul Daniel of Nagercoil, who was made acting Convener in Dr. Miller's place.

Resolved to receive the report and to adopt the recommendations. (see p. 14.)

Committee on Evangelism. Rev. A. A. Rumpus, Convener, read the report of the Committee.

Resolved to receive the report and to adopt the recommendations. (see p. 15).

United Church Herald. The report of the Committee on The United Church Herald was read by Rev. R. R Keithahn, Manager of the Herald.

The report was received. (see p. 16).

The accounts of the Manager were audited by Mr. C. J. Lucas and Rev. G. D. Thomas and found correct.

Malabar. Rev. G. Luebke of the Malabar Church Council was given an opportunity to speak at this stage on the affairs in Malabar and the Kanarese Church.

Committee on Theological Education. In the absence of the Convener, the Rev. J. J. Banninga stated that questionnaires had been sent to the Councils with reference to Theological Education together with a Memorandum prepared by the Committee. Only two replies had been received from the Church Councils and therefore the Committee could not make a full report.

It was resolved that the committee be reappointed and instructed to continue its work.

Treasurer's Accounts. The Treasurer made a statement of the accounts since the last General Assembly. The accounts were audited by Mr. C. J. Lucas and Rev. G. D. Thomas and found correct. (For the statement see appendix J).

Lausanne Conference Resolutions. Dr. Banninga, convener of the Committee on Union reported that the draft reply to the Lausanne Conference Report had been circulated to the various Church Councils and that certain of the Councils had replied suggesting alterations. Most of these alterations had been approved by the Committee and the Memorandum was now presented in its revised form for adoption by the Assembly. Resolved that this Memorandum be adopted as presented by the Committee on Union. (See appendix K).

The Vice President, as Chairman, spoke for a few minutes on the presence and guidance of God in these meetings and called on
the Rev. L. R. Scudder to offer prayer after which the Assembly was adjourned by the benediction of the Chairman to meet at the call of the Executive Committee.

RESOLUTIONS ADOPTED BY THE
12th General Assembly

Report of the Executive Committee. (See Appendix A).

1. It was resolved that the report be received.

2. On recommendation of the Executive Committee the following resolution regarding the state of affairs in Malabar was adopted:-

Resolved that the General Assembly deeply regrets that the circumstances in which the Malabar Church Council is placed had led to the Council's being unrepresented in the Assembly, and earnestly hopes that the difficulties which at present hinder the work of the Council will soon be removed. The Assembly is deeply grieved to learn of the action of several members of the Church in bringing the business of the Church Council and its Board before the secular courts. It considers that such action, if taken at all, should be taken only after every effort to obtain redress from the governing bodies of the Church, up to and including the General Assembly, had been made without satisfactory result. The Assembly further warns the faithful people of the Church to avoid litigation and to do their utmost to stop the practice of having recourse to law in ecclesiastical matters.

Report of the Committee on Union. (See Appendix B).

3. It was resolved that the report be received.

Report of Special Committee on Church Union.

4. Resolved that the report of the Committee be received and sent to the Councils with the "Proposed Scheme of Union" prepared by the Joint Committee on Union for their consideration and action.

I. The Assembly adopted the following resolutions:—

1. Resolved to recommend to the Church Councils the Scheme of Union for their careful study, and to suggest that wherever possible members of the Joint Committee, both Anglican and Wesleyan, be invited to the meetings of the Councils to explain any matter in the Scheme that may seem ambiguous.

2. In referring the Scheme to the Councils the Assembly desires to make the observation that if a union of our Church with the Anglican and the Wesleyan Churches is to be accomplished that can only be done by formulating a Scheme which will secure that the Church will be a common spiritual home for the various schools of
thought and practice in the uniting bodies on a basis of mutual toleration and respect, and not by attempting to secure uniformity.

II. Resolved that in the light of the discussion, the Assembly recommend that the Councils consider the desirability of adopting the following modifications of the Scheme and declarations.

1. That para 1 in Sec. III (B) be modified by deleting the words—"without intending—episcopacy", and adding instead the following sentence:—

"In doing so they declare their intention that no particular theory regarding episcopacy shall become the official doctrine of the united Church; and they do not commit themselves to the position that episcopal ordination is the dividing line between a valid and an invalid ministry."

The paragraph would then read as follows:—

The uniting Churches, recognising that the episcopate, the councils of the presbyters, and the congregation of the faithful must all have their appropriate places in the order of life of the united Church, accept in particular the historic episcopate in a constitutional form as part of their basis of union. In so doing they declare their intention that no particular theory regarding episcopacy shall become the official doctrine of the united Church; and they do not commit themselves to the position that episcopal ordination is the dividing line between a valid and an invalid ministry.

2. That a provision be incorporated in the Scheme that presbyters shall take part along with the bishops in all subsequent consecrations of bishops and not only at the consecration of the first bishops, and that the relevant clauses in Sec. III and VII be suitably modified.

3. That in accepting para (2) Sec. IV B, we declare that it is not our intention that the freedom of intercommunion and intercelebration shall be restricted to any section of the Church or to the life time of the original ministers and members of the Churches entering the union, and that with a view to making this clear we suggest that in the last line of the first sentence of the para the words "these churches" be inserted in place of "they".

The paragraph would then read as follows:—

"While such authority must inhere in the united Church, it is the deliberate intention of the uniting Churches that none of the ministers or members of the united Church shall because of the union forego any rights with regard to intercommunion and intercelebration which these Churches possessed before the union."
4. That in para two of Sec. IV B (6), the following addition be made to the last sentence,—‘‘provided that the status of those who by that time have already been admitted shall not be affected’’.

The sentence would then read as follows:—

After this period of thirty years, the united Church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry, provided that the status of those who by that time have already been admitted shall not be affected.

5. That no minister of the united Church shall be restrained from inviting to the Lord’s Table members of other Churches who are communicants in good standing.

6. That while there is provision for the autonomy of the individual church in the Scheme, we understand from Sec. VII Part I.A. 4 that there will be opportunity in the framing of the rules of the Diocesan Councils for giving due consideration to the views of the local churches.

7. That in regard to Sec. VII Part I A. 3 we desire to state that if the bishop is not satisfied with the declaration of faith of a candidate for ordination, he shall consult the other bishops of the Church before making a decision.

8. That in regard to the powers of the synod, after the bishops have stayed action in the synod as in Sec. VIII C (7) the matter thus stayed shall be dealt with in accordance with the principles laid down in Sec. XIII-A.

9. That with a view to reassuring those in the Church who are afraid that within a short time after the union the Synod might by a majority take action which would be contrary to the principles which at the time of union belong to one or other of the uniting Churches, it is hereby declared that it is contrary to the intention of those who make the union that any question on which the uniting Churches as such are divided or have differing practices (such as admission to communicant membership) be brought up within 30 years from the date of the union.

Representatives to the United Church of Northern India.

5. Resolved that the S.I.U.C. express itself in favour of sending a delegate to the Assembly of the United Church of Northern India if one can be found who can be present and remits to the Executive Committee the matter of appointing such a delegate.

Report of Temperance Committee. (See Appendix C).

6. It was resolved that the report be received and published in the minutes.
Temperance Sunday.

7. It was proposed by the Rev. H. E. Van Vranken and seconded that the first Sunday in December be observed by the churches of the S.I.U.C. as Temperance Sunday when special sermons on temperance be preached and steps be taken to bring home the this subject to all our people.

Report of the Committee on Work among the Young. (See Appendix D).

8. It was resolved to receive the report.

Report of the Committee on Reference. (See Appendix E).

9. The Assembly received the report and passed the following resolutions:—

1. The Executive Committee is directed to revise the report in the light of the discussion and print it in the minutes and thereby submit it to the Councils.

2. The Executive Committee is also directed to appoint a special committee of seven members to study the whole subject of the need of foreign missionaries and funds from abroad. The Executive Committee should make this report available to the Councils and the next Assembly.

3. Inasmuch as a request for the Assembly's opinion on this matter was asked for by the American Board of Boston, U.S.A., resolved that after considering the opinion of the Councils and the report of the special committee a carefully considered reply shall be sent to this request by the next Assembly.

Report of Committee on Life and Work. (See Appendix F).

10. It was resolved to adopt the following recommendations of the Committee:—

1. Resolved,

That the attention of the council be called to the smallness of the number of the pastors in the churches. On the ministration of pastors the growth of the Church largely depends; yet there are in all only 128 pastors for a Christian community of 2,41,048 or one pastor for 1883 Christians on the average.

2. Resolved,

That attention be also called to the inappreciable growth in Christian liberality. When the figures relating to contributions are worked out, they show that the rate of increase in giving is 7 pies per annum for each member of the total Christian Community.
3. Resolved, to remind persons responsible for the preparation of the statistics of the various councils and the drawing up of the reports that they should be sent to the convener of the Life and Work Committee annually, and not merely in preparation for the meeting of the Assembly.

4. Resolved That the Assembly most earnestly request the various councils to study the whole report carefully and do all in their power to remove the weaknesses pointed out and to accelerate the present slow pace of their progress.

Report of the Committee on Evangelism. (See Appendix G).

11. It was resolved to receive the report.

12. Resolved that the following recommendations be adopted:

1. That each Council have its own separate Committee on Evangelism, the convener of which shall be a member of the S.I.U.C. Committee on Evangelism.

2. That each Council hold schools of evangelism each year in various centres of its area.

3. That each Council set apart every year a suitable man from among their own workers for a definite period considered adequate by them for holding schools on Evangelism and stimulating all evangelistic activities.

We also propose that the following suggestions some of which are adopted from the report of the Committee on Evangelism of the Madras Church Council, be approved and passed on to the Church Councils for careful consideration:

1. That the subject of evangelism be persistently presented to all the members of our congregations as a natural obligation placed upon every Christian.

2. That the evangelistic work in the special campaign week of Evangelism be done mainly by the members of the congregations and that they should be prepared for it from the beginning of the year. The week of Evangelism should be part of the whole year's programme.

3. That an important part of the preparation for the actual week of campaign is a careful consideration of the places of work and individuals who it is hoped may be won.

4. That as far as possible various organisations and groups of Christians should be made responsible for particular tasks and places.
5. That every effort should be made to induce Church members to evangelise their own non-Christian relatives by their personal testimony for Christ.

6. That open air preaching on Sunday evenings right throughout the year be arranged and the Church members be asked to take part in them by singing, preaching, and bearing personal testimony.

7. That as far as possible practice in the use of musical instruments and in singing be given to the Church members to make their evangelistic effort more effective.

8. That where other bodies of Christians are at work, our Church should work in harmony and co-operation with them.

9. That on the first Sunday of every month a special missionary address be given.

10. That special preparation classes be held for the Week of Evangelism and that they begin at least two months before that week.

11. That the following books be suggested for such classes:

   Evangelistic handbook, by Sarella Samuel Subbaya.
   Christ our Redeemer, by Rev. G. P. James.
   The Model Christian, by Do.
   The Prophet Jeremiah, by Rev. Felt.
   Studies in Evangelism, by Scott.
   God's Plan for Soul Winning, by Thomas Hobson.

12. That Mr. D. Samuel of the 'One by One Mission Band' Ambur, North Arcot, be invited by Councils or Pastorates to hold schools on evangelism.

13. That Rev. Hickling of Chikkaballapura and his assistants be made more use of for Evangelistic Kalakshepams in the Telugu and Kanarese areas.

14. That we get all the help we can from the Madras Representative Christian Council, and co-operate with them in the production of more literature for study classes and campaign work.

**Union with the Kanarese Church.**

13. In view of the fact that as early as 1913 the Churches connected with the Basel Mission were considering the question of Union with the South India United Church and that suggestions to that effect have recently again been made, resolved that the Executive Committee be asked to enter into correspondence with the authorities in these churches other than the Malabar Council with a view to their coming into full fellowship with the S.I.U.C.

**United Church Herald Committee.** (See Appendices H & I).
14. It was resolved to receive the report of the Committee and adopt the following resolution:

In adopting this report the Assembly urges the Councils to co-operate loyally once more with the committee of the Herald in maintaining the usefulness of the magazine and in increasing its circulation.

Committee on Theological Education.

15. Resolved that the Committee be reappointed and be instructed to continue its work.

Amendment to Constitution.

16. With reference to the amendment to the Constitution proposed in the 11th General Assembly at Pasumalai (See page 11 of the Pasumalai Minutes), it was resolved that the Executive Committee write to the two Councils that have not sent their replies to the resolution on amendment to the constitution asking these Councils to take action soon.

Rules regarding Marriage.

17. Resolved that the Executive Committee be instructed to collect the complete facts regarding Council actions on the Rules and Regulations regarding marriage presented at the Jaffna Assembly, 1923, and present these again to the Councils. Failing action within one year by one-third of the Councils rejecting the Rules and Regulations, the same shall come into force as the Rules and Regulations of the Assembly on Marriage.

Contribution to Assembly Funds. (See Appendix J.)

18. Resolved that the Councils be requested to continue to pay the one rupee extra assessment.

Committee on Tamil Order of Service.

19. It was resolved to continue the Committee on Tamil Order of Service.

Suggestion to Kanarese Council.

20. Resolved that we suggest to the Kanarese Council that it meet in 1930 instead of 1931 in view of the fact that it is necessary that some action be taken soon with regard to Church Union and other matters referred to the Council by the Assembly.

Editing Committee.

21. The Secretary together with Dr. J. J. Banninga and Rev. A. A. Martin were appointed as a committee for editing the minutes for publication.
Committees.

22. The following committees were appointed on the recommendation of the Executive Committee:—

Reference
Rev. G. Gnanamuthu                   Erode
Rev. N. H. Harris                    Neiyur
Mr. Peter Isaac (Convener)          Madura
Dr. L R. Scudder                    Vellore
Rev. G. D. Thomas, Vaddukoddai      Ceylon
Rev. L. J. Thomas                    Gooty
Rev. Veerabadraiya                   Bangalore

Life and Work
Rev. D. P. Doraiswamy               Avanasi
Rev. J. H. Maclean                   Conjeeveram
Mr. Paul Daniel (Convener)          Nagercoil
Rev. Samuel Joseph                  Aruppukottai
Mr. B. Samuel, Rameswaram           Cuddapah

Com. on Work for the Young
Rev. A. J. Arangaden                 Calicut
Rev. S. Z. Devadattu                 Todpatri
Rev. Jonathan Abel                   Bellary
Rev. K. Kanthiah, Manipay           Ceylon
Dr. Mason Olcott                     Vellore
Rev. G. N. Moses (Convener)         Martandam
Rev. M. S. Taylor                    Pasumalai

Committee on Evangelism
Rev. R. A. Dudley (Convener)         Tirumangalam
And Conveners of the Church Councils' Committees on Evangelism.

Committee on Union
Dr. J. J. Banninga (Convener)        Pasumalai
Mr. J. V. Chelliah, Vaddukoddai     Ceylon
Rev. Z. Devadattu                    Todpatri
Rev. A. T. Foster                    Parachalai
Mr. G. V. Job                        Chingleput
Rev. J. E. Kesari                    Trivandrum
Rev. A. H. Legg                      Trivandrum
Mr. C. J. Lucas                      Vellore
Rev. J. H. Maclean                   Conjeeveram
Mr. K. T. Paul                       Salem
Mr. Paul Daniel                      Nagercoil
Rev. M. Peter                        Vellore
Rev. R. Robertson              Coimbatore
Rev. V. Santiago               Batlagundu
Rev. H. Sumitra                Bellary

United Church Herald

Rev. A. J. Arangaden           Calicut
Rev. J. H. Dickson             Pasumalai
Rev. J. A. Jacob (Convener)    Bangalore
Rev. D. Mathew                 Gooty
Mr. Paul Daniel                Nagercoil
Rev. B. Rottschaefer           Katpadi
Rev. H. Sumitra                Bellary

Temperance Committee

Mr. Arthur John                Chittoor
Rev. W. E. H. Organe           Madras
Rev. J. Pavamaney              Calicut
Mr. J. T. Rajanayagam         Erode
Rev. R. A. A. Rumpus           Cuddapah
Rev. W. S. Sutherland          Chingleput
Rev. M. S. Taylor              Pasumalai
Rev. Van Vranken (Convener)    Ranipet

Theological Education Committee

Dr. J. J. Banninga             Pasumalai
Mr. P. Chenchiah               Madras
Rev. R. H. Eastaff             Trivandrum
Rev. J. A. Jacob               Bangalore
Mr. K. T. Paul (Convener)      Salem
Mr. Paul Daniel                Nagercoil
Rev. P. Sengle                 Calicut
Dr. L. R. Scudder              Vellore
Rev. W. T. S. Small            Bangalore

Committee on Order of Service

Mr. J. C. Amarasingam, Vaddukoddai Ceylon
Rev. J. M. Kesari               Nagercoil
Mr. K. T. Paul                  Salem
Rev. H. A. Popley (Convener)    Madras
Rev. V. Santiago                Batlagundu
Rev. L. I. Stephen              Brode
Rev. G. S. Vethanayagam        Madras

Report on Lausanne Conference Resolutions.

23. Resolved that the Memorandum presented by the committee on Union be adopted. (See Appendix K.)
24. **Next General Assembly.** Resolved that the Executive Committee be authorized to fix the time and place of the next Assembly in consultation with the Church Councils.

25. **Vote of Thanks.** Resolved that the Secretary be instructed to express to the hosts and hostesses of Bangalore the heartfelt thanks of the Assembly for the care and trouble they had taken to make the stay of the delegates comfortable and pleasant.

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**APPENDIX A.**

**Report of the Executive Committee of the S.I.U.C. 1929.**

The Executive Committee met four times during the last two years, Sep. 26th, 1927; Feb. 16th, 1928; Feb. 25, 1929; and Oct. 2nd, 1929, and also transacted business by correspondence which was confirmed at the next meeting of the Committee.

**Changes.**

The following changes have taken place in the membership of some Committees.

1. Committee on Theological Education. Rev. J. A. Jacob was appointed in the place of Rev. Paul Nesamoni, who left the Travancore Council.

2. U.C. Herald, *(a)* Rev. J. A. Jacob was appointed Editor of the Tamil Herald, in the place of Rev. M. S. Taylor, resigned.

   *(b)* Rev. W. S. Sutherland was appointed advertising Manager in place of Rev. B. Rottschaefer, on furlough.

   *(c)* Rev. H. Sumitra was appointed English Editor in the place of Rev. H. W. Newell, resigned.

   *(d)* Rev. R. R. Keithahn was appointed Business Manager in the place of Rev. J. H. Dickson, on furlough.

3. Union Committee, Mr. C. J. Lucas was appointed in the place of Mr. P. J. Devasahayam, resigned.

**Representatives to Sister Churches.**

The following were appointed to represent the S.I.U.C.

2. Mr. K. T. Paul, at the Scotch Assemblies in May 1929 and the Council of the Presbyterian Alliance, June 1929.
5. Rev. C. E. Wolsted at the National Council of Congregational Churches in the U.S.A. in June 1929.

Affiliation with the General Presbyterian Alliance. (See Resolution No. 6).

As instructed by the last General Assembly the Committee applied for affiliation with the General Presbyterian Alliance and our application has been received and the request cordially granted.

Order of Sabbath Service. (See Resolution No. 7).

The C.L.S. has printed another edition of the Order of Sabbath Service in Tamil at the same time a Committee was appointed for revising this service and is working at it. It has not yet reported to the Executive as the Convener has gone on furlough.

Amendment to the Constitution. (See Resolution No. 9).

This was sent to all the Church Councils. So far five Councils namely, Madura, Kanarese, N.T.C.C., Jaffna, and Madras have accepted the amendment, the remaining three have not reported. The Madras Council strongly urges that provision should be made for retaining the right to discipline ministers who are not members of the Council.

Herald Committee.

Changes have already been noted. The Executive Committee decided to continue the Herald and have taken steps for getting local news. The Councils have also appointed individuals and Committees to help in this matter.

Temperance. (See Resolution No. 30).

A Committee consisting of the following was appointed by the Executive Committee to examine the question of Temperance and Prohibition with a view to laying definite suggestions before the Govt. Rev. W. S. Sutherland, Convener, Rev. W. E. H. Organe, Rev. M. S. Taylor, Rev. H. C. Balasundram, Mr. Arthur John, Mr. J. T. Rajanayagam, Rev. A. A. Rumpus, Rev. J. Pavamany.

This Committee will submit its report separately.

Land Acquisition in Calicut. (See Resolution No. 41.)

In accordance with the instructions of the Assembly a letter was sent to the Government requesting them not to acquire the mission
Girls' High School site in Calicut. It is understood that the Government has dropped the matter of acquiring this site.

Rules regarding Marriage.

Three Councils have reported. Travancore Council being in a non-British State, and having its own rules is not in a position to accept the Assembly's rules.

The Madura Church Council accepts these Rules with two provisions:

1. To levy a fee of Rs. 10, if three banns are not published on three consecutive Sundays.
2. To allow marrying a sister's daughters though the council feels that this ought to be discouraged.

The Kanarese Council accepts the Assembly's rules.

Translation of Church Member's Manual.

The Executive Committee appointed three Committees to translate the Church Member's Manual into the vernaculars. The Committee for translating it into Tamil has done its work, and the C.L.S. has published it and copies are available at 4 annas each.

The other Committees have not yet reported.

Union of the Church of Scotland and the United Free Church.

The union of these Churches is to take place the first week in October, 1929 in Edinburgh. Our Church was requested to send a delegate and a message. The Rev. W. T. Scudder has been appointed and is present at this historic meeting. It was also resolved to send the following message:

To

The General Assembly of the Church of Scotland:

Fathers and Brethren,

The South India United Church, acting through its Executive Committee and its constituted officers, greets the General Assembly of the Church of Scotland in the Name of the Father, the Son and the Holy Ghost.

May Grace, Mercy and Peace be yours now and evermore. Amen.

It is eminently fitting that, on this occasion when two sister Churches in Scotland are uniting to become one body again in the Lord, The South India United Church should send its greeting to that body, for we, too, represent various parts of Christ's Body that
have become one in Him. It is all the more appropriate that we should send our greetings in that two of the parts that united to form our present Church had been founded by the Missions that were sent out by the two Churches that are now uniting in Scotland. We rejoice with exceeding great joy that the mothers of these two bodies in India should now follow their example and themselves join together to form one body.

The South India United Church has felt since its beginning, when it itself was formed out of two united bodies, (a union of Presbyterians and a union of Congregationalists) that the great principle of Church Union must be one of the fundamental principles for which it stands. It shares with other parts of Christ's divided Body the proclamation of the Gospel and the administration of His sacraments, but it also holds together with these, perhaps more clearly than some others have done, the principle that Christ's Body is One and that, though it has many members, these members should be united into one for God's glory and the winning of the world. Hence we are now also engaged in seeking union with other parts of His Body, and we trust that no insurmountable obstacles to that union will arise. May it soon be possible for us to invite you to send a representative to a gathering here in South India when such a further union will be consummated.

We feel that we cannot rest content until Christ's prayer for the oneness of all His followers shall have become again a reality in this world. We believe that organic union, wherever possible, will immensely help in bringing about the spiritual unity without which Christ's prayer cannot be answered.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be the glory in the Church and in Christ Jesus unto all generations for ever and ever. Amen."

Yours Fraternally,
In His Service,
(Sd.) John J. Banninga,President.
(Sd.) M. S. Taylor,Secretary.

Pasumalai, South India,

September 1, 1929.

General Assembly.

The invitation of the Kanarese Council to hold the General Assembly at Bangalore was accepted with thanks, and a Committee was appointed to arrange the programme. It was resolved to meet in the Haigh Memorial Hall, which was kindly placed at the disposal of the Committee on Arrangements by the Wesleyan Mission.
The request to allow the Hon'ble Miss Emily Kinnaird to speak at the Assembly for ten minutes regarding the Y.W.C.A., was considered and it was resolved to allow her ten minutes in the Tuesday morning session in connection with the Committee on Work among the Young.

Order of Reports.

It was resolved that the Committees should report in the following order.

1. The Executive Committee. 2. Committee on Union. 3. Life and Work Committee. 4. Reference Committee. 5. Committee on Evangelism. 6. Committee on Theological Education. 7. Committee on Work among the Young. 8. The United Church Herald Committee. 9. Temperance Committee.

Acting Convener for Life and Work Committee.

As the Rev. C. W. Miller, Convener of this Committee, was not able to attend the meeting of the Assembly it was resolved that Mr. Paul Daniel be appointed acting Convener.

APPENDIX B.

Report of the Committee on Union

FATHERS AND BRETHREN,

Your Committee on Church Union begs leave to report the work that it has done during the past two years. It was appointed at the Eleventh Assembly at Pasumalai, and there instructed to carry on negotiations with representatives of the Church of England and the Wesleyan Methodist Church.

Since then there have been two meetings of the Joint Committee, in addition to a meeting of the Union Committee in which the reply to the Lausanne resolutions was drafted and questions regarding Union were fully discussed. The first meeting of the Joint Committee was held in Bangalore in July, 1928. A second was held in Madras from February 26—March 8th, 1929. Both of these meetings were of considerably more than usual interest. It was felt that the time had come when the Committee could prepare a complete scheme for presentation to the Churches; hence at the Bangalore meeting we not only discussed several important questions, but we appointed a Continuation Committee to which were referred other definite questions on which reports were to be
prepared and presented to the next meeting of the Joint Committee. Sub-Committees of the Continuation Committees met and prepared statements. The Continuation Committee itself met in Madras in January, where it discussed further plans and prepared certain statements. When therefore, the Joint Committee again met at the end of February, these statements were ready for their consideration. At that time the Joint Committee, with 42 members present, met for 10 days at the Wesleyan Hall in Royapettah and considered in greatest detail all those statements that had been prepared, modified them in many cases, and put them into such shape that the whole might be a consistent and complete scheme for union among these three Churches.

The Joint Committee throughout its session kept carefully before it the instructions that each section of that Committee had received from its own Church. The Anglican Committee had before it the following resolutions from the General Council of the Church in India, Burma and Ceylon, which they were instructed to consider in their further deliberations:

Resolved:

I. That we have received the report of the Joint Committee on Union with great thankfulness in that it indicates the deepening desire for unity, and suggests a way to complete unity which we desire should be fully explored.

Remembering that the Constitutional Episcopate has been accepted for the united Church and that the clearly expressed intention is to secure an episcopally ordained ministry throughout the Church, we are prepared, with a view to bridging over the period till this is fully attained, that to all who, at the time of union are ministers of the uniting Churches should be accorded after union the position of ministers of the Word and Sacraments in the united Church.

But just as we do not ask that the ministers of the S.I.U.C. and the Wesleyan Church should deny their life long belief in the grace given to them through the laying on of hands, or that the members of these Churches should deny the validity of the Sacraments which they have been accustomed to receive, so we ask for respect for the beliefs of those who have learned to connect the grace given to them in the Holy Communion with an episcopally ordained ministry.

We therefore ask that the terms of union should provide that (a) by the union Anglicans be not deprived of any opportunities which they have previously enjoyed of receiving the Holy Communion at the hands of an episcopally ordained minister and (b) that conscientious convictions be safeguarded on the one side by a proviso that no non-episcopally ordained minister shall either temporarily or permanently be placed in charge of a congregation accustomed to an episcopally ordained ministry, and on the other side by any corresponding provisos which the S.I.U.C. and the Wesleyan Church may desire to formulate in order to protect the conscientious convictions of their own members.
Further, we desire that the Joint Committee should continue its labours, and that our delegates should secure a fuller discussion and elucidation of the following points:

1. The continuance of the Diaconate as one of the orders of the ministry.

2. The constituent elements of the Liturgy which it is hoped may become the Liturgy generally used in the united Church.

3. The form to be used in the consecration of Bishops and the ordination of Priests.

4. The number and character (territorial or otherwise) of the proposed dioceses.

5. The relation of the united Church to the Church of England in India and to other Provinces of the Anglican Communion.

6. The means and methods which will be employed to secure the growth of the uniting Churches into a living and effective unity.

7. The relation of the united Church to other Churches, and the conditions of intercommunion with them.

8. The reconsideration of the 50 year period mentioned in Resolution 11 of the Joint Committee, 1926.

11. That the Council instructs its delegates to submit a detailed scheme, including further information on the points enumerated, to the Metropolitan, who shall forward it to the Archbishop of Canterbury for consideration by the Lambeth Conference.

The Wesleyan delegates had also received instructions from their Church in the following resolutions:

The Provincial Synod rejoices at the growth of the understanding between the Churches that has been produced by the consultations on Union. While at this stage it does not commit itself to acceptance of all or any of the details thus far formulated, the Synod desires that the consultations shall continue.

The Synod requests that the Wesleyan representatives on the Joint Committee will give special attention to the following points:

(a) That the distinctive contributions that the Wesleyan Church has to make be sufficiently safeguarded as, for instance, the service of the laity in the Church as local preachers, stewards, etc., and the position of the Leaders' meeting in regard to Church discipline.

(b) While the real basis of unity must be spiritual and cannot depend on outward forms we recognise that no organic union is possible save on a basis of Episcopacy. If, for the sake of union, constitutional Episcopacy is to be accepted, it can only be so as a method of Church government, it being understood that by such acceptance the non-Episcopal Churches do not abandon their view of the ministry and cannot accept any form of Episcopacy that involves such abandonment.

(c) That in safeguarding the rights of the individual conscience against the majority [as is attempted in paras 1 (a) and (b) of the section on the Ministry of the united Church in the Report of the Seventh Session of the Joint Committee on Union] no room should be left for the tyranny of the individual over the majority. The Synod is convinced that this provision as it stands is not in the interests of peace and unity and desires that these paragraphs shall be so radically changed as to prevent the possibility of such tyranny.
(d) That there shall be no less freedom of intercommunion in the resultant Church than is now enjoyed by any of the uniting Churches.

(e) In the judgment of the Synod it will help greatly to further the spirit of Union between the consulting Churches, and in our own Church to enable us to carry our people with us, if even before union is consummated united worship and intercommunion between the consulting Churches can be made possible: the absence of intercommunion constitutes a most formidable obstacle to union in the minds of many of our people.

The Committee on Union of the S. I. U. C. had instruction from the Eleventh Assembly as expressed in the following resolution:

The Assembly instructs its Committee to report to the Joint Committee the views of the Church Councils as recorded in this report, together with the views of the two Councils which have not yet reported, and to confer with the other sections of the Joint Committee with a view to finding a solution of the problems of the ministry and intercommunion more acceptable to the Church than those of the Sixth Meeting.

Immediately after the close of the meeting of the Joint Committee the report was placed in the hands of the Christian Literature Society Madras, for publication, and several thousand copies of both the Indian and Foreign editions were printed and have been sold. We are informed that only 50 copies of the foreign edition remain on hand. We also understand that the S.P.C.K. of London has printed its own edition and the C.L.S. has just received a request from the World Conference on Faith and Order of Boston, U.S.A., for permission to reprint the proposed scheme and they say that they wish to publish thirty thousand copies for free distribution.

It is evident from the distribution of the reports that a very wide interest indeed has been awakened, and we know from accounts in the newspapers and periodicals that not only many individuals but many groups and organizations have taken cognizance of our movement and are studying it with the keenest interest. It is everywhere recognised that our negotiations in South India are attempting to do something that is unique in the history of the Church Union Movements. There are at present many movements for union on foot, but our movement in South India is the only one which is attempting to unite Episcopal and Non-Episcopal Churches. It is recognised that the success of our movement if achieved would necessarily very greatly affect similar movements in other lands and that when there has once been a union between Non-Episcopal and Episcopal Churches, such a union movement must spread to other parts of the world.
It is natural, of course, that various individuals and groups have taken different attitudes with regard to the “Scheme”. We understand from the papers that the Anglo-Catholics in Great Britain have taken serious objection to certain aspects of the “Scheme” and that they have practically declared that they cannot accept it. We are also told that individuals of a liberal attitude toward Christianity have objected to certain proposals regarding the faith and creeds of the “Scheme”. Many bodies have not expressed any final judgment but seem to be studying the scheme with great care. Some individuals and groups, however, belonging to various bodies have commented most favourably upon the Scheme.

The proposed Scheme has also been before various voluntary Conferences in India. It was, for instance, the subject for discussion at the Pasumalai Conference in April and was also before the Conference on Church Union at Kodaikanal in May. Another conference was held in Vellore in September. In all these conferences there was free and open discussion and various opinions were thoroughly considered. From the published reports of these conferences it would seem that the majority of those present regarded Church Union between Episcopalians and Non-Episcopalians as most desirable.

The Assembly Committee on Union, realising that by the constitution of our United Church this Committee should report to the Assembly and that the Assembly should then submit “The Proposed Scheme” to the various Church Councils for their consideration and opinion, wrote to each Church Council asking it to consider the report, and, if it wished to do so, to report to the Committee on Church Union any suggestion that it might have with regard to the “Scheme” but not to take any final action either favourable or unfavourable.

Two Councils considered the matter and made suggestions to the Committee on Union. The other Councils have not taken action or at least have not reported any action to the Committee.

Soon after publishing the report all the members of our Committee on Union who were present at the last two meetings of the Joint Committee issued “A Letter Regarding the Proposed Scheme of Union to the Ministers and members of the S.I.U.C”.

In that letter they laid down three principles that had guided them and their fellow-members of the Joint Committee in all their deliberations. Those three principles were:

1. That no man must be asked to violate his conscience in entering the Union.
2. That this Union should not cut us off from any fellowship that we have hitherto enjoyed.

3. That we must recognise the principle of freedom in worship.

Your Committee feels that these three principles have been safeguarded throughout the whole "Scheme of Union."

It will not be possible in this report to take up all the matters dealt with in "The Proposed Scheme" but the Committee feels that it should make mention of the following items:—

In the first place the scope of union aimed at was a union between the three Churches mentioned. In the Assembly that met in Jaffna in 1923, a general invitation was issued to the Churches in South India believed to be sympathetic with the idea of union, with a view to secure their interest and co-operation, and if possible their participation in the negotiations. The Wesleyan Methodist Church was the only body to respond to this invitation. It must be remembered, therefore, that the "Scheme of Union" does not contemplate a general union among all denominations at present, but includes only the three bodies which took part in the negotiations. In all further negotiations full consideration will have to be given to the desires of any body wishing to enter into the union. "The Proposed Scheme" implies that after this union has been consummated efforts will be made to extend the scope of union.

The Committee feels very strongly that "The Proposed Scheme" puts greater emphasis upon the spiritual character of the Church than any previous reports did. But it is manifest that whereas we all seek the highest possible spiritual attainments it was impossible in a proposal of this kind to do more than to assert that principle and try to work it out in the provisions for organic union. We believe that this has been done and that the great object of the union is to accomplish the spiritual union which Christ aimed at in His High Priestly prayer.

It must also be remembered, in connection with the principle that no man's conscience is to be offended, that we cannot insist on absolute uniformity either in doctrine or in worship. The liberty we claim for ourselves may not be refused to others. We must frankly admit that any Scheme of Union of this nature must be comprehensive, though at the same time we may rightly ask that all those entering into the union shall regard each other as Christian brethren, members of the one household of God. Your Committee believes that by organic union as here proposed a much deeper
spiritual union will result. As members of the one body in Christ we shall be brought much nearer to each other and thereby shall learn to know, respect, and love each other.

It is well to notice the progress that has been made in dealing with the questions of the ministry and intercommunion, which were specially entrusted to the Committee by the Assembly at Pasumalai. Different methods of dealing with the ministry had been suggested and rejected by one or more of the bodies negotiating. A dual ministry was suggested in the second meeting of the Joint Committee. A Commissioning service was put forth in another meeting. In the sixth meeting the committee came very near a dead-lock, as revealed in the Trichinopoly resolutions, and the Assembly did well to instruct the Committee to find a better solution. The Committee is very glad indeed to be able to report that a much clearer understanding of the mind of one another became possible, as manifested in the last two meetings. All the ministers of the Churches at the time of union will become, by the act of union, ministers of the Word and Sacraments in the united Church. The only proviso is that in the working out of this fact no man’s conscientious scruples shall be offended. This applies equally to all three Churches. The Joint Committee felt it was better to enter into the union with mutual respect and confidence than to attempt to draft minute regulations providing for all contingencies that might arise.

Your Committee feels satisfied that if the spirit of worship and fellowship that prevailed at the Joint Committee meetings could be shared by all, many matters connected with the union would no longer be considered as mere matters of law, but as a real adventure in faith in God and man.

This new spirit was specially evident in the consideration of the question of intercommunion where in former meetings one section of the Committee had very grudgingly granted a minimum of intercommunion. The last meeting of the Joint Committee definitely voted that the Church after union should be in full fellowship with all those with whom they had been in fellowship before, and the Committee also definitely expressed itself as looking forward to an ever widening circle of Christian fellowship. We, therefore, feel that very great progress was made in that subject.

In dealing with the various problems that came before it the Joint Committee had before it the findings of similar Committees the world over and did not in all things have to devise new ways by which union should be effected. It will be remembered that the “Interim Report” of a Joint Committee in England definitely recommended much of what is in our Basis of Union, especially the historic Episcopate and the acceptance of the creeds. The same
was true of Committees in Australia and elsewhere. It was also recognised by the Lausanne Conference that these must form the basis of union. It will also be remembered that the Committee in England continued its negotiations until it struck the rock of re-ordination, and that only then the negotiations came to an end. Your Committee has been able to advance beyond that point and neither re-ordination nor a commissioning service is now mentioned in the "Scheme".

In commending "the Proposed Scheme of Union" to the General Assembly and asking it to submit the same to the Church Councils for their consideration the Committee suggests that the following points be kept in view:—

Throughout the negotiations the Committee has kept in mind the principles for which our Church stands, and has tried to make sure that in the united Church the fullest liberty for the maintenance of these principles will be secured. We have also made it clear that we could take no step which would cut us off from the fellowship we now enjoy with the Churches of our origin and other Churches whose principles are similar. We believe that a careful study of the "Scheme" will show that the representatives of the other two Churches have admitted the reasonableness of our claim and that the "Scheme" has been drafted accordingly. See, e.g., the Statements on intercommunion contained in Sec. II (2) and Sec. IV (2); the Statement that Union is a reality in the spiritual realm (in the preamble of Sec. III); the Statements in the same section on the initial ministry of the united Church (C) of its membership (D) of worship (E) and autonomy (F). We regard these matters as settled, and we would feel bound to withdraw from the negotiations if any demand for their reconsideration were to be made.

But we hold that the recognition of our just claims in these matters carries with it an obligation on our part to recognise that those with whom we have been in negotiation and specially the Anglicans, have also certain things which they do not feel at liberty to give up. One of these is the acceptance of the Apostles' and Nicene Creeds, and another, which from the Anglican point of view is of great importance, is the maintenance of connection with the Church to which they now belong, which, in their judgment, would be broken if those to be appointed bishops in the united Church were to be consecrated in any other way than by the laying on of hands by not less than three bishops who were recognised as having obtained in a regular way the right to consecrate other Bishops. Similarly they would regard the continuity as broken if future ordinations were not conducted by a bishop whom they regard as regularly consecrated. They also regard the vesting of certain
powers in the bishops, individually or collectively, as being for the welfare of the Church, and cannot be expected to adopt a scheme which would reduce these beyond a certain point.

The Committee thus considers that just as any attempt on the Anglican side to go back on what has been granted in recognition of our principles would mean the abandonment of the effort after organic union, any attempt on our part to break the continuity of the Church, or unduly to limit the powers of bishops would have the same effect. The Committee accordingly hopes that Councils in considering the Scheme will be asked to keep this in view.

On the other hand there may be many matters of detail in which it is still possible to improve the "Scheme". It may for instance, be possible to make certain statements regarding the conservation of our principles in the united Church clearer or more emphatic, and on the other hand it is conceivable that some modification of the powers of the bishops might be accepted by the Anglicans. So it is with certain other matters. While we have from the beginning accepted the Apostles' and Nicene Creeds, there is room for consideration of the precise manner in which these are to be accepted by individual ministers. Regarding such matters suggestions from Church Councils would be welcomed.

In presenting its report to the General Assembly your Committee on Union expresses its gratitude to Almighty God for having permitted it to complete its work and to present it to the Assembly. An honest attempt has been made all through the negotiations to carry out the instructions of the General Assembly and its Councils; and the Committee does not hesitate in commending the proposed scheme to the Assembly. In accordance with our Constitution and practice it now becomes necessary for the Assembly, which is in such matters an advisory body, to transmit this "Proposed Scheme" to the various Church Councils for their consideration and their expression of opinion. In doing so we pray that the Wisdom of God may be both with the Assembly and with the Councils in their deliberations. May we in all things seek to know His Will and be ready to do it.
APPENDIX C.

Report of the Committee on Temperance.

Your committee on Temperance was requested by the last General Assembly to examine the question of the promotion of Temperance and Prohibition with a view to laying definite suggestions before the Government. The Membership of this committee as appointed by the Executive is representative of the different areas of the Church's field but the members were too widely scattered to render possible any coming together for consultation. This report is therefore lacking in that the work of the committee has only been possible through correspondence.

The Temperance problem is one that continues to call for the prayerful interest and concern of Christian Churches throughout the world. Here in India we can count on the help and co-operation of the best men both in the Hindu and Mohammedan faiths in any efforts made to counter-act the harmful effects of intemperance. With regard to the question of Prohibition the present position seems to be that Government are prepared to admit the evil of intemperance and are prepared to do what they deem is practicable at least in regard the mitigation of the evil. The barriers which seem to stand in the way of Government acceding to the demands made for complete prohibition are as follows:—

(1) The loss of the public revenue that is involved in Prohibition. Over 40 per cent of the total revenue of the Madras Government comes from Excise and any proposal for prohibition carries with it the necessity of finding some other source or sources from which this very large amount can be secured. It is therefore of little use approaching Government with the demand for prohibition by simply denouncing the evil in itself or even the immorality of a Government's profiting at the expense of the vitality and morals of the people.

(2) Another difficulty connected with the financial side of this question is due to the present dyarchical system of Government whereby any reforms in financial arrangements made by the Provincial Governments must have the approval of the Government of India. No scheme of Prohibition initiated in Madras or any of the other Provinces could be effectively carried out without the full concurrence and co-operation of the Government of India who are directly interested in the reserved Departments of Government which are also equally dependent with the transferred departments
on the excise revenues. It is also to be noted that while the collection of revenue for excise is made directly by the Provincial Governments, customs belong to and is under the direct control of the central Government and all customs revenue derived from the importation of foreign liquors belongs to the Government of India. Prohibition therefore if sanctioned by a Provincial Government would not effect the problem of the foreign liquor shops which are admittedly a growing evil in this land. This can only be dealt with through the Central Government.

(3) Another difficulty that has arisen in connection with the attempts to introduce measures of Temperance Reform is connected with the constitution of the Government of India. Under Section 80 (C) of the Government of India Act, a private member cannot introduce any measure in a local legislative Council affecting the revenues of the Province without securing the sanction of the Governor. When a member recently proposed to introduce a measure embodying the principle of local option, Lord Goschen refused to grant permission presumably on the ground that such a measure was calculated seriously to effect the public revenue.

(4) A further problem that has to be considered in connection with proposals for entire prohibition in this country is that connected with the difficulty of enforcing the law. With palmyra trees and other plants from which intoxicating liquor can be procured growing in abundance in almost every village, the temptation to illicit manufacture will be very great. We know how this has proved to be a very difficult problem in connection with the introduction of prohibition in America. Here in India, it will undoubtedly be much greater in view of the greater facilities of evading the law.

These appear to be the main problems of an administrative character which must be taken into account in any appeal made to Government in the interest of Prohibition. In view of their complexity and all the implications involved we feel that our Church is not in a position to submit an affective solution. We feel that the only solution must lie in our joining forces with any organizations which are in a position to deal effectively with the state of affairs as they are present. In this connection we would suggest that either this Assembly, or preferably every Church Council should associate itself with the Prohibition League of India whose head quarters are now at the Gandhi Ashram, Trichengodu and whose honorary General Secretary is C. Rajagopalchariar who has recently been appointed in place of the Rev. Herbert Anderson. The Prohibition League issues a quarterly at 10 annas per year and a Tamil monthly at Rs. 1 per year which we recommend to all interested in the cause. We are of opinion that in view of all the
issues involved the only satisfactory solution would be the pressing on the Indian Government of the need for the appointment of an all India Public Commission which could deal with the subject in all its bearings and prepare a scheme showing how best the administrative difficulties could be met in any scheme for Prohibition. We are convinced that any scheme must be carried out with full co-operation between the Provincial and Central Governments.

In the meantime it behooves every member of this Church to do what may be possible towards the creating of a public spirit favourable to Temperance reform and in this work the co-operation with Hindus and Mohammedans is strongly recommended. The allotment of funds and the appointment of central and district committees by the Madras Government provides opportunities for all who have at heart the cause of Temperance reform. We are glad to note that in several districts Missionaries and leading Indian Christians have been given a place in these committees but the representation of the Christian forces is not as large as we would wish to see. We would therefore suggest that representations be made to the minister of Public Health asking that he accept nominations of two or three to each district committee from names submitted by our Church Councils in areas in which we are concerned.

Reports from Church Council would seem to indicate that while some are alive to the cause of Temperance and are taking up the work of propaganda with thoroughness, others are doing very little along these lines. Various proposals have come from different parts of the field with regard to the Church's insisting on pledges ranging from the suggestions that only ministers and elders at ordination be asked to sign a Temperance pledge to the proposal that all members of the Church should be required to sign the pledge as a condition of membership. In conclusion we would specially bring to the notice of the Assembly the temperance handbills and public pledge posters prepared by the Rev. H. E. Van Vranken of Ranipet—copies of which may be seen at the Temperance Exhibition Stall which Mr. Van Vranken has kindly arranged for at the assembly meeting.

W. S. Sutherland,
Convener.
APPENDIX D.

Report of the Committee on Work for the Young


Your Committee begs leave to make the following report. The Convener sent out a questionnaire to the members of the Committee belonging to the different Councils. The questionnaire seems to have been thoroughly discussed in most of the Councils. The Committee is sorry that it is unable to give any report regarding the work among the young in the Malabar Council because no information was available from members of that Council.

The Committee regrets to observe that except is one or two Councils the Work for the Young does not receive proper attention. Madras, Jaffna, Madura and Telugu Councils are doing systematic and fruitful work through their local committees. We trust that the Assembly will outline a bold policy by which this important work can find a proper place in the activities of all our churches.

Christian Endeavour.

The Committee is glad to report that two travelling secretaries have itinerated in the area covered by the Madras—Arcot, and Madura District C.E. Unions. In Madura District alone there are 35 Senior 100 Junior and 219 associate societies, with a membership of 15,634 out of whom 10,341 are associate members. In this district it is encouraging to note that about Rs. 1,000 was raised last year to support a secretary, to carry on evangelistic work and to support some children in the Boarding Schools. One of the Societies has made itself responsible for the support of a Bible woman.

The report from the North Tamil Church Council shows that there are 85 societies doing very useful work. Among the various Committees special mention must be made of the Jail Visiting Committee, who visit the Coimbatore Central Jail and conduct services for the prisoners there. During the "National Health Week" almost all the Endeavourers took an active part and it was very much appreciated by the authorities. A boys' committee in one of the societies finds money to support a boy in the Boarding School.

In Travancore Council 399 societies with a membership of 9241 are reported. Some of the societies under local supervision are growing and they help the churches in evangelistic work. They send their regular subscription to the N.M.S. and the Home
Missionary Society and other evangelistic or charitable purposes. But on the whole the societies have made little progress. If provision could be made for a full time secretary there is much scope for improvement.

The Kanarese Council reports that C.E. members take part in evangelistic work and that they raise funds for supporting orphans in Boarding Homes.

The Madras Council has 100 societies, 1,461 young members and 374 adult members. The societies carry on evangelistic work every month on a fixed day. They visit the sick and attend to village sanitation. But in some villages the C.E. Movement is not very strong.

In Jaffna the Endeavour Movement is gaining ground steadily. There are 11 societies and 700 members.

It is gratifying to note that in every council the young are trained to give for good purposes.

It is worth while to mention that there is hearty cooperation between people belonging to different denominations. The Wesleyans and the S.I.U.C. work together in Bangalore City and the Lutherans are co-operating in C.E. work at Madura.

We hope and pray that the coming of Mr. and Mrs. Abbey to direct and supervise the C.E. work will strengthen the movement in the S.I.U.C. area.

Sunday School.

The Sunday School work is being done in almost all the churches. The lessons followed are:
3. The Christian way.

In most of the Schools, Day school teachers are in charge of Sunday School Classes, but we are glad to note that the number of volunteer teachers is increasing.

Different Sunday Schools follow their own methods in grouping the classes. Many group the pupils on a day-class basis (some on an age basis).

Several of our churches are availing themselves of the training course of the Coonoor St. Andrews Institute. The Sunday School Missioners' visit to some of the centres has been helpful. Many schools have their annual Sunday School Examinations. Some schools give treats to Sunday School children with a view to encouraging them.
The Sunday School work as carried on in the Jaffna Council during the past year deserves our attention.

1. They have a separate Committee. Special lesson series suitable to the primary and junior classes are prepared by that Committee. Material is supplied to the different Sunday School Junior classes for colouring pictures.

2. Conference. A Sunday School teachers' Conference was held at Uduvil during the early part of this year when helpful instructions and model lessons were given.

3. Children's week. September, 22—28, was observed as children's week. Sept. 22nd was childrens' day when special services were held in all the churches. During the week special addresses were arranged, for parents. Mr. J. V. Mendis, Secretary, C.S.S.U. addressed the Sunday School teachers.

Lantern lectures on the Life of Christ and on the evils of Drink were given in different centres by the Jaffna College group.

4. Children's rally. The crowning item of the children's week was the Sunday School Children's rally on the 28th. 900 Sunday School children and 100 Sunday School teachers, and many others also were present. Every Sunday School contributed some item or other for the meeting.

There was a singing competition, games and a procession and the day was thoroughly and profitably enjoyed by all.

Literacy.

There has been a steady increase in the growth of literacy among the young. In Madura Council the percentage is 55. The North Tamil Council reports 30%, Madras Council 20%, Canarese 80%, Travancore, Malabar and Jaffna have not reported but from the previous reports we know that the percentage of literacy among the young and adults is much higher than any of the above.

Temperance.

Drink is a problem in many of the churches. In some councils drunkenness is prevalent more in village congregations than in the towns. Indulgence in drink on special occasions is reported to be common in some churches. It is very regrettable to realize that the evil habit is prevalent even among the young in some congregations.

Different attempts are being made to drive this demon out of our churches altogether and also from our villages and towns. Special efforts are made to impress the evils of drink in the minds of the young. The C.E. and S.S. organizations have temperance
lessons in their courses. Temperance work is carried on by the churches in the following ways: viz., preaching, admonition, magic lantern, lectures, and occasional dramas on temperance. Some efforts are made to remove toddy and arrack shops to distant corners.

It is gratifying to note that the Madras Government has set apart 4 lakhs of rupees for propaganda work on temperance. Some of the Councils are taking advantage of this and co-operate with the Government in this noble enterprise. We specially make mention of the Committee of the Madras Church Council which is putting forth much effort in this direction.

The two important things demanded of your committee by the last assembly were (1) To enquire into the questions of the age at which young people should be admitted into the Church and to study the subject of dramatic performances (religious drama) and report as to their value or otherwise for the churches in the S.I.U.C.

Regarding the age of admission to church membership the ages reported by the different Councils range between 12 and 16. The Madura Council gives 12, the Madras Council 14, Travancore somewhere about 16, Jaffna 16. The Committee is of opinion that a child should know and understand what he is about when he makes his decision to join the church. There should not be a general sweeping into our churches by which the younger are merely carried along by the impact of a large movement. To set a definite time of life is impossible but generally speaking a child should not be urged to join the Church before he or she is 15.

With regard to the subject of dramatic performances your Committee feels that it is a difficult question to arrive at a definite conclusion. The councils are not unanimous in their opinion. Even in the same council there is a difference of opinion. Some are decidedly against the use of any kind of drama. Some councils agree that religious dramas are useful from the educational point of view. They help memory, fluency of speech, and studiousness and can drive home truths into the minds of the young and the illiterate. Religious dramas will be of value only if the subjects are carefully chosen and the whole properly supervised. But as at present carried on in many places it is of little value.

The Committee is of opinion that while dramatic performances cannot be carried on under the auspices of the church, organizations like the Christian Endeavour, Sunday Schools, etc., may use them with advantage under the most careful leadership.

The Tamil Catechism "Gnanamirtha Vinavidai" is widely used in the Madura Council where it is prescribed as a text book for
Scripture lessons in the High School classes. Some of the other councils also have begun to use it in their churches and schools. The Committee recommends that the book be used in all our Tamil churches and schools.

The matter of preparing a Telugu Catechism was referred to the Telugu Church Council for consideration in consultation with the Telugu speaking churches of other councils. We would urge that this be attended to as early as possible.

APPENDIX E.

Report of the Committee on Reference.

The International Missionary Council held at Jerusalem urges the National Christian Councils and other co-operative bodies to give most careful study of the whole question of the need for Missionaries in the lands of the Younger Churches and to send a message to the elder Churches stating:—

1. Their conviction as to the further need of Missionary effort on behalf of the people they represent, and

2. Their best judgment as to the kind of work most needed and the type and qualifications of the workers desired.

Such opinions, they thought, would be an invaluable apologetic for Missions, especially helpful in recruiting work and for holding together and increasing their supporting constituency.

These matters were referred to your Committee on Reference which begs to submit the following report.

Our heart overflows with joy and praise to God when we pause to consider what a wonderful beginning has been made as a result of missionary work in the establishment of the Kingdom of God in this land and what great changes have been brought about in the moral, social and religious thoughts of its people. The results of the work of the various Missions may not be as great as we would desire to have it. Yet we have sufficient cause for thankfulness for the remarkable advance that has been made in the various lines of missionary work—Evangelistic, Educational, Medical and so on. One striking evidence of the success of the Missionary enterprise is the fact that Indian Churches have become conscious of their growing power to carry on their responsibilities.
It is reckoned that there are 4,754,000 Christians in India and Burma of whom 2,730,000 are Protestants. In the area of the Madras Representative Christian Council, among the population of about 40 millions, Christians numbered (census of 1921) 246,234 of whom 565,869 were Protestants; and this number had grown in 1928 to 707,799. The S.I.U.C. section of this had in 1926, 224,072 Christians. We find that, however, only one person in 55 is a Protestant Christian.

The Educational and Medical Work of Missions have been remarkably successful. In the M.R.C.C. area there were in 1928 about 4,194 schools and colleges in which 186,207 pupils were studying of whom 83,233 were girls. The number of teachers in these schools was 10,666.

Again there were in 1928, 119 Hospitals and dispensaries with 501 doctors, nurses and compounders, in which 743,031 patients received treatment.

The number of Sunday Schools were 5,350 with 10,702 teachers and 161,517 pupils.

All these indicate a splendid record of advance in missionary work.

There are varying grades of churches with different capacities. Some of them besides paying for the support of their pastors and for the immediate needs of the work connected with the pastorates are able to meet the expenditure on elementary educational and evangelistic work. A few are unable to stand on their own legs. But it is gratifying to note that there is a growing consciousness among indigenous Christians that they belong to the Church rather than to the Mission. And the Missions have come to recognise that the goal is that the control and direction of all the work shall be in the hands of the Indian Church.

Women's work.

It is a well known fact that the well-being of a nation depend very largely upon the mothers in the land. The deplorable condition in India is very largely due to ignorant and illiterate motherhood. We find already that the women of this country are speedily coming into their own. As the result of mission and government educational efforts they have far advanced and many leading women workers are endeavouring in various ways to uplift their ignorant sisters, and to conduct a vigorous crusade against age long evils and pernicious customs. We strongly feel that missions in the future should stress the work among women. Women of the Pandita
Ramabai type are to be produced. We therefore, beg to suggest that able and spirit filled ladies of a higher type be sent out by the Older Churches for training women-workers in this land and for working among Hindu women. A few missionary ladies may be replaced by such high grade Indian women and a part or the whole of their salaries may be paid from the money thus saved.

Industrial and other needs.

It is well known that a majority of our Christians come from the poorer classes and that therefore the strengthening of the Indian Church is in no small measure dependent upon the improvement of its economic condition. We therefore, strongly urge the need for specialists from the West who may be able to improve industrial, agricultural and economic conditions here.

Medical work.

Rural areas are less well supplied with medical relief and there is an urgent need for extending medical work in villages where the death rate is high. Well qualified medical missionaries are needed to direct medical "preventive" work and health welfare work and to train Indians for this purpose.

Educational work.

Missionaries with high academic qualifications are needed for higher educational institutions. Men of average type may be replaced by well qualified Indian Christian professors and the money thus saved may be utilized for strengthening the schools.

Christian Missions are most valuable factors in the work of national reconstruction in India. 89 agricultural settlements, 51 colleges, 247 high schools, 170 industrial schools, 475 middle schools, 76 teachers training institutions, 205 dispensaries, 213 hospitals, 60 leper institutions, 8 tuberculosis sanatoria, 11 homes for the blind, and 6 homes for women are being conducted by the Protestant Christian Missions in this land. India cannot afford to lose these agencies of public welfare and it needs a larger number of these institutions and missionaries to conduct them.

"We in India are in a period of transition, in the throes of a renaissance. There is a great danger that in our task of national re-construction and re-building our economic and social systems in the scheme of an ideal swaraj a merely nationalistic tendency may so overwhelm our motives that the spiritual values may be lost altogether. The work of the Christian Church and the Christian Missionaries has behind it the dynamic power of Jesus Christ and thus
contributes to our social and economic work that spiritual impetus which along can impel the younger generation of Indians to consecrate their lives to the regeneration of their mother land on high and divine plans."

The type and qualification of the Missionaries needed.

We beg to state that India is undergoing great changes. Missionaries of special qualifications who will be a real help to the people are needed for India. As Bishop Fisher has expressed it "the East needs missionaries who are free from racial and national prejudices and free from religious dogmatism, and who have a Christlike social vision, confidence in the larger Christ and willingness to let go—to co-operate and help—to serve and not to direct."

May the Lord help the Older Churches in the West in the selection of the right sort of missionaries to meet the present needs of India.

Respectfully submitted,

Lewis J. Thomas,
G. D. Thomas,
Peter Isaac,
G. Gnanimuthu.

APPENDIX F.


It has been the usual custom in the report of the Life and Work Committee to give a homily on the meaning and value of church statistics, and to point out that after all it is very difficult to reveal the real life of the Churches through any such report as this. It is not proposed to repeat these remarks here as better statements than we are able to make may be read in previous reports, and the same remarks hold good at present. It is true that we can tell only a part of the story. We cannot reveal the inner zeal and earnestness nor the weakness and difficulties! But so far as they can be understood and interpreted, we propose to let the figures speak for themselves. We believe that it has been a good two years for the South India United Church as a whole, that we can see ourselves as never before as a United Church and that we have good cause to take courage, press forward, and praise the good God,

"Whose love hath brought us on our way
And granted us success."
Malabar, which was left out of the last report, sends its report and statistics this year. Jaffna sends only statistics and those are not quite complete. All the councils excepting Kanarese and Jaffna show advances during the two years in most respects. As these two are small councils their losses or gains do not affect the total considerably. Nevertheless we regret keenly that they are not on the side of advance and exhort them to make clear to themselves and to the Assembly the causes of their weakness. Madras and Madura appear to have made the most consistent and notable advances since the last report.

More significant than mere comparisons of councils with each other are the figures for the gains or losses of the various councils and of the South India United Church as a whole over a period of years. We need to show the rate of growth. In the following figures comparisons are first made of the gains of the present biennium (1926—1928) with those of the previous biennium (1924—1926); and then of the current decade (1918—1928) with the previously reported decade (1916—1926). To show the rate of gain the larger gain is divided into the smaller gain × 100 and the result subtracted from 100. This gives us a ratio which indicates whether the previous gain is being maintained or not. A ratio of more than 1 shows that the present gain exceeds the previous gain by that rate; where the previous gain exceeds the present gain, the calculation indicates by a minus ratio that the previous gain had not been maintained by that rate. For example, if there is a gain one year of 5 and the next year of 20 the rate of advance or per cent. of increase of gain is 75 per cent. If there is a gain one year of 20 and the next year of only 5 the rate is—75 per cent. If there is a gain one year of 20 and the next year like wise of 20 the rate is even; that is, the same rate of growth has taken place as previously. It has been suggested in a previous report that the rate of improvement ought to be 10 per cent. for each year or 20 per cent. for the biennium. We may take this figure as a tentative standard for judgement.

The totals show a notable advance in the two years under review. The advance appears to be all along the line and is much greater in most cases than the advance shown in the 1924—1926 figures. We shall first take a general survey of the advance of the South India United Church as a whole in comparison with previous years.

Total Christian Community:

An increase of 16,975 is shown as against 11,375 increase in 1924—1926 which is a 33 per cent gain in rate of growth. This is the largest increase in any biennium since 1918. The gain per cent of the decade 1918—1928 over the decade 1916—1926 is on the minus
side (—21 per cent.) which means that for the decade 1918—1928 we failed to maintain the rate of growth in the decade 1916—1926 by 21 per cent. The total Christian community now numbers 241,048, an increase of nearly 8 per cent in two years. Towards this gain Travancore contributes the largest number 5,260; Madura is second with 2,200; North Tamil a close third with 2,120.

Communicants:

An increase of 7,154 communicants is found as against an increase of 2,613 in the '24—'26 period, a 36 gain per cent in rate of growth. The gain per cent of this decade over the previous decade is 19 per cent. Total communicants now number 47,268, an increase of 15 per cent. in two years. This is the largest increase in any biennium of the decade. Here Madras has made the largest gain of 851, Madura is second with 783; and Telugu third with 754.

Contributions:

An increase of Rs. 18,709 is shown over the 1926 figures. This is a very large gain over the increase shown in 1924—'26 which was only 5,870, a difference of Rs. 12,839, a gain in increase rate of over 69 per cent. The rate of gain in contributions of the decade 1918—'28 is also good, exceeding the 1916—'25 decade by 16 per cent. This is not the largest increase in giving, however. 1920 and 1924 gains exceeded the present gain by Rs. 9,000 and Rs. 5,000 respectively.

The rates of contributions per head of Total Christian Community are shown as follows in hundredths of a rupee.

<table>
<thead>
<tr>
<th>Year</th>
<th>Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1916</td>
<td>...</td>
</tr>
<tr>
<td>1918</td>
<td>...</td>
</tr>
<tr>
<td>1920</td>
<td>...</td>
</tr>
<tr>
<td>1922</td>
<td>...</td>
</tr>
<tr>
<td>1924</td>
<td>...</td>
</tr>
<tr>
<td>1926</td>
<td>...</td>
</tr>
<tr>
<td>1928</td>
<td>...</td>
</tr>
</tbody>
</table>

This seems to show a steady upward tendency, although we have not reached again the 1924 high mark. Madras has made the largest gain of Rs. 5,066; Jaffna is second with Rs. 3,707 and North Tamil is third with Rs. 3,501. The comparisons of councils with each other will be made in another place.

Organized Churches and Pastors:

An increase of fourteen organized churches is shown for the biennium and a gain of 23 pastors is recorded. It is difficult to compare with previous years as the 1924 record is incomplete. There
was a gain of 57 churches in 1920 and the present gain appears to be the largest since them. The gain in the number of pastors appears to be the largest since 1918 when it was 28. Our figures of growth in communicants and Christian community would demand such a gain and we would like to find that we are on the upward grade now. But the following figures indicate a most unsatisfactory condition of affairs.

<table>
<thead>
<tr>
<th>Year</th>
<th>Pastor</th>
<th>People</th>
</tr>
</thead>
<tbody>
<tr>
<td>1928</td>
<td>1</td>
<td>1,883</td>
</tr>
<tr>
<td>1926</td>
<td></td>
<td>2,134</td>
</tr>
<tr>
<td>1922</td>
<td></td>
<td>1,708</td>
</tr>
<tr>
<td>1920</td>
<td></td>
<td>1,781</td>
</tr>
<tr>
<td>1918</td>
<td></td>
<td>1,070</td>
</tr>
</tbody>
</table>

This means that the Churches are either making increasing demands of large leadership upon the pastors or that less qualified workers are being employed to take care of the increase. This does not appear to us to be in the line of development of a strong Church. As this year is an improvement over last, let us hope that the situation is beginning to be met. But probably all councils should examine carefully their need for the higher qualified workers which the pastors represent. Figures for pastors are difficult of comparison as Malabar was not represented in 1926 and no statistics in these columns, were given in 1924; but only 2 councils, North Tamil and Madura showed an increase in the pastorate, (3 and 4 respectively).

Proportions of Pastors to Churches:

<table>
<thead>
<tr>
<th>Year</th>
<th>Pastors</th>
<th>Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>1928</td>
<td>1</td>
<td>1.9</td>
</tr>
<tr>
<td>1926</td>
<td></td>
<td>2.2</td>
</tr>
<tr>
<td>1922</td>
<td></td>
<td>1.8</td>
</tr>
<tr>
<td>1920</td>
<td></td>
<td>1.9</td>
</tr>
<tr>
<td>1918</td>
<td></td>
<td>1.6</td>
</tr>
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</table>

Proportions of Churches to people:

<table>
<thead>
<tr>
<th>Year</th>
<th>Churches</th>
<th>People</th>
</tr>
</thead>
<tbody>
<tr>
<td>1928</td>
<td></td>
<td>1,000</td>
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<tr>
<td>1926</td>
<td></td>
<td>987</td>
</tr>
<tr>
<td>1922</td>
<td></td>
<td>909</td>
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<td>1920</td>
<td></td>
<td>902</td>
</tr>
<tr>
<td>1918</td>
<td></td>
<td>1,070</td>
</tr>
</tbody>
</table>

Manifestly these figures are mere proportions and do not reveal any one situation; but they do indicate tendencies. Are the tendencies in the right direction? We cannot be satisfied with such a situation. There are not enough pastors for the Churches we have and the pastors we have, have too many people to look after. The figures show no improvement in a whole decade.
Communicants and Total Baptized Community:

(We should like to compare the figures for the Adult Baptized Community but unfortunately figures are lacking in previous compilations).

<table>
<thead>
<tr>
<th>Year</th>
<th>Communicants</th>
</tr>
</thead>
<tbody>
<tr>
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<td>4.1</td>
</tr>
<tr>
<td>1926</td>
<td>4.3</td>
</tr>
<tr>
<td>1924</td>
<td>4.3</td>
</tr>
<tr>
<td>1922</td>
<td>3.9</td>
</tr>
<tr>
<td>1920</td>
<td>4.0</td>
</tr>
<tr>
<td>1918</td>
<td>3.8</td>
</tr>
</tbody>
</table>

Communicants and Total Christian Community:

<table>
<thead>
<tr>
<th>Year</th>
<th>Communicants</th>
</tr>
</thead>
<tbody>
<tr>
<td>1928</td>
<td>5</td>
</tr>
<tr>
<td>1926</td>
<td>5.5</td>
</tr>
<tr>
<td>1924</td>
<td>5.6</td>
</tr>
<tr>
<td>1922</td>
<td>5.3</td>
</tr>
<tr>
<td>1920</td>
<td>5.5</td>
</tr>
<tr>
<td>1918</td>
<td>5.3</td>
</tr>
</tbody>
</table>

It would seem that the Church as a whole ought to show a definite development in decreasing these proportions. If we examine the figures given later comparing the various councils, we may get some idea of what better proportions might be.

Sunday School and Christian Endeavour Membership:

There seems to have been a substantial gain in both organizations during the biennium. We leave the report on this phase of our work to the committee on Work for the Young.

Let us now pass to the reports of the individual Councils.

Madras Council:

Madras shows a considerable gain all along the line. In contributions there was over Rs. 5,000 gain over 1926 figures. The gain for 1926 over 1924 was only Rs. 1,724. The gain per cent therefore is 66. We do not find that this is commented upon in their report, but in connection with their other gains it appears to us to be significant. Both Sunday Schools and Christian Endeavour Societies report a fine increase in membership. A great improvement in temperance sentiment and practice is noted; but it is suggested that continued effort is very necessary. Some churches have to face considerable Roman Catholic opposition but have shown a growth in spite of this. In Gudiyatham 294 souls were won during 1928. The Bible Reading Course among the village Christians has been used in this place. In Orathur difficulties are
encountered such as emigration, poverty, Roman Catholic influence, and the fact that many of the poor people are in a state of servitude to land owners. The later fact makes Sabbath observance almost impossible and spiritual life weak. Strong evangelistic campaigns have been carried on in many of the churches of which Madnapalle and Katpady are examples. In Chittoor the work in the town includes that of an ashram where work for educated class is conducted by means of lectures, bajanas and so forth. In Conjeevaram special attention is given to evangelistic work at the time of Hindu Festivals.

The writer of the Madras report feels that there is an unwillingness on the part of most of the churches to speak of things that are not encouraging and to reveal their problems so that the councils, may give aid by advice and prayer. In spite of the very evident outward progress in this Council, the writer calls for a deeper consecration to the building up of the spiritual life of the Church. The increase in communicants for the two-year period was 851 whereas the increase in the previous two years was 708, a rate of increase of 17. The total Christian community, however, shows an increase of 574 which, compared with the figures of 1924—'26 period, 3,236 shows a slowing up in this direction. The uninitiated adherents are less by 1,307 than in the previous biennium. The gain in the baptized community was 1,921 which is also less than the gain of the previous biennium. On the whole solid, substantial gains appear to have been made by this Council.

North Tamil Council:

The North Tamil Council shows a definite advance all along except in numbers of baptisms and Sunday School pupils; as the last assembly's report indicated a falling off, the renewed advances are cause for congratulation.

The increase of contributions this year is 3,501 over 1926—a gain of over 21 per cent. In the 1924—'26 period there was a loss of 791. The gain per cent therefore is 87. The increase in the communicants during the last two years is 152. There is an advance of 141 over the previous biennium where the figure was only 11. The gain per cent therefore is 93. The total Christian community shows an increase of 2,120 as compared with the decrease in the previous two-year period of 1,056. The gain per cent therefore is 33. The proportion of communicants to total baptized adults is 5.6. The proportion in 1926 was 5.4.

Taking up the report of the council, the writer of it indicates several special activities of the church during the past two years, in evangelistic campaigns, bhajana bands and Summer Schools. Considerable efforts and enthusiasm have been found where new church
buildings were needed and where money had to be collected for building. The visiting of jails and hospitals has been carried on in the towns. In Salem women are reported to be more enthusiastic in evangelistic work than the men. In some places preaching has been carried on in the market places. Ten young labourers in the weaving factory at Ramanathapuram and 200 Vallyans in and around Mettupallayam are prepared to receive baptism. Money is being collected for the building of seven new churches. At Yelthagiri a new Church has been completed and dedicated. In spite of failure of rain in several places, harvest festivals have mostly been successful. In Erode Rs. 63 worth of clothing was distributed to the poor. Summer Schools were carried on in Erode, Avanasi, and Allambadi and are reported to be quite successful. In Salem the Centenary of the mission was celebrated. The celebration was marked by the resolution to send one hundred pounds to the Home Board and to erect a building for Christians from other places as a temporary residence when visiting Salem. The Council have recommended that the Yelthagiri and Jalarpet Churches be handed over to the National Missionary Council owing to the difficulties of appointing pastors to these Churches.

Travancore Council:

This council has only sent its minutes for perusal. We have not a report of a life and work committee and there is nothing but the statistics to draw the present report form.

A decrease of Rs. 869 in contributions is found this year as against 1926 report. The previous two years had shown a loss of Rs. 6,127, so that the loss of only Rs. 864 may be said to mark a slackening of the downward movement. For the decade the figures are more encouraging and show an increase in the 10 years of Rs. 2,233, but this does not maintain a record of the 1916—1926 decade which shows an increase of Rs. 6,785. The gain per cent for the present decade is on the minus side, i.e.,—67. One would like to know why this falling off when there appears to be no actual falling off in church membership. During the two years under review there was an increase of 544 communicant members in the Travancore churches. The previous two years there was an increase of 1,050. The gain per cent again is on the minus side—48 per cent. The figures for the decades do not show such a large difference. The gain for 1918—1928 was 2,368 and the gain for the 1916—1926 decades was 3,706 the gain per cent being on the minus side, i.e.,—22 per cent. In the case of baptized adherents, however, there is almost exactly the same number as there was an increase in the number of baptized adults of 17,575. In the 1916—1926 decade
there was an increase of 16,111. (Note: the 1926 statistics as recorded in the minutes are in error by showing a minus sign). The gain per cent in the baptized community is 19. On examining the total Christian community we find a gain of 5,260. The gain of the two years previous was 6,725. The gain per cent thus is on the minus side in this case also. With reference to the figures over the decades, the total Christian community shows an increase of 18,098 whereas for the 1916—1926 decade the gain was 27,529. The rate of growth, therefore, has not been maintained, the per cent being—34.

Madura Council:

The Madura Council reports an encouraging year as regards finances. Famine conditions prevailed in many districts and in some cases the anticipated income fell below that which was expected. The gain of contributions over those of 1926 amounts to only Rs. 1,165. Whereas it was Rs. 7294 for the previous biennium. The gain per cent in these two years therefore is minus 16 per cent. It appears, however, that over the previous decade the gain per cent of the present decade stands at plus 4.

Serious difficulties are found in securing trained teachers for the schools although it is a fact that large numbers of students are being trained in the training schools. Many of them seem now to be going on to Board Schools.

Night Schools have been started in many places and several pastorates report progress in the education of illiterate Christians. An appeal is made to take up a former watch-word "Each one teach one".

Four-fifths of the pastorates held conventions, some times combined with harvest festivals, Christian Endeavour, and other anniversary meetings. These conventions have proved very helpful. It is suggested that these methods need to be extended to do more intensive work with smaller groups.

The report faces frankly the evidence of spiritual needs in many of the congregations. Personal interests seem to be placed foremost almost as a matter of course in the fixing of salary and the assignment of work; irregular marriages, illegal unions, and other forms of immorality are all too common.

Each year a definite course of study is undertaken by all the agents for which a special book is prepared. The churches are facing the coming of the centenary year and a special committee is urging development along many lines to mark the coming of that year. The people as a body are being prepared to understand
more thoroughly what a hundred years of Gospel efforts have meant to them in the way of blessings. Contributions are being made to the end of construction of good village churches.

The building of new churches and new schools continues and is a sign of advance in needy areas. An increase in voluntary workers who are leading their neighbours and relatives to Christ has been noted in some pastorates. One church member has volunteered to pay the expenses of an evangelist band in the Karisal-kulam pastorate. In Aruppukottai there is a strong Bible Women work which has done much in teaching women to read. In many places caste prejudices still have a strong hold. One report indicates that there is not that friendliness towards the Church on the part of non-Christians that other councils have mentioned. Another report indicates that in the opinion of the pastors the influence of Christians among non-Christian people is not very deep. Non-Christians are friendly but their lives are untouched. The total increase of communicant members reported is 783 and the increase in the total Christian community is 2,200, gains of 10 per cent and 90 per cent respectively over the biennium.

Kanarese Council.

Finances: The contributions of the two years shows a slight falling off (Rs. 156). The gain of the previous two years was Rs. 145. This perhaps is not particularly significant either way, for the statistics show a small decrease in the numbers of communicants, total baptized community and total Christian community. The report for the year 1928 indicates satisfactory church attendance and special attention to the needs of the children through special services. The work of the women in preparing for harvest festivals and participation in Bible Class is specially commented upon. All churches have Sunday Schools for both Christians and non-Christian children. In Bellary, Brucepet Church, children are grouped into classes and graded according to age, with a special chapel service for the Sunday School. The teachers have a week-day Sunday School training class. In some churches a great deal of zeal was shown in the evangelistic campaign. In Bangalore the South India United Church united with others in evangelistic campaign week when preaching was done in the streets of Bangalore and surrounding villages. Tracts and Gospels were distributed. Mention is made of a woman worker from the Telugu field who dramatized the parables of Jesus for the benefit of Christian and non-Christian women and explained the parables through lyrical singing. Many families from the panchama caste were baptized at Chickaballapura and Munnanti, and Atchalli. It is found, however, that some high caste people stand
aloof from the work because it is done among these people. The writer of the report expresses dissatisfaction with the spiritual conditions of the churches. He sets forth this weakness as an added reason for prayer and for seeking inspiration through the spirit of Christ. There is a decrease in the number of communicants of four from 1926. In 1926 there was an increase of three over the figures of 1924. In the total baptized community there is a decrease of 119 whereas in 1926 there was an increase of 59. In the total Christian Community there is a decrease of 58; in 1926 the increase was 60. So far as statistics go, the work of this council seems to be at a standstill. We shall hope to see an upward trend when our next council meets in 1930; and let us hope that the sessions of the assembly in this council area may truly prove an inspiration for real growth.

Jaffna Council:

No report has been received from Jaffna and the statistics are not quite complete. The figures mostly show decreases over the figures of the previous two years. There are increases of 29 baptized adherents and 322 in Christian Endeavour members. An increase of Rs. 3,707 in contribution is shown. As Jaffna usually shows an advance in this matter, it may be thought, perhaps, not specially noteworthy. As compared with the advance in 1924—'26, it is less—16 gain per cent. Over the decade the increase was 14,515; for 1916—1926 the increase was 13,870, a gain per cent for the present decade of 8 per cent. As there is not a correspondingly large increase in the communicants or Christian community and as there are in fact only 138 more communicants in the Church in 1928 than in 1918 and no more in the total Christian Community in 1928 than there were in 1918, the advance in giving in Jaffna is really significant. In this connection it might be well to mention the fact that the council is expected to be entirely self-supporting within a short period of years. Let us hope, however, that the number of members may begin to show an upward trend with this increased responsibility upon the Church. The ratio of communicants to the total Christian Community in Jaffna is high, there being 1.4 people in the total community to each communicant. The adult baptized community is practically identical with the number of communicants.

The Telugu Church Council:

The writer of the Telugu Council report says that the contributions of the people are increasing; but the statistical sheets do not indicate an increase of gifts, which are Rs. 1,949 less than for 1926. The gain per cent over the previous report for
1926 is thus minus 27, and the gain per cent of the present decade is minus 21 over the previous decade. The people are reported to be contributing very liberally toward the cost of their church buildings and in many places their contributions amount to more than half the cost. In many places the people have left for coolie work in distant places. In some villages from which most teachers have been removed the people themselves are carrying on evangelistic work and Sunday prayers. There has been improvement in the matter of raising the people above the fear of Hindu gods and such customs as asking the Brahmins for an auspicious date for marriages are falling into disuse. A noteworthy advance has been made in the overcoming of the drink evil which is reported to have lost its hold upon the villagers. It is on the increase, however, in towns where there are ginning factories. There has been an increase in the number of communicants of 754 and in the total Christian community of 272. The gain per cents are as follows:.............. + 66 for communicants and—46 for Christian community over the 1927 report; + 40 and + 6 respectively over the previous decade.

Malabar Council:

We rejoice to receive this year a report with statistics from Malabar. Owing to the serious disension and law suits among Malabar Churches, the steady growth of the work has been seriously interrupted. We have no statistics for 1926 with which to compare the current returns. The greater part of the report is taken up with the discussion of the attempt to amend the situation. The council has not met once to do its ordinary routine business. The decrease in the total membership of the Malabar Church is reported to be due to the reason that many of the members have left to go to other places to find employment. There are a few cases of families leaving the S.I.U.C. and joining a "Brother Mission" and other denominations because of the frequent quarrels and court cases in the S.I.U.C. Church. One Church has seceded. These unsettled conditions of affairs are destroying the spiritual life of the Church. However, according to the report in our hands, the evangelistic work in North Malabar is producing good results and a mass movement of depressed classes is reported in Madai, 12 miles North of Coonoor. Here a building, costing Rs. 3,000 has been erected for church and school work. The zeal and ardent faith of the Panchama converts in this area has been an inspiration to the whole Church. In spite of the trouble, conversions are reported in most of the churches and divine services have been attended regularly. There is an increase of 563 of communicants over 1924 figures, but decreases of 647 and 590 in the numbers in the baptized and total Christian
Communities. We close with a brief comparative statement of the Councils.

**Comparative Figures for the Councils:**

**Proportion of Communicants to Baptized Adults, 1928.**

<table>
<thead>
<tr>
<th>Council</th>
<th>Communicants to</th>
<th>Baptized Adults</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>1</td>
<td>1.86</td>
</tr>
<tr>
<td>North Tamil</td>
<td></td>
<td>5.56</td>
</tr>
<tr>
<td>Travancore</td>
<td></td>
<td>3.35</td>
</tr>
<tr>
<td>Madura</td>
<td></td>
<td>1.50</td>
</tr>
<tr>
<td>Kanarese</td>
<td></td>
<td>2.01</td>
</tr>
<tr>
<td>Jaffna</td>
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</tr>
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<td>Telugu</td>
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</tr>
<tr>
<td>Malabar</td>
<td></td>
<td>1.00</td>
</tr>
</tbody>
</table>

**Proportion of Communicants to Total Christian Community in 1928:**

<table>
<thead>
<tr>
<th>Council</th>
<th>Communicants to</th>
<th>Total Christians</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>1</td>
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</tr>
<tr>
<td>North Tamil</td>
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<td>10.82</td>
</tr>
<tr>
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<td>7.11</td>
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<td>Madura</td>
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<td>10.40</td>
</tr>
<tr>
<td>Malabar</td>
<td></td>
<td>1.61</td>
</tr>
</tbody>
</table>

North Tamil, Travancore, and Telugu figures cannot be said to show a satisfactory condition of affairs. When we examine the figures for pastors, some light may be thrown on the matter. North Tamil has 13 pastors, Travancore 19, and Telugu only 10. Truly it can be said of this situation. “The harvest is plenteous but the laborers are few.”

**Contributions Per Capita for the Various Councils and difference from 1926 figures:**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
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<td>North Tamil</td>
<td>0</td>
<td>14</td>
<td>11</td>
<td>Minus</td>
</tr>
<tr>
<td>Travancore</td>
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<td>7</td>
<td>4</td>
<td>Plus</td>
</tr>
<tr>
<td>Madura</td>
<td>1</td>
<td>6</td>
<td>3</td>
<td>Plus</td>
</tr>
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<td>2</td>
<td>6</td>
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<td>Minus</td>
</tr>
<tr>
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<tr>
<td>Malabar</td>
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<td>5</td>
<td>8</td>
<td>Plus</td>
</tr>
</tbody>
</table>

**Jaffna** shows the largest advance of the biennium of Rs. 1-8-11 per member.
Madras has made a big stride this year and improved its previous rate by two annas three pies per member.

Madura has made an improvement of one anna two pies per member.

Travancore has made a slight improvement of six pies per member but has not yet recovered the 1924 rate of nine annas two and half pies per member.

North Tamil and Kanarese show a slight dropping off of one pie per member.

Telugu shows a more considerable dropping off of one anna one pie per member.

Telugu, North Tamil and Travancore are still below the 1922 rates and since 1922 have shown on the whole a decline rather than an advance.

The following recommendations are made

1. That the attention of the council be called to the smallness of the number of the pastors in the churches. On the ministration of pastors the growth of the Church largely depends; yet there are in all only 128 pastors for a Christian community of 2,11,048 or one pastor for 1883 Christians on the average.

2. That attention be also called to the inappreciable growth in Christian liberality. When the figures relating to contributions are worked out, they show that the rate of increase in giving is 7 pies per annum for each member of the total Christian Community.

3. To remind persons responsible for the preparation of the statistics of the various councils and the drawing up of the reports that they should be sent to the convener of the Life and Work Committee annually, and not merely in preparation for the meeting of the Assembly.

4. That the Assembly most earnestly request the various councils to study the whole report carefully and do all in their power to remove the weaknesses pointed out and to accelerate the present slow pace of their progress,
APPENDIX G.

Report of the Committee on Evangelism.

For the years 1927—1929.

The work of the Committee had to be carried on by correspondence, and this means that it could not be done well. A meeting of the members was called in Madras at the time of Dr. Zwemer's conference on work among the Mohammedans, but only one other member besides the convener came, so the convener and that member had to be content to draw up a circular to the other members.

The chief purpose for which the meeting had been called was to make arrangements for the completion of the Evangelistic Survey which is so long overdue. However as there was no meeting and as there was very little response to the various circular letters, nothing further could be done in the matter. The Councils do not seem sufficiently interested in it and so it had better be dropped for the time.

Evangelistic work during the year:

In some directions progress has been made in the Evangelistic work of the Councils, particularly in the preparation for the Evangelistic campaign and in the training of volunteers for it. In consequence of the lectures by Dr. Zwemer on Evangelism among Mahommadans the attention of the Councils was drawn to this very important piece of work, but from the reports to hand it does not seem that anything tangible has been done among the Mahommadans. This is matter for great regret. We must yet see to it that the splendid impulse received in those conferences does not remain without practical results.

In accordance with the suggestions of the Assembly made two years ago and some others made by your Committee during the year, the following new departures in Evangelistic work were taken:

The Travancore Church Council set apart two men specially to travel round the whole area to bring inspiration to the Churches and stimulate evangelistic zeal. One of them Rev. H. Harris worked the Tamil field and the second Rev. K. Philipose the Malayalam.

In the Telugu and Tamil Church Councils no special men were set apart but the Superintendents of the various divisions arranged quite a number of retreats where Pastors, teachers and members of village congregations were stimulated in Christian walk and evangelistic service.

The Madura Church Council has held several retreats on Evangelism in one of which 'the Christian Message' as presented in the
Jerusalem Council, was the theme. Also schools on Evangelism were held for training Village Christians in voluntary service. In one of these 40 men and 20 women attended, all volunteers. They were filled with zeal and most of them have worked to win souls every month.

In the Councils of Jaffna and Madras special attention was paid to personal evangelism. The Madras Council engaged the services of Mr. D Samuel, B.A., of "the One by One Mission Band" who trained a number of workers in this 'one by one' method.

The Madras Council leads the way in new methods, by going in for a preparatory survey of the villages proposed to be visited during the Evangelistic Campaign week: a few members visit the village or villages first, make enquiries into the general circumstances and economic conditions of the people, their occupation and the relations between the Cherry people and the caste people. Such Information was found very helpful in getting the attention of the people, when preaching to them.

The Malabar Council held a conference in Nettur with a very full programme: sermons, devotional addresses, discussions, addresses on the Holy Spirit, on Sunday school work, comparison of the Christian faith with Hinduism, reports by Evangelists on their work, open air preaching, evangelistic service for the congregation, essay writing on Church and Mission, sermon preparation, twelve periods daily beginning at 7.15 according to the programme and ending somewhere after 8 P.M.,—surely making a very heavy day.

Only a few of the Councils have held study classes throughout their congregations. The Madras Council held them, leaving it to the various study groups to choose their own text book. The Telugu Council had special lessons prepared and printed for the congregations, lessons from St. Paul with application to the problem of caste between Mala and Madiga Christians, for Bazaar preaching on "the True Purochitudu." Throughout the year Pastors and teachers studied in groups the text book of the India Sunday School Union on the Bible course: Teaching the Teacher. Most of them passed the examination of the India Sunday School Union, many securing first class diplomas and not a few Honours.

**Time of the Evangelistic Campaign:**

Some Councils held it simultaneously throughout their field, others left it to local convenience. Most Councils have gone beyond the one week; especially some town churches had an extra week in the towns. The Town Churches of the Telugu field have not risen to attacking the towns by a special campaign week. In Travancore Evangelistic work has been done throughout the year, the Churches having been stimulated by the two special men mentioned above.
Results of work and incidents.

Most Councils have dropped the habit of getting out the usual statistics. There is no means of saying whether there has been increase in the amount of evangelistic work done. The only complete statistics handed in are those of the Telugu Council whose figures show an all round increase in 1929 on 1928, especially in the sale of tracts and gospels.

Few of the Councils report on this, and the conclusion is that this very fruitful work, one which can be done by almost every member of Christ, has not been pushed recently. Especially among the Mohammadans is this a most fruitful method of evangelization. House to house visitation is the way to do this systematically. The Travancore, Malabar and Jaffna Councils report such house to house visitation.

The reports from several Councils contain such vague statements as: 'encouraging results have been achieved', 'good work has been done', 'there was much success attending the work'; without further explanations or concrete instances showing the kind of success, such statements do not convey much, they are scarcely convincing.

But it is evident on the whole that the ordinary Church member, the volunteer, is doing increasingly valuable service for the Master, due in no small measure to the special training given to him in preparation classes and schools of evangelism. In the Madas council the ordinary Sabayars gave their testimony of their Christian experience to the caste people and produced quite a deep impression. The 60 men and women of one of the Madura Council's schools of Evangelism were full of evangelistic zeal throughout the year.

In Jaffna some Churches enacted religious plays in the villages which they followed up by preaching. Yet the report says that zeal for evangelism is almost nil in many Christians and that in consequence the non-Christians see nothing in Christianity worth having. Schools on evangelism might be the remedy.

Few Councils report concrete instances of success in the Campaign, the Telugu reports are more complete in this respect than others and the following instances are drawn from them:

The Pastor of the Jammalamadugu Town Church says: the Shudras in Uppalaped, grateful for the preaching of the gospel gave us a meal and pansupari, and garlanded us. They also provided a bullbandy for our return-journey........ In every village the women chiefly ask many questions and request us saying: Sir, come daily and tell us of this religion; this is a very good way and a righteous one........ In Ponnathota we were surprised to find that the caste women there having heard the gospel determined that
they would no longer eat the meat of goats and sheep offered to the idol and they refuse to carry on their heads the pots of boiled rice offered to the village deity.

In Rayachoti almost all the castemen and women of a village came to the Preaching Band and said: since we were born, to this day, we have sinned many sins. If we should now believe on Jesus would He forgive us our sins? The Band was not slow in telling them the stories of the fallen woman and the penitent thief on the Cross to show them that this is the very glory of the gospel of Jesus; free forgiveness and instantaneous for all who will trust Him. The people gladly accepted this teaching and said that they would believe in Jesus and worship Him only. They asked that the Band would soon come again.

In a village of Baljas close to Cuddapah the whole community said they would leave off their heathen practices and idols, worship Jesus only, and become Christians.

It is quite plain from these reports that there has come a very remarkable change in the attitude of the caste people; for a number of years they have gladly been listening to the gospel admitting that the Christian religion was the true religion. But now they have gone a step further: they are ready to believe in Jesus only and worship Him only. Even among the Mohammedans in the villages under the influence of the Shudras there is a surprising readiness to hear the gospel and frankness in admitting its truth; they readily buy Scripture portions and some declare that Jesus is the true Islam.

Taking all these together with the remarkable awakening among the caste women we are confident that we are on the eve of great things in the Telugu field.

This expectation is raised to glad confidence when we look a bit further afield and consider the wonderful movement to Christ among the caste people in the Telugu parts of Hyderabad in the territory of the Wesleyan Mission. For the last two or three years there has been going on there a mass movement among the caste people: Baljas Kammas (or Reddis) Weavers, Oddevandlu, Battarazulu, Komatis, and also Outcastes all come over together en masse. This movement in God's goodness is bound to affect us very powerfully in our work among the caste people of the Telugu Council area.

This movement cannot stop there; it is bound to spread, bound to come to the Telugu Church Council's area where large numbers of the Shudras are ready to become Christians, only held back by caste fear. A movement en masse will be God's merciful way of bringing them into the Kingdom. Nor will it stop in the Telugu
country; it will surely go through the whole of South India; language can be no barrier.

For our encouragement in evangelistic work let us observe that this big movement in Hyderabad is not the result of education by day schools, nor of social welfare work, nor of rural reconstruction: its origin is due to the intensive teaching and preaching of the gospel (1) in evangelistic retreats for caste men held by the Mission (2) To the labours of devoted Indian Pastors who are men of prayer. (3) Also, and this is by no means the least of the causes, it is due to the changed lives of some of the Outcaste-Christians the result of a previous massmovement.

Recommendations:

In view of the extraordinary success in Hyderabad of the intensive evangelistic work among caste people by means of evangelistic retreats for caste people, we make this one of the recommendations to be presented to the Assembly. If the Church Councils should themselves not be in a financial position to meet the expense, they may at least draw the attention of the Missions working in their areas to this matter, and urge them to adopt this method.

The reports on the Evangelistic work done by our Council proves that the recommendations of the Assembly of 1927 are really useful and we would reiterate them, except the portions referring to the Evangelistic Survey which we propose to hold in abeyance for the present.

The recommendations would therefore read as follows:

1. That each Council have its own separate Committee on Evangelism, the convener of which shall be a member of the S.I.U.C. Committee on Evangelism.

2. That each Council hold schools of evangelism each year in various centres of its area.

3. That each Council set apart every year a suitable man from among their own workers for a definite period considered adequate by them for holding schools on evangelism and stimulating all evangelistic activities.

We also propose that the following suggestions some of which are adopted from the report of the Committee on Evangelism of the Madras Church Council, be approved and passed on to the Church Councils for careful consideration:

1. That the subject of evangelism be persistently presented to all the members of our congregations as a natural obligation placed upon every Christian.
2. That the evangelistic work in the special campaign week of evangelism be done mainly by the members of the congregations and that they should be prepared for it from the beginning of the year. The week of evangelism should be part of the whole year’s programme.

3. That an important part of the preparation for the actual week of campaign is a careful consideration of the places of work and individuals who it is hoped may be won.

4. That as far as possible various organisations and groups of Christians should be made responsible for particular tasks and places.

5. That every effort should be made to induce Church members to evangelise their own non-Christian relatives by their personal testimony for Christ.

6. That open air preaching on Sunday evenings right throughout the year be arranged and the Church members be asked to take part in them by singing, preaching, and bearing personal testimony.

7. That as far as possible practice in the use of musical instruments and in singing be given to the Church members to make their evangelistic effort more effective.

8. That where other bodies of Christians are at work, our Church should work in harmony and co-operation with them.

9. That on the first Sunday of every month a special missionary address be given.

10. That special preparation classes be held for the week of evangelism and that they begin at least two months before that week.

11. That the following books be suggested for such classes:
- Evangelistic handbook, by Sarella Samuel Subbaya.
- Christ our Redeemer, by Rev. G. P. James.
- The Model Christian, by Do.
- The Prophet Jeremiah, by Rev. Felt.
- Studies in Evangelism, by Scott.
- God’s Plan for Soul Winning, by Thomas Hobson.

12. That Mr. D. Samuel of the ‘One by One Mission Band’ Ambur, North Arcot, be invited by Councils or Pastorates to hold schools on evangelism.

13. That Rev. Hickling of Chikkaballapura and his assistants be made more use of for Evangelistic Kalakshepams in the Telugu and Kanarese areas.
14. That we get all the help we can from the Madras Representative Christian Council, and co-operate with them in the production of more literature for study classes and campaign work.

A. RUMPUS,
Convener.

APPENDIX H.

United Church Herald

Report for the two years from 1927 to 1929:

During this period the Editor of the English edition has been the Rev. H. W. Newell, M.A. When he resigned on Sept. 1st 1929, his place was taken by the Rev. H. Sumitra, B.A.

During this period also the Rev. M. S. Taylor resigned his position as Editor of the Tamil Herald. For thirteen years Mr. Taylor did this arduous work with unfailing loyalty and devotion and with great efficiency to the satisfaction of all. Rev. J. A. Jacob of Bangalore has taken up this task and his work promises to be equally successful.

An attempt has been made to develop a system of local correspondents, and thanks are due to friends who helped in this way from Vellore, Malabar, South Travancore and some other places. For the last nine months the 'Herald' has been used as a means of exchanging views on the Scheme of Church Union at present before the Assembly. Other subjects of vital importance discussed from time to time in the paper have been:—the Theological Colleges in the S.I.U.C., Indianization of Church Music, the Indian Christian Community and National Polities, Christianity and Industrial Questions, Religious Instruction in High Schools. There have been reports of the important Conferences held at Lausanne and at Jerusalem, and also of the meetings of the National Christian Council and of the Madras Representative Christian Council, and of the Hill Conferences.

The 'Herald' has important functions to perform. It is the only link that the various parts of the South India United Church have with each other. It should be the link which the rank and file of our people have with bodies such as the M.R.C.C.: and the National Christian Council, as well as with bodies and movements of still wider scope. We do not consider that it should seek to serve the purposes already being so well carried out by the National Council Review; but to seek to serve our own more immediate
interests, and to give an opportunity for our own leaders and people to state their views and opinions for the benefit of all.

As such we hope and believe that the paper has a still more useful part to play in the years to come.

APPENDIX I.


During the past two years the circulation has continued to decrease. Due to a somewhat strict elimination of unpaying subscribers there has been a total decrease of 160—60 Tamil, 40 Telegu. However, this is less than the average annual decrease of the past ten years. There have been many new subscribers, due to efforts of the editors and evident interest in the discussions on union. There is need of further increase if the Herald is to do what it ought. We would urge the local authorities to make an effort that all of our workers may be readers of the Herald. More than that, we would suggest that they collect the subscriptions for their own local area. This will help to eliminate the large number of unpaid subscriptions.

The subsidies have been fairly well paid. Out of the total amount of Rs. 1,000, suggested by the Assembly, Rs. 844 was paid in '27—'28, and Rs. 760 in '28—'29. The Travancore Council paid the first year but have not been able to do so since. The Kanarese and Malabar Councils have not paid at all. I have not heard from the latter. The former has responded to my letters saying that they were interested but unable to help. One or two Councils are raising the question of the continuation of the subsidy. As the Manager of the past two years I can only say that your help is not only immensely appreciated but needed. In fact, the full Rs. 1,000 is needed and we are not able to do that which we feel sure you would have us do when the subsidies are not paid.

Although my connection with the Herald now ceases I would appeal for a larger cooperation on the part of the S.I.U.C. with those who are carrying on the work of the Herald. Only then can we realise the possibilities of our paper. I believe that there is a lack of interest at present. There are a few negative criticisms but very few suggestions. I know that all would welcome not only your proposals but would appreciate your taking part in a discussion in the Herald of matters of general interest. Perhaps some new special departments should be started. I request you to help in making the Herald not only the paper we need but the paper we should have.

R. R. KEITHAHN, Manager.
Auditors' Report.

We have this day audited the Accounts of the Business Manager of the U.C. Herald from April 1, 1927 to March 31, 1929 and found them correct. The vouchers were in order.

Auditors,
Bangalore,
5th Oct. 1929.

C. J. Lucas.
G. P. Thomas.

Balance Sheet 31-3-29 (for 2 years.) Rs. A. P.

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6239 10 8

The Committee suggests the following as Council News Editors:

Travancore ... Mr. Paul Daniel.
Jaffna ... Rev. G. M. Kanagaratnam.
Madras ... Mr. Y. G. Bonnell.
Madura ... Rev. S. Gurubatham.
North Tamil ... V. P. Doraisamy.
Arcot ... Mr. S. Kanagasundram.
Malabar ... Rev. J. Arangadan.
Kanarese ... Rev. N. Veerappdra.

And the following as Herald Committee:

2. H. Sumitra, B.A.
3. Y. Joseph.
4. J. E. Kesari, M.A.
5. J. H. Dickson, B.A., B.S.C.
6. B. Rottschaefer.
APPENDIX J.

Account of the Treasurer, S.I.U.C.

September 1927 to September 1929.

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| Balance on hand                               | ... | 398| 6  |
| **Total Rupees**                              |     | 2675| 0 |

Though we have a balance it is not enough to meet the expenses of this Assembly, Executive Committee Meeting and the printing of the minutes. We will need more money. It is therefore recommended that the councils continue to pay the one rupee extra.

Bangalore,  
4th October 1929.

(Sd.) M. S. Taylor,  
Treasurer.
Auditors’ Report.

We have this day audited the accounts of the Treasurer of the South India United Church for the period of September 1927 to September 1929, and found them to be correct. The vouchers are in order.

Bangalore, 6th October 1929.
C. J. Lucas.
G. D. Thomas. \{ Auditors.\

APPENDIX K.
Lausanne Resolutions.

At the 11th Assembly the Committee on Union was asked to prepare a Statement giving the South India United Church attitude towards the Findings of the Conference on Faith and Order held at Lausanne in 1927. Your Committee drew up a draft statement and submitted the same to the various Councils for their consideration. Replies were received from some of the Councils and their suggestions were embodied in the report as herewith submitted for the acceptance of the Assembly and transmission to the World Conference on Faith and Order. This report was adopted in the following form:—

PREAMBLE.

The South India United Church, being constituted by the union of the Churches in South India and Ceylon which came into being as a result of God’s blessing on the work of certain British, Continental and American Missions, may be expected to represent different streams of tendency, and accordingly to include within its membership those who hold different views as to the nature of the Church and the other matters dealt with in the Resolutions of the Lausanne Conference. But such differing views have at no time been found to impair its unity.

The General Assembly believes that the following statement may be taken as expressing the consensus of opinion within the Church.

I. THE CALL TO UNITY

This is heartily endorsed by the South India United Church. As itself constituted by the union of Churches which were formerly separate, the Church desires most earnestly that the movement through which it has come into being as a United Church will by God’s blessing go much further, and the blessing of union be enjoyed by many other Churches. While not going so far as to say that the separation of one body of Christians from another is never
justifiable we hold that the normal condition of Christ’s Church ought to be one of unity and that even where loyalty to conscience may at some times have made separation necessary, the duty of seeking the removal of all barriers to reunion should always be kept in mind. (See Section III: The Nature of the Church).

II. THE CHURCH’S MESSAGE TO THE WORLD—THE GOSPEL

The United Church learns with deep thankfulness that the World conference, a body composed of people holding diverse views on many matters of faith and order, and representing Churches whose doctrines and practices differ widely, has found it possible to issue such a clear statement on the nature of the Church’s message. We can hardly overestimate the importance of this in considering the possibilities of a reunited Christendom. The fact that the resolutions of the Conference begin with a statement on the Gospel rather than with a statement on the Church is one which the United Church notes with thankfulness, since it regards the Church not as an end in itself but as the divinely appointed means for the communication of the Gospel to mankind.

In particular the United Church is thankful to find the statement so clear with reference to the essential elements in the Christian faith—the reality of Sin, the Incarnation and the Atonement as God’s remedy for sin, the way of Salvation and the New Life. In this unequivocal expression of the faith of the Universal Church regarding these vital matters the United Church finds encouragement for the Indian Church of the present day. It welcomes the emphatic statement that Christ Himself is the Gospel, and believes that the message that Salvation—personal, social, national—comes through vital union with Him is one well suited to India. It rejoices in what is said about the necessity of the Gospel for social regeneration, for national well-being, and for international friendship and peace.

III. THE NATURE OF THE CHURCH

Those parts of the S.I.U.C. whose ecclesiastical ancestry is Congregational, will naturally lay more stress on the individual congregation as being, locally, the Body of Christ, and having its unity with other congregations through the possession of a common faith and life rather than through any rigid organization. Those of the Presbyterian families, on the other hand, will attach more importance to the view of the Church as a corporate body, with a gradation of governing bodies, and maintaining its unity and continuity through a ministry solemnly set apart by those to whom the Church in its corporate capacity entrusts this sacred function.
The provision by which liberty is given to each of our Church Councils to frame its own rules, provided they are consonant with the Basis of Union of the Church as a whole, allows for the continuance of different practices in the matter of Church government, so that in some Councils more and in others less liberty is given to individual congregations, and to the membership as distinct from the officebearers. All, however, agree that it lies with the Church Council to supervise the local churches within its bounds, and as time goes on the tendency is to give greater authority to the General Assembly as a unifying force.

With regard to the matters on which the Conference on Faith and order reports substantial agreement the United Church, being itself in agreement regarding these matters, does not consider it necessary to add anything to the statement. It accordingly confines itself to a brief expression of its view on the three matters regarding which the Conference found differences within its own membership.

\((a)\). The S.I.U.C. does not hold that God has given to His Church, either through Ecumenical Councils or otherwise, any infallible power of interpreting the Word of God as given in Holy Scripture. It accordingly does not regard any tradition of the Church as giving infallible guidance. But while adhering to the Protestant position of the right of the individual believer to interpret the Word, the Church does not regard this as sanctioning unlimited freedom of interpretation, inasmuch as (1) the believer is bound reverently to seek the guidance of the Holy Spirit in his study of Scripture, and (2) he ought to pay due heed to the judgment of those, whether in former times or in his own, who have shown themselves by their piety and scholarship to be specially fitted to guide others in this matter.

\((b)\). Regarding the nature of the expression of the life of the Holy Catholic Church in the existing Churches, we state the view of the S.I.U.C. in the following terms:—

(1). The Church invisible is the body of true believers, whether in heaven or on earth.

(2). The visible Church on earth may be found in varying forms, and from time to time the Holy Spirit may guide His Church to correct its doctrine or alter its government. History does not teach that any one form has exclusive marks of God's approval. Different forms may be suited to different lands and different times, and it is to be expected that the Churches which through God's blessing on the work of the Western Church are now growing up in the East, may be led of the Spirit into new forms of organization.
(3). The one life which comes from Christ is manifested in differing measures in the different branches of the visible Church. Since the treasure is in earthen vessels all expressions of the one life are more or less imperfect, and the imperfection found in some Churches is doubtless greater than in others. But even in Churches where the weakness and corruption have been greatest, God has not left Himself without a witness, so such Churches too may be regarded as parts of the Holy Catholic Church.

(4). No particular form of ministry is necessary to the best welfare of the Church, but some forms are preferable to others. Even if it be conceded that the unity and continuity of the Church can be expressed better by Episcopacy than by other forms of organization, these other forms may be better suited for the development of the life of the ordinary church members, by giving to all communicants a share in the government of the Church.

(c) While it may be true that "no division of Christendom has ever come to pass without sin", this must not be taken as meaning that where a body of Christians have felt it necessary to separate from another body the sin lies mainly with them. * It has repeatedly happened that separation became inevitable because the authorities of the Church sought to impose on the consciences of members burdens which many of them felt themselves unable to bear. Their loyalty to Christ compelled them to refuse obedience to commands which they felt to be contrary to His will. In such cases the sin of schism lay at the door of those who imposed the commands, and not of those who refused to obey them. This view was expressed in the seventeenth century by Bishop Jeremy Taylor, who said, "He is rather the schismatic who makes unnecessary and inconvenient impositions than he who disobeys them because he cannot do so without violating his conscience". The same is true of the Reformation of the sixteenth century, which, notwithstanding the many imperfections associated with it, was in its essence a great religious revival. When those who had been led into clearer light as to the nature of the Gospel endeavoured to lead the Church to which they belonged, i.e., the Church of Rome, into the same light, their efforts were resisted and they were excommunicated. Such people were in no real sense of the word schismatics.

Yet it must be admitted that some who have felt bound to separate from others have not taken adequate pains to make sure that their consciences were fully enlightened, nor have they always taken

* It must of course be clearly recognised that the Churches in the mission field cannot be held responsible for their divided condition, since it is, speaking generally, due to their origin as the fruit of mission work and not to any action of their own.
care to purge their hearts of bitterness towards those who could not follow them, or to seek means of reunion when the causes of separation had been removed. Divisions have doubtless been overruled by God for the enrichment of the Church's life, but they are nevertheless to be deplored, and their removal earnestly and prayerfully sought. With regard to the view that "divisions were an inevitable outcome of different gifts of the Spirit and different understandings of the truth" the United Church considers that such a principle is liable to serious abuse. There ought to be within the unity of the Church room for all the gifts of the Spirit and for varying understandings of the truth. No one has a right to set up a separate organisation merely for the propagation of his particular view. Only where liberty to use the gifts of the Spirit, or to proclaim the truth as understood by any believer, is so flagrantly denied as to make separation inevitable, can such separation take place without sin on the part of those who separate.

IV. THE CHURCH'S COMMON CONFESSION OF FAITH

The fact cannot be overlooked that some of the Churches that form part of the South India United Church recognized no creeds till recently, claiming that their faith was based entirely on the Holy Scriptures. Yet, for the benefit of the young and the ignorant, catechisms which contained all the important Scripture truths in simple and easily intelligible language were regularly taught in the schools and in the homes. All liturgies were scrupulously excluded from the services of such congregations. As the churches advanced the need for a concise confession of faith for the use of the catechumens was met by the Apostles' Creed, and in so far as churches make use of any Creed at all, it is the Apostles' Creed which is used. It is used occasionally in public worship, and is made the basis of instruction of candidates preparing for baptism, who in some cases are required to commit it to memory. The Nicene Creed is hardly known at all, except perhaps to those who possess a copy of the Directory of Worship of the South India United Church. These facts are mentioned to show that there is no general desire in the churches for Creeds. At the same time the above historical outline will show that they are not absolutely averse to the use of a simple creed like the Apostles' Creed.

When a person is ordained to the Christian Ministry, he is either asked to answer certain questions regarding his belief, or he is expected to make a statement in his own words concerning it. It is not the general practice that a candidate should say that his belief is as is stated in the Apostles’ Creed or the Nicene Creed or the Athanasian Creed, or any combination of these. The general conception of the nature of the Creeds and of their value may be
Inferred from this practice. We either make no use of the Creeds or explicitly subordinate them to the Scriptures.

By the liberty which as Protestants we enjoy of interpreting the Scriptures, each according to his own light, it is quite likely that heresies and false representations of fundamental doctrines and beliefs may arise. To guard against this and to steady the faith of its members, the South India United Church included a Confession of Faith in its Basis of Union, setting forth in as clear a form as possible what was commonly believed in the Church. The Confession of the S.I.U.C. is as follows:—

i. We believe in one God, who is a personal Spirit, the Creator, Sustainer, and Governor of all things; infinite in love, wisdom, power, holiness, justice, goodness, and truth. We acknowledge the mystery of the Holy Trinity— the Father, the Son and the Holy Spirit.

ii. We believe that God, who manifests Himself in Creation and Providence, and especially in the spirit of man, has been pleased to reveal His mind and will for our salvation in various ways with ever-growing fulness, and that the record of this revelation, so far as is needful for our salvation, is contained in the Scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all; and we reverently acknowledge the Holy Spirit, speaking in the Scriptures, to be the supreme authority in matters of faith and duty.

iii. We believe that all men are made in the image of God, and are brethren. We acknowledge that all have sinned and come short of the glory of God, having in manifold ways offended against God’s good and holy law; and that out of this condition no man is able to deliver himself.

iv. We believe that, to save man from the guilt and power of sin, God the Father in His infinite love sent into the world His only begotten Son, Who alone is the perfect incarnation of God, and through whom alone men can be saved; that the Lord Jesus Christ through words of grace, and through His perfect obedience even unto the death of the cross, did reveal the Father, and by His life, death, and resurrection did establish a way by which men may obtain forgiveness of sins and the gift of eternal life; that the Holy Spirit, the Lord, the Giver of life, maketh us partakers of salvation, enlightening our minds, convincing us of our sins, persuading us to accept Jesus Christ, and working in us the fruits of righteousness.

v. We believe that the Lord Jesus Christ has established a Church for the realization of the Kingdom of God, in which Church
all who follow Him in sincerity are members, and that He entrusted to the Church the duty of making known to all men the gospel of salvation through His name. We also believe that He instituted the ministry of the Word and the Sacraments of Baptism and the Lord's Supper. We believe in the Resurrection of the dead, and in a Judgment through Christ, whereby all shall receive according to deeds done in the present life, whether good or bad.

But to this Confession the Church has added two notes which are most significant. They are:— (1) "As the Confession is a human instrument, it is understood that persons assenting to it do not commit themselves to every word or phrase, but accept it as a basis of union and as embodying substantially the vital truths held in common by the uniting Churches". Note 2 says:—"The South India United Church reserves to itself the right to revise its general confession of faith whenever the consensus of opinion of the United Body demands it".

Now though the consensus of opinion of the United Body has not thus far demanded a change, a circumstance has arisen which requires us to reconsider our position in regard to our Confession of Faith. This circumstance is the proposal for the union of the S.I.U.C., with the Anglican and Wesleyan Churches in South India. While the S.I.U.C. does not really feel that what it now has as its Confession of Faith stands in need of immediate revision or alteration, for the sake of the immense strength and advantage which such a-union will secure for the extension of the Kingdom of God in this land, it has, from the beginning of the negotiations for union between the two Churches, accepted the Apostles' and Nicene Creeds "as witnessing to and safeguarding that faith, which is continuously confirmed in the spiritual experience of the Church of Christ, and as containing a sufficient statement thereof for a basis of union", though here too, it has taken care to have it recorded that "they accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the ultimate standard of faith".

When the two Creeds are accepted as a basis of fellowship, it is not admitted that they are complete and unalterable. Provision is made in the agreement for the issue of "supplementary statements concerning the Faith for the guidance of its teachers and the edification of the faithful", the only condition laid down being "that such statements be not contrary to the truths of our religion revealed in the Holy Scriptures".

While the two Creeds are accepted, it must not be demanded that every man that is to be baptised or confirmed or admitted to Church fellowship or ordained should declare that he believes
implicitly in every phrase and every word contained in them. Inasmuch as man's relation with God and Christ is direct and not through any particular Church which holds certain doctrines and beliefs and inasmuch as his acceptance by Christ is not conditioned by his belief in any formulae put forward by man, but by his belief on the Lord Jesus Christ, which itself does not convey the same connotation to every man, insistence on complete and unquestioning acceptance of the Creeds literally cannot be laid down as a condition for ordination or confirmation or even baptism. Being only a summary of the Christian Faith, completeness and perfection cannot be claimed for them. There are many devout Christians who hold that these Creeds are defective. Such important truths, as the love of God and the free offer of salvation, and some aspects of Christ's relation to man as his Redeemer, are not adequately and clearly expressed in them, though these may be said to be implied in them. But the Creeds, so far as they go, are a means of helping us not to lose sight of some of the most important aspects of Christian truths as set forth in the Scriptures. We cannot therefore have any objection to accepting them officially, accepting them in substance, and using them, at least on special occasions.

V. THE MINISTRY

The United Church finds that it is in substantial accord with the five propositions set out in the beginning of Section V. But it is necessary to make certain things clear as regards some of the points in those propositions.

1. In the first proposition the "Church" is understood to mean, not a local church or a body of believers, but the whole Church Militant as it is described in the first four Resolutions on the Nature of the Church.

2. The significance of the second proposition is understood by us in connection with the fifth proposition. The commissioning to the Ministry is by the Church, but the call, the authority, and the effectiveness come from Christ and His Spirit.

3. Proposition five refers to the "act of ordination by prayer and the laying on of hands". While the practice in our own Church is to lay on hands at the time of ordination we do not emphasise that form as though we believed that the ordaining person worked a miracle by means of this manual act.

The United Church welcomes the statement in Res. V. regarding the place which the Episcopate, the Councils of Presbyters, and the Congregation of the faithful, respectively, should have in the Church; and in the present negotiations for a larger union in South India it is endeavouring to make sure that all these elements are conserved, and have their due relation to one another,
The United Church also welcomes the encouragement given in Section VI. to efforts to invite members of different Churches in brotherly service without waiting till the hindrances to organic union are removed. The Committee would be glad if it had been possible for the World Conference to go further and encourage the practice of intercommunion. It is the practice in the South India United Church for the presiding minister to invite to the Table of the Lord all communicants in good standing of other Churches who may be present. This he does because he regards the Holy Table as indeed the Lord's and not that of the Church of which he is a minister. On the other hand the Church encourages its members, especially those who have migrated to places where the services of their own Church are not available, to avail themselves of such facilities for communion as may be offered by churches in such places. But while believing that this attitude is the most truly catholic the United Church recognises that the conditions under which the World Conference was conducted made it impossible for it to give this practice any explicit encouragement.

With regard to the different views of the ministry referred to in Note B. the United Church finds (1) that the first view, which declares that no ministry is valid unless it be in an episcopal succession is not held by any in the S.I.U.C.: (2) that the view generally held is the second. Some may believe that in actual fact there has been in some parts of the Church a succession through presbyters acting as corporate bodies; but they do not look on any such succession as essential to a valid ministry. The Church as a whole looks on ordination as an act in which God Himself acts through His Church, and accordingly regards it as something to be done with all due solemnity.

VI. THE SACRAMENTS

We testify to the fact that the ministers and members of the South India United Church value the Sacraments very highly and believe that regular and reverent celebration of the Sacraments is very necessary for the corporate life and fellowship of the Church as well as for the life of the individual. We approve of the statement "that the Sacraments have special reference to the corporate life and fellowship of the Church, and that grace is conveyed by the Holy Spirit by taking of the things of Christ and applying them to the soul through faith". The statements in the two following paragraphs of the Resolution, as to the divine appointment of the Sacraments and their value as means of grace, are also cordially endorsed.

We hold that there are but two Sacraments, and that only these two (Baptism and the Lord's Supper) are of divine appointment.
We rejoice in the freedom which our Church gives to all its ministers and members in the matter of their conception of and interpretation of the Sacraments. There is, however, a large agreement among us with reference to the Sacraments, which may be expressed as follows:—

Baptism is a sign and seal of the believer's death to sin and his rising again to a new life in Christ. We are also baptised by one Spirit, and received as children of God into one body, i.e., the Church of Christ.

The Lord's Supper is also a sign and seal that our Lord is present, giving Himself to us for the forgiveness of our sins, and for our sanctification. We experience through this Sacrament union with God and with all his children. In this Sacrament our Lord's atoning death is commemorated and proclaimed, and we offer the sacrifice of praise and thanksgiving. This Holy Sacrament is also an expression on the part of the congregation, as well as on that of the individual, of dedication in the spirit of Jesus to self-sacrificing service for a needy world.

We hold that the Communion service is a coming to the "Table of the Lord" and that therefore all His children should have free access thereto, no matter in what part of His Church this Sacrament may be observed. All who love their Lord "in sincerity and in truth" and who obey Him in their daily lives, are His children, and should be welcome at His Table, no matter what their individual belief or theory of the Sacrament may be. We believe that the Lord's Supper should become a means of uniting all Christians into one Church, rather than as a sign of a union already accomplished.

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APPENDIX L.

Obituary Notes

Madras Church Council

Rev. Joseph John retired pastor of Madanapalle church died on 22nd April 1929 at the age of 68. He was much liked by Christians and non-Christians and leaves behind the memory of a devoted ministry.

Rev. Simeon Cornelius had his early education at Ranipet. After his College course at Pasumalai and Vellore and Theological course at Palamacr he served as a teacher for some years at Madanapalle, was ordained as pastor of the Vellore church in 1906
and held that position till 1922. He then held very responsible positions in the church as an Independent Indian Missionary and Chairman and Treasurer of the Northern Circle.

In 1925 at the invitation of the Home Board he went to America on deputation and did effective service in rousing interest in Mission Work, for nine months. On return he resumed his work with renewed vigour. But in a short time his home call came and he died on the 25th May 1929 in his 58th year.

He was a devoted and diligent student of the Bible and excelled as a preacher of the Gospel. It is said that a Prince and a Great Man is fallen in the Arcot Assembly.

Rev. D. Jesudoss was for eleven years teacher in the High School dept. of the Vellore College. He had his theological course at Bangalore and Serampore and became pastor of Chingleput. Owing to ill-health he resigned his work and died in April 1929 in his 39th year.

Rev. J. N. Devadason, had his High School course at Nagercoil and theological course at Salem. He was a gospel preacher for ten years in the city of Madras with Rev. Dr. Maurice Phillips and was ordained in 1896 as pastor of the church at Pursiwalkum retired in 1914 and died on the 14th Nov. 1928. He was an earnest and zealous preacher of the Gospel.

North Tamil Council

Rev. W. Robinson was a Missionary in Salem for nearly 35 years. He was a Tamil scholar and wrote several books and hymns in Tamil and English. He possessed great evangelistic zeal and was a Spiritual Father to the Salem church. Retired in 1911 and died in England on 13th May 1928.

Rev. Arulappa Moses was born in 1839. After being a Catechist in several places was ordained at Salem in 1884 and was pastor of Tirupatur for 28 years and retired 12 years ago. He rendered valuable service as a Municipal Councillor and was much honoured and appreciated by all. He died on the 25th Nov. 1927.

Mrs. A. W. Brough was a devoted life partner of the Rev. A. W. Brough for 43 years. She endeared herself to all by her exemplary life of love, purity and humility and silent influence. She passed away rather suddenly on the 17th June 1928.

Madura Church Council

Rev. S. Isaac was born in 1841 of parents who were among the earliest converts from Hinduism in the Madura Mission. He was educated at the Tirumangalam Boarding School and Pasumalai Seminary. He was ordained as pastor of Cumbum church in 1872 and
ministered in the same church for 50 years. He organized numerous village congregation and zealously and fearlessly preached the gospel. Retired in 1923 and died on the 5th April 1929.

Mr. R. Santhiappan was born of Hindu parents in 1838 and educated at Pasumalai and became one of our strongest lay workers. He retired from Christian service in 1918 and died at the ripe age of 90 on 28—3—1928.

Rev. M. Meyappan was born of very pious parents converted from Hinduism. He was educated in the S. P. G. School at Ramnad first and then at Pasumalai. He was ordained pastor of the Sethur Church in 1910 and did good work there and other places as a minister and a zealous evangelist. While he was on sick leave he died peacefully in the midst of his wife and children on the 25th of June 1929 in his 62nd year.

Mr. S. V. Devadason. He was a teacher Catechist at Visuvasapuram and served the Lord with power and earnestness for 14 years and was an exemplary worker. He died of Cholera on the 31st May 1929 in his 39th year. His father was Rev. S. Vethamonickam.

Jaffna Council

Mr. D. C. Anketell. After occupying several posts in the revenue and judicial departments he became a Deputy Commissioner in Central India. On retirement he settled in Jaffna and took a deep interest in the welfare of the Church. He was a tower of strength to the Jaffna Council. He helped in improving the organization of the Council, in remodelling the pension scheme and in drafting the devolution scheme. He was also the treasurer of the council. He died on in 5th May 1929.

Rev. E. R. Fitch was educated in the Jaffna college, became a superintending missionary of the Canadia Mission in central India. On retirement he became a pastor in the Jaffna council. His zeal and sincerity and passion for souls are well known. He died on the 18th February 1929.

Rev. F. Anketell was for forty years a teacher and minister in Jaffna. Even after retirement he continued voluntary evangelistic work with zeal. He was a man of great power and earnestness. He died on 12th September 1929.

Travancore Council

Mr. Paul Apollos was for a long time the Tamil pundit of the college at Nagercoil. Born of deeply religious parents, he was from boyhood an ardent reader of the Word of God and a man of prayer.
Educated in the Nagercoil Seminary, for 30 years he was the Secretary of the Y.M.C.A., at Nagercoil and carried on voluntary evangelistic work. He served on the Lyric Book revision committee and for sometime in the Tamil Bible revision committee also. He died in April 1928 in his 68th year.

Mr. S. A. Ahimaz was educated in the Nagercoil Seminary and the college. He rendered efficient service as a teacher in the Christian High School for 20 years. Six years ago he accepted the position of Assistant to the pastor of the Nagercoil church. In this he proved to be a very effective, conscientious worker with a passion for the salvation of souls. His illness was sudden and he died unexpectedly in his 54th year.

APPENDIX M.
THE INDIAN COMPANIES ACT, 1913
MEMORANDUM OF ASSOCIATION
OF
The South India United Church Trust Association

1. The name of the Company is 'The South India United Church Trust Association (hereinafter referred to as the Association).

2. Registered Office of the Association will be situate in the Presidency of Madras.

3. The objects for which the Association is established are:
(a) To acquire by all lawful means real and personal property and to apply both capital and income thereof and the proceeds of the sale or mortgage thereof for or towards all or any of the objects hereinafter specified.

(b) To aid and further the work of the South India United Church in the Presidency of Madras, in the Native States of South India and in Ceylon (hereinafter called the said area) and for that purpose to do and carry out or assist in doing or carrying out all such matters and things as are likely to promote the objects of such Church and in particular to assist pecuniarily or otherwise all or any of the local churches, societies, clubs, trusts, organizations,
schools, colleges, hostels, boarding houses, hospitals, dispensaries, homes, refuges and other charities now existing or hereafter to exist in connection with the said Church within the said area whether the same are confined to the said area or not.

(c) To acquire sites for building, altering, or enlarging and to build, alter or enlarge and to maintain and endow churches, chapels, churchyards, burial grounds, schools, colleges, hostels, boarding houses, hospitals, dispensaries, mission halls, prayer houses, parish rooms, residences for clergy, schoolmasters and schoolmistresses, refuges, homes and other building to be used in connection with the work of the said Church within the said area.

(d) To provide or increase or subscribe to the provision or increase of the stipends of clergy, teachers, evangelists, doctors, nurses and other officers and assistants of the Church, whether clerical or lay within the said area, and to provide relief or pensions, for such persons, their widows and families.

(e) To act as or to exercise any power which may be confided to the Association of appointing managers, treasurers, trustees, auditors, inspectors, examiners or other officials of any such societies, institutions, trusts, organizations, schools, colleges, hostels, boarding houses, hospitals, dispensaries, homes, refuges and charities as are referred to in paragraph (b).

(f) To accept property to be held by the Association (1) for the general purposes of the Association, or (2) on special trusts, either as original trustees or as new trustees of a trust already existing, or (3) as bare or passive trustees without undertaking the management of administration of such property.

(g) To nominate persons to act as trustees for the Association for any of its purposes.

(h) To appoint referees in relation to any disputes affecting any such societies, institutions, trusts, organizations and charities as are referred to in paragraph (b).

(i) To appoint and employ and pay agents for any of the purposes of the Association.

(j) To mortgage, charge, lease, dispose of, exchange and otherwise deal with any property of or held by the Association in any manner authorised by law with such consent (if any) as may be by law required.

(k) To hand over to any corporation, person or association of persons property vested in the Association either for its general purposes, or on special trusts which permit of such handing over, if, in the opinion of the Association, it will benefit any objects of the Association or of any such special trust as aforesaid.
(l) In case any part of the said area be at any time severed from the remainder thereof, the transfer to any corporation, person or persons, any property of the Association for the maintenance, support, or extension of any charity relating to or connected with such severed part, or any property held by the Association upon trust for or for the purposes of any charity relating to or connected wholly or partly with such severed part.

(m) To pay out of the funds of the Association or out of any particular part of such funds all expenses of or incident to the formation and management of the Association or of administering any special trust or otherwise carrying out any of the foregoing objects, including the payment of salaries to persons employed.

(n) To do all such other lawful acts and things as are incidental or conducive to the attainment of the above objects.

Provided that none of the objects aforesaid shall be carried out in such a manner as to give indirectly to members of the Association a profit from the funds of the Association, which could not in accordance with the provisions of this Memorandum be given to them directly.

4. The words ‘South India United Church’ as used in this memorandum or in all or any articles of Association or other regulations of the Association for the time being in force shall mean the South India United Church as now duly constituted or as it may hereafter be duly constituted; the said expression ‘South India United Church’ shall be deemed also to include that Church or that part of a larger Church which may hereafter be lawfully declared to be its successor.

5. The income and property of the Association whencesoever derived shall be applied solely towards the promotion of the objects and proposes of the Association as set forth in this Memorandum and no portion thereof shall be paid or transferred directly or indirectly by way of dividend, bonus, or otherwise howsoever by way of profit to the members of the Association provided that nothing herein contained shall prevent the payment in good faith of out-of-pocket expenses or of remuneration to any officers or servants of the Association or to any member thereof or other person in return for services rendered to the Association or to any of the objects for which the Association is established.

Provided further that no member of the committee of management of the Association shall be appointed to any salaried office of the Association or to any office of the Association paid by fees, and
that no remuneration shall be given by the Association to any mem-
ber of such committee of management except repayment of out-of-
pocket expenses and interest on money lent or rent for premises
demised to the Association.

6. The fifth paragraph of this Memorandum is a condition on
which a licence is granted by the Government to the Association
in pursuance of Section 26 of the Indian Companies Act, 1913.

Guarantee

7. The liability of the members is limited.

8. Every member of the Association undertakes to contribute
to the assets of the Association in the event of the same being
wound up during the time that he is a member, or within one year
afterwards, for payment of the debts and liabilities of the Association
contracted before the time at which he ceases to be a member, and
of the costs, charges and expenses of winding up the same, and for
the adjustment of the rights of the contributories among themselves
provided that such amount does not exceed Rs. 10.

9. If, upon the winding up or dissolution of the Association
there shall remain any surplus after the satis-
Applicati on of surplus faction of all its debts and liabilities, the same
in event of liquidation shall not be paid to or distributed among the
members of the Association, but shall be given
or transferred to or applied to some other institution or institutions,
having objects similar to the object of the Association, or to some
one or more of the charitable objects of the Association to be deter-
mined by a majority of the members of the Association voting at a
meeting duly convened at or before the time of dissolution, or in
default thereof by such judge of the High Court of Madras or such
other court as may have or acquire jurisdiction in the matter.

10. True accounts shall be kept of the sums of money received
and expended by the Association, and the matter in respect of which
such receipt and expenditure takes place, and of the property, credits
and liabilities of the Association and, subject to any reasonable
restrictions as to the time and manner of inspecting the same that
may be imposed in accordance with the regulations for the time
being of the Association these accounts shall be open to the inspec-
tion of the members. Once at least in every year the accounts of
the Association shall be examined and the correctness of the balance
sheet ascertained by one or more properly qualified auditor or
auditors.

We, the several persons whose names and addresses are sub-
scribed, are desirous of being formed into a company in pursuance
of this Memorandum of Association.
Name, address and description of subscribers.

Dated this day of 19

Witness to the above signatures:—
THE INDIAN COMPANIES ACT, 1913
ARTICLES OF ASSOCIATION
OF
The South India United Church Trust Association

1. For the purpose of registration the number of members is declared not to exceed fifty.

2. These articles shall be construed with reference to the provisos of the Indian Companies Act, 1913 and terms used in these articles shall have the same respective meanings as they have when used in that Act.

3. The Association is established for the purposes expressed in the Memorandum of Association.

   Membership

4. The members of the Association shall be the members of the Executive Committee of the General Assembly of the South India United Church on their signifying their consent to become members.

   Cession of members

5. A member shall cease to be a member of the Association.

   (a) on his retirement to be signified in writing;
   (b) on his death;
   (c) on the passing of a resolution by not less than three-fourths of the members present at a general meeting that he cease to be a member;
   (d) on his absence from India for a period of twelve consecutive months;
   (e) on his ceasing to be a member of the Executive Committee of the said General Assembly.

Management

6. The affairs of the Association shall be administered by the Association in general meeting.

Officers

7. The President, Vice-President and Secretary for the time being of the said General Assembly shall ordinarily be the President, Vice-President and Secretary respectively of the Association. In
the event of any officer of the said General Assembly being unwilling to accept the corresponding office in the Association, the Association shall at its annual meeting elect a member of the Association of the office not so filled. Any casual vacancy occurring among the officers shall be filled up by the remaining officers from amongst the members of the Association but any person so chosen shall retain his office only until the next annual meeting of the Association when the vacancy shall be filled up by the Association.

8. Committees may be appointed in general meeting from Committees time to time to consider specific subjects but without executive powers.

Duties of Association as to Acceptance of Property

9. The Association may accept property to be held:

(a) upon trust for the general objects of the Association.

(b) upon special trust for any of the objects mentioned in the Memorandum of Association to be declared by the donor.

(c) upon special trusts already in existence for any such objects in cases where a corporation may lawfully be trustee thereof.

(d) as the bare depository of the legal or other ownership of property devoted to any of the objects mentioned in the Memorandum of Association, special trusts of which are to be carried out and administered by another body of trustees.

Provided that the Association shall not be bound to accept property the acceptance of which it may deem inexpedient and shall not do so where such acceptance would impose on the Association any liability to pay an onerous rent or to observe or perform any onerous covenants.

10. Where property is accepted by the Association for its general objects it may apply both capital and income in or towards any of the objects mentioned in the Memorandum of Association except in so far as they may be restricted by any resolution of a general meeting of the Association in that behalf or it may accumulate such income until the same can in its opinion be usefully applied for all or any of such objects.

11. Where property is accepted by the Association upon special trusts to be declared by the donors all the powers and provisions of these presents shall be deemed to be incorporated in the instrument declaring special trust except in so far as
the same shall be expressly excluded or modified or be inconsistent with such special trusts.

12. Where property is accepted by the Association upon trusts already in existence the Association shall administer such trust according to law and the general powers hereby conferred on the Association shall not apply.

13. Where property is accepted by the Association as bare trustees it shall from time to time apply such property according to the lawful directions of the trustees to whom the management or administration of it may have been confided.

General Meeting of the Association

14. The first general meeting of the Association shall be held within six months from the date of the registration of the Association at some place to be determined by the officers of the Association.

15. Subsequent general meetings shall be held once in every year, at such time (not being more than fifteen months after the holding of the last proceeding general meeting) and at such place as the said officers may from time to time determine.

16. The above mentioned general meeting shall be called annual meeting; all others shall be called extraordinary meetings.

17. The officers of Association may, whenever they think fit, and they shall, if required in writing by not less than one-third of the members of the Association, convene an extraordinary meeting. Every such requisition shall express the object of the meeting proposed to be called, and shall be left with the Secretary and thereupon an extraordinary meeting shall be convened by the said officers to be held within thirty-one days from the date of the receipt of such requisition.

If the said officers shall neglect to convene such a meeting the requisitionists may themselves do so.

18. A quorum at a general meeting shall consist of one-half of the members of the Association.
19. When it is proposed to pass a special resolution the two meetings may be convened by one and the same notice and it is to be no objection to such notice that it only convenes the second meeting contingently on the resolution being passed by the requisite majority at the first meeting.

20. Fourteen days notice at least specifying the place and time of meeting, and (in case of special business) the general nature thereof, shall be sent to each member of the Association. But non-receipt of such notice by any member shall not invalidate the proceedings of any general meeting. All business shall be deemed special except the consideration at the annual meeting of:—

(a) The accounts;

(b) The annual report of the Secretary of Association;

and

(c) The election of members of committees, auditors and officers.

21. Any member may on giving to the Secretary not less than thirty days notice in that behalf, submit any resolution to a general meeting, and notice thereof shall be given to the members by the Secretary.

Procedure at General Meetings and Committee Meeting

22. At any general meeting of the Association.

(a) Every question shall be decided by a majority of the members present and voting. The Chairman of general meetings shall have a second or casting vote.

(b) The president, if present and willing to act, shall be chairman of general meetings. If the chairman, shall not be present at the appointed time, the members present at the meeting shall choose some person to be the chairman of the meeting.

(c) No business shall be transacted unless the prescribed quorum is presented. If at a general meeting there is not a quorum, the meeting, if convened upon the requisition of members, shall be dissolved; in any other case it shall stand adjourned to a time not earlier than two days, and place to be fixed by the members present.
but if at such adjourned meeting, a quorum of members shall not be present, the members present shall form a quorum.

(d) Every meeting, with the consent of the majority of the persons present and entitled to vote, may be adjourned from time to time, and from place to place, but only the business left unfinished shall be transacted at any adjourned meeting.

(e) Every member shall have one vote only, and objection to the validity of a vote shall only be made at the meeting at which it is tendered. Every vote not then and there disallowed shall be deemed valid for all purposes.

(f) Subject to the provisions of the statutes and of these presents, the chairman of general meetings shall be the sole and absolute judge of the validity of any vote tendered.

Minutes

23. Minutes of the proceedings of all meetings, whether general or of any committee, shall be recorded in books to be kept for the purpose, and shall be signed by the chairman of the meeting, or of the meeting at which the minutes are read and confirmed, or in default by any two members present and every such minute purporting to be so signed, shall be *prima facie* evidence of the facts stated therein.

The Seal

24. The Association shall have a common seal which shall be affixed to all documents required by law to be sealed in the presence of the President or the Vice-President and the Secretary who shall sign every document to which the seal is affixed. No person dealing with the Association shall be bound or concerned to see or inquire as to the authority under which any instrument is sealed or in whose presence.

Accounts

25. The banking account shall be kept in the name of the Association at such Bank as the Association shall from time to time appoint. Every sum to be paid by the Association exceeding Rs. 20 shall be paid by a cheque on the bankers.
26. Cheques shall be drawn, signed, and endorsed in such manner and by such persons as the Association shall from time to time direct.

27. No payment shall be made without the order of the Association, except payments on petty cash account, for which the Association may place at the disposal of the Secretary such sum as it thinks fit, not exceeding at any one time Rs. 100 and the Secretary shall make at such times as the Association directs a return of all receipts payments and liabilities on petty cash account.

28. All subscriptions and other moneys payable to the Association shall be received by the Secretary or such other officer of the Association as the Association shall appoint to receive the same who shall forthwith pay them into the banking account. The receipt of the Secretary or such other officer shall be a sufficient discharge.

29. True accounts shall be kept of all the receipts, credits, payments, and liabilities of the Association, and of each object or purpose in the management or administration whereof the Association shall for the time being act, and of all other matters necessary for showing the true state and condition of the Association. Such books and all vouchers relating thereto, and all the documents belonging to the Association, shall be kept at such place or places and under the control of such officer, as the Association shall from time to time appoint, and (subject to any reasonable restrictions as to time and manner of inspecting the same that may be imposed by the Association) shall be open to the inspection of members.

30. The Secretary shall submit a balance sheet to the annual meeting of the Association, together with a statement made up to the 31st day of December next preceding, or such other day as the Association shall from time to time determine, of the income and expenditure of the Association since the last preceding statement, and a report on the state and progress of the Association. The balance sheet, statement and report shall be signed by the President, Vice-President and the Secretary, or in such other manner as the Association shall from time to time direct, and a copy thereof shall, ten days previously to the annual meeting, be sent to each member.

31. Every balance sheet and statement, when audited and approved by a general meeting, shall be conclusive except as regards any error discovered therein within two months after such approval which shall forthwith be corrected,
Audit

32. At the first general meeting of the Association and afterwards at the annual meeting one or more qualified auditors shall be appointed for the year, and the salary or remuneration, if any, of such auditor or auditors shall be fixed by the meeting, and paid out of moneys applicable to the general purposes of the Association. Any casual vacancy shall be filled up by the officers of the Association.

33. The auditors may be members of the Association, but, no person shall be eligible as an auditor who is interested otherwise than as a member in any transaction of the Association. No officer of the Association shall be eligible as auditor during his continuance in office. Any auditors shall be eligible for re-election on quitting office.

34. Not less than two months before the annual meeting there shall be delivered by the Secretary to the auditors the accounts and vouchers relative thereto, and the balance sheet for the preceding year; and the auditors shall examine the same and within one month after the receipt thereof and shall report thereon.

35. The auditors shall have access to all the books of account and documents of the Association, and shall receive such information and assistance from the Secretary and other officers of the Association as they may reasonably require.

Notices

36. Every member shall from time to time in writing name to the Secretary a place of Address in the Presidency of Madras or in the Native States of South India, or in Ceylon as his address, which shall be entered in the register of the Association.

37. A notice may be served by the Association on any member either personally, or by sending it through the post in a prepaid letter addressed to him at his registered address and it shall be conclusively deemed to have been served at the time when the letter containing the same is put into the Post Office and in proving such service it shall be sufficient to prove that the letter containing the notice was properly addressed and put into the Post Office.
Indemnity

38. Every officer for the time being of the Association, shall be indemnified out of the funds of the Association against all losses and expenses incurred in the discharge of his duties, except such as shall happen through his own wilful act or default; and each one shall be chargeable only for so much money or property as he shall himself actually receive for, or in the discharge of, the business of the Association; and each one shall be answerable only for his own acts, neglects, or defaults, and not for those of any other person, nor for the insufficiency of any security for money invested or of title to any estate or property acquired, nor for any loss or damage which may happen in the discharge of his duties, unless the same shall happen through his own wilful neglect or default.

Names, address and description of subscribers.

Dated this day of 19 .

Witness to the above signatures,
APPENDIX M.

Constitution and Rules

S. I. U. C.

BASIS OF UNION.

I. Name. The South India United Church.

II. Object. To bind the Churches together into one body with a view to developing a self-supporting, self-governing, and self-propagating Indian Church, which shall present a united living testimony to Christ, and worthily represent to the world the Christian ideal.

III. Confession of Faith.

NOTE I. As the Confession is a human instrument, it is understood that persons assenting to it do not commit themselves to every word or phrase, but accept it as a basis of union, and as embodying substantially the vital truths held in common by the uniting Churches.

i. We believe in one God, who is a personal Spirit, the Creator, Sustainer, and Governor of all things; infinite in love, wisdom, power, holiness, justice, goodness, and truth. We acknowledge the mystery of the Holy Trinity—the Father, the Son and the Holy Spirit.

ii. We believe that God, who manifests Himself in creation and providence, and especially in the spirit of man, has been pleased to reveal His mind and will for our salvation in various ways with ever-growing fulness, and that the record of this revelation, so far as it needful for our salvation, is contained in the Scriptures of the Old and New Testaments, which are therefore to be devoutly studied by all; and we reverently acknowledge the Holy Spirit speaking in the Scriptures to be the supreme authority in matters of faith and duty.

iii. We believe that all men are made in the image of God, and are brethren. We acknowledge that all have sinned and come short of the glory of God, having in manifold ways offended against God's good and holy law; and that out of his condition no man is able to deliver himself.

iv. We believe that, to save man from the guilt and power of sin, God the Father in his infinite love sent into the world His only begotten Son, Who alone is the prefect incarnation of God, and through Whom alone men can be saved; that the Lord Jesus Christ through words of grace, and through His perfect obedience even unto the death of the cross, did reveal the Father and by His
life, death, and resurrection did establish a way by which men may obtain forgiveness of sins and the gift of eternal life; that the Holy Spirit, the Lord, the Giver of life, maketh us partakers of salvation, enlightening our minds, convincing us of our sins, persuading us to accept Jesus Christ, and working in us the fruits of righteousness.

v. We believe that the Lord Jesus Christ has established a Church for the realization of the Kingdom of God, in which Church all who follow Him in sincerity are members, and that He entrusted to the Church the duty of making known to all men the gospel of salvation through His name. We also believe that He instituted the ministry of the Word, and the Sacraments of Baptism and the Lord's Supper. We believe in the Resurrection of the dead, and in a Judgment through Christ, whereby all shall receive according to the deeds done in the present life, whether good or bad.

Note 2. The South India United Church reserves to itself the right to revise its Confession of Faith whenever the consensus of opinion of the United Body demands it.

IV. CONSTITUTION.

1. The South India United Church administers its affairs through Local Churches, Church Councils, and a General Assembly.

2. Local Churches. A Local Church is a company of believers regularly organized, and assembling statedly for public worship. Its officers are: a Pastor, set apart by ordination for preaching the gospel and administering the sacraments, and Elders or Deacons chosen by the Church, who with the Pastor constitute the Session or Church Committee. To the Local Church belongs authority to manage its own affairs, either by the whole body of members, or through its Session or Church Committee. It examines and admits persons to the communion of the Church; grants and receives letters of transfer and dismissal; exercises discipline; provides for the preaching of the Word, and for the administration of the Sacraments when the Church is without a Pastor; has the care of the Sunday School and of all evangelistic work carried on by the Church; and appoints delegates to the Church Council. So long as a Church has official connexion with a mission, the mission has the right to appoint a representative on the Session or Church Committee.

3. Church Councils. A Church Council is composed of all the ministers, and lay representatives of the Churches, within a defined district. To the Church Council belongs the oversight and care of the Churches within its bounds. It organizes, disbands, and recognizes Churches; ordains, installs, dismisses, and disciplines ministers; gives counsel and aid to Churches and unorganised
companies of believers; decides references and appeals regularly presented; maintains order; carries on evangelistic work; and appoints representatives to the General Assembly.

Each Church Council shall adopt its own system of rules subject to the approval of the General Assembly which shall in particular see that such rules shall not conflict with this general scheme of union. Two or more adjacent Church Councils are at liberty to form themselves into a Synod for mutual help and effectiveness of work; or for similar reasons, a Church Council may be divided into two or more Local Councils; but in either case the unit of representation in the General Assembly shall be the Church Council and not the Synod or the Local Council.

4. General Assembly. The General Assembly, which shall meet once in two years, is composed of representatives, ministers and laymen, appointed by the Church Councils, each Council being entitled to one minister and one lay delegate for every three regularly organized Churches. The General Assembly is the representative body of South India United Church, and its counsellor. It assumes no direct authority over the Churches; but will consider references that come to it through and with the approval of the Church Councils. Its general duties are: to advise regarding the organization and boundaries of Church Councils, and to decide all matters referred to it by such Councils; to co-operate with the missions in carrying on evangelistic and other Christian work; to unite in cordial fellowship all the ministers of the Churches, and promote their intellectual and spiritual development; to tabulate statistics of the Churches and publish a biennial report; to devise ways and means for strengthening and advancing the interests of the whole Church.

It is also empowered to take authoritative action in regard to the following matters:—

(a) Framing of regulations regarding the qualifications of ministers for ordination.

(b) Framing of regulations regarding marriages.

(c) Framing of regulations for comity and relationships with other Churches.

(d) Arranging for the transfer of ministers connected with those Councils which desire the Assembly so to act.

(e) Legislation on any other matter regarding which legislation is asked for by one or more Church Councils, provided that no rule is adopted which does not have the approval of two-thirds of the Councils of Church.
NOTE. This Constitution may be amended by a vote of two-thirds of the Church Councils connected with the Assembly. An amendment must first be recommended to the Assembly by one or more Councils.

Rules of Order

I. Officers and Committees.

The officers of the Assembly shall be a President, Vice-President and Secretary, who shall perform the usual duties of those officers. They shall be elected on the nomination of the Executive Committee immediately after the reading of the Minutes, following the retiring President's address. Any Church Council may also place names in nomination, through the Executive Committee, and if there be more than one candidate for an office, the election shall be by ballot and shall be decided by a majority of all the members present entitled to vote. All the officers shall be considered to be members in full of the Assembly, and shall hold office until the next stated meeting. The retiring President and Conveners of Committees, if they are not duly appointed delegates, shall be recognized as honorary members with a right to speak, but not to vote. All officers are eligible for re-election.

2. The Standing Committees of the Assembly shall be as follows:

(i) An Executive Committee of as many members as there are Councils together with the officers of the Assembly, whose duties shall be (1) to nominate officers and committees, (2) to appoint one of their number as Assembly Treasurer, (3) to arrange for time and place of meeting, prepare the programme and order of business and (4) in general to execute the resolutions and instructions of General Assembly.

(ii) A Reference Committee of seven members, who shall receive and consider references from the Church Councils and other bodies, and report on the same with their recommendations to the General Assembly.

(iii) A Committee on Life and Work and Statistical Tables, to consist of five members, who shall present a report on the condition and growth of the Churches, and prepare a statistical table to be published with the General Assembly's report.

3. The Standing Committees shall be nominated by the Executive Committee, and confirmed by the Assembly, and shall exercise their functions until the close of the next stated meeting. Every Committee shall have the power to fill vacancies between the meetings of the General Assembly.
4. All items of business brought before the Assembly shall as a rule be first referred to Committees for consideration and report. Communications of importance received by the Secretary may be sent by him in advance to the Standing Committees, who shall, if possible, have their reports on the same ready at the opening of the Assembly.

II. CONDUCT OF MEETINGS.

1. Religious Exercises:
   (i) Every stated meeting of the Assembly shall be opened with a sermon or address by the President. If the President and Vice-President be absent, some other member of Assembly present shall be asked to perform the above duty.
   (ii) All sessions of the Assembly shall be opened and closed with prayer.
   (iii) The first half hour of each morning session shall be devoted to exercises of prayer and praise.
   (iv) The Lord's Supper shall be observed at a convenient time during the meeting of the Assembly.

2. At the beginning of each session of the Assembly, the minutes of the last session shall be read, and considered as open for correction and adoption. In the case of the final session, the minutes of the session shall be read and adopted at the close. The unfinished business on the minutes of the last session, shall, unless otherwise decided, be taken up and disposed of first, in the order in which it stands, before any new business is introduced.

3. A quorum for business shall consist of three times as many members as there are Councils, of whom not less than one-third shall be laymen.

4. All distinctive titles or appendages to the names of members of the Assembly shall be omitted in recording the minutes of the Assembly; such distinctive title being prefixed or appended to the name of the member in the list of members constituting the Assembly.

III. RULES OF DEBATE.

1. Every motion made must be seconded, and afterwards repeated, or read aloud from the Chair, before it is debated; and every motion and amendment shall ordinarily be reduced to writing.

2. An amendment may be made to any motion and shall be decided before the original motion. It may be in its turn suspended by an amendment to itself, which must first be considered and decided. An amendment to an amendment cannot be further amended.
3. When a subject is under debate, no motion shall be received except to adjourn, to lay on the table indefinitely, to postpone to a certain time, to refer to a committee, to amend, or to take an immediate vote; which motions shall have precedence in the order stated.

4. When a motion to take an immediate vote is made and seconded, until it is decided, all amendments and debates shall be inadmissible. If the vote is in the affirmative, the original motion shall be immediately put, without further amendment or debate. But if there is an amendment or amendments pending at the time, the question shall first be taken on such amendment or amendments in their proper order, without debate. If the vote is in the negative the debate shall continue as before.

5. A subject shall not be called up or reconsidered at the same session of the Assembly at which it was decided, unless by consent of two-thirds of the members present, and on the motion of some one who voted for it.

6. The mover and seconder of a motion may withdraw it before debate has commenced on it, but not afterwards, unless by leave of Assembly. No members without the special permission of the Assembly, shall speak more than once on the same subject except the mover, who shall be allowed to reply.

7. After the President has begun to take the vote, or the Secretary to call the roll on a division of the house, no debate nor remark shall be allowed.

8. A motion to adjourn, or to lay on the table, and all motions in relation to priority of business, shall be decided without debate. The motion to postpone or to commit, if it prevail, shall preclude all debate of the main question.

9. When an appeal is taken from a decision of the chair on a point of order, the President shall have a right to explain the grounds of his decision, but the appeal shall be decided by the house without debate.

10. A Rule of Order may be suspended for the time by unanimous consent.

IV. ORDER OF BUSINESS.

1. Devotional exercises and sermon or address.
2. Roll Call.
3. Reading of minutes of the last Assembly, if called for.
4. Election of Officers.
5. Reception of visiting delegates.
6. Communications and references.
7. Reports of Standing Committees:—
   i. Executive.
   ii. Reference.
   iii. Life and Work and Statistical Tables.
   iv. Treasurer.
8. Reports of Special Committees.
10. Adoption of Minutes of last session.
11. Adjournment.

V. Amendment of Rules.

These rules may be amended at any stated meeting of the General Assembly by a vote of not less than two-thirds of the members present, provided notice of such amendment has been sent through a Church Council to the Executive Committee at least one month previous to the meeting of Assembly.

Committee on Evangelism.

Other Members: Conveners of various Church Council.
Committees on Evangelism.—viz.,
Travancore.—
Madura.—Rev. M. S. Taylor, B.D., Pasumalai.
Kanarese.—Rev. N. Veerabadrayya, Rice Memorial Church, Avenue Road, Bangalore City.
North Tamil—Rev. L. I. Stephen, Erode.
Malabar.—
APPENDIX N.

Names and Addresses of the Ministers of the S.I.U.C.:
North Tamil Church Council.

Rev. R. Robertson, B.D., Coimbatore.
" D. L. Ross,
" E. J. Rajarethinam, Metupalayam C. Dt.
" D. P. Doraisawmy, Avanashi,
" W. T. M. Clewes, M.A., Erode.
" A. Brough,
" L. I. Stephen,
" G. Gnanamuthu,
" P. Thangamuthu, Bavani.
" K. Venkoba Row, Chennimalai.
" G. Ezekiel, Padiur.
" G. Simeon, Goundacheepalayam.
" P. R. Samuel, Kangayam, Coim. Dt.
" K. Subba Row, Perundurai.
" S. Gnanamony, Vijayamangalam.
" T. C. Witney, Salem.
" T. Narasimham, Attur, Salem.
" W. J. Hatch, Salem.
" B. Barnabhas, Yercaud.
" S. J. Elijah, Sankaridrug.
" V. C. Joseph, Trippatur, S.A. Dt.
" P. Gopalsawmy, N.M.S. Jolarpet S.A. Dt.
" N. Samson, Kandal, Nilghiris.
" J. Manoah,

* Malabar Church Council.—1927—29.

Rev. J. Pavamani, Codacal.
" Dr. R. Hermon, Parapperi.
" B. Poyyayil, Calicut.
" P. F. Stephen, Pudiara.
" Geo. Peter, Chombala.
" A. J. Arangaden, Tellichery.
" K. Jesuman, Nettur.
" D. C. Hutton, Cannanore.
" A. Munch, Calicut.
" A. Strakeisen, Palghat.
" W. Strasser, Vaniamcolam.

* as in 1927—29.
Rev. Ch. Renz, Palghat.


" E. Muthodan, Melparamba.

" E. W. Thayil, Vaniamcolam.

" A. M. Simon, Cananore.

" D. J. Amengaru, Quilandy.

" P. Sengle, Nettur.

" G. Lubke, Tellichery.

Telugu Church Council.


" Richard Newport,

" Isaiah Cole, (Retired).

" D. K. Abraham, Duvour, Via Cuddapah, Cuddapah Dist.

" W. Scopes, b.a., Kamalapuram, Cuddapah Dt.

" T. David,

" Y. Joseph, Rameswaram, Proddutur post, Cuddapah Dt.

" U. Isaiah, Jammalamadugu.

" A. E. Smith, b.a.,

" J. T. Todman, Kamalapuram.

" L. J. Thomas,

" S. Z. Devadattu, Tad patri, Anantapur Dt.

" E. F. Gurney, Anantapur Dt.

" J. J. Souri,

" Y Jacob, Akumalla Ouk Post, Karnool.

" A. William Mapasseh, Cuddapah Dist. (Retired).

" K. Bhadrappah, Pulivendla, Cuddapah Dt.

" V. Peter (Retired).

" D. Mathew, b.a., Gooty, Anantapur Dist.

Kanarese Church Council.

Rev. S. J. Cox, m.a., London Mission, Srinivasa, Shankarapura, Bangalore city.


" N. Veerabhadrayya, Pastor, Rice Memorial Church, Avenue Road, Bangalore city.


" A. A. Taylor.

" H. Sumitra, b.a., London Mission Compound, Brucepet, Bellary.

Jaffna Church Council.

Rev. J. K. Sinnatamby, b.a., Chavakachcheri, Ceylon.

S. R. Hitchcock, Chavakachcheri,

R. C. P. Welch, Navalry, Manipay,

Isaac Paul, Uduville, Chunnakam,

K. A. Kandiah, Manipay,

V. M. John. Tellippalai,

John Bicknell, b.a., b.d., Vaddukoddai,

G. D. Thomas, Vaddukoddai,

E. T. Williams, Karainagar,

E. K. Yesuthasan, Uduppiddi,

G. M. Kanagaratnam, L Th., Araly, Jaffna,

W. M. H. Joseph, Kopay, Ceylon, (Retired)

Travancore Church Council.

Rev. P. E. Burckhardt, Ph. D., Attingal.

R. H. Eastaff, m.a., b.d., Trivandrum.

R. Sinclair, Martandum.

A. T. Foster, Pareychaley, Kallikkavillai.

S. Vethamony, Puttalam, Nagercoil.

J. M. Kesari, b.a., Nagercoil.

J. N. Ambrose,

V. Arulanandam, Pulvillci, Nagercoil.

Abraham, Tameraikulan, Mylaudy.

M. Solomon, Agasteespuram, 

S. Nesamani, Parinbapuram, Neyoor.

V. Devavaram, Karungal, Colachel.

Y. Moses, Seynamvillai,

J. Nesamani, Kottikodu, Thukkalay.

G. N. Moses, b.d., Martandum.

S. Devasahayam, b.a., Christukoil, Martandum.

M. S. Titus, Arumary, Martandum.

J. Isaiah, Perungadavillei, Neyyathinkarai.

S. Bright David, b.a., b.d., Ireneapuram, Martandum,

Sanandham, Venganoor, Balarampuram.

T. W. Rasalam, Quilon.

J. W. Rasalam, b.a., b.d., Neyyathinkarai.

Onney K. Ittyerah, Attingal.

M. Daniel, Quilon.

N. H. Harris, Martandum.
Rev. K. Philippose, Kannamooly, Trivandrum.

A. H. Legg, m.a., Trivandrum.
J. Ebenezer Kesari, m.a.,
G. Ebenezer, Neyoor.
A. Vethamanickam, Zionpuram, Nagercoil.
A. Isaac, Tittuvillei.
S. V. Daniel, Puttalam, Nagercoil.
E. Cornelius, Attoor, Thukkaly.
M. Isaac, Thiruvarav, Neiyathankarai.
V. John, Myanaud.
J. Samuel, Ananthanadan kudiyiruppu, Nagercoil.

Madras Church Council.

Rev. G. S. Vedanayakam, Choolai, Madras.
J. P. Manasseh, Arkonam.
C. Whitehead, Arni, N. Arcot.
S. Francis, St. John’s Hill, Bangalore Cant.
S. Thomas, Voyalpad, Chittoor Dist.
John Kay, Chittoor.
Martin De Wolf. Vellore
John Devadoss, Walajabad, Chinglepet Dist.
C. Asirvatham, Gingee Post, S. Arcot.
Iyavoo Paul, Arulnadu Sathambady, Chetpet, Post, N. Arcot.
John Bashiam, Gudiyattam, N. Arcot.
B. Thomas, Katpadi, N. Arcot.
D. David, Robertsonpet. K.G.F.
Jeyaraj Souri, Madanapalle, Chittoor Dist.
Charles Whitehead, Orathur, Villupuram Post, S. Arcot.
C. Jonas, Palmaner, Chittoor Dist.
J. Bushanam, Punganur,
James Ratnam, S.I.U.C., Royapettah, Madras.
A. William, Ranipetai, N. Arcot.
S. Paramanandam, Royapuram, Madras.
N. Jotinayakam, Serkadu, Tiruvallam Post, N. Arcot.
P. Jeevanandham, Sriperumbudur, Chinglepet Dist.
E. Tavamani, Vellore.
S. Sigamani, Yehamur, Tiruvallam Post, N. Arcot.
L. R. Scudder, m.d., d.d., Vellore.
J. R. Macphail, College House, Esplanade, Madras.
J. H. Maclean, b.d., Big Conjeevaram, Chingleput Dist.
W. T. Scudder, Tindivanam, S. Arcot.
H. J. Scudder, Punganur, Chittoor Dist.
Meshach Peter, Vellore.
M. L. Jeevaratnam, Chinglepet.
Rev. J. Selvam, 97, Nattupilliar coil Street, Chengam Bazaar, Madras.

A. G. Hogg, College House, Madras.
A. Silver, Arkonam.
C. Sundaram, Arkonam.
W. S. Sutherland, Chinglepet.
H. E. Van Vranken, Ranipetai, North Arcot.
J. M. Sundaram, Punganur, Chittoor Dist.
P. Arivanandham, Tindivanam, S. Arcot,
B. Rottschaefer, Katpadi.
Elijah John, Piler, Chittoor Dist.
E. Savarirayan, Vellore.
M. D. Jacobs, 8, East Mada Church Road, Royapuram, Madras.

W. E. H. Organe, Memorial Hall, Madras.
J. D. Muyskens, Madanapalle, Chittoor Dist.
J. J. De Boer, Vellore.
A. Arulappan, Vellore.
C. R. Weirenga, Palmaner, Chittoor Dist.
J. A. Jacob, United Theological, Bangalore Cant.
K. G. Korteling, Punganur, Chittoor Dist.
J. G. Haldane, Chingleput.
W. L. Campbell, Claycroft, Chetpet, Madras.
C. A. De Bruin, Vellore.
Gordon Matthews, Madras Christian College, Madras.
E. J. Boyd, Madras Christian College, Madras.

Madura Church Council Ministers.

Madura District:

Rev. P. Addison Hull, Dindigul.
N. P. Daniel, Pugailaipatty, Dindigul Post.
S. J. Nalliah, L. TH, Kannivadi, Via Dindigul.
T. S. Charles, Palni.
N. Thomas, Kombai.
V. S. Deva Arul, L. TH., Kodaikanal.
R. C. Selvanayagam, Uthamarapayam.
S. A. Devasahayam, Andipatty.
Y. D. Samuel, Koteimedu, Periakulam P.O.
A. Masillamoni, Nilakottai.
S. V. John Sundararaj, Bodinaiickanur.
S. V. Ponniah, Kambam.
J. S. Chandler, M.A., D.D., Kodaikanal,
   " M. S. Thirithuvathason, Melur.
   " P. Thangam Gabriel, West Gate, Madura.
   " I. D. Barnabas, North Gate, Madura.
   " James Rowland, Madura (Retired).
   " G. Joseph, South Gate, Madura.
   " George Athistam, Usilampatty.
   " M. S. Taylor, B.D., Pasumalai.
   " R. A. Dudley, B.A., B.D., Tirumangalam, Madura Dist.
   " J. H. Dickson, B.A., B.Sc., Pasumalai.
   " G. P. James, B.A., L.T., B.D., Pasumalai.
   " J. S. Masillamoné, B.D., Pasumalai.
   " R. R. Keithahn, M.A., B.D., Pasumalai.
   " C. W. Miller, M.A., Pasumalai.
   " W. W. Wallace, M.A., B.D., East Gate, Madura.
   " B. S. Stoffer, M.A., B.D., American College, Madura.
   " A. J. Saunders, M.A., B.D., American College, Madura.
   " E. L. Nolting, B.A., B.D., American College, Madura.
   " J. M. Hess, M.A., B.D., American College, Madura.
   " Y. J. Taylor, Manamadura, Ramnad Dist. (Retired)
   " T. A. Fenn, L.Th., Rachanyapuram, Madura.
   " N. Mathew, Koviloor, Dindigul P.O.
   " P. Belavendram, L.Th., Koviloor, Madura District.
   " V. M. Abraham, Batlagundu.

Ramnad District:

   " S. Gnanamuthu, Karisalkulam, Kalloorany P.O.
   " G. P. George, Manamadura.
   " John M. Devasahayam, Kamuthi.
   " A. Gnanamuthu, Muntudeipu (Retired).
   " R. Daniel, Mandapalasadai.
   " V. G. Ponniyah, L.Th., Mallankinaru, Palvanatham P.O., Via-Virdhunagar.
   " David John, Pandalgudi.
   " E. E. White, B.A., B.D., Aruppukottai.
   " J. Samuel Gurubatham, Tirupuvanam.
   " V. J. Chelliah, Sivaganga.
   " C. E. Wolsted, B.D., B.Sc., Manamadura.
   " C. Stanley Vaughan, M.A.,
   " M. H. Harrison, B.A., S.T.M.,
   " G. P. Thomas, Muntudaippu, Kariapatty P.O.
   Via Aruppukottai.
# APPENDIX O.

## Church Council Officers.

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<th>Treasurer</th>
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### South India United Church: Statistics of Church Councils 1926–1928

#### Council.

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* 1926 figures were not reported. Differences are thus for four years.
# REPORT FOR THE DECADE

South India United Church: Statistics of Church Councils 1918—1928.

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(1) Figures of 1919 report: Aroor plus Madras.
(2) Figures taken from 1921 report which appears to be a more correct statement.
(3) Summary given in 1921 report.